



## LINGUOVOETIC CHARACTERISTICS OF RELIGIOUS ANTHROPONYMS

Narziyeva Inobat Zoirovna

Bukhara State University Pedagogical Institute  
Teacher of the Department of Foreign Languages

### Annotation

This article discusses the lingvopoetic nature of religious anthroponyms. The article considers the role of religious anthroponyms in the service of the text of the works. In works, religious anthroponyms is described, in particular, the elements of certain information, the names of the prophets, the image and actions of any epoch of their life, cognitive features are revealed. In this context, theoretical and literary works are analyzed and theoretical conclusions of scientists are given.

**Keywords:** linguistics, linguopoetics, religious anthroponyms, semantics, onomastics, anthroponymy, poetonym, work of fiction.

### Introduction

Linguistic study of the features of the functioning of anthroponyms in a literary text allows us to determine its ideological intent and importantly, to identify associations evoked by the readership in the process of perceiving specific literary anthroponyms. Consequently, the selection and introduction of anthroponyms into a literary text is a target process that serves to express the author's intentions.

A literary text is a unique linguo-poetic structure through which the author transmits his own perception of the world. The study of the linguistic personality of the poet, his idiostyle is impossible without the study of the onomasticon, that is, the totality of onyms that reflect the world outlook and personal intentions of the author, his literary preferences.

The study of poetic onomastics occupies a special place in the linguo-stylistic analysis of works and is based on history, biology, ethnography, linguistics, archeology, geography and geology, thus, onomastics is combined with all areas of human life and activity. A.V. Superanskaya notes that "having its own material and methodology for studying it, onomastics cannot but be an independent discipline. The linguistic component dominates in onomastics, not only because each name is a word that develops according to the laws of the language, but also because the information of each name is "extracted" using linguistic means. However, if onomastics were limited only to the linguistic component, there would be no reason to single it out as a separate





discipline. The specificity of the subject studied by onomastics lies in the fact that, being linguistic in its essence, it also includes ethnographic, historical, geographical, sociological, and literary components, which help the linguist to highlight the specifics of named objects and the traditions associated with their naming” [Superanskaya 1973: 7-8 ]. One of the important tasks of modern onomastics is the restoration of the original semantics of a proper name, since initially proper names were used as nominative lexemes. In the structure of lexical meaning, 2 aspects can be distinguished: a significative (conceptual) meaning, that is, a set of those features of an object or phenomenon that are essential for its correct name with a given word in the system of a given language [LES 1990: 384], and connotative shades (emotional, expressive , stylistic), giving the word a special coloring.

Exploring the achievements of linguists in the field of onomastics, in particular the study of poetic vocabulary, we believe that when analyzing anthroponyms, it is important to take into account the scientific works of researchers, including the problems of the stylistic functions of anthroponyms, the features of nomination and name formation.

Many linguists are interested in literary anthroponymy. So, the semantics of the name is considered by A.V.Superanskaya (1973), V.A.Nikonov (1974), E.S.Otin (1976), V.N.Mikhailov (1987), V.P.Grigoriev [1979], M.V.Gorbanevsky [1983, 1988], Y.A.Karpenko (1986), O.I.Fonyakova [1990], V.M.Kalinkin (1999) and others O.I.Fonyakova in her work "Proper Names in Fiction" examines the issues of poetic onomastics. The linguist distinguishes 3 aspects of the paradigmatic study of the proper name as a unit of the structure of a literary text: 1) the formation of the anthroponymic field of the work, the general structure of anthroponyms in a work of art; 2) identification of the key function of poetonoms, consistency with appellatives; 3) semantics and types of titles in a literary text, their functioning. [Fonyakova 1990]. The researcher describes the meaning of onyms in language, speech, literary work, which formed the basis of our work.

In the monograph by V.M. Kalinkin “The Poetics of the Onim”, the theoretical provisions of onomastics are substantiated. Its subject is considered, problems, aspects of studying the material are described. V.M. Kalinkin presents the axioms of the symbolism of a poetonym, considers its specificity and semantization [Kalinkin 1999]. Of great interest for research is the onomasticon of literary texts.

So, the works of N.K.Frolov are devoted to the analysis of the functions of proper names in a work of art. The linguist considers the main function of poetonoms to be communicative-stylistic, which includes appellative, deictic and nominatively expressive subfunctions [Frolov 1991: 68]. Anthroponyms in a literary text are





intended to serve as a nominative sign and an expressive means of character individualization.

The purpose of the functions of poetonyms in their totality is the embodiment of the author's idea: through semantic characteristics, expression, create a general evaluative idea of the bearer of the name and have an emotionally stylistic impact on the reader [Frolov 1994: 163], L.M.Shchetinina (1966, 1968), V.N.Mikhailov (1977, 1987), N.V.Vasilyeva [2009] and others.

Anthroponymy (anthropo ... and Greek opuma - name) is a branch of onomastics. It studies the names of people, their distribution, origin, application in society and the structure and development of anthroponymic systems. Anthroponymic research is also a source of research on famous horse types, nicknames, nicknames, proportions and different ways of naming a person.

For example, Sahibkiran Amir Temur Taragay Bahodir Koragoniy. In this case, only Temur is a personal name, Amir - the level of rule, Sahibkiran - an attribute given to Temur by his contemporaries (meaning the owner of the century, era), Taragay - his father's name (surname), Bahodir - his father's nickname, Koragon is the ratio of marriage to khan. Different peoples of the world have different anthroponymic systems. For example, Old, In Rome, each man had a name that preceded his original name - the name of a tribe that is passed down from generation to generation, describing the genealogy of this tribe.

In present-day Spain and Portugal, a person may have more than one name (derived from the Catholic Church's list) and the surname of his father and mother. In Iceland, everyone has a few proper names (limited registration) and a name derived from their father's name instead of a last name. In China, Korea, and Vietnam, a person's name consists of a single-syllable family name (in different periods they ranged from 100 to 400) and a proper name (usually consisting of two single-syllable morphemes) and the number of proper names is not limited.

Religious poetonyms are secret for various reasons. By looking at religious names from the works, we can determine the personal knowledge of the author of the work, the literary content of his thoughts, and make sure that these names are associated with the stories of the Quran. Anthroponyms such as Adam, Muhammad, Abu Jahl, Gabriel, Rasul, Michael, Israfil, John, Jacob, Jesus, David, Solomon, Idris, Moses are used in the saga. Focusing on each of them and describing their cognitive significance – Defines the purpose of our article. Poetic and artistic understanding of various concepts of Islam requires the widespread use of Islamic anthroponyms. Religious onyms act not only as names of artistic images, but also as a bright tool of lexical and stylistic system of poetic work.





With the formation of Uzbek nomenclature as an independent field in the 1970s, the scope of anthroponymic (nomenclature) research expanded. From that time on, Uzbek anthroponymy was studied in different directions. For example, the research of such scientists as G.F. Blagova (1963, 1970), A.S. Tolstova (1961), K. Karimov (1962, 1967), E. Begmatov (1984, 1985) is devoted to the analysis of anthroponyms used in historical written monuments. , Scientific observations of such scientists as E. Begmatov (1981, 1984), R. Kungurov (1964, 1966), A. Jumaev (1985), G. Sattorov (1985) was concerned with the analysis of the grammatical and semantic properties of nouns.

Some of the anthropological work done in our country was devoted to the application of anthroponymy, to determine the frequency of anthroponymic series in the regions. In this regard L.I. Royzenzon, E.B. Magazanik (1971), L.I. Royzenzon, A. Isaev (1971), L.I. Royzenzon, A. Bobokhojaev (1978), R. Rahimov (1978), T.S. Erochina, M.N. Ramazonova (1978), V.B. Special mention should be made of the work of such scientists as Suzanovich (1978), V.A. Nikonov (1967, 1973, 1977). The researches of such scientists as E. Begmatov (1972), V.A. Nikonov (1972), L.V. Danilova (1976) were devoted to the analysis of methods of expression (polarization) of the concept of gender in Uzbek anthroponyms.

Methodological features of anthroponyms H. Doniyorov (1965), H. Doniyorov, B. Yuldashev (1985), B. Yuldashev, H. Usmanov (1985), E. Kilichev (1978; 1982), U. Kasimov (1980) ; 1995). Sociolinguistic and functional-semantic studies of human names, especially anthroponyms used in folklore, have emerged in Uzbek linguistics. In this place D. Abdurahmonov, H. Bektemirov (1967), S. Yuldasheva (1974, 1975), B. Fayzullaev, S. Tursunov (1985), A. Ishaev (1973), I. Khudoynazarov (1998) The scientific research of such scientists is particularly noteworthy. Later, I. Khudoynazarov also defended his dissertation on folk anthroponymy.

The founder of Uzbek anthroponymy is undoubtedly E.A. Begmatov. From 1962 to 1965 he collected a wealth of material on Uzbek anthroponymy and published a number of important articles on the linguistic and extralinguistic features of anthroponyms, names, nicknames, nicknames, surnames, lexicon, structure, grammatical features of fathers did.

The issues of semantics and etymology of Uzbek anthroponyms were discussed by Y.A. Menajiev, H. Azamatov, D. Abdurahmanov and E. Begmatov "What is the meaning of your name?" sought a practical solution in his pamphlet entitled.





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