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NON-EQUIVALENT LEXICONS IN KINSHIP TERMS

Annotation

The article deals with the issues based on theoretical basis for the study of non-equivalent lexicons in kinship terms. The identification of linguocultural elements of the text makes it possible to study linguocultural dominants, which, on the one hand, represent the culture of society, and on the other hand, are their verbal expression. Such a linguistic dominant in Linguoculturology is the linguocultureme. This article provides a brief overview of culture-relevant language units, that is, linguoculturemes. It plays a critical role in world picture representation.

Key words: Non-equivalent lexicons, linguaculturemes, language, culture, realias, English and Uzbek cultural and ethnological units, Linguaculturology.

НЕЭКВИВАЛЕНТНЫЕ ЛЕКСИКОНЫ В ТЕРМИНАХ РОДСТВА

Аннотация

В статье рассматриваются вопросы, исходя из теоретических основ изучения безэквивалентных лексиконов в терминах родства. Выявление лингвокультурных элементов текста дает возможность изучать лингвокультурные доминанты, которые, с одной стороны, репрезентируют культуру общества, а с другой стороны, являются их словесным выражением. Такой языковой доминантой в лингвокультурологии является лингвокультурема. В данной статье представлен краткий обзор культурно-значимых языковых единиц, то есть лингвокультурем. Она играет решающую роль в репрезентации картины мира.

Ключевые слова: Неэквивалентный лексиконы, лингвокультуремы, язык, культура, реалии, английская и узбекская культурно-этнологические единицы, лингвокультурология.

NONEKVIVALENT LEKSIKONLAR QARINDOSHLIK IBORALARI TALQINIDA

Annotatsiya

Maqolada ekvivalent bo'lgan leksikalarni qarindoshlik nuqtai nazaridan o'rganish uchun nazariy asosga asoslangan masalalar ko'rib chiqiladi. Matning lingvomadaniy elementlarini aniqlash, bir tomondan, jamiyat madaniyatini ifodalovchi, ikkinchi tomondan, ularning og'zaki ifodasi bo'lgan lingvomadaniy dominantlarni o'rganish imkonini beradi. Lingvokulturologiyada ana shunday lingvistik dominant lingvomadaniyatdir. Ushbu maqolada madaniyatga tegishli til birliklari, ya'ni lingvomadaniyatlar haqida qisqacha ma'lumot berilgan.

Kalit so'zlar: Ekvivalent bo'lgan leksikonlar, lingvokulturemalar, til, madaniyat, ekvivalent bo'lgan leksikalar, realiyalar, ingliz va o'zbek madaniy-etnologik birliklari, lingvokulturologiya.

Introduction. Linguoculturology has attracted linguists' attention in the field of cognitive linguistics over the last few decades. The curiosity about the interplay of language and culture led to the development of Linguoculturology. We frequently come across facts about the mutual influence of culture and language, which are represented in one way or another in the language's system and functioning. Linguoculturology can no longer be overlooked because it plays such an important part in the scientific community's ethnos development. It is impossible to ignore the fact that cultural elements influence many aspects of a nation's existence and conduct. One of the most significant ways of understanding the world is to study language and culture. Because it is through language that historical and cultural heritage is passed down from generation to generation.

Linguoculturemes can take many different forms, including words, word combinations, syntactical structures, text fragments, and even the entire text. Nonequivalent lexicon, anthroponyms, mythologemes, phraseological units, paroemia, speech forms of etiquette, image-bearing means, and so on can all be used to present linguoculturemes.

Methods and analysis. To signify culture-relevant language units, that is, linguocultureme – is a multilevel language unit, a dialectical unit containing both linguistic and

extralinguistic variables, and the relationship between the form of a verbal sign, its semantic content, and its cultural meaning[6]. Moreover, scholars devised the term “linguocultureme” with a varied and relatively similar substance. For example, a Russian researcher V. V. Vorobyov proposed the term “linguoculturemes”, E. M. Vereshchagin and V. G. Kostomarov established the term “valuable units of culture-through-language studies” or “realias”[5], L. A. Sheyman preferred the term “cultural and ethnological units” [12], Yu. E. Proharov devised the term “national sociocultural-stereotypes” and Chernov used “non-equivalent lexicons” term as linguocultureme [11]. V. V. Vorobyov, a renowned Russian linguist, is the creator of the phrase “linguocultureme” and “cultureme” and he defines both term in his monograph Linguoculturology, such as “Cultureme is an element of reality (object or situation) inherent to a particular culture; linguocultureme is a projection of the element culture in the linguistic sign”.

However, other scholars interpreted the notion of linguocultureme from different perspectives, E. M. Vereshchagin and V. G. Kostomarov were the first to use the term “realia” in linguistics, that is, realia, according to their definition, presents concepts that are familiar to one culture but not to another [7]. N. N. Kirillova and A. L. Afanasyeva in

"Practical Guide to Linguocultural Studies: in French" defined linguocultureme as an abstract essence whose concrete expression is a linguistic unit of a specific structure, that is, a lexeme or phraseological unit, which includes not only denotative-significant but also cultural semes, expressing certain cultural connotations [8]. Moreover, the meaning of the term, according to A. A. Potebnya, usually signifies two separate things, first, which is subject to linguistics, which is called the closest, and the other, the topic of other discipline is called the further meaning of the word. As a result, the language nomination's content side is "in line with the division between the linguistic and conceptual and subject reflection of reality objects" [10].

On the other hand, V. A. Maslova interprets the notion from a different perspective, such as the word "does not explain the processes of where and how cultural information is connected in a linguistic sign or how it functions in the language, but just shows its presence in a linguistic sign" [9]. Ukrainian scholar Nadia Vladimirovna Vorobey points out cultureme represents the cultural distinctive features of thinking and social conduct of the individual people that establish the cultural stereotypes of a nation, that is, culturemes are mental units that are verbally incarnated into linguoculturemes.

It's worth noting that Uzbek scholars interpret this concept differently. For example, D. U. Ashurova and M. R. Galiyeva maintain that a linguocultureme encompasses not only linguistic meaning but also non-linguistic cultural meaning [1]. In a broader sense, the word "chaykhana" is equivalent to "pub" but it does have a deeper cultural meaning. It is a men's place where time stops and everything plunges into serenity, tranquility, and heart-to-heart conversation, where you can hear quails' inconspicuous commotion and people's cheerful laughter. The chaykhana is more than a tea room, where you can drink tea and eat national food. The tea house has long been a gathering place where Uzbek men came to hear and share the latest news and rumors (back when there were no newspapers or telephones), discuss future plans with friends, play backgammon with neighbors, conduct serious "business negotiations", and commemorate significant events. Those who lived close by frequented it on a regular basis, and when a visitor came in, it was a memorable

Table 2

№	English	Meaning	Uzbek
1	Grandfather	A father of one's father	Bobo
2	Grandmother	A mother of one's mother	Buvi
3	Father	A male parent	Dada
4	Mother	A female parent	Ona
5	Sister	A female who has the same parents as another in common with another	Opa
6	Singil		
7	Brother	A male who has the same parents as another in common with another	Aka
8	Uka		
9	Uncle	The brother of one's father	Amaki
10	The brother of one's mother	Tog'a	
11	Aunt	The sister of one's father	Amma
12	The sister of one's mother	Xola	
13	-	A child of the mother's brother	Tog'avachcha
14	-	A child of the mother's sister	Xolavachcha
15	-	A child of the father's sister	Ammavachcha
16	-	A child of the father's brother	Amakivachcha
17	-	An elder sister of the daughter/son's husband	Qayniogachi
18	-	A little sister of the daughter/son's husband	Qaynisingil
19	-	An elder brother of the daughter/son's husband	Qayniog'a
20	-	A little brother of the daughter/son's husband	Qayniuka
21	-	A father/mother of a son-in-law	Quda
22	-	Elder brother's wife	Kelinoyi
23	-	Yanga	
24	-	Husband of sisters	Boja
25	-	Wives of brother	Ovsin
26	-	Elder sister's husband	Pochcha
27	-	The son/daughter of the fourth-generation	Duvaraa
28	-	The son/daughter of the fifth-generation	Buvara
29	-	The son/daughter of the sixth-generation	Begana

occasion since the traveler could spend hours chatting about other places and cultures. From this perspective, when comparing different languages, the conceptual and topic variations seen in Linguoculturology become even more apparent, allowing us to gain a better understanding of the cultural peculiarities of the culture through the language we are studying. As a result, a linguocultureme is described as a concept that allows for the culturally determined value categorization of reality within the context of the linguocultural community.

As it has already mentioned, a linguocultureme is a multilevel language unit, a dialectical unit containing both linguistic and extralinguistic variables, reflecting the relationship between the form of a verbal sign, its semantic content, and its cultural meaning and sometimes it is very difficult to translate and show a word's concept from one language to another one. A researcher I. Seytjanov pointed out that most of the family-related lexemes do not exist in English language. While translating a text from Uzbek to English, makes the translation process more challenging [4]. This statement aroused our interest and we found that. Kinship linguoculturemes are compared in two languages (Table 2) by analyzing two dictionaries, such as "The explanatory dictionary of Uzbek language" (2006) [3] and "Macmillan English Dictionary" (2002) [2].

Discussions. Based on the analysis and classification of kinship terms in English and Uzbek languages, it is indicated that In English language, there are a significantly lesser quantity of kinship terms compared to Uzbek language as well as the fact that kinship terminology categories have culturally specific characteristics based on cultural norms. That is, people demonstrate that kinship structures show how speakers of English and Uzbek languages see their social lives and interpret their reality. For example,

In Uzbek language, each member of the family has his/her own term, which is quite important in the society for heredity purposes.

In English language, there are no lexical or syntactic markers in order to distinguish between the sexes while we can notice syntactic markers in the Uzbek language, such as in the Uzbek language there are distinct terms for male or female and patrilineal or matrilineal uncle and aunt or their children.

As a result, to describe the tie between relatives, both languages have their unique system of kinship terminology. Uzbek and English have significant variances in their kinship terms due to cultural differences.

Conclusion. So, we can draw the conclusion that linguoculturemes is an abstract unit of which a concrete representative is a linguistic unit with a certain structure. It encompasses not only linguistic meaning but also cultural

semes that are linked by a semiotic relationship and communicate cultural connotations. Linguoculturemes can take many different forms, including words, word combinations, syntactical structures, text fragments, and even the entire text. Nonequivalent lexicon, anthroponyms, mythologemes, phraseological units, paroemia, speech forms of etiquette, image-bearing means, and so on can all be used to present linguoculturemes.

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