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LINGUOCULTUROLOGICAL ASPECT OF TRANSLATING REALIAS

ANNOTATION

This article examines the specificity of translation of realias – linguistic units reflecting national life, which are generally studied in linguoculturology. Cultural linguistics as a branch of linguistics was formed in the 1990s at the intersection of linguistics and cultural studies and explores the manifestations of the culture of people, which are reflected and entrenched in the language. The idea that language and culture are interrelated and culture manifests itself in language, in general, belongs to V. von Humboldt, but only in recent years, linguoculturology began to develop actively, and its terms such as the linguistic picture of the world, linguoculture began to be comprehensively disclosed in connection with an ever-increasing interest in national customs and traditions.

The processes of globalization, the development of intercultural communication, as well as an ever-increasing interest in the culture of other peoples – all this contributes to the improvement of the theory and practice of translation, gives importance to translation studies, since it is possible to understand another culture, another mentality, customs, traditions that have found embodiment in the text. This article also discusses techniques for translating names from one language to another, including transcription and transliteration. Translation as a whole of a literary work from one language to another is a rather difficult problem, primarily due to the need for an adequate transmission of lexemes containing the national and cultural characteristics of the people. Translation of proper names is an equally difficult problem, connected mainly with an ethical aspect, on the one hand, and, on the

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РЕАЛИЯЛАР ТАРЖИМАСИНИНГ ЛИНГВОКУЛЬТУРОЛОГИК АСПЕКТИ

АННОТАЦИЯ

Ушбу мақолада воқеликни – миллий ҳаётни акс эттирувчи тил бирликларини таржима қилишнинг ўзига хос хусусиятлари кўриб чиқилган. Бу масала маданий тилшуносликда ўрганилади. Лингвокултурология тилшунос-ликнинг бир тармоғи сифатида XX асрнинг 90-йилларида тилшунослик ва маданиятшу-нослик чорраҳасида шаклланган ва тилда акс этирилган ва халқ маданиятининг ўзига хос хусусиятларини ўрганмоқда. Тил ва маданият ўзаро боғлиқ, маданият тилда намён бўлади, деган фикр, умуман олганда, В. фон Хумболдтга тегишли, аммо фақат сўнгги йилларда ма-даний тилшунослик фаол ривожлана бошлади ва дунёнинг лисоний манзараси, тилшунослик каби атамалар ҳар томонлама очила бошлади. Миллий урф-одатлар ва анъаналарга бўлган қизиқиш тобора ортди.

Глобаллашув жараёнлари, маданиятлараро алоқаларни ривожлантириш, шунингдек, бошқа халқлар маданиятига тобора ортиб бо-раётган қизиқиш – буларнинг барчаси таржима назарияси ва амалиётини такомиллаштиришга ҳисса қўшади, таржимашуносликка муҳим аҳамият беради, чунки матнда ўзга тимсол-ни топган бошқа маданиятни, бошқа мента-литетни, урф-одатларни тушуниш ваколатли равишда амалга оширилди. Ушбу мақолада шунингдек, исмларни бир тилдан бошқа тилга таржима қилиш усуллари, шу жумладан, тар-жима транскрипцияси ва транслитерацияси ҳақида ҳам сўз боради. Бутун адабий асарни бир тилдан бошқа тилга таржима қилиш, ав-вало, одамларнинг миллий ва маданий хусуси-ятларини ўз ичига олган лексемаларни етарли даражада етказиш зарурати билан боғлиқ ва

other hand, a linguistic aspect.

Key words: linguoculturology, linguoculture, customs, traditions, national, language, culture, linguistic picture of the world, originality, people.

айни пайтда, жуда мушкул муаммодир. Тўғри номларни тўғри таржима қилиш, бир томондан, ахлоқий жиҳат билан, иккинчи томондан, тилшунослик билан боғлиқ бўлган муаммодир.

Калит сўзлар: лингвокултурология, лингвокултура, урф-одатлар, миллий, тил, маданият, дунёнинг лисоний манзараси, ўзига хослик.

INTRODUCTION

The study of lexical units in languages of different structures in order to identify common human and national characteristics is acquiring more and more theoretical and practical significance. The linguistic picture of the world, along with other linguistic units, is reflected in lexical units, they convey national identity, the paradigm of national knowledge, the originality of the perception of the world by each nation in diachronic and synchronic aspects, and from this point of view, the study of translation techniques is of great importance. In this regard, within the framework of the modern scientific paradigm, there is a need to study lexical units, both from the standpoint of their translation and from the standpoint of their conceptualization of the world, since they reflect the national characteristics of people. However, at the present stage of the development of linguistics, the linguoculturological aspect of translations of verbal works into languages of different structures has not been sufficiently studied.

At the present stage of the development of science and education, its connection with moral, national-cultural, universal values is of particular relevance. Taking these factors into account in the process of conducting scientific research is implemented in the formation of theories and directions, which are based on general linguistic, comparative, linguocultural and other aspects of language research. The problem of the relationship and interrelation of language, culture and ethnicity is an interdisciplinary problem, the solution of which is possible only through the efforts of several sciences, namely philosophy, sociology, cultural studies, stylistics, linguistics, ethnolinguistics and cultural linguistics.

Currently, a number of studies have been carried out on the problems of equivalence between words in translation, based on the principles of intercultural communication. Many scholars, in particular, W. Richard [Watts Richard, 2000; 29-46], K. David [Katan David, 2004], N.A. Dudareva [Dudareva N.A., 2003], L.K. Latyshev [Latyshev L.K., 2003; 19-27], analyzed the culture of translation and translation competence. The issues of gender translation were handled by Simon Sherry [Simon

Sherry, 2009; 174], G.I. Ergasheva [Ergasheva G.I., 2011; 25]. Such methods of translating words, including names, in discourse, as transcription or transliteration, are becoming especially relevant.

MAIN PART

All linguistics “is permeated with cultural and historical content, since its subject matter is language, which is a condition, basis and product of culture” [Maslova V.A., 2004; 26], in connection with which at the end of the 20th century, linguists began to understand that linguistics is increasingly becoming structural, descriptive, and there is no place in it for the most important thing – culture, and since in most cases a person does not deal with the world, and with its representations, the world appears before him through the prism of culture and language of the people who sees this world.

Knowledge of many scholars was based on the understanding of the continuity and unity of language and culture. Culture was studied not just as a science adjacent to linguistics, but as a phenomenon, without a deep analysis of which, as V.A. Maslova said “it is impossible to comprehend the secrets of man, the secrets of language and text” [Maslova V.A., 2004; 28]. In this regard, in linguistics at the end of the 20th century, it became possible to accept and understand that language is closely related to culture; it grows into it, develops in it and expresses it, on the basis of which cultural linguistics arose.

Linguoculturology in its development goes through two periods: the first period is a period of only prerequisites for the development of science; the second period is the period of formation of cultural linguistics as an independent field of research. But since this science is developing dynamically, V.L. Maslova identifies the third period – the period “on the threshold of which we are now, – the emergence of a fundamental interdisciplinary science – linguoculturology” [Maslova VA, 2004; 28]. Thus, linguoculturology as a branch of linguistics studies material and spiritual culture, which is reflected in the living national language and manifests itself in linguistic phenomena, studies the ways in which language embodies in its units, stores and translates culture. The terminological apparatus of cultural linguistics includes concepts such as linguoculture, language of culture, cultural text, cultural context, subculture, linguocultural paradigm, precedent names of culture, key names of culture, cultural universal, cultural competence, cultural traditions, cultural process, cultural attitudes, cultural concepts, the most important of which, in our opinion, are the concepts of “linguocultureme” and “concept”, since with the help of these concepts, cultural information can be broadly and comprehensively presented.

Linguocultureme, as a unit of a deeper level than a word, accumulates both its own linguistic representation (“form of thought”) and an extra-linguistic cultural environment closely related to it, including segments of not only language, linguistic meaning, but also culture, extra-linguistic cultural meaning, represented by a corresponding sign, i.e. it concentrates in itself linguistic and extra linguistic contentfulness. Linguoculturemes have connotative meanings, becoming signs-functions; they may have several connotative signifiers, they may or may not be actualized in the consciousness of the communicants, and they actively function as long as the context that gave rise to them lives.

Among linguoculturemes, it is possible to identify linguoculturemes reflecting national-specific words-realities, as well as nominative idiomatic and paremiological units, the national-cultural specificity of which is manifested in their figurative-background basis – phraseological units and paremias somatic, animalistic, ethnographic; with components of color designation, with sacred numbers, with sign semantics; linguoculturemes, reflecting the national and cultural standard of comparison – stable comparatives, metaphors, contextual comparisons.

Cultural component in the semantics of both kinship terms and phraseological units, paremias, figurative comparisons with kinship terms in the composition, can be identified on the basis of knowledge not only of the exact status and place of a person in the system of kinship relations, but also of how this system of kinship relations functions within the framework of a specific national culture.

It is also possible to identify linguoculturemes that contain national and cultural features of speech behavior in strictly communicative situations associated with certain rituals, speech behavior in everyday communication, nationally-culturally determined ratio of verbal and non-verbal communication components, communicative distance, communicative tactics. 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 [Vorobyov V.V., 2007; Telia V.N., 2003; 31-67; Djumanova D.R., 2013; Krasnykh V.V., 2002].

In Uzbek culture:

Assalomualeykum! Yakhshimisiz? Uydagilaryakhshimi? (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. Thus, the most valuable and significant are linguoculturemes of a communicative, speech-behavioral, axiological nature, in accordance with which the concept of linguocultureme should be significantly expanded. Since a linguocultureme is a unit of language, it can be considered to be a communicative unit. Knowledge and understanding of linguocultureme as a significant unit of linguoculturology allows us to avoid misunderstanding, uncertainty, doubts about the adequacy of perception and evaluation of what we heard, read or seen, removing many issues of intercultural communication.

The linguistic picture of the world is different for different nations. In the process of activity, a subjective reflection of the existing world appears in the human mind. A person learns the language in the same way as the surrounding reality; at the same time, along with the logical, conceptual picture of the world, a linguistic picture arises, which does not contradict the logical picture, but does not coincide with it.

The linguistic picture of the world has a twofold nature: it belongs to the system of consciousness and the system of language. 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 [V. von Humboldt, 2000; 174]. 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.

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.

Cognition of reality through language raises the problem of the relationship between the universal and the nationally specific in the linguistic reflection of the world. Each language reflects in its structure and semantics such basic parameters of the world as time and space, perception of the surrounding world, its assessment – the universal properties of the world model. One of the important properties of the national linguistic picture of the world is the ratio of universal and individual phenomena, the extent to which the fundamental categories of being are represented in the language. At the same time, translation plays an important role in the exchange of thoughts between different peoples and contributes to the spread of world culture.

Translational transcription is a formal phonemic reconstruction of the original lexical unit using the phonemes of the translating language, a phonetic imitation of the original word. Another translation technique is transliteration, i.e. formal letter-by-letter reconstruction of the original lexical unit using the alphabet of the translating language, literal imitation of the form of the original word. In this case, the original word in the translated text is presented in a form adapted to the pronunciation characteristics of the translating language, for example, KutadguBilig – Kutadg’ubilig: the Uzbek form follows partially the rules for reading the English spelling of sounds, for example, the sounds y, a, d, and are direct analogs of the original, and partially transforms them into approximately similar ones –in those cases when there are no phonetic analogues in English, for example, Uzbek k, ғ turn into similar English k, g.

For example: Khan–хан– in this case, the correspondence x is relatively consistently used to convey the sound kh. This method of transcription is a rule of thumb for transferring Uzbek lexemes into English.

It should be noted that the set of rules for transcription from English into Russian has been developed quite fully, and the rules for transcription of English-language names are reflected in many publications, including dictionaries [Dudareva N.A., 2003; 148], however, the rules for transcription from English into Uzbek or from Uzbek into English are not fully developed, and, basically, translators rely on the rules

for translating transcription from English into Russian and use similar techniques.

The rules for applying transcription or transliteration to proper names that exist in translation practice often turn out to be insufficient if the proper name contains a symbolic semantic filling, becoming the name of an individual person, or is used not as a name, but as, for example, a nickname, being common noun, because it reflects the individual characteristics and properties of the person. In such cases, in addition to transcription, or instead of it, a combination of semantic translation with tracing is used. So, T.A. Kazakova cites as an example the English name Chief White Halfcoat, which can be conveyed in various ways: Чиф Уайт Хафоут (transcription), Вождь Белый Овец (semantic translation), Вождь Уайт Хафоут (mixed translation: a combination of semantic translation and transcription) [Kazakova T.A., 2001].

Sometimes proper names are literally translated. Here are examples of the translation of proper names into English of the work of Yusuf Khass Hajib "Kutadgubilig" ("Wisdom of Royal Glory"), translated by Robert Dankoff.

Одгурмыш – Wide Awake (букв.: Осмотрительный)

Айтолды – Full Moon (букв.: Полная луна)

Кюнтогды – King Rising Sun (букв.: Король поднимающегося солнца)

Огдюльмиш – Highly Praised (букв.: Высоко восхваленный)

Proper names of persons, geographic names are used without special interpretation, since they are not difficult to determine by context. Let us illustrate what has been mentioned above with examples.

51 Главнейший из них, самый первый – Атык,

Муж веры, он духом и словом велик.

Презрел он все блага, и душу и тело,

Любовью к посланнику жил он всецело.

Другой был – **Фарук**, человек несравненный,

Был духом он славен и речью бесценной:

Дано было верной стези пестуну

С чела шариата совлечь пелену.*

А третий – **Осман** был. Разумный и верный,

Отмечен был щедростью он беспримерной.

Все блага презрел он в раденье высоком,

Две дочери даны ему были пророком.

Наследником доблестей их был **Али**,

Ум, смелость его все собой превзошли [Yusuf Khass Hajib, S.N.Ivanov, 1983].

50 Аввали, ҳамма(си)дан олдингиси Отиқ эди,

Худога (тўла) содик, кўнгли ва кўзи тўғри эди.

Моли, тани-жонини қурбон қилди,

Фақат расулнинг севинчини(гина) тилади.

Сўнг, киши(лар)нинг сараси **Форук** эди,

Тили ва кунгли бирдек, халқнинг асилаи эди.

Бу маслахатчи, ҳидоят қилувчи, дин учун кўрк эди,

(У) шариат юзидан парда кўтарди [яъни шариатни халққа тушунтирди].

Кейингиси **Усмон** эди, андишали, мулойим (эди),

Кишилар орасида сараси, сахий, очиқ кўл эди.

Борини, нарсаларини (ва) ўзини фидо қилди,

Паёмбар унга икки қизини берди.

Бундан бошқа сараси **Али** эди,

Кўркмас, ботир, юракли, ақли тўла эди [Yusuf Khass Hajib, K.Karimov, 1971].

51. First of all was **Atik** (Abu Bakr): he believed in God and straightened his heart and tongue; he ransomed all – wealth, body, soul – seeking only the Prophet's pleasure. Then there was **Faruq** (Umar), best of men: his tongue and heart were one; he was the foundation and the pillar of the true Religion; he raised the veil from the face of the holy Law. After him came **Uthman**: modest and pure, choice among men and most generous: he ransomed wealth and self; and the Prophet gave him his two daughters. Finally there was **Ali**, brave and manly and clever: his hand was liberal and his heart was alert; wise and pious was he; he achieved a great name [Yusuf Khass Hajib, Robert Dankoff, 1983].

In the fragment Robert Dankoff explains the names in brackets in English, and in the Russian translation S.N. Ivanov takes their interpretation out of the text using a footnote. Both methods of interpretation are often used in the same text. At the same time, spelling of names is different in every language depending on the type of language and peculiarities of articulation.

Lincoln Fernandes proposes the following set of procedures in the translation of names:

- Rendition is used when the name is transparent or semantically motivated and is in standardized language, that is, when the name in a source text is trapped in the lexicon of that language, thus acquiring "meaning" should be rendered in the target language.

- Copy: names are reproduced in the translated text exactly as they appear in the source text without suffering any sort of orthographic adjustment. From a phonological perspective, however, Nord [Nord C, 2003] points out that these names often acquire a different pronunciation in the target language. Despite being copied, these names often acquire a different character in the target context.

- Transcription is a procedure in which an attempt is made to transcribe a name in the closest-sounding letters of a different target alphabet. Thus, this procedure occurs when a name is transliterated or adapted at all levels (morphology, phonology, grammar, etc.) usually to conform to the target language system. In this procedure the translator may suppress, add, and change the position of letters, probably as a way to preserve the readability of the text in the target language context.

- Substitution: name is substituted in the target text for any existent name in the source text. In other words, the target language name and the source language name exist in their respective referential worlds, but are not related to each other in

terms of form and/or semantic significance.

- Recreation consists of recreating an invented name in the source language text into the target language text, thus trying to reproduce similar effects of this newly-created referent in another target cultural setting. Recreation differs from substitution in the sense that in recreation the lexical item does not exist in the source language or in the target language.

- Deletion: this procedure is rather a drastic way of dealing with lexical items, but even so it has been often used by translators. Deletion as a translation procedure involves removing a source-text name or part of it in the target text. It usually occurs when such names are apparently of little importance to the development of the narrative, and are not relevant enough for the effort of comprehension required for their readers.

- Addition: this procedure is considered as the one in which extra information is added to the original name, making it more comprehensible or perhaps more appealing to its target audience. Sometimes it is used to solve ambiguities that might exist in the translation of a particular name.

- Transposition: this procedure is defined as the replacement of one word class with another without changing the meaning of the original message. This procedure also involves structural changes, but it is often useful to isolate the word-class change as being of interest in itself.

- Phonological replacement is a procedure in which a target text name attempts to mimic phonological features of a source textname by replacing the latter with an existing name in the target language which somehow invokes the sound image of the source text name being replaced. He notified that phonological replacement must not be confused with transcription. Transcription involves adaptation of a source textname to the phonology/morphology of a target language while the former involves the replacement of a source textname with a target text name which is phonemically/graphologically analogous to it.

Many translators also propose to transfer names of peoples, tribes, nationalities, anthroponyms, names of institutions, organizations, companies, periodicals, names of various sport teams, cultural and historical sites, etc. through transcription. Most of these names can be easily translated using transcription method or, less often, transliteration: Узбекистан – Uzbekistan, Иран – Iran, Москва – Moscow, Ташкент – Tashkent, Бухара – Bukhara. Such method as transliteration is relatively rare and, as a rule, is associated with the tradition of established forms of names: Michigan – Мичиган.

For a number of objects, traditional forms of translation have been established, which either coincide with the original naming in part, for example, Турция (in Russian) – Туркия (in Uzbek) – Turkey (in English), or may not coincide with the name of the object at all: England – Англия, Индия – India (in English) – Хиндистон (in Uzbek). The English Channel is called la Manche by French people and Ла Манш in Russian speech.

When transcribing toponyms, a shift in stress often occurs due to the phonetic preferences of the translating language: Florida (stress on the first syllable) – Флорида

(stress on the second syllable), Washington (stress on the first syllable) – Вашингтон (stress on the last syllable).

There are often cases when a significant word is included in the name, in such cases a mixed translation is used, most often a combination of transcription and semantic translation is made: the Atlantic Ocean – Атлантический океан, the Pacific Ocean – Тихий океан, River Thames – река Темза.

Transcription is used when transferring the names of institutions, organizations, firms, companies, publishing houses, car brands, periodicals. Here are some examples. «Morning Star» – Морнинг Стар, Ford Mustang – Форд Мустанг.

However, the names of educational institutions, as a rule, are subject to partial or full semantic translation:

Western Michigan University – Западно-Мичиганский университет;

St. Petersburg State University – Санкт-Петербургский государственный университет;

Узбекский государственный университет мировых языков (на русском языке) – Uzbek State World Language University (на английском языке) – Ўзбекистон давлат жахон тиллар университети (на узбекском языке).

It is difficult to translate the names of educational institutions due to the existence of different educational traditions in different countries. Thus, in the American education system, the word school is widely used to refer to a number of educational institutions that are completely different in level and type: high school – "средняя школа высшей ступени", school of law – "юридический институт", graduate school – "аспирантура" or "магистратура" [Katan David, 2004; 271].

In Uzbekistan, the words school, maktab mean a general educational institution. A higher educational institution includes two stages: a bachelor's department, which provides the graduate with a diploma in the chosen direction of education, and a master's department, after which the graduate receives a specialty. There is no postgraduate study in its former understanding, but there is a doctorate (or independent application), which is postgraduate education, also consisting of 2 stages: PhD and DSc. The translation of such names from Uzbek into Russian or from Russian into Uzbek causes problems, since it is not always adequate in quality of correspondence, since there are both postgraduate and doctoral studies in Russia.

The word институт in countries such as Uzbekistan, Russia, is used to designate a higher educational institution, as well as to name a research institution, while in English-speaking countries the lexeme institute is used only in the second meaning, which does not always reflect the real picture, since distorts the essence of the original concept. Here are some examples.

Ташкентский химико-технологический институт – Tashkent Chemical-Technological Institute.

When filling out various kinds of international questionnaires, it is sometimes suggested to give two variants of the name of the educational institution: semantic and transcriptional. For example:

Псковский педагогический институт – Pskov Teachers Training College или:

Псковский педагогический институт – Pskovsky Pedagogicheskyy Institute; Андиганский государственный медицинский институт – Andijan State Medical Institute.

Translators encounter a big problem when naming small peoples or other national and cultural phenomena through the use of transcription. So, in the translation of the names of the indigenous peoples of America, there are numerous variations and discrepancies: Cheyenne translates асчейены, шейены, шайены, шейенн, чейенн in different cases, however, Cherokee – ас черок, чероки, черокезы, черокезцы. The most modern are the above mentioned forms of translation; they closely convey the sound of these names in the English language, although in it, they are transcriptions of the original Indian words. The variant of Cherokee, recorded in the latest editions of the Oxford Russian Dictionary, is essentially a derivative of the lexemes Cherokee and Iroquois and reflects not only the name of people, but also its linguistic belonging to the Iroquois family of languages. There are also discrepancies in the translation of tribal names such as Flatheads – флэтхеды, or плоскоголовые, Blackfoot – блэкфуты, or черноногие, when two translation techniques are used in parallel, transcription and semantic translation [Katan David, 2004; 271].

Similar problems arise when translating the names of the indigenous peoples of Siberia from Russian into English. So, there are correspondences between бурят – Buryat or чукча – Chukchi, ханты – Khanty [Katan David, 2004]. However, some titles require the translator to self-transcribe, since many of them have not been reflected in interlanguage dictionaries.

It should be noted that transcription of proper names may be associated with a specific area of intercultural correspondences: the English transcription of foreign cultural names may differ significantly from the Russian one; even more different are the traditional forms of representation of such names in Russian and English-speaking cultures. So, it is difficult to immediately recognize the correspondence of the Russian version of Чингисхан and the English version of Genghis Khan (option: Jenghiz) with the stress on the first syllable; the Russian version of the name of the capital of China Пекин differs significantly from the English Beijing, Thebes sounds different Фивы, and the pharaoh Amenophis IV (Ikhnatori) in the Russian tradition is known as Аменхотеп, or Эхнатон [Katan David, 2004]. Similar inconsistencies occur in literary works, and in this regard, the translator must possess not only linguistic knowledge, skills and abilities, but also have a broad outlook, be sufficiently competent in the field of culture.

Realias of national cultural objects, which reveal cultural peculiarities of original language, that do not exist in translating language are of great importance. In the context of large-scale intercultural communication, such names constitute a fairly large group, and one of the most common ways of transferring them into another language is using method of transcription or standard transliteration. Usually, such realias of a language can be presented in a translated text in its full foreign language form, through approximate transcription, until complete assimilation, as evidenced by the inclusion of such a unit in the basic vocabulary of the language. Sometimes

translators use a double form of translation: they preserve a foreign language unit with parallel semantic translation or commentary, or use transcription with parallel commentary. The word “realia” has its origins in Latin, not the language spoken by Romans, that used by Middle Age scholars in many European countries as a language of science, research, philosophy. Since in Latin the plural neuter nominative of an adjective transforms it into a name, «realia» means “the real things”, as opposed to words, that are considered neither «things» nor «real». For this reason, the word is a plural of “realis” (real), that, however, is not found in most Latin dictionaries because they usually contain the Classical, not Medieval, Latin occurrences. In this meaning, the word signifies the objects of the material culture. Entering in the field of translation studies, a radical terminological change must be enforced: “realia”, in fact, does not mean objects, but signs, words and, more precisely, those words signifying objects of the material culture, especially pertaining to a local culture. It is, therefore, necessary to distinguish realia-objects (mostly outside translation studies) and realia words (mostly inside translation studies). To translate the realia in a correct way it is necessary to take into account the following factors: the type of the text, the meaning of the realia in the text, the type of the realia and its systematic role in the culture of the source language, the degree of perception of the unusual word-collocations and «exotic» expressions in the target language. Let's see examples of how lexemes related to the life of the people are presented in other languages. The following fragment contains lexemes of Turkic origin эликанд хасхажиб.

493 Элигга якин бир **Хос Ҳожиб** бор эди,

Оти Эрсиг, ҳукм ва фармонда элиг билан баробар эди.

Кўсамиш бир кун туриб унинг хузурига борди,

Суз учун ижозат сўраб, унга ўз сўзларини сўзлади.

Бу **Ҳожиб** унинг сўзларини яна тушунарлироққилиб,

Тилаги нима эканини янада равшанроққилиб (сўраб олди).

Кўсамиш барча мақсадларини сўзлаб берди,

Тилаги нима ва ўзи ким эканлигини (айтди) [Yusuf Khass Hajib, K.Karimov,

1971].

505 А был **хасс-хаджиб** у элика, – едва ли

Кто был ему ближе, – Эрсиг его звали.*

К нему и пошел Кюсемиш как-то раз,

Чтоб все, что узнал, рассказать без прикрас.

Велел **хасс-хаджиб** все сказать ему ясно,

Поведать желанье велел ему властно.

И все рассказал Кюсемиш перед ним –

Кто он и намереньем движим каким [Yusuf Khass Hajib, S.N.Ivanov, 1983].

Now the *king* had a *privy chamberlain* whose name was Manly. He was the king's confidant. Much desired went to him one day and, after carefully laying a foundation for his speech, began to set forth his friend's petition. The chamberlain earnestly inquired who the man was and what he sought, and Much Desired responded in full detail [Yusuf Khass Hajib, Robert Dankoff, 1983].

Улуг хасс-хаджиб – is a high court rank, the head of the entire court staff, the all-seeing eye of the ruler and his right hand: he observes the implementation of laws and customs, enters into relations with the treasurer, scribes, artisans, receives and escorts ambassadors, oversees the organization and conduct official ceremonies, hears out the requests and complaints of the poor and the suffering, reports them to the ruler.

In this passage, the Russian equivalent of the word Хос Хожиб с хасс-хаджиб, while in English it is privy chamberlain, chamberlain.

606 Элиг бир куни ўзи ёлғизликда ўтириб,
 Ойтўлдини чакиртириб кирди, у хамиша севиначди.
 Ойтўлди кириб қаршисида тик турди,
 Элиг имлади, келгин, ўтиргич, деди.
 Ойтўлди (ёнидан) тўп чиқарди, (остига) қўйди, кўргин,
 Уни босиб рўпарага ўлтирди, кўргин.
 Элиг турли-туман билимлар соҳасидан савол қилди,
 Ойтўлди сўзга тил очди, жавоб берди.
 Элиг севинди, кўргин, унинг чехраси очилди,
 Уни кўрган Ойтўлди кўзларини юмиб олди.

Элиг сўздан тухтади, ҳеч индамади,
 Ойтўлди ҳам кўзини юмди, ҳеч очмади [Yusuf Khass Hajib, K.Karimov, 1971].

620 Однажды, один, был в раздумье элик,
 И, позван, вошел Айтолды в тот же миг.
 Вошел Айтолды и стоял, ликом светел,
 Элик ему сесть повелел и приветил.
 Садясь, протянул он ступни своих ног,
 Потом, их поджав, сел, спокоен и строг.
 Поведал элик ему думы правдиво,
 Ему Айтолды отвечал преучтиво.
 Элик, светел ликом, был весел и рад,
 Но тут Айтолды вдруг сощурил свой взгляд.
 Элик в изумленье пресек свое слово,

Но тут Айтолды вдруг сощурился снова [Yusuf Khass Hajib, S.N.Ivanov, 1983].

One day the *king* was sitting alone. He summoned Full Moon, who entered cheerfully and stood before him. The king motioned him to be seated next to him. Fool Moon took out a ball and sat down on it, using it as a cushion. The king inquired about various points of wisdom, and Full Moon answered with a ready tongue. The king was cheerful, his face was bright. Seeing this Full Moon shut his eyes [Yusuf Khass Hajib. Robert Dankoff, 1983].

Элик is a sovereign, ruler. Some scholars suggest that the word элик should be correctly read ээлик – possession [T. Kozubekov, 2015, 7-8]. In the Dictionary, ээлик means "possession", but there it is marked "land property", that is, ээлик means the ownership of land property [Kirghiz-Russian dictionary, 1965; 472]. Other research-

ers believe that this is a derivative of "эл+лиг": "Элик~илек~илик~илиг" "эл+лиг" owner of эл, that is, the union of tribes [Kononov A.N., 1983].

In the English version, *элик* is translated as *king*.

2673 **Бег** сиёсатни билим билан бошқаради,
Барча ишларни заковат билан кузатиб бажаради.
Қилич эл тузади ҳамда халқларни қўлга киритади,
Қалам эл тузади ҳамда хазина йиғади.

Қилич қон томизса, **бег**и эл олади,
Қаламдан қора (сиёғ) томса, олтин келади.

Бу оламнинг тутуруғи [яъни ушлаб турувчи мояси] шуиккисидир,

Ўтиб кетган ишлар (учун ҳам) қаршидан келувчи [яъни келаси] ишлар (учун ҳам).

Эй **бег**, бу икки (наrsa) катта фазилатдир,

Доно эл бошловчи **беглар** бунга амал қилиш(лари) керак [Yusuf Khass Hajib, K.Karimov, 1971].

2715 **Бек** начал войну – кровью меч обагрило,
Но золотом каплют с каляма чернила.

Два в мире устоя, всему свой черед:

Былое – что было, и – то, что грядет.*

О бек, оба эти начала велики,

И помнить их в деле должны все владыки [Yusuf Khass Hajib, S.N.Ivanov, 1983].

*With wisdom and intellect the **prince** rules and conducts the affairs of state; with sword he wins new lands and peoples; with pen he orders the realm and builds up the treasury. When the sword drips red with blood, the **prince** conquers territory; and when the pen drips black with ink, he acquires gold. These are the two that hold the state together – so it was in bygone times, and so shall it ever be! These are two great virtues, **O prince**, and wise **rulers** hold fast to them both* [Yusuf Khass Hajib, Robert Dankoff, 1983].

In the English translation, the lexeme *бек* is given differently in different contexts – *prince*, *ruler*.

In the work of Yusuf Khass Hajib "Kutadgu bilig" ("Wisdom of Royal Glory") the lexeme *чигиль* can be found.

3445 Сен билан бўлса (м), кўр, фойдаси кўпдир,

Ўз фойдасини кўзлашга ақл маслаҳат бермайди.

Билимли **чигил** нима дейди, эшитгин,

Биликсиз (сен) эшитгин, бўйин бер, эгил:

Ўз фойдасини кўзловчига сўзни маслаҳат қилмаслик керак,

Сенга фойдаси бўлмайди, эй қутли киши [Yusuf Khass Hajib, K.Karimov, 1971].

3490 Нам вместе служить – для меня благодать,

А ради себя как советы давать!

Услышь, что сказал преученый **чигиль** *

Внемли ему, неуч, гордыню осиль:

«Не спрашивай тех, чей корыстен совет,

О доблестный будет тебе только вред [Yusuf Khass Hajib, S.N.Ivanov, 1983].

To have you together with me at court will be of great benefit to me. But – as the wise **Chigil** used to say – you do not consult with one who seeks his own benefit, for he may only consider his own advantage, and tell you to do something that is improper or disadvantageous to yourself [Yusuf Khass Hajib, Robert Dankoff, 1983].

Чигил = чигал, чигил II чигиль – name of one of the clans included in the ethnic composition of the Uzbek people, as well as a separate representative of this clan.

The name чигиль in the 11th century was applied to a large number of Turkic peoples. Mahmud Kashgar explains the meaning of the word чигиль is derived from the city Chigil, where one of the tribes lived, was located near Taraz, i.e. modern Aulie-Ata, and that the Oghuz people were early acquainted with this city as one of the most western East Turkic cities. In this passage, the word чигиль is used in all three languages, which is transliterated.

The lexeme човган is found in the work of Yusuf Khos Khojib.

2596 **Чавгонга** мохир бўлса, ў қотадиган (мерган) бўлса,

Яна дунёда илғор лочиндор, овчи бўлса [Yusuf Khass Hajib, K.Karimov, 1971].

2635 **Човган** надо знать и метание стрел

И ведать искусство охотничьих дел [Yusu fKhass Hajib, S.N.Ivanov, 1983].

He should excel in polo and in archery, also in fowling and in hunting [Yusuf Khass Hajib, Robert Dankoff, 1983].

Човган– an ancient oriental equestrian team game, the progenitor of modern equestrian polo. Since ancient times it was considered an aristocratic game and was played on a separate field, on horses specially trained for this.

In this fragment, the Russian language uses the technique of transliteration and is a borrowed word, in this case the national identity of the Turkic people is preserved. The English version uses the equivalent method, i.e. the lexeme polo is used, thus the reader who is a native speaker of English understands what it is about, but at the same time the national flavor of the work of Yusuf Khass Hajib disappears.

4026 Агар беглар сени овқатга таклиф қилса(лар),

Одоб билан ош е, буни яхши ўрган.

Овқатни ўнг кўлинг билангина олгин,

Аввал **худо отини айт**, эй доно. [Yusuf Khass Hajib, K. Karimov, 1971].

Когда тебя беки едой угостят,

По правилам ешь, знай порядок и лад.

Ешь правой рукою – размеренно, строго,

А прежде, о мудрый, **восславь имя бога** [Yusuf Khass Hajib, S.N.Ivanov, 1983].

Should the prince invite you to dine, you must learn the proper manners of dining. Begin with the **Basmala**, O sage, and eat with your right hand [Yusuf Khass Hajib. Robert Dankoff, 1983].

This fragment contains the ritual of eating, and we must pay tribute to the translators who were able to capture and convey the culture of Asian peoples, where the order is strictly observed and start eating with the words "Бисмиллахи рахмонир рахим".

Linguocultureme пояс has particular importance in different cultures.

1565 Кўп вақт ўтди, элиг юзини кўрмадим,

Алам, қайғуда юриб, (зинҳор) кулмадим.

Бу кун элиг мени истаб чорлади,

Яхши ниятлар учун давлат менга бел боғлади.

Мен элигнинг ёрлигини эшитгач,

Куним эзгу бўлди, кўзларим ёруғлашди [Yusuf Khass Hajib, K.Karimov, 1971].

Давно уж не видел элика чело я –

Печален, терпел я безвремяе злое.

Ты вспомнил меня, и дождался я зова,

И **поясом счастья повязан** я снова.

Велений элика я вновь удостоен –

Светлы мои дни, ясный взор мой спокоен!» [Yusuf Khass Hajib, S.N.Ivanov, 1983].

1586 For some time now I have not seen the king's countenance, and so I have been going my way with care and sadness. But today the king recalled me to his presence, and now *Fortune has fastened her belt* to me. Full of hope, I obeyed the king's command. Now my day is fine and my eyes are bright [Yusuf Khass Hajib. Robert-Dankoff, 1983].

In the Uzbek language, белбоғлаш means "to take up something with zeal," but in this passage it means "tied, tied with a belt".

In this fragment, we should also pay attention to the lexeme давлат – in the Uzbek language it means "state, wealth, property, good, happiness". It is important to note that in the modern Uzbek language давлат is used in the meaning of "state, wealth", to convey the meaning of the lexeme happiness, the word бахт is used. In Russian, happiness (Proto-Slavic 'сѣщєстьє' is explained from * сь- "good" and * щєсть "part", that is, "good lot") means "the state of a person, which corresponds to the greatest inner satisfaction with the conditions of his being, completeness and meaningfulness of life, realization of his human vocation, self-realization" [<https://ru.wikipedia.org/wiki>].

In English, the word fortune is used, which means "fortune, fate, destiny, wealth, luck, happiness, good luck, a large amount". Mostly in modern English, this word is used in the meaning of "luck".

In the funeral rite of Asian cultures, white fabric is used, while in Russian culture – black clothes.

4596 Охири ўзинг ўладиган бўлгач, у(лар)нинг нима фойдаси бор,

Сенга **икки (парча) бўздан** бошқа тегадигани йўқ(ку).

Бунчалик исимоқлик ва совумоқликнинг (яъни ўзни ўтга-сувга

урмоқликнинг) (боиси),
 Икки тилак бўлди, эй мард мусулмон.
 Бири – дунё моли билан ўзинг буюклашсанг,
 Тагин бири – эл орасида сўзинг [яъни ҳукминг] раво бўлса.
 Жуда яхши бўларди, шу икки (нарасага) эришиб,
 Ўлим тутмасаю (киши) мангу бўлиб қолса.
 Бу икки ҳаловатни ҳам ўлим мандан (юлиб) олди,
 Энди дунё нимага керак, эй билими чуқур [Yusuf Khass Hajib, K.Karimov,
 1971].

4700 Что пользы? Для всех – в лоне смерти приют:

Умрешь – на тебя **две холстины навьют!**

И что суетиться так – греться и стыть,

Двум целям и служит-то вся твоя прыть.

Одна из них – больше богатств обрести,

Другая – в могуществе жить и в чести.

Добро б еще смерти не знал человек

И два этих блага обрел бы навек! [Yusuf Khass Hajib, S.N.Ivanov, 1983].

To what end? Finally you must die, and all that will be left you are *two pieces of cloth*. So much suffering of heat and cold is only for these two desires, O manly Muslim: first to make yourself big with the wealth of the world, second to have your word hold sway in the realm. These two were good indeed if, once I acquire them, they remained forever; but Death has taken from me any pleasure in these two [Yusuf Khass Hajib. Robert Dankoff, 1983].

Бўз – one-piece, coarse cotton fabric. Икки парча бўз – verbally – two pieces of fabric. In the English version two pieces of cloth is used.

Холстина – from the word холст, which means "narrow (40-60 cm) linen harsh or bleached plain weave fabric of artisanal or factory production."

The word молитва is used in a broad sense in Russian, as in the Uzbek language the author uses намоз in the first passage, which has the meaning of a five time prayer, in the second passage – дуо with the meaning of a prayer before and after meals. In English, the translator uses prayer in the meaning of "prayer" and benediction in the meaning of "prayer before and after meals" [<https://translate.academic>].

5602 Элиг қўлингни элга узун қилди, кўр,

Мутлақ эзгу(ликлар) қилаётирсан, отинг (ҳам) яхшидир.

5603 Халқ фароғатга етишди, эли яшнади,

Раият тили дуо билан тинмаётир [Yusuf Khass Hajib, K.Karimov, 1971].

5727 Элик мощь и власть над людьми тебе дал,

Творишь ты добро, тебе много похвал.

Народ благоденствует, в силе держава,

Немолчна в **МОЛИТВАХ** людских твоя слава [Yusuf Khass Hajib, S.N.Ivanov, 1983].

By your clement exercise of this power you have achieved a good name. The people are content, the realm is prosperous. Your subjects' tongues never cease their

benedictions [Yusuf Khass Hajib, Robert Dankoff, 1983].

3188 Сенинг уерда (қиладиган) ибодатингнинг бири **намоздир**,
Тағинбири – **рўзатугасан**, эйуғил [Yusuf Khass Hajib, K.Karimov, 1971].

3226 Обет послушанья твой очень уж прост,

О сын мой, – всего лишь **МОЛИТВА** да **ПОСТ!** [Yusuf Khass Hajib, S.N.Ivanov, 1983].

First of all you have **prayer**, and second, **fasting** [Yusuf Khass Hajib, Robert Dankoff, 1983].

In Russian culture *пост* and in the Eastern culture *рўза* have both similarities and differences. The similarity lies in the fact that a person during this period refrains from bad deeds, thoughts, purifies his soul and flesh. The difference is that during *рўза* food and water is taken before dawn and after sunset, while during *пост* you can eat and drink throughout the day, but only everything lean, vegetable, abstaining from animal food.

CONCLUSION

Linguoculturology was created at the interaction of language and culture and is most clearly manifested in translations, where it is necessary to convey not only the meaning of lexemes, phrases, sentences, text into another language, but also to capture and convey the national flavor, directly related to the customs, traditions, and culture of the people. The linguoculturological analysis of the human factor in the language, as well as close attention to the process of verbal communication of representatives of different cultures, allows discovering new opportunities in the study and comprehension of a foreign language, in the translation of literary texts. Literal translation is not always adequate, sometimes it cannot convey the thoughts that the author of the original text wanted to express, and for a successful translation just knowledge of two languages is not enough, you also need to know the culture of the people, their worldview. At the same time, if comparative grammars and bilingual dictionaries exist and even in sufficiently detailed versions, then there are practically no comparative reference books on the cultures of different peoples. A translator should be equally (or almost equally) proficient in both the original and the translating cultures, otherwise it will be difficult for him/her to translate certain elements or entire categories of the original text in a comparative cultural sense.

The translation of lexemes reflecting the national and cultural characteristics of the people, its mentality, causes great difficulty in their transmission, in some cases, translators select equivalents, or transliteration is used. When transferring names from one language to another, transcription or transliteration should be used. In some cases, to achieve greater accuracy, transcription or transliteration can be used as a component of a mixed translation, in parallel with tracing, semantic translation or commentary.

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