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**ЛИНГВОКУЛЬТУРЕМАЛАРДЫ ТҮШҮНҮҮ: АНГЛИС ЖАНА КЫРГЫЗ
ТИЛДЕРИНДЕ МАДАНИЯТ ЭЛЕМЕНТТЕРИН КОТОРУУ БОЮНЧА КЫЙЫНЧЫ-
ЛЫКТАР ЖАНА СТРАТЕГИЯЛАР**

**ПОНИМАНИЕ ЛИНГВОКУЛЬТУРЕМ: ЗАДАЧИ И СТРАТЕГИИ ПЕРЕВОДА
ЭЛЕМЕНТОВ КУЛЬТУРЫ НА АНГЛИЙСКИЙ И КЫРГЫЗСКИЙ ЯЗЫКИ**

**UNDERSTANDING LINGUOCULTUREMES: CHALLENGES AND STRATEGIES FOR
TRANSLATING CULTURAL ELEMENTS IN ENGLISH AND KYRGYZ LANGUAGES**

Аннотациясы: Макалада тил менен маданияттын өз ара байланышы, көркөм котормодогу маданий элементтерди которуу көйгөйлөрү талкууланат. Ал ар түрдүү тилдердин, өзгөчө англис жана кыргыз тилдеринин уникалдуу лингвомаданияттарын түшүнүүнүн, лингвистикалык жана экстралингвистикалык факторлорду талдоонун, маданий маркерлерди изилдөөнүн жана тексттер боюнча маданияттуу түшүнүүнү өнүктүрүүнүн маанилүүлүгүн баса белгилейт. Макалада лингвокультуремалардын котормо процессине жана натыйжасына тийгизген таасири изилденип, маданий элементтердин англис тилинен кыргыз тилине жана тескерисинче которулушуна басым жасалат. Макала Е. Нида менен Л.Молинанын маданият классификациясын салыштырып, лингвокультуреманын котормо процессине жана натыйжасына тийгизген таасирин изилдейт. Жыйынтыгында, тексттин түпнуска билдирүүсүн жеткирүүдө максималдуу тактыкка жетүү үчүн тилдик жана маданий куралдарды карап чыгуунун маанилүүлүгүн баса белгилейт.

Негизги сөздөр: лингвокультура, котормо, маданият, англис тили, кыргыз тили, лингвистикалык факторлор, экстралингвистикалык факторлор.

Аннотация: В статье обсуждаются отношения между языком и культурой, а также проблемы перевода культурных элементов в переводе. В нем подчеркивается важность понимания уникальных лингвокультур различных языков, особенно английского и кыргызского, анализа лингвистических и экстралингвистических факторов, изучения культурных маркеров и развития культурного понимания текстов. В статье исследуется влияние лингвокультуры на процесс и результат перевода с акцентом на перевод культурных элементов с английского на кыргызский и наоборот. В статье исследуется влияние лингвокультуры на процесс и результат перевода, сравнивая классификацию культурем Юджина Ниды и Л. Молиной. В заключении, в статье подчеркивается важность учета языковых и культурных средств для достижения максимальной точности в передаче исходного сообщения текста.

Ключевые слова: лингвокультура, трансляция элементов культуры, английский язык, кыргызский язык, культура, лингвистические факторы, экстралингвистические факторы.

Abstract: The paper discusses the relationship between language and culture, and the challenges of translating cultural elements in literary translation. It emphasizes the importance of understanding unique linguocultures of different languages, particularly English and Kyrgyz, analyzing linguistic and extralinguistic factors, exploring cultural markers, and developing a cultivated understanding of texts. The paper explores the influence of linguocultures on the translation process and result, with a focus on the translation of cultural elements from English to Kyrgyz and vice versa. The paper examines the influence of linguocultures on the translation process and outcome, comparing the classification of cultures by Eugene Nida and L. Molina. Finally, the paper emphasizes the importance of considering linguistic and cultural tools to achieve maximum accuracy in conveying the original message of the text.

Keywords: linguocultures, translation, culture, English, Kyrgyz Language, linguistic factors, extra linguistic factors.

Introduction:

Translation of literary works is a challenging task, particularly when it comes to translating cultural elements or linguocultures, which are complex language units that reflect cultural identity and serve as a bridge between language and culture. This paper aims to discuss the intertwined relationship between language and culture and the significance of understanding unique linguocultures of different languages, focusing on English and Kyrgyz. The methodology for studying language and culture is explored, involving the analysis of linguistic and extralinguistic factors, exploring cultural markers, and developing a cultivated understanding of texts. Translators must have a deep understanding of both the source and target languages and cultures to convey the original message of the text accurately. Additionally, the paper discusses the lack of consensus in the terminology used to denote ethnospecific concepts and the importance of recognizing cultural elements in translation. Finally, the paper emphasizes the need to consider linguistic and cultural tools to achieve maximum accuracy in conveying the original message of the text.

Theoretical Background

Linguocultureme: A linguocultureme is a complex, inter-level language unit that consists of both linguistic and extralinguistic factors. In a linguocultureme, cultural information sources are specific to each culture, such as realia, prominent people, myths, images, beliefs, customs, and traditions [1]. The correlation between the form of a verbal sign, its semantic content, and cultural significance highlights the dialectical unit of a linguocultureme. G. Gachev explains that a national

world represents the unity of local nature, the people who inhabit the space, and their way of thinking, which is reflected in the consciousness of the ethnos. These parameters determine the deep semantic structure that is embodied in a linear sequence of language units used by the creator of the text [1].

The concept of linguocultureme is crucial in understanding the relationship between language and culture in both Kyrgyz and English contexts. A linguocultureme refers to a linguistic unit that carries cultural meaning and reflects a specific cultural identity. It serves as a bridge between language and culture, allowing for the transfer of cultural values and norms through language. The concept of cultureme is particularly relevant in translation studies, as it requires an understanding of the cultural context of the source language to accurately convey meaning in the target language. Similarly, the concepts of realia, culturema, and linguoculturemes are all important in translation, as they reflect the unique aspects of a culture's material and non-material heritage that must be conveyed through language to ensure effective communication. Understanding and utilizing these concepts is essential for successful intercultural communication and translation. According to "Encyclopedia of Semiotics" cultureme is "any portion of cultural behavior apprehended in signs of symbolic value that can be broken down into smaller units or amalgamated into larger ones is referred to as a cultureme." [3].

Culturological content: The text reflects the level and nature of the development of a culture in a given national-cultural formation. The culturological content of the text is created by linguistic units with cultural components in the form of denotative, connotative meanings, and detailed descriptions of objects, cultural phenomena, cultural and historical events. This builds a certain system of cultural markers that characterize the linguistic units involved in the text, contributing to the formation of the culturological space of the text. Linguistic units in the text environment acquire cultural marking, enriching the meaning of the text [4].

Translator's role: When representing figurative emblems of a foreign culture in a translated text, the translator introduces various kinds of explanatory or complementary linguocultural commentary. It is important to note that language is constantly changing, and the cultural meaning of words can evolve over time. Therefore, the translator must have a deep understanding of both the source and target languages and cultures.

Definition of culture: The term culture derives from the Latin "cultus," meaning 'care,' and from the French "colere," meaning 'to till' as in 'till the ground'. Culture is a broad term that refers to the customary beliefs, social forms, and material traits of a racial, religious, or social group. It also encompasses the characteristic features of everyday existence, such as diversions or a way of life, shared by people in a place or time popular culture. Additionally, culture refers to the set of shared attitudes, values, goals, and practices that characterize an institution or organization, as well as the set of values, conventions, or social practices associated with a particular field, activity, or societal characteristics (Merriam-Webster's Dictionary). Studies of the word as a carrier of national-cultural information and the identification of a cultural component in its structure led to the development of various scientific areas: cultural linguistics (Vorobiev 1994; Teliya 1995, 1996, 1999), intercultural communication (Ter-Minasova 2000), ethnolinguistics (Maslova, 2001), sociolinguistics (Bakhtin, Golovko 2004), cognitive linguistics (Demyankov 1992; Kubryakova 1994; Apresyan 1995).

Methodology for studying language and culture: Studying English and Kyrgyz language and culture requires a methodology that considers the unique linguoculturemes of each language. Researchers in the field of Kyrgyz cultural linguistics [5], [6], analyze linguistic and extralinguistic factors, such as realia, prominent people, myths, images, beliefs, customs, and traditions, to under-

stand the deep semantic structure of a text. They should also explore cultural markers that characterize linguistic units in the text environment, contributing to the formation of the culturological space of the text.

Table 1: Differences of English and Kyrgyz Culturemes

English Culturemes	Kyrgyz Culturemes
Tea time	Ooz tiyuu (taste bread)
Shake hands	Bowing
Eating with fork and knife	Eating with hands
Saying "excuse me"	Feeling flexible with interruption
Eye contact during conversation	Avoiding eye contact during conversation
Personal space	No concept of personal space
Small talk	Silence is valued in communication
Tipping in restaurants	No concept of tipping in restaurants
Being punctual	Being flexible with time

The table above highlights some of the differences between English and Kyrgyz culturemes. English culturemes such as tea time, shaking hands, eating with utensils, saying "excuse me," and maintaining eye contact during conversation are not common in Kyrgyz culture. Instead, Kyrgyz culturemes include ceremonies like the beshik toi (cradle ceremony), tushoo kesuu, and eating with hands, bowing, avoiding eye contact during conversation, valuing silence in communication, having no concept of personal space, not tipping in restaurants, and being flexible with time. These differences can pose challenges to translators and require an understanding of the cultural nuances to effectively convey the meaning of a text from one language to another.

Here is a table summarizing the key points of linguistics and culture:

Table 2. Cultureme in Kyrgyz and English Language and Culture:

Cultureme	Kyrgyz	English
Linguocultureme	Linguocultureme refers to a linguistic unit that carries cultural meaning and reflects a specific cultural identity. It serves as a bridge between language and culture, allowing for the transfer of cultural values and norms through language.	Linguocultureme refers to a significant cultural element that is present in a given culture and can pose difficulties in intercultural adaptation during translation. Linguoculturemes include not only realities in the philological tradition but also phraseological phrases, stable expressions, swear words, and proverbs.
Realia	Refers to an object of material culture that serves as the basis for the nominative meaning of a word.	Refers to the unique aspects of a culture's material and non-material heritage that must be conveyed through language to ensure effective communication.
Culturema	Refers to cultural knowledge expressed through language.	Frequently used in Western translation studies to denote ethnospecific concepts.
Linguoculturism	Refers to the unity of culture, language, and consciousness.	-

Eugene Nida [7, 8] and L. Molina [9, 10] both developed typologies for cultural elements present in languages that can pose challenges in translation. Nida's classification of culture-loaded words is divided into five types: ecology, material culture, social culture, religious culture, and linguistic culture [7]. On the other hand, Molina's classification of culturemes identifies four types of cultural elements that can be present in a given culture, which include the natural environment, cultural heritage, socioculture, and linguistic culture [10]. While both classifications are similar in nature, Molina's classification is more focused on the verbal and paraverbal elements that can cause difficulties in intercultural adaptation in the translation text [9]. Understanding and recognizing these cultural elements are essential for translators to create an adequate translation that conveys the original meaning of the source text in the target language.

Table 3: Comparison of Eugene Nida's and L. Molina's Classification of Culturemes

Classification	Eugene Nida	L. Molina
Natural Environment	Ecology	Natural Environment
Cultural Heritage	Material Culture, Religious Culture	Cultural Heritage
Socioculture	Social Culture	Socioculture
Linguistic Culture	Linguistic Culture	Linguistic Culture

Table 3 shows Eugene Nida's classification of culture-loaded words includes five types, namely ecology, material culture, social culture, religious culture, and linguistic culture. On the other hand, L. Molina's classification of culturemes contains four types, namely natural environment, cultural heritage, socioculture, and linguistic culture. Molina's classification is based on Nida's classification, and it is developed further by combining two of Nida's categories into one and adding a new category called natural environment. Molina's classification reflects the importance of the natural environment and cultural heritage in a culture, which can be challenging for translators to convey in a different language. Moreover, the sociocultural and linguistic culture aspects of a culture are also crucial in translation, as they involve social attitudes, communication, values, and language expressions. Therefore, translators must consider these cultural elements when translating to create an accurate and culturally appropriate translation.

The process of translation involves not only the transfer of linguistic elements but also cultural elements. Cultural elements, also known as linguoculturemas, are an essential aspect of translation that cannot be ignored. Linguoculturemas can pose challenges in intercultural adaptation during translation, and translators must be aware of their influence on the process and result of translation. Therefore, the translation of cultural elements from English to Kyrgyz and vice versa, should be given with a focus on the influence of linguoculturemas on the translation process and result.

Linguoculturemas in Translation: According to Molina's classification of culturemes, there are four types of cultural elements that can pose challenges in translation: ecological, socio-economic, historical, and artistic. These culturemes are significant elements of culture and can impact the meaning of a text when translated into another language. For instance, the use of idioms and proverbs in Kyrgyz culture can pose difficulties for translators when translating into English. The Kyrgyz phrase "*Keregem saga aitam, kelinim sen uk* (Керегем сага айтам келиним сен ук)" is a perfect example of such a challenge. It translates to "*I tell to kerege (parts of yurt), but my daughter-in-law, you listen*" in English, but this translation fails to convey the specific cultural meaning of the phrase in Kyrgyz culture.

Translation Competence and Linguoculturemas: Translators must possess translation competence, which refers to the ability to transfer linguistic and cultural elements from one language and culture to another. Translation competence plays a crucial role in adequately transferring linguoculturemas and creating an adequate translation in principle. In other words, a translator's level of competence in the source and target languages determines the accuracy of the translation. A translator

who is not proficient in the cultural elements of the source and target languages may fail to convey the same meaning in the target language.

In conclusion, cultural elements, or linguoculturemas, are an essential aspect of the translation process. The translation of cultural elements poses challenges in intercultural adaptation during translation, and translators must be aware of their influence on the process and result of translation. Molina's classification of culturemes identifies four types of cultural elements that can pose difficulties in translation: ecological, socio-economic, historical, and artistic. These cultural elements, including idioms, proverbs, names, and cultural concepts, have specific meanings in their respective cultures and must be adequately transferred to the target language. The translator's competence level plays a crucial role in ensuring accurate translation. Therefore, it is vital to consider linguoculturemas in translation and recognize their influence on the translation process and result.

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ВЕСТНИК МЕЖДУНАРОДНОГО УНИВЕРСИТЕТА КЫРГЫЗСТАНА

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Аннотация: В статье обсуждаются отношения между языком и культурой, а также проблемы перевода культурных элементов в переводе. В нем подчеркивается важность понимания уникальных лингвокультур различных языков, особенно английского и кыргызского, анализа лингвистических и экстралингвистических факторов, изучения культурных маркеров и развития культурного понимания текстов. В статье исследуется влияние лингвокультуры на процесс и результат перевода с акцентом на перевод культурных элементов с английского на кыргызский и наоборот. В статье исследуется влияние лингвокультуры на процесс и результат перевода, сравнивая классификацию культурем Юджина Ниды и Л. Молиной. В заключении, в статье подчеркивается важность учета языковых и культурных средств для достижения максимальной точности в передаче исходного сообщения текста.

Ключевые слова: лингвокультура, трансляция элементов культуры, английский язык, кыргызский язык, культура, лингвистические факторы, экстралингвистические факторы.

Abstract: The paper discusses the relationship between language and culture, and the challenges of translating cultural elements in literary translation. It emphasizes the importance of understanding unique linguoculturemes of different languages, particularly English and Kyrgyz, analyzing linguistic and extralinguistic factors, exploring cultural markers, and developing a cultivated understanding of texts. The paper explores the influence of linguoculturemas on the translation process and result, with a focus on the translation of cultural elements from English to Kyrgyz and vice versa. The paper examines the influence of linguoculturemes on the translation process and outcome, comparing the classification of culturemes by Eugene Nida and L. Molina. Finally, the paper emphasizes the importance of considering linguistic and cultural tools to achieve maximum accuracy in conveying the original message of the text.

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Introduction:

Translation of literary works is a challenging task, particularly when it comes to translating cultural elements or linguoculturemes, which are complex language units that reflect cultural identity and serve as a bridge between language and culture. This paper aims to discuss the intertwined relationship between language and culture and the significance of understanding unique linguoculturemes of different languages, focusing on English and Kyrgyz. The methodology for studying language and culture is explored, involving the analysis of linguistic and extralinguistic factors, exploring cultural markers, and developing a cultivated understanding of texts. Translators must have a deep understanding of both the source and target languages and cultures to convey the original message of the text accurately. Additionally, the paper discusses the lack of consensus in the terminology used to denote ethnospecific concepts and the importance of recognizing cultural elements in translation. Finally, the paper emphasizes the need to consider linguistic and cultural tools to achieve maximum accuracy in conveying the original message of the text.

Theoretical Background

Linguocultureme: A linguocultureme is a complex, inter-level language unit that consists of both linguistic and extralinguistic factors. In a linguocultureme, cultural information sources are specific to each culture, such as realia, prominent people, myths, images, beliefs, customs, and traditions [1]. The correlation between the form of a verbal sign, its semantic content, and cultural significance highlights the dialectical unit of a linguocultureme. G. Gachev explains that a national

world represents the unity of local nature, the people who inhabit the space, and their way of thinking, which is reflected in the consciousness of the ethnos. These parameters determine the deep semantic structure that is embodied in a linear sequence of language units used by the creator of the text [1].

The concept of linguocultureme is crucial in understanding the relationship between language and culture in both Kyrgyz and English contexts. A linguocultureme refers to a linguistic unit that carries cultural meaning and reflects a specific cultural identity. It serves as a bridge between language and culture, allowing for the transfer of cultural values and norms through language. The concept of cultureme is particularly relevant in translation studies, as it requires an understanding of the cultural context of the source language to accurately convey meaning in the target language. Similarly, the concepts of realia, culturema, and linguoculturemes are all important in translation, as they reflect the unique aspects of a culture's material and non-material heritage that must be conveyed through language to ensure effective communication. Understanding and utilizing these concepts is essential for successful intercultural communication and translation. According to "Encyclopedia of Semiotics" cultureme is "any portion of cultural behavior apprehended in signs of symbolic value that can be broken down into smaller units or amalgamated into larger ones is referred to as a cultureme." [3].

Culturological content: The text reflects the level and nature of the development of a culture in a given national-cultural formation. The culturological content of the text is created by linguistic units with cultural components in the form of denotative, connotative meanings, and detailed descriptions of objects, cultural phenomena, cultural and historical events. This builds a certain system of cultural markers that characterize the linguistic units involved in the text, contributing to the formation of the culturological space of the text. Linguistic units in the text environment acquire cultural marking, enriching the meaning of the text [4].

Translator's role: When representing figurative emblems of a foreign culture in a translated text, the translator introduces various kinds of explanatory or complementary linguocultural commentary. It is important to note that language is constantly changing, and the cultural meaning of words can evolve over time. Therefore, the translator must have a deep understanding of both the source and target languages and cultures.

Definition of culture: The term culture derives from the Latin "cultus," meaning 'care,' and from the French "colere," meaning 'to till' as in 'till the ground'. Culture is a broad term that refers to the customary beliefs, social forms, and material traits of a racial, religious, or social group. It also encompasses the characteristic features of everyday existence, such as diversions or a way of life, shared by people in a place or time popular culture. Additionally, culture refers to the set of shared attitudes, values, goals, and practices that characterize an institution or organization, as well as the set of values, conventions, or social practices associated with a particular field, activity, or societal characteristics (Merriam-Webster's Dictionary). Studies of the word as a carrier of national-cultural information and the identification of a cultural component in its structure led to the development of various scientific areas: cultural linguistics (Vorobiev 1994; Teliya 1995, 1996, 1999), intercultural communication (Ter-Minasova 2000), ethnolinguistics (Maslova, 2001), sociolinguistics (Bakhtin, Golovko 2004), cognitive linguistics (Demyankov 1992; Kubryakova 1994; Apresyan 1995).

Methodology for studying language and culture: Studying English and Kyrgyz language and culture requires a methodology that considers the unique linguoculturemes of each language. Researchers in the field of Kyrgyz cultural linguistics [5], [6], analyze linguistic and extralinguistic factors, such as realia, prominent people, myths, images, beliefs, customs, and traditions, to under-

stand the deep semantic structure of a text. They should also explore cultural markers that characterize linguistic units in the text environment, contributing to the formation of the culturological space of the text.

Table 1: Differences of English and Kyrgyz Culturemes

English Culturemes	Kyrgyz Culturemes
Tea time	Ooz tiyuu (taste bread)
Shake hands	Bowing
Eating with fork and knife	Eating with hands
Saying "excuse me"	Feeling flexible with interruption
Eye contact during conversation	Avoiding eye contact during conversation
Personal space	No concept of personal space
Small talk	Silence is valued in communication
Tipping in restaurants	No concept of tipping in restaurants
Being punctual	Being flexible with time

The table above highlights some of the differences between English and Kyrgyz culturemes. English culturemes such as tea time, shaking hands, eating with utensils, saying "excuse me," and maintaining eye contact during conversation are not common in Kyrgyz culture. Instead, Kyrgyz culturemes include ceremonies like the beshik toi (cradle ceremony), tushoo kesuu, and eating with hands, bowing, avoiding eye contact during conversation, valuing silence in communication, having no concept of personal space, not tipping in restaurants, and being flexible with time. These differences can pose challenges to translators and require an understanding of the cultural nuances to effectively convey the meaning of a text from one language to another.

Here is a table summarizing the key points of linguistics and culture:

Table 2. Cultureme in Kyrgyz and English Language and Culture:

Cultureme	Kyrgyz	English
Linguocultureme	Linguocultureme refers to a linguistic unit that carries cultural meaning and reflects a specific cultural identity. It serves as a bridge between language and culture, allowing for the transfer of cultural values and norms through language.	Linguocultureme refers to a significant cultural element that is present in a given culture and can pose difficulties in intercultural adaptation during translation. Linguoculturemes include not only realities in the philological tradition but also phraseological phrases, stable expressions, swear words, and proverbs.
Realia	Refers to an object of material culture that serves as the basis for the nominative meaning of a word.	Refers to the unique aspects of a culture's material and non-material heritage that must be conveyed through language to ensure effective communication.
Culturema	Refers to cultural knowledge expressed through language.	Frequently used in Western translation studies to denote ethnospecific concepts.
Linguoculturism	Refers to the unity of culture, language, and consciousness.	-

Eugene Nida [7, 8] and L. Molina [9, 10] both developed typologies for cultural elements present in languages that can pose challenges in translation. Nida's classification of culture-loaded words is divided into five types: ecology, material culture, social culture, religious culture, and linguistic culture [7]. On the other hand, Molina's classification of culturemes identifies four types of cultural elements that can be present in a given culture, which include the natural environment, cultural heritage, socioculture, and linguistic culture [10]. While both classifications are similar in nature, Molina's classification is more focused on the verbal and paraverbal elements that can cause difficulties in intercultural adaptation in the translation text [9]. Understanding and recognizing these cultural elements are essential for translators to create an adequate translation that conveys the original meaning of the source text in the target language.

Table 3: Comparison of Eugene Nida's and L. Molina's Classification of Culturemes

Classification	Eugene Nida	L. Molina
Natural Environment	Ecology	Natural Environment
Cultural Heritage	Material Culture, Religious Culture	Cultural Heritage
Socioculture	Social Culture	Socioculture
Linguistic Culture	Linguistic Culture	Linguistic Culture

Table 3 shows Eugene Nida's classification of culture-loaded words includes five types, namely ecology, material culture, social culture, religious culture, and linguistic culture. On the other hand, L. Molina's classification of culturemes contains four types, namely natural environment, cultural heritage, socioculture, and linguistic culture. Molina's classification is based on Nida's classification, and it is developed further by combining two of Nida's categories into one and adding a new category called natural environment. Molina's classification reflects the importance of the natural environment and cultural heritage in a culture, which can be challenging for translators to convey in a different language. Moreover, the sociocultural and linguistic culture aspects of a culture are also crucial in translation, as they involve social attitudes, communication, values, and language expressions. Therefore, translators must consider these cultural elements when translating to create an accurate and culturally appropriate translation.

The process of translation involves not only the transfer of linguistic elements but also cultural elements. Cultural elements, also known as linguoculturemas, are an essential aspect of translation that cannot be ignored. Linguoculturemas can pose challenges in intercultural adaptation during translation, and translators must be aware of their influence on the process and result of translation. Therefore, the translation of cultural elements from English to Kyrgyz and vice versa, should be given with a focus on the influence of linguoculturemas on the translation process and result.

Linguoculturemas in Translation: According to Molina's classification of culturemes, there are four types of cultural elements that can pose challenges in translation: ecological, socio-economic, historical, and artistic. These culturemes are significant elements of culture and can impact the meaning of a text when translated into another language. For instance, the use of idioms and proverbs in Kyrgyz culture can pose difficulties for translators when translating into English. The Kyrgyz phrase "*Keregem saga aitam, kelinim sen uk* (Керегем сага айтам келиним сен ук)" is a perfect example of such a challenge. It translates to "*I tell to kerege (parts of yurt), but my daughter-in-law, you listen*" in English, but this translation fails to convey the specific cultural meaning of the phrase in Kyrgyz culture.

Translation Competence and Linguoculturemas: Translators must possess translation competence, which refers to the ability to transfer linguistic and cultural elements from one language and culture to another. Translation competence plays a crucial role in adequately transferring linguoculturemas and creating an adequate translation in principle. In other words, a translator's level of competence in the source and target languages determines the accuracy of the translation. A translator

who is not proficient in the cultural elements of the source and target languages may fail to convey the same meaning in the target language.

In conclusion, cultural elements, or *linguoculturemas*, are an essential aspect of the translation process. The translation of cultural elements poses challenges in intercultural adaptation during translation, and translators must be aware of their influence on the process and result of translation. Molina's classification of *culturemes* identifies four types of cultural elements that can pose difficulties in translation: ecological, socio-economic, historical, and artistic. These cultural elements, including idioms, proverbs, names, and cultural concepts, have specific meanings in their respective cultures and must be adequately transferred to the target language. The translator's competence level plays a crucial role in ensuring accurate translation. Therefore, it is vital to consider *linguoculturemas* in translation and recognize their influence on the translation process and result.

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