

## Emergence of symbols in linguistic and cultural studies

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**Abstract:** In this article, symbols and their relationship with linguoculturalology, which is one of the new fields of linguistics, as well as the fact that symbols are found mostly in folklore samples, are analyzed.

**Key words:** linguistic culture, symbol, folklore, meaning, form, symbol.

**Аннотация:** В данной статье анализируются символы и их связь с лингвокультурологией, одной из новых областей языкознания, а также то, что символы встречаются преимущественно в фольклорных образцах.

**Ключевые слова:** лингвокультура, символ, фольклор, значение, форма, знак.

Symbols are one of the important properties of linguistics and cultural studies, which are considered to be new branches of linguistics. Because symbols show the interaction of national culture and linguistics and embody the reflection of national culture.

A symbol is a reflection of the external world in the inner world, mind, thinking and spirit of representatives of different cultures. A symbol is a sign that is used as a form for a meaning other than its original meaning.

Our ancestors were a hundred times more poets than we are in what is considered primitive times today. They certainly did not understand poetry, but in today's language, their way of thinking those thousands of years ago was that of "poetic observation": they took everything in their lives and nature as symbols of their imagined concepts. At that time, the sky, water, greenery, sun, moon, light and darkness were Gods; when the sun was replaced by the night, they thought that the battle between good and evil was going on. Animals were also gods, and within them there were evil and good intentions. They thought that the gods of goodness live in the sky with light on earth, and the gods of evil live with darkness in the underground<sup>1</sup>.

So, apart from the material environment, man also lives in the symbolic world. In the early stages of his history, man lived in the world of meanings, perceived the world through meanings, and interacted with nature through symbols. Accordingly, it can be said that "human language is a language of symbols in the full sense." Symbols were not formed by themselves, they were created as a product of human knowledge.

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<sup>1</sup> Eshankulov J. Folklore: image and interpretation. - Against: Nafas, 1999. -B. 136.

Communication between people is reflected in the word "symbol" itself. The Greek word "symbol" originally meant a spool or a piece of porcelain, which served as a sign of friendly relations.

The concept of a symbol is interpreted differently from the point of view of a number of disciplines: 1) a symbol is a concept similar to a sign (in the artificial formalization of languages); 2) a universal category (in aesthetics and philosophy of art) expressing the uniqueness of figurative study of life through art; 3) specific cultural object (in cultural studies, sociology and other social sciences); 4) a symbol is a sign that is used as a form for a different meaning than its original meaning (philosophy, linguistics, semiotics, etc.)<sup>2</sup>.

One of the important signs of symbols in linguistics and culture is the symbolic aspect of the symbol. If a simple symbol gives a person access to the world of objects, then a symbol provides access to the world of spiritual relations where objects do not exist. Through symbols, the most important aspects of the culture that unites people into a single ethnocultural community are revealed in our minds, and their unimaginable meanings are revealed. A symbol can be imagined as a meaning that has lost its connection with its subject.

A symbol is the language of the human spirit, and he began to communicate with nature in this language. Myths, fairy tales, epics were created in the language of these symbols. Folklore symbols represent the first way of thinking, imagination, creativity of a certain people. In particular, there are special symbols in the oral works of Turkic peoples.

Our First President I.A. said that the ancient petroglyphs and writings, samples of folk art are our greatest spiritual wealth. Karimov also emphasized: "From the oldest petroglyphs and inscriptions created by the thinking and genius of our ancestors, from examples of folk oral creativity, to thousands and thousands of manuscripts kept in the treasures of our libraries today, they embody history, literature, art and precious works of other fields are our great spiritual wealth. A nation with such a great heritage is rare in the world."<sup>3</sup>.

So, the experiences and imaginations of our ancestors who lived in a certain era are imprinted in the folk oral creativity. Researching the symbols expressed in them and their correct interpretation serve to illuminate the inner world of our ancestors, bring us closer to them, and illuminate our spirituality. After all, symbols are a set of values.

<sup>2</sup> Маслова В. А. Лингвокультурология. Учеб. Пособие для студ. Вьестю учеб, заведений. –М. Издательский центр “Академия”, 2001. –С.95.

<sup>3</sup> Karimov I. A. High spirituality is invincible power. -Tashkent: Ma'naviyat, 2008. -B. 23.

A symbol is a reflection of the external world in the inner world, mind, thinking and spirit of representatives of different cultures. Each person, representative of any culture, has a unique innate mechanism for perceiving the inner world. This innate mechanism is adapted to reprocessing the external world through symbols and symbols<sup>4</sup>. So, the concept of symbol is directly related to the field of linguistic and cultural studies.

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<sup>4</sup> Usmonova S. Linguistics. -T.: Bookmany print, 2022. -B. 40.