

UDC 81'25:316.77

DOI <https://doi.org/10.32782/2522-4077-2023-204-5>

RELATIVITY OF INTERLANGUAGE LACUNAE AS A TRANSLATION PHENOMENON

РЕЛЯТИВНІСТЬ МІЖМОВНИХ ЛАКУН ЯК ПЕРЕКЛАДЦЬКИЙ ФЕНОМЕН

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In the conditions of intercultural communication and world globalization, the language lacunae are the widespread phenomenon that must be resolved in the paradigm of translation theory. The lacuna, the absence of the element that is compensated by one or another language means, is a problematic issue in the language theory. It allows to focus on the specifics of the language construction tools at all the levels.

The research formulates the generalized content of the phenomenon, which integrates the different research views on its essence and mediates the differentiation of intralanguage and interlanguage lacunae.

According to the ontological understanding of the essence of the lacuna and on the examples of the ratio of non-equivalents, the expediency and legality of interlanguage interpretation is substantiated, but the definition of these terms is beyond any identities, since the term «interlanguage lacuna» reflects the different way of categorizing phenomena in the language picture of the world.

In order to investigate the interlanguage lacunarity, inductive and deductive methods were used to collect the relevant language material. Through the system of the necessary common features and with the help of the method of dynamic description, the interlanguage lacunae are considered in the aspect of the existing norms and rules of the modern linguistic science. The language facts were fixed on the material of interlanguage disagreement due to differences in the organization of the language reality.

The relativity is a common feature of the lacunae. They are distinguished on the basis of the comparison, correlation of the words or the forms of words, materially expressed, with the words or forms that do not have a clear expression in the system of another language. The connection between the implicit and explicit aspects in this case is also reciprocal, which causes the ontological dualism of the lacunae.

The lacuna is the lack of designation of the phenomenon which implies the culturally specific existence of the equivalent unit in the language. It opens the way for the further detailed study of the concept of the interlanguage lacuna in the intellectual-logical and cognitive-pragmatic aspects of the language system elements interpretation in the conditions of the intercultural communication.

Key words: lacuna, lacunarity, interlanguage lacunae, language picture of the world, globalization, intercultural communication.

В умовах міжкультурної комунікації та світової глобалізації поява мовних лакун є достатньо розповсюдженим явищем, що має бути вирішеним у парадигмі теорії перекладу. Мовна лакуна, а саме відсутність елемента, що компенсований тими чи іншими мовними засобами, є проблемним питанням теорії мови. Воно дає змогу зосередитися на специфіці засобів побудови мови на всіх рівнях.

У дослідженні сформульовано узагальнений зміст явища, який інтегрує різні дослідницькі погляди щодо його сутності та опосередковує диференціацію внутрішньомовних та міжмовних лакун.

Із позицій онтологічного розуміння сутності лакуни та на прикладах співвідношення безеквівалентів обґрунтовано доцільність і правомірність міжмовної інтерпретації, але визначення цих термінів знаходиться поза будь-якими тотожностями, оскільки термін «міжмовна лакуна» відображає інший спосіб членування явищ у мовній картині світу.

Із метою дослідити міжмовну лакунарність були застосовані індуктивний і дедуктивний методи для збирання відповідного мовного матеріалу. Через систему необхідних спільних ознак та за допомогою методу динамічного опису міжмовні лакуни розглядаються в аспекті існуючих норм і правил сучасної лінгвістичної

науки. На матеріалі міжмовної розбіжності через відмінності членування мовної реальності здійснено фіксацію мовних фактів.

Релятивність є спільною рисою лакун усіх типів. Вони виділяються на основі порівняння, співвіднесення слів або форм слів, матеріально виражених, зі словами або формами, що не мають явного вираження в системі іншої мови. І зв'язок між імпліцитним та експліцитним аспектом у цьому разі також носить взаємний характер, що говорить також і про онтологічний дуалізм лакун.

Лакуна постає як відсутність позначення явища, яке, коли його виявляють, передбачає культурно-специфічне існування безеквівалентної одиниці в мові. Це дає змогу відкрити шлях для подальшого детального вивчення концепції міжмовної лакуни в інтелектуально-логічних та когнітивно-прагматичних аспектах інтерпретації елементів мовної системи в умовах міжкультурної комунікації.

Ключові слова: лакуна, лакунарність, міжмовні лакуни, мовна картина світу, глобалізація, міжкультурна комунікація.

Statement and substantiation of the problem relevance. Language as one of the means of the communication is constantly enriched, changed and transformed, especially in such areas as lexicology and phonetics.

The communication between peoples is an integral part of the modern world. It can be conducted in the different languages according to the interlanguage communication [7, p. 35].

In connection with the process of globalization, the scientific and technological progress in the context of the international communication, more and more attention has recently been paid to the cultural component of it – the communication between the different cultures, as the number of the cultures exceeds the number of the languages [2, p. 15].

Such communication is often characterized by the clash of the different cultural concepts, and it leads to the difficulties in ensuring communication.

Lacunarity is determined by the fact that there is still no answer to the most important question about the reasons for the existence of the language correspondence. Moreover, there is no common understanding the very phenomenon of the lacunarity [6, p. 77]. There is the wide range of the opinions, from realizing the object to its complete or partial rejection.

The patterns of the intercultural communication, the significance of which in the modern world is steadily increasing, need the scientific justification, and one of the important factors that forms these patterns is the phenomenon of the lacunarity, as well as the need to eliminate the interlanguage discrepancy [10, p. 152].

The inconsistent concept of the lacuna has the significant research potential. The phenomenon of lacunarity is highly important for the translation theory.

Analysis of recent research and publications. Translation satisfies the ever-emerging demand for the communication between the people who do not speak the common language, or, in other words, the people separated by a language and ethnic barrier [3, p. 351]. This barrier is not quite adequate, since an obstacle to the communication is not only the lack of the common language, but also the difference in cultures [7, p. 34]. And in this regard, in the process of translating from one language to another, a very interesting problem quite naturally arises – the problem of the lexical lacunarity.

The researchers developed a number of the terms describing the national-specific elements in the lexical systems of the languages: lacunae (J.P. Vinet and J. Darbelne), space, gap (K. Hale), antiwords, gaps, white spots on the semantic map of the language (A. Guerra), examples of the non-translatable nature (M. Shuttleworth), non-equivalents, lexical zero, zero lexeme (P. Seuren), non-equivalent, or background vocabulary (A. Pym).

Some language designated lacunae as the basic elements of the national specifics in the linguocultural community, which makes it difficult for the foreign recipients to understand some fragments of the texts and identifies their key features. Among them there is incomprehensibility, unusualness (exoticism) and foreignness (unfamiliarity) [1, p. 52].

Language lacunae can be subdivided into lexical, grammatical and stylistic [4, p. 28]. Other terms are also used to denote the concept of the lacuna: random notes in the speech patterns, ethnoidems, linguoculturemes, ethnolinguoculturemes [7, p. 34].

The lacunae can be language (lexical, grammatical, stylistic) and cultural (ethnographic, psychological, behavioral, etc.). In addition, they can be not only intercultural or interlanguage (according to the process of the intercultural communication), but also intracultural and intralanguage [2, p. 12].

The ideas of the lacunarity turned out to be the most popular in the theory and practice of the translation and intercultural communication [4, 5, 9], and the circumstance implicitly emphasized the idea of the interlanguage nature of the lacunarity. It is clear that the lacuna is the lack of the unit (for example, phonemes, words) in other languages [7, p. 76].

There is no doubt that there are interlanguage lacunae, but it is also permissible to speak of the intralanguage gaps. On the contrary, the linguists believe that only the concept of the intralanguage gap has the scientific potential, while the interlanguage gaps are phantom [14, 15].

Let us consider the ontological properties of the lacunarity as a language phenomenon in more details and analyze the existing approaches in linguistics to comprehend this phenomenon.

As we can see, the lacuna is called: a) the absence of the unit; b) the absence of the unit equivalent; c) the missing (virtual) unit; d) existing (real) unit; e) the place (cell) where the unit should be located; f) a sememe that does not have a unit [1, p. 82].

In our opinion, the unification of the initial positions in the concepts of lacunarity is needed. In this case, a greater mutual understanding between the researchers will be achieved.

The purpose of the article. The purpose of the research is to develop a proper translation approach to the lexical lacunarity, including determining the status and place of the term «lacuna» in the conceptual and terminological apparatus of the translation theory, in contrast to other comparative disciplines, and developing principles and practical recommendations for overcoming the lacunarity of the lexical units in translation.

The subject of the study is the lexical lacunarity, including cognitive, linguistic and pragmatic aspects of the interlanguage lacunae due to the specific lexical coding in the language system.

It motivates to analyze the ontology of the lacunarity as a systemic phenomenon, as the development of the concept of lexical lacunarity is based on the universal linguocognitive mechanisms of the lexical meaning explication.

The range of the research tasks can be outlined in the following way:

- 1) to give the characteristics of the conceptual apparatus and the most important concepts, related to the problems of the lacunarity;
- 2) to analyze the theoretical substantiation of the reality of the interlanguage lacunae;
- 3) to characterize the different types of the lacunae;
- 4) to substantiate the validity of the lexical lacunarity study as for the general theory of language, and for the practice of translation.

The main material of the study. The working definition of the lacuna is related to the interlanguage interpretation of the phenomenon used in translation theory. It is the absence of a unit in the language to name the phenomenon.

The main feature of the lacunae is the process of communication, in the situation of two cultures contact [8, p. 150].

For example, there is no one-word equivalent for English *spinner* – a stone that makes a large number of rotations while moving on ice in curling; *freestyle* – the style of skiing on any slopes and types of snow on different speeds in the Ukrainian language.

For the adequate and successful translation, we have to master the basic translation transformations that will allow the recipient to understand the translated material, preserve its integrity and the idea, also to make the translated text from the point of view of all the language levels [6, p. 77].

As the analysis of the literature on the translation of the lexical lacunae shows that the process of lacunae filling (elimination) can occur in two ways: filling (translation using analogue) and compensation.

The most common way to compensate for the gaps is transcription (transmission at the level of phonemes) and transliteration (transmission at the level of graphemes). The transliteration or translation transcription is a formal letter-by-letter/phoneme-by-phone recreation of the original [15].

The lacunae are traditionally regarded as the reflection of the national-specific aspects in the language. The appearance of the gaps is determined by two groups of the factors: linguistic, the originality of the language picture of the world, and extralinguistic – the geographical, historical, economic and cultural conditions.

In the word, in its sound or graphic form, there is the image of the object or phenomenon from the world of culture. Both the world of culture and its reflection in the human mind – the world of concepts and words – are formed into the pictures of the world: conceptual (cognitive, logical) and linguistic [13, p. 27].

The cognitive picture of the world is the mental image of the reality formed by the cognitive consciousness of a person or a people resulting from the direct empirical reflection of reality by the senses and conscious reflection of reality in the process of thinking [10, p. 150].

Within the framework of the language picture of the world, there is only verbal thinking, so we will limit ourselves, analyzing the language. However, the conceptual picture of the world does not exist without the language one, and vice versa.

The language picture of the world reflects the certain knowledge of the individual about the reality, acquired by the speaker in the process of using the language, and complements the logical picture of the world [14, p. 64].

The conceptual picture of the world is usually presented richer than the language picture of the world, since the different types of thinking, including non-verbal, are involved in the creation of this picture [2, p. 17].

The objective basis for the existence of the lacunae is the antinomy (dichotomy) of the signifier and the signified, identified by F. de Saussure [12, p. 103]. A language sign consists of a concept (signified) and an acoustic image (signifier). It is arbitrary, there is no internal relationship between the acoustic image and the idea. Therefore, one idea can be expressed by different sets of the sounds, which is confirmed by the presence of the different languages [12, p. 105].

The large number of the lacunae does not lead to the impossibility of the interlanguage communication. The absence of the verbal designation does not mean the inability to understand the phenomenon. The translation as an object of study in linguoculturology is believed to be the absence of a verbal sign in a particular language does not mean that it is fundamentally impossible for the speakers, the understanding of the certain meanings and concepts are clearly verbalized in another culture [14, p. 54].

For example: Eng. *spotted dog* – Ukr. *варений пудинг з родзинками*; Eng. *eggnog* – Ukr. *наній з яєць з цукром, молоком або вершками з додаванням рому чи вина*; Eng. *grassbeef* – Ukr. *м'ясо рогатої худоби, забитої у весняний період*;

Eng. *great-go* – Ukr. *останній екзамен на отримання ступеня бакалавра гуманітарних наук*; Eng. *blackboard jungle* – Ukr. *школа з низьким рівнем навчання та дисципліни*; Eng. *advanced standing* – Ukr. *статус студента, зарахованого на один зі старших курсів із зарахуванням предметів, що були складені в іншому вузі*; Eng. *cadet teacher* – Ukr. *позаштатний вчитель середньої школи*; Ukr. *борщ* – Eng. *borsch (soup with beetroot)*; Ukr. *зпінки* – Eng. *pieces of toasted bread*; Ukr. *сухофрукти* – Eng. *dried fruit*; Ukr. *абітурієнт* – Eng. *university/college applicant*; Ukr. *диплом* – Eng. *certificate of degree*; Ukr. *відмінник* – Eng. *high achiever* etc.

In the translation theory, the lacunae have come to be referred to the imperceptible and incomprehensible gaps if the speaker knows only one of the compared languages. However, this is

only partly true, because these gaps become apparent when the language is used creatively in the text. They are no less obvious in children's speech.

There are various typologies of lacunae. We can say about the subject and abstract lacunae (according to the degree of abstractness of the content).

The subject lacunae reflect the absence of the material, physical, sensually perceived object or phenomenon. The abstract lacunae reflect the absence of the abstract concept, a mental category. For example, Ukr. *квас* is a subject lacuna for the English language (*kwas*), Ukr. *духовність* is abstract.

There are generic and specific lacunae (according to paradigmatic characteristics, place in the language paradigms). The generic lacunae reflect the absence of a common name for the class of the objects – the absence of the specific names, the names of the individual varieties of the phenomena [9, p. 78].

For example, in Ukrainian there is no common name for *granddaughter* (*онучка*) and *grandson* (*онук*), but in English there is such name: *grandchildren*. This is a generic lacuna for the Ukrainian language. On the other hand, in Ukrainian there are no differentiated single-word designations for English *wrist* and *table clock* – these are specific lacunae for this language. In English they have *watch* and *clock*. In the Ukrainian language there is only one word *годинник*.

Also there are interlanguage and intralanguage lacunae. The first type is identified when comparing different languages: if one of them does not contain a lexical equivalent to any unit of another language [8, p. 151]. The intralanguage lacunae are found within the paradigms of one language – for example, the absence of a word with the opposite meaning, the absence of a unit with a certain stylistic reference, the absence of any morphological form of the word, etc.

Some linguists mention the motivated and unmotivated lacunae (according to extralinguistic conditionality). The motivated ones are the lacunae that are explained by the absence of a corresponding object or phenomenon in the national culture (Eng. *cabbage soup* – Ukr. *борщ*).

The unmotivated lacunae cannot be explained by the absence of a phenomenon or object – there are corresponding objects and phenomena in the culture, but there are no words denoting them (Eng. *birthday man* – Ukr. *іменинник*).

There are the nominative and stylistic lacunae according to the type of nomination. The first ones reflect the absence of the denotation nomination. There may be no nomination of the subject at all, or there may be no emotional or evaluative nomination. The stylistic ones are the absence of a word with a certain stylistic characteristic [8, p. 152].

The part-speech lacunae are distinguished according to the lacuna belonging to a certain part of speech. For example, Ukr. *бурхливо аплодувати, схвалюючи що-небудь* – Eng. *claim*.

The interlanguage lacunae can be illustrated in the following way: in the paradigm of designating time intervals when comparing Ukrainian and English languages, the following symmetrical units – *секунда, хвилина, година, день, тиждень, місяць, рік* (*second, minute, hour, day, week, year*), but existing in the Ukrainian language form *день* (*day*) in English is not represented. This gap can be eliminated in different ways: *24 hours, day and night*; however, a complete conceptual model of the Ukrainian *день* (*day*).

The lacuna, understood not as an imaginary language cell, but as an objectively existing language unit, cannot be represented by the presence of an infinite number of epy foreign lexemes and the morphological forms that exist in one language and are absent in other [16, p. 111].

Such gaps are subjective, that exist only in the template model of the interpreter's thinking. The interpreter (translator) chooses the most suitable model statements from the arsenal that exists in his conceptual field, conditioned by knowledge and understanding of the language, cultural and social factors of the discourse [5, p. 17].

Considering the lacunarity from such a position, we believe that the interpreter does not rely on the choice of the language means on the paradigm of another language, but intuitively finds a tool for conveying the semantics and pragmatics of the foreign language text [15].

The differences in the worldview of the objective reality significantly complicate the process of understanding and retransmission of the foreign language text, which causes the interest of the linguists to the lacunae as the markers of the gaps in the various pictures of the world.

The structure of the personality is closely related to the social and cultural factors, which means that the projection of the own experience onto the model of the primordial world practice causes ambiguities and emptiness in the language paradigm, then there is lacunization closely related to axiological aspect [4, p. 87].

Sometimes lacunae are called the varieties of non-equivalent vocabulary, allocated along with the realities. However, the difference between the reality and the random gaps are seen in the fact that reality conveys the nationally specific or even exotic concept, while the gap corresponds to the phenomena that traditionally exist in the conceptual paradigm of the native speakers of the translating language.

The lacuna turns out to be some random, unmotivated omission, a gap in the lexical system. The native speakers of the target language are able to operate with lacunar conceptual complexes, while the concepts behind nationally specific realities are not included in their concept sphere.

The correlative use of the terms is quite common. We believe that non-equivalent units and gaps are always revealed in pairs. If in one language there is a lacuna, then in the compared language – non-equivalent vocabulary [13, p. 42].

The lacunar units are characterized by a system-language belonging, and this is the fundamental difference between the very concept gaps. The typology of non-equivalent units is based on the distinction of the following types: interlanguage and intralanguage, which in the future are graded into language and ethnographic; absolute and relative; subject and abstract; generic and specific; motivated and unmotivated; nominative and stylistic; part-speech; explicit and implicit [14, p. 76].

All these gradations are not fully established for any language, but the concretization of the missing feature, as the main property of the gap, can be contaminated [7, p. 56].

The level division of lacunae is widely recognized. The border between the vocabulary and grammar as two global components of the language system in the number of the cases, turns out to be strongly blurred, as a result of which there is a series of the boundary phenomena, the description of which is difficult due to the lack and insufficient degree of the theoretical tools development [11, p. 83].

It is obvious that the lacunarity is not limited only to the lexical and phraseological level, and therefore the identification of the lacunae and non-equivalent vocabulary is illegal: the first term is much wider than the second, since the lacunarity applies to all the language levels, including the text.

The terms «lacuna» and «lacunarity» have firmly entered the terminological system. It is a hyponym for the relation to the hyperonym «implicitness», and the hyperonym in relation to the hyponym «non-equivalence». The term «lacuna» is often used as a synonym for the hidden grammatical categories [12, p. 118]. The lacuna differs essentially: zero sign is in a certain sense identical to the sign in general, and the lacuna is the absence sign that needs to be eliminated.

So, the gaps are associated with the national specific features of the languages. Among the most important features of the lacunae are ambiguity, unusualness (exotic), inaccuracy, fallacy, which appear in all the levels – from the sound to the level of the text, style and speech genre.

The ideas of the lacunarity actively penetrate into psycholinguistic, linguoculturological and cultural studies. If we accept the reality of the subjective lacunae (due to the specifics of the national mentality of the speakers), of course, it is necessary to establish their nature. It is known that in the intercultural interaction the certain stereotypes are determined, and they fix the features comparing one or another linguocultural community [6, p. 78].

For example, it is believed that the main thing in the Chinese national character is restraint, in English – calm confidence, poise. The Germans attribute special punctuality, the Americans – pragmatism. The Ukrainians often have good nature as the main quality, and kindness. It is clear that all these features have the universal character, but the idea that each of them represents the invariant of the national character, is curious. It's interesting that the same feature has the national specificity.

It is clear that the national-cultural features of the worldview can lead to the formation of the mental gaps [10, p. 151].

Naturally, the differences in lacunospheres can highlight the confrontational gaps, and their existence testifies to the serious and profound differences in the language cultures.

Relativity is a common feature of all the types of the lacunae. The gaps are isolated on the basis of the comparison, correlation of words or forms words, materially expressed, with the words or forms, not having the explicit expression in the system of the language. And the relationship between the implicit and the explicit also has the mutual character: the materially expressed units serve as the background, on which a significant absence of lacunar units reveals [13, p. 64].

Understanding the lacuna as non-existence does not exclude the statement of the fact that it is at the same time real. You can talk about the ontological duality of the lacuna, which entails the identification of this element as something that does not exist in one language but is present in another. However, we talk about the relativity and correlation.

We think, that the indication of the relativity as the ontological feature of the lacuna allows to determine the essence of the lacunarity. In addition, the relativity explains its holistic character, thereby identifying it with substantively embodied reality [6, p. 85].

Language is characterized not only by the cells with the paradigms filled with the units and forms, but also by the cells that are not filled. And those virtual units and forms should be located in the vacant cells. It allows to tell about the potential of the language and the alternative ways of its evolution [16, p. 107].

According to the theory of the interlanguage lacunarity, all the languages have the lacunae – lexical and grammatical. In general, the lacuna has an exclusively relative nature: the term acquires meaning only when a certain object is compared with a certain template, relative to it [7, p. 189–190].

So, when comparing languages that have the category of gender and those that do not, gender turns out to be a lacunar category. However even if one category or another exists in both compared languages, the individual details may turn out to be lacunar [3, p. 345].

Not only lexical units, but also any constituent components of lexical semantics and even the elements of extralinguistic information that accompany the phenomenon in the minds of the speakers reduced upon the reception in another language are considered lacunar.

Not only interlanguage, but also intralanguage lacunae are relative. The formations that do not exist in the language system are potentially possible for the implementation in speech. They are distinguished on the basis of the correlation of the words or word forms, materially expressed, with the words or word forms that have not received the material expression in the language, but have the ability to find it in speech.

The relationship between the words or their forms that make up the paradigm, as in ordinary situations, is mutual. The structures, materially expressed, serve as the background along with the material absence of the word or its form which is manifested [12, p. 118].

The following difficulties in the ontological interpretation of the concept of the lacuna: it is not clear whether the fact of the absence of something can be described as an essence, empty place; and if it can be considered as an essence which is revealed only by the external evaluation, comparison with a certain template, that has an exclusively relative character [2, p. 25].

The lacuna is a gap in the series signifiers of the real text, revealed by the comparison with a similar series of the text-prototype. We think, however, that the relative nature of the lacuna explicates its systemic nature, and therefore equates it with the substantially embodied object [1, p. 134].

Interlanguage understanding of the lacunae correlates with the features of any language – universals and uniques. The universals are inherent in all the languages of the world. They include all the features that correspond to the universal forms of thinking and the activities [5, p. 14].

Conclusions and prospects for further researches of directions. Within the framework of translation theory, the lexical lacunarity can be considered at the level of speech and based on the concept of equivalence levels.

The lexical gaps create the obstacles for the communication and translation when they are included in the so-called thematic grid of the text, and require the selection of the context-stable equivalent.

For the translation of the text containing the lacunae, it is necessary to embed them in the thematic grid, while the correctness of constructing is of paramount importance compared to the task of achieving formal-semantic accuracy of the correspondence for the lacunary lexical unit [6, p. 77].

So, the concept of the lacuna has serious research potential, and the phenomenon of the lacunarity is highly significant for the languages of the world. The interlanguage gap-absence is the natural phenomenon. The language cultures are different from each other, which implies differences in both in language systems and in the language picture of the world of their speakers. However, such a gap can become an anti-lacuna with the development and assimilation of the foreign cultural concept, which receives an intra-system language nomination or borrows a foreign language one.

Thus, we can conclude that the epistemological phenomenon of the interlanguage lacuna is due to the heterogeneous modes of the reality of the gap. The attribute of the gap-absence is its relativity, lacuna-gap mode is the presence of the concept in the absence of its language nomination.

The reality of the interlanguage lacuna is the set with the limits of the correlation such as a foreign language lexeme – a phrase of language – a segment of the lexico-semantic/phraseosemantic field of the recipient language. The absence of the language nomination in this segment mediates non-equivalent, culture-specific status of the foreign name [8, p. 153]. The intralanguage lacuna is revealed in the language system of one culture as a deficiency of the language nomination for the existing in the culture concept.

The studies of the lacunarity are primarily intellectual-logical and cognitive-pragmatic aspects of the interpretation of the elements of the language system at the intersection of a number of general linguistic problems.

The lacunarity is related to macrolinguistics and to the intellectual-logical and cognitive-pragmatic aspects of the language learning. The epistemological incompleteness of the concepts of the lacunae indicates the need for the further research in this area.

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