



ON THE STUDY OF CONNECTIVE VOCABULARY WITHOUT NATIONAL-CULTURAL EQUIVALENT IN CHINESE AND UZBEK LANGUAGES

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ABSTRACT

In this work, we try to show the meaning, national culture in chinese and connotative vocabulary without equivalent. Connotation is an additional evaluative, emotional and expressive component of the content, which expresses the main meaning of the word, which gives the word semantically, stylistically, additional meanings, more expressive, expressive and expressive. The study of the linguistic functions of the connotation confirms that it is of a national, social, cultural nature, reflects the linguistic consciousness of the speakers of the language, and that such a connotation is incomprehensible to members of other nationalities.

KEYWORDS

Associative, connective vocabulary, connotative component, non-equivalent vocabulary, national-cultural self-esteem.

INTRODUCTION

It has already been proved that language is the most important tool for the existence and development of any society, the spiritual culture of the nation, the interaction between members of society, as well as

intercultural, interethnic relations. Language creates culture, and culture creates language, and they develop in an interconnected way. Culture, as a product of human experience gained over a long period of time, is reflected not only in the national



traditions, customs, religious beliefs and values of the nation, but also directly in the language itself, in the act of speech. In this process, the meaning of lexical units is filled with different connotations due to the life experience of a particular linguistic collective, the associative perception of things and events, the consciousness formed in a particular social environment.

Connotation is an additional evaluative, emotional and expressive component of the content that expresses the main meaning of the word, which gives the word semantic, stylistically additional meanings, expressive, expressive, and expressive. The study of the linguistic functions of connotation confirms that it is national, social, and cultural in nature, reflects the linguistic consciousness of language speakers, and that such connotations are incomprehensible to members of other nationalities.

The study of comparative components of lexical units in one language by comparing them with other languages semantic differences depend not only on the subject meanings of the word, but also on the physical nature of the subject, the social, emotional and cultural environment represented by the linguistic unit. Hence, the study of interlinguistic connotations here requires the comparative study of cultural connotations, which represent nationally specific words in each language, which are considered non-equivalent lexicons.

In this article, we aim to compare the non-equivalent vocabulary encountered in the comparative study of Chinese and Uzbek languages - that is, the national-cultural connotations specific to each language.

Non-equivalent connotative lexicon means that in modern linguistics there is no clear equivalent in one language of a lexical meaning representing national-cultural specific concepts of one language. Chinese and Uzbek have many lexical units that represent the distinctive features of both languages and cultures. The semantic components of such words, which are difficult to understand, are explained by the fact that

they depend on different linguistic and non-linguistic factors. Therefore, such connotative lexicons characterizing national traditions may differ from the semantics of such words in other languages with their national-cultural and emotional meanings.

In the process of interlingual communication or reading a work of art, communicators are often exposed to such lexical units whose exact connotative meanings are not clear. The peculiarities of the multinational culture of the Chinese and Uzbek peoples are reflected in such unequal lexicons, background knowledge and connotative lexicons in the perception of the linguistic landscape of the world

The Uzbek language also has many words that are unique to this nation, vividly express the national color, and have no analogues in other languages. For example, the word "chapon" refers to a long-sleeved outer garment worn by Uzbek men on a daily basis or at weddings and ceremonies. Naturally, a person of Chinese descent who reads or hears this word, which expresses national identity, understands only the basic meaning of the word, "clothing," and the above connotative meanings that he expresses remain unclear. Because such clothing is a foreign word that has no equivalent for the Chinese language and culture, and it needs special explanation.

For those of us Uzbeks who study Chinese specifically, it is especially important to know the non-equivalent connotative vocabulary in that language, which is represented by the same denotants, but based on emotional aesthetic associations. There are many lexicons in the Chinese language that are incomprehensible to Uzbeks, expressing a person's emotional subjective attitude to objects and environmental phenomena. For example, for Uzbeks, the word 醋坛子 cùtánzi, which means a container of vinegar in Chinese, does not even mean that it means "jealous, black-hearted person" and understands it in the correct sense. Such a connotative meaning is related to Chinese customs. Vinegar is known to have a pungent odor and is a favorite spice in Chinese cuisine. But the meaning of the word is also related to



an interesting historical event that happened in the past. In ancient times, a man named Fan Xuanlin was one of the closest ministers of Emperor Li Shiminya of the Tang Dynasty, and due to his efforts, imperial policy was rapidly implemented in the country. The emperor presented the beautiful and young maid, not money, to reward the minister. When Fan's jealous wife heard this, she drank one of the poisoned wines the emperor had given her, preferring death. The minister's wife will not die, for the emperor, realizing the jealous wife's intention, would have sent her a bottle of vinegar instead of poisonous wine. From then on, the word 醋坛子 cùtánzi became popular among the people, along with the word "妒忌dùjì" and "jealous", which began to mean "jealous man"

Similarly, the Chinese word “竹木zhúmù” (bamboo) has a symbolic additional connotative meaning, which expresses the dignity of the Chinese nation, its pure environment. In addition, bamboo is the fastest growing tree species, reflecting the growing value of the Chinese.

The word m 牡丹 ‘mudan’ can also be cited as a vivid example of the non-equivalent connotative lexicon in Chinese. It is a woody flower type that blooms in red, crimson and white and is very similar to the peony flower. She is considered to be the most beautiful and beloved flower of the Chinese and also represents the “beautiful woman of slender stature”.

Uzbek “maple” and Chinese “sun shu” (pine) can be translated into any language in the world in the denotative sense as a type of tree. But under the names of different trees, we see in both languages their connotative meanings, such as ‘good health’, ‘longevity’. For someone unfamiliar with Chinese and Uzbek culture, the emotional-ethical and aesthetic connotations associated with such tree species leave no impression other than the nomenclature of these words..

Summarizing the above, it can be concluded that the lexicon, which reflects the national-cultural identity, is

the expression of the specificity of the realities of the language through connotation. National and cultural lexical units in Chinese and Uzbek languages reflect the objects, events, customs, traditions, different attitudes of people to people, the environment, created by the people, expressed in figurative connotations, and have a cumulative function in their lexical stabilization and transmission from generation to generation. also does. Taking this into account is especially important in the teaching of foreign languages in the teaching of linguocultural studies, non-equivalent connotative vocabulary of the nature of linguocultural studies.

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