ANTHROPOCCENTRIC COMPARISON OF TOPONYMS RELATED TO RELIGIOUS CONCEPTS IN ENGLISH AND UZBEK

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ABSTRACT

The article is based on preliminary experiments on the anthropocentric comparison of toponyms related to religious concepts in English and Uzbek languages. In it, the materials of English and Uzbek languages are compared within the framework of the topic, and the commonalities and specifics are revealed. The available materials show that the principles of nomination in both languages are very close. Most of the peculiarities are somewhat related to the characteristics of the religions to which both peoples belong.

KEY WORDS: *toponym, anthropocentric analysis, religious concepts, toponyms related to the concept of the church, toponyms related to the concept of the temple, principles of denomination, religious thinking.*

INTRODUCTION

Although there have been a number of works on places and their names related to religious concepts within the spheres of social knowledge, religious toponyms have not been systematically and systematically studied in Uzbek linguistics. The same can be said from the point of view of the science of geography. [1] In the linguistic studies of the sister nations, there are few studies of the comparative study of Uzbek and English toponyms related to the religious worldview. [2] The relevance of the comparative study of these types of onomastics is determined by serious spiritual and educational issues such as the breadth of the religious thinking of our people, the history of tolerance. After all, the system of geographical names is formed in complex natural-geographical, historical and linguistic-dialectal conditions. At the same time, it is natural that geographical names reflect the whole landscape of the place of residence of a certain region, complex and long-term relations with different peoples, and different territorial living conditions in each separate region.

As a result of a long historical process, layering of geographical names of different sources and origins often formed a complex toponymic system. Each nation realizes its history, nature, material and spiritual values, and together they create the "national model of the world", that is, the integrated image of ideas and the diversity of human activities, thus giving the toponym a treasure of knowledge about the country, historical and cultural as a custodian of information.

LITERATURE REVIEW

V.V. Molchanovsky notes in his works that the national-cultural component of the semantics of toponyms is distinguished by the richness of separate regional representation and cultural-historical associations [3]. M.E. Ruth has set himself the task of restoring the worldview of the people, and in his turn, he emphasizes that the figurative nomination always has a national character, and it embodies the historically formed world view in the minds of the people. [4]

The lexical-semantic changes in the language more express the connection of the language with the life, activities and past of the people who speak any other language. The semantics of words reflects the changes occurring at various stages of the development of society, without excluding life conditions. This feature is especially evident in toponyms, as specific signs of culture.

A toponym is both a geographical and a linguistic term, which plays the role of systematizing a large part of information in human thinking. The main function of toponyms is nominative-cognitive in nature. A toponym is a sign associated with reflection as a result of mental processes aimed at understanding the essence of a topos, management of a cognitive process, and a corresponding concept that describes a given object of reality in an ideal form.

Religious terms, as a reflection of the religious views and social life of a particular nation, help to understand the social and political system in which a particular nation lived, the mentality of the people in general, in this case we can see the example of the ancestors of the English and Turkic peoples. In onomastics, social terms such as khan, malik, bek, bey, duke, earl are expressed in wider anthroponyms, and instead in geographical names.

DISCUSSION

These names can be divided into the following subgroups: 1. Geographical names that reveal religious beliefs and customs; 2. Geographical names indicating the position of the founders of the church and mosque; 3. Geographical names denoting church institutions, mosques, cathedrals; 4. Geographical names naming holy places.

According to S. Anorkulov, who studied toponyms as linguokulturema, one of the religious forms of the Turkic peoples is animism, that is, belief and faith in the living nature of the surrounding world, so they believed that natural objects have magical properties. This is because the animistic worldview has deep roots, and trust in mythological images, information in legends, and demonology terms have also left their mark in the toponymy of the region. This is how the names Shayton village, Shayton jilga, and Alvastisoy appeared. The ancient Germans (as well as their cousins the Romans) were polytheistic. Their religion was based on animism and one of its forms, druidism. That is, they sanctified the forces of nature and all phenomena related to nature. They believed that gods live in different forests, in the heart of nature. That is why certain mountains, forests, and wooded areas were recognized as sacred and various religious ceremonies and sacrifices were performed there. One such religiously marked toponym is the name of the city of Heidelberg. In the 4th and 5th centuries BC, the Celts built a town on a mountain near Heidelberg, and later planted many fruit trees, especially cherry and mulberry trees, on this mountain. They considered this mountain sacred, and later the name Heidelberg came from the word Heidelbeeren. [5]

According to experts, religious toponyms have a greater weight in the toponymy of countries that believe in Christianity and Buddhism. In particular, in the toponymy of countries dominated by Catholicism, religious toponyms linguistically related to different languages can be found more often. E.M. Murzaev notes that in areas where Christianity is spread, the number of toponyms made with the component san-, sant-, sankt-, santa-, sen-, sent-, meaning "holy", is quite large. The Christian monks in the expeditions organized by countries such as Spain, Portugal, Holland, and Great Britain to conquer new lands baptized the indigenous population and in order to break the religious ideas, gave the newly established settlements names related to their religion, with ideological power. among them are cities such as San Salvador, Santo Domingo, San Jose, Santiago, San Francisco, St. Louis, and Sao Paulo, which are well known to geographers.

Among the Uzbek toponyms, relatively small objects are mostly associated with religious concepts: Sofimozor, Kabilmozor, Mozorli, Karamozor, Akmozor, Mozorkurgan, Mozorboshi, Mozori Sharif (names of villages confused with cities in Afghanistan), Sayidon, Khojamushkent, Sofimazor, Parpiota.

The emergence of toponyms related to religious concepts is explained in historical and, in some cases, artistic works. For example, Zahiriddin Muhammad Babur in his book "Baburnoma" gives a toponymic narrative about the name of Hodarvesh desert. [6]

RESULTS

Toponyms containing God are found in many regions of Great Britain today: Godmanstone, Godmersham, Godshill, Godstone, Godney.

Some place names in the area where the religion of Islam is spread are also formed on the basis of the word jalala - the name of Allah or other units expressing the concept of deity. For example, the name Bagdad means bag-dād, bag-dāt meaning "God's gift" and is similar in meaning to Russian Bogdan and Armenian Bagrat (Bagrat).[7] Allahabad is a blessed city, the largest city in India; Islamabad (Islamic City) is the capital of the Islamic Republic of Pakistan. Tangritog is so named because it is considered the only name of God in the Turkic peoples. The Chinese name of tianshan is tianshan, which is related to the words tian - divine and shan - mountain.

This situation is common to all religions. In this matter, the generality of time and space is observed. For example, the name of the city of Babylon (Babylon), the capital of ancient Baynannahrain (Mesopotamia) has the meaning "Gate of the Gods": Greek Babylōn, North Semitic Bab-elon – "Gate of the Gods". The Indian cities of Mumbai and Calcutta are named after the Hindu deities Mumbi and Kali (wife of Lord Shiva). The name Brahmaputra, a major tributary of the Ganges, means "son of the god Brahma."

Among the Uzbek microtoponyms, the majority of place names are formed by components such as mulla, khoja, machit (mosque). In addition, the vast majority of cemetery names are related to the names of

figures of religion and mysticism. The first scientific works began to appear about it. One of them is the book "History of the oasis" by H. Abdullaev and M. Sobirov [8]. Some information presented in the work "Firdavsu-l-Iqbal" written by Shermuhammad Munis and Muhammad Reza Ogahi is important in the study of toponyms with the names of figures of religion and mysticism in our oasis. For example, many people associate the name of the Shahobiddin grandmother's cemetery in the center of Urganch district with the name of Shahobiddin Suhravardi. The following is written about it in the work: " and no one would encourage the study of tajwid, the essence of the tawajju of His Holiness was the knowledge of this noble science, the perfect knowledge of the universe, the universality of the world, the fununi mutafarria of the world, the honorable world, the wad-din Abdulmaoni Muhammadsharif, my heart, the science of tajwid faridi dahr and the only one was asr. Baldai Urganzhdinkim brought the place to the approval and ordered it to belong to the leadership of the Khevaq mosque. After reciting kalami rabbani every day, may you be interested in the education of this noble science and enjoy the husni adoy mahorijdin tullab. And my dear, quduwwatul afozil wa jami'ul fazayil, maqsadul qurra, afzalu-l-urafa Shahabuddin Haji Muhammad Qarikim, Imam Asim and Nayibmanab Hazrat Nofe' rahimahumallah, who is a guardian in knowledge and recitation. In a short time, he finally perfected his noble science under the eyes of His Highness, and with perfect perfection of the letter, he made his mahorijidin chikoruda kurroyi sab'aga angushti tahyyur... He was one of the mature scholars and scholars of his time. Historian Ibni Asir in his work "Kamil Fit Tariq" gave brief information about how he taught students in 15 madrasas in Gurganj, was the religious advisor of Khorezmshah and the head of judges. "Hazrati Shahobuddin Baba" mosque and cemetery in Urganch district are connected with the name of that person. Shahabeddin Muhammad Khevaqi was buried in Nisa, Turkmenistan. Later, the bones were brought to Kokhna Urganch in 1350 by Qutlughtemur Khorezmshah in a chest. Then it was brought to the present Urganch district by Abulgozi Bahadir Khan.

In English, Abbey Bishopton (the name of the bishop's land), Dunnamanagh (the monks' castle), Presthope (the valley of the saints), Monkleigh (the monks' forest), Christleton (the pre-Christian land). In British toponyms, Bishop's Castle, Bishopsbourne, Bishopsteignton, Bishopstoke, Bishopstone, Bishopsworth, Bishopton are the most common names in British toponyms.

In Uzbek microtoponyms, the component of the mosque is considered as one of the active components: Makhitatiz, makhitdo` arto`. British toponyms also have a significant number of church names: Church Hill, Church Knowle, Churcham, Churchdown, Churchover, Churchstanton, Churchstow.

In England, toponyms also include names containing the word holy or saint: Holy Island, Holybourne, Holyhead, Holyport, Holystone, Holywell, Saint Andrews, Saint Andrews Major, Saint Austell, Saint Asaph, Saint Bees, Saint Brides, Saint Antony's college, Saint Anne's college.

V.V.Alpatov analyzed the basis of English toponymy elements in the meaning of the church and the place names formed with the participation of them, summarizing the results of the work within the scope of his topic. [9]

In English, as well as in England, there are a sufficient number of place names that reveal the social forms of society from ancient times. It should be noted that the division into social forms among English terms is much more developed than the toponyms of Uzbekistan. That is why English has a large number of toponyms containing the terms king, queen, nobleman, merchant, earl, duke, duke, etc. For example, Abbey town - a town of abbots, Aldermaston - a fortress of a net, Athelington - a princess's town, Ballinaspick - a knight's town, Charterhouse - a house of monks, Earlham - an earl's fortress, Dukestown - a duke's castle.

Social terms, as part of geographical names, give us information about the life of a certain nation. The more social terms are found in one or another narration, the more opportunity opens before us to learn about the habits and activities of people who lived under different social and political regimes. It is important that the geographical names were created as a result of the creative activity of the people for a long time. These names originate from the long past of the English and Uzbek peoples. The need to distinguish geographical objects was the reason for their nomination.

The toponymic elements church, kirk, chapel in the meaning of church, together with other elements denoting church buildings, were studied in the works of English toponymists such as C. Cameron, P. Rini, M. Jelling, A. Smith. In the scientific literature, the elements of church and kirk were considered to be related to the Old English cirice and the Old Snakdivanian word kirkja as a result of the Scandinavian invasion of England. The active church element is connected with the Celtic word Crūc - hill.

There is relatively little scientific literature on Church and kirk elements. [10] Most of them belong to the scientific environment of the second half of the last century. Also, information on the subject is reflected in works on history, in particular, on the history of churches. [11] The strong interest in the topic, at the same time, the problems surrounding the topic have not been fully resolved, in May 2006 "The Church in Place-Names" at

the University of Nottingham, where the headquarters of the "English Place-Name Society" is located. – It also confirms that a conference was held on the topic "Church in toponyms".

This article studies the semantics of toponyms containing the elements of church and kirk using the methods of onomasiology and cognitive linguistics. In this, the main attention is focused on the semantic effects of different levels during the formation of the name, and the analysis of this aspect is carried out on the basis of the structure of the name, the ratio and type of the values of the main factors that create it.

After the Reformation, the meaning of "Chapel" appeared in English as "non-state Protestant religious church". Let us remind you that the English Reformation is a process of church reforms in the 16th century, which was initiated by King Henry VIII Tudor in the period of the growing popularity of European reform ideas and the decline of power in the Kingdom of England.

The main methods of metonymic designation in toponyms with an ecclesiastical element are based on neighborhood and ownership relations.

In particular, the mutual configuration of objects within the nomination based on the neighborhood is important, in which area the church is located. For example, Chapel Hill Church is a church built on a hill.

Interestingly, the concept of neighborhood in religious toponyms, that is, the naming of an object based on its neighborhood, is typical for Uzbek toponymy, especially for historical toponymy. One of the words meaning neighbor in the old Uzbek language is javar, and the cemeteries that gradually appeared near the tomb of a saint were called javar. Later, the educational institutions built near the cemetery were also called Jivor. Despite the fact that this explanation is not recorded in the dictionaries of the old Uzbek language texts, the contents of various historical, artistic and scientific works allow such an explanation. For example, E. Fozilov explains this word as "side, row, near land" and cites the example of "And goodbye dear ones, they met them while they were alive, and gathered earth in the fields where their graves were in disarray, and sat down beside them." [12] Here, indeed, the word is used in its dictionary meaning. The content of the following passage from "Nasayim ul-Muhabbat" is very useful for us to imagine that the word acquires an idiomatic meaning: "And his grave is near the mausoleum of the jurist Abu Yazid Margazi on the edge of the mosque of Herat. And some saints have built a madrasa and a gunbad at the beginning of the mausoleum".[13] According to A. Orazboev, the word Juvor means the mausoleum of saints, great theological scholars, mosque, school, madrasa, house next to their remains. The dictionary meaning of this word is 1) side by side, neighborhood; 2) to protect, to take one's side. [14] Ghiyaziddin Rampuri shows that the correct form of this word is not javor as popularly known, but juvor or jivor. [15]

The reason for the name of the word Juvor is that in the past schools and mosques, some madrasahs were often located next to the mausoleums of saints and great religious scholars. Therefore, another meaning of the verb jaavara jawr, which means to live as a neighbor, is to engage in theological sciences, to indulge in asceticism. [16] In this way, the word mujawara means 1) neighborhood; 2) engage in theology, it means asceticism. [17]

So, these English and Uzbek toponyms share the same nominative principles. For example, Churchyard means a church yard. VV Alpatov analyzed a large number of names related to the concept of church, such as Church Bank, Chapel Bridge, Kyrkjehaugen, Chapel Brook, Marton Chapel, Chapel Lane, Churchgate (church road), Church Lane.

Among the Uzbek toponyms, place names with a religious meaning come not only with mosques, but also with indicators such as father, grandfather, grandfather.[18] Among these are Pahlavon Mahmud Mausoleum, Said Alauddin Mausoleum, Uch Auliya Baba Mausoleum, Yunus Khan Mausoleum, Tugon Turk Mausoleum, Sheikh Kabir Mausoleum, Said Niyoz Sholikarboy Mosque, Tort Shavvaz Madrasah, Shokalandar Baba Complex, Abdol Baba Complex, Said Muhammad Mohiiruy Complex in Khorezm region alone. , Sheikh Mavlon Baba Complex, Shahimardan Complex, Stone Mosque, Bibi Khojar Complex, Doshkinjan Baba Complex, Muzrob Shah Khorezmi Mausoleum, Juma Mosque, Karanj Baba Complex, Tanobli Auliya Mausoleum, Shahid Baba Mausoleum, Sheikh Hussain Mausoleum, Shahpir Baba Mausoleum, Abdul Marjan Said Waqqas, Grandfather Sheikh Kasim's mausoleum, Grandfather Ismail Eshon's tomb, Grandfather Wayangan's tomb, Yusuf Hamadoni's tomb, Grandfather Usman Said's tomb, Grandfather Karalam, Grandfather Sheikh Mukhtar Vali's tomb, Grandfather Islam's tomb, Sheikh Odina Muhammad Khorazmi, Grandfather Said's complex, Grandfather Imarat's mausoleum , the mausoleum of Shahabeddin Khoja Baba, and the mausoleum of Jonharosh Baba are examples.

CONCLUSION

In this process, the geographical features of the objects and the social environment of the people who lived in these areas played an important role. The geographical names reflecting the religious life of the society include the religious beliefs, customs, and rituals of the Uzbeks and the British. Religious words and terms, as a

reflection of the social, cultural and public life of a particular nation, help to understand the social and political system in which a particular nation lived. Studying these words and terms helps to better understand the attitude of peoples to their own religion, Uzbeks to Islam, English to Christianity.

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