

THE NOTION OF NON-EQUIVALENT WORDS AND REALIAS IN ENGLISH AND UZBEK LANGUAGES

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Abstract

Language is not just a means of communication but also a reflection of culture and history. As societies evolve, languages change to accommodate new ideas and experiences. However, certain cultural and national values may resist translation, creating a gap in meaning between languages. This is particularly evident in non-equivalent lexicons and realias – words and concepts unique to a particular culture – found in languages such as Uzbek and English. In this work we will explore some differences between the words of English and Uzbek and give examples for both languages.

Key words.

Non-equivalent lexicon, realia, cultural, ethnology, linguoculturology, exoticisms, temporarily non-equivalent units, random non-equivalent units.

Introduction

The problem of intercultural communication in the study of the languages is currently considered as one of the priorities, since it is impossible to teach a foreign language without taking into account the cultural characteristics of native speakers, which are expressed primarily in the language, since the language "acts as a keeper of the information about the world obtained by all members of a certain ethnolinguistic, cultural and linguistic community of people and due to the cumulative function, it is a true mirror of national culture" [3. 16]. The field of didactics and linguistics, aimed at studying how the language reflects the connection of national consciousness with real life, was called linguocultural studies.

Linguocultural studies uses the achievements of the science of linguoculturology, which studies the reflection of national realities in the language. Therefore, in recent years, due to the huge interest in the problems of ethnic culture, especially intensively developing such sciences as linguoculturology,

representing combination of language and culture, studying language as a phenomenon of culture [8. 9], ethnology is the science of peoples [7. 15].

F.I. Buslaev substantiated the principle of ethno-orientation in language teaching. The scientist noted that every nation looks at things in its own way, from its own point of view, you need to teach not just the language, but the language of the foreign ethnos whose language you are learning, taking into account the peculiarities of life, beliefs, culture, history of the people, because the result of neglecting these factors will be "the loss of the sensual, tenacious power of the language" [2. 115].

Our experience of working with foreigners shows that a student, even well speaks Uzbek, is capable of making serious mistakes due to ignorance, first of all, of the national-cultural component of the language being studied: he still needs to overcome the cultural barrier.

In many languages, some concepts related to culture may be completely absent, as they may not be used by carriers certain language or may be prohibited in that language. Consequently, here non-equivalent lexicons will appear which refer to situations where two or more languages do not have equivalent words or terms to describe a particular concept or object. This can often occur when translating between languages, and it can present a challenge to accurately convey the meaning of a word or phrase without losing its nuances or cultural significance. In some cases, non-equivalent lexicons may require the use of descriptive phrases or explanations to help bridge the gap between languages. Certainly, for understanding such kind of words learner should be aware of not only language units or grammar but also the culture of spoken language.

The basis of the classification non-equivalent lexical units were proposed by V.N. Krupnov, put temporary principle, based on how established non-equivalent lexical units in the teaching language. The researcher identifies 4 groups of non-equivalent words: words-realities, temporarily non-equivalent units, random non-equivalent units and exoticisms [4].

Reality words include the words that call customs, traditions elements of everyday life and culture of native speakers of a particular language. For example: drive-in "providing certain opportunities to a person for business operations, when such operations can be performed by a person without leaving car", or an Uzbek word "Chopon"- it is a type of clothes which is made from the cotton and fabric, mostly by hand. Also other words like "palov", "mahsi", "kovush", "paranji" "Navruz" are very difficult to be translated in other languages because

another culture may not have such things in their daily life. In order to understand them, learners should be aware of Uzbek culture.

Temporarily non-equivalent units include such lexical units of the foreign language, which have not yet established themselves in the teaching language, but with over time, their equivalent appears in it. For example: to post - to make a post (place any information on the Internet), prank - prank (prank, hooliganism).

According to V.N. Krupnova, random non-equivalent units arise when in a foreign language a certain phenomenon is denoted by some word, and in the teaching language such a word is absent [4]. If this phenomenon can be conveyed in other ways, then in this case it is believed that there is no need to enter the word or phenomenon into the teaching language that is available in the foreign language. For example: ear-worm - obsessive music, laptop- portable microcomputer.

Exoticisms are such words that associate with the cultural experience of only one group of people and denote objects of reality that are known by only this ethnic group [1. 133-134]. For example, the German verb "wunschdenken" translated into English in two words - wishful thinking, into Russian language this word can be translated as "принятие желаемого за действительное" [4. 168-170].

Results

We can use examples from both English and Uzbek languages to illustrate the points mentioned above. For instance, consider the sentence, "That gaze was surely attracted by the sight of a sari among the conventional **Edwardian coats** and dresses" [9]. Non-native speakers of English may not understand what an "**Edwardian coat**" is in this context and might assume that it belongs to King Edward, while in fact it is a type of garment that was popular during King Edward VII's reign and is still worn by English people in certain parts of the country. Similarly, the term "**white-collar crime**" refers to non-violent criminal activities that are intended to deceive or obtain money. People from other cultures might not be familiar with this concept and may not fully comprehend the term.

"Apartment and furniture would have been nothing extraordinary as belonging to a homely, northern farmer, with a stubborn countenance, and stalwart limbs set out advantage in *knee-breeches and gaiters*" [6. 7]. Here "Knee-breeches" are short pants covering the hips and thighs and fitting snugly at the lower edges or just below the knee. "**Gaiters**"- a cloth or leather covering the leg reaching from the instep to above the ankle or to mid-calf or knee. Therefore, while reading the novel the reader may not have comprehension of these two words because they

belong to English nation and culture. Mostly in 18th century the English wore such clothes.

On the other hand, in Uzbek culture we can encounter a full package of words that show our cultural identity and they are considered non-equivalent words. For instance, “Solih Maxdum go’shtni Nigor Oyinning yonig’a qo’yub o’zi zina bilan ayvonga chiqdi” [5.7]. We translate the sentence as “Solih Makhdum put the meat near the Nigarkhonim and climbed to the *ayvan*” [5.7]. Here the word “*ayvan*” doesn’t have equivalent in English language directly as its concept doesn’t coincide with the English word “terrace”. “*Ayvan*” means 3 sides are closed but front side is open building where national Uzbek family gather and have dinner at summer nights. In the past, Uzbek kings had it built for their palace. Moreover, “*ayvan*” delivers specifically Uzbek way of living and Uzbek culture as well. However, “*Terrace*” means a relatively level paved or planted area adjoining a building. In another sentence, “Solih maxdum kulimsiragan ko’yi dahlizga yurub bordi va oyog’ini kafshiga uzatdi” [5.7]. “Solih Makhdum walked to the hall with a smile and stretched out his leg to his *kavush*”. *Kavush* is shoe which is made of leather, we can give definition, yet to understand or imagine this item, the reader must know about Uzbek tradition, culture and mentality.

Conclusion.

Non-equivalent lexicons and realias in Uzbek and English reveal the unique cultural and national identities of both languages. They serve as linguistic unities that allow people to express their culture and experiences in their own way. However, these differences can also hinder communication, creating a language barrier for people speaking different languages. To overcome this barrier, individuals need to develop their language skills and cultural awareness to better understand and communicate with people from different linguistic backgrounds.

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