COMPARATIVE ANALYSIS OF NON-EQUIVALENT LEXICONS AND REALIAS IN ENGLISH AND UZBEK LANGUAGES

Rasulov Zubaydullo Izomovich
f.f.d (DSc), dotsent, Bukhara State University

Khikmatova Shafoat Uyg'un qizi
Master student

Abstract: The notion of non-equivalent words and realias expresses the unique cultural characteristics, practices, and concepts that are specific to a particular language and culture. In this study, we examine non-equivalent lexicons in English and Uzbek to explore how these linguistic differences shape the expression and perception of meaning in both languages. By comparing and contrasting the lexicons of these two languages, we aim to uncover the underlying cultural influences and linguistic mechanisms that contribute to their different lexical structures. Through this comparative analysis, we hope to deepen our understanding of linguistic diversity and enhance intercultural communication.

Key words: Non-equivalent words, realias, cultural characteristics, method, translation, national colour, transliteration, phenomena, linguistic difference.

Introduction.

Non-equivalent words are those that do not have direct counterparts in another language, often due to cultural, historical, or social reasons. Realias, on the other hand, are specific cultural elements or phenomena that are inherent to a particular culture and may lack direct equivalents in other languages. This phenomenon highlights the rich diversity of human experience and the specific ways in which different cultures have developed language to express their unique worldviews, traditions, and social structures. Non-equivalent words and realias are important for understanding the nuances and intricacies of a culture, as they often embody concepts, values, and behaviors that are specific to a particular cultural context. When translating non-equivalent words and realias, it is crucial to consider the cultural significance and context of these terms. Translators may need to employ various strategies, such as paraphrasing, cultural adaptation, footnotes, or explanations, to convey the essence of these concepts in a way that is meaningful and relevant to the target audience, while also preserving the original cultural nuances. Recognizing and understanding non-equivalent words and realias is fundamental in promoting cross-cultural communication and fostering a deeper appreciation for the rich tapestry of human culture and expression. It underscores the importance of linguistic and cultural sensitivity in the process of translation and highlights the distinctiveness and richness of each language and culture.

Methods and results. In linguistics, many scientists have conducted research on non-equivalent lexis and realias, and each of them interprets these terms differently. However, all of them emphasized that they represent the national-cultural color. According to the linguist V.N. Komissarov, "non-equivalent lexicon is found mainly among neologisms, among words naming specific concepts and national realias, as well as among little-known names and titles that occasionally need to be created during the translation process."[1]

---

[1] Комиссаров, В. Н. Теория перевода (лингвистические аспекты) / В.Н.Комиссаров. - М.: Высшая школа, 1990. - 253 с.

In his work "Theory of translation (English and Russian)", Z.G. Proshina writes that non-equivalent words mean concepts that do not exist in a language and a certain language culture. Such words are sometimes called untranslatable or unexplainable words.[2]

In the original book "O'tgan kunlar" (A.Qodiriy)	Do'konlar yopiq bo'lsa ham _choyxonalar_ ochiq, kishilar o'rtaga gulxan solib, choyxonachining bachchasini gohi o'zlariga xon ko'tarib va gohi "xon qizi" deb ham qo'yadirlar. Xon saylag'uchilar orasida yosh yigitlar bor bo'lganidek, katta sallalik mullanamolar, yetmish yoshliq keksalar ham ko'rinardilar…..[3]
In the English translition of the book "Days gone by" (K.Ermakova)	Although the shops were already closed, the _chaikhanas_ were crowded. Fires burned in the teahouses, the customers were enjoying themselves, elevating the chaikhana bacha to the status of khans or suggesting they impersonate the khan's daughter. Revelling in the game "choose a khan", "the electoral body" included youngters, _mullah_ with sizeable turbans on their heads, old men un their seventies….[4]

If we pay attention to the following example, the word "Choyxona" is translated with the method of transliteration as "chaikhana" and it is considered to be non-equivalent lexicon in other languages, and it is very difficult to find an alternative to it in the translated language. Because the "choyxona" is one of the places that express the high cultural ties that are ingrained in the blood of the Uzbek people. An Uzbek chaikhana is a public place where people can drink tea, have a meal, and relax and the main object to boil the water for tea is samovar. For the Uzbek people, the chaikhana is not only a place to drink tea, but mainly a place where men gather to relax, eat and talk. The main dish is pilaf, which is prepared by the men themselves. We can even see that this tradition continues today. It should be mentioned here that when we translate the word "chaikhana" in English with the method of transliteration, we cannot replace uzbek word "chaikhana" with English "teahouse" because it is very difficult to convey the national color of the word "chaikhana" to the reader through the word "teahouse". But English word "teahouse" convey different meaning connected with English culture.

English original book ("Pride and prejudice" by Jane Austen)	I shall send for my clothes when I get to Longbourn; but I wish you would tell Sally to mend a great slit in my worked _muslin gown_ before they are packed up.[5]
In the uzbek translation of the book "G'urur va andisha"(Muhabbat Ismoilova)	Longbornga borishim bilan ko'ylaklarimni olib kelishga odam yuboraman. Lekin ularni taxlab qo'yishdan oldin Salli mening anavi _yupqa ko'ylagimdag_i so'kilib ketgan chokni tikib qo'ysa, yaxshi bo'lardi.[6]

In the following passage, the word "muslin gown" is translated as "yupqa ko'ylak" in Uzbek, but in order to explain its full meaning, it is necessary to be familiar with English culture. A muslin gown in English culture typically refers to a lightweight, loose-fitting dress made of muslin fabric. Muslin is a plain-woven cotton fabric that is soft and breathable, making it ideal for warm weather clothing. Muslin gowns were popular during the Regency era in England, which was during the early 19th century, and were often worn by women of higher social status for both everyday wear and more formal occasions. These gowns were usually simple in design,

---

[2] Proshina, Z. Theory of translation (English and Russian) / Z.Proshina. –Vladivostok: Far Eastern University Press, 2008 – 277 p
[3] Abdulla Qodiriy "O'tkan kunlar", T. Navro'z,-2019.-39 b
[4] Abdulla Qadiri "Days gone by" translated by Carol Ermakova. Nouveau Monde editions, Paris, -2018. 42p
[5] Jane Austen"Pride and Prejudice "Free eBooks at Planet eBook.com. 358
[6] Jeyn Ostin. "G'urur va andisha" Rus tilidan Muhabbat Ismoilova tarjimasi. – T.: Yangi asr avlodi, 2016. –30b

with empire waists, long sleeves, and delicate embellishments such as lace or embroidery. Today, muslin gowns are still sometimes worn as part of historical reenactments or costume events. In this point, we should mention that we can't change English realia "muslin gown" to any Uzbek word, in this case the translator is demanded to give definition of this word according to the context. In this case, its cultural characteristics will be clear to the readers.

Conclusion.

In conclusion, the comparative analysis of non-equivalent words and realias in English and Uzbek languages provides valuable insights into the complexities of translation and cross-cultural communication. While both languages present unique challenges in capturing the nuances and cultural specificities of certain words, the study highlights the importance of context, cultural knowledge, and linguistic expertise in achieving accurate and meaningful translations. By exploring the differences and similarities between non-equivalent words and realias in English and Uzbek, researchers can deepen their understanding of language diversity and contribute to more effective cross-cultural communication strategies. Ultimately, this comparative analysis serves as a reminder of the richness and complexity inherent in language, emphasizing the need for careful consideration and sensitivity in navigating linguistic boundaries.

References

1. Комиссаров В. Н. Современное переводоведение. – М.: Изд-во «ЭТС», 2002. – с. 116 -135.

2. Proshina, Z. Theory of translation (English and Russian) / Z.Proshina. –Vladivostok: Far Eastern University Press, 2008 – 277 p

3. Jane Austen"Pride and Prejudice "Free eBooks at Planet eBook.com. 358

4. Jeyn Ostin. "G'urur va andisha"Rus tilidan Muhabbat Ismoilova tarjimasi. – T.: Yangi asr avlodi, 2016. –350b

5. Abdulla Qodiriy "O'tkan kunlar", T. Navro'z,-2019.-300 b

6. Abdulla Qadiri "Days gone by" translated by Carol Ermakova. Nouveau Monde editions, Paris, -2018. 500p

7. Z.I. Rasulov & Khikmatova. Sh.U. (2023). THE NOTION OF NON-EQUIVALENT WORD AND REALIAS IN ENGLISH AND UZBEK LANGUAGES . https://farspublishers.org/index.php/ijessh/article/view/1587

8. Rasulov, Z. (2022). INFORMATION FORMING TOOLS (FACTORS) IN THE STRUCTURE OF DISCOURSE. ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.Uz), 15(15). извлечено от http://journal.buxdu.uz/index.php/journals_buxdu/article/view/6981

9. Rasulov Zubaydullo Izomovich. (2022). On the Basis of Information-Discursive Analysis. Indonesian Journal of Innovation Studies, 18. https://doi.org/10.21070/ijins.v18i.621.

10. Расулов, З. И. (2010). Принцип материале английского языка 94. Rasulov, ZI The problem of language economy from the perspective of language evolution

11. Ibragimovna, G. M. (2024). Linguocultural Analyses of Imperative Mood in Uzbek Language. Best Journal of Innovation in Science, Research and Development, 3(2), 45-49

12. Ibragimovna, G. M. (2024). THE CONCEPT OF DESIRE ANALYSIS IN F. SCOTT FITZGERALD'S "THE GREAT GATSBY". PROSPECTS AND MAIN TRENDS IN MODERN SCIENCE, 1(9), 104-107

13. Ibragimovna, G. M. (2024). LINGUOCULTURAL FEATURES OF IMPERATIVE MOOD IN ENGLISH LANGUAGE. PROSPECTS AND MAIN TRENDS IN MODERN SCIENCE, 1(9), 108-111.

14. Ibragimovna, G. M. (2024). MEANS OF EXPRESSING POSSESSION IN" THE OLD MAN AND THE SEA" BY ERNEST HEMINGWAY. PROSPECTS AND MAIN TRENDS IN MODERN SCIENCE, 1(9), 101-103.

15. Gadoyeva, M. I., & Kabilova, N. S. (2019). ВЫРАЖЕНИЕ ЗНАЧЕНИЯ НЕОПРЕДЕЛЕННОСТИ ЧИСЛИТЕЛЬНЫМИ, НУМЕРАТИВАМИ И ПОСРЕДСТВОМ СЛОВА" БИР" В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ. Theoretical & Applied Science, (11), 699-704.

16. Kovalev, I., Kovalev, D., Kovalev, R., Podoplelova, V., Losev, V., Borovinsky, D., ... & Gadoeva, M. (2024). Assessing the reliability of the hardware and software complex of fault-tolerant control systems. In E3S Web of Conferences (Vol. 525, p. 05001). EDP Sciences.

17. Kovalev, I., Kovalev, D., Kovalev, R., Podoplelova, V., Losev, V., Voroshilova, A., ... & Gadoeva, M. (2024). The concept of architectural reliability of software for ensuring the functioning of request-free measuring stations. In E3S Web of Conferences (Vol. 525, p. 05002). EDP Sciences.