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ETHNIC STEREOTYPES IN UZBEK AND ENGLISH TOPONYMS AND THEIR FORMATION

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Abstract. This article explores the manifestation of ethnic stereotypes in place names (toponyms) in English and Uzbek and examines the mechanisms of their formation. The study focuses on how toponyms encode ethnic perceptions, social categorizations, and historical interactions within different linguistic communities. By applying a comparative linguo-cultural approach, the research analyzes the semantic structure and cultural implications of selected place names containing ethnonyms or culturally marked elements. The findings indicate that toponyms often preserve implicit or explicit ethnic stereotypes shaped by migration, settlement patterns, and intercultural contact. In English, such names are frequently associated with colonial expansion and contact with indigenous populations, while in Uzbek, they are more closely linked to tribal divisions, local identities, and historical ethnogenesis. The study demonstrates that ethnic stereotypes embedded in place names are not random but emerge as a result of long-term socio-cultural and cognitive processes.

Keywords: Toponyms, ethnic stereotypes, English and Uzbek languages, linguoculturology, ethnonyms, semantic analysis, cultural identity, onomastics, intercultural relations, historical linguistics.

Аннотация. В данной статье исследуется проявление этнических стереотипов в географических названиях (топонимах) на английском и узбекском языках и рассматриваются механизмы их формирования. Исследование сосредоточено на том, как топонимы кодируют этнические представления, социальные категоризации и исторические взаимодействия внутри различных языковых сообществ. Применяя сравнительный лингвокультурологический подход, исследование анализирует семантическую структуру и культурные последствия выбранных названий мест, содержащих этнонимы или культурно маркированные элементы. Результаты показывают, что топонимы часто сохраняют неявные или явные этнические стереотипы, сформированные миграцией, моделями расселения и межкультурными контактами. В английском языке такие названия часто ассоциируются с колониальной экспансией и контактом с коренным населением, в то время как в узбекском языке они теснее связаны с

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племенными разделениями, местными идентичностями и историческим этногенезом. Исследование демонстрирует, что этнические стереотипы, встроенные в топонимы, не являются случайными, а возникают в результате долгосрочных социально-культурных и когнитивных процессов.

Ключевые слова: Топонимы, этнические стереотипы, узбекский и английский языки, лингвокультурология, этнонимы, семантический анализ, культурная идентичность, ономастика, межкультурные отношения, историческая лингвистика.

Anotatsiya. Ushbu maqola ingliz va o‘zbek tillaridagi joy nomlarida (toponimlarda) etnik stereotiplarning namoyon bo‘lishini o‘rganadi va ularning shakllanish mexanizmlarini ko‘rib chiqadi. Tadqiqotda toponimlar turli til jamoalari ichidagi etnik tasavvurlar, ijtimoiy tasniflar va tarixiy o‘zaro munosabatlarni qanday kodlashini o‘rganadi. Qiyosiy lingvomadaniy yondashuvni qo‘llagan holda, tadqiqot etnonimlar yoki madaniy jihatdan belgilangan elementlarni o‘z ichiga olgan tanlangan joy nomlarining semantik tuzilishi va madaniy oqibatlarini tahlil qiladi. Natijalar shuni ko‘rsatadiki, toponimlar ko‘pincha migratsiya, ko‘chmanchilik va madaniyatlararo aloqalar natijasida shakllangan yashirin yoki oshkor etnik stereotiplarni saqlab qoladi. Ingliz tilida bunday nomlar ko‘pincha mustamlakachilik kengayishi va mahalliy aholi bilan aloqalar bilan bog‘liq, o‘zbek tilida esa ular ko‘proq qabilaviy bo‘linishlar, mahalliy o‘ziga xosliklar va tarixiy etnogenez bilan bog‘langan. Tadqiqot shuni ko‘rsatadiki, joy nomlariga singdirilgan etnik stereotiplar tasodifiy emas, balki uzoq muddatli ijtimoiy-madaniy va kognitiv jarayonlar natijasida yuzaga keladi.

Kalit so‘zlar: Toponimlar, etnik stereotiplar, o‘zbek va ingliz tillari, lingvomadaniyatshunoslik, etnonimlar, semantik tahlil, madaniy o‘ziga xoslik, onomastika, madaniyatlararo munosabatlar, tarixiy tilshunoslik.

INTRODUCTION.

Place names serve as important linguistic markers that reflect not only geographical realities but also social, cultural, and ethnic perceptions. In many cases, toponyms encode information about ethnic groups, their interactions, and the ways they have been perceived by others. This makes them a valuable source for studying ethnic stereotypes and their formation within language. The connection between language and social categorization has been emphasized by various scholars. According to Edward Sapir, language functions as a guide to social reality, influencing how individuals perceive and classify the world around them. This idea is further developed by Benjamin Lee Whorf, who argued that linguistic structures shape patterns of thought and cultural interpretation. These perspectives

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suggest that place names, as part of the lexical system, may reflect culturally embedded stereotypes and categorizations [2].

From a sociolinguistic perspective, Joshua Fishman highlighted that language plays a central role in maintaining ethnic identity and group boundaries. In this context, toponyms containing ethnonyms or references to specific groups can be seen as indicators of historical relations between communities [1]. Similarly, Peter Trudgill noted that language variation and naming practices often reflect social hierarchies and group distinctions, which may include stereotypical perceptions.

In Uzbek linguistics, researchers such as A. Hojiyev and B. To‘xtasinov have pointed out that place names often preserve elements of ethnic history, including tribal names and patterns of settlement. These scholars argue that Uzbek toponyms reflect not only geographical features but also social organization and collective identity. Such observations support the idea that ethnic stereotypes in place names are closely connected with historical and cultural processes [3].

In English-speaking contexts, place names frequently reflect historical encounters between different ethnic groups, particularly during periods of colonization and migration. Many toponyms include references to indigenous peoples, settlers, or foreign communities, which may carry implicit evaluative meanings. These naming practices demonstrate how language encodes social perception and cultural memory.

This study aims to analyze the presence of ethnic stereotypes in English and Uzbek place names and to identify the factors that contribute to their formation. By examining the semantic and cultural dimensions of toponyms, the research seeks to reveal how language reflects ethnic perception and contributes to the construction of cultural identity.

LITERATURE REVIEW.

The study of ethnic stereotypes in place names intersects with several areas of linguistics, including onomastics, sociolinguistics, and cultural linguistics. One of the important contributions to this field comes from George R. Stewart, who analyzed the origin and development of place names, emphasizing their connection with historical events and social perception. His work shows that toponyms often reflect the attitudes and beliefs of the communities that created them [9].

From an ethnolinguistic perspective, Dell Hymes argued that language must be studied within its cultural context, as linguistic forms are closely tied to social meaning. This approach is particularly relevant for analyzing toponyms that contain ethnic references, as their meanings are shaped by cultural interaction and communication practices.

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Another significant contribution comes from Norman Fairclough, whose work in critical discourse analysis highlights how language reflects power relations and social ideologies. His framework can be applied to the study of toponyms, as place names may encode hierarchical relationships and stereotypical views of different ethnic groups [7].

In cognitive anthropology, researchers such as Ward Goodenough emphasized that cultural knowledge is embedded in language and shared through social practices. This idea supports the view that toponyms function as repositories of collective memory, including ethnic perceptions and stereotypes.

Uzbek scholars have also addressed the cultural and historical aspects of place names. For instance, S. Qorayev studied the geographical and historical foundations of Uzbek toponyms, noting that many of them are derived from ethnonyms and reflect patterns of tribal settlement [5]. Similarly, T. Nafasov examined the linguistic structure of Uzbek place names, highlighting their semantic richness and cultural significance.

In addition, studies in sociolinguistics have shown that naming practices often reflect processes of inclusion and exclusion, where certain groups are represented in ways that reinforce social boundaries. This is particularly evident in place names that contain ethnonyms, which may carry positive, neutral, or negative connotations depending on historical context [6].

Despite these contributions, the comparative analysis of ethnic stereotypes in English and Uzbek toponyms remains underexplored. Most studies focus either on general toponymy or on individual languages, without examining cross-cultural similarities and differences. This study aims to address this gap by providing a systematic analysis of how ethnic stereotypes are encoded in place names and how they are shaped by linguistic and cultural factors.

METHODOLOGY.

This research employs a qualitative and comparative methodological framework to examine ethnic stereotypes reflected in place names in English and Uzbek. The study integrates approaches from onomastics, sociolinguistics, and linguoculturology in order to provide a multidimensional analysis of toponyms as linguistic and cultural units.

At the initial stage, a corpus of place names was collected from geographical dictionaries, historical documents, linguistic databases, and academic sources related to both English and Uzbek toponymy. Special attention was given to toponyms containing ethnonyms or elements associated with ethnic identity, social groups, or cultural characteristics. The dataset includes names of settlements, regions, and natural landmarks.

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The second stage involves a semantic and structural analysis of the selected toponyms. This includes identifying their lexical components, etymological origins, and the presence of ethnically marked elements. The analysis also focuses on the ways in which ethnic references are encoded, whether explicitly (through ethnonyms) or implicitly (through descriptive or metaphorical features).

The third stage consists of a comparative analysis aimed at identifying similarities and differences between English and Uzbek toponyms. This stage draws on the theoretical perspectives of Sapir and Whorf regarding linguistic relativity, as well as Fishman's ideas on language and ethnic identity, to interpret how language reflects social categorization and group perception [8].

Additionally, elements of critical discourse analysis, inspired by Fairclough, are applied to examine how power relations and historical contexts influence the formation of ethnic stereotypes in place names. The study also incorporates an ethnolinguistic perspective, following Hymes, to understand how cultural meanings are embedded in naming practices.

Overall, the methodology ensures a systematic and interdisciplinary approach, allowing for a deeper understanding of how ethnic stereotypes are linguistically constructed and culturally maintained through toponyms.

RESULTS AND DISCUSSION.

The analysis reveals that place names in both English and Uzbek languages function as significant carriers of ethnic information, often reflecting stereotypes that have developed through historical interaction and social perception.

One of the primary findings is that ethnonyms are frequently embedded in toponyms, serving as direct indicators of ethnic identity. In Uzbek, place names often derive from tribal or clan names, reflecting patterns of settlement and social organization. These names preserve historical information about ethnic groups and their territorial distribution. In English, similar patterns can be observed in place names associated with indigenous populations or immigrant communities, although these are often influenced by colonial history.

However, the semantic interpretation of these ethnically marked toponyms differs between the two languages. In Uzbek, such names are generally neutral or positive, functioning as markers of identity, heritage, and belonging. They reflect a collective memory that emphasizes continuity and cultural cohesion. This supports the observations of Uzbek scholars that language plays a key role in maintaining national identity.

In contrast, English toponyms sometimes reveal traces of hierarchical or stereotypical perceptions, particularly in contexts shaped by colonization. Certain place names may reflect how indigenous groups were perceived or categorized by

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settlers, occasionally carrying implicit evaluative meanings. This aligns with Fairclough's view that language can encode power relations and ideological perspectives.

Another important finding concerns the role of metaphor and descriptive features in shaping ethnic stereotypes. In both languages, some place names are based on physical or behavioral characteristics associated with particular groups.

However, in Uzbek, these descriptions tend to be more symbolic and culturally integrated, while in English, they are often more literal or historically motivated.

From a sociolinguistic perspective, the results confirm that toponyms contribute to the construction and reinforcement of social boundaries. As noted by Fishman, language plays a central role in defining group identity, and place names are an important part of this process. The presence of ethnonyms in toponyms highlights the significance of ethnic identity in both linguistic traditions, although the degree of stereotyping varies.

Furthermore, the findings demonstrate that ethnic stereotypes in place names are not static but evolve over time. Changes in political systems, social attitudes, and cultural values can influence how these names are interpreted and used. In some cases, previously neutral names may acquire new connotations, while in others, efforts may be made to replace names perceived as inappropriate or outdated.

Overall, the results indicate that ethnic stereotypes in toponyms are shaped by a combination of historical, cultural, and cognitive factors. While both English and Uzbek languages exhibit this phenomenon, the nature and intensity of stereotyping differ, reflecting broader differences in cultural and social organization.

CONCLUSION.

The present study has examined the manifestation and formation of ethnic stereotypes in place names in English and Uzbek from a comparative linguo-cultural perspective. The findings confirm that toponyms are not merely geographical labels but complex linguistic units that encode cultural, historical, and social meanings. The analysis demonstrates that both languages utilize ethnonyms and culturally marked elements in place naming, reflecting the importance of ethnic identity in shaping linguistic practices. However, significant differences have been identified in the way these elements are interpreted and evaluated. Uzbek toponyms tend to preserve ethnic identity in a neutral or positive manner, emphasizing cultural continuity and collective memory. In contrast, English toponyms may

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reflect historical power relations and, in some cases, carry implicit stereotypes shaped by colonial and social contexts.

The study highlights the role of language as a medium through which social categorization and cultural perception are expressed. It also confirms that ethnic stereotypes in toponyms are the result of long-term historical processes and are influenced by both cognitive and sociocultural factors.

In conclusion, the comparative analysis of English and Uzbek place names provides valuable insights into the interaction between language, culture, and identity. The results contribute to the fields of onomastics, sociolinguistics, and linguoculturology, and may serve as a foundation for further research on language and ethnic representation.

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