

Theoretical and Practical Study of Anthroponym

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ABSTRACT

This article discusses the role of anthroponyms in artistic works and their pragmatic analysis processes, as well as people's names, their origin, nicknames, nicknames and how they are used in our speech.

KEYWORDS: Anthroponymics, pragmatics, semiotics, proper nouns and oral speech, names, Uzbek names.

From time immemorial, our people considered naming a child a great responsibility. Naming is undoubtedly related to nationality, rules of ethics and aesthetics, personal dreams, worldview and imagination. Not every name was created for nothing, it also has its own history, territory, meaning and geographical distribution. The ancient traditions and customs of naming are still preserved today, because it was believed that the name affects the future happiness and life, health, future and fate of the child. In religion, it is stated that the name embodies the psyche of a person, therefore, not only in Muslim families, but also in all religions, the ceremony of naming is approached as a special responsibility.

It is known that nouns with a noun are one of the most ancient, viable and stable layers of the language according to their genesis. Names are a vocabulary layer with great cultural and spiritual value, created by our ancestors for many centuries in the past and reaching us as historical-linguistic wealth. The history of the past, dreams and aspirations, social and religious-philosophical views, customs, beliefs and faith of the Uzbek people are expressed in the names, in their creation. In this sense, names are a component of the spiritual value of the Uzbek people, like a number of other layers of the language.

Researching the lexical and motivational meanings of Uzbek anthroponyms, sociolinguistic aspects, and scientific generalization of its results opens the way to understanding these spiritual confusions.

Sources also have different views and opinions about naming and naming. About this, onomologist Ernest Begmatov says the following: "The custom of giving names and names was born due to the need to distinguish and separate a single person from others. Surnames, nicknames, patronymics, ancestral (pantronomic) names and their various forms, other forms and methods of naming a person, which appeared later and became official, are the legitimate product of such a vital need. Serving to differentiate and can affect him in every way during his life. A large part of the vocabulary of the Uzbek language is made up of special names for people. Names of people are called anthroponyms in science. Before understanding the

dictionary meaning of the word anthroponym, we need to look at the term anthroponomics. Regarding the study of names in linguistics, onomastics is a branch of nomenclology or nomenclology, and anthroponomics is the study of people's first names, first names, surnames, nicknames, nicknames, etc.

Nouns, like other words, have existed in the language for a long time. This can be clearly seen in the language of ancient written monuments. The total number of nouns in a language makes up the wealth of names of this language. Proper nouns in the onomastic fund of the language differ according to the characteristics of the subject or object they refer to. They can be nouns of various inanimate objects or people.

At this point, it is appropriate to make the following comments. Although anthroponomics has a long history, like the science of linguistics, as a separate field it is still one of the modern scientific directions.

When we thought about anthroponyms, we realized that each of them should perform a certain task. For example: Amir Temur Taroghi Bahadir Koragoni.

In this case, only Temur is considered as a proper name of a person, and Amir means the level of rulership. Sahibqiran is an adjective given to Temur by his contemporaries (it means the master of the century). Taragiy is his father's name, Bahadir is his father's nickname, Koragoniy is the son-in-law ratio of the khan.

Since the 60s of the last century, there has been an interest in the scientific study of the linguistic features of Uzbek names. During these years, some scientific and popular scientific articles on Uzbek anthroponomics were published by scientists such as D. Abdurahmonov, O'. Nosirov, F. Abdullaev, M. Shamsieva, A. Ishaev, Kh. Doniyorov. E.A. Begmatov is a famous onomologist who made a great contribution to Uzbek anthroponomics. He published a number of important articles on the linguistic and extralinguistic features of anthroponyms, the lexicon, structure, and grammatical features of names, nicknames, nicknames, surnames, patronymics, and collected a lot of information on Uzbek anthroponymy. . In 1965, the scientist defended his candidate's thesis on the topic "Anthroponomics of the Uzbek language". His books on nomenclature are "Names and People" (1966), "Spelling of Personal Names" (1970), "Spelling of Uzbek Names" (1972), "Literaturnye imena i familii uzbekskikh avtorov v russkoy transkripsii" (1981), "O' His works such as "Uzbek names" (1992, 2000, 2007), "Ism chiroyi" (1994) are important contributions to the science of Uzbek linguistics. To study and analyze anthroponyms within the framework of language in linguistics, to express them in lexicography, to divide them into systems according to types, to classify them, to determine their unique and similar aspects in English, Uzbek, and Russian languages by comparing anthroponyms from languages of different natures. is among the necessary issues. The study of these issues is related to intercultural communication in a time when attention to language is being strengthened in showing the similar and different aspects of anthroponyms.

In fact, there are names in the Uzbek language that clearly express people's best wishes for their children. The fact that people wish that their children will grow up to be brave and fearless has led to the birth of such names as Arslan, Batir, Mard, Sherbek, Kahramon, Eryigit, Azamat, Kuchlik, Shijoat, Kaytmas. It is an ancient and natural phenomenon that people strive for honesty and justice, knowledge and enlightenment, and wish for their child to have such qualities. These are the dreams that caused names such as Adolat, Aqil, Adiljon,

Donoboy, Orifa, Aqila, Fazil, Fazila, Erdona to become widespread in our time. Uzbeks treat the naming of a girl child with great responsibility. Names for girls are meaningful, easy to pronounce, pleasant to hear, and come from the words that represent the concepts of light and light, elegance and purity: Barno, Maftuna, Madina, Mehri, Mubina, Begubor, Marhamat, Khurshida, Khanzoda, Orasta, Lobar, Nozik, Tozagul, Nadira, Pokiza; in the name of precious and rare objects, Gem, Yakutoy, Silver, Emerald, Durjan, Tillakhon; Nilufar, Nargiz, Gulnoz, Lolakhan, Charos, Gulnor, Raihon are chosen from the names of flowers that symbolize youth and happiness, tenderness and grace.

The freedom to name a child is manifested in the voluntary choice of a specific name from the national wealth of names. But no parent can completely deviate from the environment, era, social economic conditions, and cultural and spiritual life requirements. Because these factors always have a significant impact on the emergence, change and development of people's names. For example, in the Turkic names created in the period of primitive community and clans, there are more concepts that symbolize bravery and bravery; imaginations related to dreaming of the baby's life, health, growth; aesthetic views related to beauty, elegance, skill, concepts expressing the multifaceted aspects of the economy took the leading place. Some of these names are still preserved in the Uzbek language: Alpom, Arig', Yusuf, Arslan, Oyarig', Ulgay...

Thus, choosing a name for a baby may seem like a free activity of every parent, family, but in fact, this activity is closely related to the ideological views of the historical period, the general aspirations of the society and the people. . Each period has its own painting styles, customs, concepts and ideas based on naming. Accordingly, in each era, certain names such as udum and irim appear. Most of such names are preserved in the folk language and serve as a name for future generations.

The practical and theoretical study of anthroponyms continues today, and we can be sure that the Uzbek language is not only a rich language, but also a very beautiful one.

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