



**Cakrawala**  
Jurnal Pendidikan  
Volume 18 No 2 (2024)

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## Cultural Nature of Onomastic Language Units

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### History

Received September 2024  
Revised October 2024  
Accepted October 2024  
Publish November 2024  
DOI:

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**Abstract**

*In this article, onomastic linguistic units are analyzed from a linguocultural point of view. The influence of social factors on the language can be seen in the historical change and development of the processes of cultural and everyday life of a particular people, ethnicity, lifestyle, cultural relations, etc. In this context, the integration of the science of linguistics based on anthropocentric principles has led to an incomparable expansion of the object research. In particular, the problem of the relationship between language and culture has become one of the leading directions. In particular, there is a natural need for such an interpretation within the framework of onomastics.*

**Key words:** *linguoculturology, codes, cultural code, somatic code, spatial code, temporal code, biomorphic code, spiritual code*

## INTRODUCTION

The influence of social factors on the language can be seen in the historical change and development of the processes in the cultural and domestic life of a particular nation, ethnic location, lifestyle, cultural relations, etc. In this context, the integration of the science of linguistics based on anthropocentric principles led to an incomparable expansion of the research object. In particular, the issue of the relationship between language and culture has become one of the leading directions. In particular, it is natural that there is a need for such an interpretation within the framework of onomastics.

The problem of interaction and interdependence of language and culture has been actively studied since the time of V. von Humboldt. The issue of the national-cultural color of the language has become one of the central problems for the rapidly developing fields of modern linguistics, such as ethnolinguistics, sociolinguistics, psycholinguistics, linguocultural studies, and cognitive linguistics.

In particular, Lingvoculturology is a science that studies the manifestation, reflection and fixation of culture in language and speech. It is directly related to the study of the national landscape of the world, linguistic consciousness, mental-linguistic complex features.

The science of linguoculturology aimed at studying cultural factors affecting the development and functioning of the language V.von Humboldt, A.A.Potebnya, Sh.Balli, G.G.Shet, L.Weisgerber, R.Bart, W.V.Vinogradov, D.N.Shmelev, Yu.D. Apresyan, E.M.Vereshchagin, Yu.M.Lotman, N.I.Tolstoy, V.N.Telia, V.A.Maslova, S.G.While scientific-theoretical issues are studied in the research of terminasovas, in Uzbek linguistics N.Mahmudov, M.Mirtojiev, A.The direction of study initiated by nurmonovs D.K.Bakhranova, B.R.Kadirova, A.Mo ' minova, F.Continued by Usmanov et al.

The approach to onomastic units from the point of view of the material for linguocultural studies seems much more logical. The proper nouns, which form a specific layer of the spiritual culture of a particular ethnic group, encode information about individuals within the framework of interaction, the space surrounding a person, the time, the natural, geographical, material and spiritual world, and form an important component of the national model of perception of the landscape of the surrounding world. For example, information about a person's own name, from the name of his parents, in which space he lives, etc., determines the national-cultural affiliation of the person.

## METHODS

"Ethnolinguistic research, dealing with double reflection (a piece of reality in the mind of a culture carrier, an image in the mind - in the language), accordingly, should set two interrelated tasks: to determine the specific aspects of the national conditional perception of a piece of reality; show the characteristics of the language channel that transmits information about reality".

In relation to the onomastic material, such a dual task can be formulated as follows: to reveal the uniqueness of the onomastic units as a linguistic source of information about the spiritual culture of the people.

Ethnolinguistic studies are focused on identifying the characteristics of the spiritual culture and mentality of the people in natural language sources. Any language unit passes through the prism of the native speaker's inner world. In this case, the communicative process takes place against the background of the layer of consciousness, which incorporates the features of the linguistic person's expression capabilities or the mechanism of receiving transmitted information, and transmits or receives information about a certain part of reality. Onomastic material has a huge cultural potential.

Therefore, as a result of the expansion of the possibilities of modern research methods, the field of onomastics began to be studied from the linguistic, cultural and pragmatic point of view. As E. L. Berezovich correctly stated, it is not enough to describe the cultural and historical value of the onomastic name, but it is necessary to extract the cultural and historical heritage from the information obtained from the onomasticon, as well as to develop a methodology for describing and interpreting this information.

## **RESULTS AND DISCUSSION**

The onomastic lexicon has been and remains an object of constant attention of researchers. Semiotic essence of proper nouns, features of semantic structure of onomastic lexicon was analyzed in the works of J. Mill, A. Gardiner, E. Husserl, O. Jespersen, A. V. Superanskaya, G. N. Kastaned, E. Kurilovich, P.A.Florensky, A.F.Loseva, O.S.Akhmatova, I.A.Melchuk, A.D.Shmeleva, A.A.Ufimtseva, D.I.Rudenko, Yu.S.Stepanova, A.A.Chernobrova and others.

V.V. Krasnykh puts forward the concepts of "cultural code" and "scope of measurement-criteria" in explaining the problem of language and culture relationship. Usually, when talking about the reflection of culture in the language, it is thought within the framework of a certain ethnic group, national culture. V.V. Krasnykh discusses what culture is for each person, how it is preserved in the mind, how it is strengthened in the language and linguistic consciousness, how it is manifested in human behavior, including communication behavior, in determining national and cultural identity. In our opinion, this unique approach is important in illuminating the essence of the matter. Thus, the researcher emphasizes the need to understand how the "cultural code" is defined in the linguistic mind and language and how it is manifested in speech.

Code is the science of symbols and sign systems, that is, the main term of semiotics. The code is formed in the culture and performs its function. Since the code implies a class of signs and the rules for their perception by the interpreter, the code is always associated with a certain culture and is always decoded accordingly in its own language.

Cultural code is a set of signs that make up the plan of expression of cultural content, an internally connected system of information and relations of cultural values, which are traditional in nature and formed within the framework of culture.

Scientists approach the phenomenon of "cultural code" in different ways and describe natural landscape, somatic (bodily), space, time, objective, biomorphic, anthropic (human), vegetative, artifact, gastronomic, spiritual (religious anthropomorphic) and other codes of culture.

V.V. Krasnykh distinguishes the following cultural codes:

1. somatic (related to the human body);

2. related to space;
3. related to time;
4. related to things and events;
5. biomorphic;
6. spiritual - spiritual.

G.A.Avanesova and I.A.Kuptsova consider the cultural code to be a concept close to cultural norms and traditions. They may have meant that certain cultural code symbols were based on a certain tradition or norm. "The attitude of a person to reality, events, norms, objects of cultural space is "encoded" in cultural codes. It can be assumed that the possibility and ability of a traditional culture to maintain itself and integrate innovations from outside is related to the existence of some similar semantic structures based on the operation of codes.

From self-awareness, a person begins to perceive the world around him. After completing this "hermeneutic circle", the need to know the world moves to the next new stage. Thus, man created a way from himself to himself in understanding the world. In other words, through self-awareness, a person extrapolates his knowledge about himself to the surrounding reality (recorded in the somatic code of culture) and perceives the image of the world.

Some somatic names are also found in the monograph "Toponyms of Surkhandarya Region" by S. Tursunov. **Mirqorako'z** is a village in Boysun district (Ashurkhillvat) in Uzbekistan. **Qorako'z** (q.)-ethnonym. **Mir** is a shortened form of the name Amir (King). **Mirqorako'z** is a village where a person named Amir, a member of the Qorako'z clan, lived (built). **Kangshar** is a hill in Sherabad district in Uzbekistan. **Kangshar** is a word specific to the Kipchak dialect. It is a lump that protrudes between the three parts of the nose and the hollow part at the point where it meets the eye - **kangshar, kanshar**. A similar height is **kangshar**. A mountain or a large height, a raised height in the lap of ridges is called a **kangshar, a kangshar**, in some places a muzzle. The term has become a toponym. **Qorako'z** is a village in Denov district (Yangiabad) in Uzbekistan. **Qorako'z** is a common Turkish ethnonym.

Caucasian bulls have a black-eyed race. It is known that the Turkic peoples living in Iran have **Karagyoqli~Garagyuzli (Qorako'zli)** tribe. They lived in Hamadan province. In the Shatai clan of Fergana Kipchaks, the **Qorako'z** clan network was noted. **Qorako'z** and **Koztamgali** ethnonyms have the same naming principle. The seal was in the form of an eye - a double round hole (ring). The village was named after the clan, and the village was named after the clan. **Qorako'z** is the clan of Yakkabog, Dekhonabad, Denov repressions. **Qorabo'yin** is a village in Boysun district (Rabot). **Karaboyin- Qoramo'yin** is an ethnonym typical of Turkic peoples, Kipchaks. It was a clan specific to the Kipchak conference (union) in the Middle Ages. With nomadic Kipchaks, they came to Central Asia, including Uzbekistan (more precisely, Movarounnahr), joined with various clans and tribes, and became subordinate to them into various clans or networks. The Karakalpaks of Bukhara and Samarkand, the Kipchaks of Ferghana, the Karluqs of the left tributary of the Topolon River of Surkhandarya, the Karluqs of the Shargunsoy, the Maydatoba clan of the Boysun

bells of the Tortuvli section, prove this point. Karakalpaks and Turkmens also had **Qaramo‘yon** and **Garamoyon** clans.

From examples it can be seen that somatic toponyms arose mainly on the basis of ethnonyms. Moments associated with space code. The importance of the question of space in folk epics in this regard in the expression of national color has been the subject of various controversies by literary scholars and linguists. In the chapter of S.M.irzaeva's monograph "poetics of Uzbek folk Romanesque epics", entitled "space and time in Romanesque epics", it is thought that the epic spaces in Uzbek Romanesque epics consist of conditional spaces formed in folk artistic thinking, consequently, mirroring these spaces with specific cities or places in one place or another is nothing more than the consequence of not "As well as epic and mythical spaces such as Chambil, Khunkhor, Vayangan, Kohi Qof, Turkistan, Mount Asqar, Arzirim, Mount polopon, Unfortunate desert, Arbotin, Bogi Iram, real place names such as Tashkent, Oqtosh, Turkestan, Sayram are also found within the category of "Gooroglu" epic. Although the names of such specific spaces have entered the epic memory of the Bakhshi under the influence of Real reality, however, they have lost their real geographical essence in accordance with the requirements of the epic tradition and become a conditional epic space. This means that it is impossible to sit in search of a specific local color from the real geographical spaces found in the Romanesque epics. "Nevertheless, it can be seen that the mythological imagery typical of oriental culture also served as the basis for the naming of the "epic and mythical spaces" named above.

For example, the garden of Iram (Iram garden) is a mythological garden. The place of fairies in the oral creativity of the peoples of the East. The Iram garden is interpreted as incomparably beautiful mythical, enchanted Ridge Gardens covered with a Rose Garden, a fruit garden and a meadow. According to mythology, in Yemen, it was sometimes imagined as Shom. Yunus pari in the epics " gooroglu", Misqol Paris are from Iram bogilik, which is described as the benefactor of bogparis, and in the land of Chambil as the patron saint of botyr JAMB, el-yurt.

In Ancient Egyptian mythology, Aaru, also known as the field of Reeds, is a heavenly paradise dominated by Osiris. The ancient Egyptians believed that the soul was located in the heart, and therefore measured the weight of the heart after death. The heart of each person is pulled on a huge scale against an ostrich feather, which represents the concept of Maat. The hearts that balanced the scales, those who began a long and dangerous journey to the field of reeds so that they could live with eternal pleasure. While the hearts are heavier than the Feather, The Crocodile of the Demon Ammit is thrown into the jaws of quality. After this "second Death", The Ghost is trapped in a mess in a space called **Duot**.

The successful spirits travel a long journey and take many risks before reaching Aaru. When they arrive, they enter through a series of Gates. The exact number of gates varies according to sources; some 15, some 21. They are described as being guarded by evil demons armed with knives. Aaru is usually located at sunrise, to the East, where it is described as endless reed fields in the Nile River. This place is a good place for hunting and farming. It is here that spirits are allowed to live forever.

Time code. In the linguistic landscape of the universe, the tense is manifested by various means. The nominative field of the concept of "tense" includes lexical, grammatical, phraseological units that refer directly or indirectly to sometime piece. Relatively little was

observed in onomastics. In Uzbek, Davrbek, Davron, ensemble “Spring”, newspaper” XXI century“; in English, the program ”Week“, like the newspaper ”Times“. In some names, such as Tomaris, Barchin, the historicity Sema of indirect tense SEMA is noticeable.

Subject code. The subject code of culture, which forms our vision of the objects that surround us (both natural and man-made), defines a system of certain etalons, like other cultural codes, to which we basically disassemble, systematize and evaluate the universe around us. Hence, this code expresses the cultural connotativity of certain concepts in relation to what is in existence-objects, and it can be realizable in its nature in both a universal phenomenon and a national identity due to metaphor in a particular linguistics.

Subject code is the most productive source. Anthroponomy such as, Boltavoy, Teshavoy (Ironman, Moon) claim that metaphorical meaning is related to denote in toponyms such as, Toshko‘prik, G‘ishtko‘prik (Wooden Bridge, Iron Bridge). In the title of poems by Muhammad Yusuf, such as “Chimildiq” “Yog‘och beshik”, “Qora qum”, “Doppi”, it is precisely what represents the National Color-the name of the objects served as a poetonym and was so named in order to attract the reader.

The biomorphic code itself is divided into two parts – zoomorphic (related to animal representations) and phytomorphic (related to plant representations) codes. The zoomorphic cultural code activates the images of animals, birds, insects in the mind, which represent both denotative and metaphorical meanings in the structure of language units. For example, in Uzbeks it is performed in the style of Qo‘chqorvoy, Arslon, Asadbek, and in the English-Beowulf, Tiger, Augustin. According to Burkhanov E, M.Usmanov, A.Hakimov “in view of incomplete information, only one camel word is found on the territory of the Republic in the composition of more than fifty toponyms. For example, Tuyaboshi, Tuyabo‘g‘uz, Tuyatortar, Tuyaboshov, Tuyayaylov, Tuyaqorin, Tuyaquyruq, Tuyaguduq, Tuyadala, Tuyachi, Tuyabuloq, Tuyabo‘ynoq and etc.” This is a sign of the cultural code, which indicates the activities of the ethnic stratum, which was previously engaged in livestock, as well as the fact that the camel was a constant companion as one of the main means of Transportation.

The figurative application of plant names in order to create an figurative description of a person and related objects, concepts, phenomena is called phytomorphisms.

Examples include Sunbula, Lola, Basil; Chilonzor; Tulip, Rose, Reed field, Wineyard. S.We give some examples from Tursunov's monograph on toponyms of Surkhandarya region. *Andizli* is a dara in Boysun, Sherabad districts. Long-leaved, in the name of a perennial plant that grows and fertilizes a stem in the middle. The people eat the andiz core in its softness by arching the bark, when it dries, the leaves are given to the animals. *Dashtichinor* is a village (Yangiabad) in Altinsoy district. Persian izofa: **dasht+i+chinor** – **dasht** where the Maple grew; a village with a bunyod in the steppe where the maple tree grew.

Jorobzor is an adir in Sherabad district. (Zarabog). Persian *gorub* is a plant used for brooms, brooms. the affix-zor has the meaning of plural. A meadow is a place where a plant used for brooms grows.

The name Chanhassen comes from the Dakota word Khassan, meaning "sugar-maple tree" (Chan, tree; haza, tree with juice). The northern metro area carries the word-final morpheme to avoid confusion with Hassan Township.

A.M.Mezenko described zoomorphs and phytomorphs separately. In our opinion, in this regard, A.M.Mezenko's approach is convenient and logically appropriate. The spiritual and spiritual code of culture is a serunum nominative base in the Subject Code series.

T.V.Shmelyova calls this type of cultural code an axiological code (code of values) and refers to the naming, relying on concepts that imply basic social values.

After all, spiritual and spiritual foundations have a leading position in the Eastern culture, especially in the Islamic world. "The ideas and instructions of the Islamic religion, which have become our national value, are inextricably linked with the natural-historical development, social life, way of life, past, future, culture, spirituality, customs, traditions, language, the region where it was created, etc. of our nation. It was manifested in various forms with our national values, in an organic relationship with each other, and formed a unique system of national values. In this system, the values that ensure the natural-historical unity - single faith, kinship, cultural-spiritual closeness, past and spiritual heritage, feeling of motherland, etc. are stable. This is also reflected in onomastics. For example, E. Begmatov analyzed in detail the religious-spiritual nature of names based on Islamic concepts and values within the framework of anthroponyms.

Names associated with religious concepts and beliefs can be classified as follows: a) Names made from God's names and attributes, the names of concepts that glorify Him:

Abdullah (Abdullah), Abdurahman, Abduqahhar, Abdusattar, Khairullah (Khairullah) and others. b) Names made from words denoting the names and qualities of the prophets:

Muhammad, Idris, Abraham, Isaac, Jacob, Moses, Yunus, Jesus; Ahmad, Hamid, Mahmud, Rasul, Nabi(y), etc. c) Names attributed to the names of caliphs, some companions, saints:

Abu Bakr, Umar, Usman, Ali and others. d) Names taken from the names of the Prophet's children, relatives, loved ones: Fatima, Maryam, Khadija, Hassan, Husain, Zainab, Aisha, Safiya and others. e) Khalifalar, sometimes Sahab, aziz-avlielarning names in relation to berilgan ismlar: Abu Bakr, Umar, Usman, Ali and etc.

Prophet Muhammad (peace and blessings of Allaah be upon him) was one of the companions of the Prophet Muhammad (peace and blessings of Allaah be upon him).

Axiological code is considered a convenient method for naming based on socio-spiritual values related to people's way of life. In particular, toponyms are units formed in the course of the historical development of a society, and in addition to naming a specific area, they provide information about the historical and cultural environment, people's beliefs, customs, traditions, and interests. Such points can easily be made about other types of onyms. For example, toponyms related to tradition, tradition:

Chillamozor, Aksokota, Siypanchikota, Niyozbulok, Olandashtim, Moikomgichsoy, Tegirmon, Beshkobi village, Uvol village. The fact that language is a social phenomenon is evident in its onomasticon. Under the influence of realities in society, socio-historical, ideological and cultural processes, changes are felt in the general state. In a certain period, some names become traditional or become less common after a certain period of time, some of them go out of use. Although the policy of Russification of anthroponyms, toponyms, and ideonyms related to a foreign culture was carried out in the former colonial period, they did not assimilate into the life and language of the people. During the years of independence, such names were replaced by the original names returned or nationalized.



For example, in the Andijan region, the names Shahrikhan were restored to the Moscow district, Asaka to the city of Leninsk. This situation is often found in the history of toponyms of other nations.

For example, Saint Petersburg - Peter - Petrograd - Stalingrad - Leningrad - Saint Petersburg, Sverdlovsk - Yekaterinburg, Pishpek - Frunze - Bishkek, Khojand - Leninabad - Khojand and etc.

## CONCLUSION

The historical changes and development of processes occurring in the cultural and everyday life of a particular people, the influence of ethnic location, lifestyle, cultural relations and other social factors are clearly visible within the framework of onomastics. The integration of modern linguistics has led to an unprecedented expansion of the object of research. In particular, the issue of the relationship between language and culture has become one of the leading directions.

A unique new approach based on the criterion of “cultural code” on the basis of the relationship between language and culture is of great importance in clarifying the essence of the issue of onomastic language units. In this research work, onomastic names were analyzed for the first time from the point of view of somatic, spatial, temporal, subjective, biomorphic, spiritual and spiritual cultural codes.

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