



**СОВЕРШЕНСТВОВАНИЕ  
МЕТОДИКИ ОБУЧЕНИЯ ЯЗЫКАМ:  
ПЛОЩАДКА ОБМЕНА  
ПРОГРЕССИВНОЙ ПРАКТИКОЙ**

КАЗАНСКИЙ ФЕДЕРАЛЬНЫЙ УНИВЕРСИТЕТ  
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НОЦ «Институт Каюма Насыри»

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ПЛОЩАДКА ОБМЕНА ПРОГРЕССИВНОЙ ПРАКТИКОЙ**

**ТЕЛЛЭРГЭ ӨЙРЭТҮ МЕТОДИКАСЫН КАМИЛЛЭШТЕРҮ  
АЛДЫНГЫ ТЭЖРИБЭ БЕЛЭН УРТАКЛАШУ МЭЙДАНЧЫГЫ**

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## THE SPECIFICS OF ONOMASTIC RESEARCH

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**Аннотация:** В работе рассматриваются ономастические исследования.

**Ключевые слова:** английский язык, вербальное общение, навыки, обучение языку, речь, обучение, этика

Science strives to study man in all his manifestations, to have a number of common positions. The theory and practice of cooperation between representatives of various disciplines studying both the physical structure and the functioning of the biological character of the human body and the spiritual activity of man and humanity have been the subject of several international symposia. Since speech is the first sign of humanity, linguistics is also included in this complex. Since, as noted above, all these disciplines, one way or another related to onomastics, for onomastic research must correspond to the whole complex. The specificity of the subject under study is that it includes ethnographic, historical, geographical, sociological, literary components. In addition, onomastic research uses data from archaeology, biology, theology, philosophy and psychology. Onomastics' search for autonomy continues to support applied research for historians. Onomastics is a complex science, it combines the interests and practices of various philosophical, humanitarian and natural sciences that are involved in its development philologists, linguists and literary critics, folklorists and historians of language, sociolinguists and philosophers of logic, sociologists, geographers, psychologists, ethnographers, astronomers and others. But first of all it belongs to linguistics.

Onomastics is part of the vocabulary of every language, which is closely related to the needs of society, and this is related to socio-historical, socio-economic and socio-cultural facts. Onomastics, however, does not exhaust this "field of its activity".

Names are given from every geographical object, not just from man-made hands; names are given to objects outside the globe. In addition, it is the main component of the study of onomastic logic, which, perhaps, is a research method from an integral part of this complex.

Anthroponymy (Greek: *ἄνθρωπος* — a person and *ὄνομα* — a name) is a section of onomastics that studies anthroponyms – names of people (taking various forms. For example, Ivan Anatolyevich Resler, Ivan the Terrible, Igor, Pele) and their individual components (personal names, patronymics, surnames, nicknames, pseudonyms, etc.); their origin, evolution, patterns of their functioning.[ Begmatov: 123]

Anthroponymy emerged from onomastics in the 60-70s of the XX century. Until the 60s of the XX century, instead of the term "anthroponymy", the general term "onomastics" was used. [Yuldashev: 89]This science studies the information that a name can carry: the characteristics of human qualities, the connection of a person with his father, family, family, information about nationality, occupation,

origin from any locality, class, caste. Anthroponymy studies the functions of an anthroponym in speech — nomination, identification, differentiation, name change, which is associated with age, changes in social or marital status, life among people of another nationality, joining secret societies, conversion to another faith, taboo, etc.

The famous Russian scientist, philosopher and theologian P.A. Florensky, whom his contemporaries called "Leonardo da Vinci of the 20th century", owns the philosophical work "Names", created by him in the early twentieth century.

The essence of the names is revealed from the historical, literary and metaphysical points of view. Pavel Florensky compiled a detailed description of 16 names, eight male and eight female: Alexander and Alexandra, Alexey and Anna, Vladimir and Olga, Vasily and Sophia, Nikolai and Ekaterina, Pavel, Konstantin, Mikhail, Elena, Vera, Lyudmila.

The main issues of anthroponymy were developed by V.V. Bondaletov, A.A. Reformatsky, A.V. Superanskaya and others. Russian anthroponymy in the 1980s-90s of the XX century was supplemented by the works of M.V. Gorbanevsky, N.V. Podolskaya, Yu.A. Karpenko and others. In recent decades, Russian scientists have been interested in the formation of regional anthroponymy. Only the introduction into scientific circulation of many texts from various territories of our country, including a significant number of personal names and surnames, will help to present a real picture of the formation of the anthroponymic system as a whole.

In the wake of interest in personal names, a lot of low-grade reference literature has appeared, giving "descriptions of names" and characteristics of their carriers, including in combination with a patronymic, zodiac sign, etc. This fashion has nothing to do with scientific research and philosophical understanding of names.

There are two types of anthroponymy: theoretical and applied.

The subject of theoretical anthroponymy is the laws of the emergence and development of anthroponyms, their structure, anthroponymic

the system, models of anthroponyms, historical layers in the anthroponymy of an ethnic group, the interaction of languages in anthroponymy, universals.

Theoretical anthroponymy uses the same research methods as other sections of onomastics (special conditions, motives and circumstances of naming people, social conditions, customs, the influence of fashion, religion, etc. are taken into account).

Applied anthroponymy studies the problems of the norm in names, ways of transmitting one name in different languages; contributes to the creation of anthroponymic dictionaries. The anthroponymist helps in the work of the registry office, in choosing names, in resolving some controversial legal issues of naming a person. Anthroponymy is closely related to history, ethnography, geography, anthropology, genealogy, hagiography,

literary studies, folklore studies, cultural studies.

In the modern Russian anthroponymic system, each person has a personal name (selected from a limited list), patronymic and surname (the possible number of the latter is practically unlimited).

There were and there are other anthroponymic systems: in ancient Rome, every man had a *praenomen* – a personal name (there were only 18 of them), a *nomen* - the

name of the genus transmitted by inheritance, and a cognomen – a name transmitted by inheritance, characterizing a branch of the genus. In modern Spain and Portugal, a person usually has several personal names (from the Catholic church list), paternal and maternal surnames. In Iceland, everyone has a personal name (from a limited list) and instead of a surname, a name derived from the father's name. In China, Korea, Vietnam, a person's name consists of a monosyllabic surname (in different eras there were from 100 to 400) and a personal name, usually consisting of two monosyllabic morphemes, and the number of personal names is unlimited.

Hypocoristics (affectionate and diminutive names – Russian Masha, Petya, English Bill and Davy), as well as pseudonyms and nicknames occupy a special place in anthroponymic systems.

The data of anthroponymy are also essential for other sections of linguistics, sociology, and the history of peoples.

An anthroponym is a single proper name or a set of proper names identifying a person. In a broader sense, this is the name of any person, both real and fictional.

By their original meaning and origin, anthroponyms for the most part are everyday words. Some of them still have meaning in the native language (for example, Faith, Hope, Love), while others currently do not have it.

The anthroponymic system is a set of anthroponyms and anthroponymic models characteristic of a particular ethnos, group, artificially created world or a single text. [Begmatov: 94]So, in Russia, the anthroponymic system is a set of names, patronymics and surnames, and the surname, as a rule, performs a more important, differentiating function, although in the Russian system there is a concept of namesake. The anthroponymic system in society develops over time and absorbs cultural and religious traditions, reacts sensitively to changes taking place in political and social life. Thus, the anthroponymic system accepts the existence of a "fashion" for names. For example, the fashion for nominal neoplasms of the Soviet Union, when such names as Vladlen, Dazdraperma and others appeared.

There is also a special anthroponymic system in literary texts. Sometimes it corresponds to the system that is familiar to the reader (for example, Russian for the Russian-speaking reader), sometimes it corresponds to another anthroponymic system (for example, the system of names in any foreign-language work), and sometimes the author creates his own anthroponymic system. As a rule, the author resorts to the creation of individual name systems in the case of the formation of another world on the pages of his texts. Then the anthroponymic system, usually relying on any of the already existing systems, itself becomes a kind of "support" for the world that the author creates. Because in a literary text, the world described must be real, and it is not only the drawing of nature, the city, geography and history that makes it so. But also an anthroponymicon, which includes the names of the main, secondary and mentioned characters, as well as a general system of composing names and nicknames, creating the effect of everyday life in an unreal world.

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<i>Кадырова Л. З.</i> Татар телен дәүләт теле буларак өйрәтү процессында заманча технологияләр куллану	265
<i>Қасым Б., Бақбергена Р.</i> Қара түс ұғымымен қалыптасқан аталымдардың танымдық-семантикалық мәні	270
<i>Кириллова З.Н.</i> Телгә өйрәтудә интенсив, үстерелешле һәм концентрик белем бирү технологияләре	278
<i>Кодиров А.А.</i> Базовые концепты в картине мира узбекского языка	281
<i>Kozieva I. K.</i> The specifics of onomastic research	285
<i>Корнилова О. В.</i> Учебная экскурсия как средство интенсификации при обучении русскому языку как иностранному	289
<i>Костионова М. Ю.</i> Читательская грамотность у студентов спо на уроках английского языка	292
<i>Кукаева С. А.</i> Формирование этнокультурной компетентности учащихся в полиэтнической среде	297
<i>Курбанова Г. Б.</i> Культурно- образовательная среда как фактор развития коммуникативной компетентности учащихся	302
<i>Курбанова Г. Б.</i> Формирование патриотизма к родине на уроках родного языка и литературы	306
<i>Курбанова Ж. У., Саидова М.Р.</i> Работа над синонимическими конструкциями	309
<i>Курбанова Н. А., Курбанова Ж. У.</i> Особенности чтения произведений разных жанров с детьми дошкольного возраста	311
<i>Ли Сыин</i> Лингвокультурологический аспект изучения фразеологизмов	314
<i>Лизунина Э. Х.</i> Татар теле һәм әдәбияты дәресләрендә проект методын файдалану	316
<i>Локманова А. У.</i> Рус телендә төп гомуми белем бирү оешмаларында диалогик сөйләмне үстерү уеннары (рус телендә сөйләшүче башлангыч сыйныф укучылары өчен)	321
<i>Макаров И.М.</i> Подготовительные упражнения для развития навыков аудирования	325
<i>Миргалеева Д.Р.</i> Использование публикаций по истории татар на уроках английского языка	330
<i>Мөбәрәкшина А. Р.</i> Рус төркөмнәрендә татар теле дәресләрендә телевизион тапшыруларны файдалану	333
<i>Мөбаракишина Г.И., Карманова А.Р.</i> Туган (татар) теле дәресләрендә актив алымнар технологиясен куллану	338
<i>Мөгьтәсимова Г.Р.</i> Тәэсир итү чарасы буларак башисемнәрнең үзенчәлекләре	342
<i>Мөхәммәтҗанова Э. Р.</i> Туган тел дәресләрендә интерактив укуту ысуллары	346
<i>Мөхәммәтшина А.Ф., Нурмөхәммәтова Р.С.</i> Чит телгә өйрәткәндә туган телнең роле	349
<i>Муфазалова З.Г.</i> Как вырастить читателя?	354
<i>Муфахарова Г.Ә.</i> Заманча шартларда туган телгә өйрәтү	357