



LINGUOCULTUROLOGICAL FEATURES OF PAREMIAS IN MULTI-SYSTEM LANGUAGES

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ABSTRACT

This article discusses the specificity of translation of realias – linguistic units reflecting national life, which are generally studied in linguoculturology. Cultural linguistics as a branch of linguistics was formed in the these years at the intersection of linguistics and cultural studies and explores the manifestations of the culture of people, which are reflected and entrenched in the language. The idea that language and culture are interrelated and culture manifests itself in language, but only in recent years, linguoculturology began to develop actively, and its terms such as the linguistic picture of the world, linguoculture began to be comprehensively disclosed in connection with an ever-increasing interest in national customs and traditions. This article also discusses techniques for translating names from one language to another, including transcription and transliteration.

KEYWORDS: *linguoculturological, multi-system languages, paremias, development, communication, linguoculture and tradition, concept, comparative procedures, language equivalence.*

INTRODUCTION

Globalization, the development of intercultural communication, and an ever-increasing interest in other people's cultures – all of this contributes to the improvement of translation theory and practice, and elevates translation studies because it is possible to comprehend another culture, mentality, customs, and traditions that have found expression in the text. The complete translation of a literary work from one language to another is a challenging task, owing to the need for accurate transfer of lexemes containing the people's national and cultural traits.

Proper name translation is an equally challenging subject, involving primarily an ethical and linguistic aspect on the one hand.

Linguistics is a systematic organizing principle for cultural wealth exposure. A national "partition" of reality into "segments" occurs as a result of languages. Under the influence of linguistics, its system, and units, a person constructs a "world view." Awareness of a complex approach to culture and linguistic units. Through methodical procedures

and an emphasis on a new value system, they developed a linguoculturological paradigm, regulating their interaction in function and representing this process as an entire unit structure in unity of their language and cultural content [1]. The quick emergence of this paradigm can be explained by a new understanding of culture as a system of signs that concentrates and disseminates the required knowledge for society. The analysis of human communication patterns and modalities of information materialization is carried out as part of linguoculturological studies. Its fixation, storage and exchange by members of society [2].

As a result of this outreach, the scientific discipline of linguoculturology was born, which is an integrative area of scientific knowledge that studies the manifestations of culture and the ways by which they are interpreted. Linguoculturology, which arose at the intersection of cultural studies, linguistic and cultural studies, ethnolinguistics, and sociolinguistics, interacts with them and has its own integrative approach to researching language and



culture. Its goal is to portray language and culture units in a systematic way, working at a deep level of semantics and considering systematic and integrative approaches to these phenomena. Correlating values of culturally determined units with concepts of national culture, linguoculturological analysis provides them with deep and volume explication.

For instance, here are phraseological series with the word раб in metaphorically associated meaning: раб страстей, раб желаний, раб привычек. The cultural information put in these word combinations trace their origin to religious discourse and to the expression раб Божий. The word раб in transferred use refers to person's dependence on behavior and circumstances. The source of linguoculturological information is a comparison of language systems as well, in which lexical units and concepts offer different segmentation of the actual reality: трава and Gras, Kraut (German medicinal grass), ягоды and Beeren (cherry and black cherry — Fruchte (German)), костюм — Anzug and Kostuem (German). According to I. E. Gerassimenko, establishment of the principles of linguoculturology and approbation of its methods is carried out in the process of discussing issues on its diachronic links and interrelations in the synchronic cross-section with linguistic semantics, cognitive linguistics, ethnolinguistics, linguistic and cultural studies.

The analysis of concepts such as linguistic world picture, linguoculture, logoevisteme, concept, linguistic persona, discourse, and others appears to be useful in this context.

The concept of linguoculture precisely denotes the specific subject area of linguoculturology, which contends that command of a language and socialization within one cultural community serves as an integration criterion: structural organization of separate elements of world knowledge, an invariable part of the world picture, is determined by the type of relationship between linguistic and cultural objects. [3]. Linguoculture is a constant within the context of a differentiated approach to various qualities (gender, age, and others) of cultural and linguistic communities, as well as the general environment in which concepts are produced and function. Linguoculturology was formed by transferring a set of concerns from linguistic and cultural studies to linguoculturology. The methodology for exposing another culture through language is founded on the semantic word structure theory, which emphasizes language's cumulative role. [4].

The development of units maximally loaded with cultural distinctiveness and operating as a source of knowledge about national culture was the achievement of Vereschagin and Kostomarov's linguistic and cultural studies theory of word. They contain word, phraseology, and linguistic aphorisms, which are necessary for the proper use of the

language learnt. Being a cultural unit represents collective experience — a person's heritage. The concept of mental education in a human's consciousness provides connection to the sphere of concepts of society, i.e. to the culture, and being a cultural unit represents collective experience — a person's heritage. As a result, the concept is a fundamental cultural unit with figurative, intellectual, and value components. At the crossroads of numerous approaches, the formation of the linguoculturological paradigm revealed new perspectives for the development of humanities knowledge challenges. The findings from allied fields (knowledge engineering, linguistic and cultural studies, ethnolinguistics) are an important aspect of the linguoculturological description. The value of culturally grounded knowledge behind the language sign has grown: The Russian word носить refers to clothing, hairstyles, mustaches, and beards, while the related English verb to wear can also be used to refer to cosmetics: That day, Alice desired to wear her favorite scent. The additional information lies in the association of speech community.

By means of mental process, a distinct feature is distinguished: bath (English) is connected with a cleansing location, while ах (Russian) is a hot chamber. The language is defined by a person's practical demands. As a result, pieces of social experience emerging from the population's main activity predominate in the lexicon.

Interlingual synonymy, according to E. A. Ogneva, is defined as the differentiation of lexical units of one and the same class in phonetic form, paradigmatics, syntactic relations, and volume of lexical notions, but similar in part or in whole in lexical meanings. There are full and relative interlinguistic synonyms. Full synonyms include the words, correlated in one of its meaning in two or more languages: луна — moon (English) — lune (France) — luna (Italian); вторник — Tuesday (English) — mardi (France) — martes (Italian), etc. This sub-synonyms group's are primarily national nouns with a neutral tone and no emotional overtones. Relative synonyms are words that have similar material and semantic substance but differ in their expressive coloration [4].

Contrastive linguoculturological investigations, according to Z. Z. Chanysheva, help to overcome the limitations of traditional contrastive investigations and bring them into the cultural sector. Language analysis provides access to culture's concentrated expression in the markings of other sign systems.

The challenge of localization of national and cultural components in linguistic unit content exists. Cultural components on the peripheral of denotative meaning are difficult to locate — this cultural feature is frequently absent from the lexical definition.



CONCLUSION

In conclusion, the interpretation of ethnocultural notional meanings is carried out in terms of applicable cultural code markings during comparative linguoculturological examination. The basic principles of building a linguoculturological paradigm were studied in this work, and the grounds for its relevance in modern scientific research were justified. In the structure and semantics analysis of the language unit that underpins the nomination and verbalization processes, we proved the meaning of culturally-based phenomena. The national identities of nations are revealed through comparative linguoculturological techniques and analysis of cultural and historical evolution features. Thus, the linguoculturological paradigm has been heavily validated for a long time in the modern linguistic study system, while also falling inside the scope of the current anthropocentric paradigm.

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