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**REALIYA HAMDA MILLIY KOLORITNI IFODALOVCHI
LINGVOKULTUROLOGIK BIRLIKLAR .**

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Annotatsiya: *Ushbu maqolada zamonaviy tilshunoslik masalalarida realiya tushunchasi, uning ma'lum bir xalq madaniy me'rosida tutgan o'рни, milliy koloritning eng muhim jihatini ifodalashi alohida dolzarb ahamiyatga ega ekanligi haqida tahlil qilingan, hamda realialar va boshqa lingvokulturologik til birliklarning farqli jihatlari tushuntirib o'tilgan.*

Kalit so'zlar: *realiya, milliy kolorit, milliy so'zlar, lingvokulturema, madaniyatlararo munosabat.*

Annotation: *This article focused on concept of realia, its place in the cultural heritage of a certain nation, the most important aspect of the national color and aspects of realia with other lingvoculturological units are explained.*

Keywords: *realia, national color, national words, linguacultureme, internatsional relations.*

Hozirgi kunda til muloqot vositasi bo'lib qolmasdan, har bit xalqning, millarning madaniyatini, qadriyatlarini, umumiy qilib aytganda har bir xalqning o'ziga xos jihatlarini ifodalashda eng muhim vosita bo'lib kelmoqda. Bu hodisaning lisoniy voqealanishini o'rganishda lingvokulturalogiyaning o'рни juda katta ahamiyatga hisoblanadi. Lingvokulturalogiyada madaniy axborot tashuvchi til birliklari lingvomadaniy birliklar bo'lib bularga ramz, stereotiplar, realiyalar, lakuna, pretsedent, etalon, mifologema, metafora, iboralar, paremiologik birliklar, muqobilsiz til birliklari hamda nutqiy etiketlari eng asosiy hisoblanadi.

Lingvomadaniy birliklardan biri bu realiyalar hisoblanadi. Realialar haqida gapirganda “kolorit” tushunchasiga ham oydinlik kiritish kerak bo'ladi. Sh. Usmonovanning fikriga ko'ra “Kolorit – biror narsa yoki voqea-hodisa (davr yoki hudud) ning o'ziga xos xususiyatlari majmuidir. Shu bois u muayyan xalqqagina xoslik alomatlarini o'zida mujassamlashtiradi. Bu jihat, o'z-o'zidan muayyan tarixiy davrda sodir bo'ladi. Realialarga esa davriy kolorit ham xosdir [1,160]

Realiya va Lokalizm. “Lokalizm” terminiga kelsak, unga yaqin bo'lgan “maishiy so'z”, “etnografizm”lardir. Chunki bu terminlarning bir-biriga juda yaqinligi bor. Ayni paytda lokalizmlar stilistik jihatdan realialarga juda yaqin turadilar. Lokalizimlar shunday so'z va so'z birikmalariki, ular adabiyotlarda aniq ko'rsatib bo'lmaydigan muayyan hudud bilan chegaralanadilar. Lokalizmlarga semantik jihatdan qaralganda realialarga juda ham yaqinlik tomonlari bor. Chunki, ana shu “mahalliylik” tushunchasi va ular angalatadigan predmetlar aynan realialarga ham taalluqlidir. Ammo biz realialarni yanada kengroq tushuncha sifatida qo'llaymiz. Lokalizm til lug'at tarkibining alohida qatlami hisoblanadi.



U xalqimizning ijtimoiy hayoti, milliy va madaniy urf-odatlarini, diniy e'tiqodlari hamda o'ziga xos mintaliteti asosida paydo bo'lgan lisoniy birliklardir.

Xalqlar turmush hayotida asrlar davomida to'plangan, bugungi kunda ham faol yoki unitilib borayotgan maqollar ham etnografik leksikada muhim ahamiyat kasb etadi. Misol sifatida quyidagilarni keltirishimiz mumkin:

- Ta'ziyaga o'zing bor, to'yga to'ning bilan sallangni yubor;
- Qavming bilan quda bo'l, qavmlik qilsa fido bo'l;
- Bosh omon bo'lsa do'ppi topilar;
- Hashar qildim-uy qurdim, bunda ko'p hikmat ko'rdim

Yuqorida keltirilgan xalq og'zaki namunalaridan ta'ziya, to'y, salla, quda, do'ppi, hashar kabi etnografizmlar xalqimiz kundalik hayotida faol ishlatilishini kuzatishimiz mumkin. Lokalizmlar yoki etnografizmlarda asosan mahalliy xususiyatlar ifodalangan etnografizmlar berilibgina qolmasdan barcha o'zbeklar uchun umumiy bo'lgan va adabiy til doirasida keng qo'llaniladigan o'zbek milliy an'ana va marosimlar nomlari etnografik planda yoritilib beriladi. [4,286]

Realiya va lakuna. Realiya va lakunaning eng muhim farqi lakuna muayyan millat ongida mavjud bo'lgan, ammo shu millat tilida nomlanmagan ya'ni leksemalashmagan tushuncha bo'lsada uni shu millat vakillari ham, boshqa til egalari ham songina tushuna oladi va ma'nosini anglay oladi. Realiyalarni esa tushunish va tassavvur qila olish biroz mushkul. Chunki u muayyan millatning urf-odatlarini, dunyo qarashi mahsuli bo'lib, u boshqa millatlar tasavvurida, kundalik turmush tarzida, madaniyatida mavjud emas. Shuning uchun u o'zga til sohiblari uchun notanish va noodatiy tuyuladi hamda berilayotgan realiya haqida tushunchaga ega bo'lishda biroz qiyinchiliklar yuzaga keladi. Shuning uchun ba'zida realiyalarni o'zga millat vakillari tomonidan o'zgacha qabul qilinishiga sabab bo'ladi. [3,235]

Lakunalar asosan ikki til leksikasi qiyoslanganda yoki tarjima qilinyotganda namoyon bo'ladi. Lakunalar odatda til egalari ma'lum, biroq alohida leksema bilan nomlanmagan tushunchalar hisoblanadi. Misol sifatida keltirilgan bo'lsak eski o'zbek tilida cho'chqa bolasi “cho'rpa” nomi bilan yuritilgan bugungi kunda ham mamlakatimizning ayrim hududlaridagi shevalarda “chulpak” tarzida ham qo'llanilib kelinmoqda. Ammo bu so'zni hozirgi o'zbek adabiy tilida novlovchi leksema mavjud emas. Bunday tushuncha va so'zlarni lakuna sifatida barcha tillarda topishimiz mumkin. Chunki ongda barcha tushunchalarning leksema tarzida ifodalanishi mushkuldir.

XULOSA VA TAKLIFLAR

Shuni aytish kerakki, realiya bu millatning, xalqning madaniyati, urf-odatlarini ko'rsatib beruvchi milliylik xususiyatiga ega lingvomadaniyatshunoslikning asosiy til birligi ya'ni linvokulterema bo'lib, u badiiy adabiyot uchun ham g'oyatda muhim hisoblanadi. Realiyalarni qo'llaganda ularning boshqa lingvokulturalagik til birliklari orasidagi o'zni qanchalik ahamiyatli ekanligini hisobga olish muhimdir.



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COMPARATIVE ANALYSIS OF PHRASEOLOGICAL GAPS IN

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*Russian and Uzbek languages BuxDU, Xorijiy tillar fakulteti Ingliz tilshunosligi kafedراس
o'qituvchisi*

Abstract: *This article provides information about phraseological combinations in the Uzbek and Russian languages, their use in sentences, comparison, gaps in comparison of phraseological combinations of Uzbek and Russian languages, as well as about scientific works of Russian and Uzbek scientists, who contributed in this regard. is given and explained.*

Key words: *comparative analysis, phraseological units, lacuna.*

INTRODUCTION

It is well known that the oral tradition of a people is passed on from generation to generation, living, improving, expanding and enriching throughout centuries. All languages are rich in various expressions, proverbs and stable combinations reflecting history, culture, customs and spirituality of the people. Lexical units consisting of two or more words and expressing one meaning are called phrases or phraseological units or phraseological units. Phrases are considered to be units of the same word (lexemes). True, the units that make up stable combination, i.e. phrases, basically represent a single meaning, concept, but there are more colors and reliefs than in the lexeme. Therefore, lexical meaning cannot be identified with phraseological meaning.

Otherwise, we would not use phrases for expressions of the concept. As in all languages, the lexical composition of the Russian language contains phrases that are used in speech with different meanings. When studying phraseological units in the Uzbek and Russian languages, we are faced with gaps. Where a word in one language cannot find an alternative in another, there is always a gap. Lacunae (lat. lacuna - hollow, deep, hollow place) - an empty, omitted place in the text, “a white spot in the semantic map of the language” The typology of lacunae and methods for their elimination have been developed by the following: Russian scientists such as G.V. Bykov, E.M. Vereshchagin, V.G. Kostomarov, I.Yu.Markovina, Z.D.Popova, Yu.A.Sorokin, Yu.Yu.Stepanov, I.A.Sternin, S.G. Ter-Minasova. Their works take a new look at one of the most complex fundamental problems of modern linguistics – interconnection language and thinking, and it is concluded that there is no close connection between concept and its form of expression in language. Therefore, studying the differences national linguistic and cultural systems and ways to overcome such differences is a priority direction in the theory of gaps.(1)

In recent years, standing out, that is, not corresponding to others languages, peculiar national elements characteristic of different lexical, phraseological systems, as well as the culture of various peoples on various aspects are described by J.P.Vine and J.Darbelne, V.Jl.Muraviev, K. Heil, Y. S. Stepanov, I. A. Sternin, G. D. Gachev, V. Doroshevsky, S.G. Ter-Minasova and many other researchers. One of the most difficult fundamental problems of modern linguistics is a new perception of the relationship between language and thinking,