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PRINCIPLES OF UZBEK AND ENGLISH ONOMASTIC NOMINATION: COMMONALITY AND SPECIFICITY

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ANNOTATION

This article linguistically analyzes the principles of onomastic nomination in Uzbek and English. In it, the nomination criteria used in the creation process of individuals, places, geographical objects, organizations and other names are studied on the basis of a comparative analysis. Uzbek and English onomastic systems highlight existing commonalities, such as the dependence of names on creative-cultural and historical factors, and specific naming styles formed under the influence of privates-national mentality, religious tradition and culture.

KEYWORDS: *Onomastics, The Uzbek Language, The English Language, Commonality, Privacy, Linguoculture, Anthroponymy, Toponymy, Nominative Principles.*

INTRODUCTION

One of the most important areas of modern linguistics is considered to be the comparative study of linguistic units, in particular, noble nouns, in the linguistic and linguistic aspects. In this regard, languages that are genetically distant, such as Uzbek and English, but have a cultural-historical connection to the onomastic systems, provide ample opportunities to identify universal and private trends in the formation of national onomastics. For such comparative-typological research, the scientific and theoretical foundations created in the Russian School of onomastics can be an important methodological foundation. In Particular, T.V.Khvesco's study on toponymy of Russian and English is a valuable resource for this dissertation, both theoretically and practically . This study placed particular emphasis on the dichotomy of language and speech in the analysis of onomastic units, the systematic-linguistic and creative-colloquial aspects of name creation. This approach is M.Ya.Bloch's theory of language levels as well as Ye.S.Kubryakova relies on fundamental research such as cognitive nomination and concepts of colloquial creativity. We have expanded the methodological principles proposed by Khvesko by creatively applying them to our object of study in some places. If the Slavic (Russian) and Germanic (English) onomastics were compared in the study of Khvesko, then in this work this comparative circle is expanded by expanding the onomastic systems of Turkic (Uzbek) and Germanic (English) languages [1]. In this, the dichotomy" language/speech " is manifested as follows: language (system) – both languages have ready-made linguistic-systematic building materials for making a name. In Uzbek, onomastic formants such as-obod,- kent,- fortress,- chi,- li; descriptive lexemes such as white, black, large, small are system units. In English, onomastic formants such as-ton,- ham,- bury,- chester,- ford; descriptive lexemes such as white, black, new, old, great, little form system units. Speech (creativity) – the creation of a specific name in a certain historical, social and cultural context using these systemic units is a colloquial – creative process. The creation of such a figurative toponym as Borsakelmas in the Uzbek language, or the emergence of ideological names such as Yangiyul, Pakhtaabad in the time of the show, is precisely the product of colloquial and creative activity. In English, moments such as New York (moving the old name to a new territory) or Philadelphia ("city of Brotherly Love" – an artificial name made from Greek words) are also examples of creative nomination based on specific historical and ideological needs.

LITERATURE ANALYSIS AND METHODOLOGY

In this way, proverbial nouns, on the one hand, are a conservative layer of the language, preserving ancient historical-ethnic data (which can be attributed to A.V.Superanskaya, E.M.Murzayev, G.R.Stewart, D. The work of scientists such as Mills confirms), on the second hand, is a dynamic system that is sensitive to changes in society, constantly updated. In this study, Uzbek and English onomastic systems are analyzed exactly this – comparative - typological, linguocognitive and linguoculturally, at the intersection of the language system and creative thinking.

The onomastic system is distinguished from other layers of the language by its dual (two-way) nature. On the one hand, onomastics, in particular toponymy, is the most conservative part of the language lexicon. Proverbial nouns, especially place names, can live for thousands of years even after the words that make them (appellants) have gone out of consumption. This makes them an invaluable "linguistic artifact"in the study of the state of ancient language, the migration routes of peoples and the history of the pre-writing period. It is this feature that the Russian School of onomastics (A.V.Superanskaya, E.M.Murzaev) and Uzbek onomastics (E.Begmatov, Z.Dosimov, T.Nafasov) was the foundation for substantiating the importance of onomastics as a historical source in the studies of its exponents [2].

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On the other hand, the onomastic system is the most dynamic and most sensitive layer of language to socio-political changes. Academician V.V. Vinogradov noted, it is the lexicon that is the sphere that most quickly resonates with changes in the history of the people. This condition is evident in the equine system. Every political, economic and cultural change in society – the emergence of new states, the exchange of ideologies, the growth of cities, the penetration of new technologies – immediately leads to the creation of new onims or the transformation of old ones. For example, the return of the name Leningrad to St. Petersburg, the emergence of onim of new ideological content in Uzbekistan, such as Friendship, Independence, Navruz, are vivid examples of this. The study of this dynamic, cultural-historical aspect of the onomastic system, in particular, in English linguistics G.R. It occupies a central place in the research of scientists such as Stewart [3].

ANALYSIS RESULTS

Thus, the dialectical connection between the conservative and dynamic characteristics of the onomastic system makes it an incomparable resource for comparative-historical research. While its conservative aspect gives us information about the ancient history and thinking of Peoples, its dynamic aspect allows us to observe the stages of socio-political and cultural development in their later periods. In this dissertation, The Uzbek and English onomastic systems are analyzed exactly this – comparative-typological, linguocognitive and linguomadanically, at the intersection of conservatism and dynamism.

Although a lot of work has been done on the onomastics of both languages, the study of their morphemic, structural-semantic and etymological properties directly in the digestive aspect, especially in terms of the dichotomy of language and speech, the linguistic system and creative activity (linguocreativity), still remains an urgent scientific problem. The comparison of onomastic systems of non-sister languages, along with the laws of universal thinking (universals) in the nomination, makes it possible to reveal the peculiarities (national-cultural specifics) in the perception and naming of the world, which are inherent in each nation.

It is worthwhile for several fundamental reasons to start a comparative analysis of Uzbek and English onomastic systems on the basis of the theoretical-methodological principles established above, directly from the study of Proverbs of religious content – theonyms, agionim and other onim associated with them. First, religion and mythological visions form the model of the perception of the world of any Ethnos, that is, the oldest, most fundamental layer of its world landscape. As noted by the famous theologian and philosopher Mircha Eliade, space for Man is not the same; it contains sacred, meaningful centers, and these centers are created by naming, jumping. And noble horses are the most important means of marking exactly this “sacral space” and sealing in the memory of generations . Therefore, the analysis of religious onim means a look at the foundation of the onomastic thinking of two peoples [4].

Secondly, religious snapshots have a high symbolic-semiotic load on other units of the language. They are not just the name of the object, but strong cultural signs that embody cultural texts, moral-ethical values and historical narratives with a whole head. The famous semiotic scientist Yu.M.According to Lotman's concept of the “semiosphere”, culture is a complex space consisting of a system of signs, while religious names are the most active and central elements of that space . Therefore, starting comparative analysis from a layer with the highest symbolism makes it possible to manifest in the most vivid form the fundamental differences and commonalities between Uzbek and English onomastic worldviews. This, in turn, provides a solid ground for understanding the non-specific layers to be analyzed next (e.g., professions, social positions, color-related onims) [5].

Research of noble horses from an anthropocentric point of view means, first of all, the study of the spiritual being of the owners of the language, the principles of their understanding of the world. In this regard, the names associated with human beliefs, religious creeds and mythological visions form the most important and information-rich layer of the onomastic system. In a comparative analysis of the Uzbek and English onomastic landscape, the appeal to this area opens up a wide range of scientific opportunities, along with great difficulties in highlighting the commonality and privates between both folk thinkers. The reason is that this phenomenon itself is historically the result of several stages, which require specific methodological delimitation for its research. Therefore, it is advisable to study onim of religious and ecclesiastical content by dividing them into the following three groups:

(a) onim of general religious content (names not bound to a particular religion, based on common concepts such as “holy”, “tabarruk;

(b) onim relating to a particular religious-confessional system (names relating to concepts, persons and events relating to a specific religion, such as Islam, Christianity, Buddhism;

d) onim based on mythological and folk beliefs (names associated not with religion, but with folk oral creativity, asothers and superstitious views).

Religious-ecclesiastical moments are not tied to a specific religious-confessional system (Islam, Christianity), but cover onim representing a common sacral content, such as “holy”, “divine”, “tabarruk”. Such names are often an onomastic perception of beliefs associated with the worship of the forces of ancient nature (water, Mountain, Light), which are “appropriated” or harmonized with them by large religions. Springs and wells are sacred in the ancient beliefs of Celts and Germans. While later Christianity Associated these settlements with the names of various saints, the name Holywell itself retains this ancient, common belief . An island in Wales named Holy Island (“Holy Island”) (Ynys Gybi) was a druid sanctuary until the introduction of Christianity. The name itself suggests that it had the status of a common holiness rather than a specific religion [6].

Sometimes the names of ancient goddesses are preserved in the language, but over time its original form and meaning are

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forgotten and subject to change by analogy with another word in the people's imagination (folk etymology). A vivid example of this is the name of the goddess Hreðe, whom the Anglo-Saxons worshiped in March, mentioned by the famous English historian Bede (8th century). Scholars have suggested that the name is related to hreið - özagi, an ethnonym of hreiðgoths ("glorious goths") found in ancient Scandinavian heroic epics. However, there is a serious phonetic problem here: the sound */ai/ in protogerman (the basis of Scandinavian *hreið -*) had to shift to the sound /:: /(ā) in Old English, not to/ e: /(ē). R this problem. Scholars such as Cheymbers comment: the original form of the goddess's name was Hrǣðe (this form may derive from */ai/) [7]. Over time, the meaning of this rare word was forgotten, and the people began to pronounce it, resembling the word hrēð ("Glory, Glory"), familiar to everyone in their language. As a result, influenced by folk etymology, the name HR .ðe changed to Hreðe and entered Bede's works in this form [6].

The prevalence of ancient toponyms such as Holywell ("holy spring/well") in English onomastics is explained by the fact that springs and wells are sacred in the ancient beliefs of Celts and Germans. The Uzbek onomastic system also has vivid parallels regarding such a deep historical layer. Z.Adibova's study shows that the oasis of Khwarezm itself contains dozens of shrines associated with holy wells, most of which are associated with the pre-Islamic cult of water worship [9]. Later these settlements included although many are associated with the names of Islamic Saints, the basis of their primary sacral is precisely water . White Spring, Tabarruk spring, healing chalice meaningful names are just traces of this ancient belief in the onomastic system. Just as there are ancient, common sacral-expressing onimes in English onomastics such as Holywell ("holy spring"), vivid examples of such a deep historical layer are found in the Uzbek onomastic system [10]. Of particular importance in this place is the concept of light. Although Nur is one of the central concepts in Islam, the roots of its worship can be traced back to the pre-Islamic religious imaginations of the peoples of Central Asia, in particular Zoroastrianism, which glorified fire and light . In Zoroastrianism, the light of the celestial bodies – the sun, moon and stars-was revered as a purifying, sacred force. Traces of this ancient belief in folk marriage G.P.Snesarev clearly demonstrated on the example of the ethnography of the Khorezm Oasis. He wrote that the bed of a deceased person was considered "unclean" and spread out one night on the roof, "so that the stars can see", in order to purify him. This phenomenon itself testifies to the preservation of the imagination of looking at the light of celestial bodies as a purifying force. The basis for this can also be found in the" Avesto "("Vendidod", VII, 14-15): it states that to clean a garment that has touched a corpse, it must necessarily be placed in the sunlight. Such a ceremony of" purification with light " serves as a key to understanding the sacral content of the toponym Nurota. Although the folk lore associated with the settlement connects with the names of Imam Hassan and Husayn or Ali roziyallohu anhu, its main miracle and the core of its name is the "light falling from heaven". The site was a sacred spring and shrine that was popular as a "Chashmayi nur" even before the introduction of Islam.

CONCLUSION

The above ethnographic evidence suggests that in one context in ancient thought, in which the light of Heaven was considered a purifying and divine power, the presence of a constant "light"in a particular place determined the holiness of that dwelling at the highest level. That is, the basis of the sacral of this toponym is not a specific Islamic person, but a common, ancient and mysterious phenomenon of "light". It is a vivid example of religious syncretism (a combination of different religious beliefs), in which the object of ancient belief was later "veiled" with Islamic narratives .

Also, the qualities of tabarruk, Saint, blessed in names such as Tabarruk spring, Azizmomo, Mubarak often refer not to a specific person, but to the general tabarruk of the place, its popular veneration. Naming sacred places on the basis of such adjectives is one of the productive models characteristic of Uzbek onomastic traditions.

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