

## **LINGUOCULTURAL FEATURES OF PROPER NAMES IN THE NOVEL “OTAMDAN QOLGAN DALALAR”**

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### **Abstract**

This article examines the linguocultural features of proper names in the work Otamdan qolgan dalalar. The study analyzes proper names in a literary text not only as nominative units, but also as important linguocultural codes that express national culture, historical memory, and social consciousness. The semantic, symbolic, and conceptual functions of toponymic, anthroponymic, as well as historically and ideologically marked proper names found in the novel are identified. The research results demonstrate that through proper names the Uzbek people's attitude toward land, ancestral heritage, intergenerational continuity, and national mentality are artistically expressed. The article is of significant scholarly value for studying Uzbek literary texts from a linguocultural perspective.

**Keywords:** linguoculturology, proper names, toponyms, anthroponyms, national mentality, cultural code, literary text, Uzbek literature, historical memory, conceptual analysis

### **Introduction**

#### **Annotatsiya**

Mazkur maqolada “Otamdan qolgan dalalar” asarida qo‘llangan atoqli otlarning lingvokulturologik xususiyatlari tahlil qilinadi. Tadqiqotda badiiy matndagi atoqli otlar nafaqat nominativ birliklar sifatida, balki milliy madaniyat, tarixiy xotira va ijtimoiy ongni ifodalovchi muhim lingvokulturologik kodlar sifatida o‘rganiladi. Asarda uchraydigan toponimik, antroponimik, shuningdek, tarixiy va mafkuraviy jihatdan belgilangan atoqli otlarning semantik, ramziy va konseptual funksiyalari aniqlanadi. Tadqiqot natijalari shuni ko‘rsatadiki, atoqli otlar orqali o‘zbek xalqining yerga bo‘lgan munosabati, ajdodlar merosi, avlodlar davomiyligi va

milliy mentaliteti badiiy jihatdan ifodalangan. Maqola o'zbek adabiy matnlarini lingvokulturologik yondashuv asosida o'rganishda muhim ilmiy ahamiyatga ega.

### **Аннотация**

В данной статье рассматриваются лингвокультурологические особенности имён собственных в произведении «Отамдан қолган далалар». Имена собственные в художественном тексте анализируются не только как номинативные единицы, но и как важные лингвокультурные коды, отражающие национальную культуру, историческую память и общественное сознание. Выявляются семантические, символические и концептуальные функции топонимических, антропонимических, а также исторически и идеологически маркированных имён собственных, представленных в романе. Результаты исследования показывают, что посредством имён собственных художественно выражаются отношение узбекского народа к земле, наследию предков, преемственности поколений и национальному менталитету. Статья представляет значительную научную ценность для изучения узбекских художественных текстов с лингвокультурологической точки зрения.

### **Annotation**

This article examines the linguocultural features of proper names in the work *Otamdan qolgan dalalar*. The study analyzes proper names in a literary text not only as nominative units, but also as important linguocultural codes that express national culture, historical memory, and social consciousness. The semantic, symbolic, and conceptual functions of toponymic, anthroponymic, as well as historically and ideologically marked proper names found in the novel are identified. The research results demonstrate that through proper names the Uzbek people's attitude toward land, ancestral heritage, intergenerational continuity, and national mentality are artistically expressed. The article is of significant scholarly value for studying Uzbek literary texts from a linguocultural perspective.

**Kalit so'zlar:** lingvokulturologiya, atoqli otlar, toponimlar, antroponimlar, milliy mentalitet, madaniy kod, badiiy matn, o'zbek adabiyoti, tarixiy xotira, konseptual tahlil.



**Ключевые слова:** лингвокультурология, имена собственные, топонимы, антропонимы, национальный менталитет, культурный код, художественный текст, узбекская литература, историческая память, концептуальный анализ.

In modern linguistics, linguoculturology has emerged as one of the important directions in the analysis of literary texts, focusing on how national culture, historical memory, and social consciousness are expressed through linguistic units. In this process, a literary text is regarded not merely as an aesthetic phenomenon, but as a cultural text that embodies the worldview, values, and mentality of a particular people. Proper names, in particular, play a special role in literary texts, as they encode culturally significant information related to person, place, and history through language. In contemporary linguistics, proper names are interpreted not only in their nominative function, but also as complex units possessing semantic, pragmatic, and linguocultural functions. In Uzbek literature, proper names often serve as an important artistic means of expressing national spirit, traditions, attitudes toward land, and intergenerational continuity. This feature is especially evident in the works of **To‘g‘ay Murod**. In his works, proper names reveal cultural layers characteristic of Uzbek rural life, ancestral heritage, and historical consciousness. The aim of this study is to identify the linguocultural features of proper names in the novel *Otamdan qolgan dalalar* and to analyze their cultural and semantic functions within the literary text. The research findings are of considerable scholarly importance for studying Uzbek literary texts on the basis of a linguocultural approach.

During the research process, the linguocultural analysis method was used as the main approach, focusing on identifying the semantic layers of proper names connected with national culture, historical memory, and social consciousness. In order to reveal the functional load of proper names in the literary text, the contexts of their usage were examined in depth. Through semantic-contextual analysis, the individual meanings, evaluative aspects, and symbolic features of proper names were interpreted on the basis of their textual relations. In addition, by means of conceptual analysis, the central concepts of “father,” “field,” “land,” and “heritage” were identified, and the cultural-semantic significance of proper names associated with these concepts was revealed. Using the descriptive method, the identified linguistic units were characterized and their general features systematized, while



the comparative method made it possible to determine functional differences and similarities of proper names in various contexts and to draw generalized scholarly conclusions.

In the work *Otamdan qolgan dalalar*, proper names function not only as nominative elements, but also as important components that determine the deep linguocultural content of the literary text. Place names that constitute the novel's spatial framework play an active role in expressing national memory, historical experience, and a way of life based on agriculture. In particular, the toponym "field" appears not as a simple geographical unit, but as a symbol of ancestral heritage, a source of life, and national wealth. Through this toponym, the concepts of land and space are elevated to the level of sacred values in the Uzbek national consciousness and are closely connected with the ideas of intergenerational continuity and historical responsibility. Such symbolic and conceptual functions of toponymic proper names strengthen the ideological structure of the novel and allow space to be interpreted not merely as the setting of events, but as a repository of cultural memory. Anthroponymic proper names, in turn, appear as vivid expressions of national mentality, serving as an important means of revealing the social status, moral views, and inner world of the characters. Through names, a person's character, position in society, and attitude toward life are expressed, while father-son relationships are linked through anthroponyms to ideas of succession, patriarchal values, and traditional worldview. The use of nicknames and names performs a social-evaluative function, reflecting society's attitude toward the individual in terms of approval or criticism. Historically and ideologically marked proper names found in the novel evoke the spirit of a particular era and recall the socio-political environment of the Soviet period. Through such onomastic units, internal contradictions between national consciousness and colonial thinking are revealed, and issues of historical memory and cultural trauma are indirectly highlighted. At the same time, the very title of the novel and the central proper names within it are unified through the conceptual chain "father – field – heritage," acquiring metaphorical and axiological meaning. As a result, proper names in the text emerge as important linguocultural codes that serve to evaluate, preserve, and transmit national values to future generations.

When the results of this study are summarized, it becomes clear that in the novel *Otamdan qolgan dalalar* proper names constitute significant linguocultural units that

determine the internal content and ideological orientation of the literary text. The research demonstrates that the proper names used in the novel do not merely perform the function of naming persons or places, but also carry a semantic and symbolic load that embodies the historical memory, national consciousness, and cultural values of the Uzbek people. In particular, through toponymic and anthroponymic units, such key concepts as attitudes toward land, ancestral heritage, intergenerational continuity, and patriarchal worldview are artistically depicted. The linguocultural significance of proper names lies in their ability to encode national culture through linguistic means and to activate it in the reader's consciousness. In the case of this novel, proper names function as a means of shaping and strengthening national identity and serve to reveal the mental characteristics of the Uzbek people. This once again confirms the close relationship between language and culture, since linguistic units, especially proper names, act as primary carriers of cultural experience and historical memory. The theoretical significance of the study lies in its contribution to expanding the understanding of the functional and semantic potential of proper names within the framework of linguocultural analysis in Uzbek linguistics and in strengthening the scholarly links between onomastics and literary text analysis. From a practical perspective, the results of the study may be applied in the analysis of literary works, in teaching linguoculturology, literary studies, and text linguistics in higher education institutions, as well as in writing scholarly articles and dissertations. As a perspective for future research, conducting comparative linguocultural analyses of proper names in the works of other Uzbek writers, as well as studying proper names in literary texts from cognitive and discursive approaches, may yield important scholarly results.

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