STUDY OF SYNCRETISM IN RELEVANT AREAS

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Abstract: It is known that syncretism is a broad concept, and its understanding and scope of meaning change depending on the field of study. This article explores the understanding and importance of syncretism in certain fields.

Key words: syncretism, cognate terms, noun-verb syncretism, resource, verb-language, neopagan faith, syncretic faith.

Аннотация: Известно, что синкретизм – понятие широкое, и его понимание и объем значения меняются в зависимости от области исследования. В этой статье исследуется понимание и важность синкретизма в определенных областях.

Ключевые слова: синкретизм, родственные термины, существительный-глагольный синкретизм, ресурс, глагол-язык, неоязыческая вера, синкретическая вера.

Annotatsiya: Ma'lumki, sinkretizm keng tushuncha bo'lib, uning tushunchasi va ma'no doirasi o'rganilayotgan sohaga qarab turlicha bo'ladi. Ushbu maqola muayyan sohalarda sinkretizm tushunchasi va ahamiyatini o'rganadi.

Tayanch so'zlar: sinkretizm, turdosh atamalar, ot-fe'l sinkretizm, manba, fe'l-til, neopagan e'tiqod, sinkretik e'tiqod.

Views on the origin of cognate terms have also been related to syncretism in Turkology. A.N. Kononov, A.T. Kaydarov, I.A. Batmanov, N.K. Dimitrov, E.V. Sevortyan, K.M. Musaev, B.M. Yunusaliev, and E. This is evident in M. Kojibekov's scientific studies. According to I.A. Batmanov, distinguishing between current nouns and verbs (syncretic nouns and verbs) is not always possible. A.N. Kononov wrote the following concerning ancient Turkish language sources: art (noun, "back") art (verb, "to load", "to put at the back"), toz (noun, "fight") -toz (verb, "to spread, "to dust") mün (noun, "poverty", "disability"), (noun, "leftover"), yuq (verb, "to use", "to join"). According to him, a (noun, "smartness", in the context of "mind") - a (verb, "to remember"), book (noun, "broken part", in the context of "joint"), to book (verb, "to bend") Similarly, noun-verb syncretism is mirrored in the core terms of these categories. He refers to syncretism as "verb-noun homonymy." However, several experts point out that the monograph contains some contentious views.

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There are a handful of words (syllables) in Uzbek language materials that communicate the notion of both subject and action at the same time. For instance, toy (noun, "wedding ceremony") toy (verb meaning "to be full"), shish (noun, "lump") is a kind of lump. -shish (verb, "to get bloated"), tin (noun, "a pause")-tin (verb, "stop"), ko'ch (noun, "a load"-ko'ch (verb meaning "to move out").

This scientist's monograph is considered a major achievement in Turkology. In his monograph, he attempted to uncover concerns linked to syncretism in original terms using Turkish as an example, as well as Uzbek language resources. M.M. Mirtojiev emphasizes the significance of the conversion phenomena. In the Turkic languages, the formation of syncretism in the original terms. Of course, the substance of the problem emerges as a result of the clash of competing viewpoints.

On the basis of the Karachay-Balkar language, linguist E.M. Khachirova investigated the occurrence of historical substantivization, variability (conversion), nomadism (tronposition), polysemantic, and homonymous phenomena in the evolution of word groupings in Turkic languages. On the basis of Turkic language materials (Karachay-Balkar), he studies the phenomena of conversion, transposition, polysemy, polyfunctionality, and homonymy in the form of verbs and shows the widespread usage in Turkic language evolution. Conversion, transposition, polysemy, polyfunctionality, and homonymy, according to him, are phenomena linked with syncretism in the Turkic (Karachay-Balkar) language.

He highlights that verb-noun phrases in the Karachay-Balkar language are not just word-formation, but also that the stems are genetically formally connected and that the forms are compatible with each other. He also shows that the verb-language is developed from a single root in the examination of Karachay-Balkar language materials. For example, he uses the first in the meaning of language-"kesmoq" (to cut), and the second in the sense of "tongue"-human organism.

The creation of new religious concepts from numerous separate, often contradicting sources is known as syncretism. Because concepts do not exist in a vacuum, all religions (as well as ideologies, systems of ethics, cultural norms, and so on) contain some amount of syncretism. People that follow these faiths will be impacted by other common beliefs, such as their former religion or another religion they are familiar with. For example: Islam, for example, was originally influenced by 7th-century Arab culture, but not by African culture, with which it has no initial

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contact. Christianity draws heavily from Jewish culture (since Jesus was a Jew), but also bears the influence of the Roman Empire, in which the religion developed for its first several hundred years. However, neither Christianity nor Islam are often regarded as syncretic religions.

Contrary sources have a considerably greater impact on syncretic faiths. Syncretic religions are prevalent in the African Diaspora, for example. They not only depend on a variety of indigenous ideas, but also on Catholicism, which in its traditional form strongly opposes these indigenous beliefs. Indeed, many Catholics consider themselves as having nothing in common with practitioners of Vodou, Santeria, and other occult practices. Some neopagan faiths are highly syncretic as well. Wicca is the most well-known example, drawing purposefully from a range of pagan religious traditions as well as Western ceremonial magic and occult philosophy, both of which are historically extremely Judeo-Christian in context.

However, neopagan reconstructionists like Asatruar are not very syncretic, as they strive to comprehend and replicate Norse beliefs and rituals as best they can. Because it has two extremely powerful sources of belief, the Raelian Movement may be considered syncretic. The first is Judeo-Christianity, which recognizes Jesus as a prophet (along with the Buddha and others), uses the name Elohim, interprets the Bible, and so on. The second is UFO culture, which considers our forefathers to be extraterrestrials rather than non-corporeal spiritual beings. Some consider the Baha'i to be syncretic because they believe that various religions have elements of truth. However, the Baha'i Faith's precise doctrines are largely Judeo-Christian in essence. Just as Christianity arose from Judaism and Islam from Judaism and Christianity, the Baha'i faith arose most firmly from Islam. While it acknowledges Krishna and Zoroaster as prophets, it does not teach anything about Hinduism or Zoroastrianism as Baha'i beliefs. The Rastafari Movement's ideology is also profoundly Judeo-Christian. However, the Black-empowerment component of Rasta teaching, belief, and practice is primary and driving force. On the one hand, the Rastas have a significant added component. However, that component does not necessarily contradict Judeo-Christian teaching (unlike the Raelian Movement's UFO component, which puts Judeo-Christian ideas and mythology in a completely different perspective). It is not always simple to classify a religion as syncretic. Some faiths, such as those of the African Diaspora, are frequently classified as syncretic. Even so, it is not ubiquitous. Miguel A. De La Torre

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objected to the term "Santeria" because he believes it just serves as a cloak for Santeria ideas rather than really adopting Christian religion. Some faiths have very little syncretism and are thus never classified as syncretic religions. Judaism is an excellent illustration of this.

Many faiths lie somewhere in the center, and determining where they should go on the syncretic spectrum may be a difficult and subjective task. One thing to keep in mind is that syncretism should never be viewed as a legitimizing element. Syncretism exists in all faiths to some extent. It's how people function. Even if you think God (or gods) transmitted a specific thought, if it was entirely foreign to the listeners, they would reject it. Furthermore, after individuals have received said notion, they can express that belief in a variety of ways, and that presentation will be tinted by other dominant cultural beliefs at the moment.

The highly quick speed of scientific and technological growth, as well as the need to explain new thoughts, signified by complicated words and sentences, in a more monolithic, compact manner; The concept of linguistic economy, as well as the desire to communicate relevant information with the fewest amount of letters and sounds — these are the primary reasons for the occurrence of syncretic phenomena in language. Because the real linguistic reality is very complex, the presented results of the analysis of syncretism phenomena in English did not reflect all of their implementation, because there are many small cases, and they are often very individual, associated with specific contexts, and allow for ambiguous interpretation.

The ambiguity and diversity of language units in English, as well as the functional characteristics of language units and the clear desire to preserve language resources, all point to the presence of mechanisms in the language that allow a considerable quantity of information to be contained in a single language element.

We consider the occurrence of syncretism as a universal quality of language, a linguistic universal. This is a trait that appears at many levels of the language system. Syncretism at all levels of language is a multifunctional phenomena that occurs when a language sign combines two or more grammatical functions or categories at the same time. In linguistics, the term "syncretism" refers to: 1) simplified differences of case forms (B.Delbruck, N.N. Durnovo, P.O. Jacobson); 2) the language category established by coincidence (Л. Elmslev) in paradigmatics and syntagmatics; 3) neutralization of opposition (O.Akhmanova); 4) the combination of properties,

opposed units of language, interconnected phenomena of transitivity (V.V. Babaytseva). The analysis of linguists' perspectives reveals that the existence of concepts in linguistics that represent the core of the same occurrence implies that syncretism in speech remains a complicated and ultimately unsolved topic that generates a great number of disputes. Syncretism as a linguistic phenomena is a complicated phenomenon that combines the traits of polysemy and transitivity, homonymy and neutralization, and is realized as an autonomous occurrence in language and speech at all levels of language.

Syncretism, which is connected to phenomena such as transitivity, homonymy, polysemy, neutralization, polyfunctionality, and others, occupies an intermediate place in the system of linguistic means, guaranteeing the language system's development and mobility. Syncretism is classified as solvable or intractable, diachronic or synchronic, dissected or undifferentiated, static or dynamic. When we look at syncretism at the morphological level, we see static syncretism, while dynamic syncretism is mirrored at the syntactic level.

The traditionally distinguished syncretism of linguistic units can be called static, because it allows the signs of different, often opposing, oppositional categories in syncretic units to exist concurrently, without passing into or replacing each other in the process of implementing these units. However, there is a second type of syncretism that should be considered dynamic, in which a linguistic unit in the process of functioning transitions from one characteristic to another, from one category to another, which is in opposition to it, opposed to it. Modern linguistics is increasingly concerned with the challenges of complicated connections in language, particularly the problems of transitivity. Syncretism evolves from a private matter to a genuine general language issue. By analyzing the syncretic phenomena of modern English at the morphological and syntactic levels, one can get indirect evidence regarding public consciousness, as well as the language's cultural and social background.

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