

**LINGUOCULTUROLOGICAL ASPECT OF COMPOUND
WORDS: ENCODING CULTURAL IDENTITY**

Ashirova Madina

Teacher. UzSWLU

Abstract

Compound words serve as a bridge between language and culture, acting as a repository for a nation's historical experience, social norms, and ecological environment. This article explores the linguoculturological aspect of compounding, focusing on how cultural meanings are embedded within lexical structures. By analyzing compounds through the lens of "cultural memory" and "linguistic worldview," the study demonstrates that the formation of compound words is rarely a random linguistic act but a culturally motivated process. The research highlights the role of national metaphors, traditional symbols, and social values in shaping the semantic core of compound units across different languages.

Keywords: Linguoculturology, Compound Words, Cultural Memory, Linguistic Worldview, Cultural Code, National Identity, Semantic Motivation.

Introduction

In modern linguistics, the study of compound words has shifted from purely morphological analysis to a deeper investigation of their cultural significance. Linguoculturology—a discipline that studies the intersection of language and culture—posits that vocabulary is the most culturally sensitive part of the linguistic system. Compound words, due to their multi-component nature, offer a unique "canvas" upon which a nation paints its perception of reality.

Whether it is the English *gentleman*, the German *Weltanschauung* (worldview), or the Uzbek *mezbon* (host/master of the house), compound words

encapsulate specific cultural concepts that cannot be fully understood without their historical and social context. This article examines the mechanisms through which compound words function as carriers of cultural information and how they reflect the national identity of a speech community.

The cultural genesis of compound words.

The linguoculturological significance of compound words is rooted in their ability to condense complex cultural narratives into a single lexical unit. Within this framework, compound words are viewed as "micro-texts" that store the collective wisdom and historical memory of a people. The formation of these units is often driven by **national-cultural motivation**, where the choice of components is dictated by the environment or the spiritual values of the community. For example, in nomadic or agricultural cultures, compound words related to land, livestock, and kinship often form the backbone of the professional and everyday vocabulary, reflecting the primary activities that shaped the nation's existence. These words do not merely name objects; they carry the "cultural aura" of the activities they represent.

A vital component of this linguoculturological aspect is the **cultural metaphor** embedded within the compound. Many compound words are based on a "figurative bridge" that is unique to a specific language. For instance, in many Eastern cultures, compounds involving body parts—such as "eye," "heart," or "liver"—carry deep emotional and moral connotations. In Uzbek, the compound *bag'rikeng* (wide-chested/generous) reflects a cultural association between physical breadth and spiritual kindness. Similarly, English compounds like *cold-blooded* or *heartbreaking* reflect Western conceptualizations of personality and emotion. These structures are not just linguistic artifacts; they are windows into the "conceptual world" of the speakers, revealing how they categorize virtues, vices, and human relationships based on their specific cultural heritage.

Furthermore, compound words often reflect the **socio-ethical social order** of a society. Terms related to family hierarchy, hospitality, and social status are frequently structured as compounds to emphasize the interconnectedness of individuals within a community. In highly hierarchical or collectivist cultures, compound address forms and kinship terms are more linguistically complex, reflecting the cultural importance of social positioning. Conversely, in individualistic cultures, compounds often emphasize personal achievement or professional identity. This illustrates that the semantic structure of a compound is a direct reflection of the "social contract" and the ethical priorities of the people. When a language creates a compound word, it essentially "legalizes" a cultural concept, giving it a permanent place in the national linguistic landscape.

The linguoculturological approach also reveals the **ethno-ecological layer** of compounding. The flora, fauna, and climate of a region are encoded into the language through compounds that describe the natural world. A nation living in a mountainous region will have a vast array of compounds to describe terrain features, while an island nation will possess a sophisticated compound vocabulary related to the sea. These words are the result of centuries of interaction with the environment, acting as a linguistic adaptation to the surrounding world. Therefore, treading beyond the morphological structure and diving into the "cultural soul" of a compound word allows linguists to reconstruct the historical and psychological portrait of a nation.

Conclusion

The linguoculturological aspect of compound words proves that language is far more than a communication tool; it is a living museum of cultural identity. Compound words, through their multi-layered semantic structures, preserve the metaphors, social values, and environmental observations of a nation. By studying these units, we gain insight into the "national logic" and the unique ways in which different cultures perceive and organize the world. As

globalization continues to influence linguistic structures, the preservation and study of culturally-marked compound words remain essential for maintaining the diversity of human thought and the richness of global cultural heritage.

References:

1. **Humboldt, W. von. (1988).** *On Language: On the Diversity of Human Language-Structure.* Cambridge University Press. (Foundation of the linguistic worldview).
2. **Maslova, V. A. (2001).** *Linguoculturology.* (A key text in the Russian school of linguoculturology).
3. **Sapir, E. (1921).** *Language: An Introduction to the Study of Speech.* Harcourt, Brace.
4. **Teliya, V. N. (1996).** *Russian Phraseology: Semantic, Pragmatic, and Linguoculturological Aspects.*
5. **Underhill, J. W. (2012).** *Ethnolinguistics and Cultural Concepts: Truth, Love, Hate and War.* Cambridge University Press.
6. **Wierzbicka, A. (1997).** *Understanding Cultures through Their Key Words.* Oxford University Press.
7. **Zykova, I. V. (2014).** *Conceptual-Simblic Basis of Linguoculturology.*
8. **Lakoff, G., & Johnson, M. (1980).** *Metaphors We Live By.* University of Chicago Press.
9. **Kramsch, C. (1998).** *Language and Culture.* Oxford University Press.