

# LINGUACULTURAL ASPECTS OF SYMBOLS AND CHARACTERS

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**Abstract:** *it is widely known that languages are identified and investigated by different modern branches of the linguistics. Among them, lingua culturology has its top priority in translating words via various languages, thus paying attention into their symbolic and characteristic meanings. So this article focuses on this branch and its features in some words, such as symbols and characters in several languages, its lexicography and analyze them carefully by giving some examples.*

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All the changes in the world are reflected in language. So far, language and society develop as a whole, depending on each other. The word that is included in dictionaries in world lexicography today not only its meaning but also its cultural features are important. In modern linguistics, this is the condition is referred to as lingvoculturological features, specifically, "Linguistics of words in dictionaries". To understand the essence of each word and concept, it is necessary to understand the essence of each word and concept will be needed. The basis for this study of language and culture from a linguistic point of view was originally based on the teachings of German scholar W. Humboldt, who studied the manifestation of language. He proved that the peculiarity of languages based on the presence of cultural words in them. So Linguaculturology is a complicated scientific science direction manifested in the basis of inter reaction of linguistics and culturology. This point investigates interconnection between culture and language, and investigates the language as a phenomenon of culture. It shows the observation of the world in the certain view by the cultural prism and by a certain nation's mind and culture. Thus, in languages one word symbolize different meanings, in this case this branch comes in handy. Linguacultural aspects of symbols and characters mostly appear in translation and lexicography. Bert Ligen says that most words not only symbolize different things, but also they give cultural information. For example, "caw" symbol of praying, which is characterized like a mother in India, but this word is considered as a tabu in English, when it comes Muslims, they love eating beef and hate eating pork as it is haram for Islam. So this kind of symbols gives us some cultural information about the language and its areas. According to Svetlana Pushkova, a researcher at the University of Strasbourg, "sheep" is in French if only the word "le mouton" is used, but in English language there are different names for several types of sheep and these are also an example of the national and cultural identity of the language, because this kind of names are only available in English. In his article "Les informations culturelles dans un dictionnaire bilingue d'apprentissage", the French Lexicographer M. Canani emphasizes that in a number of historical and cultural dictionaries represents information. For example, Camembert French, typical type of cheese, information about the plays of comedian Moliere, the events of the French history of the rooster should be added in dictionaries, because the inclusion of such words in dictionaries indicates the effectiveness of the lexicography. Furthermore, language learners not only learn words, but also learn a lot about France, they may also have access to information.

The linguacultural aspect of symbol is the most nationally specific. In this case, a symbol is understood as a unit of linguacultural, a cultural object, the main function which is a formal substitution without a serious semantic shift. The importance of the study of linguistic symbols is explained by the fact that they can also hide culture, as well as ethnography in general. It is important that behind the language sign, as cultural symbol, does not hide meaning, but cultural content with characteristic vectors and dimensions of culture. Through symbols we can discover the inner part of culture – meaning that living in the unconscious sphere and uniting people into a single linguacultural community. From Russian linguistic source, here are some examples: *fire* (fire zone) - a symbol of danger (between two fires, go through fire and water), *the side*- a symbol of independence, detachment (aside, stand aside, my business is the side), the point- a symbol of importance, foundation (pain point, starting point, point of view, fulcrum), *step*- a symbol of small distance, proximity to something (one step (from what), not one step, two steps, at every step).

*The swamp* in Slavic mythology appears as a symbol of stagnation, decay and death, it also refers all diseases and death. The physical decomposition associated with it becomes the personification of the spiritual phenomenon, which occurs as a result of the absence of a dynamic beginning, the cessation of spiritual processes. This is an element of the landscape in which one can feel shortage of two active process - air and fire - and an excess of two passive - water and earth. according to Russian culture, the swamp has its own owner and

guardian spirit - a swamp, gray an old man with a broad, yellowish face. It is he who frightens those walking through the swamp with harsh sounds, sighs, loud smacking, lures into the bog self-confidently and carelessly.

An open, clean field in the Russian tradition is dangerous, disastrous space. This is the battlefield with the enemy or nature, which is unprotected, male. According to the cultural historian A.J. Toynbee, open spaces pose a strong challenge to the community of people living there, demanding maximum effort to survive. Therefore, the nomadic peoples do not develop civilization on such a scale.

The conclusion is that linguoculturalism investigates all problems related to comprehension of languages through historical linguistics, the creation of language, the view of the world. It is certain to say that it is the source of issues such as the field of the cognitive process.

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