THEORETICAL FOUNDATIONS OF INVESTIGATING LITERARY TEXTS FROM LINGUACULTURAL AND COMPARATIVE-TYPOLOGICAL PERSPECTIVES

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Abstract: *This article explores the theoretical frameworks governing the linguistic analysis of literary texts through the synthesis of linguacultural and comparative-typological methodologies. In modern anthropocentric linguistics, a literary text is viewed not merely as a structured sequence of linguistic signs, but as a dynamic repository of cultural memory, national identity, and mental paradigms. By integrating linguacultural analysis with comparative-typological methods, researchers can uncover how distinct cultural codes are encoded within native texts and subsequently decoded or transformed across different language systems. This paper examines the core concepts of cultural codes, realia, lacunae, and translational equivalence, providing a solid methodological basis for cross-cultural literary analysis.*

Keywords: *Linguaculturology, comparative-typological analysis, literary text, linguacultureme, cultural transfer, translational equivalence.*

Introduction

The shift in the linguistic paradigm toward anthropocentricity has repositioned the literary text at the intersection of language, culture, and human cognition. A text ceases to be a passive product of grammar; instead, it serves as a cultural landscape where the author's individual worldview meets the collective national consciousness. When analyzing authors from vastly different socio-historical backgrounds—such as Western modernist writers and

Eastern realistic authors—the necessity for a dual approach becomes evident. Investigating a literary text requires both a linguacultural lens to capture the national-cultural specificity and a comparative-typological framework to understand how these cultural concepts behave when transitioning between genetically unrelated languages.

The Linguacultural Nature of the Literary Text

At the core of linguacultural text analysis lies the premise that language is the primary vehicle for transmitting cultural heritage. Within a literary text, culture manifests through specific linguistic units known as linguaculturemes. Unlike standard lexical units, a linguacultureme carries a deep layer of cultural connotation that extends beyond literal definition.

Authors embed the national mentality into their works using specific cultural codes—such as somatisms, color idioms, and phytonyms—which reflect how a particular nation perceives reality. For instance, emotional states, domestic rituals, and social hierarchies are coded differently across cultures. A linguacultural approach decrypts these symbols by examining the text not in isolation, but within the broader context of the nation's historical, religious, and philosophical evolution. Consequently, the literary text becomes a microcosm of national life, where everyday speech, idiomatic expressions, and stylistic choices are heavily saturated with cultural memory.

The Comparative-Typological Vector in Cross-Cultural Studies

While linguacultural analysis identifies the culturally specific markers within a single language, the comparative-typological method allows for these markers to be evaluated against an external linguistic system. Typological comparison is vital when dealing with distinct language families, such as Germanic and Turkic languages, because it helps distinguish between universal linguistic patterns (language typologies) and unique, culturally isolated phenomena.

Through comparative-typological analysis, researchers isolate systemic differences in how concepts are lexicalized. One of the central phenomena encountered in this process is the presence of lacunae—conceptual or lexical gaps where a specific cultural reality in the source language has no direct equivalent in the target language. Typology classifies these gaps and determines whether they are linguistic (due to grammatical or lexical structures) or ethnographic (due to the absence of the cultural reality itself). This comparative lens ensures that the distinct artistic and structural integrity of each author is respected while highlighting the structural boundaries of both languages.

Synthesis of Approaches: Cultural Transfer and Translational Equivalence

The intersection of linguacultural and comparative-typological methods finds its ultimate practical application in translation studies. When a literary text undergoes translation, it initiates a process of cultural transfer. The primary challenge during this transfer is achieving pragmatic and dynamic equivalence without stripping the text of its national flavor (*"colorit"*).

Translating linguacultural units requires strategic choices between foreignization (preserving the source culture's uniqueness, often resulting in loanwords or extensive footnotes) and domestication (adapting the cultural unit to fit the target reader's cultural expectations). A comparative-linguacultural evaluation analyzes these translations by looking at how realia (words for culturally unique objects, customs, or institutions) are transformed. The success of the translation depends on the translator's ability to navigate the structural differences identified by typology while preserving the emotional and conceptual weight identified by linguaculturology.

Conclusion

Integrating linguacultural and comparative-typological frameworks provides a comprehensive methodology for decoding literary texts across

linguistic borders. This dual approach ensures that the text is analyzed both as a localized cultural phenomenon and as a participant in global literary communication. For researchers exploring cross-cultural literature, this theoretical foundation offers the tools necessary to analyze how national worldviews are constructed within a text and how effectively those worldviews withstand the pressures of interlingual translation.

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