наблюдается семантическое упрощение сложных концептов при переводе с русского на английский.

Таким образом, межъязыковая лакунарность в религиозных текстах предстает не как помеха, а как объективный лингвокультурный феномен, требующий осмысления. Его изучение необходимо для адекватного понимания глубины религиозных концептов, обеспечения точности межконфессионального диалога и углубления филологической и богословской интерпретации религиозных текстов в пространстве разных культур.

Список использованных источников

1. Шамарова, С. И. Основные задачи, проблемы и направления теолингвистики / С. И. Шамарова // Вестник Дагестанского государственного университета. Серия 2: Гуманитарные науки. – 2013. – №3. – С. 176 – 180.

2. Хакимова, Ш. Р. Лакуны как лингвистическое явление / Ш. Р. Хакимова // Молодой учёный. – 2015. – №1. – С. 420 – 422.

3. Кузьмина, В. П. Изучение лакунарности французского языка в процессе формирования социокультурной компетенции / В. П. Кузьмина. – Пенза : ПГУ, 2024. – 55 с.

4. Viney, J.-P. Stylistique comparée du français et de l'anglais. / J.-P. Viney, J. Dalbernet. – Paris : Didier; Montreal, 1958. – 58 с.

CULTURAL CODES IN THE GODONYMICON OF THE VITEBSK REGION

M.M. Pryshchepa
Vitebsk, VSAVM

Currently, it is relevant to examine linguistic phenomena through the prism of cultural codes. They reflect the traditions of a nation and the specific features of a particular culture. Cultural codes, built on the symbolization of the reality surrounding a person, are especially clearly manifested in proper names [3, 4]. The most important center of modern culture is the city, therefore, the study of the urbanonymic onomastic space is relevant [6]. Hodonyms appear in different historical periods of the development of countries and regions and become a vital part of the linguistic, cultural, and historical space of a nation [2]. The development of the urbanonymicon occurs in parallel with the development of a linguo-society and reflects its specificity in a particular historical period. This allows us to identify objects of the material and spiritual culture of peoples, as well as to understand the significance of cultural phenomena for a particular society [5].

The aim of the work is to identify the representation of cultural codes of different types in names streets of the cities of the Vitebsk region and interpret their hierarchy.

The source of the research material was lists of street names of ten cities in the Vitebsk region (2971 hodonyms). The lists were obtained by continuous sampling from toponymic directories, topographic maps, and Internet resources. The latter are publicly available on the official websites of the Vitebsk City Executive Committee [1] and the websites of district executive committees. The following research methods were used in our work: inventory of onymic material, systematization of the list of street names, qualitative, quantitative and structural analysis of lexical units.

To analyze the collected linguistic material, we used the classification of cultural codes proposed by the famous Belarusian onomastician A.M. Mezenko [4]. In accordance with it, eleven cultural codes were identified: anthropomorphic, spiritual, landscape, spatial, social, temporal, topomorphic, faunal, phytomorphic, color, emotional-characterological.

As the conducted analysis of the hodonyms of the Vitebsk region shows, the topomorphic code of culture is most often realized in street names, which is explicated with the help of hodonyms indicating another object in relation to which the intracity one is nominated – 1597 units, 53.8% . The predominance of the topomorphic code in The urban toponymy of the Vitebsk region is explained by the fact that this code is the base code spatial development**.** The names given to infrastructure facilities reflect the "technogenic" stage in the region's history, when the landscape was actively transformed by humans.

The next most common type of cultural code, represented in the analyzed units, is anthropomorphic – 666 units, or 22.4%. An anthropomorphic code is a code of historical memory, a way to construct a continuous national history. The combination of topomorphic and anthropomorphic codes forms the framework of the urban name system of the Vitebsk region.

Mid-frequency codes (social, temporal, spatial, landscape, emotional-characterological, and floristic) reflect deeper but smaller layers of culture and worldview. The social code of culture is the third most represented code – 197 units, or 6.6%. The social code represents the key values and social ideals of Belarusian society (internationalism, peacefulness, and work).

In terms of quantitative indicators, the fourth position among codes is occupied by the temporal code – 120 units, 4.0%, recording key historical events in the people's memory.

Next come two cultural codes: spatial – 104 units, 3.5%. and landscape – 95 units, 3.2%. The latter**,** unlike topomorphic, reflects not man-made objects, but properties of the very space. Its frequency suggests that the natural landscape (rivers, lakes, forests) is an important part of the identity of the Vitebsk region ("Belarusian Lake District").

In the hierarchy of cultural codes, such cultural codes as phytomorphic – 84 units are equally represented (2.8% of the total number) and emotional-characterological – 82 units. The phytomorphic code emphasizes the deep connection of culture with nature, the importance of certain plants in the

landscape and Belarusian traditions (birch, linden, oak) as cultural symbols. Emotional-characterological code reflects the emotional attitude. It is appropriate that Belarusians strive to create a positive image of their homeland and a comfortable living environment.

The few cultural codes include color, faunal, and spiritual. The color code is represented by 18 units, 0.6% and carries a symbolic load. Its limited use suggests that color as an independent feature is less important for identifying a place. Rare use. The faunal code (2 units, 0.1%) indicates that the animal world, unlike the plant world, is less firmly established as a reference point or symbol in the urbanized environment. The low frequency of the spiritual code (6 units, 0.2%) is a direct consequence of the ideological legacy, when religious vocabulary was forced out of public space

An examination of the cultural and linguistic motivations reflected in the street names of cities in the Vitebsk region revealed a predominance of topomorphic and anthropomorphic cultural codes. Social, temporal, spatial, landscape, emotional-characterological, and floristic cultural codes are quite common. The color, faunal, and spiritual cultural codes are the fewest in number. Thus, the hierarchy of cultural codes in the toponymy of the Vitebsk region reflects the entire information about its development and formation. The urban map of the region, in linguocultural terms, reveals the complex, multi-layered history of the region, the value orientations of its population, and the ways in which collective identity has been formed.

List of references

1. Vitebsk City Executive Committee. – URL: https://vitebsk.gov.by/ru/ (date of access: 09/07/2024).

2. Voroshilova, E. V. Onomasticon of the city of Kansk as a reflection of the history and culture of the people: abstract of the dissertation of candidate of philological sciences: 09.00.13 / Voroshilov Ekaterina Viktorovna ; [Place of protection: Tyumen State University]. – Tyumen, 2009. – 19 p.

3. Garayeva, A. K. Historical and linguistic analysis of toponyms of Elabuga district: abstract. dis. ... candidate philological sciences: 10.02.02 / Garayeva Almira Kadyrovna; [Place of protection: Tobolsk State Pedagogical Institute named after D.I. Mendeleev]. – Elabuga, 2004. – 24 p.

4. Mezenko, A. M. Urbanonymy as the language of culture / A. M. Mezenko // Scientific notes of the Vernadsky National University of Tula. Series: Philology. Social communications. – 2011. – Vol. 24 (63). – No. 2. – P. 388 – 392.

5. Pushkareva, Yu. G. Urbanonymy of the city of Ulan-Ude: linguocultural aspect: abstract of thesis. ...candidate of philological sciences: 10.02.19 / Pushkareva Yulia Gennadevna; [Place of protection: Buryat State University]. – Ulan-Ude, 2003. – 23 p.

6. Rabadanova, L. N. Urbanonyms of Makhachkala: historical-cultural, structural-semantic and comparative aspects: abstract of dis. … candidate of philological sciences: 10.02.20 / Rabadanova Leila Nasrullaevna; [Place of protection: Dagestan State Pedagogical University]. – Makhachkala, 2012. – 23 p.