

# Emotive Characteristics of Lacunae in Russian and Turkish Languages

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## Abstract

All that a recipient notices but doesn't understand in the text of foreign culture, which seems to him strange and requires interpretation, indicates that the text contains national-specific elements of the culture in which the text is created, notably lacuna. Every person perceives the surrounding reality in his own way. Words are connected to the absence of things and events in Russian or Turkish languages. Different nations cannot think using similar notions. For normal communication, it is necessary to be well informed about the national culture and customs of the nation and the nation speaking the given language.

**Keywords:** Communication, foreign culture, the lacuna, worldview of the nation.

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## Introduction

Lacunae (from lat. Lacuna - deepening, hollow) in linguistics and literary criticism - a gap, a gap, a missing place in the text. The culture of a certain ethnic group contains a number of elements of a stereotypical nature, which, as a rule, are not perceived by the bearers of another culture. Yu. Sorokin and I. Markovina call these elements lacunae "Everything that the recipient noticed in a foreign cultural text, but does not understand, that seems strange, incomprehensible, erroneous and requires interpretation, serves as a signal of the presence in the text of national-specific elements of cultures, in which the text was created, namely, gaps" (Сорокин, 2018, p. 17).

The Russian language has an exceptionally rich repertoire of lexical and grammatical expressions for distinguishing emotions and giving a special color to interpersonal relationships. In the Russian language, there are many "heartfelt" words that cannot be translated into other languages (cherished, beloved, dear, soul-man, etc.), words with diminutive, caressing, dismissive, magnifying suffixes (darling, darling, sweetheart, my little light, cute, pretty, little head, little head, head, etc.). Also, have a large number of "active" emotional verbs (to yearn, be sad, upset, mope, be horrified, ashamed, admire, resent, languish, etc.). Another manifestation of emotionality is the variously colored variants of names (Maria, Masha, Mashenka, Mashunia).

When analyzing two types of texts the original and translation, it is advisable to use the concept of a lacuna. There are partial, complete, and compensated gaps. Partial is when the number of semes in the original exceeds the number of semes in the translation. Complete - a set of new semes included in the structure of the original is completely absent in the text.

Gaps are considered compensated if the number of original semes exceeds the number of semes included in the translation, and the loss of the

original semes is accompanied by the appearance of new semes not contained in the source text.

## Research Methodology

If we compare the vocabulary of Russian with the vocabulary of the Turkish language, we can see gaps in the semantics of one of the languages. These are lexical gaps where there is no word, but there may be a concept in the form of a phrase.

Lacunae for the Turkish language are such Russian emotive words as for example: ликовать, любезничать, изнеживать, всемогущий, жуткий, попрекать, изнежить, зазнайство, неусидчивый, ничтожество, неумолимый, лазурный, именинник, влюблённость, карапуз, обиженно, повезло, посчастливиться, маяться, благоденствовать, угореть, угорелый (rejoice, be kind, pamper, almighty, creepy, reproach, pamper, arrogance, restless, insignificance, inexorable, azure, birthday man, falling in love, peanut, offended, lucky, lucky, toil, prosper, get mad, mad, etc.).

Such words can be in Turkish only with the help of phrases: kendinden geçercesine sevinmek; tatlı diller dökmek, her şeye kadir, dehşet verici, başa kakmak:yüzüne vurmak, tüyler ürpertici, nazlı büyütmek, muhallebi çocuğu yapmak, kendini beğenmişlik, yerinde durmaz, hiçten adam bir hiç, aman zaman bilmez, gök mavisi, isim günü kutlanan, dargin, dargin; şansli olmak; manın mutluluğuna ermek; yoksunluk çermek, eziyet çekmek, azap çekmek; refer içinde yaşamak; kömür çarpmak; kömür çarpmış,vurmuş. Words like лапочка, лапушка, карапуз, влюблённость (honey, honey, peanut, love), – do not have translation and are absolute gaps.

Native speakers use concepts familiar to them. In their language, there are certain lexical means that are expressed by a word or a set phrase. However, gaps are foreign words and phrases, the transmission of which in another language occurs with the help of free phrases (long explanations of their meaning).

For the Russian language, such Turkish words as emotive lacunae are: *acıdırmak* – заставлять жалеть (сожалеть) (make sorry (regret)); *acıtmak* – придавать горький вкус (give a bitter taste); inflict pain (suffering); *beredilmek* – бередить рану (reopen the wound); *acıcaz* – дряхлая старуха (decrepit old woman); *acıgırlamak* – выказывать уважение; оказывать почести; оказывать хороший приём (show respect; honor; give a good reception); *cehennemlik* – достойный ада, заслуживающий гореть в аду (deserving of hell deserving to burn in hell); *esefli* – достойный сожаления (deplorable).

Relative gaps are used with a common meaning in two languages when a word that exists in the national language is used very rarely. For example, a thief, a drunkard, an alcoholic, a drinking friend, or an atheist are rarely used in the Turkish language, because the realities they call are strictly prohibited by religion and society does not recognize such people. Therefore, they can be considered relative gaps for the Turks.

In the Russian language, one can find a number of familiarises, even artists, and jargon used in everyday speech, which is not found in the Turkish language. The most widespread in our time have received youth jargon, popular with students.

For example: *общага* – dormitory; *стипендия* – scholarship; *хвост* – indebtedness. These words are not used in Turkish speech; therefore, they are lacunae. In Turkish, other argotisms are used among young people, such as *sinavdan çakmak* (fail, fail an exam); *kalem, kitap yürütmek* (hide, steal a book or pen); *çakal* (sly, rogue); *tıpy kaymak* (sloppy) etc. The appearance of many jargons is connected with the desire of young people to express their attitude to an object or phenomenon more vividly, more emotionally. Very often, jargon is distinguished by vulgar coloring. The use of jargon makes speech rude, and obscene. The emergence and spread of jargon are assessed as a negative phenomenon in the development of the national language.

The power of the word can be both destructive and creative. Ignorance of colloquial words

is the reason for students' misunderstanding of Russian colloquial speech. In order to speak Russian, it is sometimes necessary to alternate neutral words with vernacular. From the past to our time, words such as – *липа* (fake), *жулик* (petty swindler), *стибрили* (stole); *трёп* (lies); *навалом* (много); *катить бочку на кого-либо* (to unfairly accuse or reproach) etc. In all countries there are youth jargons. For example: the Russians – young woman (*чувиха*), *гуу* (кадр), *hooked up* (обворожил) etc.

## Results of Analysis

Each language understands the surrounding reality in its own way. The absence of words is connected with the absence of things and phenomena in Russian or Turkish. Different peoples cannot think in the same terms. A certain element of national coloring may be included in the concept, but is not always able to change it. For normal communication, it is necessary to know well the national culture, way of life, and mores of the people who speak this language. For example: word «горько!» (bitterly) in the Russian it causes the thought of a wedding, and in the Turks - in the literal sense. The emotional-evaluative meaning of one word can cause such associations in the absence of such a word in another language.

Different cultures have different perceptions of humor. What is funny to the Russians will surprise the Turks, or vice versa.

Representatives of the 2 nations have different manners of existence: the manner of dressing among the Turks (clothes with sleeves); choice of drinks, and food; when praying - the position of the hands; denial - the Turks express by nodding their heads up and down, which for Russians means consent. The manner of greeting (among Russians - shaking hands, kissing), and among the Turks - applying cheeks on both sides to each other (kissing is rare, especially with the opposite sex), etc. Lacunas are generated by the absence of certain things in a given civilization and cause various associations. A certain element of national coloring may be included in

the concept, although it is not always able to change it. The study of associative gaps in different languages is of great interest. Lacunas should be studied from the point of view of their historical development. Of particular interest is the problem of finding means to help a foreign recipient in the reconstruction of a foreign culture.

Filling in the gaps in the process of revealing the meaning of a certain concept belonging to a culture unfamiliar to the recipient. The filling of gaps depends on the type of text in which the gap exists. Gaps are filled because of the borrowing of new words to denote new concepts and stand out only when comparing two languages. It often happens that the concepts that find lexical expression in one language are wider than the corresponding concepts of another language. Gaps are filled with notes in footnotes, or placed at the end of the book and explain the national-specific elements of the text, to remove barriers in a situation of contact between two cultures.

## Conclusion

The interest of modern linguistics in the development of a linguistic picture of the emotional world of a person led to the theoretical and practical study of the emotive function of language. In this regard, the emotive character of the gap, which reflects the national and cultural specificity of the language, can be singled out as an independent problem. The national-specific elements of the language deserve special attention

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from the point of view of the adequate transmission of the emotive information contained in them. The whole complex of problems of translatability of lacunae, including emotive ones, lies in the extent to which the semantic, aesthetic, and pragmatic losses that occur during translation, and how they are compensated.

The emotive of a lacuna of a foreign cultural text is only one of the factors that determine the process of semantic perception of the text. Depending on the situation of communication of its participants, the degree of lacuna of a foreign cultural text manifests itself as a variable component. In the case of the perception of a foreign cultural text in the original language, the recipients, in addition to cultural ones, may have linguistic lacunae, which is associated with an insufficient level of foreign language proficiency and ignorance of the realities behind the word. If the recipient perceives the translated version of the text in his native language, then the main lacunae in this case become cultural and historical, and the degree of lacuna depends on the level of translation commentary, providing some information about the phenomena objectified in the text, necessary for an adequate understanding of the author's intention. The search for emotive gaps in the text is relevant both for the theory of speech activity in general and for the process of theory and practice of translation in particular, as well as for the training of translators as secondary linguistic personalities who adequately master the emotive codes of both languages.

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