

ORCID ID 0009-0009-0655-3179

CULTURAL CONNOTATIVE CHARACTERISTICS OF REALIAS

Mirzayeva Gulbaxor Soxibovna

EFL Teacher, Department of Practical English Language Courses,
Fergana State University g.m.soxibovna@gmail.com, (91) 5852462

Abstract: Translation is the most important tool of modern integrative intercultural communication. Translation is a connection that strengthens the relationship between two languages as well as cultures. In this process, issues such as the relationship between language and culture, as well as a wide range of national-cultural units reflected in them, the processes of their formation and areas of application, their manifestation at the level of language, manifestation in speech and writing, have been carefully studied. The purpose of the study is to determine the national-cultural, lexical-semantic, stylistic characteristics of realias in English literary context, as well as to highlight issues of their translation into the Uzbek language.

Key words: linguoculturology, realia, cultural unity, literary text, translation, national and cultural characteristics.

Introduction: Realias are linguocultures that represent the unique features of a society, which belong to the category of culturally-bound non-equivalent lexical items. We study realias from a different perspective, as these lexical units are certainly expressed by a corresponding word in other languages and used as their equivalents, but in a figurative sense, they convey our understanding of them in relation to our national and cultural aspects. Particularly, in analyzing the content of expressive cultural terms and the logical features of linguistic culture, we can see that in addition to the denotative meaning, the connotations that reflect cultural perspectives are also expressed. Additionally, these words show that we are connected to our way of life, customs, and the plants and wildlife around us.

Methods

Definitions have been provided about realias, stating that they are words or phrases that denote objects, phenomena, and entities characteristic of a particular people's life, everyday life, culture, and socio-historical experience, which are not very familiar or are foreign to other peoples, and do not have exact equivalents in their languages, expressing national coloring; they are one of the types of non-equivalent vocabulary. [1.44] The term "realia" is one of the most widely used terms, and in general, it is defined as "a material culture object that serves as the basis for the nominative meaning of a word". [2.18] The cultural background of the ethnocentric order created through the reference or use of realia is considered an integral element of speech. Recurring realia, which are stable elements of folk traditions, become the symbol of a particular work, because without them, it is impossible to understand the deep meaning and semantic foundations of the work. In many cases, we pay more attention to the social aspect of language. The customs and traditions taken from life, objects of everyday life, in the English language are also illustrated with examples of their denotative and connotative features, and their emergence is explained by the geographical location of the country.

Results

Naturally, the majority in the United Kingdom, an island state, is directly related to the peculiarities of its historical and economic development: maritime navigation, a powerful fleet, shipbuilding, fishing, interlingual lexicology, and other factors have been reflected in the English language system and are naturally used, particularly in literary texts. The social side reflects the way of life of the people who speak that language in an organic way. Additionally, the peculiarities existing in the English language are also related to their location in a different place, the surrounding environment, climate, and a number of similar phenomena. "Wooden-head" is a linguocultureme through which we can see the expression of the cultural aspect of the environment surrounding people. This realia creates a connotative association with the plants existing in the surrounding environment. This example demonstrates how certain words, like "wooden-head", can carry cultural connotations that are tied to the natural environment and objects that are familiar to the speakers of that language. The "wooden" aspect of the term likely evokes associations with wood, trees, or other plant-based materials that are prevalent in the culture and environment of the language speakers. This illustrates how the linguistic and cultural elements are intertwined in the meaning and usage of such terms. The term "wooden-head" in English likely derives from the prevalence of wood and forests in the traditional environments of English speakers. The connotation of someone being "wooden-headed" - obstinate, slow, or unresponsive - is directly tied to the cultural associations with wood and wooden objects in the local surroundings. This demonstrates how linguistic expressions can be deeply rooted in the material culture and natural environments that shape a language community's daily life and experiences. The "wooden-head" linguocultureme reflects how the physical world gets encoded into the semantics and pragmatics of the language. Analyzing such culturally-laden terms provides valuable insights into the worldview and lived realities of the people who use them. The "wooden-head" linguocultureme in English often connotes a lack of intelligence or an unwillingness to accept new ideas or information. It is frequently used as a mildly derogatory term to criticize someone's actions or thought processes. When translating this into Uzbek, the equivalent culturally-resonant linguoculturemes would indeed be "qovoq bosh" or "qovoq kalla". These terms also evoke associations with denseness, obstinacy, and an inability to comprehend or adapt to new information, just as the English "wooden-head" does. This explanation demonstrates a deep understanding of how these culturally-specific linguistic expressions are grounded in the shared experiences and material realities of a language community. Identifying these culturally-laden terms and exploring their nuanced meanings provides valuable cross-cultural insights. The direct translation of "wooden-head" to "qovoq bosh/kalla"(pumpkin head in Uzbek language) preserves the intended cultural connotations, allowing for effective communication and mutual understanding between the two language contexts.

"Moby-Dick" by Herman Melville: Captain Ahab, the obsessed protagonist of the novel, could be seen as a character with **wooden-headed** tendencies. His relentless pursuit of revenge against the white whale leads him to ignore reason, endanger his crew, and become consumed by his obsession." [3.65] In the translation of the work, the extraordinary protagonist Captain Ahab can be seen as a character possessing the "qovoq bosh" (wooden-headed) trait. His relentless pursuit of vengeance against the white whale leads him to disregard reason and logic, putting his crew at risk.

Backwoodsman- inhabitant of backwoods, uncouth person; peer who rarely or never attends the House of Lords. "Backwoodsman" – this realia is a term that embodies cultural meanings, and it typically refers to people who live in or are associated with remote, rural areas surrounded by forests or deserts. This linguocultureme is often used to describe individuals who have a strong connection to nature, are self-sufficient, and tend to lead a simpler way of life. Culturally, the concept of the

"back-woodsman" is deeply rooted in the history and folklore of many countries, particularly in regions with vast wilderness areas, such as North America, Scandinavia, and parts of Eastern Europe. The back-woodsman is often depicted as a person with skills and knowledge for surviving in the wilderness, including hunting, fishing, trapping, and building shelter.

Lad – a boy, youth; a young man, young fellow. Applied familiarly (occ. Ironically) to a man of any age. – Lads, be silent! exclaimed Mr Yorke. [5.23] The term "lad" is used in reference to a familiar person of any age. Additionally, this linguocultureme is perceived differently in English-speaking England and the United States. In the American South, particularly in states like Texas or the South, the term "lad" is used in a way that reflects the region's traditional values, politeness, and etiquette. It is often employed in a formal or respectful manner. The term "lad" may be associated with the concept of Southern gentility, which encompasses qualities like chivalry, graciousness, and a sense of honor. This can imply a certain level of maturity, responsibility, and adherence to traditional values. So in the Southern United States context, the use of "lad" conveys a more formal, polite, and traditional connotation compared to its general colloquial usage. It is linked to regional cultural norms and expectations around manners, respect, and adherence to established social codes.

Buddy- informal (especially) of a mancompanion; partner, (Especially, a colleague; the term "buddy" is often used in reference to men). In Mark Twain's "The Adventures of Huckleberry Finn", the use of "buddy" between Huck Finn and Jim demonstrates how their relationship evolves from a practical association to a genuine friendship: "Explain, what boy?" "I mean this boy. Did you see him, buddy?" The use of the term "buddy" reflects the close relationship between the characters. Additionally, the use of this word can indicate intimate interpersonal connections between people. In this context, "buddy" suggests a sense of camaraderie, familiarity and closeness beyond just a casual acquaintance.

Sidekick – a partner; a close friend or comrade, pal; a buddy. A term used mostly by males. "Sidekick" is often considered a linguocultureme, meaning it is a term that carries specific cultural associations and connotations. It is used to describe a close companion or supporter who aids or assists the main protagonist, often in the context of heroic or adventurous fictional narratives. The literal translation of "sidekick" is "one who is at one's side", conveying a sense of proximity and a supporting role. Connotatively, it is used in reference to a loyal friend or ally who stands by the central character. For example, Ron Weasley or Hermione Granger, who are Harry Potter's close friends and allies, serve as his "sidekicks." They accompany him on his adventures, provide emotional support, and assist him in various ways throughout the story.

Lass – also lassie – especially scot english, north english a girl or young woman, a girl friend – compare Lad. The term "lass" (and its variant "lassie") is used in Scottish English and some Northern English dialects to refer to a girl or young woman. This is a colloquial term that conveys a meaning similar to "girl" or "young lady", and it is linguistically and culturally associated with Scottish culture. The term "lassie" is a variation of "lass" and is also widely used. The renowned Scottish poet Robert Burns frequently employed the term "lass" in his poetry. Burns often used this term when addressing young women, conveying a sense of endearment and familiarity. The use of "lass" and "lassie" reflects the linguistic and social traditions of Scotland, where these terms carry specific connotations and are used to address or refer to young female individuals with a sense of warmth and fondness in culture.

“A Red, Red Rose”:

“O my Luve's like a red, red rose,
 That's newly sprung in June:
 O my Luve's like the melodie,
 That's sweetly play'd in tune.
 As fair art thou, my **bonie lass**,
 So deep in luve am I;
 And I will luve thee still, my dear,
 Till a'the seas gang dry.” [8.46]

Chap – informal, especially British English. A man or boy; a word now sounding rather old – fashioned or upper – class. In informal British English, the term "chap" is used to refer to a man or a boy. This is more of a colloquial term, and its use can evoke a sense of traditionalism or old-fashioned sensibility. While the term "chap" is still sometimes used in contemporary conversations, it is considered somewhat outdated or associated with the speech patterns of higher social classes in society. The use of "chap" carries an informal, casual connotation, and its application may be perceived as reflecting a more traditional or upper-class linguistic register, rather than being a widely common term in modern, everyday English usage. In classic English literature, such as the works of P.G. Wodehouse or Evelyn Waugh, the term "chap" is often used to refer to characters who are associated with the upper classes or traditional British values and sensibilities. The use of "chap" in this literary context helps to create a particular atmosphere and evoke certain cultural markers, speech patterns, and the social milieu of traditional British society. It serves as a linguistic cue that signals the class, background, and cultural affiliations of the characters being described. So the employment of "chap" in classic English novels goes beyond just being an informal term - it carries deeper connotations of class, tradition, and the cultural identity of the British upper echelons. The term functions as a way for the authors to situate their characters within a specific social and cultural framework through the language used.

CONCLUSION

Linguistic realias, which encompass terms, object names, and even names of natural phenomena, are often used in conjunction with one another in literary and cultural contexts. When employed in works of fiction, these realias with their connotative meanings are primarily manifested as linguoculturemes - that is, they serve to convey national and cultural associations through the contextual depiction of events, characters, and the overall narrative. The interplay between the form of the lexical items and their nuanced, culturally-rooted connotations allows authors to embed deeper layers of meaning and evoke specific national, social, and traditional frameworks within their writing. This underscores the importance of understanding the cultural and linguistic subtleties inherent in seemingly ordinary words and terms, as they can carry profound significance when contextualized within literary and narrative settings. When discussing and translating linguistic realias, it is crucial to take into account both linguistic and extralinguistic factors. The expression and amplification of the cultural connotative meanings of realias are intrinsically linked to the comparison of national and cultural characteristics. It is recognized as a key principle of translation that each conveyed realia must maintain pragmatic equivalence in the target text and reflect its pragmatic features in a way that is understandable to other cultures. In other words, preserving the national-cultural specificity and

pragmatic properties of realias is an essential requirement at the level of translation guidelines. The translator must carefully navigate the linguistic forms as well as the broader cultural associations and contextual nuances in order to effectively render the realia in a way that resonates with the target audience.

REFERENCES:

1. Худойберганаова,Д. Лингвокултурология терминларининг қисқача ижоҳли луғати.2015 й.44 бет
2. Академик: Словарь лингвистических терминов. Режим доступа: <https://dic.academic.ru/dic.nsf/lingvistic/1319/> (дата обращения: 20.05.24).
3. Melville, H. (1851). Moby-Dick. Harper & Brothers.
4. Oxford Dictionary.Tashkent.2005.734 pages. (272 page)
5. Brontë, C. (1849). Shirley. Smith, Elder & Co.
6. Twain, M. (1884). The Adventures of Huckleberry Finn. New York, NY: Charles L. Webster and Company
7. Burns, R. (1794). In The Complete Poems and Songs of Robert Burns (pp. 45-46). Penguin Books.
8. Mirzayeva, G. S. (2023). Linguoculturemes As A Key That Reveals The Literary Text. According To Jane Austen’s Novel “Pride And Prejudice”. International Journal of Formal Education, 2(11), 6-10.
9. Mirzayeva, G. S. (2023). Cultural-Bounding Words In Translation. Excellencia: International Multi-disciplinary Journal of Education (2994-9521), 1(5), 29-31.