CLASSIFICATIONS OF NON-EQUIVALENT WORDS REFLECTING NATIONAL CULTURE

Supervisor: f.f.d.(DSc,) dotsent **Z.I.Rasulov**
Master student: **Khikmatova.Sh.U**

Abstract. *Language is a complex and dynamic system, and within it, there exist various types of non-equivalent words. These words, often found in different languages or dialects, make unique challenges for translators and language learners. Non-equivalent words can arise due to cultural differences, semantic nuances, or simply the lack of a direct equivalent in another language. Understanding the different types of non-equivalent words is essential for effective communication across linguistic boundaries. In this article, we will explore these types of non-equivalent words and their implications for language comprehension and translation.*

Key words. *Non-equivalent words, realia, culture, accidental non-equivalent lexical units, exoticisms, historisms, folklore, dialect, sovietism.*

Non-equivalent words are words that do not have the same meaning, despite sharing some similarities in spelling or pronunciation. These words may be different in terms of their definitions, usage, or connotations. Komissarov describes non-equivalent vocabulary as "a storehouse of knowledge specific to a particular culture, which is the product of the cumulative function of language and which can be considered as knowledge existing in the minds of speakers that culture".[76]

According to the linguist V.N. Komissarov, the equivalent lexicon "mainly occurs among neologisms and words naming certain concepts and national realities, it can be found as well as among little-known names and titles that occasionally need to be created during the translation process."[77]

Non-equivalent vocabulary can be classified by distinguishing the meaning components of the lexical unit. Thus, non-equivalent lexical units include such categories as linguistic realias, temporally non-equivalent lexical units, accidental non-equivalent lexical units, exoticisms. Below, we will observe each type of non-equivalent lexicon in detail:

1. Linguistic realias

In linguistics, the word "realia" can also be defined by the words "exoticism", "barbarism" (such definitions are found in the works of A. A. Reformatsky) and "locality". Realia is included in the non-equivalent lexicon as an independent circle of words.

Linguists S.Vlahov and S.Florin say that the term "realia" is "words that name the elements of daily life and culture, historical period and social system, that is, they serve to

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[76] Комиссаров В. Н. Современное переводоведение. – М.: Изд-во «ЭТС», 2002. – с. 116 -135.
[77] Комиссаров, В. Н. Теория перевода (лингвистические аспекты) / В.Н.Комиссаров. - М.: Высшая школа, 1990. - 253 с.

define the specific characteristics of a certain nation and country"[78] Thus, the sphere of realia words includes elements of the culture and life.

2. Temporally non-equivalent lexical units

This group includes lexical units of a foreign language, which have not yet been established in the translated language, but over time their equivalent will appear in it. For example: *"post"* -this word was non-equivalent in Uzbek language until the 21st century because the word and its meaning was unknown even we didn't have concept or event describing this word, but because of technological development, people began to use this word for naming an action *"putting any information on the Internet"*.

3. Accidental non-equivalent lexical units

According to V.N.Krupnov, such lexical units appear when a certain phenomenon is defined by a word in a foreign language, but there is no such word in the translated language. If this phenomenon can be conveyed in other ways, then in this case it is considered that there is no need to include the word in the original language in the translation. For example: the Russian word "сутки" means a twenty-four-hour period, and the English word "siblings" means brothers and sisters in Uzbek language.

4. Exoticisms.

Such words refer only to the cultural experience of one nation and the objects of reality known only to that nation. For example, the German verb "wunschdenken" can be translated into English as "wishful thinking" and into Russian as " принятие желаемого за действительное" that is "will dreams come true".[79]

E.M. Vereshchagin and V.G. Kostomarov propose a non-equivalent lexical classification based on the genetic-thematic principle. These linguists divide the following lexical units into non-equivalent lexical components such as democratisms, sovietisms, names of traditional things and events, historicisms, words taken from folkore and dialect. Let's take a closer look at each type of non-equivalent lexical unit identified in this classification.

Democratisms

These include the words that appeared after the collapse of the USSR in 1991. It is often associated with criticism of the Soviet regime. For example: Westerners, stagnation, collapse, mayor, national patriot, entrepreneurship, anti-consultant, barter, etc.

Sovietisms.

Sovietisms are called "words expressing the concepts of a new way of life that emerged as a result of the October Revolution of 1917."[80] Such a vocabulary is very wide: Supreme Council, leader, Council of People's Deputies, propaganda center, registry office, public activist, social activist, editor, etc.

Historisms.

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[78] Влахов, С. И. Непереводимое в переводе / С. И. Влахов, С. П. Флорин. – М. : Международные отношения, 2009. – 6 с.

[79] Крупнов, В.Н. Практикум по переводу с английского языка на русский: учеб. пособие для вузов / В.Н.Крупнов. – М.: Высшая школа, 2005. –279 с.

[80] Верещагин, Е.М., Костомаров, В.Г. Язык и культура: Лингвострановедение в преподавании русского языка как иностранного. Под ред. Ю.С. Степанова / Е.М.Верещагин, В.Г.Костомаров. – М.: Индрик, 2005. – 1040 с.

Such words refer to things and events in previous historical periods. Such words represent things and events of the past, but they do not have synonyms in our current language. They "form part of the cultural heritage and live in the minds of the speakers." For example, *A rumour rippled through Margilan those days: "Azizbek, the governer of the Tashkent, has risen up against Kokand. He has killed <u>divanbeks</u> the khan sent to collect <u>kahraj</u> and <u>zakat.</u>" By the second day, this rumour had quite a different ring to it: "Musulman Kul has sent five thousand <u>warriors</u> headed by Nar Muhammed <u>Kushbegi</u> to suppress the uprising!"*[81]

In the example given above, we can find many obsolete words, i.e. historicisms. For example, the word "Khan" was considered the title of a ruler in the Turkic and Mongolian peoples in the Middle Ages. "Kahraj" is a type of tax in Central Asian countries in the Middle Ages. "Kushbegi" is the first minister in the court of Amirs and Khans in the Middle Ages. But here we cannot consider the word "sipoh" (in original novel) as a historicism, because we can replace this word with today's word "warriors".

Toshkent hokimi bo'lgan Azizbek Qo'qong'a qarshi bosh ko'targ'an. Xon tomonidan *xiroj(zakot, soliq)* uchun yuborilg'an <u>devon beklarini</u> o'ldirgan!"; Ikkinchi kun bu xabar tagi ham boshqacha to'n kiydi: "Musulmonqul Normuhammad *<u>qushbegiga</u>* besh ming sipoh qo'shib, Toshkand ustiga jo'natqan!"[82]

Names of traditional objects and events.

This type of non-equivalent words include names of things and events that represent traditional life of the nation in the original language that is, realias. For example, words like "paranji", "so'zana", "adras", "atlas", "to'n", "dasturkhan" in the Uzbek language are realia-words that are specific to the historical culture of the Uzbek people.

Words taken from folklore and dialect.

This group includes units without lexical equivalents that are characteristic of folk oral creativity and dialect, and are a mirror of the national-cultural life of the original language. For example, Uzbek words such as "hurmat", "yurt", "askiya" can be used as an example.

Conclusion.

In conclusion, we can say that non-equivalent words are words that represent cultural life of specific nation. This words are considered to be the mirror of national life. The classifications of non-equivalent words reflecting national culture demonstrate the unique linguistic and cultural nuances that shape the way individuals communicate across different societies. These classifications reveal the complexity and richness of language, highlighting how words can carry deep cultural meanings and values. By understanding and respecting these differences, individuals can foster better cross-cultural communication and appreciation for the diversity of human expression.

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[81] Abdulla Qadiri "Days gone by" translated by Carol Ermakova. Nouveau Monde editions, Paris, -2018. 37p
[82] Abdulla Qodiriy "O'tkan kunlar", T. Navro'z,-2019.-34 b

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