



THE CONCEPT OF TIME AND SPACE, TOPONYMS BASED ON LINGVOCULTUREMS REPRESENTING THE SEASONS

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ABSTRACT

This article is devoted to the study of English and Uzbek phraseological units, including place names. Attempts are being made to identify the sources of origin, as well as to analyze them from a linguocultural perspective. Toponymic phraseological units in both languages are divided into five main groups according to their sources of origin, and special attention is paid to historically connected phraseological units. Phraseological units based on specific historical events and facts are opened and explained here. The author suggests two major groups for the presence of real place names in phraseological units. The toponymic properties of real toponyms in the sense of the corresponding noun and phraseological unit have also been identified. There are also additional connotations of toponyms that affect the meaning of phraseological units.

In the scientific literature, the terms "model of the world" (model mira), "image of the world" (obraz mira),

"conceptosphere" are used. These concepts are the object of study in a number of fields, such as philosophy, psychology, culturology, linguistics. What is it? V. was one of the first linguists to deal with the issue. Humboldt, E. Sepir, B. Uorf, G. Shuxardt, A. A. Scholars such as Potebnya engaged. "Landscape of the universe" is a widely used term and belongs to the main categories of modern scientific knowledge. This concept was introduced in the XIX - early XX centuries. Gertsya, M. Planka, A. Observed in the work of physicists such as Einstein (Hertz, 1959; Planck, 1974). Initially, they understood the results of their research in physics under the concept of "worldview". The term "worldview" has become increasingly semantically narrow, with concepts such as "biological picture of the world" (biological picture of the world), "physical picture of the world" (physical picture of the world), "linguistic view of the world" (yazykovaya picture of the world). The term "worldview" was first used linguistically. Formed by Humboldt. According to the scientist, "language creates a circle around a person that he can leave only when he enters another circle." The worldview is formed in the human mind in the process of its communication with the world and encompasses all its activities. Man's



interaction with the environment, space, is manifested, first of all, in his attitude to the living environment. The landscape of the space, the image is reflected in the most important point in the human mind. This important point consists of features such as the relief, shape, geographical composition, color of a particular area.

Toponyms are formed on the basis of people's worldview, cultural relations. The systematic study of toponyms, including Oykonyms, is based not only on the origin of place names, but also on the language, history, ethnography, way of life, customs and traditions of the peoples living in the area. It clarifies a number of issues, such as national values and profession."

In Jizzakh toponymy there are a number of units that express the national values, traditions and customs of the Uzbek people, which can be assessed as a linguoculturological concept. Formed on the basis of linguoculturological concepts. The concept of time and space, toponyms based on lingvokulturems representing the seasons. Where the information given below is located

Kurtik is a snow that has fallen into the pits and creeks under the influence of strong winds in winter. These snows do not melt even in sunlight and can be stored for a long time. Not all peoples are named to the smallest detail. This is a sign of our people's very selective approach to reality. The snowdrift and its surroundings are also called by the same name. The steep slope is a convenient place for grazing, where the sun shines until 3-4 o'clock. This lingvoculturological concept is related to the livestock lifestyle. Betkay is one of the concepts formed as a result of our people's concern for livestock even in winter, reflecting the semaphores of "sunshine", "open", "safe", "grassy". It is also used in Kashkadarya and Surkhandarya regions, where Betkay Kipchak dialects live. Close to the same meaning, the lexeme "snow-covered places as a result of constant sunlight" occurs only in the territory of Jizzakh region. In the Betkay toponym, the semaphore of the "surface of the area, the visible side" is predominant, while in the future, the semaphore of the "surface is visible here as a result of snowdrifts" is the main focus. The word "chyglamak" means "to stand in the sun in winter and enjoy the sunshine". This place itself is called Chuvash. Chimildiq is a district in Bakhmal district. The mountainous area was called chimildiq because it was closed like a goose. Chimildiq is a lexical unit widely used in Turkic peoples, originally expressing the concept of "any obstacle". It later became a lingvoculturema, representing a fabric that shielded the bride and groom from others. This toponym can be conditionally referred to as a place name based on lingvoculturema, synchronously, because the word chimildiq in the toponym was formed at a time when it had not yet become a lingvoculturema.

According to some folk etymology,

Chimildiqjar is the name of the place where the girl who escaped from her father's forced marriage disappeared (Alibekova Mayram momo, 65, muchali: snake, seed: face-hoofed, profession: baxshi). The name of this place showed the bitter fate of the girls who married under the pressure of the father and their rebellion against their way of life. This stream is like the chimpanzees of brides. The current meaning of the word "reserve" is "land suitable for agriculture, but not plowed for a long time", "fertile gray land, meadow by water". The cemetery where Genghis Khan and his descendants are buried is called the "Great Guard". During the Mongol rule, any land (khan pastures and hunting grounds) in Central Asia that was forbidden to enter was called a reserve.



Mahmud Kashgari explained the word as follows: "The reserve is a green area where the emirs graze their cattle, and everything around is called a reserve." Elsewhere in the dictionary, it is interpreted as "protected, protected from strangers

(place)" (DLT, I, 56?). In Zaamin, Forish and Bakhmal districts, the meadows along the banks of the rivers are called reserves. Buktaryol is located in Zaamin district. Despite the fact that ten centuries have passed, boktar is still used by the local people. Boktar is used as a geographical term in some Turkic languages, in particular in Kyrgyz, as well as in several dialects of Uzbek, for example, in the districts of Zaamin, Gallaorol, meaning "foothills". The term boktar is used in

Mahmud Kashgari's Devonu lug'otit turk, meaning "high and low land in the mountains" (DLT, I, 424), given in the boktir variant. In Kyrgyz, the word boktur means "hills in front of a mountain." In Kazakh, it comes in the form of a bacterium and means "a road through a mountain valley".

Since the creation of mankind, contradictory concepts have been the basis of progress: good - evil, good - evil, light - darkness. The contradiction is reflected in the vocabulary, proverbs and phrases of our people. This contradiction was also reflected in the toponyms. Among the toponyms of Jizzakh there are names with antonymic character: Aktash - Karatash, Upper Novka - Lower Novka, Aktag -

Karatag and others.

Toponyms are formed on the basis of people's worldview, mental characteristics, customs, traditions, cultural relations. In the formation of some toponyms, units expressing beliefs, worldviews, and cultural relations of the people served as the lexical basis.

Toponyms are lexical units that express national values, customs, traditions, cultural relations of the people, the idea of time in everyday life, the relationship of the seasons, lexical units kurtik, betkay, olakashat: chimildik, korik, boktar yol. what is the basis

Most toponyms are based on linguistic cultures associated with the ethnic composition of the population, such as the Turkic, including the Uzbek people.