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ANALYSIS OF LINGUOCULTURAL CODES (ON THE EXAMPLE OF SOMATIC LINGUOCULTURAL CODES)

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Abstract:

This scholarly analysis is devoted to the field of linguoculturology and to the study of linguocultural codes, which are considered significant within this discipline. In particular, the paper examines somatic linguocultural codes. It investigates linguocultural units that verbally encode national and cultural meanings related to the organs and parts of the human body.

Keywords: Linguoculturology, linguocultural codes, somatic codes, connotative meaning, linguocultural units.

INTRODUCTION

One of the rapidly developing fields in modern linguistics, which has become the object of extensive scholarly investigation, is linguoculturology. Linguoculturology is a branch of linguistics that emerged at the intersection of linguistics, cultural studies, and the study of the reflection and consolidation of national culture in language. Furthermore, linguoculturology is a new area of linguistic research formed at the crossroads of cultural studies and linguistics, examining the interrelationship and mutual influence between language and culture, as well as the manifestations of a people's culture reflected in language.

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Linguoculturology studies language as a phenomenon and carrier of culture. Within the framework of this discipline, the cultural components and cultural meanings embedded in the semantics of lexical-level language units are explored. It is well known that many international and Uzbek linguists have conducted research in this area, and these studies continue to the present day. The world-renowned theoretical linguist Wilhelm von Humboldt emphasized in his ideas that “the spirit of a nation is manifested in its language, and the character of a people can be understood more easily through their language than merely through their behavior, etiquette, and actions.”

The contribution of Russian linguistic schools has also been significant in the development of this field. In particular, based on the ideas of V. N. Teliya, V. V. Vorobyov, and N. Alefirenko, linguoculturology can be understood as “a new philological discipline that studies a systematically selected set of cultural values, investigates live communicative processes in speech production and perception, explores linguistic personality and national mentality, provides a systematic description of the linguistic representation of the world, and ensures the fulfillment of educational, moral, and intellectual functions of teaching.”¹

The development of linguoculturology can also be observed in Uzbek linguistics through numerous scholarly studies, scientific concepts, monographs, and dissertations. D. S. Xudoyberganova, while explaining this term scientifically, defines linguoculturology as follows: “Linguoculturology (Latin *lingua* – language + Latin *cultura* – cultivation + Greek *logia* – study) is a discipline that emerged through the collaboration of linguistics, ethnography, and psycholinguistics, and studies the interrelation and interaction between language, culture, ethnicity, and national mentality based on the principles of the

¹ Телия В.Н. Русская фразеология: семантический, прагматический и лингвокультурологический аспекты. –М.: Языки русской культуры, 1996. – С. 222. Воробьев В. В. Лингвокультурология. // Теория и методы. –М, Изд-во Росс. ун-та Дружбы народов, 1997. – С. 331. Алефиренко Н.Ф. Лингвокультурология. Ценностно-смысловое пространство языка: учебное пособие. М.: Наука, 2010. – С.21.

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anthropocentric paradigm.”² In her scientific monograph, *Anthropocentric Study of the Text*, the scholar analyzes precedent units and their use in texts.

RESEARCH METHODOLOGY

During the scientific analysis, several synchronous research methods were employed, including the linguistic descriptive method, componential analysis, contextual analysis, and linguocultural analysis, which are used in the study of linguocultural codes.

ANALYSIS AND RESULTS

The subject under analysis directly concerns linguocultural codes; therefore, it is necessary first to emphasize the concept of the linguocultural code itself. In the explanatory dictionary *Modern Linguistic Terms*, D. S. Xudoyberganova states that linguocultural codes are the verbalized forms of cultural codes. It becomes evident that the lifestyle, worldview, intellect, and thinking patterns of a people are manifested in the speech of language users through these codes. Since codes contain implicit meanings, they may often lead to misunderstanding on the part of the listener.

Linguocultural codes represent the reflection of human thought and cultural experience in language. They may be employed in riddles, literary texts, and linguopoetics, where real-life objects and phenomena are expressed symbolically through analogy, comparison, or metaphor. Linguocultural codes are classified into several groups, including clothing-related linguocultural codes, somatic linguocultural codes, object-related linguocultural codes, anthropomorphic, phytomorphic, and zoomorphic codes.

Linguocultural codes are diverse in nature, and within the somatic linguocultural codes examined in this study, the verbal encoding of particular cultural

2 Худойберганова Д. Лингвокультуурология терминларининг қисқача изоҳли лугати. –Т.: Турон замин зиё, 2015 – 162 б.

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information is represented through words and phrases denoting parts of the human body, that is, linguistic units with national and cultural significance.

For example, in the Uzbek language, such expressions as *burnini tiqmoq* (“to interfere in others’ affairs”), *qo‘li uzun* (“powerful/influential”), *qo‘li kalta* (“financially weak or powerless”), *bash qo‘l barobar emas* (“people are not equal”), *jigaridan urmoq* (“to hurt deeply”), *ko‘zi och* (“greedy”), *burni osmonda* (“arrogant”), and *dimog‘i baland* (“proud, haughty”) serve as examples of somatic linguocultural codes. In these somatic codes, the connotative meaning is considered dominant. The use of somatic codes in Uzbek literature can be proven through examples:

— Xabarim bor! Menga qolsa, ayb Shomatovning o‘zida edi. Aytyapman-ku, **burnini suqmagan joyi yo‘q** edi bu bolaning! Sen, kollega, Shomatovning xotinini siquvga ol, uqdingmi? Nima balo, yelkasiga qoqib chiqarib yubordingmi?

— Qiziq odam ekansiz. Qamoqqa tiqishim kerakmidi, sizningcha!

— Bo‘lmasa-chi! Ezish kerak bularni. Ezish! Shunaqangi buraginki, dunyoni boshiga ko‘tarib dod solsin! (O‘. Hoshimov. Tushda kechgan umrlar. Page 14.)

As a result of the analysis, it can be understood that connotative meaning is primarily considered in somatic codes. In the communication between the speaker and the listener, the listener can understand somatic codes depending on the context. When the information is understandable to the listener, the codes become decoded.

CONCLUSION

In linguoculturology, the study of linguocultural units, linguoculturemes, customs and values, and linguocultural codes has become increasingly relevant. Every linguocultural unit inevitably influences the distinction between such concepts as linguistic worldview and the cultural model of the world.

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The information and research materials presented above demonstrate that the lexical layer of language is formed through riddles, proverbs, and literary texts, in which clothing-related linguocultural codes, somatic linguocultural codes, object-related linguocultural codes, phytomorphic, zoomorphic, and numerical linguocultural codes are manifested. Indeed, the lifestyle, living environment, and national spirit of a people are reflected in their creative works. Moreover, the study revealed that the mental characteristics of a nation are vividly manifested in linguistic material.

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