

NON-EQUIVALENT LEXICON IN MASS MEDIA CONTEXTS

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ABSTRACT

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

Keywords: Linguacultural, intercultural communication, national culture, Uzbek nonequivalent lexical units, lacunae, language system, English mass media of Uzbekistan.

INTRODUCTION

Language is the main form of expression and existence of national culture and is one of the signs of the nation. Language is closely related to culture: it develops into it, expresses it, and is an indispensable prerequisite for the development of culture as a whole. According to Terminasova, language is a component of culture, its component part, and culture; in its turn, it is defined as the totality of the results of human activity in different spheres of life: industrial, social and spiritual. [1]

Culture, according to E. Sapir, can be defined as what this society does and thinks. Language is what they think. When comparing languages and cultures, their essential features are revealed. When we compare lexical units of different languages, our knowledge of each of these languages is improved individually.[2] Comparative analysis makes it possible to find out how the typical difficulties are overcome, and also what elements of the original remain not transferred in translation, to obtain information on the correlation of the individual elements of the original and the translation, caused both by the relations between the systems of languages involved in the translation and by certain extra-linguistic factors.

As G.D.Tomakhin points out: “When comparing languages, national and cultural differences are observed at all levels, but especially in lexical and phraseological, that is why the focus is primarily on vocabulary and phraseology. The more specific languages are compared, the less cultural contacts in their history, the less common points they have, the more they are different in whole and element by element”[3].

According to Ivanov, mismatched elements or elements that do not have equivalents in other languages apply, first of all, to nonequivalent lexicon. [4]

It is this layer of vocabulary, containing words whose content plan cannot be compared with any foreign language terms, plays a special role in the notion of a foreign cultural area. Most often, it is the non-equivalent vocabulary that is borrowed from the language into the language. The language serving the various national and ethnic collectives constantly accumulates elements reflecting the development features of these cultures, which finds expression in the background knowledge specific to each collective, embodied in the thesaurus of the given

language. [5]

The researchers refer to the means of conveying this national identity as “nonexistent lexicon”, “exotic vocabulary”, “exoticism”, “barbarism”, “localism”, “ethnonototatisms”, “words with a cultural component,” “gaps”.

In a situation of lack or in sufficiency of background knowledge necessary for the transfer of culturally specific lexical units, the understanding of the text will be incomplete. Understanding and transmitting a message is a complex process, as the correspondent needs to understand deeply and comprehensively the meaning of the word, characteristic of the language of another culture. In this regard, the problem of equivalence arises – interlingual and intercultural. Therefore, issues related to the transmission of realities, non-equivalent vocabulary, and precedent text are only a particular manifestation of the problems “language and culture”, and “language and intercultural communication”. [6]

The relevance of the chosen topic is determined in establishing the cultural significance of the problem of the correlation of language and culture by studying the Uzbek vocabulary that is found in the English language press, operating in the conditions of a dominant linguistic and cultural area. Based on the analysis of the cultural characteristics of Uzbek vocabulary that exists on the pages of English-language newspapers, one can judge the attitude of correspondents to Uzbek reality, since the disclosure of the meanings of words an assessment component that reflects their perception of Uzbekistan.

The object of the study is newspapers in the English language published in Uzbekistan: “Uzbekistan Today”, “Uzbekistan airways”, “Discovery Guides”, “Echo of History”.

The subject of the study is Uzbek vocabulary, reflecting the specifics of the linguistic picture of the world of the Uzbek people, its culture is a specific component. The Uzbek vocabulary that exists on the pages of English-language newspapers published in Uzbekistan, identifying the realities inherent in the Uzbek culture, is revealed.

In accordance with the classification of lexical units that have a cultural component of meaning, we examined words related to equivalent vocabulary. They are interesting especially from the point of view of linguoculturology. The words we analyze, which clearly reflect the national characteristics of the Uzbek vocabulary on the pages of the English-language press, are used in the field of:

1. Socio-political; *kurultai* – congress, *makhalla* – unification of residents of one district, *hakim* – mayor, *aksakal* – senior person, *hashar* – help of all residents of makhalla with free construction of schools, hospitals, houses in need, *guzar* – center where the mahalla community gathers, *kishlak* – селение в Средней Азии.

«The host invited the *mahalla oqsoqol*, the *mulla* and other olden men from the two neighboring streets» (Central Asian Survey, 05.2017); «*Hasher* might seem to belong to a different category than the road building project» (Central Asian Survey, 05.2017); «*Guzar* is another, more specifically Central Asian term, which designates small *bazaars*» (Central Asian Survey, 05.2017); «*Urgut*, a *qishloq* near Samarqand is said to have included 13 *mahallahs*» (Central Asian Survey, 07.2017).

«The Committee for Lawmaking and Judicial Issues of the Senate of Oliy Majlis of the Republic of Uzbekistan held a conference Raising the Effectiveness of Parliamentary Supervision: State and Prospects»; «The event was attended by the Ombudsman of Oliy Majlis, representatives of the Ministries of Justice, Education, Health, the National Center for Human

Rights and others» (Uzbekistan Today 30.07.2018).

2. Household items and other utensils: **Bugjoma** – type of packing device, **kurak** – a piece of fabric, **suzani** – type of embroidered and decorative tribal textile, **chinnikap** – a case for china bowls, **lyagan** – large dish for serving deep meals”. «*Bogjoma was another peculiar type of packing device. It was a rectangular piece of woven fabric to wrap clothes and bedding. The parcel of clothes wrapped in bugjoma was called a bugcha.*» (Uzbekistan Airways, 5.03.2018), «*The name of the technique per se - kurak, kourama (from korau – to connect) – means “a piece of fabric” “a patchwork quilt”, “a conglomerate” and “a union.”* (Uzbekistan Airways, 5.03.2018), «*There are also suzani here, with their fascinating pattern. As people say, suzani is the reflection of all colors existing in the Uzbek land.*».(Uzbekistan airways,5.03.2019) «*Chinnikap, a case for china bowls, was another original kind of tableware container*» «*Large lyagans were packed into tabaklau, a strong rectangular or square felt bag. Its front part was adorned with an embroidered piece of cloth provided with a blind fly.* (Uzbekistan airways, 5.03.2019)

3. Household establishments: **choykhona** – special tea houses, **bazaar** – a market in a Middle Eastern country, **carvonsaroy** – a small hotel on the caravan route, where merchants could stop for a night and food, **topchan** – big wooden litter with four feet where is taken the meals and where people spend the night in summer «*The tea tradition throws back in the far past, the traditional drink started and completed each meal. From time immemorial, every town or village of Uzbekistan, at carvonsaroyes or bazaars there were choykhonas – special tea houses*».). Each topchan looks like an exhibit from some museum of ethnography. Topchans are covered with korpachas (traditional Uzbek patchwork quilts) and decorated with cushions wrought in the same style by the female members of the family.(Uzbekistan airways, 25.04.19)

4. Names of food (food): **sumalak** – spring holiday dish from germinated wheat is prepared only by women, **patir** – fine cake with small wells on the surface, made of fresh dough with an impurity of lard and milk, **lochira** – big thin sweet cake to soup, **palov** – national dish of meat, rice, carrots, **norin** – boiled, slice daspoke sticks noodles with thin layers of cass, **halim** – spring festive dish of beef, prepared only by men, **halva** – prepared from flour, lard (or oil) and sugar, **navat** – lollipop, etc.

«...And, they also like to take part in preparation of the main dish of Navruz – sumalak that is cooked once a year only. It is prepared from the germinating wheat seeds that are considered the symbol of eternal life, and wheat flour. This dish is looks like and tastes as thick brown jelly. » (Uzbekistan Today, 24.03.2017)«*As really I looked forward to arriving in Uzbekistan and learn what Uzbek palovis like*»(Uzbekistan Today, 25.06.17). «*Along with the most widespread obi-non and patir there are other unique kinds baked rather seldom and only in certain regions of the country*» (Uzbekistan Today, 27.08.18).This variety of flat cakes is designed for children. Tiny palm-size patyrs are not for sale. When flat cakes are baked at home, some kulcha breads are made especially for youngster. In Andijan, they fill the children’s kulcha with halvaytar, a kind of liquid halva.(Uzbekistan airways,20,04,20 19), «*In cold days or during the indisposition the strong black tea brewed with the pieces of novvat, Uzbek sweetie, warms up and gives strength*»(Uzbekistan Today, 14.05.2017).

5) Clothes: **tun** – long cotton coat with top of silk, velvet or cotton cloth without buttons, **chapan** - Men's upper clothes, **shalwar** - long national pants, paranji - clothes, without which Muslim women in Central Asia were not allowed to leave the house, a widerobe with long false sleeves, **paranji** is covered on the head, and faces are covered with a chachwan, **belbog** - a belt handkerchief made of silk or cotton cloth,**karakul**-cloth or fur made from or resembling the fleece of the karakul.

«*The tradition to give a chapanis kept to this day....*»(DiscoveryGuides, 10.05.17).«*In the 18th Century, outer trousers shalbar were made of home-spun camel cloth and leather.*» (Discovery Guides, 12.03.17) Traditionally, textile, embroidery and national clothes dominate

in the exhibition in number and quality. Yet, this year ceramics is also extensively represented in the exhibition, as well as two new type of art – products from thick felt and karakul. (Uzbekistan Today 30.07.2018).

6) Sports: **kurash** - the national sports game, **halal** – a direct victory, **chala** – term used to mean half-victory, **yambosh**- one sided victory, palvan – the strong man, the wrestler of national sports; **ulak** – the national game, **kupkari** – a kind of game that only a group of men can play in the position of riding horse. «On the threshold of twentieth and twenty-first centuries, a historical and cultural heritage of the Uzbek people, national wrestling Kurash, has confidently entered the world arena» (Uzbekistan Today, 22.01.10).

Two yamboshes equal to one halal are now included in the list of international sporting terms» (Uzbekistan Today, 31.12.18). «...Then there were held competitions of palvans – strong athletes... » (Echo of History 18.05.09).

«For horse-racers participating in horse race competitions ulak or kopkari...» (Echo of History, 24.08.17). «Along with the name Uloq, Uzbeks also call it as “kupkari”, which means “business of many people” in a literal sense. »(Today Uzbekistan, 27.09.10)

In conclusion, it should be noted that many existing terminological units have arisen and entered into use. Thus, the skillful use of Uzbek vocabulary in English newspaper texts enriches the expressiveness of the newspaper text, enhances its emotional impact on the reader. And another reason for using Uzbek vocabulary in English is that the absence of such vocabulary in English that is without equivalent vocabulary and gives English speech a national flavor. Non-equivalent words have the property of being borrowed in foreign languages, since any language needs the basis of lexical units, which denotes the realities of another's culture and the necessary words are associated with other languages.

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