

LINGUOCULTURULOGICAL ASPECT OF REALIAS IN RUSSIAN, UZBEK AND ENGLISH LANGUAGES

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Abstract: The article is devoted to the problem of translating such a complex layer of vocabulary as realias on the example of Uzbek and English. Variants and methods of translating realias are proposed, that are of particular interest to both translators and readers. Considered on the problem of transfer of equivalence taking into account phonetic, lexical and grammatical features of Russian, Uzbek and English languages.

Key words and phrases: realities; non-equivalent vocabulary; language equivalents; background knowledge; implicit information.

An adequate translation of realias is one of the most difficult and important aspects of translation in general, but it is still very difficult, since translation is not just a literal transfer of the meanings of language units from one language to another, and the search for exact language equivalents, we should take into account the specifics of the cultural and semantic components of other languages. The specifics of translation that distinguish it from all other types of language mediation include: The reason is that it is intended to be a full replacement for the original, which native speakers of another language consider to be a complete replacement for the original. At the same time, it is obvious that the absolute identity of the accuracy of the translation to the original is unattainable, but this does not prevent an adequate understanding.

A language is not only a system of lexical and grammatical concepts, but, first of all, it is a complex psychological system. We can talk about language as a system

and structure, as well as a way of reflecting the culture of an entire nation. At the same time, the language can be perceived as a reflection of the perception of reality by each individual representative of a particular nation. In relation to this, it raises the problem of transmitting the implicit information, the meaning that the author implies. In view of the impossibility of finding an identity for most complex lexical units, the term "equivalence" is introduced, which means that the content is common and can be considered as an attribute of the sign and condition for the existence of the translation.

The language reflects the real world around a person, as well as the self-consciousness of the people, conditioned by the image of the individual, a sense of life, a national character. In addition, it displays the cultural achievements expressed by in the works of art that we translate, we try to convey emotions as closely as possible and experiences that are characteristic of a particular people and determine their national and cultural specialization and self-identification.

According to the hypothesis of E. Sapir and B. Whorf, the structure of a language and the semantics system of its units correlate with the structure of thinking and the way of cognition of the external world in a particular people.

Realias create a picture of the life of another country, another people ". Background information may include in a completely ordinary word, and in the text, it acts as a vertical context. Vertical context is a subtext that can contain symbols, puns, allusions, and other implicit, hidden content and additional content that the author intentionally placed in the text. This is implicit meaning that co-exists with an explicit, explicit meaning in the same utterance. Thus, the translator must know the way of life, customs of a particular people, i.e. he must be familiar with the so-called target language.

Under the term realias, it is understood the peculiarities of life, each country's customs and all that makes up its original national image. Realia can be considered in the synchronic and diachronic sections. Because the language is in constant development. In this way, it loses and gains new language elements that reflect new concepts and phenomena. So, for example, the words "мапто" or" шуба "replaced

the Old Russian "доха" . It makes sense to translate such a word into English only by using transliteration, giving a footnote to the English modern "fur-coat". In this case, a hyponymic translation is used when old generic concepts are being replaced by new specific ones. For example, the English word "pea-jacket" [8], literally meaning "матросская куртка", "бушлат", turned into Russian by transcription in the word "пиджак", which has a slightly different meaning. With the advent of new concepts and the development of technologies, such words as "gadgets" and "selfi", alien to the Uzbek language, are being used in the conversational language. New verbs have appeared such as "chat", "google". The first ones have analog in the language while the last two can not be translated in one word. The meaning of each needs to be explained in a few words. This layer of vocabulary, rather than enriching the language, they contribute to its internationalization by depriving the language of its own natural colorfulness and originality. As W. von Humboldt justly noted, language influences the formation of a system of concepts and a system of values. These functions, as well as the ways of forming concepts using language, are considered common to all languages. The differences are based on the uniqueness of the spiritual appearance of peoples – the speakers of languages, but the main dissimilarity of languages among themselves is in the form of the language itself, in the means of expressing thoughts and feelings. So, W. von Humboldt considered the “vision” of language as an understanding of the world, a vision of the world, arguing that each specific language creates a special holistic individual model of reality. For example, national and cultural features of speech behavior in a strictly ritualized communicative situation “greeting, meeting” are manifested in the pronunciation of speech formulas.

In Uzbek culture: Assalomu aleykum! Yaxshimisiz? Uydagilar yaxshimi? (then a person is counting all relatives by name) – Hi! (verbal: Is everything all right? Is everything alright with family?)

In Russian culture: Здравствуйте! (привет!) Как дела?

In British culture: Hello! Hi! How are you!

The essence of greetings in Eastern cultures is characterized by the presence of such concepts as family, offspring, mutual respect, modesty, gratitude to parents, caring for parents, raising offspring. And for European cultures, greetings are characteristic that are not associated with interest in the affairs of all relatives. If we proceed from the ideas of W. von Humboldt, the entire national language can be understood as an integral linguistic picture of the world. In this case, each person has not only his own position in the vision of the world, but also a certain set of linguistic means for representing its worldview. It should be noted that the background knowledge within one nation can vary greatly depending on depending on the individual's belonging to a particular social group or generation. So, representatives of one generations who have grown up reading the same books and movies will easily understand each other in just a few words, a single word or passage of a phrase, while members of the other generation do not see anything in what is said. Nevertheless, each phenomenon in a particular language has its own name, which means that it can be transmitted in another language, while maintaining equivalence and at the same time maintaining color and imagery.

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