

Linguocultureme As The Main Unit Of Linguoculturological Research

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Abstract

The history of nations, way of living, ceremonies, rites and traditions can be studied not only by ancient remains or material monuments, like archeology does, but also with the assistance of language. Language does not exist without culture, just as culture does not exist without language. The cultural linguistic studies the problems of interaction between language and culture. The basic unit of the description in linguistic and cultural studies is linguocultural. This article makes an attempt to describe and emphasize the complexity of the structure and functioning of the linguocultural. A working hypothesis is to put forward that linguocultural as an integrated unit, able to determine the correlation between culture and language in linguistic and cultural studies.

Keywords: *language, culture, linguistic and cultural studies, correlation between language and culture, linguocultural.*

In the process of evolution, mankind accumulates experience, passes it on from generation to generation, from the youngest to the oldest, and the intermediary in the transfer of experience is nothing other than language itself. Material and spiritual values are reflected in the language. The system of such cultural values leaves an imprint directly on the language itself, creating "complex inter-level units – linguoculturemes" (Vorobyov 2006, 44). Language cannot exist outside of culture, just as culture cannot exist outside of language. Confirmation of this statement is the presence of unlimited Quantity

phraseological units, Proverbs Statements metaphors, metonymy, periphrases and other characteristic of different nations with an individual, unusual for others, culture of speech patterns. Both language and culture reflect a person's worldview, his personal picture of the world. The linguistic picture of the world reflects not only linguistic specificity, but also the uniqueness of the objective world [Evsyukova 2016, 63]. Language and culture, by their nature, are social concepts, because a social society is necessary for their functioning.

At the end of the twentieth century, many scientists and researchers became interested in the problem of the relationship between language and culture, as a result of which a new science called "linguoculturology" appeared. The problem of the correlation between language and culture was studied by V. V. Vorobyov, E. M. Vereshchagin, A. A. Potebnya, V. A. Avrorin, V. G. Kostomarov and others.

Each of them contributed to the development and solution of the problem. Analyzing methodical literature, should be to note that the linguoculturological approach is one of the most effective ways to study the relationship between language and culture. Following V. V. Vorobyov, we understand the term "linguoculturology" as follows: "Linguoculturology is a natural stage in the field of philological and other humanities – it is a scientific discipline of a synthesizing type, bordering between the sciences that study culture and philology (linguistics), and not an aspect of language teaching, like linguocultural studies" (Vorobyov 2006, 32).

The main object of study of linguoculturology is the relationship and interaction of language and culture. Based on this, the main task is to study the interpretation of this type of relationship as a single system of cultural and national values of mankind. The unit of study of linguoculturology is the linguocultureme "as a complex interlevel unit" [Vorobyov 2006, 45].

Linguocultureme includes linguistic meaning and extralinguistic cultural meaning. In comparison with the word, linguoculturema is more meaningful and complex in its structure. Unlike a word, which consists of a sign and a meaning, a linguocultureme consists of a sign, a meaning and a concept, or an object. Linguocultureme does not just convey the meaning and content of a sign, it reflects the specifics of the realities correlated with a certain sign. A. A. Potebnya in his work "Thought and Language" considered the word as follows: "we distinguish between the external form, that is, the articulate sound, the content objectified by

means of sound, and the internal form, or the nearest etymological meaning of the word, the way in which the content is expressed" (Potebnya 1999, 160). As for linguocultureme, it not only conveys the content, but also expresses the national and cultural specificity of the sign.

A person is the bearer of the culture in which he grew up. The society in which a person grows up imposes on him a certain way of thinking and perceiving the world, taking into account his history, which has been created over many years, centuries and centuries, and continues to be created. Let's consider the linguocultural "idleness" in the Russian and German languages. In the explanatory dictionary of S. I. Ozhegovarovskaya, the lexeme "idleness" testifies to such a process as "being idle, in idleness". In the German dictionary Duden, the German lexeme "die Untätigkeit" means "die Unterlassung; die Zeit, in der jemand untätig bleibt" (inaction; the time when someone is inactive). Thus, we can say that the understanding of the lexeme "idleness" in both languages is similar. But comparing the Russian idiom "to beat baklushi", in other words, "to do nothing, to do nothing, to do nothing, to idle", with the German "Äpfelbraten" (die Äpfel – apples, braten – to fry), it is clear that when a Russian person does nothing, he beats the so-called baklushi, and a German person roasts apples. This difference is directly related to the history of the people and their culture. If a representative of the German language literally translates the idiom "to beat baklushi", he will not immediately be able to understand what is being said, and, vice versa, for a Russian person. Such a phenomenon of misunderstanding indicates an underdeveloped linguoculturological competence.

According to the Great Encyclopedic Dictionary, baklusha is a wood stump processed for the manufacture of various items, for example, cups, spoons and other wooden utensils. The history of the appearance of this idiom originates in Kievan Rus, when all kitchen utensils were made of wood. The stage of production was the beating of baklush - splitting wooden logs into baklushi. In Russia, beating baklushi was considered the simplest thing that even a child could cope with. Later, with the development of history, this type of work became an idiom, denoting idleness. Now let's turn to the German idiom "Äpfelbraten", which is also associated with idleness. History Appearance phraseological units are associated with ancient times.

The ancient Roman historian Publius Cornelius Tacitus, describing the German people in one of his great historical works, emphasized that German men, at a time when they did not hunt or fight, preferred to rest on the skins of wild animals, and daily work remained on the shoulders of women, children and the elderly.

Consider The following example of a linguo-cultureme is the Russian idiom "to turn up one's nose" – to be conceited, to be arrogant, to be proud, to look down on everyone. This idiom does not require a detailed description, since it is directly related to the process itself: when a person raises his head high, he thereby raises his nose and, as a result, he does not see what is happening around him, below. In German, we are faced with a completely different interpretation: "auf dem hohen Roß sitzen" (auf – on, hoch – tall, der Roß – horse, horse, sitzen – to sit). The etymology of German idioms originates in the Middle Ages, when military service was considered honorable and only representatives of the nobility or princes could engage in it. At the same time, the commander-in-chief sat on horseback and looked down on the peasants and artisans.

As can be seen from the examples, the language is influenced by society, and its lexical and semantic structure reflects the specifics of the national worldview. Learning a foreign language, we not only memorize certain meanings of words, idioms, turns of speech, but also study the culture and history of the native speaker. Regarding the very structure of linguocultureme, V. V. Vorobyov in his work "Linguoculturology" noted that "... to the usual components (sign – meaning) here is added the cultural-conceptual component as extralinguistic content ..." [Vorobyov 2006, 48]. Consequently, having heard a specific word, certain situations and realities instantly arise in our consciousness to the extent of our linguocultural competence.

Thus, linguocultureme is a complex interlevel and basic unit of linguoculturological research, which includes not only the linguistic meaning, but also the extralinguistic content of the sign itself. The national and cultural features contained in linguocultures are most clearly reflected when they are compared in different languages.

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