

**ABOUT LINGUOCULTURAL CODES AND THEIR TYPES****Buriyev Islom**

Tashkent State Uzbek Language named after Alisher Navoi and a master's degree from the University of Literature

**ANNOTATION**

The article provides comments on the formation of linguocultural codes in linguistics, their definitions, linguistics in Uzbek linguistics. It also gives a brief overview of the types of linguomodic codes and their definitions.

**Keywords:** *linguocultural codes, somatic code, biomorph code, subject code, culture code, spatial code.*

Each nation has its own national traditions. That is, every nation has its own national traditions and customs. In this sense, everyone is associated with a particular culture, language, history, literature that reflects that nationality. It is well known that language is not only a social phenomenon, but also an integral part of culture. Today, economic, political, cultural and scientific relations between peoples, nations, countries, international and cultural communicative processes in the field of linguistics, the relationship of languages and language culture, as well as the national identity of language. lingvokulturology, a new field with a specific direction and subject. "Linguocultural studies has introduced a number of new concepts into the science, such as linguocultural unity, linguoculturalism, linguocultural community, national-cultural connotation, cultural sema, precedent units, linguistic consciousness, linguistic landscape of the world. Among them, the concept of cultural codes has a special place.

It is well known that the science that studies the concepts of code and symbols is the central concept of semiotics. "Any material representation of social information is a symbol" Initially, the concept of code, which is widely used in mathematics and computer science, began to be used in the humanities. Language and culture have a special significance. They pass on the experience and norms of the people to the next generation through symbols.

In linguocultural studies, cultural codes are recognized as one of the most important components of the linguistic landscape of the world. V.N. According to Telia, cultural codes are a system of secondary symbols consisting of various material and formal means used to encode a particular cultural content. "Cultural codes can be in different material shells - in the form of realities of life, representatives of flora and fauna, and so on. In the human mind, they are in the form of knowledge, imagination, associations. "

American psychologist and business consultant K. Rapay points out in his book that codes define images in our minds that are related to a concept, and to understand the content of an image embedded in a particular culture, it is necessary to understand its code. ladi.

Another common figurative definition of cultural codes is V.V. It belongs to Krasnix. He sees cultural codes as a trap. "This 'network' of our thinking divides, organizes, shapes and evaluates the world around us." O.A. Svirepo understands cultural code as a set of basic concepts, values, norms, and guidelines needed to read cultural texts. D. Khudoiberganova defines the code of culture as concepts and their linguistic forms, which correspond to the archetypal ideas of mankind, reflect the ideas about the world.

According to culturologists, cultural codes are the key to understanding culture, which allows us to identify cultural information encoded in some form.

Thus, based on the above scientific conclusions and interpretations of the cultural code, it can be said that the cultural code is a system of material symbols that conditionally reflects, symbolically and coded the national-cultural traditions, values and norms.

Types of cultural codes in the scientific literature include somatic code, spatial code, temporal code, subject code, biomorph code, spiritual code, anthromorphic code, spatial code, war code, medical code, architectural code, sports code, geometric code, gastronomic code, dress code, mythological code, theomorphic code, color code, etc.

Krasnix cited somatic code, spatial code, temporal code, subject code, bimorphic code, and spiritual code as the main types of cultural codes. When thinking about cultural codes, they are often used in combination with linguocultural codes. Linguocultural code is a verbal form of cultural code. As you know, anything can be expressed in verbal language. Verbal language absorbs the figurative codes of culture. This changes the way the code is expressed, and the cultural codes are verbalized into a linguocultural code. That's why we call it a linguocultural code

Cultural codes formed in Russian linguistics began to be studied in Uzbek linguistics, including D. Khudoiberganova's "Explanatory Dictionary of Linguocultural Terms" on cultural codes, cultural codes, somatic code, time code, spatial code, subject code, ma. navi code, biomorphic code terms are explained.

One of the most common types of code in linguocultural studies is: somatic code. Somatic code is directly related to the organs of the human body, and in general its parts include all the qualities, quantitative signs, physical signs, mental and emotional signs, gestures that are specific to them, including the human body. 'zolas are used in a figurative sense. For example: the word "hand", long hand, sweet hand, short hand, to be able to, to catch, to lose, to seize; The word "head" is the head of a mountain, the beginning of a road, the beginning of a work, to lift one's head, to light a nut on one's head, to strike one's head, to experience one's head, when one's head touches a pillow, when one's head reaches the sky to reach, to turn one's head, to turn one's head; The word "foot" to be underfoot, to trample underfoot, to trample on the foot, to strike the foot with an ax, to strike the head on the foot, to put both feet on the same shoe; The word "face" could not bear the face, to put a foot on the face, to put on the face, to turn the face, the face was bright, the face looked at the ground, the face was dull, to be blind, to speak, the tongue could not speak, In such compounds as language does not go, language enters, speech is used, the parts of the human body are used in different semantics, but the common meaning for all is that each is a member of the human body, but used in a figurative sense, different meanings. means no.

Subject codes are codes related to the surrounding objects (objects), which are primarily characterized by objects that are widespread in the life of the nation and have become an integral part of life. In this case, the meanings of objects, such as size (size), quantity (more or less), and what they are used for, are coded using symbols. For example: putting the watermelon upside down, dropping the watermelon from the armpit, lifting the watermelon out of the water, having a belt around the waist, drying the pillow, pulling the dough out of the dough, peeling off the roof, pounding on the pot a dry spoon tears the mouth, the bowl does not turn white, the ketmon flies, pierces like a needle, the head is as small as a pea, the pig is counted raw, the flute is played, the dough is pounded, the heart is hard, the heart is hard, to get out of the mill whole, to fill the stick with a nut, to fill the sheep with empty nuts, the knife has reached the bone, to find the end of the thread, from the thread to the needle, to grab the collar, to lick the oil, Words such as belt, pillow, watermelon, pile, pot, dough, meat, fleece, doppi, needle, collar, stick in units such as anko seed serve as a vehicle for expressing the social relations of people belonging to the Uzbek linguoculture. .

One of the codes of culture, the spiritual code is a code that reflects the cultural opposition, such as good and bad, beautiful and ugly, high and low, the moral or religious values of the people. Often subject codes are combined with spiritual codes. For example: If your homeland is alive, your color will not be straw; Your homeland is your golden cradle; Mother and child - tulips with flowers; Walking - river, sitting - mat; The rest is snow; Without thorns there is no flower, without hardship it is a profession; Even if your house is cramped, be generous; If you find the rest, it will snow; Bread is bread, and bread is bread; Honey is the same, butter is the same; Anger is the enemy, and the mind is the friend; Whatever you do, it's hard; The husband kills the young man; The hand of the open is open, The way of the open is open; Unintentional work, Anxiety; Honor the great, honor the little; Your friend is less than a thousand, your enemy is more than one.

There are also codes associated with animals or plants, which are called biomorphic codes. It includes the names of animals, insects, birds and plants. In her research, D. Tosheva states that the most actively used zoonyms in Uzbek phrases are dogs, snakes, horses, donkeys, birds, rabbits, and camels. There is a similarity between their different characteristics and human characteristics, actions. The analogies can be used to represent almost any human trait using a biomorphic code. For example:

- Strength - a young man like a lion, strong as a bear;
- cunning - cunning like a fox, to get inside like a snake, to get caught in a spider's web;
- hard work - working like a donkey, working like an ant, working like a dog;
- courage, pride - like an eagle, like a hawk;
- Cowardice is like a rabbit
- in the sense of longevity - to live like a plane tree;
- delicacy - like a flower, like a sapling;
- redness of the face - like an apple, like a pomegranate;
- Greed is like a wolf, and so on. In addition, horses, horses, goats, and monkeys are used as benchmarks to simulate unusual human movements (jumps).

In short, linguocultural codes are considered to belong to a particular nation that speaks that language, that is, each nation encodes words according to its own national mentality and customs.

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