


THEORY OF LINGUOCULTURAL CODES AND UZBEK PROVERBS			Linguistics
		Keywords: linguocultural, cultural code, linguocultural code, somatic code, time code, spatial code, subject code, spiritual code, biomorph code.	
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Abstract			
<p>Culture codes are the key to understanding culture, which allows the identification of cultural information encoded in some form. Cultural codes are also called linguocultural codes. Linguocultural codes are a term of linguocultural studies. Based on scientific definitions and interpretations of cultural codes, it can be said that the term refers to a system of material or ideal symbols that express a particular cultural content in a conditional, symbolic, and coded way. Linguocultural codes are the product of the process of categorizing the world by man. Human language is one of the most important expressions of cultural content. Linguocultural codes are reflected in the language in linguocultural units such as proverbs, phrases, metaphors, curses, prayers, and applause, which mainly reflect the figurative thinking of the people. Linguocultural codes clearly show people's ideas about the material and spiritual world, national thinking, axiological views. The theory of cultural codes can be used to study the Uzbek linguistic landscape of the world, to determine the evolution of the laws inherent in the national thinking of our people. At the same time, it should be noted that cultural codes are primarily a phenomenon related to the national-cultural character of the people.</p>			

Linguists have addressed the idea of the national identity of the linguistic picture of the world at different stages of linguistic development. All of this has helped to develop diverse and multifaceted conclusions. V. von Humboldt's folk spirit of language [18, p. 4], L. Weisgerber's "linguistic view of the world" [18, p.4] laid the groundwork for the emergence of anthropocentric linguistics.

In world linguistics, since the end of the twentieth century, the anthropocentric approach to language, that is, the study of language along with its owner, its national mentality, national culture, has stabilized. As a result, such areas of "anthropocentrism as pragmalinguistics, psycholinguistics, sociolinguistics, cognitive linguistics, linguoculturology" emerged [10; 16; 17, p.6; 15, pp.12-13].

It is known that linguoculturology is a field that studies the interaction and influence of language with culture, ethnos, and national mentality on the basis of the principles of the anthropocentric paradigm.

In the anthropocentric approach, "the objects of science are studied, first of all, in terms of their importance for man, in his life activities, for the development of the individual" [13, p.6]. Indeed, "XXI century linguistics should not be limited to the description of linguistic phenomena. Now it is important to study the language and its relationship with culture" [14, p.13]. "Because man, language and culture form a unity like a nail. Language is the pride of the nation, the condition of its existence, the spirit of the people, an indicator of national culture. The steadfast

rules of morality inherent in the national mentality are vividly reflected, especially in the stable units of the national language. After all, stable units preserve the cultural code-images of a national character, formed over the centuries” [14, p.21].

The linguocultural features of a particular language are clearly observed in the examples of folklore of this language, aphorisms and parems, metaphors and analogies, in short, in the linguocultural units. The study of folk proverbs in conjunction with cultural codes is one of the current problems of Uzbek linguistics. Proverbs, like other linguocultural units, vividly reflect the mentality, culture, way of life of the nation, the uniqueness of our native language.

V.N.Telia, who has done a lot of work in the field of linguoculturology, noted that “proverbs are a huge source of cultural values related to the daily life of the people, which have traditionally been passed down from ancestors to ancestors for centuries” [12, p.241].

Language is a unique phenomenon that transmits the unique cultural information created by mankind over the centuries from generation to generation. In doing so, it manifests itself both as a product of culture and as one of its main exponents. V.N.Telia, one of the founders of linguoculturology, the study of the interdependence of language and culture, writes: “Culture has its own “language”: it speaks to us through architecture, painting, music, dance, literature and other works of human creativity. But the most universal means of the “language” of culture is the “natural language”. Linguoculturology, which is a product of the integration of disciplines in the fields of linguistics, cultural studies, ethnography, psycholinguistics, is an anthropocentric field that deals with the interpretation of such a “language” of culture. Consciousness has introduced a number of new concepts, such as the linguistic landscape of the universe, the precious landscape of the universe. Among them, the concept of cultural codes has a special place.

The formation of basic base codes that are difficult to identify in a culture takes a much longer time, and they are also difficult to change. According to some researchers, some codes of a culture can be calculated as its constants, and if they disappear, the culture will inevitably change or disappear [1].

“... Every nation has its own way of thinking, its own cognitive discipline, in general, its own way of thinking. That is why the simple concepts of “national consciousness”, “national thinking”, “and national feeling” have been giving power and coverage to the light in the heart of the human child for thousands of years. ... Language is, first of all, a means of seeing, hearing, knowing, perceiving the world” [7, p.10]. The life experiences, knowledge, and culture accumulated by a particular society give rise to a peculiar form of perception of the world. They show how this language community sees and perceives the world – “cognitive discipline” (N.Mahmudov). “The national way of looking at the world and the discipline of perception of the people are, first of all, reflected in the linguistic landscape of the world belonging to this people” [6, p. 6]. As F.Usmanov noted, “... the concept of “national spirit” mentioned by famous philosophers and linguists should be understood as “national vision”. The national vision is to see the world, not the worldview, viewed through the veil of culture. That is why language, as far as

the world is concerned, reflects not only the “simple” landscape, but also the valuable attitude to its members. Language transmits this national-cultural knowledge of the nation to the next generation through linguocultural units” [14, p. 51].

“The influence of culture on language takes place through a linguistic person. It is also the linguistic entity that carries out the influence of language on culture” [3, p.46]. After all, a linguistic person is, of course, a representative of a particular culture, a cognitive discipline inherent in that culture. The subject of culture is the carrier of cultural codes, the point of intersection of dynamically changing texts [5, p.195]. Thus, “any form of speech is the result of the activity of a person belonging to a particular socio-cultural environment, with psychological and cognitive characteristics” [17, p.28].

It is well known that a set of customary and obligatory methods of perceiving the world that are historically formed, stabilized, and specific to that language community in the minds of each language community creates a linguistic picture of the world. The linguistic landscape of the world is a collection of universal and at the same time nationally adapted methods of perceiving and conceptualizing the world.

As recognized in linguistic teaching, the most basic function of language is to form and convey certain information through symbols. In addition to this communicative function, language has many other functions in the scientific literature, each of which has its own scientific basis. It is known that in linguoculturology the following functions of the language system are recognized:

- 1) The function of language to preserve cultural information and pass it on from generation to generation as a heritage;
- 2) The task of creating a linguistic landscape of the world;
- 3) The task of intercultural communication. According to these functions, language is not only a means of transmitting and receiving information, but also a cultural code of a particular nation, ethnos.

XXI century Uzbek linguistics is actively developing the approach to language not only as a means of communication and knowledge, but also as a cultural code of the nation.

Language can serve as a bridge to the mentality of the nation. Identifying and correctly interpreting cultural codes hidden in fixed units of language becomes a prerequisite for engaging in full-fledged communication. There are specific facts between cultures, languages in the perception and categorization of the world. The poems of the People's Poet of Uzbekistan Muhammad Yusuf, “*Parijning eng go'zal restoranlarin, Bitta tandiringga alishmasman men*”, can be interpreted differently by a representative of a different linguoculture. In this case, the tandoor is a reality that reflects the national spirit, and its love for the Motherland is expressed through its preference for restaurants in other countries.

Different symbols are widely used in certain fields of science as well as in everyday life. The reason why man fills his world with signs can be considered as the transmission of information in a compact shell, the pursuit of economy. Representation of information in small units – codes – will be a universal tool in its survival and communication.

As the American psychological and business consultant K. Rapay points out, “Codes define images in our minds that are related to some concept” [9, p. 168], “to understand the content of an image embedded in a particular culture, it is necessary to understand its code” [9, p. 2]. “Cultural codes can take the form of different material shells – realities of life, representatives of flora and fauna, and so on. In the human mind, they are generally reflected in the form of knowledge, imagination, associations” [4, p.169].

Hence, a cultural code can be defined as a set of basic concepts, values, and norms that reflect cultural priorities.

In science, there are cases when the term cultural codes is used in combination with the term linguocultural codes. Linguocultural code is a verbalized form of cultural code. “It is known that anything can be expressed in verbal language. Verbal language absorbs the figurative codes of culture. In this case, there is a change in the expression plan of the code, and cultural codes become verbal and become a linguocultural code” [11, p.57]. Therefore, it seems appropriate to call cultural codes the linguocultural code.

The ethno cultural connotation of linguocultural codes is evident mainly in migrations, analogies, stable combinations. Linguocultural codes understand cultural norms and values. The national-mental characteristics of the nation; the stagnant rules of morality inherent in the national mentality, the values, the national figurative thinking, and the national identity are vividly reflected in the linguocultural codes.

In linguoculturology, linguocultural codes are recognized as one of the important components of the linguistic landscape of the world. According to V.N.Telia, cultural codes are a system of secondary symbols consisting of various material and formal means used to encode a particular cultural content. D.B.Gudkov, M.L.Kovshova’s definition of cultural codes is similar to the above: “Cultural codes are a system of signs that represent the cultural content of the material and spiritual world of man, which can be both verbal and nonverbal.” Experts in the field of cultural codes often quote the figurative description of the Russian researcher V.V.Krasnih in his article “Cultural codes and standards (invitation to interview).” According to the scientist, cultural codes can be thought of as a net thrown into existence. This “network” of our thinking divides, organizes shapes and evaluates the world around us.

According to culturologists, cultural codes are the key to understanding culture, which allows the identification of cultural information encoded in any form.

Based on scientific definitions and interpretations of cultural codes, it can be said that the term refers to a system of material or ideal symbols that express a particular cultural content in a conditional, symbolic, and coded way. Linguocultural codes are the product of the process of categorizing the world by man, and in this case, as noted above, human language is one of the most important expressions of cultural content. Linguocultural codes are reflected in the language in linguocultural units such as proverbs, phrases, metaphors, curses, prayers, and applause, which mainly reflect the figurative thinking of the people. Linguocultural codes clearly show people's ideas about the material and spiritual world, national thinking, axiological views.

Types of linguocultural codes in the scientific literature include somatic code, spatial code, temporal code, subject code, biomorph code, spiritual code, anthropomorphic code, spatial code, war code, medical code, architectural code, sports code, geometric code, gastronomic code, clothing -night code, mythological code, theomorphic code, color code, etc. are recorded. Some researchers consider zoomorphic code and phytomorphic code to be types of biomorphic code; biomorphic code is sometimes also referred to as plant-landscape code.

In linguoculturology, V.V.Krasnih's classification of the main types of linguocultural codes is recognized. The scientist defines somatic code, spatial code, temporal code, subject code, biomorphic code and spiritual code as the most basic types of cultural codes. In his opinion, the content expressed in these codes corresponds to the archetypal ideas of Russian culture, reflecting the first simple impressions about the structure of the universe.

It is well known that man began the study of being by knowing himself. It was the first attempt to civilize the world. Man first described the being from himself (for example, the top of a mountain), and then began to describe himself by this method (for example, if the head survives, a *doppia* is found). In this case, the name of the members of the human body has a symbolic (portable) meaning. V.V.Krasnih cites as an example the use of the words *golova* (head), *plechi* (shoulders), *ruki* (hands) in the sense of "man" in the units of *ruk*.

As a result of the evolution of human thought, some somatic codes became spatial codes. The scientist cites this as evidence that the human heart is perceived as a space of emotions and the head as a space of thoughts and this is reflected in a number of expressions. The same situation can be found in the linguistic culture of many peoples of the world, especially in the Uzbek language. It is known that one of the semantics of the internal lexeme is synonymous with somatisms of the *heart, mind, soul, tongue*. In this regard, S. Ikramova writes: Interestingly, in all of the above phraseological units (*ichi achidi, ichiga solmoq, ichiga yutmoq, ichini bo'shatmoq, ichini it tirnadi, ichi qizimoq, ichi toshmoq, ich-etini yemoq*), the lexeme of *ich*, which denotes space, served to figuratively express situations related to human psychology: the words *ichi achidi, ichiga solmoq, ichiga yutmoq, ichini bo'shatmoq, ichini it tirnadi, ichi qizimoq, ichi toshmoq, ich-etini yemoq* expressions of distress; a state of spiritual relief from emptying the bowels; the words heartbroken and hot inside signify a state of impatience. From this it is clear that the lexeme *ich* represents the spiritual space in the Uzbek worldview.

Spatial code is also one of the basic codes in linguoculturology. Spatial code is logically related to temporal code because the concepts of time and space are associatively understood in the human mind and require each other. “While space represents the scale of things, the order of their relative positions, continuity or continuity, time represents the sequence of events, the continuity of processes. It is known that every material body has a place, a volume, a scale. Space is the order of the points that make up the universe at a particular point in time, while time is the sequence of events that take place at a particular point in space. Spatial code is associated with semantic oppositions such as its own - alien, far - near, high - low, east – west, and is the product of human efforts to divide the world.

Human perceptions of flora and fauna are reflected in biomorphic codes. According to VV Krasnix, many standards in different linguocultures emerged as a product of biomorphic codes. This can be seen in the Uzbek language standards such as ant (symbol of hard work), fox (symbol of cunning), lion (symbol of courage), and donkey (symbol of stupidity).

Subject codes are formed through the symbolic meaning of the names of most household items: *Qozonda bori cho ‘michga chiqadi, shohi ko ‘rpa bo ‘z yamoq, belida belbog ‘i bor, to ‘nini teskari kiymoq, g ‘alvirni suvdan ko ‘tarmoq birliklaridagi qozon, cho ‘mich, ko ‘rpa, belbog ‘, to ‘n, g ‘alvir* – the words show how the concept of household items has become a tool for Uzbek linguists to express reality and social relations in it.

In linguoculturology, the spiritual code, which is one of the cultural codes, is a code that reflects the cultural opposition, the moral or religious values of the people, such as good – bad, beautiful – ugly, high – low. According to V.V.Maslova, the spiritual code has an ontological nature, and evaluation and attitude are its main features. In verbal expression, subject codes are often combined with spiritual codes. For example: *Ona yurtning – oltin beshik; Dasturxonga boqqan do ‘st emas; soyasiga ko ‘rpacha solmoq.*

It should be noted that the scientific views on the codes of culture formed in Russian linguistics also had an impact on other linguistics. There is very little information about cultural codes in Uzbek linguistics. The Explanatory Dictionary of Linguoculturological Terms defines the terms culture code, somatic code, time code, spatial code, subject code, spiritual code, biomorphic code. In S.Ikramova’s research on the linguocultural features of the representation of the category of space in the linguistic landscape of the world, only some of the codes formed by means of expressions are analyzed.

Nationwide cultural codes, which clearly express linguocultural features, are widely used in Uzbek proverbs. Observations show that Uzbek folk proverbs reflect almost all the linguocultural codes recognized in science. In this article we will talk about some of them.

In Uzbek folk proverbs, words such as *lion, goat, crow, mare, bee, snake, dog, wolf, donkey, and mouse* serve as a linguocultural basis for expressing the conclusions of the people's experience in the form of metaphorical content. For example: *Har toycha o ‘zi suv ichgan*

bulog 'ini maqtar, Yuki yengil eshak yotag'on bo'lar, Arslon bolasi arslon bo'lur, Sichqon bolasi – sichqon, Arslonning o'ligi – sichqonning tirigi, Go'ngqarg'a bo'lib ming yil yashagandan, Sher bo'lib bir yil yashagan afzal, Echki yuzga yetmas, Yuzga yetsa ham kuzga yetmas, Podshoh qarg'a bo'lsa, yeganing go'ng bo'lar, Yomon ilon tegirmon boshida aylanar. Burgaga achchiq qilib, ko'rpaga o't qo'yma, It hurar, karvon o'tar. The main condition for understanding such proverbs is to understand the meaning hidden behind these words, that is, to understand the essence of the code.

The zoomorphic codes reflected in folk proverbs reflect the Uzbek people's appreciation for hard work. For example, *Ari zahrin chekmagan Bolqadrini bilmas, in this proverb the ari – work, bol – relax.* The zoomorphic code of the *bee*, through its rich subject code, emphasizes that diligence and honesty are noble qualities. We know that bees do not sleep in winter. The plant does not bloom during the winter months, so bees work tirelessly throughout the summer to collect honey that will reach both themselves and humans. “It is no coincidence that the diligence of bees has become a proverb among our people. It flies at a speed of 60 kilometers per hour and lands about 7,000 flowers a day” [2, p.58].

Birovning yurtida bek bo'lguncha, O'zingning yurtida itbo'lin this proverb, through the dog zoomorphic code, it is pointed out that freedom takes precedence over any career, wealth. It is known that the dog usually lives in a corner of the yard. Although the dog lives on the threshold, its owner is free, free in the house. This content is also expressed in the Uzbek language using the salt zoomorphic code: *O'zga yurtning qozisi bo'lgandan, O'z yurtningning tozisi bo'l.*

The Uzbek people pay great attention to the upbringing of children. *Mol boqsang, og'zi-burning – moy, Bo'ri boqsang, og'zi-burning – loyin* the proverb, cattle, wolf cultural codes belong to a group, i.e. zoomorphic code. In the proverb, cattle are used as a symbol of a meek, pious man, and a wolf as a symbol of an evil, ruthless man. The figurative meaning of the proverb is that if you raise a good child, your life will be good, if you raise a bad child, your life will be bad.

Biomorphic codes are also widely used in Uzbek folk proverbs. Here, used these words: *daraxt bir joyda ko'karadi, Chinordek bo'ying bo'lguncha, Tumordek aqling bo'lsin, Qoramiq donasi bo'lguncha, Bug'doyning somoni bo'l, Olma olmadan rang olar, Chillaki chillakini ko'rib chumak uradi, Gul – gulga, Tikan – tikanga.*

In Uzbek folk proverbs, words such as stream, river, stream, water, rock, storm, earthquake are realized as a plant code. For example: *Ariq qazimasang, otizga suv chiqmas, O'zga yurtning boshi bo'lgancha, O'z yurtningning toshi bo'l, Birlashgan daryo bo'lar, Tarqalgan irmoq bo'lar, Xalq puflasa, bo'ron bo'lar, Xalq tepinsa – zilzila.*

Spatial code also has a place in Uzbek folk proverbs. In Uzbek linguistics, words such as *uya, bog', tog', bozor, yurt* are often used as spatial codes.

For example: *Boqsang – bog‘, boqmasang – tog‘, Bog‘bonga tog‘ yarashmas, Biyobonga – bog‘, Bog‘ni boqsang – bog‘ bo‘lur, Botmon dahsar yog‘ bo‘lur, Arslonni ovlamoq uchun arslon uyasiga kirmoq kerak, Qush uyasida ko‘rganini qiladi, Otang – bozor, onang –bozor.*

In the article “Boqsang – bog‘, boqmasang – tog‘”, here *tog‘, bog‘* spatial codes were the main tool in the formation of the content of the proverb. In this proverb, a garden is a symbol of a flower garden (possessed space), a mountain is a symbol of a stone garden (a thorny place is an ownerless space). Through the cultural codes of the *toz, boz*, it is possible to look at this or that place, to feel that work and prosperity are glorified in it, and vice versa. For example: *Bog‘bonga tog‘ yarashmas, Biyobonga – bog‘, Bog‘ni boqsang – bog‘ bo‘lur, Botmon dahsar yog‘ bo‘lur, Boqimsiz bog‘ tog‘ bo‘lur, Yurak-bag‘ring dog‘ bo‘lur, Ariq qazimasang, otizga suv chiqmas* proverbs is mean the *Boqsang – bog‘, boqmasang – tog‘*.

It should be noted that in the articles there is a recurrence of linguocultural codes. For example: *Atlas yamog‘i – atlasga, Shol yamog‘i – sholga, Gul – gulga, Tikan – tikanga, Tog‘ tog‘ bilan uchrashmaydi, odam odam bilan uchrashadi.*

So, every nation has its own way of thinking. As Nizomiddin Mahmudov noted, “... Every nation has its own way of seeing, its own cognitive discipline, in general, its own principle of thinking” [7, p.10]. The figurative thinking, worldview, way of life, values, behavior, beliefs and traditions of the Uzbek people are also reflected in the linguocultural codes expressed in the articles. Even though the themes in the articles are similar, the images in them are not repetitive. It is this image that provides the national-cultural color in the articles.

The theory of cultural codes can be used to study the Uzbek linguistic landscape of the world, to determine the evolution of the laws inherent in the national thinking of our people. At the same time, it should be noted that cultural codes are primarily a phenomenon related to the national-cultural character of the people. Therefore, the study of the Uzbek language in our linguistics is based on its nature, in which the mythological ideas, national values, customs and beliefs of the people, of course, should be the focus of researchers.

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