

THE NOTION OF LINGUOCULTUREME AND ITS TYPES

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A B S T R A C T	KEY WORDS
<p>Linguoculturology, or cultural linguistics, just like any other scientific discipline, has its own terminology and a variety of aspects and trends. This article explores various trends of cultural linguistics and main notions of linguoculturology. However, the article mainly focuses on the definitions of linguocultureme as a basic unit of linguoculturology suggested by various researchers.</p>	<p>Linguoculturology, cultural linguistics, linguocultural lexicography, linguocultureme.</p>

Introduction

Among the trends of the Cultural Linguistics we can highlight the following ones: lexicographical and phraseological, the latter being of high importance for our research. The main aim of linguocultural lexicography is to compile dictionaries which reflect culture specific phenomena and culturally marked linguistic units of a certain linguoculture, such as geographical names, history, traditions, holidays, mythology, specifics of political and economic systems. Moreover, linguocultural lexicography deals with the categorization of dictionaries, containing cultural information, according to which it is possible to point out the four groups:

- 1) cultural dictionaries, exploring political, social, historical and cultural issues peculiar to a certain country in some periods of time;
- 2) dictionaries and reference books devoted to the descriptions of countries and cultures (names of architectural monuments, animals and plants specific for a certain country, names and descriptions of national holidays and traditions);
- 3) specialized cultural dictionaries guiding specific cultural areas of knowledge in certain countries: dictionaries of idioms and proverbs, myths and legends, and slang;
- 4) encyclopedic dictionaries, which cover a wide range of topics and provide information about different fields of the life.

Another linguocultural trend that we find highly interesting in terms of our research is phraseological trend. Phraseology itself is the study of phraseological units from different points of view, such as structural, semantic, functional etc. From the point of view of cultural linguistics, phraseological units, as well as set expressions, set phrases, fixed word groups, word equivalents and idioms are studied as the units denoting cultural values. A number of scholars, such as V. N. Telia, V. A. Maslova and N. F. Alefirenko agree that phraseological units are considered to be conveying cultural information and expressing cultural stereotypes, etalons and archetypes. V. N. Telia claims that phraseological units always emerge on the basis of imaginative perception of the real world that reflects the cultural

experience of a linguistic community, thus being a subject of national culture (Telia, 1996, p. 214). Similarly, Alefirenko considers phraseological units to be a means to objectivation of cultural concepts (Alefirenko, 2010, p. 137). The following problems of linguocultural phraseology are under discussion:

- cultural interpretation of phraseological units;
- cultural connotations of different phraseological groups;
- national-cultural specifics of phraseological units;
- phraseological units as cultural signs in different text types (Ashurova, Galieva, 2019, p. 42).

Linguoculturemes And Their Types

Linguoculturology as a scientific discipline also has a set of specific notions, and linguocultureme is one of them. The notion of linguocultureme was first introduced by V. V. Vorobyev, according to his point of view, linguocultureme is an inter-level unit that represents the integrity of linguistic and extra-linguistic meanings (Vorobyev, 2006, p. 32). Linguocultureme is a linguistic expression that has a much broader meaning in comparison to other linguistic units. In other words, it is a basic unit of Linguoculturology, and its main feature is its dual nature: every linguocultureme does not only convey a lexical meaning, but also expresses some cultural concept. Namely, linguocultureme has a linguistic and an extra-linguistic meaning and it often serves as the reflection of specific aspects and systematization of linguistic realia. However, it is difficult to understand how culturally-marked information is attached to a linguistic sign, but linguoculturemes prove the existence of this very cultural information within the stated linguistic sign.

Linguocultural units and phenomena, such as traditions, customs, historical events, holidays, celebrations and rituals, together compose the subject of Linguoculturology, and consequently, their classification has become one of the essential problems of Linguoculturology as a scientific discipline.

I. Olshansky suggests the following classification of linguocultural units and phenomena:

- 1) Words, word combinations and expressions used for description in Linguistic country studies, including non-equivalent lexis;
- 2) Mythological linguocultural units, which are also called mythologemes;
- 3) Parameological units, including proverbs and sayings;
- 4) Symbols, cultural stereotypes, etalons and linguocultural units, denoting rituals;
- 5) Imagery or figurative language. It is necessary to mention that scholars like D. U. Ashurova and M. R. Galiyeva include here stylistic devices, considering them as cultural models;
- 6) The correlation between literary language and colloquial language or dialects;
- 7) Communicative behavior;
- 8) Speech etiquette;
- 9) The correlation between language and religion.

The classification given by Olshansky includes several points that are not clear enough for us, especially, the ones concerning the correlation between literary and colloquial language, communicative behavior and imagery or figurative language.

Another classification is given by V. A. Maslova, who suggests the following types of linguoculturemes:

- 1) Non-equivalent lexicon;

- 2) Mythologemes (myths, legends, rituals expressed by words, phraseological units, proverbs and images);
- 3) Proverbs and sayings;
- 4) Symbols, stereotypes, etalons;
- 5) Images;
- 6) Stylistic means;
- 7) Speech behavior;
- 8) Formulas of speech etiquette;
- 9) Religiously marked linguistic units (Maslova, 2007).

Meanwhile D. U. Ashurova and M. R. Galieva suggest the following sources of linguoculturemes:

- 1) Phenomena and realia of everyday life;
- 2) Images and comparisons;
- 3) Myths;
- 4) Speech etiquette;
- 5) Traditions and customs;
- 6) Religion;
- 7) Literature;
- 8) Superstitions and legends;
- 9) Historical facts, events and personalities (Ashurova, Galieva, 2019, p. 92).

Conclusion

Linguocultureme is a basic unit of Linguoculturology, therefore it has been and still is an object of thorough investigation. However, there exists an idea that a fictional text can also be considered to be a unit of linguoculturology. From this point of view, a fictional text should be scrutinized carefully, as it is believed to be conveying culturally marked information.

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