

**REALIA IN THE WORLD LINGUISTICS**

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**Abstract**

In modern linguistics, there is a lack of a generally accepted definition of vocabulary that implements a culturally marked component in its meaning. It seems rather difficult to overestimate the meaning of words-realias in the context of global intercultural communication. Realias act in the space of the text as a kind of "custodians" and "carriers" of country-specific, culturally marked information, "expressors" of national and cultural color. For this reason, the consideration of ways to convey realias that function in the space of a work of art by means of the target language is of considerable interest from the standpoint of linguistics and translation studies.

**Абстракт**

В современной лингвистике наблюдается отсутствие общепринятого определения лексики, реализующей в своем значении культурномаркированный компонент. Представляется довольно сложным переоценить значение слов-реалий в условиях глобальной межкультурной коммуникации. Реалии выступают в пространстве текста как своеобразные «хранители» и «носители» страноведческой, культурно-маркированной информации, «выразителями» национально-культурного колорита. По этой причине рассмотрение способов передачи реалий, функционирующих в пространстве художественного

произведения, средствами языка перевода представляет значительный интерес с позиций лингвистики и переводоведения

## **Keywords:**

Terminological deficiency, cultural equivalent, phrase combination, anthroponyms, geographical realias, socio-political realias, realias of the education system, ethnographic realias

## **Словарь:**

Терминологический недостаток, культурный эквивалент, фразеосочетание, антропонимы, географические реалии, общественно-политические реалии, реалии системы образования, этнографические реалии

## **Realias as specific components of the language**

The world view determines the attitude of the individual to the world of realia around him - to nature, other people, himself as part of this realia, determines the rules and norms of human behavior in the world, his attitude to life. Thus, the overall picture can be regarded as a kind of link in the communication of people, ensuring their mutual understanding, and understanding, in turn, is a kind of reconstruction of meaning. Correct reconstruction is possible only if the participants in communication are carriers of a common meaning, i.e. own a common picture of the world, which is the core of any culture

The linguistic picture of the world, as the researchers note, implements two main functions:

- it nominates the main elements of the conceptual picture of the world;
- expresses a conceptual picture of the world by means of language;

The values of one culture, not represented in another or significantly different in two cultures, represent a national socio-cultural fund, which in a certain way finds its expression in the language. When comparing different languages and cultures, matching and non-matching components can be distinguished. It is customary to refer to non-matching components as objects nominated by non-equivalent vocabulary, as well as connotations characteristic of words in one language and absent or different in the words of another compared language. As a rule, non-matching components do not have correspondences in another language due to the fact that they contain a certain national, historical, local flavor.

Any culture is a mandatory component of the functioning of a person as a social individual. One of the most important skills of a person is the ability of a person to navigate in the realia around him. A person constantly contacts, interacts with the world around him, accumulates and generalizes information about him. As a result of these processes, the surrounding reality is reflected in the consciousness of the individual. The acquired knowledge about the surrounding reality is expressed through the language.

As the researchers note, language does not exist outside of man, and man does not exist outside of language. “Language is a tool of knowledge, with the help of which a person learns the world and culture ... it is a tool of culture: it forms a person, determines his behavior, lifestyle, worldview, mentality, national character, ideology” (Sapir, 1993: 37).

When considering a language from the point of view of its structure, functioning and ways of mastering, researchers point to the fact that an integral part of the language, the background of its functioning is the socio-cultural layer as a component of culture. It is important to note the fact that communication is not only a verbal process. It cannot be imagined without knowledge of the conditions and culture

of communication, rules of etiquette, non-verbal forms of expression adopted in a particular linguistic and cultural community. Languages should be studied in inseparable unity with the world and the culture of the peoples who speak these languages” (Ter-Minasova, 2000: 34)

Language as a means of interaction between individuals serves to coordinate their joint activities through signs in the process of people's speech interaction, during which communication activities are coordinated and harmonized based on the resources of a particular language system. The means of language are used not only to transfer knowledge about something already known, but also to formulate ideas about a new phenomenon, process, subject, etc. This property of the language is reflected in the cognitive activity of the individual, i.e. in his thinking. Thus, language is the basis of the thinking of each individual, "which always takes place in verbal forms, even if it reaches an extremely high level of abstraction"

### **Development of the concept of reality in linguistics**

Any culture is an integral part of human existence and functioning. A person is in constant interaction, contact with the reality surrounding him, accumulates information about it, as a result, the reality surrounding a person is reflected in his consciousness. The acquired knowledge about the world is realized by means of the language used by a person.

The culturological component of background knowledge is most clearly realized in the aspect of realias, which are understood as “the names of material objects, phenomena, concepts that have a direct connection with a certain period of time”

Researchers classify the following groups of units as realias:

- geographical names with cultural and historical associations;
- names of famous people;

- titles of works of literature and art, historical events and facts;
- geographical concepts denoting the specific characteristics of a particular territory, fauna and flora;
- words related to the state and political system (Tomahin, 1988: 8)

From the point of view of linguistics, words and phrases that are included in the category of realities and nominate objects, concepts or phenomena characteristic of the material and spiritual culture of a particular country or nation, but are used in an unusual meaning for a representative of a different linguistic culture, which includes an additional semantic load, including associations and connotations, acquire special significance. At the same time, associations can differ significantly from those that are represented in the mind of a representative of another linguistic culture in full or in part, and in terms of connotation they can be the exact opposite (Tomahin, 1988: 14–15).

The cultural background of the part of such vocabulary, represented by words and phrases and nominating the most common concepts, can vary significantly in different languages. In this case, there is a mismatch between national cultures, or in other words, a mismatch between cultures.

### **Basic principles for classifying realias**

Modern linguistic literature presents a large number of classifications of realias based on various classifying features. So, for example, Z.G. Proshina considers it possible to distinguish the following 4 types of realias:

- a unique realia; - analogue; - lacuna; - similar realia with excellent function

In linguistic and regional studies, it is customary to include onomastic realias as realias, which cover the following subgroups:

- geographical names (toponyms), especially those that are characterized by the presence of cultural and historical associations;
- anthroponyms. This group includes the names of historical figures, characters of fiction and folklore;
- names of works of literature and art, historical facts and events in the life of the country, names of state public institutions, etc. Realias are also called words that are appellative vocabulary:
- geographical terms that nominate certain features of the natural geographical environment, flora and fauna;
- words (including general terms) that correlate with the state structure, the facts of the socio-political life of the country, jurisprudence, military affairs, art, the education system, production, everyday life, customs and traditions.
- quotes, winged words and expressions (Tomahin, 1999: 8).

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