



## Section 5. Languages of the world

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### BIOMORPHIC CODES ASSOCIATED WITH THE CONCEPTS OF "WISDOM" AND "FOOLISHNESS" IN ENGLISH AND UZBEK

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#### Abstract

This article discusses about the formation and types of cultural codes in the field of lingua-cultural study as well as describes the opinions of scientists who have conducted significant research on culture codes in the world linguistics including classification of culture codes presented by various linguists. Additionally, culture codes which are related to plants, fruit and vegetables have been associated with the concepts of wisdom and foolishness in the English and Uzbek languages taking into account cultural and national features.

**Keywords:** *language, culture, culture codes, phytonyms, wisdom, foolishness, metaphors*

#### Introduction

Initially, think about what is culture for each individual, how is it stored in his mind, how is it fixed in language and language consciousness, how it manifests itself in human behaviour, including in communicative and speech, how it is "realized" in discourse, determining the national and cultural specifics of the latter. Often this "cultural content" is not realized and is not reflected by the representative of a particular culture. All this creates additional difficulties in the study and description of the basic cultural layer, which is an integral part of the structure of any person speaking.

We will try to understand and define such a concept as the code of culture, and see how

the codes of culture are fixed in the linguistic consciousness and in language and manifest themselves in discourse. The codes of culture correlate with the most ancient archetypal representations of man. Strictly speaking, the codes of culture "encode" these representations. The codes of culture as a phenomenon are universal in nature, peculiar to man as homo sapiens.

#### Materials and methods

Krasnik's V.V. research highlights one of the characteristics of cultural codes, which consists in their correlation with the most ancient archetypal representations of man. Thus, the function of the codes of national culture is that "naive ideas about the universe

are fixed in them; they are fixed in linguistic consciousness and in language and manifest themselves in discourse” (Krasnik V.V., 2002). The codes of culture are understood by the researcher as “a grid” that culture “throws” on the surrounding world, divides, categorizes, structures and evaluates it (Krasnik V.V., 2002), as if encoding these representations as a result. Speaking about the universality of culture codes by its nature, V.V. Krasnik also notes that their manifestations, as well as the metaphors by which they are represented, are always nationally determined and conditioned by a specific cultural space.

The concept of the culture code, as noted by Yu.M. Lotman, is based “on the law of correspondence of the content plan to the expression plan. The code determines the significance of the sign, and the interpreter (user) this information is deciphered, and the rules of reading are set by culture: cultural chronotype, cultural competence of the interpreter” (Lotman Yu. M., 2000). From the standpoint of ethnolinguistics, coding methods are divided into 2 types: substantial and conceptual (Tolstaya S.M., 2019). Substantial are allocated to a group based on “the commonality of the plan of expression – the material, substantial nature of the signs that make up the code (for example, the subject code of the rite)” (Maslova V.A., 2018).

Conceptual codes are defined based on the general meaning of elements that can be represented by ideas, motives, concepts and correlate with various material semantic embodiments. The conceptual ones include zoological, culinary, vegetable, etc. At the same time, the language code is interpreted as a substantial (independent element of the system culture codes), and as a conceptual (meta code of the system) code (Maslova V.A., 2018).

Thus, all areas of human existence and vital activity are represented in the concepts of the national linguistic picture of the world through the corresponding codes existing in the culture of the linguistic community: cosmogonic, somatic, spatial, quantitative, time, subject, natural landscape, architectural, gastronomic, olfactory, geometric and clothing code (Maslova V.A., 2018). In relation to the more specific concept of “real reality”, which constitutes the sphere of direct human exist-

tence, V.V. Krasnik identifies 6 codes of culture that make up the basic concepts of the national linguistic picture of the world: somatic (bodily), spatial, temporal, subject, biomorphic and spiritual (Krasnik V.V., 2002).

Figurative linguistic units are primarily involved in encoding real reality. As noted in the works of V.A. Maslova and V.M. Pimenova, metaphor and metonymy, which are used to describe the human world, are a kind of fragment of the picture of the world, which does not coincide or partially coincides both with representatives of different cultures and representatives of the same culture in separate historical periods. A figurative representation can be defined as abstracted from the semantics of specific reinterpreted words and expressions, a stereotypical image for a certain language culture embodying the ideas of a language collective about the phenomena of the real or virtual world through the prism of impressions about the world sensually perceived, as well as combining ideas about objects of the real world based on the associative community of their signs (Maslova V.A. 2018).

### **Result and discussion.**

In linguistics or literature, we can find many cases of depicting abstract concepts in the traditional way using objects of flora and fauna. When objectifying concepts to be analysed, a set of phytonym metaphors forms their biomorphic properties.

In English the concept of “wisdom” associated with plants, and their characteristic features are the following:

***The Roots of wisdom.*** Just as a plant receives life from its roots, the basis of wisdom lies in its roots.

*Wisdom has its root in goodness, not goodness its root in wisdom.*

(Ralph Waldo Emerson).

***The fruit of wisdom.*** In sources related to the Christian religion, the fruit of wisdom is a source of knowledge for humanity. It is symbolic that it can be recognized as a special fruit that develops the mental potential of everyone who eats it, and allows you to become a genius.

*...understand the fruits of his wisdom.*

(A Buddha from the suburbs. Kureishi Hanif).

**The seeds of wisdom.** A metaphor is used to popularize wisdom or to describe situations that motivate popularization among people.

*As educators we have the opportunity to learn from them and also plant seeds of wisdom* (Huffington Post).

In addition, in English, the vegetative signs of the concept of “wisdom” are manifested in the following conjugations of verbs:

– **harvest wisdom.** Wisdom in the meaning of “harvesting”:

*The members of this organization are men and women who are still active in the community and working to see that we continue to move forward while harvesting the wisdom of our past.* (Huffington Post).

– **blossom with wisdom.** Wisdom in the meaning of “flower”:

*Can you see how wisdom would flourish into genius with waves of innovations that naturally lead to abundance and wealth beyond our imagination today?*

In the Uzbek language we have defined some phytonym symbols of the concept “donolik” related to flora:

– **мева ёки мевали дарахт (fruit tree):**

Доно кишилар мевали дарахт каби обрў ва эътибор қозониш учун илм-у маърифат мевасини етиштиришга жонжаҳдлари билан уринадилар.

(“Ҳикматнома”)

– **донолик уруғи (seeds of wisdom):**

Кимки донолик уруғини сочса, улуглик мевасини теради. (“Ҳикматнома”)

– **гул (flower):**

Миллатнинг боғининг гуллари сўлди, Қолмади доноси, гули раъноси.

(А. Авлоний, Танланган асарлар)

– **мажнунтол (weeping willow):**

Мажнунтолнинг бош эгиб, сукут сақлаши донолиги ва чайирлигидан.

(О. Ҳошимов, Дафтар ҳошиясидаги битиклар).

In both languages there are also phyto-logical symbols, which are related to the concept of *foolishness*:

**Turnip.** In English, the phrase “turnip head” is widely used in oral speech to describe stupid people.

*Ach, you turnip head! You think I am afraid of you.*

(Harper’s Magazine, 1891).

**Cabbage.** There is another phrase typical of colloquial style, “cabbage head”, which refers to people with lack of intelligence. This phrase is perceived as an easy way to play a friendly joke on someone.

*Did you hear that guy’s ridiculous question? Geyez, what a cabbage head.*

In the Uzbek language, there are also situations in which stupid people are compared to certain vegetables:

**Pumpkin (Qovoq).** The term “qovoq kalla” (pumpkin head) is used to refer to brainless, unreasonable, stupid people.

*Шуни ҳам тушунмай сўраб ўтирасанми, қовоқ бош.*

(С. Айний, Жаллодлар)

Additionally, in fiction, the image of the “reed” (**qamish**) is described as “ignorant and foolish”:

*Мажнунтолнинг бош эгиб сукут сақлаши донолиги ва чайирлигидан. Қамишининг ғоз туриб шувуллаши нодонлиги ва мўртлигидан...*

(О. Ҳошимов, Дафтар ҳошиясидаги битиклар).

## Conclusion

One of the most important areas of studying the relationship between language and culture is the concept of “cultural code”, which is considered as a phenomenon reflecting the national, cultural characteristics of each people. They are concepts that belong to a particular people, through which each people reflect words about their customs, traditions and mentality. This in turn ensures that national identity is passed down from ancestors to descendants. The phytonym signs associated with the concepts of “wisdom” and “foolishness”, which we analysed above, are also considered an important sign in the culture of both peoples and are directly related to the lifestyle of representatives of the same nationality.

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