

## Language, History, Tourism: The Role of Archaic Lexicon in Pilgrimage Monuments in the Development of Pilgrimage Tourism

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### ABSTRACT

*This article analyzes the role of archaic vocabulary preserved in historical and religious monuments in the development of pilgrimage tourism from linguistic and cultural perspectives. Terms related to pilgrimage sites and their translations into foreign languages are examined as objects of linguistic study, highlighting their role in developing tourism and promoting national identity. The article demonstrates the potential for attracting pilgrims through the linguocultural aspects of archaic words found in historical monuments across Uzbekistan. Additionally, scientific proposals are put forward regarding the preservation, translation, interpretation of historical language layers, and their integration into modern tour guide language.*

**Keywords:** Archaic vocabulary, historical vocabulary, pilgrimage monuments, pilgrimage tourism, historical language layers, cultural heritage, linguistic approach, tourist communication

### INTRODUCTION

The connection between pilgrimage tourism and cultural heritage is becoming increasingly important in today's global society. Cultural monuments, epigraphic inscriptions, archaic language layers, and oral traditions attract tourists from a historical and linguistic perspective, as they provide pilgrims with a unique

experience and a sense of national identity. [1]. Archaic vocabulary, that is, ancient phrases and word combinations preserved in the texts of monuments, plays a role in deepening tourists' emotions, aesthetic appreciation, and understanding of the monument.

In linguistic literature, it is emphasized that culture, history, and language are intrinsically interconnected [3]. In particular, the study and translation of archaic and historical terms related to pilgrimage monuments can serve to increase the number of pilgrims visiting these sites from foreign countries.

In the context of Uzbekistan, particularly in cities like Samarkand and Bukhara, examples of archaic vocabulary found in pilgrimage monuments – including ancient terms and historical linguistic layers preserved in patterns and inscriptions – have not yet been fully researched. Therefore, their systematic study and accurate translation into English are crucial both for understanding the meaning of archaisms and historicisms related to pilgrimage monuments and for fostering international scientific collaboration. The article ‘Semantic Specificity of the Realities of Pilgrimage Tourism in the Uzbek-French Translation [4] emphasizes that the meaning and context of archaic terms may be lost during the translation process. Furthermore, the article ‘Conceptive Peculiarities of Tourism Terminology in Uzbek and English’ [5] demonstrates through its cognitive analysis of tourism terminology that there is an intrinsic connection between language and culture.

Therefore, this article scientifically analyzes the role of archaic vocabulary in pilgrimage sites for enriching tourism experiences and increasing pilgrims' cultural-linguistic sensitivity. It also examines modern approaches to preserving, translating, and interpreting archaic terms and language layers, using Uzbekistan's monuments as examples. The purpose is to identify the potential of archaic and historical vocabulary in developing the tourism sector and to enhance the effectiveness of tourism strategies related to pilgrimage sites.

## MATERIALS AND METHODS

In linguistic studies of pilgrimage sites in Uzbekistan, historical vocabulary and inscriptions are analyzed not only from the point of view of linguistics, but also how they express the religious and spiritual views, cultural traditions, and historical memory of the people. Researchers consider the use of ancient terms, archaic layers found in writing, their semantic development, and their connection with modern language. Thus, such research contributes to a deeper understanding of the linguistic foundations of pilgrimage tourism, revealing their cultural and civilizational significance through the study of the language of historical monuments. For example, F. S. Vakhidova, in her research, comparatively studied the terms of pilgrimage tourism in English and Uzbek languages and analyzed their functional-discursive features [6]. The object of the research is lexical, journalistic, scientific sources, as well as the processes of pilgrimage practice. Using modern approaches to terminology, the author identifies the factors of the occurrence of terms in discourse, classifies them, defines their structural and semantic features, and compares the principles of formation, sources, and nominative functions in two languages.

Another example is the analysis conducted on epigraphic inscriptions in the "Sultan Uvays-Baba" mausoleum complex in the Beruni district of Karakalpakstan [7]. It was determined that the inscriptions on the frieze, among the ganch floral patterns, contained archaic phrases in Old Uzbek written in white letters on a blue background, and an imitation of Naskh or Nastaliq script was used in the writing. These inscriptions serve as an important means of providing historical context during tourism excursions.

In her research work, A. U. Umurzakova examines the linguistic characteristics and developmental process of terminology related to pilgrimage tourism in Arabic linguistics [8]. The study analyzes the main concepts and terms associated with pilgrimage tourism in the Arabic language, exploring their origins, development, and distinctive features, as well as their linguistic and cultural aspects. Additionally, the article

investigates how pilgrimage tourism terms adapt to modern changes and the influence of socio-cultural factors on them. According to the author, terms borrowed from English and French have been incorporated into Arabic, with phrases like "pilgrimage tourism" being replaced by expressions such as "turizmudiniy" (religious tourism) in Arabic usage.

The 13-volume collection of epigraphic inscriptions, compiled as part of the *Architectural Epigraphy of Uzbekistan* project on cultural heritage, documents the presence of inscriptions from various periods on architectural monuments. These inscriptions include construction dates, names of craftsmen, Quranic verses, and passages related to religious hadiths [7]. Such writings necessitate the study of these monuments not only from an architectural perspective but also from linguistic and phraseological standpoints.

Analysis of translation and interpretation: The use of archaic expressions in tour guide language and written multimedia materials, and their comprehensibility to tourists; for example: the translation of an Arabic verse and old Uzbek inscriptions at the Sultan Uvays-Baba Mausoleum [7].

## RESULT AND DISCUSSION

As a result of ongoing reforms to develop pilgrimage tourism in Uzbekistan, the infrastructure, legal framework, and quality of services have improved significantly. In particular, the Presidential Decree PF-6165 "On Measures for Further Development of Domestic and Pilgrimage Tourism" dated February 9, 2021, outlines a series of measures including expanding transport infrastructure related to domestic and pilgrimage travel, repairing roads, granting tax and customs privileges, covering ticket expenses, and allocating subsidies for hotel construction [7].

The Presidential Decree No. PF-60, adopted on January 28, 2022, established the "Development Strategy of New Uzbekistan for 2022-2026", which designated the tourism sector as one of the priority areas and set the goal of attracting 9 million foreign and 12 million domestic tourists [7]. Based on these documents,

new routes, pilgrimage corridors, and hotel complexes were established at pilgrimage centers in the Kashkadarya, Bukhara, Samarkand, and Khorezm regions [9].

The aforementioned political documents have proven effective in practice, and by the end of 2023, the number of foreign tourists visiting Uzbekistan exceeded 7 million, with a significant portion comprising foreigners who came for pilgrimage purposes. According to local statistics, over 1,200 religious sites (including 1,183 Islamic, 57 Orthodox, 9 Buddhist, and 8 Jewish pilgrimage sites) are currently active and serve as the main pilgrimage destinations [7].

Based on the conducted literature analysis and methodological approaches, the following significant results were achieved:

1. Firstly, the preserved archaic inscriptions and lexical units related to pilgrimage sites in the territory of Uzbekistan serve as semantic markers indicating the antiquity and spiritual depth of religious and historical monuments. It has been confirmed that these lexical elements not only represent samples of ancient language layers from a linguistic perspective but also hold significance in tourism as cultural treasures and historical heritage [10; 11].
2. Secondly, instances of tourists' incomplete comprehension of lexical units and epigraphic inscriptions related to pilgrimage monuments, difficulties in translating them, and cases of misinterpretation by tour guides have been identified. Specifically, the old Uzbek phrases used in the Sultan Uveys-Bobo mausoleum were sometimes incomprehensible even in modern Uzbek, resulting in translations that deviated from the context [12]. This indicates the necessity to enhance the quality of translation and interpretation to enrich the pilgrims' experience.
3. Thirdly, the design of archaic inscriptions and patterns, the content of the text, and their contextual placement play a crucial role in evaluating the monument as an "aesthetic phenomenon". Tourists, especially foreign pilgrims, perceive

these ancient inscriptions as living evidence of cultural heritage.

4. Fourthly, within the framework of the state policy on developing pilgrimage tourism in Uzbekistan, significant measures are being implemented for the restoration of religious monuments, digitization of excursions, and standardization of tourism terminology. This demonstrates the necessity to develop new tourism approaches in practice, based on comprehensive analysis with the participation of linguists and historians.

The discussion reveals that archaic lexicon is not merely a linguistic relic, but also forms the semantic context and cultural identity of pilgrimage sites, serving as a source of emotional impressions for tourists. By appropriately translating, interpreting, and integrating archaic language layers into audio-video materials and displaying them through modern digital guide tools, they can become a fundamental component of pilgrimage tourism. This approach allows for the evaluation of pilgrimage sites not only as places of worship but also as “museums of cultural language”.

#### CONCLUSIONS

Pilgrimage tourism is emerging as a strategically important avenue for showcasing Uzbekistan's cultural heritage and historical-architectural treasures on an international scale. Research conducted for this article reveals that historical and architectural buildings surrounding pilgrimage sites are not only religious objects but also possess cultural, architectural, aesthetic, and economic value. Preserving these structures and adapting them to modern tourism needs contributes to the sustainable development of the tourism sector.

State strategies developed based on Presidential decrees are serving to improve infrastructure, strengthen the legal framework, and enhance the quality of tourism services. Notably, the increase in domestic and foreign tourist flows, the branding of architectural monuments as pilgrimage sites, and high

rankings in international ratings confirm the country's potential for religious tourism. At the same time, infrastructural balance, environmental sustainability, and planning that considers the interests of the local population are recognized as crucial factors in pilgrimage tourism. Based on the research findings, it can be concluded that protecting historical and architectural buildings, harmonizing them with modern services while preserving their original appearance, maintaining national identity, and ensuring economic efficiency are key factors in developing pilgrimage tourism. The utilization of international experiences, scientifically-based planning, and implementation of digital transformation remain urgent tasks in this direction.

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