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ETHNOLINGUISTIC FEATURES OF SURKHANDARYA MICROTOPYNOMS (on the example of theotopynoms)

Abstract: The article presents the views on the theonym names, little studied in Uzbek linguistics. Using the example of the Surkhan Valley, linguistic and cultural features of toponyms of this type are revealed.

Key words: toponyms, theotopynoms, the research of themopynoms on the example of the Surkhan Valley.

Language: English

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Introduction

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During the period of independence, as in all areas, serious attention was paid to the field of nomenclature, in particular, the field of toponymy. Within the district, region and republic, toponymic commissions, as well as a centralized toponymic service were established, and special laws were adopted, covering the process of preservation, change and scientific and practical analysis of place names [1], and scientists from the Institute of Literature, the National University of Uzbekistan (Tashkent State University), SamSU and other universities have been seriously studied in terms of scientific theory and practice. Prof. Speaking about Uzbek nomenclature, S. Karimov noted that scientific schools have emerged in this field. The scientific researches of our nomenclature are wide, and the scientific school "Uzbek nomenclature" is formed and operates at the National University of Uzbekistan (former Tashkent State University) [2, 3, 4].

Collection and study of rich and diverse materials of toponymy of Uzbekistan in different regions is one of the most important areas of Uzbek linguistics. As a result of scientific research in recent years, a number of monographs devoted to the analysis of the toponymy of a number of regions of Uzbekistan from a linguistic, historical and

typological point of view were published, research was conducted, explanatory dictionaries of toponyms were compiled. However, the issue of the study of theotopynoms that are linguistically and culturally distinct among toponyms has not been resolved.

MAIN PART

It is known that the study of data in the field of toponymy is not limited to the science of linguistics, but requires the interaction of such disciplines as history, geography, folklore, ethnography, psychology and philosophy. Accordingly, to date, the study of theotopynoms on the example of the Surkhandarya oasis can be carried out with the help of scientific work on the basis of these disciplines.

In particular, the defended candidate's works on Uzbek toponymy play an important role in clarifying some toponymic names located in Kashkadarya region (T.Nafasov, T.Enazarov, O.Begimov), Surkhandarya region (Y.Khojamberdiev, H.Kholmominov) [5]. reaches However, Uzbek linguistics has not yet said anything about the names of sacred places in these areas and the history of their origin, linguistic features. Naturally, it is necessary to pass on the classification of theotopynoms in this regard.

Theo at the root of the word means "god", "goddess", "goddess" in Greek. The term theotopynom itself refers to the names of sacred

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places that have historically been influenced by certain doctrinal, religious views.

It is known that the religious and belief views passed down from generation to generation among the population are reflected in the culture, national customs and rituals, value system and, ultimately, in the language, respectively. This influence is expressed in certain forms, and in the nomenclature layer of language it occurs in the example of individual toponyms. Therefore, there are such theotoponyms in the Surkhandarya oasis, the etymology of which is extremely important from a scientific point of view, to determine their place in the life of the people, in the scale of values.

Khojaipok, Sufi Olloyar shrine (Oltinsoy district), Aqostona Ota, Sultan Saodat, Kyrgyz shrine, Fayoztepa shrine, Prophet's Island (Termez district), Karashiq (must be Kara ashig), Termez Ota (Hakim at-Termizi district), Termez - Termez Khojamayhon Ota, Khoja Kochkor Ota, Omonxona Ota, Khoja Soutposh Ota, Khoja Gulguncha Ota, Toshozar Bobo shrine (Boysun district, Darband village), Termez Ota (Imam Termizi shrine), Sulaymon Ota shrine (Sherabad district) not worked out in terms of, still iror looking for an explanation of the dictionary can be a source of research [6].

In particular, among these theotoponyms there are necronyms, linguistic features associated with theonyms, which in determining the pure toponymic nature of place names should be considered in relation to the relevance of these terms to toponyms. Because, in some cases, the scope of theonyms and theonyms is understood more broadly, and includes necronyms - the names of places where religious ceremonies are performed (churches, monasteries, mosques, even madrassas), sacred objects, names of things, conditionally, the scope of toponymy. [5] Accordingly, the question of which objects should be included in the list of theotoponyms becomes more relevant.

It is known that theonyms are the names of things, objects, persons that are considered alive, while necronyms are the names of cemeteries, tombs, sacred places in this language [5]. In essence,

theonyms are close to anthroponyms, anthroponymic scale, while agonyms and necronyms belong to the toponymic, toponymic scale as the name of inanimate objects [5].

Apparently, in the study of theotoponyms, the relevant type of belief, myth, mythological beliefs, which are the basis for the formation of a particular place name, play an important role, and today they have a place in the value system of the nation. In particular, the theotoponym of the Prophet's Island in Surkhandarya region is one of the ethnolinguistic masks¹.

Mahmud ibn Wali, a 17th-century Balkh encyclopedic scholar, states in The Sea of Secrets that the island near Termez, where the Prophet Dhu'l-Kifl was buried, was the meeting place of Hakim Termizi and Hizr. [7]

It is narrated that one of the pre-Islamic prophets bequeathed his body to be put in a boat after his death, dumped into a river, and buried wherever he came to a stop. But the boat comes to a halt in the middle of the river. Then a miracle happened and an island rose from the bottom of the river. The Prophet will be buried on this island. He is one of the twenty-five pre-Islamic prophets who is called Dhu'l-Kifl - the "Guarantor." Zul-Kifl is a historical figure who lived in the VI-VII centuries BC. The prophet took responsibility for protecting his people from need, and guaranteed them to be just judges. Zul-Kifl lived a long life and fully fulfilled the guarantees he gave. The name of the Prophet Dhu'l-Kifl is also mentioned in the Holy Qur'an, and he is also mentioned in the Bible as Ezekiel.

The word "Zu" in the word Zul-Kifl means "possessor, owner", while the word "kafala" means to provide. It follows that the Prophet, known as Dhu'l-Kifl, played an important role in the system of national, cultural and religious views of the people as a person who devoted his life to ensuring the peace and prosperity of the whole nation. The place where this man will live forever has become one of the sacred places of the Surkhandarya oasis.

¹ The territory of the island is 4,000 hectares, 8 kilometers long and 5-6 kilometers wide. A peculiar natural wonder separated from the big universe consists of reeds, tugai and sands. In it, a variety of animals live freely, in the wild. The Prophet's Island Nature Reserve was established in 1971 to protect the tugai natural process and the Bukhara deer. The Kohitang State Order Reserve was merged with the Prophet Island Nature Reserve in 1986 to become the Surkhan State Reserve. There is also a gorge with pictures of Zarautsoy in the reserve. The mausoleum was reconstructed and improved in early 2018. Initially, the rabbi of Dhu'l-Kifl was in the city of Khalif, on the right bank of the Amu Darya. In the 11th century, during the time of the Ghaznavids, the tomb of Zul-Kifl was moved to the island and a mosque with a mausoleum was built. During this period, sources say, a pontoon bridge was built by Mahmud Ghaznavi across the island in the Amudarya. In general, the Ghaznavids revered Termez as their holy city. In addition to Dhu'l-

Kifl, Ishaq ibn Kundaj, a famous Islamic warlord of Turkish origin, who died in 992 AD, is also buried on the island.

Located in the southern part of the island, the Zul-Kifl monument consists of a large domed mosque built at different times and a sagittal hillock connected to the south, with two rooms attached on the west side. The mosque has a square design, a front roof, decorated with bricks and spruce, and the altar is decorated with ganch girih patterns. The hill, built one meter above the level of the mosque, is entered from the south by a shrine and a corridor decorated with various ornaments, as well as by two rooms connected by two doors. Currently, due to the unrest and instability in neighboring Afghanistan, visits to the Zul-Kifl complex, an example of our historical heritage located in the border area, are restricted for security reasons. Source: <http://www.uza.uz/oz/society/uzbekistandagi-pay-ambar-oroli-aida-bilasizmi-07-02-2019>.

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CONCLUSION

It seems that the study of theotonyms has an ethnolinguistic appeal to the values of the nation, as an activity that arises in the integral connection of

philosophy, history, ethnography, and culture with the vernacular, rather than simply a practice related to the study of place names.

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