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## ON THE QUESTION OF ETHNOGRAPHIC LACUNAS IN ENGLISH AND UKRAINIAN

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Lacune (from Latin - “ditch”, “gap”) is the absence of a lexical equivalent in a language. In linguistics and psycholinguistics “lacunas” are defined as basic elements of national linguocultural community peculiarities, that complicate understanding of some text pieces for recipients who are not native speakers [3].

Lacunas can be lingual (lexical, grammatical, stylistic) and culturological (ethnographic, psychological, behavioral, kinesic etc.) Besides, lacunas can be not only intercultural or interlingual (emerging while intercultural communication process), but also intracultural (intra lingual) [1, p. 97].

Ethnographic lacunas are defined as a kind of lexical gaps connected with extralinguistic national reality and with ethnolinguistic and national-cultural differences [2, p. 28]. Our experience is classified into notions culturally determined or modified so that they vary significantly within different cultures. Some notions can exist in one culture, but be absent in another one. A good example of English ethnographic realia is such a notion as *haggis* - that is a Scottish dish consisting of a sheep's or calf's offal mixed with suet, oatmeal, and seasoning and boiled in a bag, traditionally one made from the animal's stomach, there is no lexical-semantic equivalent for this word in Ukrainian, that is why it is transliterated [4].

In contradistinction to lingual lacunas, absolute ethnographic lacunas cannot be exactly revealed by using simple statement of absence of a word (phraseological unit) for expressing a concept of another language.

The works of the following philologists are devoted to the urgent questions of ethnographic lacunas elimination: A. V. Voloshyna, A. V. Koroliova, V. M. Manakin, R. P. Zorivchak, S. H. Terminasova, Z. D. Popova, Y. A. Sorokin, I. A. Sternin, S. O. Shwachko, L. P. Polianska.

Consideration of extra ethnographic criteria is necessary for revealing absolute ethnographic lacunas. It can be seen from the notion itself that ethnographic lacunas are directly connected with extralinguistic national

reality, that makes us state their presence or absence, and also their relative prevalence in the life of a given nation in every case of their revealing. The consideration of ethnographic criteria in the process of identifying this type of lacunas is necessary, as far as dictionaries often do not pay much attention to semantic differences, giving equivalents that denote similar, but not identic items in English and Ukrainian. An example of an ethnographic lacuna for Englishmen is the Ukrainian word *вареники*, that is the Ukrainian national dish cooked from boiled unleavened dough stuffed with potatoes, meat, mushrooms, vegetables, fruits, berries, cottage cheese. While the English thesaurus explains this word as *curd fruit dumpling*, that considers only fruit filling and does not transfer the constant lexical meaning of the word in the source language to the full [4]. Besides, the word *dumpling* can also denote another Ukrainian dish called *галушки*, which is completely different from the previous one.

Absolute ethnographical lacunas are more often found in vocabulary that denotes different things typical of Ukrainian or English everyday life. A good example of Ukrainian ethnographic lacuna is the word *вишиванка*, that is a name for the Ukrainian shirt decorated with ornament embroidery [4]. There is no such a notion in English culture, that is why the word is also absent.

Lacunas make a significant part of national peculiarities of any language. Emergence of images and notions, which are lost for speakers of other languages, is caused by social, political, and socio-economic conditions, cultural life and everyday life of a nation, peculiarities of its outlook, psychology, traditions, and customs.

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