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“NON-EQUIVALENT VOCABULARY AS AN INTEGRAL PART OF CULTURE”

Annotation. The given article is dedicated to study Uzbek non-equivalent lexical units in linguocultural and cultural aspects, as well as interaction of language and culture, analyses of which is the most important branches in modern linguistics.

Key words: linguoculture, Uzbek non-equivalent lexical units, realia, English mass media in Uzbekistan.

Introduction. At present, the relationship between language and culture is becoming increasingly important. The study of the issue of the interconnection between language and cultural phenomena is, in many cases, related to the concept of culture, which belongs to the category of complex, multifaceted, and diverse social phenomena. Language, as a linguoculturological phenomenon, embodies cultural wealth, and the development of any national culture is simultaneously linked to the specific character of a particular language. At the same time, language is capable of representing an entire worldview; it encompasses a multifaceted culture and a multilayered society from a lexical-semantic perspective.

Research materials and methods. Today, there are hundreds of definitions that attempt to clarify the concept of culture, and as E. M. Vereshchagin and V. G. Kostomarov have noted, language and culture are closely intertwined. “No one should doubt,” the scholars wrote, “that the semantic scope of a language derives from the national worldview. At the same time, language itself can, in turn, influence culture. Thus, language cannot exist apart from culture, and culture cannot exist outside of language.” [1].

There exists an intrinsic cooperation between language and culture. In this regard, Wilhelm von Humboldt writes that the results of the process of cultural development depend more on examining the influence of language on culture than on studying the influence of culture on language. Based on this idea, in the 1990s, a distinct field of social science—linguoculturology—emerged, bringing together

the ideas of scholars such as W. von Humboldt, E. Sapir, B. L. Whorf, J. L. Weisgerber, A. Wierzbicka, Yu. S. Stepanov, V. V. Vorobyev, and V. I. Karasik.

I. Zinovieva and E. E. Yurkov, who have expressed views on linguoculturology, define it as follows: “We consider linguoculturology to be a philological science that studies the various ways speakers of a given language perceive the world. In this process, attention is given to the linguistic activity that reflects the speakers’ worldview: the meanings of the units being analyzed, their shades, connotations, and associations, as well as the study of discourse units that help explain them in their entirety.” [2].

According to the view of Sh. Mahmaraimova serving various national-ethnic communities, language accumulates certain elements of their development. In the vocabulary of every language, background knowledge specific to a given ethnic community is formed. Today, great attention is being paid to studying issues such as the national-cultural features of language use and linguocultural concepts. [3]

. According to Sh. Usmonova: “Differences between languages are usually based on differences between cultures. These distinctions are noticeable in the lexical and phraseological layers of a language; therefore, the nominative units of a language are, in most cases, connected with extralinguistic factors”. [4]

The scholar also adds the following explanation to this description: “In any language or dialect, there are words that cannot be translated into another language with a single equivalent. That is, some lexical units in the source language do not occur in the lexical system of the target language and have no counterparts. Such words are called non-equivalent (Lat. *aequus* — equal, equivalent + *valens* — value) vocabulary.”

In the development of modern linguistics, primary attention is devoted to the national-cultural characteristics of language and the linguocultural aspects of society. This process can also be observed in the texts of mass media.

At present, society has gained vast and rapid access to information through countless mass media outlets. Regardless of how information is received, it is always expressed through linguistic means. The influence of mass media on its audience is connected with its national characteristics.

This article examines the linguoculturological aspect of Uzbek vocabulary in the English-language press published in Uzbekistan.

When discussing the relationship between linguistic behavior and the Uzbek mentality, it should be emphasized that this section is based on the principles of linguoculturology, which studies communicative processes in the media and the connection between the linguistic expressions used within them and the mentality of the people.

Every nation uses its language in its own way. Language, besides conveying information, is also a means of communication in naming objects. Due to this function, it reflects national identity.

Words and expressions that reflect the national distinctiveness of Uzbek culture are highly important in clearly demonstrating the connection between the speech behavior of the people and their mentality. The linguistic forms referred to as “non-equivalent vocabulary” are proper names and terms that may be known to speakers of other languages, but possess strong national characteristics: nationally colored toponyms, lexical units specific to each language that denote objects and phenomena, and others. When discussing non-equivalent vocabulary, it is generally understood that such words cannot be fully translated. This, in turn, raises the question of how this vocabulary can be conveyed in another language.

The national character within the semantic structure of a language unit is the product of the influence of extra linguistic factors on the development of a people’s cultural and historical characteristics. Each language unit consists of a specific number of components that indicate national-cultural meaning. The first to address national-cultural components was the Russian linguist N. G. Komlev (in his works, this component was called “cultural-historical,” while the term “national-cultural component” appeared later and belongs to A. S. Mamontov). [5] In his view, a word contains, in addition to information about an object, a certain social background that enters into association with that word. Primarily, this includes everyday vocabulary related to clothing (garments, footwear, headwear, etc.). Studying such units makes it possible to identify the features of how speakers of different languages perceive and reflect the world. Therefore, this research determines how ethnic mentality is expressed lexically in the thematic group “clothing” in the Uzbek language through comparison.

Results and discussion

In the English-language press of our country, one can observe the use of non-equivalent vocabulary specific only to the Uzbek people, particularly words related to clothing; **adras**, **khon-atlas**, **qo'chqor shoxi**, **gulinamozshom**, **baxmal**, **beqasam**, **do'ppi**, **chopon**, **yaktak**, **mahsi**, **kovush** and etc.

For example, the use of Uzbek words related to national fabric in the English language: *"In the evening the internal part of mirror azure waves is illuminated by **adras** (Uzbek semi-silk fabric) patterns giving the construction special effect of color play."* (Uzbekistan Today. 17.09.17); *"Two-colored and black-and-white **khon-atlases**, patterns of which contain images of tree or luxuriant bush, and also motives of helical shapes as like "**qo'chqor shohi**" (horns of a ram) are of special rank"* (Uzbekistan Today. 05.02.17); *New paintings skillfully submit to the law of*

*the conditional image and are masterly intertwined to the traditional style. Khon-atlas with such patterns as "chaqrim" (echo), "gulinamozshom" (a night flower) and "shaxmatguli" (chess pattern) are the most popular ones" (Uzbekistan Today. 05.02.16); "Ancient fabric **baxmal** (velvet) was made in domestic conditions till about 30thies of the 20th century"; "Another striped fabric, **beqasam**, was used by local population for sewing top clothing... "(Эхо Истории. 18.05.09). "Male clothing was made mostly from cotton fabric **bekasam**, whereas female clothing was made of silk, brocade, adras, cotton, and sateen" (Discovery Guides. №69, 10).*

Words related to the names of national headwear: *"Perhaps the most ancient traditional clothes of Uzbek women are dresses **kuylak** (Discovery Guides. №34. 10); "Male population of Surkhan towns and kishlaks(village) had clothing of the same type: **chapan**(coat), **yaktak** (shirt), **do'ppi** (embroidered skull-cap), turban, hat, overshoes with itching or **mahsi** (kind of leather socks), boots, charyk (wooden shoes), and other auxiliary pieces of clothing". (Discovery Guides. №33. 10); "Contrast to other regions Uzbekistan, Surkhan women did not carry **paranja** and **chachvan**, hiding face and shape of the woman from top to toe, i.e" (Discovery Guides. №73, 10); - "Words related to national footwear:"Uzbek makhsi: history with continuation, "**Makhsi** and even kovush did not make an exception, they have been covered with ornaments of golden embroidery made in technology of zamindo 'zi" (Uzbekistan Today. 26.02.10, p.8)*

Conclusion. In conclusion, we can say that the linguistic behavior of an ethnic group serves as a unique mirror of the national mentality. It clearly reflects the cultural and historical traditions of the people as well as their collective experience. It can be said that language, national mentality, lifestyle, and the culture and history of a people are inseparable parts of one whole. From the points mentioned above, we may conclude that the factors of language and culture are always closely interconnected.

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