

Distinctive Characteristics of Intertextual Anthroponyms

Davronova Zarnigor Jabbor qizi

PhD student, Alisher Navo'i Tashkent State University of Uzbek Language and Literature, Uzbekistan

Received: 26 February 2025; **Accepted:** 22 March 2025; **Published:** 25 April 2025

Abstract: This article presents reflections on the distinctive features of anthroponyms, their classification, functions within literary texts, the influence of intertextual anthroponyms on the national culture, and their specific significance. Views on the intertextual transfer of anthroponyms are analyzed. It is observed that the most common anthroponyms in fiction are associated with human mental activity and consciousness, and their conceptualization is rooted in humanity's experiences from both distant and recent past. When comparing intertextual anthroponyms in the Uzbek language, it is highlighted that names in works created across different periods form an interconnected intertextual system without losing their value over time, demonstrating their interdependence. The reasons for this phenomenon are attributed to people's cognitive knowledge, as well as the experiences, culture, and traditions of the people, which have helped determine the origins of intertextual anthroponyms.

Keywords: Intertextual anthroponym, intertextuality, poetonym, era, culture, cognitive consciousness, artistic intention, pseudonym, nickname.

Introduction: Today, the Uzbek language fulfills a major social function as a tool for the exchange of ideas among the Uzbek nation. The contributions of our linguists, writers, and poets to the current development of the Uzbek language are invaluable. Thanks to their great efforts, strict norms have been established in many areas of the Uzbek language, and linguistic examples of language units in the communication process are recommended. Many issues in language development have been placed on a scientific and theoretical foundation. Granting the Uzbek language, the status of state language has set the task of a deeper and more comprehensive study of our language's lexicon and its grammatical structure.

Special attention is given to collecting and researching information about proper nouns, which occupy a central place in the vocabulary of the Uzbek language. Onomastic issues have been relevant for each period. Uzbek onomastics has undergone specific stages of development. In particular, studying the development of anthroponyms at the beginning of the 20th century provides important scientific insights for Uzbek onomastics.

Therefore, it is crucial to study the scientific and cultural heritage of great ancestors, the history of the national language's relationship with other languages, and the extent to which the linguistic worldview and the native speaker's thinking, perception, and values are reflected in lexical units.

Uzbek onomastics is currently a well-developed field, and numerous studies have been conducted on the monographic study of Uzbek anthroponymy. Scientific works on the study of Uzbek anthroponyms have been carried out by E.Begmatov, G.Sattorov, S.Rakhimov, and others.

The term "poetonym" is used to denote names used in a work of art. This term was first used in 1956 by V.M. Mikhailov. Later, S.I. Zinin paid special attention to this term and conducted a number of studies. These studies are also important in that they regulated the terminology of this field, and "poetonym" is understood not as any onomastic unit, but only as names that have an artistic load and poetic value.

METHODS

Anthroponyms are a linguistic tool that helps to quickly

and easily understand the aesthetic essence of a work, serving as a unique bridge between the writer and the reader. Skilled writers make effective use of this tool. Such units are linguopoetically adapted to perform specific functions. Additionally, anthroponyms possess special semantic and aesthetic features. Writers, while imbuing the hero's name with information related to their actions and character, also infuse it with their own worldview (Andaniyozova, 2017. 13).

The migration of anthroponyms between texts is a cognitive process that indicates the presence or absence of knowledge in people's cognitive consciousness. For instance, we might name our children after someone who lived before us because of their admirable qualities. This phenomenon can also be observed in literary works.

To clearly understand the writer's or poet's purpose in a text, we need information about the semantics of intertextual anthroponyms. Identifying intertextual presuppositions means recognizing that an entire set of texts may stand behind a single text or anthroponym. Anthroponymic units are ready-made textual fragments well-known to a particular people, already integrated into their linguistic repertoire. When these are incorporated into a new text being created, intertextuality emerges.

For example, when interpreting any text, we should consider the presence of cognitive knowledge behind the intertextual anthroponyms given in the work before drawing conclusions. This approach helps the reader to correctly analyze the information.

Anthroponyms in Abdulla Qodiriy's novel "Bygone Days", created at the beginning of the 20th century, have become an allusive name for modern Uzbek poetry, as they have become popular with many readers. Therefore, in our article, we have chosen "Bygone Days" and anthroponyms used in modern Uzbek literature as objects, and the anthroponymic units in it have been analyzed. The selected materials were classified based on the field theory method, and linguistic cognitive analysis methods were used to study the problem.

RESULTS

The main function of onomastic units in the text can be said to be their use as allusive names, which create the possibility of expressing a large amount of information in a concise form in texts. It is known that allusion, a method of referring to historical events, famous works, religious, mythological legends and similar facts known to the general public, and introducing their names and stable concepts into a literary text, is widespread in literary texts. In this case, anthroponyms are especially

often used as intertextual text elements and have linguopoetic value as allusive names. (Andaniyozova, 2017. 12).

The allusive names Otabek and Kumush were used in the following example to exaggerate the state of love of the lyrical hero:

Marg'ilonda Kumushni ko'rdim,

Ko'ziga yosh olib turibdi.

Sochlarini maydalab o'rib,

Otabekni kutib yuribdi. (Muhammad Yusuf).

Asardagi kundoshlik holatiga ishora qilinyapti:

Bilmam, nima edi maqsading:

Menga bir juft guling asrading,

Birin otin Kumush atading,

Birin ismin Zaynab qo'yding-ku

(Muhammad Yusuf.).

Xoh Kumush bo'l, xoh Zaynab,

Baxtliman, deb aytolmaysan.

Kundoshli uyda sen yayrab

Yasholmaysan, yasholmaysan (Muhammad Yusuf).

The following lines express that the main reason for Abdullah Qodiriy's death sentence was the treacherous cadres around him, even though they knew that he was an unparalleled writer and a leader of society.

Otabek Kumushin ko'zlarin yopib,

O'zi ham ortidan qilgach safarlar,

Qodiriy boboning qo'llarin o'pib,

Chohga itargan ham — laganbardorlar. (Muhammad Yusuf).

In one of his poems, Abdulla Oripov mentioned that his namesake, including Abdulla Qodiriy, was a great man, that his life was difficult, under various pressures, and under the pressure of that era, that it was not easy for him, that Qodiriy had a high status, and that he was his disciple. If we analyze his verses about Abdulla, who was not easy, from a linguistic and cognitive perspective, we can see that he was referring not only to himself, but also to the Abdullahs who came before him.

Ulug' otdoshlarim maqomi yuksak,

Men shogird erurman garchand alarga.

Har nechuk, bir gapni aytmog'im kerak:

Oson bo'lmagan hech Abdullalarga (Abdulla Oripov).

In H. Khudoyberdiyeva's poem "To the Death of Silver", the scope of the meaning indicated by the anthroponym in the onomastic metaphor is wider. In

the following verses, the anthroponym Silver is used as a symbol for beautiful, intelligent, wise, witty, and imaginative girls. The anthroponym Silver manifests an onomastic metaphor. The fact that Silver is beautiful is also reflected in the explanation of the name.

Silver, Silver [original] - a girl as valuable as silver, a precious girl or a girl with a white face, a girl of white color. Form: Silver, Silver (Begmatov, 2016:188).

If we look at the verses in the work where the description of Silver is given, the fact that Silver is likened to white, that is, silver, reflects the characteristics characteristic of Uzbek girls.

“Biz bular bilan tanishishni shu yerda qoldirib ayvonning chap tarafidagi daricha orqalik uyga kiramiz, ham uyning to‘riga soling‘an atlas ko‘rpa, par yostiq quchog‘ida sovuqdan erinibmi va yo boshqa bir sabab bilanmi uyg‘oq yotqan bir qizni ko‘ramiz. Uning qora zulfi par yostiqlarning turlik tomonig‘a tartibsiz su- ratda to‘zg‘ib, quyuq jingalak kiprak ostidag‘i timqora ko‘zlari bir nuqtaga tikilgan-da, nimadir bir narsani ko‘rgan kabi qop-qora kamon, o‘tib ketkan nafis, qiyig‘ qoshlari chimirilganda, nimadir bir narsadan cho‘chigan kabi... to‘lg‘an oydek g‘uborsiz oq yuzi bir oz qizilliqga aylangan-da, kimdandir uyalg‘an kabi... Shu vaqt ko‘rpani qayirib ushlagan oq nozik qo‘llari bilan latif burnining o‘ng tomonida, tabiatning nihoyatda usta qo‘li bilan qo‘ndirilgan qora xolini qashidi va boshini yostiqlardan olib o‘lturdi. Sariq rupoh atlas ko‘ynakning ustidan uning o‘rtacha ko‘kragi bir oz ko‘tarilib turmoqda edi. Turib o‘lturgach boshini bir silkitdi-da, ijirg‘anib qo‘ydi. Silkinish orqasida uning yuzini to‘zg‘igan soch tolalari o‘rab olib jonsiz bir suratka kirgizdi. Bu qiz suratida ko‘ringan malak qutidorning qizi Kumushbibi edi.” (Qodiriy, 2019: 28)

In Abdulla Qodiriy's novel "Days Past", the meaning of this name and the fact that it was chosen as an Uzbek name when choosing it are also Qodiriy's contributions to the purity of the Uzbek language.

We know that many of our ancestors chose nicknames and names from Arabic and Persian. The members of the "Chigatoy Gurungi", who fought for the purity of the language, abandoned this tradition and began to choose nicknames from purely Turkic words. For example, Fitrat, who had high knowledge and talent, chose nicknames for the members of the group based on the names of our ancestors who were famous for their bravery and heroism, such as Batu, Oktam, Elkhon, Elchi, Chigatoy, Oguz, Oktoy, Eltuzar Jigoy Yildirim (Bobomurodova, 2020: 14).

Siz bugungi Kumushlar, ayol zotin sarasi,
Sochingizni to abad ishq qo‘llari tarasin,
Otabeklar topsa ham qovushmoqlik chorasin,

Oson emas ekanku abad asramoq suymoq,
Oson ekan-ku axir Sizni boy berib qo‘ymoq
(Xudoyberdiyeva, 1987:130)

Behind the anthroponym Kumush in Halima Xudoyberdiyeva's poem "To the Death of Kumush" is the text "Bygone days" by Abdulla Qodiriy, in which Kumush's loyalty and beauty criteria expand in connection with Kumush, and it is emphasized that today's girls also possess beauty, manners, and eloquence similar to Kumush, but are wary of Kumush's fate.

DISCUSSION

Anthroponyms used in literary texts have a direct impact on literary works created in later periods, and in newly created works, the same anthroponyms are either cited or referenced. Such weighty anthroponyms should be names at the level of poetonyms. This is because such a poetonym should evoke the previous text in the reader's mind when reading a new text where it appears.

The anthroponym Otabek has risen to the level of a poetonym. Regardless of which work it is used in, Otabek from Abdulla Qodiriy's "Bygone days" is the first to come to mind, because this character embodies many noble qualities inherent to Uzbek young men, such as inner and outer maturity, vigor, courage, and bravery.

Regarding the anthroponym Otabek, in the explanatory dictionary of the Uzbek language, Otabek is defined as:

1. (historical) Title of the head of state (principality, bekdome) in some Middle Eastern countries.

2. Tutor of Seljuk sultans' heirs (his duty was to educate princes and govern the ulus under their control until they reached maturity). (O‘TIL Volume III, 2007:162)

In E. Begmatov's book "Explanation of Uzbek Names", Otabek (native) means prince, xan's son; head of beks (Begmatov, 2016: 326)

In Abdulla Qodiriy's novel "Bygone days" Otabek is characterized in a manner befitting his name, as described in dictionaries.

Qutidor ham Hasanalining ko‘nglini ko‘tarib tushdi:

— Gapingiz to‘g‘ri, ota, — dedi, — Otabek xon qizig‘a loyiq bir yigit ekan. (Qodiriy, 2019: 9)

Tentagingning aqli balo, kiroyi kuyaving shundog‘ bo‘lsa, — dedi. (Qodiriy, 2019:17)

In Erkin Malik's story "One Hundred Years of Wandering", very warm thoughts are expressed about the fact that the novel "Bygone days" is interesting, that a person who reads it forgets what they are doing, sometimes laughs, sometimes cries.

Kitobda Kumush, Otabek deganlari bor ekan. Bir kuni Qiziq bo'ldi. Mahbuba opam derazadan xovliga qarab o'zidano'zi "voy, ana Otabek" deb yubordi. Nima bo'ldi senga Mahbu, deb opam uning yoniga keldi, ugonasining yelkasidan quchdi. Hovlida hechkim ko'rinmadi. Hozirgina Otabekni ko'rdim, dedi Mahbuba opam ko'zlari jovdirab. Nuriddin suv ber, – dedi opam. Men darrovda kosada suv obkeldim. Ma, o'rtoqjon ichib ol, ke, bugun shu kitobni o'qimaylik, odamni jinni qib qo'yadi bu kitob. Mahbuba opam lbodat opamdan xafa bo'lib, kosani o'zidan nari itardi. Meni jinni bo'b qoldi, deyapsanmi, o'rtoqjon. Hozirgina ustiga oq yaktak kiygan, marg'ilon do'ppili bittasi tepa uyga o'tib ketdiku. Uni Otabekka o'xshatvordim, o'lay agar yolg'on gapirsam. Nuriddin, borch, tepadagi xonani qarachi, bo'lmasa men jinni bo'b qolaman, dedi opam. Xovlining to'ridagi xona enamniki edi. O'sha yoqqa chop ketdim. Sal o'tmay bitta nonni ustiga to'rtta yog'lik pashmak qo'yib, ishshaygancha, opalarimning oldiga qaytib keldim.

Ha, kelganakan? dedi opam, Kim Yoqubjon akamku, – dedim kulib, buvim bevord yerkannimiz, deb non bilan pashmakni ularga tutdim. Ko'nglim sezuvdiya, akamni Otabekka lekin o'xshashini bilmasakanman, deb dugonasiga opam, qaradi qoyilman senga, Mahbu, akamni o'ylab ko'rsam rostdanam kitobdagi Otabekka o'xshab ketarkanlar. (Erkin Malik. Yuz yil sarson sargardonlikda.)

Why did Mahbuba in the work liken Yaqubjon to Otabek? The question of whether there are other heroes is interesting. Because her thoughts and imagination are currently occupied only with "Bygone Days", especially Otabek. Another reason is that Erkin Malik also describes Yaqubjon in his story as similar to Otabek, his appearance, even the Margilan skullcap on his head, refers to Otabek. Otabek is considered not only an ideal hero of the early 20th century, but also an ideal hero for our day. If we look at the interpretation of the name Yaqub, it means "one who follows in his footsteps". It is not surprising that the writer found it necessary to liken his hero to him as a free-thinking hero who follows in the footsteps of Otabek.

CONCLUSION

-anthroponyms serve to define the literary text linguistically, give it a special spirit, express the subjective state of the creator of the text or the character of the work, as well as to point out certain aspects of the character of the image in the creation of various artistic works, and create humorous situations in the work.

- anthroponyms are a product of folk thinking, which contain not only the language, customs, values, but also the views on life and the world of the people. If we

pay attention to anthroponyms in the Uzbek language, we can see that the qualities characteristic of the Uzbek people are clearly manifested in anthroponyms. Cognitive analysis of anthroponyms on a consistent basis allows us to determine the ideas of the representatives of this people about the world and existence in a certain period;

- intertextual anthroponyms remain one of the important tools in understanding the history of humanity and its culture.

- the basis of intertextual anthroponyms is the situation in the original source text. That is, it is aligned with the original text and refers to it.

- anthroponyms in literary texts were able to elevate to the level of an element that performs an aesthetic function.

- intertextual anthroponyms help the reader understand the cognitive aspects of the fact that two texts are aligned in the same thread, one implies the other, and the reader who reads the first text can better understand the second text.

REFERENCES

- Begmatov E. O'zbek ismlari izohi.– Toshkent: O'zbekiston milliy ensklopediyasi 2016 – 608 b.
- Bobomurodova Sh.E. Elbekning tilshunoslik merosi. – Toshkent, 2020.
- Andaniyozova D. Badiiy matnda onomastik birliklar lingvopoetikasi fil,fan.nom.diss avtoref. – Toshkent, 2017 48 b.
- H.Xudoyberdiyeva Muqaddas ayol – Toshkent: G'afur G'ulom nomidagi adabiyot va san'at nashriyoti. 1987 - 224 b.
- Qodiriy A. O'tgan kunlar. – Toshkent: Navro'z. 2019. 220 b.
- Muhammad Yusuf Saylanma . – Toshkent: Sharq. 2007. 286 b.
- Abdulla Oripov Tanlangan asarlar 2-jild. – Toshkent: G'afur G'ulom nomidagi adabiyot va san'at nashriyoti. 2001 - 496 b.
- Erkin Malik Yuz yil sarson sargardonlikda – Toshkent: Zamin nashr 2021 – 344 b.
- O'zbek tilining izohli lug'ati. III tom. –Toshkent: O'zbekiston milliy ensklopediyasi. 2007 – 687 b.