

Stable Religious Associations and Related Linguistic Phenomenon

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ABSTRACT

In world linguistics, views on stable units still cause discussions. While several linguists study stable units in a narrow scope and suggest that they should be analyzed only from the point of view of phrases and phraseologies, other scientists and scholars say that its scope is wide, they are analyzed not only paremiologically, and phraseologically, but also lexicologically, dialectologically, pragmalinguistically, in linguoculturally. they emphasize an opportunity to reveal it even more widely through its features. Views on stable religious associations require that this issue be considered in a broader framework. In this article, the analysis of exoticisms, which are considered stable compounds today, will further help us to explore the general and specific aspects between religious stable compounds and these linguistic phenomena.

Keywords: Religious stable compounds, stable compounds, exoticisms, exotic units, barbarisms, assimilation of words, borrowing of words.

1. INTRODUCTION

We all know that the concept of stable combination today represents linguistic phenomena in various forms. In particular, we can see them in phraseologies, phraseological units, exoticisms, linguoculturemes, idioms, and several other phenomena. These linguistic phenomena can manifest concepts such as religious imagination, religious worldview, and religious culture.

The linguocultemes, which have the same semantic meaning as ethnographisms and localisms in terms of reflecting the local color and national characteristics, are considered to be realities representing the realities of other cultures and also show religious theological and religious mythological character. In linguistic literature, they are used as synonyms. However, ethnographies remain outside the limits of literary language because they include words of a dialectical nature belonging to a certain region.

2. EXOTICISMS AND THEIR USAGE

Initially, exoticisms were used to describe words introduced from Caucasian languages and were first used in linguistics in 1937 in the works of Bulakhovsky, M. Yu. Lermontov, A. A. Bestueva-Marlinsky. A lot of explanations have been used about this term, i.e. ANGvozdev called it “a limited lexicon,” R. A. Budagov “unabsorbed, unintroduced assimilations,” AAREformatzky studied *barbarisms (becoming a habit)*, A. Ya. Katasheva *ethnography and regionalism*, S.Vlakhov and S. Florin used the term *realias*, and SIOjegov used the term *macaronism*. Based on this, exoticisms are lexical units that have been adopted from certain languages, can show the linguistic characteristics of different languages, and in some cases are stable in the language along with other lexemes.

Exoticisms occupy a large lexical area, that is, we can see them in Slavonicisms, Anglicisms, Gallicisms, Arabisms, and Turkisms.

Slavonicisms are words taken from the Old Church Slavonic language, which have not only historical and cultural significance but also linguistic units that make up the most important elements of the language, mixed with a sense of poetry. Biblical phraseologies and Slavonicisms as components of stable units are significant for their figurative expression, vivid expression, and deep moral content. Slavonicism includes Russian, Ukrainian, Polish, Czech, Bosnian, Croatian and Serbian languages.

The linguist PAVyazemsko semantically classifies Slavonicisms that have Christian language components in the poetic landscape of the world as follows: 1) Secular Slavonicisms that

perform stylistic tasks; 2) Church Slavonicisms reflecting the theological, Christian religious beliefs forming the basis of church speech; 3) Russian polysemantic units consist of both religious and secular lexical units.

3. THE ANALYSIS OF EXOTICISMS

Through the Russian language (Russisms), which is considered a branch of the Slavic language, the following religious units were formed in English: Beglopopovtsy - beglopopovtsy in Russian - fugitive priests, a community of priests who left the Russian Orthodox Church during the Raskol period. This term has been denominated today and means a community of believers who have rejected priests and several church rituals, *bespopovtsy*. *Chlysty* or *Khlysts*, *Khlysty* (in Russian *Khlysty*) in Russian *Khristoveri*, in transliteration *Khristoveri*, comes from the combination of Christ-believers - Jesus Christ. Sometimes this word is confused with the word *khlyst*, *xllyst*, which means whip. A Christian sect that broke away from the Russian Orthodox Church in the 17th century, renounced the priesthood, holy books, and glorification of saints, and followed only the teachings of Jesus Christ.

In addition, under the influence of the Russian language, in English, *Doukhobor/doukhabors* (Russian *dukhobory*, *duhobortsy* - a community of Christians meaning spiritual fighters; *edinoverie* - (Russian *edinoverie* - unity in faith, people of the same faith); *imiaslavie/imiabozhie/imyaslavie /imyabozhie* (Russian *imyaslavie*) glorify the name of God; *starets* - (Russian old man) sing *Znamenny Chant* (Russian: *Znamennoepenie*, *znamennyyraspev*) is a special song sung in the Russian Orthodox Church.

Anglicisms are defined in the Oxford Dictionary as words borrowed from a foreign language other than English. Linguists such as Rodríguez Medina, Nunez Novguroles, and De la Cruz emphasize that anglicisms have the same meaning as the term "borrowings." The linguist scientist Planshon calls anglicisms "transfer of language elements from one language to another" and divides them into 3 groups: morpho-semantic acquisitions (feedback, modem), fake acquisitions, footing, walkman), and

syntactic acquisitions. A ghostwriter is a hired author who writes literary, and journalistic texts, and speech contexts for another person. It corresponds to the assimilations in the northwestern regions of Eastern and Southern Europe. Although this word appears prominently in journalistic texts, it is considered a political term due to its non-alternative lexicon. A self-fulfilling “prophecy” is taken from the word and means to predict as a result of an action. Also, when expressing emotion, the singular O, my God-e is recognized as an Anglicism. “My God” unit is a phrase used to show disappointment, distrust, fatigue, despair, and restlessness.

Gallicisms are French words and terms that entered the English language before the Norman conquest. The main part of French assimilation consists of words, and the process of assimilation with stable units almost did not happen. The following exotic words entered the English language from French: abbey, religion, saint, sermon, virgin, anoint, baptism, cardinal, chant, chaplain, charity, clergy, communion, confess, convent, creator, crucifix, divine, faith, such as friar, heresy, parson, schism, theology, trinity, virtue.

Americanisms: This unit, meaning Adam's ale-water, is used equally in America and England. “To slake his thirst, he took a drink of Adam's Ale from the river's brink. - To quench his thirst, he drank from the water by the river.” (from the tales of Reynard the fox); to have blue devils - to be in a depressed mood (the color blue was used for all people who are dissatisfied with the life of society), *By Gosh*, *By Gum*, *By Golly* - religious units that are usually used when swearing offensively; Godsend-unexpected, *Shaking Quakers* - This Christian sect, known as Shaking Quakers, is a community of United Believers who believe in the reincarnation of Jesus Christ, so named because of their emotional movements during religious worship;

Arabisms: Arabicisms take precedence over other language appropriations in English religious appropriations. They are basically a worldly stable unity formed on the basis of the words Allah, Prophet Mukhammad.

Allahu akbar - God is great, *La ilaha illa Allah* - There is no God but Allah, *Alhamdulillah* - Praise be to Allah. In addition, English has several religiously stable units, which are Muslim.

It shows the true religious views of the people, their trust and faith in God and Prophet in any situation, and this type of religious unit are called Allah lexicon-lexical units:

Praise be to Allah, In the name of Allah, As Allah wills, There is no god but Allah, Glory be to Allah be, By Allah-I swear to Allah, No power but Allah-There is no god but Allah, Allah knows-Allah knows, Allah bless-Allah watch over-Allah watch over, Allah make it easy- May Allah himself fix the matter, Allah protects-Allah's protection, Go with Allah-Submit to Allah, Allah help-Allah himself helps, Allah release-Allah ease the difficulties, Allah ease-Allah make it easy, Allah give you health, Allah take the burden, Allah give compassion May Allah enrich you - May Allah use it, Eye of Allah - Be in the eyes of Allah, Allah reward - May Allah reward you, Allah fix - May Allah guide you, Allah replace - Allah is born may Allah cure you, may Allah fill your house, may Allah guide your children, may Allah reward you, may Allah reward you.

4. RELIGIOUS EXOTICISMS IN DIFFERENT SPHERES.

Today, religious exoticisms borrowed from different languages have several meanings and show specific features of religious views. They are exoticisms representing toponyms: Mecca-Makka city; exoticisms reflecting religious culture: Erege-Buddhism obedient attribute, rosary, Shia and Sunni (Muslims, two sects in Islam), Holy Koran-Holy Qur'an, Nirvana-in Hinduism is a place of perfect peace and happiness like Paradise. In Buddhism, Nirvana is the highest attainable state in which personal desires and suffering are considered insignificant; the so-called holy cross in cross-Christianity, fasting - fasting in the month of Ramadan, one of the 5 pillars of Islam, Halloween - one of the religious holidays celebrated in Great Britain on October 31, according to which the souls of the deceased return to their homes on this day and family members light a fire to welcome them.

5. CONCLUSION

In conclusion, we can say that there are certain similarities between exoticism and stable religious units. We can see them in

the manifestation of religious, national, cultural, and religious views of different peoples. However, the inconsistencies between them take precedence over their common aspects, i.e., stable religious units were formed mainly based on the internal capabilities of the language they represent, while exotic units differed from different languages and later gained the citizenship of this language and became stable in the language achieves. Religious stable units mainly appear in the form of phrases or sentences, while the majority of exoticisms consist of lexemes.

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