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INTERRELATION OF DIFFERENT SCIENCES IN THE SYMBOL STUDY

Picture of the world is a complex phenomenon which incorporates the collective knowledge of the world. Perceiving of the world and its components is a natural phenomenon; concepts entail the nomination of different realities. This process is reflected in the language of different peoples and is the basis for the creation of a language picture of the world.

The nomination process takes place in the language by assigning special names to subjects, features, real-world phenomena etc. There is also a way of comparing the realities, establishing links between them and fixation in the language with the help of existing units, namely by means of symbolization. The symbol reflects the links that the linguistic community sets between the different concepts, and associations evoked by individual realities, and also religious beliefs, superstitions, way of life, and ethnic traditions. The symbol can hardly be considered proper language means of the reflection picture of the world, since the function of symbolization is assigned to the realities, not words. But as a culture-specific element is indicated by the word, and symbolic meaning is a part of the semantic structure of the word, representing the action of the «human factor» in the language, symbol is wrongfully separated from the language means of reflection of the world. Obviously, the goal is to identify the relation between symbol and the actual language units and its role in the reflection of the world.

Let us contrast the nomination process and the process of symbolization. Perceiving the world and identifying new realities a person assigns a name to them. At first the name ties the thing and the concept of it into a single informational complex, and then it begins to comprise associations caused by it and the information about its place among the other realities. In the process of symbolization the assignment of a name does not occur, but the establishment of links between the two information complexes (the symbolized concept and symbolizing element) takes place. The word-symbol is not a new name to an old reality and not existing and functioning name given to new realities, but a name of a reality that is associatively or logically linked with other reality. According to J.A. Vardzelashvili, that word-sign is much more than simply a nomination of a reality; it is almost a linguistic axiom [1]. Behind the words, the symbols are the ideas and the whole system of

ideas that are not expressed, but presented in the language of a real world. Concepts adopted by the culture are not only direct connections between the word and the referent of the word, but also the invisible threads of associations, based on a common cultural memory.

A word-symbol represents a reality and different kinds of information about it including the information of the symbolized object. For example, the word Themis (*Greek*) symbolizes justice. The connection between the two concepts: the concept of «justice» and the concept of «the Greek goddess Themis.» The word-symbol Themis (Фемида *рус., укр*) does not nominate a new concept, it is the name of reality, the image of (the goddess Themis), associative or logically associated with the concept of justice. Symbol-name excites the associations connected with it. The above observations suggest that in addition to the existing three levels of reflection picture of the world (the nomination; the nomination + expression of feelings, emotions and evaluations; the expression of feelings, emotions and values), there is also a fourth, particular level – to establish links between the nominated objects, i.e. symbolization. For a deeper understanding of these processes the analysis of the symbolic meanings of individual groups of units is required. Since, as it is already mentioned the symbolization is not a purely linguistic means of reflection picture of the world, let us consider the aspects of the symbol study by various sciences.

The symbol is an object of the study of many sciences: cultural studies, literature, psychology, philosophy, linguistics, and in each of them he researched in different aspects. This can be explained by the fact that the symbol represents the aesthetic category associated with the perception of the world and ethnic group, and outlook of the individual, and with the cognitive activity of people.

In line with the epistemological approach the connection between reality and its reflection in the human mind reveals, this relationship is embodied in the symbol. H.E. Kerlot notes that in the process of symbolization «the practical and spiritual, the human and cosmic» are connected [2, p. 13]. Considering the cultural aspect, Lotman notes that the symbol dates back to the pre-literate era when «certain signs were rolled in mnemonic text program and subjects kept in the oral memory of the community.» Symbol accumulates meanings in which it has ever performed – piercing culture vertically. A symbol with its inherent set of meanings transferred from one historical epoch to another where it acquires new meanings and value comparisons, without losing the old ones. A symbol serves as a cultural mechanism of memory «as a message to other cultural epochs (other cultures) as a reminder of the ancient (eternal), the basis of culture» [3, p.211]. Therefore, the symbol of cultural studies as a phenomenon is associated with the consideration of the different periods in the history of different nations.

The main issues that are considered by researchers in the study of the symbol from the point of view of psycholinguistics and culture are the following: what the basics of the process of symbolization are, if it is possible to identify the stage of development and the use of symbolic meanings.

Another focus is the study of characters in literary criticism. Symbolization became the artistic principle of a disclosure of relation to the world by many poets of

the late XIX – early XX century. This principle was the basis of the literary trends – symbolism.

Russian symbolism emerged in the mid 90-ies of the XIX century. A huge role in the reflection of reality symbolists paid to poetic language raising it to a cult. Considering that language is poorly adapted to reflect deep feelings of the poet the symbolists created the concept of poetic language. Supporters of the new school based on the use and study of folk poetry and mythology. Symbol necessarily implies memory, «symbols are experience of a forgotten and lost the possession of the soul», the creativity of every true poet – «the unconscious immersion in the world of folklore» (V.Ivanov *By the stars*.1909, p.40.). Symbolic concept of poetic language, according to the symbolists, restored the true «magic» of its destiny. It implies the fact that any common word could be the symbol if it ceased to be currently itself in the logical volume and content. A part of the symbols of the early poetry of the twentieth century had a foothold in the cultural tradition; they came to the works with their characteristic meanings. Among the pictorial means used in the texts of works of art there are hints, lexical-semantic bias in language, rhythmic strokes. Symbolists were not satisfied with the established traditional songlike symbols; they sought to create their own motives or rethink of classical poetry.

A feature of symbolization was to turn words with tangible meaning into the codes-symbols with the vague sense. By moving the subject from the sphere of real connections symbolists sought to erode its value, making it ideal and irrational. Epithet expressed by an abstract noun often served as a symbol: «will hide the whiteness of those shoulders» (Bryusov), «eternity of desires – gaze» (Ivanov). Symbolists turned to abstract-figurative vocabulary as the source of the work on the word, «trying to learn idea from each sound, and a piece of a living fantasy from the idea».

Literary aspect of studying symbols is intimately linked to the linguistic one. The difference in approaches lies in the analysis methods. If a literary analysis is based on the identification of the features of symbols as the basic means of artistic representation of reality, the linguistic aspect is related to the consideration of the symbolic meanings of the word, the object of particular linguistic semantics. Among the controversial and less studied issues related to this type of analysis, there is the question of what words are capable of receiving the symbolic meaning, which semantic spheres are exposed to symbolization, what the national specificity of symbolic meanings is, what is the difference between the symbolic and figurative meaning is, what the ways of formation of the symbolic meanings are.

A major role in the creation of a general theoretical framework is played by the works of N.D. Arutyunova, V.V. Vinogradov, V.G. Gak, M.M. Kopylenko, A.F. Losev, A.I. Smirnitkyi. The range of questions about the symbolic meaning of the word is considered in three aspects: in terms of the nature of a symbol (correlation between a symbol and a metaphor, allegory, sign); in terms of internal connection between symbolized and symbolizing elements; symbol in the aspect of operation of symbols in communication systems. The research of the causes of appearance of symbolic meanings is represented in a number of works of A.A. Potebnya, A.F. Losev, Yu.N. Lotman, O.G. Pestova. The authors draw

attention to the relationship of language and extra-linguistic factors in the formation of symbolic meanings. A number of scientific studies is devoted to the analysis of the symbol structure. The problem of the symbol functioning in communication systems in linguistics is investigated in connection with the analysis of individual author's symbolism.

The differences in the understanding of linguistic symbolic relate to the formation of symbolic meanings. As some researchers believe, sememe D (denotative meaning) plays the role of a symbolizing element, that is, the direct meaning of the word, which refers to a subject that performs certain symbolic function; sememe KI (connotative meaning) plays the role of a symbolized element, it functions as a symbolic meaning. Both sememes are expressed by a token – the name of things. In our opinion, it is more accurate to speak of a symbolic connotative component of a word-symbol as a link between symbolized and symbolizing, as the last of these elements is the idea from the outside, some concept, which reflects one of the ideas of the world. But a symbolized element, that is the idea, should not be confused with a part of the meaning of the word, it is logical to consider it as a way of connection between the two elements of symbolization.

Thus, the symbol is a complex phenomenon, seen by researchers from different perspectives: as a cultural science object, epistemology and psycholinguistics, encompassing connection of processes of learning and reflection in the human mind, and therefore in the language picture of the world; as an object of literary and finally, as an object of linguistic semantics. Connection of different sciences in the study of the symbol is represented, above all, in the process of securing the symbolic meaning and its introduction into the language code of the ethnic group. Pressing issues nowadays are the study of the link between symbolized and symbolizing elements, the ways of symbol reflection in the language, and the distinction between figurative and symbolic meaning of a symbol. In our opinion, the analysis of the symbolic meaning of certain linguistic units can also afford to answer the following questions: if symbols can be synonymous, if the realities they represent are associatively or logically related between each other and expressed in the language by cognate words; what are multiple-meaning symbols and what the basis of the existence of several symbolic meanings is.

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