

Oikonyms as a Research Object of Linguoculturology

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ABSTRACT

In the article, the development of linguoculturology in the linguistics, its researchers, the importance of learning the toponyms, including oikonyms in a lingucultural orientation were mentioned. Also, the study of oikonyms in Russian and Turkish linguistics in a linguocultural, ethno-cultural orientation by linguists, and the discussion of related opinions were analyzed. The service of the oikonyms as a unit that radiates cultural knowledge, history, and social relations of the ethnos has been revealed.

KEYWORDS: *onomastics, toponym, oikonym, linguoculturology, ethnos, culture, ethnoculture, material, spiritual culture, linguistic unit, linguocultural unit, linguculturalism*

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INTRODUCTION

If being a convenient means of communication of language between people in social life is one of its several services, it is considered a "living archive" that preserves valuable information about the national cultural lifestyle, past history, customs and beliefs of the people. Uzbek scholar, Professor N. Mahmudov writes in this regard: "the importance and function of language is often explained one-sidedly. That is, language is a social phenomenon that is the most important tool of communication. The fact that a language is a communication tool is one of its many functions. Basically, language, first of all, is a tool for seeing, hearing, knowing and understanding the world. In addition, we should not forget that language is a spiritual and aesthetic phenomenon." [7.10].

In modern linguistics, more attention is paid to learning a language as a cultural code of the nation that owns it than as a communicative service. This point of view prompted the development of linguoculturology in world linguistics. When it comes to the formation, the scientific importance of linguoculturology as a direction in the linguistics,

most scientists say that the origin of this theory goes back to the German scholar W. F. Humboldt. He was one of the first scientists to speak about the importance of learning language with culture. The scientist's view: "A nation has its own spirit, which is nurtured internally, and language is the force that brings out the independence of that spirit and preserves, gives from generation to generation" [15.349] continued in the works of Sh. Bally, I. Baudouin de Courtenay, A. Potebnya, R. Jacobson and other scientists. Thus, in the last decade of the 20th century, the anthropocentric paradigm, the orientation of linguoculturology formed by the interrelationship of language and culture was formed in the linguistics. In the Russian linguistics, in the works of V. V. Vorobyov, V. N. Telia, and V. A. Maslova linguculturalology was studied overall.

Methods

In order to reveal the linguocultural characteristics of oikonyms, the descriptive, historical and comparative analysis methods that are widely being used in the linguistics, including toponymy, were used.

Results, and Discussion

The Linguoculturology is a branch of linguistics that has emerged at the intersection of the branches of linguistics and cultural studies, learns about finding the expression of the national culture in the language and the stable settlement [2.15]. In linguoculturology, language and its units are analyzed as a tool that preserves national and cultural information that has been gathered throughout the entire life of a nation or ethnic group, and that radiates it and transmits it from generation to generation. Thus, it gives good results to learn about the uniqueness of each language, the nature of linguistic phenomena not only with the help of linguistic regularities, but also in connection with the worldview and cultural life style of the people using it.

The main research object of linguoculturology – is the language units that carry cultural information. In the scientific literature, they are called linguistic units, linguoculturema. V.V. Vorobyov introduced the term linguoculturema to the science. According to him, linguoculturema is an interdisciplinary unity, a unity of language or speech that reflects some part of culture in its semantics (meaning). In contrast to the word, linguoculturema includes not only linguistic, but also cultural (non-linguistic cultural meanings) segments [4.44].

In the scientific literature, it is mentioned that linguoculturema is reflected through different forms of language, including words (root, derivative, compound), word combination, phraseological unit, proverbs, stylistic figures, sentence, paragraph, text. V.A. Maslova divided the linguoculturema into 9 types:

1. The non-equivalent vocabulary of the language. That is, realities (national clothes, food and holidays, traditions);
2. The mythologies: archetypes, mythological characters, images, rituals;
3. paremiological foundation of the language (proverbs, wise sayings);
4. phraseological fund;
5. standards, stereotypes, symbols;
6. metaphors and images;
7. stylistic layers of the language (literary, non-literary, etc.);
8. speech norms and behavior;
9. speech etiquette - formal and informal communication [9.208].

In scientific literatures, symbol, mythologem, standards, metaphors, pareomiological units, and lacunae are included among them.

Proper terms make up a large part of the vocabulary of any language. They are charged with the task of distinguishing the subjects belonging to the same type from each other. In linguistics, when learning proper terms from the linguocultural aspect, attention is paid to the fact that they are a linguistic unit that carries social, historical, ethnographic, cultural, and other information specific to the ethnic group, rather than the task of carrying the semantics or identity function of its own language.

A certain group of onomastic materials is made up of toponyms, including oikonyms. Not all oikonyms of a certain region can be the subject of linguocultural studies. They must have appeared in connection with the past history, national cultural and spiritual life of the people. In order to determine the cultural sign in oikonyms, it is necessary to learn the cultural side of the lexeme that is basis of the term. Oikonyms are the main lexemes in the language, which makes it necessary to learn them as a linguistic unit with a cultural sign, that is, a linguoculturema.

Toponyms, one type of them - oikonyms can reflect a lot of cultural, religious, ethnic, mythological information in their semantics. As the scientist V.A. Nikonov gave a good definition, toponyms are an integral part of the background knowledge of the owners of language and culture: they show the history of the people, their location in this region and their embezzling like a mirror. For that reason, this part of the vocabulary is attracting the attention of not only philologists, but also historians, ethnographers and geographers [10.4].

The analysis of linguo-cultural and ethno-cultural differences of oikonyms is not only for the linguistics, but also gives an opportunity to realize important information related to the socio-cultural lifestyle, psychological and nominative knowledge, customs, religious and mythological views of the people who own the language. A. V. Superanskaya said that each toponym is a mirror of history, and geographical terms, including, old terms are like historical memories, in them the social conditions of the past era, people's life, ethnographic peculiarities, and most importantly, the old appearance of the national language are well preserved [12.26]. E.A. Kerimbaev, who was one of the first to study the ethno-cultural aspects of the proper terms belonging to the Kazakh language, has the following opinion: "The study of the Kazakh language's proper terms from the ethno-cultural aspect reveals the wide and diverse connections of the ethnographic, material and spiritual culture of the Kazakh onomastics. In proper terms, there may be information about the location of the people, ethnic composition, material and spiritual

culture, religious concepts and beliefs, customs, traditions, and also other aspects of the spiritual and social life of the people, and connects the formation of the ethno-cultural character in proper terms with geographical, ethnographic and historical-social factors [6.48].

The linguistic factor of the emergence of toponyms, including oikonyms, is understood firstly as their creation on the basis of the language units, and the natural and geographical conditions of the region, the historical and social conditions of the era when the oikonym appeared, the influence of the cultural, religious and mythological views of the people should be considered as the result of non-linguistic factors. This is because "any toponym can provide information about the time and environment in which it was created, toponyms are influenced by changes in society, and have a historical meaning as a "bridge" between the past and the present" [3.14]. Mizhkhyn Rysbergen kizi said that it is possible to know that linguistic and non-linguistic (extra-linguistic) factors are compatible with each other in terms of land and water of a certain region from the connection between language and consciousness, language and space. [11.48].

The importance of non-linguistic information in the semantics of oikonyms in linguocultural science is special. In other words, the object of research of the oikonyms can be the historical process, ethnographic, and cultural data in the process of its formation rather than the task of distinguishing one village, rural place, or city from another. Changes in cultural, spiritual-ideological, and social views in different eras affect the change of the oikonym system from one type to another. Let us quote the opinion of E.A. Kerimbayev, who analyzed the national cultural nature of toponyms, including oikonyms, from an ethnocultural point of view: "In the onymia of each people (in the group of proper terms - P.G.) the cultural-historical information has been collected, the study of their differences related to the cultural history of the society and typological, national-cultural peculiarities should be an orientation, which will bring great changes in onomastics" [5.14]. G. Madieva's opinion, who researched the problems of Kazakh onomastics: "The data about the independence of the proper term should be sought from the national culture of the people, that is, we can understand that when we say "national-cultural independence" in relation to the proper term, the people's view of the world as a whole, their spiritual and material culture is reflected in the semantics of their proper term [8.69] completes the above-said.

It is necessary for the researcher to acquire the linguistic materials thoroughly before learning the folk culture, collecting relevant information. At the same time, it is necessary to be aware of cultural facts in order to know the unique features of the language. Professor Sh.Abdinazimov said about this: "The language is closely related to the history and culture of that nation, so it is necessary to study them comprehensively. A linguist learns the culture and history of a people by studying the language. The researcher that studies the people's culture has to study the language of the people directly or indirectly". [1.37].

Culture is considered to be the spiritual wealth of the people, which has been formed, preserved, passed down from generation to generation for a long time. It can be seen in the spiritual world, such as folk language, traditions, religion, beliefs, and mythology, as well as in material things, such as household items, ritual instruments, clothes, historical monuments, and buildings.

The ethno-cultural character of certain regional oikonyms depends on the composition of the local ethnic group. In the places where the representatives of several nations are mixed and close together, ethnic culture is better preserved, but it also also creates a basis for the appearance of their common signs. In this case, not only linguistic phenomena are observed, but also the assimilation of cultures.

Thus, it is of great importance both from the scientific and practical point of view to study the oikonyms, which include the characteristics of the material and spiritual culture of any people, in a new direction - from the perspective of ethnic culture. According to A. Superanskaya: "The appearance of toponyms on the onomastic front of a certain place gives them the opportunity to analyze them as a representative of a certain nation and as a linguistic unit, preserving cultural information" [13.7], and "such valuable information in them is "extracted" with the help of linguistic tools" [14.15].

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