



UDK:81'373:008

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Based on the review by Professor M. Galieva, Doctor of Philological Sciences (UzSWLU)

A STUDY OF THE LITHOMORPHIC CULTURAL CODE

Annotation

The article explores the litomorphic cultural code in linguoculturology, examining the symbolic meanings of stones in language and culture. The research addresses the limited theoretical recognition of the litomorphic code as an independent category among cultural codes. Its relevance stems from growing interest in anthropocentric and interdisciplinary approaches to language and culture. Using linguoculturological, descriptive, and comparative methods, the study analyzes the gemstone ruby as a representative example. Findings show that ruby symbolizes power, vitality, protection, love, and beauty across various cultural traditions. The study establishes the litomorphic cultural code as a distinct category and emphasizes its importance for intercultural communication and cultural semantics.

Key words: litomorphic cultural code, cultural code, linguoculturology, ruby symbolism, cultural semantics, language and culture, anthropocentric paradigm, symbolic meaning.

ИССЛЕДОВАНИЕ ЛИТОМОРФНОГО КУЛЬТУРНОГО КОДА

Аннотация

Статья посвящена исследованию литоморфного культурного кода в рамках лингвокультурологии, рассматривающему символическое значение камней в языке и культуре. В работе рассматривается проблема недостаточного теоретического осмысления литоморфного кода как самостоятельной категории среди культурных кодов. Актуальность исследования обусловлена растущим интересом к антропоцентрическим и междисциплинарным подходам к изучению языка и культуры. С использованием лингвокультурологического, описательного и сравнительного методов анализируется драгоценный камень рубин как репрезентативный пример. Результаты показывают, что рубин символизирует власть, жизненную силу, защиту, любовь и красоту в различных культурных традициях. Исследование подтверждает литоморфный культурный код как самостоятельную категорию и подчеркивает его значение для межкультурной коммуникации и культурной семантики.

Ключевые слова: литоморфный культурный код, культурный код, лингвокультурология, символика рубина, культурная семантика, язык и культура, антропоцентрическая парадигма, символическое значение.

LITOMORFIK MADANIY KODNING TADQIQI

Annotatsiya

Maqola lingvokulturologiya doirasida litomorfik madaniy kodni o'rganishga bag'ishlangan bo'lib, til va madaniyatdagi toshlarning ramziy ma'nolarini tahlil qiladi. Tadqiqot muammosi litomorfik kodning madaniy kodlar tizimida mustaqil kategoriya sifatida yetarlicha nazariy asoslanmaganligidadir. Tadqiqotning dolzarbligi til va madaniyatni o'rganishda antropotsentrik va interdisciplinar yondashuvlarga bo'lgan ortib borayotgan qiziqish bilan belgilanadi. Lingvokulturologik, tavsifiy va taqqosiy usullar yordamida rubin qimmatbaho toshi misol sifatida tahlil qilingan. Natijalar shuni ko'rsatadiki, rubin turli madaniy an'analarda hokimiyat, hayotiy kuch, himoya, sevgi va go'zallik ramzi sifatida namoyon bo'ladi. Tadqiqot litomorfik madaniy kodni mustaqil kategoriya sifatida tasdiqlaydi va uning madaniyatlararo muloqot hamda madaniy semantika uchun ahamiyatini ta'kidlaydi.

Kalit so'zlar: litomorfik madaniy kod, madaniy kod, lingvomadaniyatshunoslik, yoqut ramziy ma'nosi, madaniy semantika, til va madaniyat, antropotsentrik paradigm, ramziy ma'no.

Introduction. Humanity exists through communication. Communication is a process of bringing thoughts that arise in minds into speech. Types of communication can be verbal, nonverbal, paralingual; formal, informal, and so on. However, all types of communication are governed by certain rules. These rules are based on some factors and controlled unconsciously by people. One of the most significant factors affecting communication is culture.

Each culture has its own language. Representatives of different cultures use different rules and codes in the process of conveying meaning in their language. In turn, these rules and codes manifest themselves differently depending on contexts. People belonging to the same group mainly use the same language or dialects of the language. Certain features of language may change over changes in time and space.

Language is a complex phenomenon with many edges which can come to the human imagination. This feature of language explains the variety of approaches to its study. In the late twentieth and early twenty-first centuries, a number of approaches to language learning emerged, including the discursive, cognitive, conceptual, frame-based, and value-based approaches. Most of these approaches share a common characteristic in language learning – codes.

Literature review. Code is a universal notion, the universality of which is determined by the application of this notion in a number of disciplines. The notion of code originated in information technology, mathematics and biology, in the fields of computer science and information. Later, this notion entered linguistics from the field of semiotics.

Information can be transmitted, processed and stored through certain symbols and rules. This process consists of codes. Codes can be simple and complex. We can include digital codes in simple codes. However, language is considered as a complex code.

Under the influence of the anthropocentric paradigm, linguistics research is currently being studied in close connection with other fields. As a result, it is possible to study language in relation to the fields of psychology, ethnography, history and culture, based on a deep approach to the facts of language. One of the independent fields of linguistics that emerged from this interdisciplinary approach is linguoculturology. Linguoculturology studies languages through the prism of cultural worldview of a people.

Scholars working in this field are known as linguoculturologists. Linguoculturologists have been studying a number of topics related to the interaction between language and culture. In modern linguistic studies, linguoculturologists have found a cultural field with a particularly deep character. This field is called the cultural code.

The cultural code is a system of social practices, a set of values, and normative and evaluative criteria specific to each culture, through which people perceive the world with the help of language. It is a set of realities that express certain cultural meanings and values [1]. Thus, the cultural code is a notion in linguoculturology and is essential for understanding a particular culture.

Russian scholar V. Karasik interprets the notion of "code" as linguistic derivatives (languages, regional and social dialects), in other words, language variants used by participants in a particular communicative act [2].

There are two scholars who metaphorically interpreted code as "net" and "container". One of them is V.V. Krasnykh. According to him "a cultural code can be defined as a "net" that culture "casts" over the surrounding world, dividing, categorizing, structuring, and evaluating it. Cultural codes correspond to the most ancient archetypal human representations. In fact, cultural codes "encode" these representations"[3].

The scholar who interpreted code as "container" is E.S. Kubryakova [4]. She emphasizes that different linguistic entities are enriched with different cultural meanings, filling in the gaps and thus forming codes. Units that are not originally cultural signs may become cultural signs when incorporated into the mental field through codes. We can examine the notion of "stone" as an example. A stone lying on the ground does not possess cultural meaning. However, when it is placed on a grave and becomes a tombstone, it transforms into a cultural sign.

We believe that cultural codes manifest themselves in language in various ways. They arise primarily in mythological and religious traditions, following the study and understanding of the environment, and transmitted into modern everyday life.

Research methodology. Many scholars classify cultural codes into anatomical, somatic, zoomorphic[5], and other types (V.A. Maslova, V.V. Krasnix, M.V. Pimenova and others). However, there is no consensus on the number of categories. We include here our category – the "litomorphic" cultural code.

The litomorphic cultural code represents vast information about stones and their symbolic meaning. Stones and their features have been studied by many scholars including ancient Western philosophers such as Aristotle [6] and Theophrastus[7], as well as ancient Eastern scholars such as Al-Biruni. The symbolism of stones is also described in symbolic dictionaries (Kerlot, 1994[8]; Tressider 1996[9]; D. Mingboeva, 2022[10]).

Analysis and results. To determine the national and cultural specificity of litomorphic codes, it is necessary to examine their universal symbolic meanings in world culture. For this purpose, the nomination "ruby" was selected.

Ruby – one of the precious stones which is considered as "the king of precious stones". Al Beruni described ruby as "the first among precious stones, the most beautiful and expensive" [11]. This royal connection has imbued ruby symbolism with strong ties to power, wealth, and mystical protection. Many kings used ruby in their crowns as a symbol of their reign, power and wisdom. The most famous example is "Timur's Ruby." Amir Timur, the founder of the Timurid Empire, ruled over a vast territory stretching from the Far East to the West, including North Africa. His crown reportedly featured a large ruby at its center. After his death, the ruby had to face a long path. After his death, the ruby passed through many rulers, each carving message onto its surface. Today, it is a part of the British Royal Collection.

Many cultures believe that ruby is linked to human blood with its vivid, blood-red colour. Warriors and monarchs adorned their armor with rubies or carried them as talismans to ensure protection, bravery, and resilience in combat. For instance, ancient Burmese warriors were believed to have rubies implanted directly into their bodies, thought to grant them protection from weapons such as spears, swords, and even bullets.

Moreover, historical sources claim that ruby was used for medical purposes, such as healing bleeding wounds, reducing inflammation, and increasing body's natural warmth. In India people were convinced that ruby stones had the power to cure bleeding disorders and reduce various types of inflammation. In medieval Europe, powdered ruby was used to treat cancer ulcers, based on its symbolic association with blood.

Furthermore, the red color of the ruby symbolizes enduring love and passion. Due to this fact a fortieth wedding anniversary is traditionally known as a "Ruby Wedding," symbolizing deep and lasting love. Traditionally, on this event couples, especially men, give a ruby ring to their beloved ones as a symbol of their love.

In Eastern poetic traditions, the ruby symbolizes beautiful red lips. For instance, many Chigatai Uzbek poets use phrase "la'li lab" – "ruby lips" in English – in their ghazals. Nowadays, this poetic phrase is used by modern cosmetic advertising to promote lipsticks.

In Arabic culture, dreaming of a ruby is c to be a positive sign. It's believed if someone dreams of ruby while they are sleeping, it brings them happiness, joy, wealth and power.

The symbolism of the ruby is also reflected in personal names. In Uzbek, "ruby" is translated as "yoqut." Girls may be named Yoqutkhon or Yoqutoy, while boys may be named Yoqutjon. The suffixes carry specific connotations: "-khon" implies royalty, "-oy" means moon-like beauty, and "-jon" means dear. The word "yoqut" can also be synonymous with "la'l," which explains the use of the name "La'li" in Uzbekistan and bordering countries. Similarly, in English-speaking cultures, the name Ruby is commonly given to girls and symbolizes preciousness, rarity, and value, evoking a sense of being cherished, dear, or beloved.

Conclusion.

The investigation of the litomorphic cultural code demonstrates that stones, as natural objects, acquire profound symbolic meanings within different cultural systems. Through the prism of linguoculturology, material elements of the natural world are transformed into carriers of cultural values, beliefs, and collective memory.

The example of the ruby clearly illustrates how a physical object becomes a cultural sign. Across various

civilizations, the ruby symbolizes power, authority, vitality, protection, love, and beauty. Its meanings are reflected in royal regalia, mythological beliefs, medical traditions, poetic imagery, dreams, and personal names. These symbolic interpretations are not accidental; they are deeply rooted in archetypal perceptions and historical experience.

The litomorphic cultural code therefore functions as a mechanism through which culture categorizes and evaluates the surrounding world. It reveals how language preserves and transmits culturally significant meanings from generation to

generation. By studying such codes, we gain deeper insight into national and cultural specificity, as well as universal symbolic patterns shared across civilizations.

In conclusion, the analysis of the ruby as a litomorphic symbol confirms that cultural codes serve as an essential key to understanding the interaction between language, thought, and culture. The study of litomorphic codes enriches linguoculturology and contributes to a broader comprehension of how humanity interprets and conceptualizes reality through symbolic systems.

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