



NON-EQUIVALENT LEXICON IN THE MIRROR OF NATIONAL CULTURE

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<https://doi.org/10.5281/zenodo.8059682>

Abstract:

This article explores the phenomenon of non-equivalent lexicons and their relationship with national culture. A lexicon refers to the vocabulary or collection of words and phrases used by a particular group or community. Non-equivalent lexicons, on the other hand, represent a divergence from mainstream language conventions and are often associated with subcultures or countercultural movements. This study aims to investigate how non-equivalent lexicons reflect and interact with the broader national culture in which they emerge.

Keywords: of non-equivalent lexicon, national culture, subculture, countercultural movements, language norms, linguistic diversity, cultural dynamics.

Each language is a unique, malleable, unique medium and concept, prone to continuous development and change. Every culture develops and changes along with language. Rapid development of social life leads to changes in mind and thinking, which is undoubtedly reflected in language and culture. In addition, many social phenomena in the modern world occur under the influence of global processes, which provide conditions for the interaction and harmonization of cultures and social norms and values.

Differences between languages are based on differences between cultures. They appear in the lexicon of the language. The reason for this can be seen in the fact that nominative means are more related to extra-linguistic reality. The connection of the word with the culture is based on the main principle of selection and presentation of lexical units in the dictionaries of linguo-national studies, which "reflects the mutual harmony of integration, language and culture."

According to Sh.Usmonova, "Differences between languages are usually based on differences between cultures. These differences are visible in the lexical and phraseological layer of the language, therefore, the nominative units of the language are in most cases connected with non-linguistic factors".

"In any language or dialect, there are words that cannot be translated into another language with one word. That is, some lexical units of the original language are not found in the lexical structure of the translated language, they have no equivalent. Such words are called lexicon without alternatives. Non-equivalent lexicon reflects phenomena specific to the national culture of a particular people. This is often money, units of distance, household items, clothes, food and drink, typical of the local people. is composed of words representing concepts".

It is understood that "Non-equivalent lexis" is defined as a cultural component when comparing languages of different cultures. As a lexical unit without an alternative, there is no

alternative because one of the languages being compared does not have an alternative or does not have lexical units denoting relevant concepts that are not found in the stock of another language. For example: takhmon- a place to store kurpa and korpacha; kyrpacha - 3 meter in length, a quilt, with uppers made of silk, satin for sitting in the living room, khorjin- two-way bags of wool, etc; chapan - a long padded coat with a top made of silk, velvet or cotton cloth, without buttons and collar; and etc.

A.H. Djahangiri proposes a type of non- equivalent lexicon, in which, according to him, the genetic basis of classification is combined with the thematic basis. 1. Non- equivalent lexicon may be represented by the names of folklore-mythological objects. 2. The irreplaceable lexicon consists of the names of traditions and religious-folk holidays. 3. Non-equivalent lexicon can be included in socio-journalistic lexicon. 4. Non-equivalent lexis may be represented by historical terms.

Vereshchagin and V.G. Kostomarov states that "words that do not exist in another language and other culture that serve to express concepts, which refer to specific cultural elements, that is, words that refer only to culture-specific elements, as well as words that do not have a translation into another language, in other words, do not have equivalents outside the language to which it belongs they understand "words".

It should be noted that the unique feature of non-equivalent lexicon is that they cannot be translated into other languages with the help of constant matching, and that they are not related to a specific word of another language. Each language has a group of words denoting objects and concepts related to the local environment. With the help of these words, only objects and concepts that reflect the social system, life, and culture of this nation are named. Since other nations do not have such concepts and objects, they do not even have words to describe them. Therefore, such a lexicon that reflects a specific environment is a non-equivalent lexicon. For example:

"In a small, unremarkable restaurant on Firdavsi Street in Samarkand, the *plov* arrives at our table. At its most basic, plov is rice with onion and carrots, plus either mutton, lamb or beef, cooked slowly in layers and it takes two waiters to carry the *lagan* (platter) to the table"; "The most skilled chefs- called *oshpaz* – can serve plov for up to 1,000 people from a single *kazan* (cauldron) at weddings and festivals. "

(<https://www.theguardian.com/travel/2017/jul>)

Thus, the emergence of a non-equivalent lexicon is based on both linguistic and extralinguistic factors. Non- equivalent lexicon is closely related to individual folk culture and cultural objects that are not repeated in another culture. It can be said that the fact the translations into English and Russian languages and peoples who do not have these linguistic units without translation, while preserving the national character of the original, gives the opportunity to create a basis for the expansion of the vocabulary of the translated languages.

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