

Classifications of Non-equivalent Lexicon in Mass Media Context: Theoretical Approach

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ABSTRACT

In world linguistics, one of the important tasks is to determine the place of the non-equivalent lexicon related to the linguistic and cultural characteristics of the media language, which is reflected in the linguistic units of transmitting national information at all levels. In the newspaper text, which is considered the object of research, the non-equivalent lexicon has been in the attention of the theoretical and practical field of linguistics as a language and speech phenomenon. It should be noted that, despite the fact that basic scientific research has been carried out in modern linguistics on the issues of non-equivalent lexis, there are still many issues that are in progress to be solved on the basis of comparing diverse linguistic phenomena.

Keywords: Non-equivalent lexicon, media language, communication, lingo-cultural studies, mass media, realia.

INTRODUCTION

In intercultural communication, the role of language as a means of sorting, re-creating and transmitting information in the process of social relations is a very complex process. One of the main reasons for the use of non-equivalent lexicon in journalistic works is the fact that media texts belong to the field of mass communication and perform ideological, national-cultural functions in addition to informational and communicative functions. After all, the role of language as a means of sorting,

re-creating and transmitting information in the process of relations in society in intercultural communication is a very complex process.

Especially in the transformation of verbal information, taking into account the features of a foreign language, the uniqueness of the information is reflected in the mentality and value system. When thinking about the differences between language and culture, the perception and interpretation of the concept of non-equivalent lexicon is one of the important and relevant issues which stands in this direction. After all, different aspects of communication between language and culture are clearly manifested in the framework of non-equivalent lexicon. In the encyclopedic dictionaries related to linguistics, the term non-equivalent lexicon is explained in a broad and narrow sense as follows: "Non-equivalent lexicon - (from the Latin *aequus* - equal, *valence* - means having value) is the absence of words with a similar meaning in the native language, imported from a foreign language" [1].

METHODS AND METHODOLOGY

The problems of non-equivalent lexicon and researches related to them began in the second half of the 20th century, for example, the English scientist Theodore Savory notes in his book *The Art of Translation* as follows: "Trouble of a different kind arise from gaps in languages which cannot be filled in translating, because of a word that may be quite familiar in one language there is no equivalent in another" [2]. In his opinion, the reasons for the appearance of such complexity and diversity are the uniqueness of the people's lifestyle, the unique development of the cultural, socio-economic life of different communities and speakers of different languages.

As the non-equivalent lexicon occupies an important place in the language system as a cultural component of lexical meaning, scientists describe such lexical items as "words which meaning cannot be compared to any word in a foreign language" [3]. As indicated by linguist A. V. Fedorov, "non-equivalent lexicon defines a local phenomenon that does not correspond to the life

and concepts of other peoples" [4]. L.S. Barkhudarov defines it as "lexical units that do not have full or partial alternatives among the lexical units of another language" [5].

It is worth noting that the non-equivalent lexemes occupy a special place in the linguistic layer. The lack of alternatives is associated with the expression of national realities.

Thus, the non-equivalent lexicon includes concepts that have no practical alternative in translations of words and phrases. They are considered regional and special dialects, localisms, jargons, vulgarisms, archaisms, that is, as a lexical layer that has no alternative in the translated language.

"The connotative content of non-equivalent lexicon is related to the reflection of the national (regional, local), time-related (historical) and social color" [6]. Therefore, the non-equivalent lexicon is explained by the fact that they do not have alternatives in the translated language expressed by words, as it is known from the practical experience of language translation experts.

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 a language, therefore, the nominative units of the language are in most cases connected with non-linguistic factors" [7]. 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 non-equivalent lexicon (lat. *aequus* – equal, *alternativa* + *valence* – value). Non-equivalent lexicon reflects phenomena specific to the national culture of a particular culture. This is often composed of words representing concepts such as local currency, distance units, traditional dishes, clothing etc., which are unique to the local people [8]. Based on the above-mentioned ideas, in this article, we defined non-equivalent lexicon as follows: non-equivalent lexicon is a lexical unit with a national-cultural character, denoting a concept, object, process, situation, that has no alternative in the language. For example: *sumalyak* (it is prepared from germinated wheat seeds, which are milled and then cooked in a cauldron in cottonseed oil with the addition of flour for 10-12 hours), *rubob* (musical instrument), *tandir* (cylindrical clay

oven), palov (it is a hearty dish made from deep fried meat and vegetables, over which rice is cooked), halim (dish prepared with meat, wheat barley, and pulses mixed together and pounded while cooking) hashar (day of voluntary unpaid labor; a tradition where everyone works together), Navruz (one of the most treasured holidays in Uzbekistan), beshik (oscillating bed for a baby), quroq (ornament is created from the scraps of cloth), hurjun (two-way bags of wool).

Any language expresses any concept in its mind, the lack of a specific symbol in the vocabulary of a language in the form of a word or a stable combination does not mean that it is not possible to express this concept through the words of this language, and thus sometimes these ideas can be expressed using a number of tools.

For example, F. M. Tursunov, when considering the linguistic, cultural and translational aspects of the non-equivalent lexicon, "...the non-equivalent lexicon includes linguistic, historical, geographical, national, cultural, socio-political (in the social life of peoples in the modern period) rapid changes, technological and economic (modern achievements of individual developed countries) and linguistics factors - it happens due to a complex of reasons that have other characteristics of diverse nations" [9].

The non-equivalent lexicon in media texts, in turn, in our view, presents challenges for linguists in terms of their research, determining their causes, and studying the characteristics of their expression in the worldview.

RESULTS AND DISCUSSION

The main purpose of this article is to analyze the features of the phenomenon of non-equivalent vocabulary in the language of mass media. Within the framework of the study, it can be said that when it comes to the main functions of non-equivalent, a media market is impossible without mentioning the expressiveness of the text and the nature of its impact on the audience through the peculiarities of the national cultural language. The non-equivalent vocabulary in media, in turn, poses

tasks for linguists to study them, identify the reasons for their use in a particular language and study the features of the representation of the landscape of the universe.

In the end, further reflection on the importance of mass media leads us to the conclusion that the constant pursuit of means of enhancing expressiveness and self-expression occurs through linguistic means, such as non-equivalent vocabulary.

According to D. Teshabayeva's research, "the transmission or dissemination of information through all types of mass media occurs as a result of the implementation of a separate process called discursive activity. Discourse is the process of using language (speech activity), limited to a certain time and a general chronological circle" [10].

When receiving information about events and phenomena using the text, the compiler of the handbook should have a treasure trove of knowledge about certain regional knowledge, that is, about relevant background information about the political, social, cultural life of the country. According to Sh. Safarov, "... background knowledge creates part of what sociologists call mass culture" [11].

In the texts of the press, which are published in the language of Uzbekistan, dictionary units of the Uzbek language are used to accurately represent the surrounding non-equivalent lexicon, the economic and socio-cultural life of the country. In what order the non-equivalent Uzbek lexicon in the text is formulated and communicated to a mass audience is the most fundamental aspect in the analysis of texts.

In the texts of periodicals published in the Uzbek language, lexical units of the Uzbek language are used to vividly express the surrounding realia which is part of non-equivalent Uzbek lexicon, in the economic, and socio-cultural life of the country. The analysis of texts revolves around understanding how Uzbek language realias are formed within the text and how they are conveyed to the mass audience. For example: "But the most interesting part of the show will be a demonstration of modern business and evening suits made of *khan-atlas* and *adras*, which were another example of the fact that Uzbek traditional patterns do not remain only in historical outfits...."; "Male clothing was

made mostly from cotton fabric and *bekasam*”; Traditionally, textile, embroidery and national clothes dominate ... is also extensively represented in the exhibition, as well as two new type of art – products from thick felt and *karakul*” (*Uzbekistan Today*, 19.11.2010.); “In the evening the internal part of mirror azure waves is illuminated by **adras** (Uzbek semi-silk fabric) patterns....”. (*Uzbekistan Today*, 17.09.2010.).

CONCLUSION

Thus, when creating a media text and covering public life, as a linguistic and cultural community interact with two semantic systems with specific national and cultural characteristics. In our research, non-equivalent lexicon is considered as a lexicon with a national-cultural component. One of the difficulties in giving non-equivalent lexicon in a media text is that a newspaper article refers to events that do not exist in the newspaper culture or a non-equivalent lexicon. In such cases, of course, the journalist should not only be familiar with the facts of the foreign culture, but also have the ability to convey their essence in English. In the teaching of national-cultural components, media texts are related to the field of mass communication, and the press performs not only informational and communicative tasks, but also ideological or interpretive tasks. In fact, newspapers are the main means of informing the receivers about the news and events, based on the general task it performs, the uniqueness of newspaper texts is determined by their information and communicative strategies.

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