

# Linguacultural Features of Toponymic Units in English and Uzbek Languages

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## Abstract:

This article introduces some toponymic units in Uzbek and English languages within linguacultural analysis, emphasizing how place names could be related to the custom, culture, history of society with today comparing to the past and how particular toponymic units encompass cultural and linguistic features simultaneously. The article aims to explore these certain toponymic units through both linguistic and cultural lenses, shedding light their role and interconnection within two languages.

**Keywords:** language, toponymic units, linguacultural analysis, culture, linguistics, place names, custom, history of society.

**Introduction.** As R.M. Brown claimed that “Language is the road map of a culture. It tells you where its people come from and where they are going” [1, 32]. Linguaculture is a recently developed linguistic discipline that operates within the anthropocentric paradigm. This rapidly growing field lies at the crossroads of linguistics, cultural studies, cognitive linguistics, ethnolinguistics, and sociolinguistics, while maintaining a distinct focus on the relationship between language and culture. Its primary concern is the in-depth exploration of the semantics of linguistic units, linking their meanings to concepts that reflect both universal and national cultures. V.N.Telia defines Linguaculture as “a study aimed at investigating and describing the correlation between language and culture in scope of modern culture national self-consciousness and its sign representation” [2, 16]. This article explores how some place names are being used within phrases, units in fixed way in communication with some comparisons among two languages, but still keeping traces of cultural, social, linguistic, historical aspects implicitly so far.

**Methods.** The article draws on qualitative data obtained from written scientific works related to the topic. It is grounded in various findings from both past and contemporary linguists concerning toponyms in Uzbek and English languages.

### 1. Linguacultural Analysis.

This method explores how toponyms embody the values, traditions, and cultural perceptions of the societies that created them. By examining the meanings of place names in both languages, the research paper can uncover insights into the worldview of different cultures. This analysis often involves linguistic and cultural comparisons to trace shared or divergent cultural elements in both languages.

### 2. Onomastic Approach.

Onomastics, the study of proper names (including toponyms), focuses on the origins, meanings, and evolution of place names. This method helps identify how historical, geographical, and social factors influence toponyms in both Uzbek and English.

### 3. Comparative Semantics.

A comparative semantics approach analyzes the meanings and connotations of toponyms in both languages. It explores how different cultures attribute symbolic significance to geographical locations, such as sacred places, areas linked to historical events, or those named after influential figures. This method can reveal how linguistic expressions in place names mirror societal values or beliefs, often shedding light on the differences between how English and Uzbek speakers interpret their environments.

### 4. Sociolinguistic Approach

This approach considers how social factors, such as class, religion, and politics, influence the naming of places. For example, toponyms may change over time due to political shifts, such as colonialism, or in response to social movements. Analyzing the sociolinguistic factors behind place names in both English and Uzbek can reveal how socio-political changes are embedded in language and naming practices

**Results and Discussion.** Toponyms in English frequently include suffixes or prefixes that denote geographical features or functions. For example: -ham (Old English: village or estate, e.g., Birmingham). -ford (crossing over a river, e.g., Oxford). New- (indicating a newer settlement, e.g., Newcastle) [3, 24]. When Uzbek place names are taken into consideration, they tend to demonstrate more Turkic and Persian elements that describe natural features or historical contexts:

✓ kent or -qishloq (settlement, e.g., Chorkent, Toshkent).

✓ tepa (hill, e.g., Gulistontepa).

Oq- (white, often symbolic, e.g., Oqshahr, meaning "White City") [4, 26].

In terms of semantic evolution of toponyms in both languages, there are several significant differences can be highlighted. The meanings of many English place names have evolved due to language changes and historical events. For instance, Westminster combines Old English (west) and Latin (monasterium), meaning "western monastery" while Uzbek place names often retain their original meanings, linked to geography or historical figures. For example, Samarkand comes from Persian Samarqand, meaning "Stone Fort." Historically, because of Norse Influence, settlements with names like Derby (-by meaning village) and Grimsby were appeared in England. Names like Beaulieu ("beautiful place") or Richmond ("rich hill") emerged due to Norman and Latin Influence. Moreover, English place names were transplanted globally, e.g., New York (after York in England) or Victoria (named after Queen Victoria) while many Uzbek toponyms were reflected by the Turkic and Persian cultural heritage, such as Bukhara (from Sanskrit Vihara, meaning monastery). The

amount of Soviet Influence was also paramount. Hence, During the Soviet era, some Uzbek toponyms were Russified or renamed, e.g., Leninsk for a time. Cultural Reflections are key features in the development of Toponymy both in English and Uzbek languages. In English, many names reflect local legends, natural features, or religion: Holy Island (religion), Lake District (natural features), Robin Hood's Bay (folklore) while Uzbek Toponyms often emphasize natural geography and cultural identity: Nurata (meaning "father of light," linked to sacred sites), Chimgan (mountainous area, derived from Turkic roots). According to V.N. Telia phraseological units are defined as linguistic representations of cultural phenomena due to their ability to reflect the national mentality and the system of cultural values of the people who speak this language. For instance, idioms with antroponyms, toponyms, etc. can be considered to be the most vivid representations of culture: A1 at Lloyd's (the highest quality); Davy Jones' locker (the bottom of the sea; the mythical resting place of drowned mariners); the Black Belt (southern regions of the United States of America, where Afro-Americans live); Jim Crow (the nickname of the black which is given to them by white racists); John Barleycorn (the personification of the beer or other alcohol drinks); John Bull (nickname of the English people); Jack Ketch (death man, executioner, executor, hangman, butcher); Tom, Dick and Harry (undifferentiated ordinary people); Tom Tiddler's ground (a place where money or profit is readily made); Philadelphia lawyer (a well-educated person, shrewd and sometimes astute); Put on the Ritz (to be dressed very modern and accurately. (Ritz is the name of expensive Hotel in Paris, London and New York); Harley Street (doctors, medical world (Harley Street is the street in London where many popular doctors live) [5, 45]. So, in most cases phraseological units express the evaluative attitude of the human to the world. In other words, phraseology is regarded as a set of valuable data about culture and the mentality of the people, their customs and traditions, myths, rituals, habits, behaviour, etc. So, phraseological units constitute an important culture relevant and evaluative layer of the conceptual world picture. In Uzbek, expressions like "bir ko'ngil imorati ming Makka ziyorati" (making someone happy is equivalent to making a thousand pilgrimages to Mecca) illustrate cultural values tied to hospitality and reverence. Similarly, English phrases like "wise men of Gotham" or "a perfect Babel" refer to historical or mythological events. These expressions are derived from various origins, including literature, mythology, religious texts, and historical events. For example, English phrases like "pile Pelion on Ossa" originate from Greek mythology, while Uzbek idioms often include references to legendary or Islamic places like Mecca or Mount Qof.

**Summary.** Toponymic expressions in both languages are shaped by their respective histories, literatures, and cultural paradigms. In Uzbek, many toponyms derive from Islamic heritage and Central Asian historical contexts, while in English, biblical, literary, and mythological influences dominate. These expressions not only enrich the linguistic landscape but also serve as a cultural bridge between generations. This comparative study reveals how linguacultural elements embedded in toponyms shape the perception and usage of language in everyday communication, showcasing the interplay between geography, history, and culture in linguistics.

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