

PRESERVATION OF THE LINGUOCULTURAL CODE IN TRANSLATION OF MEMOIRS

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MEMUARLAR TARJIMASIDA LINGVOMADANIY KODINING SAQLANISHI

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Abstract: This article explores linguistic and cultural codes as comprising symbolic meanings and procedural schemes that shape understanding and expression. These codes include fixed and variable linguistic units, forming structural and semantic patterns reflecting personal thinking. They underpin artistic and literary expressions, modeling cognitive, semiotic, and linguistic perspectives. The study discusses N. I. Zhinkina's "subject-schematic" code, transforming thoughts into verbal expressions, and Ch. Fillmore's frame theory, linking words to knowledge structures. It emphasizes the development of conceptual and mental spaces through language and culture, highlighting their roles in organizing knowledge and facilitating communication.

Key words: linguistic codes, cultural codes, symbolic meanings, conceptual frameworks, cognitive models, semiotic systems, deductive reasoning.

Аннотация: Эта статья исследует лингвистические и культурные коды, которые включают в себя символические значения и процедурные схемы, формирующие понимание и выражение. Эти коды включают фиксированные и переменные лингвистические единицы, формируя структурные и семантические модели, отражающие личное мышление. Они поддерживают художественные и литературные выражения, моделируя когнитивные, семиотические и лингвистические перспективы. В исследовании обсуждается «субъект-схематический» код Н. И. Жинкиной, преобразующий мысли в вербальные выражения, и теория фреймов Ч. Филлмора, связывающая слова с структурами знаний. Особое внимание уделяется развитию концептуальных и ментальных пространств через язык и культуру, подчеркивая их роль в организации знаний и облегчении коммуникации.

Ключевые слова: лингвистические коды, культурные коды, символические значения, концептуальные основы, когнитивные модели, семиотические системы, дедуктивные рассуждения.

Annotatsiya: Maqolada lingvistik va madaniy kodlarni tushunish va ifodani shakllantiradigan ramziy ma'nolar va protsessual sxemalar o'z ichiga olingan holda o'rganiladi. Ushbu kodlar shaxsiy fikrlashni aks ettiruvchi tarkibiy va semantik naqshlarni shakllantiruvchi sobit va o'zgaruvchan lingvistik birliklarni o'z ichiga oladi. Ular badiiy va adabiy ifodalarni asos qilib oladi, kognitiv, semiotik va lingvistik nuqtai nazarlarni modellashtiradi. Tadqiqot N.I.Jinkinaning "mavzu-sxematik" kodini muhokama qiladi, fikrlarni og'zaki ifodalarga aylantiradi va Ch. Fillmorning ramka nazariyasi, so'zlarni bilim tuzilmalari bilan bog'laydi. U til va madaniyat orqali konseptual va aqliy bo'shliqlarni rivojlantirishga urg'u beradi, ularning bilimlarni tashkil qilish va mulohazotni osonlashtirishdagi rolini ta'kidlaydi.

Kalit so'zlar: lingvistik kodlar, madaniy kodlar, ramziy ma'nolar, kontseptual asoslar, kognitiv modellar, semiotik tizimlar, deduktiv fikrlash.

INTRODUCTION (BBEDEHIE/KIRISH).

A language and cultural code encompasses symbolic meanings and procedural schemes that shape understanding and expression. These codes include fixed and variable linguistic units, forming structural and semantic patterns reflective of personal thinking. They support artistic and literary expressions, modeling cognitive, semiotic, and linguistic perspectives. This study examines N. I. Zhinkina's "subject-schematic" code, which transforms thoughts into verbal expressions, and Ch. Fillmore's frame theory, linking words to knowledge structures. Emphasizing the development of conceptual and mental spaces through language and culture, the article highlights their roles in organizing knowledge and facilitating effective communication. [2]

MATERIALS AND METHODS (LITERATURA I METOD/ADABIYOTLAR TAHLILI VA METOD).

A language and cultural code consists of linguistic units with symbolic meanings (information component) as well as a general scheme of understanding and linguistic representation of the subject area, including individual schemes (procedural component). In addition to pre-made phrases, it consists of structural and semantic patterns of expressions and statements that contain both fixed words and variable words. These can be seen as personal patterns of thinking. Furthermore, this encompasses freely expressing oneself, maintained within the essence of this symbolic realm. Overall, the symbolic situation serves as a productive foundation for discussing the pertinent subject matter. It is fundamental in regards to all sculptures, paintings, literary works, myths, parables, aphorisms, and phraseological units in which it is expressed. [3]

Every sign system is a modeling system and vice versa. The identical occurrence is observed from various perspectives: through cognitive viewpoints as a model, through semiotic viewpoints as a sign system, and through linguistic viewpoints as a semantic field. This thesis reflects N. I. Zhinkina's [6] concept of the "subject-schematic" ("subject-pictorial") code, which changes into a verbal code when transitioning from thought to speech. Every linguistic system and normative

speech unit has its own designated place on the framework of the script, which serves as the foundation for cognitive, structural, and generative processes within this domain. We will confirm by mentioning Ch. Fillmore's words. Fillmore explained that words are connected by specialized constructions of knowledge and experiences, which are organized into frames. [4]

The conceptual foundation for a substantial amount of vocabulary comes from the implicit ownership of this particular organization of our physical and social world. The general foundation of the image in the dictionary is a complex framework that can be illustrated by any single word within a specific area. In the example provided, each actant and sirconstant is assigned a word or phrase and placed in a specific section of the frame where they can trigger the frame in the recipient's mind. [7]

DISCUSSION/OBSUJDEHIE/MUHOKAMA

Emphasis is placed on associating a specific linguistic and cultural code with the knowledge acquired and organized into conceptual frameworks. A paraphrased version could be: It existed and uncovered that the cultural code, consisting of various images with semantic and pragmatic traits, can be conveyed through linguistic forms such as words, which, when interpreted, turn into a linguistic and cultural code reflecting the individual's perception of reality.

The linguistic and cultural code's responsibility is to record not just shared. Information about the world and cultural knowledge are gained through deductive reasoning in communication, among other methods. Therefore, the linguistic and cultural code develops through the assimilation of acquired knowledge that is closely connected to language expressions. The linguistic and cultural code plays a key role in carrying out various functions, helping to organize acquired knowledge and being an integral part of the unit of knowledge – the concept. [5]

In the third paragraph, there is a discussion on the distinctions between "conceptual and mental space" in terms of knowledge organization, the impact of language and culture on their development, and the utilization of semantic inferences within deductive reasoning.

Therefore, the cognitive realm of a person forms a organized domain of understanding formed by concepts and linguistic and cultural symbols. Knowledge in this field develops continuously during a person's lifetime. The organization of this space is the result of the categorization process, in which concepts and linguistic and cultural codes are structured and ordered. [1] Afterwards, the study's author thoroughly analyzes the elements of the conceptual space, including individual and collective spaces, along with a cognitive foundation.

For instance, researchers discovered that the shared area is linked to diverse linguistic and cultural codes from various national communities, whereas the personal space reflects an individual's unique linguistic and cultural code. The cognitive foundation is the starting point for building the specific areas required to organize both country-specific and universal information.

RESULTS (PEZULITATI/NATIJARAR).

Deductive knowledge plays a crucial role in structuring the conceptual space. Simultaneously, during communication, individuals create mental spaces in their minds to temporarily store information they have received and processed.

The differentiation between conceptual and mental spaces is crucial because not all information absorbed during communication is retained for altering existing conceptual frameworks and language and cultural norms in the long term. [6]

J.Fauconnier's concept suggests that mental space is created in an individual's consciousness during speech generation and communication, as opposed to conceptual space, which requires more time for comprehension and interpretation of reality. Even though the conceptual space is shaped by communication and the insights gained through it, it becomes entrenched in one's consciousness with a rigid and comprehensive structure. Although an individual's conceptual space can be enhanced or altered over time, these changes do not always involve the process of communication directly. [1]

CONCLUSION (ZAKLYUCHENIE XULOSA).

In conclusion, linguistic and cultural codes play a fundamental role in shaping our

understanding and expression of the world. They comprise symbolic meanings and procedural schemes, reflecting both fixed and variable linguistic patterns. These codes are crucial in supporting artistic and literary expressions and in modeling cognitive, semiotic, and linguistic perspectives. By examining concepts such as N. I. Zhinkina's "subject-schematic" code and Ch. Fillmore's frame theory, the study underscores the importance of these codes in organizing knowledge and facilitating communication. The development of conceptual and mental spaces through language and culture highlights the dynamic interplay between communication and the structuring of our cognitive frameworks.

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