

LINGUOCULTURAL ANALYSIS OF REALIAS IN UZBEK AND ENGLISH LANGUAGES

Tukhtamurodova Asilaxon Abdulla qizi

Is a 2nd-year student of Linguistics and English at the Master's Department of the State University of World Languages of Uzbekistan

Teacher of English at the comprehensive school No. 337 of Bektemir district of Tashkent city.

Scientific supervisor: Tursunov Elmurod Umurzokovich

Abstract: Language performs communicative, emotional-expressive, accumulative functions. The accumulative function of the language is also manifested through the characteristic of reflecting cultural relations and national values. Reality is one of the main concepts of language and culture, a field that covers the interaction between language and culture. Reality plays an important role in the study of interlinguistic and intercultural differences in the studies of translation studies, comparative linguistics, cultural studies, ethnolinguistics.

Key words: Reality, language, linguistics, English language, vocabulary, lexical units.

Reality serves to illuminate the level of cultural relations, reflects the concepts of people's way of life. Reality is the concept formed in the later periods of the development of the individual society, and corresponds to the periods when differences between cultures arose. The main feature that distinguishes realities from other related concepts is that they have an object-object meaning. The original meaning of reality is the concept of things that reflect the characteristics of cultures. The etymology of the word "realia" is also equivalent to the Latin concept of "material". Realities can be evaluated as signs of material culture. In linguistics and translation studies, the words and expressions that express the subjects are called realias in a broad sense.

Realia is material cultural objects, historical facts, names of state institutions, names of national and folklore heroes, mythological creatures, etc., belonging only to certain nations and peoples. are names. When mixing languages, words representing these situations are included in the non-equivalent lexicon.[1]

Non-equivalent lexicon is the words that do not exist in another culture and cannot be translated into another language with one word, which serve to express concepts that do not have an alternative outside of their respective language. When translating realisms in English, translators usually rely on long definitions or come up with their own neologisms. For example: Victrola (a certain brand of equipment; the name of a

company that manufactures Victor radio and television equipment); book-maker (a person who accepts money bet by spectators during the race); roadster (a two-seater car with a convertible top). Non-equivalent lexis is easily determined when comparing languages, because it clearly shows the nature of the division of reality and the uniqueness of culture by this language. If the non-equivalent lexicon includes not only the signs of the reality of everyday life, but also the specific names of the state-political system, the cultural life of the people and various spheres of production, the number of realities in each national language will increase even more. A distinction can be made between meaning (except form). The difference between the perceived is observed in the following cases:

1) Reality specific to one language community does not exist in another. For example, drug store (AmE.)-pharmacy; yellow pages - the yellow paper commercial section of the telephone directory.

2) Reality exists in both language communities, but in one it is not expressed separately or specifically. For example, clover leaf (AmE.) is a highway intersection in the shape of a clover leaf.

Realities in the English language may include British national clothing, types of food and drink, restaurant names, currency, and hakazos. For example:[2]

- food - biscuit, hamburger, sandwich, toast, hot dog, pudding, omelet, sausage, chips, crisp, jam, mash, celery, berkswell;

- drinks: frizzy drink (soda), yogurt, wine, cola, cocktail. In different societies, similar tasks are carried out by means of different realities (functional similarity of different realities). For example, hotdog (Am.E) - hot sausage sandwich; soda fountain (AmE.)- ice cream cafe. Similar realities are functionally different. For example, "cuckoo's call" refers to how many years a girl has until marriage according to American beliefs, while in Russian it means how many years a person will live. In comparative linguistics, words representing an object or event related to the history, culture, economy, and lifestyle of the country whose language is being studied are considered realities, which are completely or partially different from the lexical meaning of the words in the language being compared. In the late 1960s, the USA Chappaquiddick, a small island in Massachusetts, became famous. There, at midnight on July 18, 1969, a seemingly ordinary car accident occurred. A car driven by Senator Edward Kennedy plunged down the bridge, drowning his secretary, [3]Mary Kopech, who was with him. This event was used by E.Kennedy's political opponents, and the word Chappaquiddick appeared in the press when talking about E.Kennedy's candidacy for the US presidency. In the late 1970s, many high-ranking US officials, including congressmen, were involved in bribery. was exposed. FBI spies caught Arab sheikhs in the garb of giving them large sums of money. This gave birth to a new reality Abscam (abbreviated name of the covert crime-fighting operation "Arab scam").

Names of local attractions are examples of local reality. Despite the fact that such places are famous outside their territory (sometimes included in the national cultural fund), they are remembered in connection with that particular place. For example: Cabildo - Cabildo (the former residence of the Spanish Governor General in New Orleans), Alcatraz - Alcatraz (a former prison located on the island of the same name near San Francisco) or Freedom Trail - "freedom route" (historical monuments related to the struggle for independence of the North American colonies a tourist route through downtown Boston with a view). Reality can also be limited within a particular community or institution. Mainly, the jargon of students and soldiers is rich in such reality. Some of these jargonisms go to the level of [4]localism and professionalism. Periodic coloring is also characteristic of reality. As a language phenomenon closely related to culture, these lexical units have a rapid impact on all changes in the development of society. Among them, neologism, historicism and archaism can be easily distinguished. For example, the rebellion of the young generation in the USA in the 50s and 60s is reflected in the language by the appearance of words such as beatnik, beat generation (tired, broken, disillusioned generation) .This reality, which arose in the 50s, was first accepted as a neologism, then gradually another concept hippie changed to "young people who express themselves with their behavior". In reality, the closeness between language and culture is clearly manifested. The emergence of new realities in the material and spiritual life of society leads to the emergence of reality in language. Since the lexicon has its influence on all changes of social life, it is possible to say exactly when new realities appear in the language. [5]However, there are many words that at the same time express the simplest concepts and at the same time express subtle differences in the content and emotional "background".In language, it is undoubtedly appropriate to distinguish "connotative words" as a specific type of lexical unit, since connotations, that is, stylistic, emotional and substantive differences that accompany words, are self-existent. not, they are connected to one of the word meanings. Comparing reality with other words of the language, its difference is that the subject, concept, event represented by reality is a close connection of the people on the one hand, and the historical period of time on the other hand. From this it can be seen that the national, local or historical color is characteristic of reality. In the same way, the realities in the Uzbek language that express the national identity of the Uzbek people, the national dishes and drinks, and the names of places are also interpreted as realities in the languages of other nations. The national identity of the Uzbek people The clothes that are created in ancient times and are used today, which are inextricably linked with their culture and history, are recognized all over the world. Uzbek national costumes include a zakor cape, hat, vest for women, and a hat, cloak, belt, and yaktak for men. Uzbek national dress has its place in the world. These are: Doppi - a light headwear common in Uzbekistan. The hat is mainly made of velvet, silk, and dice.

Uzbekistan is famous for Chust, Tashkent, Samarkand, Bukhara hats. A craftsman who sews hats is called "doppidozh", and the profession of sewing hats is called "doppidozlik". A headscarf is a women's national headdress, and women wear different types of headscarves depending on their age and position. Paranja - Uzbek women used to cover their faces to hide their faces from strangers. Zar chapon is a clothing that protects Uzbek women from the cold in winter. This cloak is mainly made with velvet, silk, and dar. Chapon is one of the ancient clothes of the Uzbek people. Beautiful satin and silk fabrics such as adras are national fabrics loved by Uzbek women since ancient times.

This fabric is made of silk. No matter how many times have passed, it has become a tradition to make clothes from these fabrics in Uzbek or European style. The most famous satin in Uzbekistan is woven in the city of Margilon. Among the shoes, mahsi shoes with long soles, without heels, and soft leather soles were considered national shoes.

Another national item unique to Uzbeks is embroidery. Embroidery is developed in many regions of Uzbekistan, of which Shafirkon and Nurota embroidery schools in Bukhara region are distinguished by their patterns, colors, and sewing style. In addition, the names of Uzbek national dishes are also included in the list of realities. Soup, which is considered as a royal food, our greatest gift is bread, patir, sumak, somsa, chuchvara, manti, khanim, mastava, kabob, which is a special dish of spring, and tea is one of the drinks. Among the names of common eating places belonging to the Uzbek people, we can cite examples such as teahouses and kitchens. Similarly, the names of foods, drinks and national costumes typical of the English and Uzbek people, which are completely different from each other in terms of their names and methods of preparation, are among the household realities characteristic of the two languages.[5]

Conclusion:

Thus, we studied the realities of English and Uzbek languages and considered their translation in several ways. We observed that mainly because the translations were done through the Russian language, the translator should translate the original text with a deep understanding of the original text in the translation into Uzbek. In the process of translating realities, the translator is required to be familiar not only with the theoretical knowledge of broad translation studies, but also with the knowledge of the living conditions, culture, and customs of other nations. In general, the translation of a literary work depends on the personality of the translator, his intellect, his ability and translation, his awareness of the field of translation studies, the process of translation and the style of the text. , they emphasize that there are no sufficiently clear criteria describing the reality in the methodology, and the specification of language units defining these realities has not been studied at all. In conclusion, it can be said that the translator is limited within the text of the book he is translating. The author cannot

deviate from the idea he put forward, the translator works with the word as the main building material of the language, however, while creating in the field of language. Indicators that are extremely important for fiction - artistry, image and figurativeness, are all hidden in the essence of the word, realized through the word. Therefore, the choice of words is of primary importance in literary translation.

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