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LACUNARIC TYPES OF TERMS OF FRENCH ORIGIN OF AZERBAIJANI LANGUAGE

This paper is dedicated to lacunary types of terms of french origin of azerbaijani language. The main purpose of the work "Lacunary Types of Terms of French Origin Of Azerbaijani Language" is to determine the linguopragmatic features of terms of French origin in the Azerbaijani language, and within the framework of the tasks arising from this purpose, the following can be listed: To determine lacunarity coefficient of terms of French origin in the Azerbaijani language, to conduct analysis on the basis of distinguishing relative and absolute lacunarity. To determine the essence of the process of delaccunation in the acquisition of terms of French origin, to distinguish the implementation mechanisms of the elimination of lacunarity of this group of terms.

For the first time in the study, not only in terms of French origin, but also in terms of derivation in general, the term lacunarity and the process of elimination of that lacunarity were observed, relative and absolute terminological lacunarity were distinguished. In accordance with the pragmatic goal, the points of gaining situational semantic nuance differences were analyzed. While some terms of French origin have a neutral lacunary, a fairly large number of them have a lacunary condition.

In the conditions of compensatory elimination, the derivative term, which does not have its own semantic equivalent in a foreign language environment, is mastered in an external "shell" as close as possible to the phonetic skin of its source language.

Fiction in the Azerbaijani language, terminological dictionaries of the relevant scientific field (law, economics, botany, music, etc.), as well as media materials, as well as bilingual dictionaries were widely used. As the research requires comparison with the source language, the sources of research include fiction, scientific literature in French, as well as materials from the media (including newspapers "Humanite", "Le Monde", "Le Figaro", etc.). This analysis was conducted with the study of the sources related to the subject, the analysis of the results obtained, the analysis and synthesis of the arguments, and also the comparative analysis method.

Key words: lacunarity, associative, connotation, semantics, ethnolinguistics.

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ЛАКУНАРНІ ТИПИ ТЕРМІНІВ ФРАНЦУЗЬКОГО ПОХОДЖЕННЯ АЗЕРБАЙДЖАНСЬКОЇ МОВИ

У статті охарактеризовано лакунарні типи термінів французького походження азербайджанської мови. Основна мета роботи – визначити лінгвопрагматичні особливості термінів французького походження в азербайджанській мові. У межах завдань, котрі випливають із цієї мети, можна перерахувати такі: визначити коефіцієнт лакунарності термінів французького походження в азербайджанській мові, провести аналіз на основі розрізнення відносної та абсолютної лакунарності, визначити сутність процесу делакунатії у придбанні термінів французького походження, виділити механізми реалізації ліквідації лакунарності цієї групи термінів.

Уперше в дослідженні не тільки з погляду французького походження, але і з погляду деривації загалом спостерігали термін «лакунаризм» та процес усунення цього лаканізму, виділяли відносну та абсолютну термінологічну лакунаризм. Відповідно до прагматичної мети були проаналізовані моменти набуття ситуативних смислових нюансових відмінностей. Хоча деякі терміни французького походження мають нейтральний лакунар, досить значна кількість із них має лакунарний стан.

В умовах компенсаторної елімінації похідний термін, який не має власного смислового еквівалента в іншомовному середовищі, опановується в зовнішній «оболонці» якомога ближче до фонетичної «шкіри» її вихідної мови.

Широко використовувались художня література азербайджанською мовою, термінологічні словники відповідної наукової галузі (право, економіка, ботаніка, музика тощо), а також засоби масової інформації

і двомовні словники. Оскільки дослідження вимагає порівняння з мовою-джерелом, до джерел дослідження належать художня література, наукова література французькою мовою, а також матеріали ЗМІ (включно з газетами «Хуманіт», «Ле Монде», «Ле Фігаро» тощо). Цей аналіз проводився з вивченням джерел, пов'язаних із темою, аналізом отриманих результатів, аналізом та синтезом аргументів, а також методом порівняльного аналізу.

Ключові слова: лакунарність, асоціативність, конотація, семантика, етнолінгвістика

Introduction. Methodology and methods used.

Fiction in the Azerbaijani language, terminological dictionaries of the relevant scientific field (law, economics, botany, music, etc.), as well as media materials, as well as bilingual dictionaries were widely used. As the research requires comparison with the source language, the sources of research include fiction, scientific literature in French, as well as materials from the media (including newspapers “Humanite”, “Le Monde”, “Le Figaro” etc.). Theoretical analysis, comparative-descriptive, as well as comparative methods were used in the research.

Scientific innovation. For the first time in the study, not only in terms of French origin, but also in terms of derivation in general, the term lacunarity and the process of elimination of that lacunarity were observed, relative and absolute terminological lacunarity were distinguished. In accordance with the pragmatic goal, the points of gaining situational semantic nuance differences were analyzed. While some terms of French origin have a neutral lacunarity, a fairly large number of them have a lacunarity condition.

1. The main framework. As S. Y. Bulgakova, who studied the phenomenon of delacunarity in French translations, noted, it would be a mistake to expect homogeneity from lacunarity in their delacunarity, just as lacunarity are not homogeneous. According to the linguist, lacunarity are:

- 1) ethnographic;
- 2) associative;
- 3) sociocultural;
- 4) stylistic;
- 5) can be symbolic.

This division of S. Y. Bulgakova cannot be applied in the same way to the lacunarity of the term due to the more specific nature of the terms. Thus, according to S. Sadigov, who defines the differences between terms and general words, the terms expressing certain scientific and technical concepts, belonging to a certain field, while having a nominative and definitive function, are accurate, far from emotional and expressive, prone to ambiguity, and stylistically neutral. From this point of view, when speaking of terminological lacunarity, stylistic and symbolic lacunarity cannot be included in this category. Thus, the lacunarity of terms of French origin, which have passed to the terminological system of the Azerbaijani language, can be distinguished within:

- 1) ethnographic;
- 2) associative;
- 3) socio-cultural lacunarity.

The article analyzes the linguopragmatic features of terms of French origin in the Azerbaijani language in the context of the problem of intensity. The article also examines the need to characterize terminological lacunarity as an object of study of cognitive pragmatics, as well as to determine the differences between terminological lacunarity and delacunarity from the linguopragmatic point of view. It has been found that terms of French origin (for example, the term *canton*) exhibit a sufficient lacunarity coefficient. In this sense, it is necessary to distinguish between the terms lacunarity (eg, reverence) and lacunarity deprivation (eg, perspective).

In the presented article, within the analysis of the problem of elimination of lacunarity in terms of French origin in the Azerbaijani language, reduction of lacunarity, it is determined that this process is carried out in several directions in connection with terms of French origin in our language. Thus, due to the explication (explanation) of lacunarity, lacunarity terms are intended to be presented through additional text, explanation (for example, *couture* (designer)). In the conditions of compensatory elimination, the derivative term, which does not have its own semantic equivalent in a foreign language environment, is mastered in an external “shell” as close as possible to the phonetic skin of its source language.

Differentiation of lacunarity by meaning groups allowed to identify:

- 1) ethnographic;
- 2) associative;
- 3) sociocultural lacunarity groups.

First of all, the author notes that it would not be right to draw a sharp barrier between ethnographic, associative and sociocultural lacunarity. Thus, in some cases, terms can exhibit semantic metamorphoses (change from one state to another) in the source language itself or in the language that has mastered those terms. (Eynullaeva, 2015: 167).

Based on the above, as well as other divisions (Khakimova, 2015: 420–422) in the theoretical literature on lacunarity, we consider it expedient to consider the terms of French origin in the terminological system of the Azerbaijani language in two groups according to the lacunarity coefficient:

2. Terms of French origin with absolute lacunarity. These terms are directly related to French culture, ethnography, history and include terms that have been translated into other languages over time. Although this group of terms has been transferred to other languages, including Russian and Azerbaijani with the transfer of Russian, it is distinguished by the high coefficient of linguistic and ethnocultural conditioning of its French people. V. L. Muravyev, who studied the causes of absolute lacunae in the language on the basis of a comparison of the lexical and semantic systems of French and Russian, writes: or if he prefers “to record other aspects, the other language does not seek to express those facts”. (Muravyev, 1975: 2) It should also be noted that among the terms transferred from French to our language, the terms directly related to French culture and history, for example, trumpet, truver, can be mentioned in this order. Thus, the term *trobador* “troubadour”, derived from the verb *trobar*, which means “to discover” in Provençal, is the name given to local poets who began to write poems in living Romance languages, not in Latin, from the XI–XIII centuries. (Troubadours, 2006) Since the first troubadours were medieval Provençal poets who composed poems in the old Provençal language, the term refers to this language and expresses lacunarity in French linguoculturology. Despite the existence of the word “poet” as a literary term in the Azerbaijani language, the need to master this term from the French language is due to the fact that it (that term) is directly conditioned by the specifics of French culture. Thus, the Provençal poets in question were not ordinary masters of poetic writing. What distinguishes them is another important point, in addition to the fact that the poetic text is accompanied by music. So, in some cases, these songs could be sung not by the troubadours themselves, but by the juggler who accompanied them. (Troubadours, 1929–1939) This created a very colorful poetic-musical scene, a mini-performance. The specificity of this type of poetic art made the semantic “gap”, ie lacunar, inevitable when transmitting information about it to other languages. For this reason, the term itself had to be mastered in its original form. It is this absolute lacunarity that has led to the use of the term *troubadour* in the Azerbaijani language. Let’s take a look at the development of this term in the Azerbaijani language, both in scientific and journalistic style. In the scientific style: “*Muwashshah*”, which originated on a somewhat different background from the ancient Arabic poem, influenced the emergence of “troubadour” poetry in Spain and southern France in the XII–XIII centuries; *Troubadour poetry also seemed to reflect*

this situation of abandoned women. In publicistic style: It is now clear that the “*Troubadour Songs*” are of Muslim origin.

It should be noted that, unlike the logo systems we discussed earlier, the term *trubadur*, which has already acquired the status of a term and mastered by our language, can take the form of forms in accordance with the grammatical system of the Azerbaijani language: *Provençal poets, known as troubadours, adapted to the Arab-Andalusian poetic forms, inspired by their erotic fame. The troubadours expressed their love more openly and wildly, in fact, they wrote hymns dedicated to the delight of this divine passion.*

For comparison, the word “ashug”, which can be considered as a literary term for the Azerbaijani language, cannot be replaced by semantic correlation facts such as “poet”, “troubadour” or “truver”, as it opens the same “semantic gap” in French.

Achik Kerib, conte d’un poète amoureux (Ashug Garib, film) Un achik ou ashiq (mot d’origine arabe qui signifie littéralement “amoureux” en turc ; en turc aşık, en azéri aşiq), <...> est l’équivalent caucasien du barde ou du troubadour : à la fois poète populaire (en turc ozan), chanteur, compositeur et joueur de saz (Ashug).

As can be seen from the example, the term “trumpet” is used to explain the term “ashug” in French, which, of course, does not mean semantic adequacy. It is in the example of this fact that we can see that the semantic “gap”, ie the term “ashug” for the French language, and the term “troubadour” for the Azerbaijani language are lacunar.

The term *haute couture*, which literally means “high stitch”, is a light industry term used in international terminology. (*Haute couture*) This term has been used in our language since the end of the XX century.

As a result, virtually all designers have resorted to two lines at the same time – “Haute couture” and “pret-a-porte” – to avoid financial bankruptcy. (Gasimova, 2011a: 147)

It should be noted that, like most terms with absolute lacunarity, the term *Haute couture* is often used with additional explanation: It was here in the early twentieth century that “*Haute couture*” (French translation: “high stitching” or “high fashion”) association was formed. (Gasimova, 2011b: 145–146)

Interestingly, while the word *kuyurye* is used in a script close to the Azerbaijani transcription, the term *haute couture*, which is an integral part of the term, has been mastered while preserving its French transliteration. All products of *Haute couture* collections are real works of art. They are the only

option, practically done by hand with the active participation of the couture designer. (Gasimova, 2011c: 146–148)

Our analysis of the difference between lacunar terms and logosystems suggests that lacunar logo systems are radically different from lacunar terms. Thus, the former embodies the concept of having a certain allusive background, the syntactic units that express ethnocultural information (for example, “Cherche le femme”). In contrast, the word *pret-a-porte* (*prêt-à-porter*), another French word with a syntactic unit format, is a lacunar term.

3. Lacunarity in Azerbaijani language.

Analysis of the lacunarity of terms of French origin in the Azerbaijani language makes it possible to distinguish between absolute and relative lacunarity. Terms of French origin with absolute lacunarity are closely related to French culture, ethnography, history and include terms that have been transferred to other languages over time. Although this group of terms has been transferred to other languages, including Russian and Azerbaijani with the transmission of Russian, it is distinguished by the high coefficient of linguistic and ethnocultural conditioning of its French people. The main difference between the terms of French origin, which have relative lacunarity, is that they can be easily replaced by other synonymous terms in the Azerbaijani language. However, certain context, tradition or semantic connotation factor does not make it expedient to replace them.

The conditions and history of the acquisition of terms of French origin in the terminological system of the Azerbaijani language, as well as the linguocultural specificity of the meaning they express are far from identical. For this reason, it is impossible to speak of homogeneity in the lacunar coefficient of these terms. First of all, we would like to go a step further and distinguish between lacunar terms and linguistic facts that are valued as logosystems. Thus, the term *logoepistema*, formed on the basis of the combination of the Greek words *logos* “word” and *episteme* “knowledge”, is one of the new linguistic terms used to generalize the expressions and concepts of a kind of linguoculture. For example, “You too, Brutus?” (*Logoepistem*, 2012)

Logoepistems are mastered both in the form of *kalka* (copy) and in the original form. There are many logo systems in the Azerbaijani language, mastered from the French language. Because *logoepistems* have a very high coefficient of linguocultural conditioning, they are usually mastered from the language of neighboring or related peoples, ie languages in which mutual or unilateral lexical-semantic exchange processes

are active. In other cases, logosystems include lexical units of expressions that have a universal status and have a certain allusive background. Logosystems adopted from the French language can logically be represented only by expressions and word combinations belonging to the second group, and again, logically, their number is quite limited. For example,

The French have a similar example, when faced with an impossible situation, they say, “Cherchez la femme”, meaning “find a woman”. However, the French say that there is a secret woman’s hand in the matter. (Haji, 2010) As can be seen from the example, although the meaning of the popular expression in French is not unfamiliar to the Azerbaijani speaker, there is a need for additional explanation due to the lack of mass use. It should be noted that *Cherchez la femme*, which embodies the syntactic unit in its original form, has its origins in the work of the ancient Roman satirist Juvenal, but owes its popularity and modern text format to the great French writer Alexandre Dumas¹. (*Cherchez la femme*, 2007a) Thanks to him, the expression, which turned into a winged word, crossed the borders and passed into Russian, and from this language into our language. By the way, let’s add that this expression continues to work in modern French and, unlike the Azerbaijani language, has a more stylistic “flexibility” here.

This expression, which is in the form of a syntactic unit, undoubtedly has the status of a *logoepistem*. In contrast, the word *pret-a-porte* (*prêt-à-porter*), another French word with a syntactic unit format, is a lacunar term. This term of light industry and trade began to be used in our language in the late twentieth century. At present, this term can be found in both scientific literature and media texts. For example, in the scientific literature: the direction of development of a modern suit for industrial production and intended for mass consumers is called “*pret-a-porte*”, which means “ready-made clothes” in French. *Pret-a-porte* is shown twice a year in Paris and defines the image of modern world fashion. (Gasimova, 2011d: 146–147), In the media discourse: Designer Tom Ford is invited to create a *prêt-a-porte* line <...>. He changes the name of the *prêt-a-porte* line to Saint Laurent Paris., *Zumrud Mirzaliyeva presents three collections. These are “Azerbaijan 2014”, a collection of party dresses and pret-a-porte.*

¹ In A. Dumas’s 1854 work *The Magicians of Paris*, *Cherchez la femme, pardieu! Cherchez the femme!* (“Look for a woman, my God, look for a woman”) – in his work, based on the motives of that work, written in 1896, *Il y a une femme dans toutes les affaires; aussitôt qu'on me fait un rapport, je dis: «Cherchez la femme! In all cases, there is a woman. If someone reports to me, I immediately say: “Look for a woman”».* (*Cherchez la femme*, 2007b).

As can be seen from the examples, despite being a lacunar “burden”, the term prêt-a-porte demonstrates stylistic polyfunctionality. In other words, the term prêt-a-porte has a pragmatic “flexibility”. In contrast, the French derivation of Shershe lya fam, which we consider in the status of a logoepistem, does not acquire terminological characterization, and demonstrates absolute lacunarism as a logoepistem. Let’s pay attention to the examples: I heard the French riddle “Cherchez le femme” – “Find that woman” and I will keep the identity of this deputy secret until the end of our article (H. Herschi); *The French said, cherchez le femme! “Find the woman”. But what they need to find, women themselves find and destroy as much as they need now. We are the land of the Amazons!* (Haji, 2010); *If he is a Komsomol member, has he paid the membership*

fee so far, if he is not a Komsomol member, what kind of person is he from the moral point of view and so on <...> It’s like “cherchez le femme” <...>.

Result. The pragmatic component of terms of French origin in the Azerbaijani language in the context of lacunarism first created the need to characterize terminological lacunarism as an object of study of cognitive pragmatics, as well as to determine the differences between terminological lacunarity and non-lacunarity from the linguopragmatic point of view. It has been found that terms of French origin (for example, the term Cantonese) exhibit a sufficiently lacunar coefficient. In this sense, it is necessary to distinguish between the terms lacunarity (eg, reverence) and lacunar deprivation (eg, perspective).

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