

Lexico-Etymological Properties of the Oldest Theonyms

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ANNOTATION: This article reveals the lexical and etymological features of the oldest theonyms. Views on onomastics are stated. Theolinguistics is interpreted as a new direction.

KEY WORDS: theolinguistics, linguistics, onomastics, theonyms, religious texts, god.

Introduction

One of the new directions of modern linguistics is theolinguistics. In Uzbek linguistics, the etymology of theonyms is one of the issues that has not been thoroughly and thoroughly studied and is awaiting its study. The collection, grouping and study of linguistic features of Uzbek theonyms remains one of the current problems of nomenclature.

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Uzbek onomastics is wide-ranging and multifaceted. Theonyms are one of the branches of onomastics and are the names of religious concepts. "Theonyms have given rise to a new branch of linguistics that studies religious communication - theolinguistics. The term theolinguistics is derived from the English words *theo* - religion, god and *linguistics* - linguistics. So, Theolinguistics is the study of religious language» [1]. Theolinguistics is the study of human religious activity and its linguistic expression. The object of study of theolinguistics is the linguistic expression of religious thought. In world linguistics, such a direction began to be called theolinguistics. At present, the first examples of such research are seen in the practical and scientific research of world-renowned scholars such as David Crystal, Jean Pierre, Van Noppen and William Samarin. Van Noppen coined the term "theolinguistics". He was the first scientist to compile a collection of articles entitled Theolinguistics. By the 21st century, an encyclopedia on language and religion has emerged in world linguistics. The "Short Encyclopedia of Language and Religion" by J. Sawyer and J. Simpson describes the religious concepts and language-related features of peoples living in different parts of the world. This further fueled interest in theolinguistics and its problems [6, 12]. The study of religion and language in the East began much earlier. It arose in Arabic linguistics through the linguistic study of the Qur'an. In Uzbek linguistics, linguists such as E. Begmatov, N. Ulugov, T. Yuldashev, M. Umarchodjaev, M. Galieva, Sh. Sultanova, Sh. Yusupova conducted research on religious linguistics. Therefore, theolinguistics is one of the developing branches of linguistics in Uzbek linguistics. M. Umarchodjaev is known as a scientist who created an explanatory dictionary in Uzbek "Religious terms and expressions".

In Uzbek religious texts, theonyms are used in their original form, as there is no alternative in the language of translation. It serves to provide a religious spirit specific to the text. In this regard, N. Ulugov includes theonyms in the list of exotic lexicons [5, 2].

According to the Kazan linguist M.Kh. Bakirov, there is a Borean theory in world linguistics [2]. According to him, the Indo-European, Afro-Asian, Kartvelian, Uralic and Altaic language families are genetically related. As a result of the collapse of the common ancestor language, language families are divided into several related dialect groups. According to the well-known linguist N.S. Trubetsky, initially, the Indo-European language family was formed. Later, as a result of communication with the Ural-Altai and the Mediterranean, the Caucasian language family split [4, 65-77]. Then a family of Altaic languages is formed. In the history of linguistics, Uzbek was originally part of the Altaic language family. Later, the family of Turkic languages is distinguished. The structure and root system of Turkic languages are extremely durable. The dictionary system has also changed little compared to other languages. For example, the language of the Orkhon-Enasay monuments is an example of the literary language of the VIII century. Many words in the language of the work are widely used in modern Uzbek lexicon. In some words, sound changes have occurred. Another category of words is out of use [3, 30].

Ancient mythological theonyms unite peoples of different languages with their universality and parallelism. In our article, we will focus on one of the most widely used theonyms, the theonym of God.

The word God appeared 2,500 years ago. Etymological dictionaries interpret it differently. For example, the Kazakh Turkologist KM Musaeu explains that equal + ir is formed by adding the suffix -ir to the ancient decimal verb "to rise". Ruby scientist NK Antonova says that tang + ir is used in the sense of "morning man" [2, 5]. However, the etymological dictionary of the Uzbek language does not give the etymology of this word. The theology of God became synonymous with the theology of Allah after the emergence of Islam. The theology of God is still actively used in communication processes.

The theory of God is used in world linguistics as follows:

1.	In the languages of the Turkic peoples	Tengre/Tengeri/Tenri/Tanri	God of heaven
2.	In Mongolian, Tungus-Manchu	Tengri/Tengere/Tanara	High God
3.	Urat, Assyria, Polonaise	Tangora	High God
4.	China	Tian/Tien	High God
5.	Elamites (Mediterranean)	Tinghir	High God
6.	Old German	Tonor	God of thunder
7.	French	Tonner	God of thunder
8.	The Sumerians	Dinger	High God
9.	In Gothic and German	Donar	High God
10.	Old Germany	Thor	God of thunder
11.	Ancient Iceland	Tyr	God of heaven
12.	Xanto-Mansi	Thorin	Heavenly god
13.	Estonia	Taara	High God
14.	Finland	Torah	High God
15.	Dravid	Tiru/chiru	High God
16.	Chuvash	Tour	High God
17.	Karachay	Teyri	High God

18.	Tatar	Tere	High God
19.	Altaic language family	Tengri/Tenger/Tanara	High God
20.	Ancient Scandinavia	Tonar	God of thunder

In world mythology, the names of the gods are associated with the re / ri / ra parts of the words Tengri / Tenger / Tangara:

1	Oro	Quyosh xudosu	Polonaise
2	Ra	Quyosh xudosu	Egypt
3	Re-Re	Quyosh,tong hudosi	Borey
4	Nara	Quyosh,kun hudosi	Altai
5.	Ara	Baxor hudosi	Arman
6	Ravi+sura	Quyosh xudosu	Sanskrit
7	Mitra	Quyosh xudosu	Turkic peoples
8	Axuramazda	Yaxshilik xudosu	Turkic peoples
9	Axriman	Yomonlik xudosu	Turkic peoples
10	Indra	Quyosh xudosi(Xudo –osmon, kuyosh tomoshako'zi)	Eron
11	Aurora	Shafak (tong) ma'budasi	Greek

Later new meaningful words related to the names of the gods appeared.

1	Re	King	Italy
2	Raja	King	India
3	Revin	Son of the Sun.	Semitic
4	Ray	Dawn, shine	Latin
5	Yure	Morning	Chechen
6	Reshe	Solar haze	Tatar

The word *Tangri* means *sky, sky, thunder, lightning, thunder, sun, dawn* in almost all languages. The new words formed from this word also express a close lexical meaning.

Conclusion

From the above analysis, it can be seen that each word has its own history of origin and development. The study of the etymological features of the oldest theonyms is one of the main tasks of modern linguistics. One of the means of connecting the human world is the matter of faith. Therefore, the issues of linguistic expression of religious thinking will always remain relevant.

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