

## LINGUOCULTURAL CODES AND ITS TYPES IN UZBEK LANGUAGE



### Linguistics

**Keywords:** language, culture, code, subcode, cultural code, linguocultural code, code exchange, anthropomorphic linguocultural code, basic cultural codes, biomorphic linguocultural code, spatial linguocultural code, phytomorphic linguocultural code.

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### Abstract

The article discusses the formation of linguocultural codes in linguistics and their study. In the study of the stable units of the Uzbek language from the linguistic and cultural point of view, the national-cultural semantics of the stable units expressing the same characteristic at the linguistic level was defined. Besides it, the role of the linguistic and cultural codes that encompass the national culture of the nation and serve to define and reflect the perception of this nation in the linguistic landscape of the world is determined. Also, brief thoughts about the types of linguistic and cultural codes and their definitions are given.

### Introduction

Studying the cultural codes that represent the unique linguistic picture of the world as a reflection of the national-cultural imaginations and figurative thinking of this or that nation, researching them from the linguistic and cultural points of view, the living area of the nation to which it belongs, and the life allows for detailed analysis of the style, mental characteristics and national-cultural character; social relations; moral-cultural standards of behavior; national values; and traditions.

### Theoretical Insights and Contributions

In recent years, the question of the role of cultural codes, which has been the focus of attention of world philologists, has also been of special importance in linguistics. In this context, certain studies have been conducted in the field of world linguistics. The scientific works of these authors are important Maslova in world linguistics and include V.N.Teliya, V.V.Krasnykh, D.B.Kovshova, F.N.Gugeklova, K.Rapay, V.M.Savisky, N.R.Oynotkinova, Z.K.Sabitova, G.A.Avanesova, I.A.Kupsova, G.N.Kenjebalina, G.Kh.Bukharova, V.A.Maslova.

In Uzbek linguistics, we observe that cultural codes were analyzed in the studies of D. Khudayberganova, Sh. Usmonova, S. Ikromova, F. Musaeva, and F. Usmonov within the linguistic and cultural characteristics of the Uzbek language.

Professor Durdona Khudayberganova's research on the topic "Anthropocentric interpretation of artistic texts in the Uzbek language" [Khudayberganova, 2015: 240] put forward ideas about the theoretical foundations of cultural codes. In this research, the term "cultural codes" is used when the concept of cognition is explained (p. 18). In his views on the term "speech activity" (p.31), the theory of universal object codes (p. 32-34) and "onomastic codes" (p.129-132)

was used in his thoughts about Durdon Khudoyberganova's comments about precedent names considered "onomastic unity"; this linguistic and cultural unity is essentially a multifaceted and multitasking linguistic and cultural unity, and it can even be manifested as a cultural code representing an entire nation" [Khudoyberganova, 2015:133]. It is appropriate to say that "onomastic codes (names) are a unit of language and an ethnocultural information-carrying element of culture, which is considered a secondary semiotic system" [Khudoyberganova, 2015:130]. The scientist's "Brief explanatory dictionary of linguistic terms" [Khudoyberganova, 2015:41] is the first dictionary of linguistics and cultural studies not only in Uzbek linguistics but also in Turkic studies. It explains the main terms of the field. This dictionary explains the term culture code, which is the object of our study, and its types: biomorphic code, temporal code, spatial code, spiritual code, subject code, and somatic codes. In this dictionary, "linguistic units reflecting human imaginations related to the animal or plant world" [Khudoyberganova, 2015:22] are called biomorphic codes. Notably, for the first time, the scientist's article "Concept and Interpretation of Cultural Codes in Linguistics" in Uzbek linguistics shed light on the meaning of the concept of cultural codes and revealed its importance in the study of units of the Uzbek language. The concept of cultural codes has a special place among them when the concepts related to linguistic and cultural studies are listed. This article can be considered the first work on the concept and interpretation of culture code in Uzbek linguistics.

In the "Explanatory dictionary of terms of anthropocentric linguistics" [Khudoyberganova, 2015:120], the main terms of the fields of anthropocentric linguistics are explained; terms such as *code*, *subcode*, *cultural code*, *linguocultural code*, *exchange of codes*, *anthropomorphic linguocultural code*, *main cultural codes*, *biomorphic linguocultural code*, *space linguocultural code*, *phytocultural code*, *clothing linguocultural code*, *space linguocultural code*, *spiritual linguocultural code*, *natural linguocultural code*, *object linguocultural code (subject code)*, *food linguocultural code*, *numerical linguocultural code*, *color linguocultural code*, *time linguocultural code (temporal linguocultural code)*, *medical linguocultural code*, and *zoomorphic linguocultural code* are used. After some of the listed terms are explained, illustrative examples are presented to prove their accuracy. In particular, the word *oven* is given as an example of the linguocultural code of things, and it is explained below. The units formed on the basis of the meaning of the word *o'choq* (fireplace) as "the place where something appears and spreads"—a center of knowledge, a center of culture" or an *ot* (horse) for the zoomorphic linguistic-cultural code (noun combs), *toychoq* (the red mare plays in the iron fortress (Til)), *tulki* (as cunning as a fox) are examples. We want these dictionaries and articles of the scientist to be the main source in our research of cultural codes.

These ideas about the cultural code in the book "Linguoculturology" [Usmonova, 2019:245] are also valuable for our linguistics. In this book, "Anthropocentric paradigm and its place in linguo-cultural studies", "Language is a multifaceted phenomenon that has arisen in human society: it is a system and an anti-system, activity and the product of this activity, spirit and materiality; language is the language of the individual; language – a member of language families;

language – structure; language – system; language – type and feature; language – computer; language is the space of thoughts and "the house of the soul", i.e., language is the complex cognitive activity of a person" [Usmonova, 2019:30], definitions of language are given. The author of the book, Professor Shaira Usmanova, noted that another definition was added to the definitions of language by the end of the XX century: "Language is a product of culture, an important component of it, a condition for its existence, a factor in the formation of cultural codes". This definition is evidence of the development of the anthropocentric paradigm in linguistics. The fact that language and culture are inextricably linked, that one regularly complements the other, that one cannot live without the other, that the enrichment and development of a language depends on its owner and their thinking, on the factor of the formation of cultural codes belonging to the language, is reflected in a concise form and in a concise expression. The units—images (symbols) formed by the interaction of language and culture—are the composition of the language.

Each person sees the world around him with his own eyes and puts what he sees and feels and what he perceives into his thinking through his culture. As a result, concepts, images, and symbols are created.

Each of us lives in a unique reality built on the basis of our emotional impressions and personal life experiences, and we perceive what we perceive. The personal life experience of each of us is based on the national mentality, national culture, way of thinking, peculiarities in the perception of the world, national values, traditions, and way of life of the nation to which we belong. Life experiences, knowledge, and culture accumulated by a certain society create a unique form of perception of the world. They show how this language community sees and perceives the world—the "discipline of perception" (N. Mahmudov). "The nation's national way of seeing the world and the discipline of perception are recorded first of all in the linguistic picture of the world belonging to this nation" [Mahmudov, 2015:6]. The owner of the linguistic picture of the world is the carrier of the culture in which he grew up.

As Professor Y. Odilov noted, "in order to know the essence of something, a person first determines the properties and characteristics of this thing. In this way, he will be helped by his existing knowledge, symbolized under a special name. If the existing knowledge in thinking was not symbolized by a special name, then knowledge itself would not exist in a person" [Odilov, 2021:4]. Therefore, the world surrounding a person is symbolized by a special name in his linguistic memory. Concepts symbolized by specific names are manifested through their language and are distinguished from other concepts by means of linguistic and cultural codes—"special linguistic expressions". Therefore, the mentality, culture, and discipline of perception of the world of this nation or that nation are clearly expressed in its language. The national-mental characteristics of this or that nation stagnated moral rules, values, and aspects related to the national mentality of a nation are clearly reflected in the linguistic-cultural units of the language belonging to the speaker. Linguistic code is also a linguistic unit.

## Linguocultural Codes in Uzbek Language

Cultural codes are the bearers of the symbol of the nation. The code of culture can be defined as an expression of the worldview of a particular nation, a form of figurative thinking. It is understood that a certain language is a certain code. Any language has its own linguistic and cultural codes (keywords), including the Uzbek language.

Cultural codes express the uniqueness, mentality, anthropology and ethnography of a particular person's culture. The cultural codes of the Uzbek language reflect the national-cultural mentality of the Uzbek people. If the culture of the nation lives, the language will live, and the language will become richer only if cultural codes are formed.

The subject of linguocultural studies is the concept of language and culture called code. "...the subject of modern linguo-cultural studies is the study of the cultural semantics of linguistic signs formed by the interaction of two different codes, language and culture. For example, every linguistic person is also a cultural person. Therefore, linguistic signs have the ability to perform the function of the "language" of culture. The "language" of culture represents the reflection of the cultural-national mentality of the language owner in linguistic ability" [Usmonova, 2019:31]. Obviously, language is the culture of a nation, and culture is its language. A foreign language is a language coded ("locked") to another nation. For a person to understand and learn a language other than his or her mother tongue, he or she must be able to unlock it. As mentioned above, the national character is stamped and encoded in the national language. Knowing one's own language is a must, and knowing another language is a high virtue. Both knowing and learning are the main tools for understanding culture. In the section of the manual entitled "Symbol and stereotype phenomena of the cultural space", the author's comments on symbols and examples of symbols are presented. "Symbol is the language of the human spirit, and he began to speak with nature in this language. Myths, fairy tales, and epics were created in the language of these symbols. Folklore symbols represent the first way of thinking, imagination, and creativity of a certain person. For example, in the oral work of the Turkic people, "Ulgen is light and good". Erlikkhan – darkness and evil, thunder – the voice of the gods, lightning – the arrow of the god, flood – the disaster of an evil spirit, mountain – a magical fortress, water, soil – life, cave – the place of spirits, sky – goodness gods, symbols of the underground space of evil spirits, coded names" [Eshankulov, 1999:67] [Usmonova, 2019:68].

F.Musaeva's works on the linguistic and cultural analysis of Uzbek dialects repeatedly refer to cultural codes. In particular, the scholar's book "Linguistic-cultural study of Uzbek dialects" [Musayeva, 2019:120] contains these important points about cultural codes. "Information is embodied in connotations that reflect the relationship of the image base with culture. The codes—images chosen by the language owners for similes—show their connection with national-cultural standards and stereotypes" (p.91). "The images used as a basis for similes are related to the traditional way of life and activities of human life. For the image to be bright, it should be relevant

and understandable for all members of the linguistic community. Any sensory part of reality can act as an image code: picture, celestial bodies, natural phenomena, plants and animals, parts of the human body, artifacts (household items, tools, weapons, housing), and events that happen to them" (p.94).

It should be noted that, as the researcher noted, each representative of the dialect imagines the world in his own way and perceives it with his own world that is, with his own way of thinking, with his own national views; he expresses and names the existence he feels and perceives in his own language through his culture. Cultural codes specific to a dialect, which are considered the composition of a particular language, can also become a national-cultural code over time.

F.Usmanov, who carried out a linguistic and cultural study of similes in the Uzbek language, studied the images that served as the basis for similes, that is, cultural codes, and recognized that such codes are related mostly to household life. Linguistic and cultural codes reflected in similes were identified in studies on examples of household realities, fauna, flora, natural phenomena and elements, human, religious, mythological and folklore characters and standards belonging to other groups [Usmanov, 2019:12]. The researcher performs statistical analysis and notes that the standard lexemes most often used in static similes in the Uzbek language are related to the subject code representing the realities of everyday life.

Cultural studies do not consider language as a system consisting only of the prism of language codes embodying cultural values. This or culture finds its expression in the linguistic and cultural codes of the language to which it belongs. If the linguocultural codes are not fully understood, the meaning of the text or combination in which it is part is not fully understood.

## Conclusion

The conclusion is that linguocultural codes are units with a stable meaning, formed in the mind of a particular nation. To fully understand the linguistic culture of any nation, its linguocultural codes are also very important.

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