



LINGUOCULTUROLOGY AND THE CONCEPT OF LINGUOCULTUREME

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Abstract: *This article explores the role of linguoculturology as an interdisciplinary field connecting language and culture. It highlights how linguoculturology contributes to communicative linguistics by analyzing the interrelation between linguistic units and cultural values. The concept of linguocultureme is examined as a key component in understanding how culture is encoded in language. Various types of linguoculturemes—lexical, phraseological, proverbial, and symbolic—are analyzed with examples from Uzbek and English. The paper also discusses the main challenges of translating linguoculturemes across languages, emphasizing the importance of cultural adequacy over literal equivalence.*

Keywords: *linguoculturology, linguocultureme, communicative linguistics, translation, cultural adequacy, cultural code.*

1. INTRODUCTION

Linguoculturology is a rapidly developing branch of linguistics that studies the interaction between language and culture. As a part of communicative linguistics, it examines language as a cultural phenomenon reflecting the values, mentality, and worldview of a people. By analyzing how linguistic units function within social and cultural contexts, linguoculturology provides a deeper understanding of communication and cultural identity (Vorobyov, 1997; Teliya, 1996).

The study of language in its cultural dimension not only enriches linguistic theory but also contributes to the development of communicative competence. In this sense,

linguoculturology bridges the gap between linguistics, anthropology, and cultural studies.

2. The Nature and Development of Linguoculturology

Linguoculturology emerged as a separate discipline in the late 20th century, particularly during the 1990s, within the Moscow Phraseological School led by V. N. Teliya. However, its theoretical roots trace back to Wilhelm von Humboldt, who viewed language as a manifestation of a nation's spirit and culture.

According to V. V. Vorobyov (1997), linguoculturology is a synthetic science that studies language and culture as a single system—an interconnected complex of linguistic and cultural units.



Teliya (1996) emphasized that the focus of linguoculturology lies in understanding the interaction between linguistic structures and cultural meanings within communicative processes.

This approach led to the formation of related linguistic branches such as linguistic pragmatics, text linguistics, and cognitive linguistics, all of which study language as a reflection of human thought and cultural experience.

3. The Concept of Linguocultureme

The term linguocultureme was introduced in the late 20th century by V. N. Teliya and further developed by scholars such as V. V. Vorobyov and V. A. Maslova. A linguocultureme is defined as a semantic and cultural unit that represents the connection between language and culture. It embodies the national mentality, historical experience, and system of values of a particular community.

A linguocultureme can take various linguistic forms—words, idioms, proverbs, metaphors, or symbols—and simultaneously possesses linguistic, cultural, and semantic dimensions.

3.1. Linguistic Aspect

Linguoculturemes are expressed through linguistic forms (words, idioms, proverbs) that contain specific cultural connotations. Each nation's vocabulary reflects its traditions, social norms, and worldview.

3.2. Cultural Aspect

They represent historical, religious, and philosophical concepts specific to a given culture. For instance, the Uzbek

expression “mo‘min-qobil” (faithful and honest) reflects Islamic moral values, while “doston aytish” (to recite an epic) represents oral folklore traditions.

3.3. Semantic Aspect

Linguoculturemes embody abstract notions, customs, and values that may not have direct equivalents in other languages. Their interpretation requires awareness of cultural context.

4. Types of Linguoculturemes

4.1. Lexical Linguoculturemes

These are culturally loaded words reflecting national identity:

- Do‘ppi (Uzbek) – a traditional cap symbolizing national heritage.
- Samovar (Russian) – a vessel associated with tea-drinking traditions.
- Kimono (Japanese) – a traditional garment representing aesthetics and social etiquette.

4.2. Phraseological Linguoculturemes

Idioms that mirror cultural values and social behaviors:

- Uzbek examples: “Boshi osmonga yetdi” (“to be extremely happy”), “Yuziga suv sepmoq” (“to bring someone to their senses”).

- English examples: “The apple of one’s eye” (a beloved person), “To keep one’s word” (to be honest and reliable).

4.3. Proverbial Linguoculturemes

Proverbs express the collective wisdom and ethical values of a people:

- Uzbek: “Elga xizmat – oliy saodat” (Serving the people is the highest virtue).



• English: “Actions speak louder than words.”

Both express a shared moral principle of valuing deeds over words.

4.4. Symbolic Linguoculturemes

Symbols such as colors, animals, and objects reflect cultural perceptions:

• Uzbek: Oq rang (white) – purity; Anor (pomegranate) – fertility and abundance.

• English: Black – sorrow or mystery; Dove – peace; Rose – love and beauty.

These symbols transmit cultural and emotional meanings across generations.

5. Linguoculturemes and Translation Challenges

Translating linguoculturemes is one of the most complex aspects of cross-cultural communication. The main difficulty lies in conveying their cultural meaning rather than just their literal sense.

5.1. Literal Translation Problems

Many linguoculturemes cannot be translated word-for-word without losing their cultural significance.

For example, “non sindirish” (breaking bread) symbolizes friendship in Uzbek culture, which can only be rendered as “to share bread as a sign of friendship.”

5.2. Equivalence Problems

Some expressions have no direct counterparts:

• “Ko‘z tegmasin” → “Touch wood” / “Knock on wood”

• “Yuzni yorug‘ qilish” → “To make someone proud”

• “Non topish” → “To earn one’s living”

Thus, translators must rely on cultural adequacy, preserving contextual and cultural meanings through adaptive or descriptive translation techniques (Newmark, 1988).

6. Conclusion

Linguoculturology plays a vital role in modern linguistics by highlighting the inseparable connection between language and culture. The study of linguoculturemes reveals how nations express their mentality, traditions, and values through language. Beyond enriching linguistic theory, linguoculturology fosters intercultural communication and mutual understanding among peoples.

In translation and communication, acknowledging the cultural dimension of language ensures that meaning is not only transmitted but also understood within its cultural framework. Thus, linguoculturology continues to serve as a key to decoding the cultural code embedded in language.



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