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**INTERPRETATION OF REALIA AND ITS PECULIARITIES**

*Abstract*

This article is devoted to the study of the use and translation of realia as linguistic units. The purpose of this article is to identify the use of realias as a linguistic unit, to analyze its linguistic features, its lexical and semantic features. Realias are a component of the background knowledge necessary for understanding a text in a foreign language. The realias are characteristic of the sublanguage of fiction and mass media, are inextricably linked with the culture of a certain people, are common to the language of this people and are uncommon to other languages. It is important to determine the status of linguistic and cultural descriptions of realias as linguistic units among its other characteristics, when identifying national, social and political aspects of the language of a publicistic text, the specifics of their interaction when describing linguistic picture of the world in linguistic and cultural aspect. First of all, the similarity of realia with the term is striking. The semantics of each language reflects both the uniqueness of the culture of a particular people and the general, universal component of cultures.

**Key words:** realia, culture, linguistics, translation, language, research, characteristics, communication

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**РЕАЛИЯ ТҮСІНІГІ ЖӘНЕ ОНЫҢ ЕРЕКШЕЛІКТЕРІ**

*Аңдатпа*

Бұл мақала тілдік бірліктер ретінде реалия сөздерін қолдансы мен аудармасын зерттеуге арналған. Біздің мақаламыздың мақсаты-реалия сөздерін тілдік бірлік ретінде қолдануды анықтау, оның лингвистикалық ерекшеліктерін, лексикалық және семантикалық ерекшеліктерін талдау. Реалия сөздері - бұл шетел тіліндегі мәтінді түсіну үшін қажет фондық білімнің құрамдас бөлігі. Реалия сөздері көркем әдебиет пен бұқаралық ақпарат құралдарының ішкі тілдеріне тән, белгілі бір халықтың мәдениетімен тығыз байланысты, осы халықтың тіліне тән және басқа тілдерге жат болып табылады. Реалия сөздерінің

лингвистикалық және мәдени сипаттамаларының мәртебесін оның басқа сипаттамалары арасында тілдік бірліктер ретінде анықтау, журналистік немесе публицистикалық мәтін тілінің ұлттық, әлеуметтік және саяси аспектілерін, лингвомәдени аспектідегі әлемнің тілдік бейнесін сипаттаудағы олардың өзара әрекеттесу ерекшеліктерін анықтау маңызды. Біріншіден, реалияның терминмен ұқсастығы таң қалдырады. Көптеген лексикалық бірліктерден айырмашылығы, терминдер нақты анықталған ұғымдарды, заттарды, құбылыстарды білдіреді; идеал ретінде олар бір мәнді емес, сөздің (және фразаның) синонимдерінен айырылған, көбінесе шетел тілінен шыққан; олардың арасында мағыналары тарихи тұрғыдан шектеулі болып табылады. Мұның бәрін реалия сөздері туралы да айтуға болады. Терминдер кез-келген ұлттық бояудан айырылған, негізінен ғылым саласына жатады және жасанды түрде жасалады. Әр тілдің семантикасында белгілі бір халықтың мәдениетінің бірегейлігі де, мәдениеттердің жалпы, әмбебап компоненті де көрініс табады.

**Түйін сөздер:** реалия, мәдениет, лингвистика, аударма, тіл, ғылыми зерттеу, ерекшелік, коммуникация

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## **ИНТЕРПРЕТАЦИЯ РЕАЛИЙ И ЕЕ ОСОБЕННОСТИ**

### *Аннотация*

Данная статья посвящена исследованию употребления и перевода реалий как языковых единиц. Целью нашей статьи является выявление употребления реалий как языковой единицы, анализ ее лингвистических особенностей, ее лексических и семантических особенностей. Реалии являются компонентом фоновых знаний, необходимых для понимания текста на иностранном языке. Реалии характерны для подязыка художественной литературы и средств массовой информации, неразрывно связаны с культурой определенного народа, являются общими для языка этого народа и чужды другим языкам. Важно определить статус лингвокультурологических описаний реалий как языковых единиц среди других его характеристик, при выявлении национальных, социальных и политических аспектов языка публицистического текста, специфики их взаимодействия при описании языковой картины мира в лингвокультурном аспекте. В первую очередь бросается в глаза сходство реалии с термином. В отличие от большинства лексических единиц, термины обозначают точно определенные понятия, предметы, явления; как идеал — это однозначные, лишённые синонимов слова, нередко иноязычного происхождения; среди них есть и такие, значения которых ограничены исторически. Все это можно сказать и о реалиях. Термины лишены какого-либо национального колорита, относятся в основном к области науки, созданы искусственно. В семантике каждого языка есть отражение как уникальности культуры конкретного народа, так и общей, универсальной составляющей культуры.

**Ключевые слова:** реалия, культура, лингвистика, перевод, язык, научное исследование, особенность, коммуникация

**Introduction.** Language, as a means of communication between people, coordinates their joint activities in a symbolic way in the process of speech interaction of people, during which the

coordination of communicative activities is carried out on the basis of the resources of the language system. Language is involved not only in the transmission of thoughts about something already known, but also in the formation of a new thought about a new cognizable phenomenon, process, object, etc. This property of language is manifested in the cognitive activity of a person, i.e. thinking, in the dynamic formation and coupling of thoughts. Language is the basis of every person's thinking, "which always proceeds in verbal forms, even if it reaches an extremely high level of abstraction".

Realia - an object, a thing that exists or has existed materially. According to dictionary definitions, realias are "objects of material culture". In linguistics and translation studies, realias are words and expressions that denote these objects, as well as stable expressions that contain such words. The concept of "realia" should be distinguished from the concept of "term".

The realia are characteristic of the sublanguage of fiction and mass media, are inextricably linked with the culture of a certain people, are common for the language of this people and are alien to other languages. The terms are devoid of any national color, relate mainly to the field of science, are created artificially, exclusively for the name of an object or phenomenon, with the spread of which it is widely used.

Translation is an integral part of the daily life of mankind. Previously, he promoted the dissemination of cultural, religious ideas, artistic works and scientific works. Today, translation is an important part of the process of information exchange and communication of people, regardless of their origin and country of residence. Translation appears wherever there is a barrier of interlanguage communication.

In translation, there are many details that require special attention, for example, realities. There are several reasons why translators treat realities with caution. Firstly, the high speed of their spread — every day dozens of new concepts and objects appear in languages that move around the world very quickly. One of the difficulties is the need to find the correct translation of the word. However, not only language, science also does not stand still. Today linguists and translators have a large arsenal of techniques for transmitting realities by means of the translation language and ways of using them in the speech of a native speaker of the receiving language.

**Methods.** A distinctive feature of realia is the nature of its subject content. The realia may be limited even by the individual collective or institution. The realias are also characterized by a temporary flavor. As a linguistic phenomenon that is most closely related to culture, these lexical units quickly respond to all changes in the development of society; among them, one can always distinguish realias - neologisms, historicisms, archaisms. Each type of realia requires an individual approach to translation. [1]

In translation studies, the concept of "realia" refers not only to facts, phenomena and objects, but also to their names. These terms are national in nature and refer to non-equivalent vocabulary - words that serve to express concepts that are absent in another culture or language, as well as words that have no equivalents outside the language to which they belong. Realias have a specific meaning, which is due to the referent's belonging to a certain culture and is expressed in the opposition of "friend - alien".

In their properties and functions, the realias are close to terms and proper names. Researchers of culturally marked units have repeatedly noted that the boundary between terms and realias is very conditional and very mobile. In some cases, it is quite difficult to establish the difference between language realias and terms. But there are still signs by which it is quite possible to differentiate realias from terms.

Therefore, before trying to formulate a definition of realia in our understanding, we should cite the definitions of some authors who have addressed this topic at different times.

In L. N. Sobolev, realia are "everyday and specific national words and phrases that have no equivalents in everyday life, and, consequently, in the languages of other countries". [2, 72] But this definition does not take into account the fact that international relations and interactions in modern

society are developing very dynamically, and some concepts, phenomena, objects that have become widespread in one country can be borrowed by another country (or a number of countries). Accordingly, the words denoting these phenomena and concepts can also pass into the languages of other countries. As an example, we can cite the realia of "sputnik", which received international use.

According to N. Rogoznaya, realias are "foreign words that denote concepts, objects, phenomena... that do not exist in the everyday life of the people into whose language the work is being translated". [3]

L. S. Barkhudarov gives a rather concise definition of realias: "... words denoting objects, concepts and situations that do not exist in the practical experience of people who speak another language". [4] Realias are not words, but those objects, situations, and so on, which are designated by words. The author suggests to speak not about the realias, but about the "names of the realias", which are directly subject to translation. He also defines realias as "concepts studied by external linguistics that relate to the state structure of a given country, the history, material and spiritual culture of a given people".

The definition of the concept of "realia" is based mainly on the point of view of Russian translation specialists. Let us turn to the research of Western translation theorists. Among foreign researchers, the problem of translating realias was directly or indirectly addressed by Yu. Naida, J. Catford, G. Turi, P. Torop. It should be emphasized that these authors do not seek to define the concept of "realias", considering the problem of translating realias mainly in practical terms.

The problem of realias is analyzed in more detail in the works of P. Newmark. It divides the names of realias into two categories: national institutional terms and cultural terms (socio-political realias and cultural realias). Later, P. Newmark combines these two groups into one whole, calling it cultural words (words denoting the realias of culture).

"Dictionary of linguistic terms" O. S. Ahmanova defines the term "realia" (lat. realia is "real", "actual") as:

1. many factors studying foreign linguistics, such as the country's political structure, history and culture of the people, language contacts of the native speakers, etc. from the point of view of their reflection in this language;
2. objects of material culture. [5, 56]

In terms of terminology, it is necessary to distinguish between "realia-object" and "realia-word", which denotes it. In the linguistic literature, the term "realia" is used both in the meaning of the word-realias, and as a subject-realias, as well as to denote an element of the vocabulary of a particular language.

From the standpoint of linguistics and translation studies, the realias were subjected to the most detailed study.

In comparative linguistics of realia, these are words denoting objects or phenomena associated with history or culture, economy or under study country life, which are fully or partially different from the lexical concepts and words of the compared language.

The realia of linguistics and country studies include, first of all, onomastic realia, which include:

- geographical names (toponyms), especially those related to cultural and historical associations;
- anthroponyms - the names of historical figures, public figures, writers, scientists, artists, popular athletes, characters of fiction and folklore;
- the names of the works of literature and art, historical facts and events from the life of the country, the names of state public institutions and much more.

Secondly, the realia denoted by the appellative vocabulary:

- geographical terms indicating the features of natural geographic environment, plant and animal world;

- some words (including general terms) relating to the state composition, social and political life of the country, the right, military business, art, education system, manufacturing and production relations, everyday life, customs and traditions.

E. M. Vereshchagin and V. G. Kostomarov, who used the terms "background" and "connotative words", "non-equivalent vocabulary", or "words with a cultural component", referred to the realias in their research, understanding them as lexical units, the peculiar semantics of which reflects the peculiarities of Russian culture. [6]

The researcher of the country-oriented vocabulary G. D. Tomakhin, who compared the American version of English and the Russian language and the cultures behind them, has the terms "denotative realias" and "connotative realias".

"Denotative realias", as defined by G. D. Tomakhin, are such facts of language that denote objects and phenomena characteristic of a given culture that do not have correspondences in the compared culture. [7]

Connotative realias, in contrast to denotative ones, denote objects that do not differ in any way from similar objects of comparable cultures, but have received additional meanings in this culture and the language serving it, based on cultural and historical associations inherent only in this culture.

To denote real words in translation studies, researchers have introduced such concepts as:

1. "non-equivalent vocabulary" - words that have no equivalents outside the language to which they belong;

2. "exotic vocabulary" - lexical units denoting geographical and historical realias;

3. "gaps" (lacunae) - situations common to the culture of one nation, but not observed in another culture;

4. "barbarisms" - words with which it becomes possible to describe foreign customs, features of life and everyday life, the creation of local color;

5. "ethno-cultural vocabulary", "ethno-lexemes" - lexical units that characterize the system of knowledge about the specific culture of a certain people as a historical and ethnic community of people;

6. "alienism" - the words of a little-known languages, emphasizing the stylistic function of exoticism.

V. S. Vinogradov calls realias all the specific facts of history and polity of the national community, the peculiarities of its geographical environment, typical household items, past and present, ethnographic and folk concepts, relating them to the class of non-equivalent vocabulary. [7]

In addition to ordinary realia, the researcher identifies "Associative realia", which "find their materialized expression in the components of words, in the shades of words, in emotional and expressive tones, in internal verbal form, etc., revealing information; missing conceptually similar words in compared languages."

S. Vlahov and S. Florin define realias as a special category of means of expression, including words and phrases that name objects that are characteristic of the life, life, culture and history of one people and are alien to another. The researchers note that when translating, the realias require a special approach, since they do not have exact correspondences in other languages, being carriers of national and/or historical color. [6]

In general, the above definitions characterize the concept of "real words" as linguistic units that denote elements of a "foreign" culture that have a national, historical, local or everyday color, and have no equivalents in other languages and cultures.

The emergence of such a variety of techniques for translating realia is explained by the complexity of this concept. Translation practice has developed several methods of translating such words: transliteration / transcription, calculus, descriptive translation. Transliteration takes as a basis the graphic transmission of the word form, i.e. the transmission of the original language word using letters. Most often, this method is used to convey such realities as proper names and

geographical objects. Transcription is based on the phonetic principle - the transfer of words of a foreign language in letters. [7]

Loan translation is the creation of a new word, phrase, or compound word to denote the corresponding subject based on morphological elements already existing in the target language. There is also a half-scale technique, which is based on the translation of only a part of a word or phraseology.

However, if the use of these methods for translating realia is impossible or inappropriate, translation theorists and practitioners suggest resorting to descriptive translation. It is believed that there is not a single word that cannot be translated in this way.

The group of techniques for translating realia, such as mastering, can also include mastering - giving a word the appearance of a native translation language based on the material already available in the source language. The translator's creation of a semantic neologism, that is, a word or expression, makes it possible to understand the semantic content of the transmitted reality. However, it should be noted that the translation of realities by neologisms is the least common. [1]

A likening translation is used quite often, for example, the selection of a functional equivalent is very common, which causes the reader of the translation to have the same associations as the reader of the source text. Techniques of assimilating translation can be called an explanation or description. We will use this method in relation to realia, the transcription of which will lead to the loss of equivalence of regulatory impact.

The contextual translation method is equal in the rule to the assimilating rendering and is opposed to the dictionary one, since the translated word, when using this technique, may have correspondences that differ from those given in the dictionary. In such case, the main direction of the translator is the context, so the method itself "consists in replacing the dictionary correspondence in translation with contextual, logically related to it."

Hyponymic translation is the replacement of a specific concept by a generic one, that is, the transfer of realia by some linguistic unit that has a broader meaning than the one being translated. At its core, this is a generalization technique that has been widely used. It allows you to abandon transcription and replace concepts, the difference between which is insignificant in the conditions of the context. [2]

Some researchers also distinguish the method of replacing the realia given in the source text with the realia of the translation language. Nevertheless, it should be noted that such a replacement leads to a kind of substitution of color and a sharp highlighting of reality against the background of the entire text. A change of color when substituting realities can focus the reader's attention on a detail that, perhaps, in the author's opinion, is not key and does not carry an important semantic load for the narrative.

As mentioned above, in linguistics, stable expressions containing words that directly denote realia are also referred to as realia-phraseology. "In some cases, the use of phraseology in the source text is based on the use of the possibilities of national and cultural color, for example, to build an artistic or journalistic image ...", in this case, the problem of choosing the method of translating reality arises most acutely. Thus, the question of translating realities also concerns the problem of translating phraseological units that have some kind of national coloring.

Based on the main rules of classification of realia-words, it is possible to identify the main methods of translating realia-phraseological units.

The use of an absolute equivalent technique is possible if the phraseological units in the source language and the target language contain an international implementation; using the equivalent with the closest possible content plan. This method is limited in the application because it involves replacing the source language realia with the target language realia. Such translation is possible in cases where the national or provisional color does not matter, and the most important element is the content plan. The use of a color-neutral word or phrase is used in the absence of an

equivalent in the target language or in the case when a color change will lead to a distortion of meaning or a sharp divergence of phraseology to the text itself. [3]

A word-by-word translation with an explanation can be used to keep the colouring of phraseology-realia and at the same time to convey a plan of content. This technique is successful, as it helps to achieve the main goal when translating this kind of language unit, but has a disadvantage due to the verbatim nature of the translation, which may not be quite natural.

The reduction of phraseology in the original language with translation and explanation in the footnote is used relatively rarely, mainly in cases similar to those given in the description of the previous method. This technique enhances colouring of the hero's or author's speech, and also, in accordance with the author's intention, indicates the hero's knowledge of a language (this applies to phrases given in the text in a foreign language for the source one).

The use of a half-calque with the replacing of national composition consists in creating a phraseological unit new for the translation language on the basis of the material available in the source language. So, the preservation and transfer of color is one of the most important tasks in translating realities. This is the problem that the translator very often faces. "Color ... is the coloring of a word that it acquires due to the belonging of its referent-the object designated by it-to a given people, a certain country or locality, a specific historical epoch, due to the fact that he, this referent, is characteristic of culture, life, tradition — in a word, the peculiarities of realia in a given country or region, in a given historical epoch, unlike other countries, peoples, epochs." The color that most realia possess is a feature that distinguishes realia from the whole mass of linguistic units. Thus, when working with realia, the translator must first of all take into account the color of realia, the nature of which determines the choice of translation technique. [6]

Thus, the decision to choose a technique when transferring realia will be directly dependent on the task facing the translator: to keep the colouring of the language unit with possible damage to the semantics or convey the meaning of the realia (if it is not familiar), while losing properties.

It is impossible to say unequivocally which of the above-described translation techniques is better. The determining factor when choosing a translation in any situation is appropriateness: the misplaced technique will be unsuccessful. When translating a text, it is necessary to take into account the following features: the nature of the text, the significance of realia in the context, the nature of reality, its place in the lexical systems of foreign and translating languages, word-formation capabilities, linguistic and literary traditions of both languages, who will read the translated texts. Genre features of literature significantly affect the choice of the method of translation of reality. In a scientific text, reality is often a term and is translated by it. In journalism, transcription is more often resorted to, in fiction - to transcription or descriptive translation.

When choosing a translation technique, it should be taken into account whether the reality is someone else's (taken from a third language) or one's own (native to one of the languages used). The meaning of someone else's reality is usually revealed by the author of the original, and his own reality poses more complex tasks for the translator. If the author of the original focuses on any reality, it makes sense to translate it by transcribing in order to preserve the national coloring and historical flavor. It is believed that it is not necessary to overload the text with transcribed realities – this will not help the reader to get closer to the original.

Proper names are a special category. They are studied by a separate science - onomastics. Such realias often become the object of translation, and it may seem that no problems can arise here. The main ways of translating proper names are loan translation, transcription and transliteration. Transliteration used to be widely used. According to transcription is today the most reasonable and generally accepted method of transmitting onomastic realia. It is not necessary to leave transliteration in the past. If the language of the origin of the proper name is unknown, it is most appropriate to use this technique. When the translator cannot guarantee the correct pronunciation, transliteration makes it possible to avoid mistakes in spelling. [7]

**Research results.** There are several classifications of realia on various grounds. The distinctive features of realia are the nature of its content (the connection of the designated object with a certain country, nationality, social community) and its belonging to a certain period of time. Based on these features, researchers proposed a subject, time and local classification of realia. The problem of studying the methods of translating realia still remains open. This is due not only to the different views of translation specialists on this issue, but also from the abundance of factors and nuances affecting its solution. The problem of translating realias has served as the basis for a large number of scientific papers. This issue, in essence, consists of several controversial points. Various translation scholars have argued and are still arguing about the interpretation of the very concept of "realia"; there are many conflicting opinions on the classification of realia. The issue of distinguishing and differentiating directly the ways of translating realia, as well as legality and necessity of using a particular technique and the factors that impose certain restrictions on their use is also controversial.

Let's compare the lexical and semantical groups "clothing", "dwelling", "food" realia constructed by us in the Kazakh and English languages.

The basis of the lexical and semantic groups "dwelling" in both languages is the archiseme "premises for housing, residential premises". In English language, this archiseme is reflected by the word "dwelling", and in the Kazakh language- "үй-жай", which literally means "manor".

Despite the fact that the modern Kazakh language mostly contains lexical material reflecting the era of the yurt and the varieties of the nomad's dwelling, the modern realia of the life of the Kazakh people push the concept of portable housing into the background and, thus, the value of stationary housing is in the center of the lexical and semantic group.

The semantic groups "dwelling" in English and Kazakh languages are not significantly compiled, but they differ in the number of identified lexemes. Moreover, the quantitative predominance of lexemes with the meaning of dwelling in English language occurs mainly due to lexemes that contain an evaluative character, such as: *a palace, a dungeon, a birdhouse, a hut, a mansion, an attic*.

Some words, such as *birdhouse, pigsty, stable, cowshed, shed, barn, crypt, attic* have acquired a new evaluative meaning as a result of metaphorical transfer.

The word *pigsty* has the main meaning of *stable for pigs* and is based on it as a result of the metaphorical transfer: *a dirty, untidy room*. It's the same with the word *cowshed*. The main meaning is *a room, a stable for cattle, a portable dirty, untidy room*.

The word *barn* is noteworthy, on the main meaning of which *a covered utility room* have developed *a large uncomfortable room*. The word *crypt* with the main meaning *the interior of the tomb, usually located below ground level, an aboveground building with such a room* was also figurative as a result of metaphorical transfer.

The vocabulary with the meaning of housing in the Kazakh language, highlighted by us in the work, does not reflect the evaluative attitude of native speakers to housing objects. At the same time, this does not mean that this phenomenon is not observed in the language. Unfortunately, insignificant material collected by us by sampling from dictionaries does not reflect this phenomenon.

All the collected vocabulary of Kazakh language with the meaning of "dwelling" is strictly utilitarian, reflects the way of life of the Kazakh people.

Thus, we find similarities and differences in the structure of the semantic group "dwelling" and "үй-жай".

In both lexical and semantic groups, there are two important categories of distinguishing a person's home: "the principle of life arrangement" and "living time".

However, in English language, it is impossible to distinguish the principle of life arrangement internally into relatively large components, while in Kazakh language such a



possibility exists. The principle of life arrangement in Kazakh language divides the types of housing depending on the functionality, shape, purpose and building materials.

In both languages, there is a category of "seasonality" of housing.

And in English language we had a real opportunity to distinguish such a criterion as an evaluation attitude expressed in the "external characteristic of the building" on the basis of dictionary data.

English "dwelling" and "үй-жай" in Kazakh language allow us to identify the following features of the perception of the dwelling, fixed in various pictures of the world of English people and Kazakhs.

The reason for this lies in the nomadic lifestyle of the Kazakhs. The need to survive in a sharply continental climate has determined the need to create a variety of housing for insulation, material of manufacture, strength, transportation, shape and many other characteristics. It should be borne in mind that each type of housing created acquired its own name and was fixed, without displacing other names. In this case, there is no evolution in the development of the dwelling. It is rather a process of extensive expansion of its types.

The remaining part of the lexemes of the semantic group "dwelling" has a connotative character. In the lexical and semantic group "үй-жай", a group is allocated according to the functionality of the dwelling, dividing all buildings into portable and mobile. According to the form, Kazakh housing is divided into housing in the form of a yurt, in the form of a hut. According to building materials, there are buildings made of natural material and brick.

The analysis of names with the meaning "dwelling" reveals the specific features of the studied languages, reflecting the ethnoculture of these people. Within each lexico-semantic group, similarities and differences in semantic connections that establish paradigmatic relations are found. At the semantic level, we have identified equivalent, non-equivalent and non-equivalent words. At the conceptual level, the scope and content of concepts were compared. For these purposes, equivalent nominations were selected. The difference is found in the lexicalization of language units, due to the national and cultural characteristics of the people, its history of development, various forms of national thinking, since the representation of the conceptual core is projected through the prism of subjective, national consciousness. The results of the analysis of the language vocabulary show that the nationally marked nature of this subsystem is manifested in a specific set of words and phrases, their background features, system organization, in the ways of nominating real-world facts and its derivational nature.

When translating the cultural realia of the house, we meet such translation techniques as transformation and description:

*town house* - қала ішіндегі тұрғын үй, әдетте екі қабатта, қабырғалары бірдей үйлерге жақын орналасқан, ғимараттардың үздіксіз сызығын құрайды;

*cottage* - коттедж, қала сыртындағы үй, көбінесе көлдің жағасында орналасқан.

*chalet* - Швейцария стиліндегі елдік үй, әдетте тауларда орналасқан;

*"dream home"* - "армандардың шегі" болып табылатын үй;

*"starter home"* - ағылшын-американдық отбасы бастаған тұрғын үй болашақта оны беделді етіп өзгертеді деп үміттенеді;

*ranch* - ранчо стиліндегі үй;

*trailer* - тіркеме, тұрғын автотіркегіш, дөңгелекті үй;

*walk-in kitchen* - үстел қоюға болмайтын кішкентай ас үй;

*closet* - қабырғаға орнатылған шкаф.

We also provide examples of the translation of English cultural realia of everyday life "clothing". Here we see the translation of realities mainly through transformations:

*hamburger* - тартылған стейк қосылған тоқаш;

*frank and roll* - тоқаш пен шұжық;

*cold dry cereals* - сүт қосылған сұлы немесе жүгері жармасы;

*shrimp cocktail* – қызанақ шырынындағы асшаяндар (балық тағамдарына мамандандырылған мейрамханаларда түскі ас алдында беріледі);

*green vegetables* - жасыл көкөністер (жапырақты салат, шпинат, балдыркөк, жасыл бұршақ және т. б.).

When translating, many names of dishes retain the national flavor of belonging to a certain ethnic group, such as, for example:

*French toast* - сүт пен шелпекке малынған бір тілім нан (жұмыртқадан беріледі және әдетте үйеңкі шәрбатымен таңғы асқа майға қуырылады);

*maple syrup* - үйеңкі шәрбаты (үйеңкі шырынынан пісірілген);

*Irish stew* - ирландиялық бұқтырылған ет (пияз мен картоппен бұқтырылған және ұнмен толтырылған қой еті).

Often the names of food products are associated with the companies that produce them, for example:

*Libby's tomato soup* - Либби фирмасының қызынық сорпасы;

*Kraft cheeses* - Крафт фирмасының ірімшіктері;

*Hershey bars* - Хёрши фирмасының шоколадтары.

So, when translating the linguistic and cultural realia of everyday life the methods of transcription, description, approximate translation are also used, but mainly transformation.

**Discussion.** Practically all methods of translating realias can be called commonly used, however, summing up all of the above, it should be noted that, despite positive aspects of the above methods, it is always necessary to take into account the limitations associated with them when translating. The issue of realia translation, due to its controversy, is a large field for conducting a wide variety of studies, since it is impossible to give a complete and absolute list of techniques for translating realia, instructions and explanations to them. However, due to the diversity of these linguistic units and their individual characteristics, the methods of transferring realities into the translation language may change and come into contact with each other. Realia-words are a very peculiar and at the same time quite complex and ambiguous category of the lexical system of any language. Being one of the most important groups of non-equivalent vocabulary, realia act as a kind of “keepers” and “carriers” of country-specific information, this determines their special role in linguistics. There is no single definition of a vocabulary that has a cultural component in its meaning. In scientific literature, different terms are used for this: background vocabulary, culturally labeled words, nationally labeled lexical units, background information, realia.

In comparative linguistics of realia these words denoting objects or phenomena associated with history, culture, economy and the daily lives of the country under study, which are fully or partially different from the lexical concepts of compared language words.

In realia, the closeness between language and culture is most clearly shown: the emergence of new realia in the material and spiritual life of society leads to the emergence of realias in the language, and the time of the appearance of new realias can be set quite accurately, since the vocabulary is sensitive to all changes in social life.

**Conclusion.** The language acts as a mirror of the national culture, its guardian. Language units, first of all words, fix the content, which in one way or another goes back to the living conditions of the native – speaking people. At the conceptual level, the scope and content of concepts were compared. For these purposes, equivalent nominations were selected. It is known that concepts serve as the basis of human thinking and are the same for all people, regardless of what language they are native speakers of. The difference is found in the lexicalization of language units, due to the national and cultural characteristics of the people, its history of development, various forms of national thinking, since the representation of the conceptual core is projected through the prism of subjective, national consciousness. The results of the analysis of the language vocabulary show that

the nationally marked nature of this subsystem is manifested in a specific set of words and phrases, their background features, system organization, in the ways of nominating real-world facts and its derivational nature. Thus, the natural environment necessarily leaves its imprint on the development of the culture of peoples and on the peculiarities of their settlement, has a certain impact on the development of production, thereby indirectly affects the course of ethnic processes. The peculiarities of landscapes leave their imprint on the formation of a linguistic picture of the world. The "landscape" terminology reflects the use by the compared language communities of various tools of concept formation that form different pictures of the world.

The language of each nation is a living organism, inextricably linked with the history, culture and social life of this people. Native speakers of different languages, communicating, interacting with each other, convey the culture of their people through language, and the translator acts as a key link in interlanguage communication. The interrelation of language and culture is reflected in such a field of knowledge as linguistic and country studies, the subject of which is information containing important national and cultural concepts, ideas, realities that are reflected in a country-relevant vocabulary.

The study of the realias and the implementation of their translations led to the following conclusions. The most common types of realities are socio-political (among which the realities denoting the authorities and the bearers of power dominate) and ethnographic. From the group of onomastic realities, anthroponyms and various names are most often found. To translate these groups of realias, we recommend using transcription and transfer techniques. The form of the word in transcription should receive morphological features corresponding to the rules of grammar of the language. Transference as a translation technique is characteristic of the language. In the case of rare and culturally specific realias, it is advisable to use a descriptive translation technique or loan translation (if the norm is fixed in such a variant in the dictionary of the target language). To do this, the translator must be familiar with the subject of the translated article and the peculiarities of the linguistic culture described in it. All special cases of choosing an acceptable translation of a word in the context are subject to analysis from the point of view of its equivalence and adequacy.

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