

## LINGUISTIC AND PHILOSOPHICAL DIMENSION OF THE TEXT AS A SIGN SYSTEM

(introductory study)

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Human thought goes beyond the events themselves, searching for what they signify. Humans attribute content and properties to the objects around them. Our consciousness tends to provide these objects with certain meanings that may have nothing to do with the essence of those objects; still, objects do not exist if they are not named. In fact, names impose certain meanings, sense, and definitions on objects. Each word is encoded with a specific image, the memory of which can be erased over time. But linguistics remains their protector, the guardian of genetic memory. To connect language with reality, people create sounds and signs. Signs are studied by linguistics, philosophy, logic, and other sciences. Science and signs are inseparable, because science embodies its results in sign systems. Semiotics constitutes the basis of any science of signs, such as linguistics or mathematics. Linguistics as a branch of semiotics empirically describes natural languages. Appealing to "everyday language", researchers inevitably deal with nothing but their personal language competence, which, in turn, is based on symbolic conventionality. That is, to understand the language and use it correctly means to follow the rules established in the given social community of people. By providing specific coordination of perception and behaviour, each language forms a collective identity.

The content of this issue comprises studies of scientists and experts in linguistics, who used the methods of linguistics and various areas of philosophical research of language in their research. The methods of hermeneutics have allowed researchers to consider language not only as a linguistic but also as a philological abstraction. The same meaning has different expressions in different languages and even within the same language. Text as a sign system is open to a plurality of interpretations. For example, sacred canonical texts are considered an object of veneration among believers as a transcendent manifestation and material expression of doctrine. Such literature describes and explains the world, becomes the foundation for religious practice, and stands on the generally accepted ideas of doctrine. The interpretation of literary texts aims to cover and comprehend the absolute nature of things and processes, to identify the deep connections between language and human consciousness. Therefore, a linguist is an intellectually developed person with a high level of knowledge of mythology, folklore, traditions, customs, culture, and national heritage not only of his or her own

people. The subject of this issue proves that, like language, some other systems operating in human communities can be considered, namely folklore, customs, and rituals, and in the extreme sense – any system at all: they can all be studied, like language, linguistically, and be formalised in certain precise ways (semiotics). The specificity of the abstraction of language used in semiotics is related to the assumption that all the properties of language can be explained through the properties of the sign.

Language constitutes a system of signs, a constructive property of a human, and, ultimately, a prerequisite for cognitive and communicative activity. It facilitates the human form of information transfer. Language is a social means of conveying the most personal experiences. Every word is surrounded in the mind by a thick cloud of associations. Language has a representative function and reflects the processes of mental phenomena, i.e., is a means of thinking. As a social phenomenon, language performs communicative, epistemological, cumulative, nominative, and other functions. Almost all religious denominations consider language as a sacred phenomenon because they interpret the scriptures as a tool for connecting a human with God and translating the profound truths of the universe. Language and word as a unit of language are a code, a cipher, which conjure up a corresponding image in the human imagination, consciousness. Humans encode and decipher the world through language, making sense of it. At the logical and linguistic level, the sense covers the meaning of "idea", "concept", "mental content". For example, death is not just a physical process, a biological condition of existence, but a polysemantic phenomenon. At different times, people have built different relationships with death. Even throughout life, a person constantly changes their attitude towards death. For one person, death is an object of fear, for another it is an object of interest, sacralisation, etc. Everyone makes their own sense of this word.

Based on different linguistic paradigms, the presented studies cover a wide scope of subjects, including the research on the features of different languages and linguistic and cultural features; research on mythological symbolism, fairy-tale plots, epic poems and experience of philosophical discourse in the development structure of the linguistic and literary world; analysis of the place and significance of archetypal images in folk art. These studies demonstrate that the text as a system of communication can be considered as a preface to the cognition of primary archetypes, the first step before immersion in their meaningful depths. On the other hand, the authors note that the myth is a communicative system, because the deep meanings are contained in mythological representations, find verbal expression in mythological texts. As a cultural text, myth performs gnostic functions, expressing the perception of and attitude towards the world in the era of its creation. Mythopoetry is a symbolic language, in the terminology of which humans modelled, classified the world, society, and themselves. The research

was conducted on the principles of scientific objectivity and impartiality. The proposed scientific publications constitute a necessary and sufficient basis at the current stage of finding solutions to problems in the field of linguistics, as they cover various aspects of language research and raise the level of awareness in the study of the aforementioned topics.