



## LINGUISTIC FEATURES OF NON-ALTERNATIVE VOCABULARY

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### ABSTRACT

Due to the recent increase in attention to the problem of language and culture, the paradigm of linguistic research includes the identification of national-cultural components in the meanings of language units at different levels. This component is more pronounced, especially at the lexical and phraseological levels. Vocabulary, as the level of language most closely related to the real world, is not only traditional in terms of semantic features of words, semantic relations of words (antonyms, synonyms), level of relevance and field of application (literary lexicon, dialects, special lexicon) needs to be described.

**KEYWORDS:-** Realities, Linguistics, Alternative Vocabulary, Connotation, Communication, Language, Culture.

### INTRODUCTION

New approaches to the study of vocabulary, in addition to strictly classifying it on the basis of system-structural and system-semantic features (ambiguity, synonyms, antonyms, homonyms, etc.), the level of national-cultural coloring of vocabulary in linguistic literature, in terms of connotative lexicon). As a result of these issues, as a contrast of alternative and non-alternative vocabulary that is specific to a particular culture and represents reality.

Opposite and incomplete alternatives are the opposite of lexicon with secondary meaning components. The authors add every second Uzbek word to the so-called last secondary (background) lexicon. For example, even universal concepts such as book, writing are referred to in different languages as words that are semantically common but differ in lexical background. For example, writing is shaped differently in our country and in the UK. The word and concept of school is filled with different content in different countries (11



years, 12 years, elementary, music, evening, etc.).

## MATERIALS AND METHODS

Vocabulary with a national-cultural component includes connotative vocabulary.

While studying the lexicon acquired by cultural dyeing in the context of translation theory, I. E. Averyanova divides these words into four types according to the level of cultural coloration, as well as the level of semantic structure of the word [1]:

1. Realities are the level of real events. The absence of reality itself in the translated language, the absence of denotation in folk culture, leads to cultural identity, including the entire semantic structure of the word, its basic meaning and lexical background.
2. Inconsistency of conceptual centers (words) describing the same part of the real event in the study of the level of comprehensibility of word content. To illustrate this point, we cite examples learned from English. English-to-Uzbek supermarket (visual) - a large store selling

a variety of food and industrial products, jeans (visual) - a type of workwear made of thick yarn fabric, jumper (visual) - wool, yarn or silk knitted, buttonless and collarless blouse concepts - the absence of specific words, their absence in the Uzbek language, but the presence of relatively general concepts related to these words. This includes words and concepts that express a specific people's view of the world through language. For example, snow in American Eskimos, deer in northern peoples have many different names.

3. Secondary (background) lexicon is a corresponding group in the field of subject-logical content, which provides cultural information in translation (this information provides the use of the word in speech and its thematic connection, ie its lexical background).
4. Cultural-connotative lexicon is a lexicon in which the national color of these words depends not on the subject-logical part of their semantic content, but on its



actualizing elements during the same dialogue and is determined by the national-cultural characteristics, interactions and subject matter of communicants. This additional information is called a connotation.

The existing four groups are united by the term culturally colored lexicon.

In our work, four groups of lexicons with cultural coloration are also studied.

Vocabulary with a component of national cultural meaning includes, above all, non-alternative vocabulary.

Non-alternative vocabulary is determined by comparing two cultures. Generally, non-alternative lexicon refers to lexical units that do not have a lexical alternative in one of the comparable languages for the following reasons. This is due to the lack of matching realities in practice and the lack of lexical units that represent matching concepts. The first group includes personal names, geographical names, enterprises, organizations, newspapers, steamships, etc. their names also include related horses, such as doppi and

mardikor, which are typical of the Uzbek language; the second group includes words that do not have the appropriate lexical units to express these concepts in English, such as night and day in Uzbek. Or non-Uzbek, in English manager (visual) - a managerial word that means a specially trained qualified manager who is not the owner of the enterprise or company.

Vocabulary without an alternative is usually assimilated from language to language. For example, for English, keywords related to the topic, representing the current social or national color in Uzbek, are irreplaceable, so it was necessary to master them in time. Commanding words in sports, Uzbek national wrestling, such as chala, yonbosh, halal, tanbeh. These words have other meanings in Uzbek, but are accepted as a sports term in English. This is also the case with national traditions and national costumes.

If a lexicon without an alternative has not been mastered, it cannot be translated into a single word in a foreign language using any exact correspondence. In this case, the lexical



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concept has to be translated as described in explanatory dictionaries. If, for example, an Englishman encounters an irreplaceable word in the works of Uzbek writers translated into English, he will not understand the meaning of the word. The interpreter is therefore obliged to describe realities and concepts.

Thus, it is impossible to understand the realities and peculiarities of other peoples without knowledge of lexicon without alternatives. It is through the lexicon of no alternative that we understand the culture, customs, and traditions of peoples.

Recently, special attention has been paid to connotative vocabulary. E. words close to the lexicon that are compatible with their denotations in two languages but whose connotations are incompatible. M. Vereshagin and V. G. The Kostomarovs call them connotative words [2].

Until recently, connotation was understood to mean, in many cases, emotional elements in the literal sense. O. S. Akhmanova assesses the connotation as follows: "An additional meaning of a word (or phrase) is a companion

to its main meaning, which serves to express various types of expressive-emotional-evaluative overtones and can give the pronunciation solemnity, playfulness, freedom, formality and so on. means semantic and stylistic color" [3].

In modern linguistics, the term "connotation" is understood as a semantic essence, which in the usual or occasional way belongs to the semantics of linguistic units and expresses the emotion-evaluative and stylistically marked, expressively affective attitude of the subject of speech to this reality.

The essence of connotation is that it brings lightness and diversity to speech, and a liveliness to the speaker's mind that is peculiarly attractive in a neutral context.

Connotation (no additional meaning in Latin) is the emotional, evaluative, or stylistic dyeing of language units of a typical nature. In a broad sense, it is any component that complements the linguistic units of material-conceptual as well as grammatical comprehension and gives it an expressive function based on data, with the empirical, cultural-historical worldview of



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the speaker, the emotional or evaluative attitude of the speaker to semantic or stylistic registers interrelated, in turn, these registers characterize the conditions of speech, the field of language activity, the social relations of speech participants, its form. In the narrow sense, this unit of language is a content component of meaning, for which it is a secondary naming function, which, when used in speech, fills its objective content with associative-figurative imagination based on the internal form of naming.

The subjective speech nature of connotation is contrasted with the content of language units focused on the objective, cognitive function of language.

Differences in the connotative content of words are primarily explained by the cultural and ethnographic features of the peoples of different countries. Thus, X. In his work, Casares cites the fact that different peoples represent exactly the same animals with different qualities. For example, in Spanish águila - eagle - symbolizes intelligence, in Russian and other languages - courage; ostra -

ustritsa - means kamgap, while Russian and other languages do not have such an image. Meanwhile, oveja - sheep, vaca - cow, pantera - pantera, elefante - elephant and other animals with different characteristics have no connotation in Spanish. In this case, the word cow in the Russian language has a negative connotative meaning and means a fat, sluggish, sluggish woman.

The so-called keywords have a connotative meaning, i.e. they represent vital concepts in the culture of a particular nation.

Keywords attract scientists who study them from a variety of perspectives, including in terms of connotative potential.

As you know, a keyword includes several close names and terms.

As a rule, if connotations describe the basic or primary meanings of words, they take on a material character through figurative meanings, metaphors and analogies, artificial words, expressive units, certain syntactic constructions, the semantics of the spheres of action of one unit in relation to others.

Metaphorization, word formation, and the



semantic movement of words are all linguistic processes that are scattered on the basis of connotations, and in which connotations find themselves materially. As a result of these processes, the insignificant and pragmatic sign in the original meaning of the word acquires important and semantic significance in the figurative sense, in expressions, in the artificial word. Thus, the connotations reflect an important creative aspect of language: they are one of the potential sources in the semantic and lexical (lexical) renewal of language.

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