

Realiya Birlıklar – Madaniy Qadriatlar Ifodasi Sifatida

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Abstract

This article analyzes the definitions given to real units. Opinions on the classification of reality units are stated. The difference between reality and non-equivalent units is shown. Uzbek language reality units are analyzed with examples. The issues of translating Uzbek realities into Russian were also discussed. The role and importance of units in the coverage of national values is highlighted. the concept of reality, the definitions given to it are analyzed.

Keywords: *realities, equivalents, religious realities, realities representing tradition, realities representing household items, realities representing clothing, realities representing food, musical instruments, transliteration.*

1 Introduction:

Each aspect of the worldview that reflects existence determines the principle of language development. Feeling the language under the influence of different worldviews, learning languages, comparing similarities and differences, paves the way for new ways of entering and understanding the nature of language in linguistics. Perception of the world depends on the mental characteristics of the speaker. It is therefore important to interpret the differences in the worldview of language in terms of linguoculturology, ethnolinguistics and other related fields. Substantiating the differences requires the researcher to understand the perceptions of other peoples about the world, to understand how they perceive the world.

There are many factors that determine the different ways in which languages reflect the world, and the most important of these is cultural relations. The results of material and spiritual activity, social, historical, aesthetic, moral and other norms, values that distinguish different generations and social associations are embodied in different conceptual interpretations of the world and linguistic perceptions. Every feature of the cultural sphere is expressed in language. Language differences are also marked by national ceremonies, customs, rituals, mythological notions of folklore, and symbolic expressions. Cultural models conceptualized under specific names are spreading around the world and are known even to those unfamiliar with a particular culture [12,4-5].

Description of reality units. Many studies that have analyzed units of reality have suggested that they are listed or that there is no such concept or word in a particular language. A similar situation can be observed in lingvoculturological studies. It is important to determine whether the units of reality in languages belonging to different families, in particular Uzbek and Russian, are realized in one or another language. Such an analysis of real units allows us to get a closer look at the way of life of a particular people, which is closely related to this concept in the process of translation or teaching in the translation of the real unit [12,31].

Research in linguoculturology, translation studies, comparative linguistics, cultural studies, and ethnolinguistics uses the term reality to study interlingual and intercultural differences. Reality shows the main differences between cultures, so the definitions are different.

In realities, the connection between language and culture becomes even clearer: the emergence of new realities in the material and spiritual life of society creates the basis for the emergence of corresponding words in language. What distinguishes realities is that they have an object meaning. Realities can be limited to the size of a community or enterprise.

The color of time also belongs to reality. These lexical units are inextricably linked with culture and, as a linguistic phenomenon, respond quickly to all changes in the development of society; among them - neologisms, historical words, realities of an archaic nature. Each of these realities requires special attention in translation.

Reality is something that exists or still exists. According to lexical explanations, reality is a "material thing of material culture." In linguistics and translation, words and phrases that express objects are called realities.

Linguists began to speak of "realities" only in the 1950s as a clear, noticeable element of national identity, as an indicator of color. Linguistic dictionaries of the time did not have a clear description of the realities, which hindered the solution of this problem. Akhmanova O.S.'s Dictionary of Linguistic Terms describes realities as follows:

2 Realities

1. From the point of view of their expression in classical grammar, the history, culture and language and relations of the speakers of this language, as well as various other factors.

2. Existing cultural objects [1,381].

D.E. Rosenthal, M.A. Telenkova's "Dictionary of Linguistic Terms: Teacher's Guide" describes the word "realities" as follows:

Realities (medieval Latin *realis* - material) are objects of existing culture that serve as the basis for the nominative meaning of the word [8,362].

Also, different researchers describe this concept differently in the lexicon of other languages. Often in the literature there are expressions such as "unequal lexicon" and "exotic lexicon" or "exoticism", as well as "barbarisms", "localism", "flaws" or "lacunae" with similar meanings. (defaults are omissions in the text). These concepts are united by certain national, historical, local, domestic, spiritual peculiarities, the lack of appropriate words (equivalents) in the language of translation.

Many authors who talk about realities give tentative, incomplete descriptions that reflect one or another aspect of them.

For example, according to LNSobolev, domestic and specific national words and phrases that have no equivalents in life, as well as words of national way of life that do not exist in other languages, are given as the meaning of the term "reality". because these objects and phenomena do not exist in other countries "[9,281].

Rossels sees in reality "foreign words that mean concepts, objects, events that are not used in the way of life of the people whose language is being translated."

AV Fedorov did not call them by any name, "representing the realities of social life and material life" [11,175], that is, "representing only a local phenomenon and unique in the life and perception of other peoples" [11,165] writes about words.

From the above, it is clear that reality is a special category of speech.

Realities are words that express objects that are specific to the life (lifestyle, culture, social and historical development) of a nation and that are alien to another nation, convey national and historical color, and usually clearly match in other languages (equivalents) are words and phrases that do not have.

The reality of the units is not described in terms of linguistics, methodology, or translation based on clear criteria. The boundaries of reality units, the specific linguistic units that are considered reality, have not been studied [10,10]. In world linguistics, there are classifications based on a broad and narrow understanding of reality units. In classifications where real units are widely understood, consistency is not observed in classifications because real units are not limited in any way from non-equivalent lexicon. For example, S. Vlakhov and S. Florin [3] classify the general scheme of units of reality as follows:

3 Classification of realities by the nature of the subject:

1. Geographical realities related to physical geography or mixed sciences and cannot be clearly delineated. Geographical realities include:

names of objects of physical geography and meteorology;

names of endemics (local, unique, or distributed animals or plants).

2. Ethnographic realities combines words that express the concepts of everyday, material and spiritual culture, religion, art, folklore. The countries are also grouped into:

realities related to daily activities: food, drink, etc .; clothing (names of shoes, hats and their parts); accommodation, furniture, utensils, utensils; transport (vehicles and drivers); names of other objects;

labor-related realities: working person's names; means of labor; labor organization (forms of economy);

realities of art and culture: music and dance; musical instruments; folklore; theater; other types of art and art objects; performers; traditions, religious ceremonies; holidays, games; worship - servants and followers; name of calendars;

realities denoting ethnic objects: ethnonyms; nicknames (usually humorous or offensive); names of people related to their place of residence;

realities of measurement and money: units of measurement; currencies.

3. Socio-political realities:

realities representing the administrative-territorial unit: administrative-territorial units; settlements; parts of settlements;

realities representing authorities and officials: authorities; authorities;

realities of socio-political life: political organizations and political figures; patriotic and social actions (persons carrying out these activities); titles, ranks, references; institutions; educational institutions and cultural organizations; classes and categories (names of their members); signs and symbols of classes;

military realities: units; weapons; military uniforms; military personnel.

4 Area classification of realities (depending on nationality and language):

1. Realities within a language:

realities of one's own class: national realities; local realities; microlocal realities.

assimilated realities: international realities; regional realities;

2. Realities in several languages:

internal realities.

external realities.

III. Classification of realities in terms of time:

modern realities:

historical realities.

5 Classification of realities from the point of view of translation.

The classification was done in accordance with the purpose of translating reality units from one language to another. The advantages of classification are many: the integrity of the classification is not compromised, even when a particular reality unit is analyzed within a single language and within multiple languages. The classification was done in accordance with the purpose of translating reality units from one language to another. The advantages of classification are many: the integrity of the classification is not compromised, even when a particular reality unit is analyzed within a single language and within multiple languages. Furthermore, a particular unit of reality may be in several classified groups at the same time, in which case the classified groups do not contradict each other, but allow the reality to fully reflect the essence of the unit [12,28].

The realities of the Uzbek people's way of life can be divided into several groups. These include religious realities, realities representing customs, realities representing household items, realities representing clothing, realities representing food, musical realities, and so on. Here are some examples.

According to the subject of the cradle unit of reality, ethnographic reality is an object of everyday life of units, a national type of unit of reality in terms of space, a type of internal reality unit in terms of several

languages, a type of unit of reality that still exists in time. However, as noted above, the classification remains appropriate for non-equivalent lexicons because the boundary between reality unit and non-equivalent vocabulary has not been defined. This is because the main part of the units of geographical reality "lives" in the lexicon without equivalent. A very small part of geographical reality units is part of reality units, because not all such units have full connotativeness in a particular social culture, i.e. they do not play a major role in the life of a particular nation. Researchers have approached non-equivalent lexicon only as a denotation. All of the units present within the groups in the classifications are non-equivalent lexicons, but not all of them are real units. The reason is that not all of these units have a full national-cultural color.

The choice of the word cradle as a unit of reality is not without controversy. Some argue that the lexemes that express the concept of the cradle are also present in other languages, and are functionally identical. But the Uzbek cradle. First of all, it differs from other nations in terms of preparation and shape. The cradle is made of durable, non-worm wood. The decoration of the cradle in different colors is considered to be an aesthetic requirement, as well as the attitude of the people towards the color symbols (black, almost not used). Second, the well-thought-out sewerage system in the Uzbek cradle is not found in other ethnic cradles.

Proverbs, customs and rituals of the Uzbek people show that the cradle plays an important role in the values of the nation: to marry in the cradle), a cradle wedding (a wedding performed on the occasion of the birth of the first child and the carrying of the cradle by the bride's parents).

National costumes are an integral part of Uzbek culture, and their charm is associated with all Uzbek holidays and ceremonies. The **Doppi** is an avra-lined, Uzbek national headgear with or without flowers, round or rectangular in shape, often consisting of a tribe, a wig, a top, a skull and a bow [13,676], and is worn in everyday life. both (in the process of labor) and in ceremonies, mostly worn by men. When a baby is born, a baby is presented with a skullcap by the head of the household at the cradle wedding [13,402], which is meant to be the head of a family in the future. represents bread. Boys' skullcaps are placed on one side of the decorated crib and girls' skullcaps on the other. This custom means that boys and girls come to the house to beg. At weddings, the bridegroom has a doppia on his head, which means that he is happy in his house and is the owner of the house. At the wedding, the doppi is also added to the gifts sent from the bride's house to the groom. This means that he is now the head of the family. In addition, all mourning ceremonies after the death of a loved one have a doppia on the head of both the homeowner and those who inquire about their well-being. In the beginning, the Uzbeks believed that prayers without a doppia would not be accepted, so it is impossible to go to an ancient house without a doppia.

Women's skirts, on the other hand, were often worn by brides as brides [13] (in Uzbek, the day after the wedding, the groom's relatives, acquaintances, and neighbors attended the wedding). the ceremony of seeing the new bride), the bridesmaid (greeting the bride to the groom's parents and other relatives on the morning of the day after the wedding) and the first 2-3 months of the bridal period. In addition, the doppi is worn by girls on the Uzbek national holiday of Navruz, Navruz. Thus, the doppia is explained by the fact that this concept does not exist in other languages, this concept is not named, and it is a reality. Linguoculturological analysis of this unit reveals the existence of several other units of reality [13]: doppidoz (doppi tailor, chevar), jiyak (doppi, ton, etc.)), karj (one of the four parts of the doppi taxi), kizak (the part between the top and chin of the doppi, the flange).

Doppi the range of articles in which the unit of reality is involved is wide [15]: the truth will one day be revealed in the article under the veil of truth; The fact that this unity of reality is found in articles on various topics shows that it has a stable place in the culture of the Uzbek people.

Food is very important in Uzbek culture. They have become an integral part of Uzbek culture, and their preparation has risen to the level of art. One such dish is soup. Soup is a thick dish, the main ingredients of which are rice, oil, meat and carrots, which are fried, boiled and stewed [14]. Osh is an Uzbek national dish that is a reality in other languages. This dish is so ingrained in Uzbek culture that it is impossible to imagine everyday life, traditions and ceremonies without it. This real unit differs from other Uzbek national dishes by its full ownership of the national color and plays an important role in culture, that is, it has risen to the level of a cult. The concept of osh reality is closely related to almost every ritual that exists in the Uzbek people, including:

a) Birth ceremonies: *aqeedah* (a "new guest" in the family, ie a party held on the occasion of the birth of a baby on the 7th or 14th or 21st day after the birth of the baby), a cradle wedding a ceremony to place a baby in a crib);

b) Rituals related to a person's life activities: *bridesmaid party wedding, ceremony, banquet*), *molyoyar* (the ceremony of spreading his dowry in the house where the bride falls and giving a feast to the women the day after the bride's abortion), *molygar* (the ceremony of collecting the bride's dowry), *chars* (the first call to the bride and groom's house after the wedding), *chillaguzaron* (a mother of a new child to her parents or other relatives after the baby chills) departure and the ceremony to be held in this regard);

c) funeral ceremonies: *osh* (a ritual in which soup is usually given to the people in the ninth or eleventh month after death) and is considered the most important dish in these ceremonies [14].

It is obvious that the concept of soup reality plays a certain role in all ceremonies related to the stages of life (birth, life, death) of the Uzbek people and lives in the culture of the Uzbek people as a unit of reality that does not exist in English . In addition, in comparison with the languages, this reality is a unit *damtovak* (a plate that covers the rice in a pot for rest, *damgir*), *drip* (when steaming rice, it is used to evaporate its water evenly, length 30-35 cm, thickness as a finger rod) creates the conditions for the manifestation of reality units such as.

The fact that the unity of reality is ingrained in the Uzbek culture is confirmed by the fact that it is often observed in the paremiological units - proverbs, which exist in the folklore.

It is about Uzbek hard work [15]. By the way, the soup is not cooked; If there is work left - labor, if there is soup left - the state; Where there is work there is soup; You ran away from work - you ran away from soup; Work is hard, Laziness is bad; Working soup teeth, Not working stone teeth; My head without work is my head without soup; Labor soup is soup, Laborless soup is stone; Slave slave - work sick; The soup of the creator is the unit of reality of soup, which is included in such proverbs as delicious, is considered as a reward of labor; the land of righteousness and goodness, the land of the crooked; Five cakes per head, until the bad soup; A companion to a bad soup, a weaver to another; Hit the stone with the soup; Soup horse to stone thrower; Good is the earth, and evil is the head; Giving soup with a spoon, taking a look with Sopi, and so on, the unit of soup reality emerged as the main component of the proverbs, expressing the concept of "goodness"; hospitality No rice will be soup, The guest will be happy; Put soup on the guest, Leave both hands free; When a guest comes, go downstairs; Dream of a covenant to give rice; Soup - dear to the guest; Give soup to the guest, feed the horse; Out of the cook's pot comes soup, out of Noshud's pilaf comes a stone; Proverbs such as "Neighbor's soup does not satisfy the stomach, Mehr-u increases the effect" emphasize that the most suitable food for the guest is soup, and it is used as a symbol of kindness. There are other semantics of the soup lexeme in the proverbs.

In Uzbek culture, soup differs from other cultures in that it is the most widely consumed food in everyday life and is also prepared in ceremonies [12,34].

The choice of ways to convey realities depends on the level of their distribution in a given language. If the practice of translation is at the beginning of the relationship between the two peoples, many realities will be unfamiliar to foreign readers. In that case, you have to comment on them.

The question of how to distinguish realities in works of art and how to translate them remains one of the most pressing problems in translation theory. Briefly analyzing the views of researchers on the scientific landscape of the universe, OA Kornilov gives his definition on the basis of certain definitions: We call the collection a scientific view of the universe "[5,9].

Objects and concepts that characterize a culture, its components, and the national and ethnographic characteristics that make up the scientific landscape of the world, make it difficult to translate into another language. The translator's task is to preserve the scientific view of the world presented in the text and to be translated as much as possible, and to try to describe it in the text as it is created. This task requires the choice of different means and ways, depending on the specifics of the situation, and there are at least two types of situations: the translator is a contemporary of the author of the translated text and the translator is not a contemporary of the author. The second situation requires the translator to use different ways and means of translation than the first, because the amount of knowledge about beings that is part of the scientific landscape of the universe has changed both quantitatively and qualitatively.

As a result of mutual cultural, educational, economic and political ties between the countries, the meanings and functions of many specific words that refer to the concepts of life of a particular people have become familiar to a number of peoples, including translators. It remains for translators to interpret such words by transliteration, without looking for alternative linguistic means in their own language.

The main reason for using the method of transliteration is to avoid replacing the national feature of the original with the feature of the native speakers, or to deprive the translation of such a feature altogether, as the linguistic means used in the original are not available in the target language. .

Thus, transliteration is one of the most effective ways of interpreting specific words that reflect the concepts of life of peoples in translation, through which the national character of the original is interpreted in a concise manner.

It goes without saying that only words that express the way of life of a particular people are translated into the languages of peoples who do not have such concepts - in the original form, so that the translation adequately interprets the national color of the author's text. For example, in the translations of the Uzbek way of life, such as "tahmon", "khurjun", "pilaf", "ketmon", "paranji", "supa", into the languages of peoples who do not have linguistic units that express such concepts, while preserving the national character, the translated languages create the basis for the expansion of the dictionary content.

Speaking of the Russian language, the realities of the Uzbek nation and the Uzbek people, representing the Uzbek cultural life, it should be noted that translators widely use the methods of transliteration in their expression. The following are some examples from the study of Abdullah Qadiri's Uzbek translation of the novel "Last Days":

Hasanali set the table and put in the sand. The usual tablecloths and tea were considered. Homid asked as he smeared the bread on the bread:

"How old are you, sir?"

- Hasanali spread the dastarkhan and introduced the kumgan. A traditional courtship ceremony followed. Hamid, dipping a piece of tortilla in molasses, asked:

- “How old are you, bek?” [4,10]

Tarjima matnga e'tibor berar ekanmiz, o'zbek urf-odatiga xos bo'lgan “dasturxon”, “qumg'on” so'zlari hamda “bek” murojaat so'zi transliteratsiya orqali ifodalangan, “non” so'zi “tortilla” Tarzida tarjima qilingan. Rus tili izohli lug'atida “cake” so'ziga quyidagicha ta'rif berilgan:

1. *Flat round baked dough product [6,735].*

In the Uzbek dictionary, the word bread is defined as "food made from dough and baked in an oven, stove, pan, etc." [14,57].

Apparently, the translator translated the word bread according to its form as *lepushka*, but did not give the original meaning.

He also used the transliteration method in the Russian translations of the following sentences.

... If you enter three or four steps through the door of a gate that is "out of order", you will feel one of the Bukhara prisons and rush to the light at the end of the dark corridor [16,27].

Another example:

- *After drinking the tea, the savior stood up, reciting the Fatiha:*
- *"I'll tell you, Silver," said the savior, standing up to Mother Sun, "I told you a guest that day." Take out your clothes and clean the hotel. Give them your new blankets and let them cover your body [16,29].*

In the example above, let's focus on a subtle spot. It is known that our people use the phrase "drink tea" instead of "breakfast". The translation emphasizes this aspect and is expressed as "chaepitie". The phrase "recite the Fatiha" has also been transliterated and interpreted as "the first Surah of the Qur'an." The translator emphasizes that the first surah of the Qur'an is called "Fatiha". But in our nation, "blessing" basically means "praying." However, in the example, the words "hotel", "blanket" are transliterated as "mixmankhana", "kurpacha". We see that the word "tancha" is translated as "sandal." The word sandal is given in the Russian dictionary as follows:

Sandal, A tree of southern countries with aromatic wood [16,24].

That is, in the south, it is interpreted as fragrant wood furniture.

The Uzbek dictionary says that the word *tancha* should be used in the dictionary.

Sandal [a. chair, table] In Central Asia and Japan, a barbecue for heating a certain place; in the middle or at the edge of the room is a table set in a square recess, covered with a bed, covered with blankets, and filled with saxophone or charcoal; *tancha* (in the cold of winter it is heated by putting sandals on the sandals, at the same time a tablecloth is written on it and it is used as a table) [14,438].

There is another aspect of this translation that has to do with the national mentality. Qutidor addresses Oftoboyim as "Silver" (in the name of his daughter). The translator described this situation in the form in which Mirzakarim the savior first addressed Silver (his daughter) and then Oftoboyim (his wife) (A Oftob-aim skazal - Oftoboyim es said). Uzbeks have a special value in their relationship. Husbands and wives cannot call each other by name - this is a sign of disrespect. It is not an Eastern shame to call her

mother or father. The best way is to name the child (usually the firstborn). In the passage quoted, the translator must have mastered the national values of the translator so that the translator would know that the savior was referring to Oftoboyim as "Silver".

In conclusion, the realities are an important object of study in translation studies. They are always relevant in translation because they are an important factor in the national color. Translation, transliteration, interpretation, explanation, interpretation, and the use of alternatives are effective in translating Uzbek realities into Russian. In using such methods, translators are required to focus on the author's intended use of the reality rather than the context. When translating each reality in a work into another language, it is not correct to look at and translate that reality in isolation from the general context of the work.

6 Conclusion.

Reality units are words or phrases that reflect the national-cultural characteristics of a particular culture and do not exist in another culture. Reality units are language units that are not associated in another culture.

As mentioned, the unit of reality that exists in one language is reality in another language. It turns out that the object of research in the field of the study of the phenomenon of reality is not reality, but reality is unity.

Classifications understood in a narrow range of reality units allow to distinguish non-equivalent lexicon from reality units. The narrow classification of units of reality leads to a clear understanding of the nature of these units, and on the basis of this classification an objective analysis of units of reality is achieved.

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