

# Linguocultural Analysis Of Some Onomastic Units In Togay Murad's Work "The Fields Left From My Father"

Sh. Rakhmatullayev, Associate Professor, Bukhara State University.  
Sh. Tokhtayev, Kogon City IM MMIBDO

**Annotation:** This article analyzes the semantics of some anthroponyms in Togay Murod's work "The Fields Left by My Father", its linguo-cultural study. It analyzes the environment of the period in which the events took place, the character traits of people, and the way their worldview is reflected in the name. The article presents evidence about the attitude of the heroes of the work to the class that adopted the name, as well as the motive and basis for their naming.

**Key words:** onomastics, anthroponym, name, name, linguistic culture, ethnoculture, ethnolinguistics.

Currently, many studies have been created on the development of science, its study, and such research is ongoing. Among such areas of linguistics, the science of linguoculturology, which studies the issues of language and culture, is also one of them. V. V. Vorobev gave this area the following definition: "today, linguoculturology can be noted as a new philological science that studies a set of cultural values, selected in a certain way, studies the living communicative processes in the creation and perception of speech, the experience of a linguistic person, and the national mentality, systematically gives a linguistic picture of the worldview, and ensures the fulfillment of the cognitive, educational and intellectual tasks of education. Thus, linguoculturology is a complex science that reflects the interaction and mutual influence of culture and language, and this process as a whole structure of linguistic and non-linguistic (cultural) units"<sup>1</sup>.

Linguoculturology emerged as an independent direction of linguistics in the 90s of the 20th century. Linguoculturology is a science that studies language as a cultural phenomenon, and its subject is language and culture in their interrelation. The object of linguoculturology is the study of the relationship and mutual influence of culture and language as a whole. The subject of linguoculturology is language units that have acquired symbolic, figurative, metaphorical meaning in culture and the results of which are generalized in the human mind and reflected in myths, legends, folklore and religious discourses, poetic and prosaic literary texts, phraseologisms, metaphors and symbols. In this case, a certain linguoculturological unit can belong to several semiotic systems at once: a certain custom can turn into a phraseologism, a proverb, the name of the heroes of a work of art, a proverb.

Anthroponym is a branch of onomastics that studies personal names, surnames, nicknames, and kinship. Onomastics, in particular, the scope of the study of anthroponyms on a large scale, has expanded significantly during the years of independence. Among such studies, one can cite the scientific research on the study of anthroponyms by E. Begmatov, E. Qilichev, Y. Ibrohimov, B. Yoldoshev, G. F. Sattorov, T. Jonuzakov, R. Kungurov, J. Mukhtorov, D. Abdurakhmonov, I. Khudoynazarov, S. Rahimov, N. Khusanov, M. Tillayeva, Sh. Rakhmatullayev.

The study of anthroponyms allows us to find information about the ethnocultural and linguistic culture of the people in the names of the heroes of a work of art. The names of the heroes of Togay Murod's work "The Fields Left by My Father" are also considered an object of such study.

The name Jamoliddin is also the name of one of the heroes of the work. This name is borrowed from the Arabic language and means the beauty of religion or the belief that its prosperity is beautiful, a perfect, faithful servant of religion. E. Begmatov gives the following description of this name. "Jaloliddin is a name taken from the Arabic language and means the splendor, splendor, splendor of religion, the greatness, perfection of religion or the great, magnificent child of religion"<sup>2</sup>.

The presence of such names in the work not only clarifies the religion of the people who communicate in the language of the work, but also indicates the time of naming the name and the main motive for its use. In

<sup>1</sup> Воробьев В.В. О статусе лингвокультурологии // IX Международный Конгресс МАПРЯЛ. Русский язык, литература и культура на рубеже веков Т.

<sup>2</sup> Бегматов Э.А. Ўзбек исмлари маъноси: (Изоҳли луғат). — Т.: «Ўзбекистон миллий энциклопедияси» Давлат илмий нашриёти, 2007 — 208 б.

analyzing the work, we find that the character of Jamoliddin is used with the nickname Ketmon. This is considered the main element that refers to Jamoliddin's profession. The reason is that a nickname is a name given in society based on a person's appearance, behavior, and profession. They usually have a positive or negative connotation. Such units are also used as an artistic tool in fiction to enhance a character's character or make him memorable.

In the work, the word "ferganachi" is used before the name Jamoliddin. We can see the idea that "I am the grandson of the Ferganachi Jamoliddin Ketmon." It is known that the morpheme -chi in the lexeme "ferg'onachi" is presented in scientific literature as a homonym (cognate) morpheme such as a personal noun-forming morpheme (temirchi, ischi, suvichi), an adjective-forming morpheme (lyalgonchi), a verb-forming morpheme (k'op'chi), an interrogative-exclamatory load (sen-chi). However, we can observe the form in which the morpheme -chi in the lexeme "ferg'onachi" used in the work is directly used as a synonym (cognate) with the morpheme -lik. This can be seen in the vernacular as the morpheme -chi is used in the form of a dependent morpheme -lik. Such an unusual linguistic phenomenon is considered one of the main topics for linguo-culturological analysis.

Dehkankul - the meaning of this name, which is of Persian-Tajik and Uzbek origin, means a farmer or a hardworking servant of God. This name can also be interpreted as a farmer's child.

The work contains the anthroponym Aqrab. The etymology of this name requires linguistic and cultural analysis. The anthroponym Aqrab has the meaning of a name denoting a zodiac sign in the vernacular. E. Begmatov gave the following definition of this name: "Aqrab, Aqrabkhan - the name of the star Chiyon. A child born in the month of Aqrab (from October 22 to November 21) of the solar calendar"<sup>3</sup>.

At the same time, among the people, there was a belief that children born in the month of Aqrab and named with this name would have a high sense of patriotism. In the work, the hero named Aqrab enters the battle for the independence and freedom of the country. With perseverance, he stuns the enemy and dies in his homeland. From this it becomes clear that the author chose names that reflected the different views and hopes of the people when naming his hero.

In the work, the fact that Aqrab is from Surkhandarya is indicated by the word "Surkhani". "I am Surkhani Aqrab's son-in-law." In this case, it is known from scientific sources that the -i morpheme in the surkhani lexeme is a formative morpheme such as possessive (his school), adjective-forming morpheme (iraqi do'ppi), and verb-forming morpheme (boyi, tinchi). However, in this case, we can see that the -i morpheme is used as a morpheme denoting -lik affiliation.

It is worth noting here that the folk language, which is the source of study of linguoculturology, allows us to understand that the units belonging to the dialect and dialect in it have different semantic coloring. This is because, in the process of analyzing the lexeme "ferg'onachi" above, we saw that the function of the -chi morpheme in its content is the same as the -i morpheme in the lexeme "surkhoni", which is used as a synonym for the -lik affiliation morpheme. At the same time, the adjective-forming morpheme denoting the meaning of iy, -viy, which occurs in the content of anthroponyms, also creates semantic compatibility with the morpheme denoting -lik affiliation. For example: Khorezmiy, Shiroziy.

From this, it should be concluded that there are many units of folk language culture that need to be studied. The scope of the linguistic-cultural study of the units in it is waiting for its study, the issue of studying various linguistic phenomena in the possibilities of using language units.

The image of Dehkankul is a man of the Soviet era. He inherited only the quality of hard work from his ancestors. The patriotism, patriotism, human pride, and sense of identity inherent in his father and grandfather were completely alien to him. Having grown up in the socialist system, Dehkankul is a kind of selfish person who knows how to work only with loyalty. He is a skilled farmer who has studied farming from the depths of his soul, knows the pain of every sprout, but is a person who does not notice or feel the plight of his loved ones.

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