

THE PROBLEM OF THE STUDY OF ANTHROPONYMS



ELSEVIER



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Abstract: the article provides an explanation and comments on the study of anthroponyms in onomastics, the most basic branch of linguistics, its role in the lexical system. Some information on the history of the emergence of the concept of anthroponym in linguistics is expressed, and also its function in speech is defined..

Keywords: anthroponymy, onomastics, language, culture, linguistic, etymology.

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At the beginning of the 60s of the last century, onomastics became one of the most actively studied areas of linguistic science. In the process of scientific research, the object and subject of research were determined, and at the moment the field of research of the methodological application of the science of onomastics is actively developing. After all, onomastics is a science of interaction with a number of other linguistic disciplines, including sociolinguistics, onomasiology, Text Linguistics, Stylistics, communicative linguistics.

A large part of the onomastics field of language is made up of anthroponyms. An anthroponym is the name of a person (patronymic) that serves to designate a person. Anthroponym, writes Azim Hajiev, (anthropos-man+onuma-name). A man's paternal horse, a name.

Anthroponomics . Lexicology, a branch of (onomastics) that studies human nouns (names).

In addition to human names, there are surnames, patronymics (or patronymics), nicknames, nicknames, cryptonyms (secret names), all of which are human identifiers. All types of anthroponyms have the task of being able to call a person and use the opportunity to refer to him.

Anthroponym has meaning for being a sign. This meaning is represented by several signs:

1. To understand that the carrier of anthroponym is not some other object, but a person.

2. To indicate which ethnic group a person belongs to or which one belongs to.

3. Determining which gender a person belongs to: male or female .

As for the functions of anthroponyms, scientists recognize their various functions. For example, V.D.Bondaletov in his work " Russian onomastics " defined

the main tasks of anthroponyms, such as nominative, identifying and distinguishing. He included in the additional functions of anthroponyms social, emotional, accumulative, indicative, purposeful, expressive, aesthetic and methodological.

V.I.Suprun believes that anthroponyms play an important role in building relationships.

Anthroponyms can be divided into several groups depending on the purpose of the study. Including national, territorial, social, age-related, gender (gender), religious.

For example, according to the above characteristics, the anthroponym Saint is a member of the Uzbek-speaking community by gender, male and ethnic. Other functions of anthroponyms can be attributed to the accumulative, preserving information about the culture of the people of the language.

A.V.Suslova and A.V.In the book "about Russian names" Superanskaya argues that the names of a person represent the history of different nations, in which traditions, cultural values, historical stages, the way of life of nations, the creativity of people, religions and dogmas are reflected.

S.I.Garagulya in his dissertation "The Name of a person as a cultural and historical category of modern English" gives the following names that are culturally based:

1. Nationally recognized names (Oliver; Lincoln). Such names have many associative features (image, behavior, appearance).
2. Puritan names (Love, Be-thankful, Faith, Hope). The Puritan movement led to the emergence of puritan names. Abstract (abstract) nouns such as "mercy", "grace", "charity", "prudence", "sage", "virtue", began to be used as names. Such a creation of names revealed the priority of culture at a certain time.
3. Biblical names (Abraham, Israel);
4. Names of famous writers, literary heroes, actors, musicians, singers (Elvis, Madonna, Rhett) and so on.

Based on the culturological function, anthroponyms are distinguished by their national-cultural significance, since their collective and personal significance directly comes from the culture of a people or nation.

A large group of nouns with nouns in the language is formed by special names that are put on people. The ancestral horses of men are referred to in science as anthroponyms. Grekcha means that anthropos - man, man, nomos-horse, name, name are determined.

Anthroponyms are just like other words from ancient phenomena in the language. This is clearly demonstrated by examples of folk oral creativity of the

ancient past of mankind and the names of people preserved in the language of written monuments, the names of legendary and mythological heroes.

Giving a name to a person and the patronymic surnames of people have an ancient history, when naming a child, an important role is played by a certain historical period, economic and political life, various traditions of the spiritual sphere of life. Especially religious imagination affects the naming of the child.

In the texts of the written monuments of Orkhun-Enasoy, which represent the history of the 5th-7th centuries of the Turkic peoples, a number of three names (Burisangmusht, Akbosh, Karakhan, Karakur, Kultegin, Bilkakhagon and others) are the oldest anthroponyms of the Turkic peoples. With the passage of periods, a number of names become obsolete and come out of consumption, replaced by new-named surnames. Names associated with the dreams, aspirations and ideals of people live long. It is these names that make up the main part of the names of people of the present era.

The issue of anthroponyms has been studied much more widely and comprehensively in Russian linguistics. Within this area, T.F.Vedina, I.M.Ganjina, Yu.Fedasyuk, A.V.Superanskaya, M.V.Karpenka, A.V.Suslova, T.V.Toporova, N.A.Baskakov, O.I.Fonyakova, L.M.Tshetin's carried out a number of valuable research. And in Turkology and Uzbek linguistics.Zafarov, M.Adilav, Ya.Menajiev, X.Azamatav, E.Begmatov, E.Sabrev, M.Shamsieva, I.Khudoynazarov, U.Nosirov and other scientists have carried out valuable research in this regard.

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