



CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE

eISSN: 2660-6828 | Volume: 03 Issue: 12 Dec 2022
<https://cajipc.centralasianstudies.org>

Theonyms as a Unit of Onomastics

Elmurodova Sohiba

Teacher, Department of Interfaculty English, Karshi State University

Received 23rd Oct 2022, Accepted 24th Nov 2022, Online 26th Dec 2022

ANNOTATION

Religion has become an important factor in social life. There are many countries where religion is the leading ideology nowadays. Many countries pay great attention to this direction in the field of linguistics. Accordingly, studying the religious lexicon is one of the urgent issues. In Uzbek linguistics, a lot of work has been done on the study of lexical and thematic groups: kinship terms, action verbs, color-adjective terms, types of building names, etc. But the Supreme Being and other names used around him have not been studied yet. Studying the theonymic lexicon is characteristic not only for linguistics and philology, but also for history, philosophy, and religious studies.

KEYWORDS: theonym, onomastics, mythological, synonym, religious dictionary, religious lexicon.

Theonyms are a category of vocabulary studied within the framework of the theory of proper names. The general definition of a theonym is the proper name of a deity in any pantheon. As one of the most semiotically significant, culturally motivated signs, theonyms are increasingly attracting the attention of semantic researchers, since, like any other mythological name, it addresses objects, events and phenomena that go beyond their natural representation.

The general definition of a theonym presupposes the reflection in the language of an archaic, mythological consciousness and a still little studied religious picture of the world. The complexity of this class of proper names is also connected with the fact that its boundaries are mobile and not always determined by clear grammatical criteria (in the actual mythological space, these boundaries practically disappear). The choice of the aspect of this study is largely due to the fact that in determining the status of a proper name, the extralinguistic context and the established cultural tradition play a special role.

Since theonyms describe the phenomenon of the ideal world, the degree of reality of which is not the same in the representation of different people, the theonymic property of a word can be revealed when solving a number of problems of a philosophical and ideological nature that are not directly related to questions of language (what is a deity, does this concept include the entire hierarchical the structure of a particular pantheon or only its supreme representatives - does God have a name or is it not accessible to human consciousness, etc.).

Theonyms, considered in a number of proper names, is a cultural and linguistic sign. Cultural signs appear as precedent phenomena; they encode ideologically and socially significant information that expresses and reflects the facts of a particular ethnic culture or individual (linguistic, professional, confessional, etc.) groups.

They have such properties as the ability to capture and transmit culturally significant information. They can act as units of the evaluation field, form individual - connotative meanings based on the archetypal ideas of the entire community.

Theonyms can be spoken of as a concept - a subject of knowledge, ideas and associations of a person, a meaningful sign (semantic complex) that has pronounced national and cultural associations in general artistic and individual author's pictures of the world. The increased textual role of the theonym is reflected in its ability to act as a keyword, the semantic center of the text. In addition, theonyms are also considered as an element of intertext.

Using the words God, Poseidon, Zeus, etc. in oral and written speech, "we are faced with the problem "when such "proper names of deities" go beyond the space outlined only by the nominative function. In other words, the word is not so much equal to the concept as it activates in the mind the idea of it (the concept) as a mental-psychonetic complex, i.e. internal programming of names (cognitological approach). This approach is important for considering the mental justification of the nomination, highlighting the psycholinguistic foundations of the model for generating a nominative unit.»

The complexity of the theonymic sign is also reflected in the problem of identifying theonyms, in the mobility of the boundary between the classes of proper names and common nouns. As in the case of proper names in general, the various nominations of God are perceived as theonyms if they are fixed as such in the mind of the believer. One of the signs of the fixedness of the word in the role of theonym, along with the absence of plural forms, is the frequency of its use.

Despite the importance of theonymy as a special sector of the onomatic space, it presents a particular difficulty for a modern researcher, unlike other types of proper names. The fact that theonyms are insufficiently commented onomatically is due, first of all, to the fact that many of them belong to the most ancient lexical strata, moreover, often carefully guarded in the environment of use, and also to the fact that when studying them, one should proceed not from modern scientific and philosophical concepts, but from the role that this onymic type played at the time of its emergence, which requires the reconstruction of the worldview of the people of that time, their religious picture of the world.

When highlighting theonyms, some formal features can also be taken into account: for example, the spelling rule that prescribes the spelling of theonym with a capital letter.

Theonims are very ancient lexical units in the language, and the periods of their emergence are related to the religious views of humanity in the ancient world, animism, totemism, taboo, euphemism, and other ideas. The emergence of theonyms has experienced periods of polytheism and monotheism.

Even in the middle of the 20th century, when there were limited opportunities for religious studies in our country, consistent research in this field was carried out in the West. According to the functions of religion in society, it was researched on the basis of social, psychological, and philosophical approaches. For this, attention was paid to the unbiased study of world religions using the latest achievements of such sciences as history and ethnography. The results of the research were summarized in a large work, a monograph, a small pamphlet, an article, and encyclopedic publications.

The information found in the works of scientists such as G. P. Snesaryov, O. A. Sukhareva, N. Direnkova, M. V. Stebleva, T. D. Bayalieva, N. F. Mokshin about Turkic theonims, especially its history in ancient times, is valuable. For example, in the article of G.P. Snesaryov, the ancient deities of Arabian tribes are al-Lot, al-

Uzzo, Manot; Yemeni deities Wadd, Suva'; Ramuza, Ahraman, Ahura-Mazda belonging to ancient history, as well as dragons, giants (devoh), fairies, demons related to mythical images, their genesis and etymology are discussed.

In Uzbek linguistics, there are such religious words as ghilman, ghazi, havori, buraq, which may not understand the real meaning of these words in everyday life. For example, we do not always know that the term buraq is used in the sense of "a winged horse sent by God to go to Jerusalem on the night of Miraj and ascend to heaven from there."

Another aspect of theonyms that we need to learn and can cause confusion is that they have multiple meanings and are also used figuratively. In particular, as a theonym, "Satan Lain" means "cursed, banished from God's gallows", and in a figurative sense, we can find it in our fiction as a fraudster, a trickster, a swindler. The term "Lot" as a theonym with the term "manot".

In the sense of "one of the goddesses - a date worshiped by the ancient Arabs before Islam", it is a complete synonym, but it has no religious meaning, and in other meanings used in our lives, both words are completely different from each other. It is not incompatible: the word "lot" is an instrument used to measure the depth of water from a ship, and "manot" is a dialect word used in oral speech, and it is "soum (monetary unit)". means.

Another point in the study of theonyms is the presence of opposite meanings of some theonyms. The words "believer (believer in God, religion; believer, pious person)" and "non-believer" (no faith in God, apostate from God, religion) have a religious meaning. reflect conflicting concepts when acquired. Among other proper names that function as cultural and linguistic symbols, the names of gods are considered. Theonyms are "proper names of gods". Proper nouns have a nominative function and a meaning that ends with their relation to the thing named. Studying the function of precedent names in texts allows to study culture through language, which ultimately allows for a comprehensive description of language as a system of linguistic signs. Theonym plays an important role in the formation of the semantics of the text, even when it serves as the background of the story. In some cases, there are cases of translating chapters and parts of the Bible into Uzbek language directly in the form of "sura" or "verse" in comparison with the Qur'an. This is also not correct from a scientific point of view. Because the origin of such revolutions has its own history and reasons, as well as underlying meanings. Therefore, creating a perfect theonymic dictionary in the Uzbek language is one of the main problems.

The study of lexical and thematic groups in general and Uzbek linguistics in particular is not a new direction. A lot of work has been done in this area: kinship terms, action verbs, color-adjective terms, types of building names, etc. But the Supreme Being and other names used around him have not been studied yet. Studying the theonymic lexicon is characteristic not only for linguistics and philology, but also for history, philosophy, and religious studies.

One of the initial problems in studying the theonymic dictionary is to compile a complete and perfect list of words belonging to its lexical and thematic group. If the widely used religious words such as God, Lord, Almighty, the Creator are considered to be words in the religious vocabulary that mean the meaning of an unrepeatable person that differs little from each other, then their O.N. Laguta's inclusion of the Pervoprogrammist lexeme as equivalents in lexicography complicates the solution of the problem, that is, the existence of the same word in different forms in translations is one of the areas that should be researched.

Literatures:

1. O'zbek tilining izohli lug'ati. Besh jildli. A. Madvaliyev tahriri ostida. "O'zbekiston milliy ensiklopediyasi" Davlat ilmiy nashriyoti, T.2006.
2. Islom ensiklopediya. Zuhridin Husniddinov tahriri ostida. "O'zbekiston milliy ensiklopediyasi" Davlat ilmiy nashriyoti, T.2004.
3. Mohammad Sadik Quran translation in Uzbek and English languages –T.: Fan. 2004. P. 32.
4. Bozorov O. European multidisciplinary journal of modern science. German, 2022.
5. Begmatov E. Onomastika Uzbekistana. T., "O'qituvchi", 1987.
6. Toponimika va onomastika. Nukus. 2012.