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**Качаганова Гулай**

Аспирант, ага окутуучу

Эл аралык байланыштар бөлүмү

ОИӨК «Кыргызстан Эл аралык университети»

**Качаганова Гулай**

Аспирант, старший преподаватель

УНПК «МУК»

Кафедра международных отношений,

**Kachaganova Gulay**

PhD student, Senior Teacher

ERPC “IUK”

Department of International Relations

**Калиева Каныкей Акимовна**

Филология илимдеринин кандидаты, доцент

Кыргыз-Түрк “Манас” университети

Адабият факультети, Филология бөлүмү

**Калиева Каныкей Акимовна**

Кандидат филологических наук, доцент

Кыргызско-Турецкий университет «Манас»

Гуманитарный факультет, Отделение Филология

**Kalieva Kanykei Akimovna**

Candidate of Philological Sciences, Associate Professor

Kyrgyz-Turkish «Manas» University

Faculty of Humanities, Department of Philology

## "КУЛЬТУРЕМА" ТҮШҮНҮГҮ ЖАНА АНЫН ТИЛ ЖАНА МАДАНИЯТ МЕНЕН БОЛГОН БАЙЛАНЫШЫ

### ПОНЯТИЕ «КУЛЬТУРЕМА» И ЕГО СВЯЗЬ С ЯЗЫКОМ И КУЛЬТУРОЙ

### THE CONCEPT OF "CULTUREME" AND ITS RELATIONSHIP WITH LANGUAGE AND CULTURE

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**Аннотациясы:** Макалада «культурема» түшүнүгү жана анын тил жана маданият менен болгон байланышы талкууланат. “Тил культуремасы” белгилүү бир маданиятка мүнөздүү болгон реалдуулуктун элементи катары аныкталат, ал эми «лингвокультурема» анын тилдик белгиге карата байланышы болуп саналат. Макалада орус изилдөөчүлөрү тарабынан маданият жана тилдин байланышы ар кандай аныктамалар менен каралат жана тилдик туюнтмалуу маданияттын белгиси катары изилденет. Бул макалада биз кыргыз жана англис тилдеринде болгон тил жана маданияттын байланышын изилдейбиз. Жыйынтыгында, тил менен маданият цивилизациянын бөлүнгүс биримдиги катары каралышынын маанилүүлүгүн баса белгилейт.

**Негизги сөздөр:** маданият, тил, байланыш, изилдөө, аныктамалар.

**Аннотация:** В статье рассматривается понятие «культурема» и ее связь с языком и культурой. Культурема определяется как элемент действительности, присущий той или иной культуре, а «лингвокультурема» - ее проекция на языковой знак. В статье рассматриваются различные определения культуремы российскими лингвистами, которые считают

ее признаком культуры, имеющим языковое выражение. В этой статье мы исследуем лингвокультуремы, присутствующие в кыргызском и английском языках, двух разных языках со своими уникальными культурными корнями. Наконец, в статье подчеркивается важность того, чтобы язык, культура и цивилизация рассматривались как неделимое единство.

**Ключевые слова:** культура, язык, связь, исследование, определения

**Abstract:** The paper discusses the concept of "cultureme" and its relationship with language and culture. Cultureme is defined as an element of reality inherent in a particular culture, while "linguocultureme" is its projection into a linguistic sign. The paper examines various definitions of cultureme by Russian linguists, who consider it a sign of culture that has a linguistic expression. In this paper, we will explore the linguaculturemes present in Kyrgyz and English languages, two distinct languages with their own unique cultural backgrounds. Finally, the paper highlights the importance of language, culture, and civilization being viewed as an indivisible unity.

**Key words:** culture, language, connection, research, definition

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## Introduction

The study of language and culture has been a topic of interest for linguists and anthropologists for decades. In recent years, the concept of "linguacultureme" has gained attention as a way to better understand the intersection of language and culture. A linguacultureme refers to a unit of language that carries cultural meaning and significance. By examining the linguaculturemes of the Kyrgyz and English languages, we hope to gain insight into the ways in which language and culture are intertwined and how they shape the ways in which people communicate and understand each other. The concept of "cultureme" or "linguocultureme," refers to vocabulary that contains a national-cultural component of meaning. This concept was introduced by V.V. Vorobyov and further developed by other linguocultural researchers [1]. The linguocultureme is a complex inter-level language unit that consists of both linguistic and extralinguistic factors, which are crucial in understanding the deep semantic structure of a text and exploring cultural markers that characterize linguistic units in the text environment. This paper emphasizes the importance of analyzing linguistic and extralinguistic factors, exploring cultural markers, and developing a cultivated understanding of texts to gain insights into different cultures and languages. The paper also discusses the difference between realia and cultureme and highlights the need for a methodology that considers the unique linguoculturemes of each language.

## Theoretical Background

So, what is "culturema"? In modern linguoculturological studies, there is no single point of view on the content of the concept of "cultureme". The term **linguocultureme** was introduced by V.V. Vorobyov to determine vocabulary with a national-cultural component of meaning [1]. This term was further described in the works of researchers as the concept of "linguo cultureme". Etymology of the suffix *-eme* shows that it was extracted from the word *phoneme*, from Ancient Greek (*phōnēma*, "sound"). Suffix *-eme* indicates a fundamental unit in some kind of structure, chiefly linguistic structure, for example,

phone + *-eme* → phoneme;

metaphor + *-eme* → metaphoreme;

culture + *-eme* → cultureme;

morpho- ("morpho-") + *-ème* → morphème ("morpheme") (The Cambridge Encyclopedia of the English Language).

The term "cultureme" itself was created outside the boundaries of linguistics, in the cultural theory of S. Lem, in which it describes, first of all, the minimal, indivisible units of culture: rituals, values, and stereotypes. In the sphere of cultural linguistics, the term was first used as a basic unit that can help clarify the essence of the relationship between language and culture. V.V. Vorobyov believes that "when studying the relationship and interaction of language and culture as a complex problem, it turns out to be appropriate to single out a special unit that synthesizes both correlating

phenomena in itself" [1, p. 45]. Thus, the researcher, along with a cultureme, singles out a linguoculture, while a cultureme is recognized as an element of reality (an object or situation) inherent in a particular culture, and a linguocultureme is a projection of a culture element into a linguistic sign [1]. It is important to note that the linguocultureme includes segments not only of language (linguistic meaning), but also of culture (non-linguistic cultural meaning) [1, p. 45]. V.V Vorobyov clarifies that a linguocultureme, representing a dialectical unity of linguistic and extralinguistic (conceptual or subject) content. At the same time, a linguocultureme is defined as "a combination of the form of a linguistic sign, its content and the cultural meaning that accompanies this sign [1, p. 353].

Following V. V. Vorobyov, this term is used by L. V. Vedenina [2], she refers to linguocultureme as the names of objects, concepts, concepts of one linguo-cultural community, not found occurring or found in a different form among representatives of another linguistic culture [2]. It is interesting to note that V. G. Gak [3] considers a cultureme "as a certain sign of culture, which has, among other things, a linguistic expression, while in culturemes that have a linguistic expression, the linguistic sign is denoting, and the realia is the signified (in this case, realia means everything related to culture: objects, functions, customs, facts of behavior, etc.)" [3]. A. Vezhbitskaya, defines a cultureme as "a complex inter-level unit, the form of which is the unity of the sign and linguistic meaning, and the content is the unity of linguistic meaning and cultural meaning" [4].

Summarizing definitions by Russian scientists we recognize that in a non-verbal form, a cultureme is fixed as an object of art (a painting, a monument, an architectural structure), as well as a household item (yurta, national food, traditions). In speech practice, the cultureme non-verbally manifests itself in behavioral forms of speech communication. In verbal form, it can act as an oral or written text, as well as an element of speech (phrase, part of a phrase, word) or as an element of language (phraseologies, phrase, word, word meaning, word form). So, if a cultureme is an element of the speech system, it can act as a pragmatic cliché, an etiquette formula, a form of address, exclamations, euphemism, etc. The term "linguocultureme" arose on the basis of the concept of "cultureme", which refers to the linguistic actualization of the realia, gaps in a particular language [5, p. 13].

Thus, it can be established that, in a broad sense, a linguoculture is a unit of language that embodies the connection between linguistic and extra-linguistic reality, the link between which is thinking.

Language and culture are deeply intertwined and represent the essence of different nations, as they contain a wealth of historical, cultural, and societal values. The concept of linguocultureme, a complex inter-level language unit that consists of both linguistic and extralinguistic factors, is crucial to understanding the deep semantic structure of a text and exploring cultural markers that characterize linguistic units in the text environment. The English language and Kyrgyz language are rich in cultural terms, including horticultural terms, which have both explicit and implicit cultural meanings. Therefore, studying English and Kyrgyz language and culture requires a methodology that considers the unique linguoculturemes of each language. Researchers noted that it is necessary to analyze linguistic and extralinguistic factors, explore cultural markers, and understand the deep semantic structure of a text to gain a cultivated understanding of English and Kyrgyz language and culture. Language is an essential aspect of a nation's culture and history. It represents the collective wisdom of previous generations and embodies a culture's experiences and achievements in intellectual and material culture. Language, culture, and civilization are inseparable and should be viewed as an indivisible unity. Understanding the unique linguoculturemes of each language is essential in studying English and Kyrgyz language and culture. The methodology requires to study language and culture, emphasizing the importance of analyzing linguistic and extralinguistic factors, exploring cultural markers, and developing a cultivated understanding of texts.

### **Discussions and Findings**

A classification of culturemes proposed by A. Bukhonkina [7, 2002], is based on the specific characteristics of their inner form and specificity of interlinguistic asymmetry [7].

1. Culturemes-realial (nominative culturemes), which several semantic fields refer to:

- Public/social life;
  - Art;
  - Everyday life and day-to-day routine of the society and in general, all taste sensations, rituals and traditions, associated with food, cuisine as a reflection of national mentality);
  - Geography and meteorology;
  - Religion:
2. Denotative culturemes
  3. Significant culturemes
  4. Connotative culturemes
  5. Image culturemes, close to phraseology and visual iconic signs [7].

Translation is a complex process that involves mediating between languages and cultures. The primary goal of any translator is to achieve maximum accuracy in conveying the original message of the text [7, 2000]. In literary translation, this becomes even more challenging, as the translator must also convey the artistic and aesthetic merits of the original work and its individual authorial features [7, 2000]. The task of preserving the aesthetic message of the work requires overcoming linguistic and cultural differences, which can become sources of translation problems [8, 2006]. To accomplish this task, translators use various translation strategies, resulting in changes to the text during the translation process [8, 2006]. The interpretation of a literary text should be based on a systematic approach that considers translation as a system of transposing the meanings of the text from one language to another, from one culture to another [9]. Ethnospecific concepts related to realities are of particular interest for research in translation [10]. By analyzing the semantic component of the translation text within the framework of the culture to which it belongs, it is possible to better understand the cultural significance of linguistic units and the cultural space of the people through the prism of language [10].

In the field of linguoculturology, there is a lack of consensus regarding the terminology used to denote ethnospecific concepts. While the term "realia" is frequently used to refer to an object of material culture that serves as the basis for the nominative meaning of a word, there are also other terms used to denote similar concepts, such as "culturema" and "linguoculturism". The concept of "culturema", coined by Russian philosopher L.P. Karsavin [11], refers to cultural knowledge expressed through language, while "linguoculturism" refers to the unity of culture, language, and consciousness. Despite the lack of consensus in terminology, detailed research in the field of translation studies is still possible, using a range of linguistic and cultural tools. In Western translation studies, the term "culturema" is frequently used to denote ethnospecific concepts. (Kretov A.A., Sabitova Z.K., Gak V.G.).

Kyrgyz language is known for its rich collection of phrasal words, which are used for different stylistic purposes in both oral and written forms. These phrases are an important tool for conveying the Kyrgyz people's worldview, language culture, customs, and traditions, which are not just drawn from separate words but from the wealth and depository of ethno-culture found in phrase words. As noted, these phrase words reflect the traditional system of knowledge of the people, including their native language speaker, society, and nature [12]. Moreover, color symbolism and semantics in Kyrgyz phraseologies signify a sacral system of senses and become an embodiment of definite cultural values. Philologist Ishenbek Sultanaliev said that the Kyrgyz people did not limit themselves to talking about colors in their own language, but gave special importance to certain colors. At that time, the Kyrgyz referred to the white house as "red house" and the white horse as "gray horse". The reason is that when they say "white" they understand not only the color, but also the meaning of quality. This is because the Kyrgyz people's world outlook is closely related to their atmosphere and nature, and they express their aesthetic world-view and emotions through colors. Therefore, the use of color denomination in phrase words reflects the peculiarity of the national world-view and is considered a holistic nominative concept.

Furthermore, cultural concepts such as the symbolic meanings of colors in Kyrgyz culture can also pose challenges for translators. In Kyrgyz culture, the color white symbolizes purity and inno-

cence, while black represents death and mourning. A translator who is not familiar with these cultural values may fail to convey the same meaning in the target language. Hence, translators must have an in-depth understanding of the cultural elements of the source and target languages to ensure accurate translation.

Kyrgyz phraseologies and their use of symbolism colors are closely tied to the Kyrgyz national identity and culture. These colors carry deeper meanings and are not merely descriptive of the physical colors themselves. Instead, they are used to describe the shape, character, and world cognition of the Kyrgyz people.

The six symbolism colors that are widely used in Kyrgyz phraseologies are yellow (сары), blue (көк), green (жашыл), red (кызыл), brown (коңур, күрөң), white (ак), and black (кара). Each of these colors represents a specific aspect of the Kyrgyz worldview and is tied to their traditional system of knowledge.

For example, yellow is associated with the sun and represents warmth and happiness. Blue is associated with the sky and represents freedom and purity. Green is associated with nature and represents growth and prosperity. Red is associated with blood and represents strength and courage. Brown is associated with the earth and represents stability and reliability. White is associated with snow and represents purity and innocence. Finally, black is associated with the night and represents mystery and power.

These colors and their associated meanings are used extensively in Kyrgyz phraseologies to express the Kyrgyz people's aesthetic worldview and emotions. The use of colors in Kyrgyz phraseologies is a way for the Kyrgyz people to connect with the environment and nature around them. It is an essential part of their national identity and culture.

Here's a table comparing the symbolic meanings of colors in Kyrgyz and English culture:

Table 1. the symbolic meanings of colors in Kyrgyz and English culture

Color	Kyrgyz Symbolic Meaning	English Symbolic Meaning
сары	intellect, wisdom	wisdom, knowledge
көк	sky, worship, peace	calmness, serenity, trust
жашыл	youth, fertility	nature, growth, renewal
кызыл	fire, sun, bravery	passion, love, danger
коңур же күрөң	hearth, home	stability, comfort, warmth
ак	truth, purity, joy	innocence, peace, purity
кара	mystery, depth, death	elegance, power, formality

It's important to note that these meanings may vary within different cultures, and some colors may have additional meanings or associations beyond what is listed here. Additionally, colors can have different symbolic meanings depending on context and cultural context.

The use of symbolism colors in Kyrgyz phraseologies is an integral part of the Kyrgyz national identity and culture. These colors carry deeper meanings that are tied to the Kyrgyz worldview and traditional system of knowledge. They are used extensively in Kyrgyz phraseologies to express emotions and connect with the environment and nature. The use of colors in Kyrgyz phraseologies is a testament to the importance of language and culture in shaping national identity.

In conclusion, the concept of cultureme, and its linguistic counterpart, the linguocultureme, have been introduced to determine vocabulary with a national-cultural component of meaning. While there is no single point of view on the content of these terms, they represent a dialectical unity of linguistic and extralinguistic content. A cultureme is an element of reality inherent in a particular culture, while a linguocultureme is a projection of a culture element into a linguistic sign. Language and culture are deeply intertwined and represent the essence of different nations, and understanding

the unique linguocultures of each language is essential in studying language and culture. In translation, it is important to consider both linguistic and extralinguistic factors, explore cultural markers, and understand the deep semantic structure of a text to gain a cultivated understanding of language and culture.

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