

Classification of Realia Used in the Literary Works into Groups According to Their Functional Characteristics

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The linguists interested in translation of the literary works have developed a theory about realia such as unique ethno-cultural codes, which are carriers of the information about the national features of the literary work embedded in the genetic consciousness of these people and reflected in their language.

The language of each nation has its own unique peculiarities, because language reflects the social characteristics of the people and country, its nature and geographical position, the diachronic and synchronic development of society, the structural features of the country's government, and the development of culture, art, philosophy, and science. A set of different terms that define words with national and cultural connotations and are put forward by linguists has emerged at present time. For example, A.V. Fedorov, E.M. Vereshchagin, V.G. Kostomarov, and G.V. Chernov use the term "equivalent lacking words" to describe the words with national and cultural connotations, that is, words that have no equivalent in other languages [2, 1, 3]; the Bulgarian scholars S. Vlahov and S. Florin call words and phrases that describe objects, phenomena, and things that characterize the life, culture, and national identity of a particular people "realia" [4]; A.Ye. Suprun uses the term "exoticisms" to refer to geographical and historical realia [5]; I.I. Revzin and V.Yu. Rosensweig call events that are typical for the culture of one people and not found in other peoples "lacunae" [6]; A.A. Reformatsky introduced the term "barbarisms". Using this term, he defines the customs and social norms of culture [7].

In scientific research it would be appropriate to use the term "realia". This term is given a broader and more complete meaning in modern translation work.

In translation studies interest in realia led to their theoretical study. The representative of Voronezh School of Translation Studies, N.A. Fenenko, suggests dividing realia into the following groups [12, pp. 21-23]:

- the subject of language that does not belong to reality - R-realial (from French *Réalité*);
- culturally related word - C- realial (from French *Culturel*);
- a lexeme that names the object that this word represents in a language - L-realial (from French *Lexème*).

Based on the above, we can conclude that at present there are no criteria that would define the full meaning of this term; the basis is its ethnocultural, cultural-national connotation, its originality, belonging to only one country, and the meaning of the appellative lexicon.

An analysis of existing scientific sources on realia as a means of ethnocultural similarity in a language allows us to conclude that when classifying realia, one should first pay attention to the general content of the work, and then consider the meanings of realia. Accordingly, when analyzing realia that reflect the ethnocultural life of the Turkmen people in the literary works, they can be divided into the following groups:

1) Ethnographic realia. Realia expressing everyday life situations.

Clothing: ýalyk, telpek, tahýa, saçbagy, mesi, köwüş...

Food products, meal: pişme, çal, agaran, gawun, garpyz, dograma...

House, home: alty ganat ak öý, gara öý, bosaga, tör, gazan, käse, naýza, tabak...

Games: aşyk, çilik, göz daňdy, bukuldym ...

Labor tools: naýza, pil, palta, kätmen, orak...

Measure of weight and distance: gadak, batman, put, taýak atym ýer, at aýagy ýeter ýaly ýer,

Realia that describe traditions and customs: seçgi, buşluk, sawçylyk, diş toý, saç toý...

Religious realias: namaz, oraza, ýaremezan...

2) Associative realia. Color expressions: gök, ak, ýüzi gara, ak ýürek...

3) *Geographical realia. Realia representing the flora and fauna:* sazak, selin, ojar, arwana, bura, ner, iner, düýe, köşek, at, eşek, it, köpek...

4) *Political-social realia. Realia that represent the strata of the population:* baý, mürze, tagsyr, sopy, aksakal, gelneje, gelin, gaýyn ene, gaýyn ata, gündeş, baldyz, dul aýal, elti, guda...

The realia found in the literary works possess not only educational and aesthetic value, but they are also national and cultural expressions that reflect the peculiarities of the life and character of the people.

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