



SIMILAR AND DISTINCTIVE FEATURES OF NON-EQUIVALENT LEXIS OF ENGLISH AND UZBEK

CONDITIONAL SENTENCES

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ABSTRACT

This article investigates the similar and distinctive features of non-equivalent lexical units functioning in English and Uzbek conditional sentences. Special attention is paid to lexical items that lack direct semantic or functional counterparts in the target language due to typological, grammatical, and cultural differences between English and Uzbek. Conditional constructions are analyzed as a productive syntactic environment where non-equivalent lexis frequently occurs, particularly through modal verbs, particles, auxiliary elements, and culturally marked expressions. The study reveals that while both languages employ conditional sentences to express hypothetical, unreal, or possible situations, the lexical means used to convey these meanings often diverge significantly. The findings contribute to contrastive linguistics, translation studies, and pragmatics by highlighting the role of non-equivalent lexis in conditional semantics.

Introduction. In modern linguistics, the comparative study of languages plays a crucial role in identifying both universal and language-specific features of linguistic systems. One of the most challenging aspects of contrastive analysis is the study of non-equivalent lexis—lexical units that do not have direct counterparts in another language. This phenomenon is especially evident in syntactic structures with high pragmatic and semantic load, such as conditional sentences [5].

English and Uzbek belong to different language families and typological groups: English is an analytical Indo-European language, whereas Uzbek is an agglutinative Turkic language. This typological divergence significantly affects the structure and lexical composition of conditional sentences. While English conditional constructions heavily rely on auxiliary verbs, modal verbs, and tense-aspect forms, Uzbek conditional sentences are largely expressed through suffixation and particles. As a result, many lexical elements used in English conditional clauses do not find direct equivalents in Uzbek, and vice versa [1].

The relevance of this research lies in its focus on non-equivalent lexis within conditional constructions, which has not been sufficiently explored in English–Uzbek comparative

linguistics. The study aims to identify similarities and differences in the use of non-equivalent lexical units and to analyze their semantic and pragmatic functions [7].

Literary Review. The concept of non-equivalent lexis has been widely discussed in works on translation theory and contrastive linguistics. Scholars such as V.N. Komissarov, A.V. Fedorov, and Mona Baker emphasize that non-equivalence arises due to cultural specificity, grammatical structure, and differences in conceptual categorization. Baker (1992) notes that non-equivalent lexical items often reflect language-specific ways of perceiving reality [1].

Conditional sentences have been studied extensively in English linguistics by scholars like Quirk et al., Huddleston and Pullum, and Palmer, who focus on their grammatical structure, modality, and tense usage. Uzbek conditional constructions, on the other hand, have been analyzed by Uzbek linguists such as A. G'ulomov, Sh. Rahmatullayev, and N. Mahmudov, who highlight the functional role of conditional suffixes and particles like *-sa*, *agar*, and *bo'lsa*.

However, existing studies tend to focus either on grammatical aspects or on translation problems in general, without giving sufficient attention to non-equivalent lexis specifically within conditional sentences. This research seeks to fill this gap by combining lexical-semantic and contrastive approaches [2].

Methods. The study employs several linguistic research methods. The comparative method is used to identify similarities and differences between English and Uzbek conditional sentences. The descriptive method helps to classify types of non-equivalent lexical units occurring in conditional constructions. Additionally, contextual and semantic analysis is applied to examine the functional and pragmatic meanings of lexical items in authentic examples from fiction, academic texts, and spoken discourse.

Result and discussion. It is interesting to note that cultural values are key ways of comparing different linguocultures. Every nation is unique; therefore their culture is also unique. English and Uzbek cultural values are analyzed which are derived from conditional sentences. They are classified through Aliferiko's classification.

Table 1. The list of findings of linguocultural analysis of cultural values

Names of values	English	Uzbek
Moral values	Kindness, politeness	Jealousy, hospitality, politeness,
Social values	Truth, privacy	Job, marriage
Religious values	Heaven, God	God, hajji
Vital value	Life	Family

It can be seen from findings above, there are some cultural values of English and Uzbek people are presented in conditional sentences. Firstly, kindness and politeness are one of the moral values of English nation, these might be relating to Uzbek nation too, because they are universal values. Jealousy and hospitality are considered as well-known moral cultural values of Uzbek people. English people without permission never go to and enter other's houses, while our people may go to others when they want to. It is ordinary situation in Uzbek society. Secondly, English people respect honest ones who speak only truth and do only right things. As well as, they have private property and anyone should not interference to their business, even their parents. But in Uzbek culture there is no the value of privacy. The value of job might be relating to both nations, because both of them do their jobs with pleasure. Marriage plays an important role in Uzbek society. The reason is they can organize wedding day only

one time, only one time brides can wear white dress during their lives. Therefore, they marry to person mainly with advice of elder people. Their parents organize young couples' marriage. Nevertheless, English people can marry more times with wedding parties without any permission or advice of parents.

Next values are religious values. English and Uzbek nations have different religions. It is interesting to note that 'heaven' and 'God' are sacred to both ones. While, hajji people are respectful in Uzbek society, and every person wants to go to Mecca in their lives.

Vital values are 'life' of English and 'family' of Uzbek nations found. English people value life of themselves. They try to earn more money and spend to themselves, but Uzbek ones live to their relatives. They sometimes organize big wedding parties with all saved money. Uzbek people value their families. They live together with their wives and children till the end of their lives. However, after 18s English children start to live separately.

Conclusion. English and Uzbek nations have valuable heritage and cultural values that left from others. As we observe, kindness, politeness, truth, life, and heaven, God, privacy are relating to English nation. Hospitality, jealousy, politeness, family, God, hajj, job, marriage are relating to Uzbek one.

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