

## Theoretical views on the translation of realities

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**Abstract:** This article examines the meaning of the word "reality", the concept of reality, and its non-equivalent lexicon. In addition, when comparing languages and cultures, realism is distinguished from other words. Its difference is that the object, concept, event representing reality is closely related to the people on the one hand, and to the historical period on the other hand. In the article, Russian scientist G.D. Tomakhin's explanation of realities into denotative and connotative realities, scientists C. Vlahov and C. Florin's definition of realism as the objects of culture, history, and life that are characteristic of one nation but alien to another nation, and their definition as a special category of expressions that includes word combinations is explained.

**Key words:** reality, non-equivalent lexicon, neologism, culture, connotative words, local realities, period color.

**Introduction:** G.D. Tomakhin, a Russian scientist who researched the lexicon focused on country studies, uses the terms "denotative reality" and "connotative reality" in his study of the American English variant. Denotative realities, according to the definition of G.D. Tomakhin, are linguistic facts that do not have a corresponding word in the compared culture and define the subject and events specific to that culture. Connotative realities, in contrast to the denotative, refer to objects that do not differ in any way from alternative objects of the culture being compared.

researchers to define real words in translation have introduced the following concepts:

- non-equivalent lexicon - words that do not have an equivalent for this language outside of the language (G.V. Chernov, A.V. Fyodorov);
- exotic vocabulary - lexical units representing geographical and historical realities (A.Y. Suprun);
- problems (lacunae) - situations that are typical for one people's culture, but not observed in another culture (I.I. Revzin, V.Y. Rozentsweig);
- barbarisms - words that allow to describe features of foreign customs, life and livelihood and help to create local color (A.A. Reformatsky) [5, 5];
- lexicon of ethnoculture (ethnolexemas) - lexical units that describe the system of knowledge about the specific culture of a certain nation as a historical-ethnic collective of people (L.A. Sheyman);
- alienisms are words in unknown languages that express the stylistic function of exoticisms (V.P. Berkov).

Some linguists attribute to realias (non-equivalent lexicon) the specific facts of the state system and history of all national society, the uniqueness of its geographical environment, past and present household items, ethnographic and folkloric concepts. they count.

In addition to the usual realities, the researcher identifies the associative realities that find their

material expression in emotional-expressive overtones, internal word forms, components of word meaning, identifying the informational incompatibility of similar concepts in the languages being compared.

S. Vlahov and S. Florin define *realia* as a special category of expressions, including words and phrases, which name objects specific to their culture, history, and life, which are typical for one nation, but alien to another nation. describe. Researchers emphasize the need for a special approach to the realities in the translation process, because the realities express the national and historical color and do not have a clear alternative in other languages.

In general, the definitions given above describe the concept of "realia-word" that we are considering as language units that describe elements of national, historical and livelihood, and express elements of "foreign" culture that have no equivalent in other languages and cultures.

We will compare the existing term "realia" in linguistics and translation studies and consider it as a linguistic unit. There is no single opinion on the question of which category of language units belongs to reality. However, many scientists (A.V. Fyodorov, S. Vlahov, S. Florin, etc.) believe that realities can be represented by separate words and phrases that are semantically equivalent [2, 1308].

The grammatical form of real as a word depends on its belonging to a certain part of speech and the specific grammatical structure of the language. According to the observations of linguists S. Vlahov and S. Florin, many *realias* are nouns (groups of words), because they represent the names of objects and events. Adjectives can also be considered reality, their meaning is directly related to the meaning of reality. Unproduced *realis* (непроизводне реалии) are very rare among other parts of speech.

In order to determine the meaning of reality as a term of translation studies, it is necessary to analyze it against the background of other classes of the lexicon.

Realities have the most features in common with terms. Realities, like terms, are often synonyms-free phrases that name events, concepts, and objects. Between the two classes there are units specific to foreign languages, as well as units with limited historical meaning.

According to their origins, *realisms* are created through the natural creation of words, while terms are created artificially, often based on Latin and Greek words or by deriving new meanings from existing words. .

It should be noted that in some cases, realities are transferred to terms and vice versa; there is also a category of entities that can be considered both reality and term at the same time. Therefore, it is necessary to rely on the content of the text in order to limit the concepts.

When comparing world languages and cultures, compatible and incompatible elements are distinguished. Language is among the incompatible elements listed as a component of culture. The more specific the compared languages are, the less cultural connections they have in their history, the more they differ from each other in whole or in part. Incongruent elements include objects defined by non-equivalent lexis and words specific to one language and connotations that do not exist in another language or that differ between words.

The word "realia" is a Latin word meaning "real, real". With this word, firstly, the objects of material culture, which serve as the basis for the nominative concept of the word, and secondly, the spiritual values and customs of the people, the socio-political structure and cultural-social traditions of the country. abstract essences, that is, all real facts related to the life, culture and history of the country where the language is being studied are expressed.

In philology, there are two different concepts of reality:

1. reality is an object, event or concept that is unique to the way of life, culture and history of a

certain nation or country, which is not found in other languages;

2. a word representing such an object, concept or event, as well as a word combination (phraseology, proverb, wise saying) containing such words.

Realia are material cultural objects, historical facts, names of state institutions, names of national and folklore heroes, mythological creatures and other names belonging only to certain nations and peoples [5, 5]. Meaning of these situations when mixing languages

they include words in the non-equivalent lexicon. Non-equivalent lexicon is the words that do not exist in another culture and, as a rule, cannot be translated into another language with a single word, and serve to express concepts that have no alternative outside the framework of their respective language.

Usually, translators have to rely on long definitions and offer their own neologisms. For example, victrola - Victrola (a certain brand of equipment; Victor is the name of a company that manufactures radio and television equipment); bookmaker - book-maker (a person who accepts money bet by spectators during the race); roadster - roadster (two-seater car with a convertible top).

The non-equivalent lexicon is easily identified when comparing languages, because it clearly shows the specificity of the division of reality and the uniqueness of culture by this language. If we include not only the signs of the reality of everyday life in the non-equivalent lexicon, 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.

When comparing languages and cultures, it is possible to distinguish between the intelligible (outside of reality) and the signified (outside of form). The difference between the perceived is observed in the following cases:

1. The reality of one language community does not exist in another. For example, Am.Drugstore – pharmacy [3,226]; Yellowpages is the yellow paper commercial section of the telephone directory [3, 810].

2. Reality exists in both language communities, but in one it is not expressed separately or specifically. For example, Am. Cloverleaf is a highway intersection in the shape of a clover leaf [1, 151].

3. In different societies, similar tasks are performed through different realities (functional similarity of different realities). For example, Am.hotdog is a sandwich with hot sausage [3, 255]; Am.sodafountain - ice cream cafe [3, 435].

4. Similar realities are functionally different. For example, cuckoo's call - "cuckoo's call", according to Americans' beliefs, indicates how many years until a girl child will get married, and in Russians, it means how long 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 realias, which are completely or partially different from the lexical meaning of the words in the language being compared.

In reality, the closeness between language and culture is shown. The changes in the material and spiritual life of the society cause reality to emerge in the 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.

It is undoubtedly appropriate to distinguish "connotative words" in language as a specific type of lexical unit, since connotations do not exist by themselves in the stylistic, emotional and substantive differences that accompany new words, they are is related to one of the meanings of z.

The difference between reality and other words is that the object, concept, and phenomenon represented by reality are closely related to the people on the one hand, and to the historical period of time on the other hand. National, local and historical colors are characteristic of reality.

Names of local landmarks are examples of local reality. Such places, even if they are famous outside their territory (sometimes included in the national cultural fund), are remembered in connection with that place. For example, Cabilo - 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" (a historical trail related to the struggle for independence of the North American colonies sightseeing route through downtown Boston) [4, 346, 664].

Reality can also be limited within a particular community or institution. Mainly, the jargon of students and soldiers is rich in such reality. Some jargonisms go to the level of 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, in the 1950s and 1960s, the rebellion of the young generation in the USA was reflected in the language by the appearance of words such as beatnik, beatgeneration (tired, broken, disillusioned generation; beatniks). This reality, which emerged in the 50s, was first accepted as a neologism, and then gradually another concept hippie changed to "young people who express themselves by their behavior".

At the end of 1969, the name Chappaquiddick (Chappaquiddick), a small island located in Massachusetts, USA, became famous. There, on July 18, 1969, at midnight, a seemingly ordinary car accident took place. Senator Edward Kennedy's car fell down the bridge and his secretary Mary Kopech, who was with him, drowned. Edward Kennedy's political opponents and the word Chappaquiddick appeared in the press when talking about Edward Kennedy's candidacy for the presidency of the United States used this incident.

At the end of the 1970s, many high-ranking US officials, including congressmen, were exposed to bribery. FBI spies caught Arab sheikhs by paying them large sums of money. This incident gave birth to a new reality, Abscam (abbreviation of the secret crime-fighting operation "Arabscam").

Despite the widespread use of the term reality, researchers note that neither in linguistics nor in methodology, there are no sufficiently clear principles defining reality, and the characteristics of language units defining these realities have not been studied at all.

When learning a foreign language, one should pay attention not only to grammar, vocabulary, phonetics and writing, but also to the culture of the country being studied. It is very difficult to master the communicative basis of a language without understanding various aspects of culture.

Linguistics is a philological science that involves the study of certain information and language about the studied country. The main goal of this subject is to teach the student realism (characteristics unique to this culture), connotative lexicon (the main meaning of words is the same, and the difference is made up of cultural and historical circumstances), some information about the country is to teach foreign speech where information and phraseology are found.

Linguists Y. M. Verashagin and V. G. Kostomarov express the following opinion about the translation of realities in language teaching: "Two national cultures are never completely compatible with each other; this is due to the fact that each of them is composed of national and international elements. For each pair of cultures being compared, the appropriate (international) and discrepant (national) units are different" [6, 38]. Therefore, in their opinion, during training, attention should be paid not only to the language itself, but also to the realities that do not exist in the national culture.

In short, the main task of the teacher is to prepare students to communicate not only with speakers

of the studied language, but also with representatives of other cultures. At the same time, it should be noted that the delivery of materials related to linguistics and country studies during training is relevant even at the initial stages of education. Because stories about life abroad, interesting facts, holidays and traditions arouse interest in both children and adults. All this forms not only the worldview of students, but also a positive motivation to learn the language.

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