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The Notion of Realia and Its Classification in Linguo-Culturology

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Abstract. Culture is a "living" category, whose development is directly related to the development of society. In this regard, the content of the socio-cultural component will constantly change, enriched with new content. An integral part of the linguoculturological component is a specially selected homogeneous language material that reflects the culture of the country of the language being studied, as well as non-equivalent background vocabulary, non-verbal languages of gestures, facial expressions and everyday behavior. Non-equivalent vocabulary occupies a special place. It exists because it denotes national realias. Knowing realias is important when studying the culture and language of the country. The presence of a national-cultural component, which is absent in other languages, remains a constant sign of the belonging of words to linguistic and cultural material.

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Realia- realise; realia- "real", "real". "Realias are words and phrases that name objects that are characteristic of the life (everyday life, culture, social and historical development) of one people and alien to another, being carriers of national and / or historical color, they, as a rule, do not have exact matches (equivalents) in other languages, and therefore cannot be translated on a general basis, requiring a special approach. Realias are names inherent only to certain nations and peoples, objects of material culture, historical facts, names of national heroes, mythological creatures.

According to the "Dictionary of Linguistic Terms" by O. S. Akhmanova, reality is "any subject of material culture" [Akhmanova, 1966, p. 381]. The translation of the names of realities is part of a large and important problem of conveying the national and historical identity of a people when translating from its language into another.

The term "realia" became widespread in the 1930s, XX century, after the publication of the work of Bulgarian researchers S. Vlakhov and S. Florin "The Untranslatable in Translation".

Russian and foreign scientists studying the problem translation of realities, use different terms for their designations, such as, for example, non-equivalent vocabulary, barbarisms, exoticisms, localisms, ethnographisms and some others, give various definitions of this concept, mark some signs of these lexical units and omit others.

L. S. Barkhudarov in the monograph "Language and Translation" treats realia as "words denoting objects, concepts and situations that do not exist in the practical experience of people speaking a different language" [Barkhudarov, 1975, p. 95]. The issues of translating realities, as well as other linguistic signs, are considered in connection with the concept of equivalence, which is defined as "preserving an unchanged content plan when replacing the original expression plan" [Ibid., p. 11].

In cases where the correspondence of one or another lexical unit of one language is completely absent in the vocabulary of another language, it is customary to talk about non-equivalent vocabulary.

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This term was introduced by E. M. Vereshchagin and V. G. Kostomarov. Under non-equivalent vocabulary, researchers understand "words that serve to express concepts that are absent in a different culture and in a different language, words related to private cultural elements, i.e. to cultural elements that are characteristic only for culture A and are absent in culture B" [Vereshchagin, Kostomarov, 1983, p. 53].

At the same time, it is noted that a characteristic feature of non-equivalent words - their untranslatability into other languages with the help of constant correspondence, their non-correlation with some word of another language. But this does not mean that they are completely untranslatable.

An analysis of the specialized literature allows us to note two main approaches to the definition of realities: translation anв cultural linguistics.

Within the framework of the translation approach, the main part of the work is devoted to the problem of translating realities from a foreign language into the native language and vice versa, as well as the preservation of the national originality of the original in translation. Its main task is the supporters of these directions are seen in revealing the systemic nature of the translation process as "transition from one system of signs to another" and describe it by highlighting the translation model and features implementation of this model in the translation of texts of different genre and stylistic orientation [Schweitzer, 1973, p. 34].

M. L. Vaisburd, considering the realias from the point of view of country studies, refers to them "events of the social and cultural life of the country, public organizations and institutions, customs and traditions, as well as many disparate facts that cannot be classified" [Vaisburd, 1972 , 98]. Such an understanding of the phenomenon under study expands the boundaries of realities too much and makes this layer of vocabulary immense.

According to G.D. Tomakhin, linguoculturology is a country-oriented linguistics, the object of study of which are linguistic units with a pronounced, national-cultural semantics, acting as a concentration of knowledge of the people - the native speaker of the language and the surrounding activities. In his definition, G.D. Tomakhin, describing linguistic units with a pronounced, national-cultural semantics, considers them as a sign of reality.

About the concept of "realia", as a carrier of pronounced, national, historical elements and phenomena, they began to talk in the 50s. In this regard, it is obvious that today it seems difficult to find a clear definition of the concept of "realia", both in linguistic dictionaries and in other sources. In our opinion, such terms as "exotic vocabulary", "non-equivalent vocabulary", "jargonisms", "barbarisms", "laconicisms", etc. are much more common. It must be said that the common factor for combining these terms is: a) historical, local, national and ethnic character; b) difficult selection, and sometimes the complete absence of translation equivalents in relation to these terms; Taking into account the fact that this concept is considered as an object or phenomenon that reflects a particular culture, history or life of different people, in our opinion it is advisable to include here words and phrases that act in the form of sayings, proverbs and phraseological units.

From the above definitions, we can conclude that realias are words or set expressions denoting certain objects, phenomena, due to which a clear idea of the life, history and culture of a certain people or an entire country is formed.

Some researchers use definitions that are synonymous with the word "realia", calling them "culturemes" [Vinogradov, 2001:224]. A number of researchers such as E. M. Vereshchagin, V. G. Kostomarov, A. V. Fedorov refer realia to non-equivalent vocabulary. In other words, they believe that realias are not subject to translation. In his writings, the Soviet Russian linguist and translator G.V. Chernov, speaks of realities as "non-equivalent vocabulary".

S. Vlakhov and S. Florin give the following definition: "... words or phrases of the folk language, which are the names of objects, concepts, phenomena characteristic of the geographical environment, culture, material life or socio-historical features of the people, nation, country, tribe and thus being the bearers of national, local and historical color" [Vlakhov, Florin, 1980:23].

Realias describe a certain cultural community of its various aspects. In our opinion, it seems to us very important to present a classification of realias based on the principle of their belonging to a particular sphere of life, as well as their relationship to a certain cultural unity. The existing various variations of the classifications of realias are formed depending on various features. We have selected three, the most complete classifications of realias, which are formed depending on the scope of their use. Thus, we

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considered the classification proposed by S. Vlakhov and S. Florin, together with the classification by V.P. Konetskaya, which, unlike the first two researchers, significantly reduces the areas in which linguocultural realias are used. According to S. Vlakhov and S. Florin, linguocultural realias are divided into:

1. Abbreviations (ABC TV, Thames TV);
2. Words (beak, dayboy);
3. Phrases (fourth estate - joke fourth estate, cover girl, local rags, etc.);
4. Suggestions (How to keep up with the Joneses).

   Realias are culturally loaded words borrowed from another language due to language contacts. Comparison of languages and cultures reveals the following types of culture-bound words:

· unique culture-bound words: вытрезвитель,

· analogues: drug-store – аптека, дедовщина – hazing;

· similar words with different functions: cuckoo's call (asked for by an American girl to find out how soon she will get married) – крик кукушки (counted by a Russian to find out how long s/he will live)

· language lacunae of similar notions: clover-leaf = автодорожная развязка в виде клеверного листа.

   According to the semantic fields, culture-bound words are classified into:

- toponyms, or geographical terms (Munich, the Great Lakes, the Sikhote Alin, Beijing);

- physical geography: fjord, mistral, steppe, tornado, tsunami…

- geographic objects tied to man's activity: polder…

- endemic species: kiwi, koala, sequoia, Abominable Snowman

- anthroponyms, or people's names (Aristophanes, Victor Hugo, Alexander Hamilton, George Elliot, Barack Obama);

  - Everydaylife: paprika, spaghetti, empanada, cider, bistrot, sauna, kimono, sari,sombrero, jeans, igloo, bungalow…

  - work: carabinieri, concierge, machete, bolas…

  - art and culture: kozachok, tarantella, banjo, gong, commedia dell'arte, harlequin, bard, geisha, ramadan, cinco de mayo, easter, Santa Claus, werewolf, vampire, mormon, quaker, dervish, pagoda, synagogue …

  - ethnic characterizations: cockney, Fritz, gringo, yankee…

  - measures and money: mile,kilometer, hectare, gallon, perch, ruble, lira, peseta, talent, greenback

- zoonyms, or animal names (kangaroo, grizzly, cougar, giraffe, jaguar);

- social terms (White House, House of Commons);

- military terms (mayor, captain, lance corporal);

- education terms (junior high school, eleven-plus, child/day care; пионерский лагерь, oliy ta'lim);

·- tradition and customs terms (Halloween, Thank giving day, масленица, hayit);

- ergonyms, or names of institutions and organizations (Heinemann, крайисполком, санэпидстанция, mahalla birlashmasi)

- history terms (civil war, War of Independence, Великая Отечественная война)

- words for everyday life (cuisine, clothing, housing, etc.) (sushi, kilt, trailer, валенки, лапти)

- titles and headlines (Война и мир, Vanity Fair).

   Culture-bound words are characterized by a location and time. Based on the local coloring, their classification includes:

· exoticisms: chinook, bonsai,kabuki

· barbarisms, i.e. words partially incorporated into a borrowing language: авеню, миссис, хобби.

   Based on the time coloring, culture-bound words classification falls into the following groups:

· neologisms: junk food, internet

· historisms, or outdated words denoting realia that no longer exist: Beat Generation, WASP; уезд, бурлак. Historisms have no synonyms in a modern language.

· archaisms, or out-of-use words having synonyms in the modern language: Sire = father, clime = climate and country; злато = золото, град = город.

   From all that has been said, we can conclude that the main feature of realia its national coloring. It is the transfer of color when translating a text from one language to another that constitutes the main problem of the translator when working with realias.

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