

THE CLASSIFICATION OF REALIAS AND THEIR RENDERING WAYS

Turakulova Lola Khamidjanovna

Sergeli district of Tashkent city of the 300th school English teacher

turakulova300@gmail.com

Annotation

This article provides a semantic analysis of realias in two languages through comparing English and Uzbek cultures and analyzing their similarities and differences dividing them into groups. Initially providing with the semantic definition of the word “realia” this article classified the types of realia into certain groups. Comparative-typological, synchronic and diachronic methods were used for the purpose of revealing similarities and distinctions among the realia in two languages.

Keywords: Realia cultural terms, ethnographic realias, alien realias, own realias, lazgi, tarantella, pasxa.

Every nation has its own language and its own history. During the nation’s developing its language also changes according to the internal and external influence. The translation of realia is partly great and important problem of transference of national and historical peculiarity which ascend to the very conception of theory of translation as independent discipline. Not setting ourselves a target to give a historical survey we bring only some facts and names connected with the elaboration of this problem in translation.

To this sphere all theoreticians of translation, the supporters of non-translability derived their arguments, theoreticians –realists refused them showing and proving the possibility of transference of coloring by deviation from the translation of «letters». I. Kashkin also wrote a lot about «the transference of national peculiarity» of original, «national spirit» and «national specifics», about «the traits of time and place», «preservation of stylistic peculiarity of original», transference of text in its «national cloth»².

About realias as bearers of coloring, concrete elements of national peculiarity linguists obviously spoke only at the beginning of 50th years. In L.N. Sobolev we

² <http://belousenkolib.narod.ru/Litera/Kashkin.html>.



find not only use of term “**realia**” in its modern understanding but sufficiently expressed definition.

Western authors, for instance, Peter Newmark(1981) has not a term for realia in our understanding. In his books we find “**national institutional terms**” that obviously correspond to our “**social-political**” realias, cultural terms for other majority significant realias; other groups not called realias are scattered both here and there.

The word «**realia**» is an adjective in neuter, plural (**realis,pl.realia** «**material**», «**real**») turned into a noun under the influence of analogous lexical categories. By realia they express materially existing or existed «object, thing», often connecting with the conception «life», for instance, «realia of European social life». According to the lexical definition realia are objects of material culture. In translation study, by the term «realia» they express mostly the words naming the objects that’s name of realia. In terminology, connected with them there are a lot of discrepancies.

The term «**realia**» in translation study literature got rather wide dissemination in the meaning realia word, in the capacity of mark realia-object and as the element of lexis of present language.

The classification of realia

A common scheme of the classification of relia is:

- 1.Subject devision.
- 2.Local devision (depending on national and linguistic belongings).
- 3.Periodical devision (in synchronic and diachronic plan, by signs of «familiarity»).

Subject devision

A)Geographic realias.

1. The names of objects of physical and also meteorology: prairie , desert, dasht, cho’l; valley; tornado;
2. The names of geographical objects connected with human activity: well, pond, ditch, aryk²;
3. The names of endemics: kiwi, koala, jaguar, galapagoss;

The realias of geographical groups specially the names of objects of physical geography and meteorology and the names of endemics are more terms than realias; therefore we can’t limit them exactly. For instance: prairie, desert. It is a type

² www.englishforum.com



of vegetations. In Hungary they are called «pushta» (typical realia). Prairies of North America are subdivided into meadow prairies (also realias) South American prairie desert is called «pampa» (typical realia). It appears that «step» is not a realia but a term; its types-prairie, pushta and pampa are realias. As a geographical conception «step» entered the other language by transcription, that's more typical way of transference for terms than realias¹.

All these point to the extremely unsteady limits of geographic realias and the necessity especially an individual approach to their transference during translation; one has to take into consideration a great number of indexes; the statistics of dictionaries (also the absence of statistics) the degree of «familiarity» and «diffusion» of both the word itself and its referent, coloring and context, the degree of «elucidation» of words in the text which is being translated.

B) Ethnographic realias are closely connected with the geographic ones. Since this term is more capacious here we considered possible to include into the group of ethnographic realias a great number of words with the meaning of those conceptions which really belong to the science, «studying the mode of life and culture of nations», «the forms of material culture customs, religion», «the spiritual culture», including the art, folklore, etc.

Mode of life:

- A. Food, beverages, etc: spaghetti, hamburger, pizza, cake, chebureki, qimiz, manti, chuchvara.
- B. Buildings: tavern, saloon, drugstore, sauna, choyxona, xammom.
- C. Clothes: (including shoes, head-dresses and others): sandals, trainers, slippers, flip-flops, sari, kimono, chopon, paranji.
- D. Dwelling, furniture, dish and other pots and pans: hut, bungalow, terraced houses, detached houses, semi-detached houses; grater, kettle casserole microwave, qozon, lagan, piyola.
- E. Transport (means and «drivers»): the Underground, hydrofoil, hovercraft, ferry, tram, minibus, moped, helicopter, coach, bicycle katamaran, yamshik, ot –arava, ulov.
- F. Other : sanatorium, accommodation, pansionat.

¹ www.allbest.ru



Labour:

G. People of labour: translator, brigade-leader, farmer.

H. Instruments of labour: ketmon, tesha, xaskash.

I. Organization of labour (including the economy and others): kolhoz, enterprise, agrokompleks, rancho.

Art and culture:

J. Music and dances: lazgi, kazachok, lezginka, tarantella, kansonetta.

K. Musical instruments and other: flute, clarinet, saxophone balalaika, dutor, rubob, chang, childirma, tor.

L. Folklore: lapar, qasida.

M. Performers: minisinger.

N. Customs, rituals: confirmation, cooker, namoz, ramazon, hayit.

O. Festivals, games: Teacher's Day, cricet, pasxa, xoli, Navro'z, boychechak.

P. Mythology: qorbobo, yalmog'iz kampir, devil, dragon, suv parisi, dev.

Q. Theatre: comedy, mistery.

R. cults words and followers: domla, mulla' muftiy, qori, haj, darvesh.

S. Calendar: saraton, chilla.

Ethnic objects:

T) ethnonymy: anar, рембранка, казах;

U) nicknames (usually funny or offensive): горилла, хохол, бош, фриц, янки;

V) names of persons by domicile: габровец, аверниц, абердинец, кариока;

Measures and money:

W) Measures units: hound, yard, foot; десятина, кварта, баррель; чорак, чакирим.

X) Pecuniary units: rouble, dollar, frank, dinar, so'm, tanga;

1. Administrative-territorial units:

a) County: графство, state-штаты, department, tuman, viloyat-province;

b) Populated areas: aul, block-mahalla, village-qishloq, guzar.

c) Parts of populated areas: row-ряд, kreml-кремль, корзо, медина, форум, агро.



2. Organs and bearers of power (authority):

- a) Organs of authority: Parliament congress, sporting, дума, Oliy majlis, yuqori palata.
- b) bearers of authority: lord, king, queen, captain, xon, bek, amir, devon, vazir.

3. Social-political life:

- a) Political organizations and political parties: Ku-Klux-Klan, vigs, перонисты, торилар.
- b) Patriotic and public movements: (and their figures): Fatkh, Hamas, Taliban, partizanlar, Qizil yarimoy.
- c) Social appearances and movements:(and their representatives): business, publicision, kibic (German), kibik (Vulg)¹.
- d) Ranks, degrees, titles, treatments: Bachelor, prince, Mr, Mrs, sir, Madam, baron, graf, knyaz, lord, gersog, xonim, afandi, taqsir.
- e) Offices:British Council, Ministry, state department, European Commission, Vazirlik, Hokimiyat.
- f) Educational institutions and cultural institutions: campus, lyceum, college, madrasa.
- g) Estates(and their members): grand, gentry, unker, samuray, brahman, мужик, shayx, bek, to'ra, mirza, pir.
- h) Estanted signs and symbols:UNION JACK, Yarimoy.

4. Military realias:

- a) Subunits: legion, a hundred, legia, falanga, qo'shin, o'nlik, yuzlik.
- b) Weapon : bomb, gun, dagger-xanjar,to'qmoq, palaxmon.
- c) Uniform:civer,mentic, chakmon.
- d) Serving soldiers (and commanders): captain, unter,ataman, yuzboshi, sardor, mongboshi, mirshab, bakovul.

At the end of subject classification we'd like to remind that further distribution on place and time concerns the same realias, but examined from the other point of view.

¹ www.ref.uz



Local deviation

Leaning on the specifics of translation - «means of communication on the surface of two languages» - and logical consistence of translation process. One may say that most expedient basis of such division is not represented strictly local that's extra linguistic, more probably language principle which allows to examine the realias.

1. On the surface of one language, that's own and alien.
2. On the surface of two languages, that's internal and external.

Depending on the width of area own realias may be national, local or micro local and alien ones- international and regional. In this way our scheme of division on place and language acquires the following shape:

A) On the surface of one language:

1. Own realias:

- a) national b) local c) micro local

2. Alien realias:

- a) international b) regional

B) On the surface of two languages:

- 1) Internal, 2) external

On the surface of one language realia represents the lexical unit with qualities pointed out above. Here the first practical question concerns its recognition in the initial language, and besides it's more difficult to recognize own realias¹.

Own realias are mostly root (native) words of present language, such as English «heet» (health-marshy place), «ale» (bright English beer); Russian «самовар», «боярин», «комсомолец»; Bulgarian «bucklisa» (original form of dish or vine), «kaval» (national wind instrument like pipes); German «burger» «choirige» (Hewrige-fresh vine and festival in Vienna connected with it), «вепмахт» (Wehrmacht); French «fiakr» (fiacre-light carriage, cab); «bosh» (boshe-scornful nickname of German), Uzbek: mahalla, hashar, chopon, do'ppi, palov.

Alien realias are either borrowing, that's the words of foreign language origin, entered the language word-stock, or tracing-papers that's morphemic or word for

¹ McCrum; Robert MacNeil, William Cran . The Story of English. – New York, 1986. – P. 235-246.



word translation of alien nomination for objects of present nation, or transcribed realias of another language often occasionalisms and neologisms.

On the surface of two languages the realias are examined from the point of view of translation. Besides, this problem is closely connected with lexicography and any comparative study of language.

By national realias they understand the objects belonging to present nation, people, but alien out of the country; this is the overwhelming majority of realias, all the more that national belonging of referent is one of the categorical signs of realia at all. But there is an exception: therefore the title «national realias» must not be considered pleonasm.

Having national realias in the text now and then it will be enough to give rise to association, connected with nation and country.

The national realia is an initial point for local division: before becoming international or regional it had to have a national character: local and micro -local realias in that or other degree also have a national coloring¹.

Regional realias we call those, which crossed the borders of one country or spread among some nations, usually together with referent, being, this component of vocabulary of some languages. In this attitude the units are typical which E. M. Vereshagin and Kostomarov collected to the seventh groups of their classification: «The words of not Russian, origin so-called turkizms mongolisms, ukrainizms, and etc.», which «might be called twice without equivalent: at first they didn't have equivalents from the point of view of foreign languages with reference to Russian».

A group of Latin American realias, African realias, a group of realias of English speaking countries also belong to the regional realias. In this attitude the location of some Bulgarian national realias is peculiar. As a result of long development of the language in proximity with Turkic and Arabian most of our realias turned to be in one region on one hand with the realias of soviet nations and on the other hand with the realias of Arabian countries of Asia and Africa. Compare, for example, such Uzbek national realias as «usta» (master), «imom; Kirgizian-mulla, ayran; Algerian-kus-kus, kadi, myuftiya.

International realias, as the term itself shows, 1) figure in the vocabulary of many languages and entered the corresponding vocabularies; 2) usually keep the

¹ www.cl.cam.ac.uk



initial national color either. If to take into consideration the most typical sign of any realias- national coloring, the combination of the word «realia» with epithet itself seems contradictory rejecting this national stipulation. And nevertheless «it happens so that exotic words deviated from the framework of one language and spread in number of languages, become international words». One more peculiarity of international realias : their contents may differ from the primary , initial one. Again that «ковбой» etimologically (cow+boy) and by essence- «пастух, гуртовщик» (in the south) southwest of the USA), not more; its difference from other herdsmen is that it is a horse herdsman though not only cowboys may be horse herdsman. But everywhere where there is no cowboy ,they almost lost their pastoral mode of life having turned into «fearless adventurer», «heroes» of countless American films –westerns and adventure romans.

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