

**GERMAN AND UZBEK TOPONYMS AS LINGUOCULTUREMES****Anorqulov Sanjar Iskandarovich**Associate professor, Head of the Department of German Language and Literature,  
Samarkand State Institute of Foreign Languages**ABSTRACT**

The article investigates linguocultural significance of toponyms, i.e. names of geographical places. Toponyms are regarded as linguoculturemes that include not only linguistic meaning, but also the cultural sense. It is due to the fact that toponyms represent different religious and mythological views, national legends, historical facts reflecting culture of a certain linguoculture.

*Keywords: mythological views, national legends, historical facts, linguistics, linguoculturology, language and culture.*

**INTRODUCTION**

In the field of linguistics, which is rapidly developing, the place and field of application of the science of linguoculturology is special. Its development is explained by the urgency of the "language and culture" problem. This is because language and culture are always closely related and are an inseparable part of each other. Therefore, the relationship between language and culture, which attracts many people's attention in the field of linguistics today, has been studied by a number of scientists, and there are enough questions waiting to be answered.

**LITERARY REVIEW AND METHODOLOGY**

It is known that linguocultural science is an interdisciplinary science that arose between cultural studies and linguistics. It studies the interaction and connection between language and culture, and the reflection of cultural factors in language. In linguistic culture, language is interpreted as a means of verbalizing, storing and transmitting cultural knowledge (N.F. Alefirenko (2010), A. Vejbitskaya (2001), Yu.S. Stepanov (2004), V.N. Teliya (1996), V. V. Vorobyov (2008), V.A. Maslova (2007). According to V.V. Vorobyov, linguocultural science is a complex scientific direction of the synthesized type, a science that studies the interdependence of language and culture as reflected in language units using systematic methods (Vorobev, 2008, p. 32). When talking about the formation of linguistic culture as a science and its main cases, almost all researchers believe that the root of this theory is the German linguist V.F. They emphasize that it goes back to Humboldt [Yu.S. Stepanov, 2004; Ashurova, Galieva, 2018]. In particular, V. von Humboldt stated that "the limit of the language of my nation determines my world view" [Humboldt, 1984].

One of the main concepts of linguocultural science is lingvoculturema. This term was coined by V.V. Entered by Vorobyov. Lingvoculturema is a cross-level unity that includes form and meaning. One of its main features is the cultural information embodied in its meaning. According to Yusupov, lingvoculturema is a language or speech unit that reflects a part of culture in its semantics (Yusupov, 2011). Unlike the word, lingvoculturema includes not only language (which acquires linguistic significance), but also culture (non-linguistic cultural meanings) segments. Many scholars claim that lingvokulturema can be expressed through different language forms. It includes a word (root, artificial, compound, complex), phrase, phraseological unit, proverb, stylistic devices, sentence, paragraph and even the whole text (Vorobyov, 2008; Maslova, 2007; Yusupov, 2011; Ashurova, Galieva, 2016).

V.A. Maslova divides linguokulturema into 9 different types: 1) non-equivalent vocabulary layer of the language, that is, realities (national costumes, food, ceremonies and holidays, traditions); 2) mythologemes - archetypes, legendary characters, images, ceremonies and customs, rituals; 3) paremiological fund of the language (proverbs, sayings and wise words); 4) phraseological fund of the language; 5) standards, stereotypes, symbols; 6) metaphors and images; 7) stylistic layers of languages (literary/non-literary, etc.); 8) speech ethics and character; 9) speech etiquette - formal and informal communication (Maslova, 2007).

Toponyms, that is, geographical names, which are studied in this article, we interpret as lingvokulturema. Because a toponym is a culturally determined linguistic unit, and in its semantics it reflects many national traditions, symbols, images, mythologies. This, in turn, indicates that toponyms have their own national-cultural

interpretation in each language. This opinion is also based on the fact that toponyms belong to the non-equivalent vocabulary layer of the language, that is, realities. It is known that "realities" mean the names of concepts and objects of material culture that belong to one people and nation and do not exist in another nation. They have a national coloration, unlike ordinary horses (Tomakhin, 1988; Fyodorov, 2002).

The national cultural characteristics of toponyms can be seen in the reflection of the nature of the country, the flora and fauna of the area, national symbols, religious and mythological views, and cultural values.

## DISCUSSION AND RESULTS

For example, among Uzbek toponyms there are many toponyms with a color component: Okdarya, Karabuloq, Koktepa, Oktepa, Kyzilcha, Oksuv, etc. Among toponyms with a color component, toponyms with a "white" component are relatively numerous and widely used. The reason for this is explained by the fact that the color white is of special importance in the Uzbek linguistic culture and has a number of symbolic meanings. White color has long been a symbol of purity, innocence, elegance, harmony, peace and friendship. That is why, in Uzbek linguistic culture, before a long journey, a wish for a "white road" is expressed, and a white dove is a symbol of peace. Our observations are that the color component "white" is often used in hydronyms and means "transparent, clean, pure". For example: Akdarya "clean, transparent river"; Akbulok means "spring with clean water".

A number of toponyms also reflect religious and mythological views in their meaning. It is known that one of the religious forms of the Turkic peoples was animism, that is, belief in the existence of the world around them. Natural objects were believed to have magical properties, meaning they could harm or protect humans. For example, the animistic worldview has deep roots and trust in mythological images, information in the narratives, and demonology terms have also left their mark in the toponymy of the area: Shayton village, Shayton jilga, Alvastisoy - "place of alvasti (evil spirit)". These examples are a reflection of the Uzbek linguistic culture and worldview, which worships natural forces due to ignorance of many natural phenomena.

This phenomenon also exists in German. Ancient Germans were representatives of polytheistic religion. The basis of their religion was animism, and one of its forms was druidism. That is, they sanctified the forces of nature and all phenomena related to nature. The ancient Germans believed that the gods lived in different forests, in the nature. That is why certain mountains, forests, wooded areas were recognized as sacred and various religious ceremonies and sacrifices were performed in them. One such religiously marked toponym is the name of the city of Heidelberg. In the 4th-5th centuries BC, the Celts built a town on a mountain near Heidelberg, and later planted many fruit trees, especially blueberries, on this mountain. They considered this mountain sacred, and later the name Heidelberg came from the word Heidelbeeren.

Some toponyms in their meaning reflect different national narratives and legends. For example, in Surkhandarya there is Childukhtaran or Kirq Kiz gorge. There are different versions of the sad legend about girls who had heavenly beauty and turned into forty fir trees or stones. According to legend, the local population fought against invaders from other countries several times. Once the enemies are so numerous that all the fighting men are killed. Then women and children tried to protect their villages. In a narrow gorge, forty girls blocked the way of the invaders. The fierce battle lasted for a long time. Much enemy blood has been spilled. At the last moment when the girls were surrounded, a miracle happened: they suddenly turned to stone. Frightened enemies fled without setting foot in the beautiful oasis. Since then, this place has been called Childukhtaron, that is, "forty girls", in memory of brave, selfless defender girls. Individual stones decorating the rock massif in a row are also named after women: Dilbar - "stealer of the heart", Sitara - "star", Shoykokilli - "royal braided hair", etc.

Many toponyms in their meaning reflect the history of a certain linguistic culture. For example, the city of Konstanz, located in Germany, is a vivid example of this. It is known that many of the present European countries were captured by the Romans and included in the Roman Empire. 2000 years ago, the ancient Roman army built a military fortress here and named it after one of the famous Roman commanders, Constatius. Uzbek toponyms also reflect various historical processes that took place in the territory of ancient Uzbekistan. A vivid example of this can be Uzbek ethnotoponyms, that is, toponyms named after various nationalities, peoples and clans that lived in Uzbekistan: Arabkishlak, Arabkhana, Kungiro, Kipchaksoy, Jaloir, Aranchi, Barlos village, Turkmanovul and others.

The name of some toponyms was formed on the basis of everyday life. Including naming the city "Biel". According to its origin, the word "Bienne" was first derived from the word "Bienne" in 1142, meaning a weapon

or an ax. The reason for this is that the main livelihood of the people living in the city was blacksmithing, and later this place was named by the people [Zinsli, 2002, p. 5].

As a conclusion, toponyms can be interpreted as lingvoculturema, i.e. culturally determined linguistic unit, because in their semantics they reflect various symbolic meanings, religious views and narratives, folk history belonging to a certain nation.

## REFERENCES

- [1] Alefirenko N.F. Linguistic culture: the language of value-semantic space. – 4 ed., ster. - M.: Flinta-Nauka, 2014. - 288 p.
- [2] Vezhbitskaya A. Cultural understanding through key words. - M.: Language of Slavic culture, 2001. - 288 p.
- [3] Vorobyov V. V. Linguistic culture (theory and method) - M.: Academy, 2008. - 331 p.
- [4] Humboldt W. background Selected Works on Linguistics. Per. with German/Pod obsch. ed. Ramishvili G. V.: - M.: Progress, 1984. - 400 p.
- [5] Maslova V. A. Linguistics. - M.: Academy, 2007. - 208 p.
- [6] Stepanov Yu. S. Constant: Dictionary of Russian Culture. – 3rd ed. exp. and dop. - M.: Academic Project, 2004. - 992 p.
- [7] Telia V.N. Russian phraseology. Semantic, pragmatic and linguocultural aspect. - M.: School "Language of Russian Culture", 1996. - 288 p.
- [8] Tomahin G.D. Real-Americanism. Foreign study allowance. - M.: Higher school, 1988. - 239 p.
- [9] Fedorov A.V. The basis is the general theory. - M.: "Filologiya TGI", 2002. - 416 p.
- [10] Yusupov O.K. On terms of meaning, understanding, concept and linguculture // Stylistics in modern directions of linguistics. Proceedings of a scientific-practical conference. - Tashkent, 2011. -B. 55-61
- [11] Ashurova D.U, Galieva M.R. Cognitive Linguistics. - Tashkent, VneshInvestProm, 2018
- [12] Ashurova D.U, Galieva M.R. Text Linguistics. - Tashkent, Turon-Iqbol, 2016

E-ISSN NO:2349-0721