



## IMPORTANCE OF UZBEK ANTHROPONYMS

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Article history:		Abstract:
<b>Received:</b> June 28 <sup>th</sup> 2024		The article focuses on the significant aspects of Uzbek anthroponyms, and the article presents an analysis of concepts and terms used in the study and expression of anthroponyms. The article states that an anthroponym is a personal name, a characteristic of the individualization of an object: each object (person) of a nomination has a name. Anthroponymic material can be approached not only from a linguistic point of view, but also from an ethnolinguistic, ethnomadanic, spiritualist, sociolinguistic, aesthetic, historical-religious point of view.
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At the request of the times, the need of our people to know foreign languages increased, according to which "in the onomastic world the need for a wider knowledge of the historical names of noble horses, names (name, nickname, nickname), as well as geographical places, territories, rivers, etc. awakened, universal symbols were developed in the language, as a result of which the possibilities. The development of anthroponymy (anthroponym - in Greek, meaning "name given to a person", while the field of research on anthroponyms is called anthroponymy), which is the main part of Uzbek onomastics, gives a significant impetus to the study of human personality, its formation as a person, as well as a more thorough study of the culture of different peoples.

As you know, a word is a lexeme that expresses things and phenomena. Language, on the other hand, generalizes these "words", which is why it has social significance. An anthroponym is a proverbial horse, in the process of deep study of the language, an analysis of Proverbs, meaning of nouns, is also equivalent to the study of personality. After all, the name given to a person (a noble horse) "haunts" him for a lifetime, determines his psyche, behavior, aspirations, worldview. One of the specialists who made many contributions to the development of the field of onomastics, the linguistic scientist V.A. Nikonov concisely interprets such considerations as "the Social sign (mark) to which the name is given to the person. If we think with Nikonov's worldview, even the name given to the subject "enliven" it, for example, hearing the name given to a unique weapon or sound, we can understand what it "does" (chrematonymics). While reading the history of geographical places, we will understand more deeply why it is so called lands (toponymics). When we pay attention to different nationalities, we are sure that their names come from the main characteristics of the elates (ethnonymy). We cannot even give the animals a name that we have come across, at least depending on the color we call "Snow White" or "Swan", "Jack Russell terrier" (zoonymics). Hence, the social importance of their anthroponyms in language learning is increasing. Anthroponyms are the linguistic value of elate. Therefore, " given importance to the essence of nouns if, by any meaning and by its origin, it belongs to a certain Elat. But over the years the names move from Elat to Elat, changing tone and shape in the context of other languages. If we do not pay attention to such considerations, we will not be able to achieve the essence of the names, it will be difficult for us to understand the content" [7, 3p.]. Therefore, knowing the origin of names and correctly applying them in speech abroad is equivalent to placing a representative of another nationality or the owner of a name, the respect of a person in place.

In the study and expression of anthroponyms, the following concepts, terms can be used more often:

1. The nominative significance of a noun is that, in the process of communicating with a person, the meaning of a noun can semantically provide information about the possessor about its intellectual or emotional aspects, even if it is partial. Hence, the nominative significance of the noun is the semantic structure of the personality symbol, in speech it is even hidden semantic-denotative in nature

2. Anthroponymic formula-name + patronymic (this element is not necessary) + surname, that is, it consists of official names in the passport. In literature, the term is also sometimes referred to as the "anthroponymic model". Different components of the anthroponymic formula are mulled into different social fields, especially since the personal name given to a person for a lifetime is its universal component, and it passes through a huge number of fields, while someone's socium (circle of attitude-communication) is limited to a family, and someone even passes through an area of administrative level. The patronymic is somewhat less commonly used as an anthropometric component model. For example, while it is an important important component in Russians, Arabs and Azerbaijanis, in some countries a binary formula is mainly used: first and last name.

3. Anthroponymic cues-words, morphemes (stem words), or melodic words at the level of microcontexts, or in the process of Real communication, help the Name Enter the anthroponymic space. Lexical signals of anroponym include gender, gender, age, occupation, position, etc.

4. Personal anthroponym relativity, nominative significance of the name, anthroponymic formula and anthroponymic signals are used at the level of social fields. Social space refers to a large number of close-to-one dialogue, and this takes into account the character of the language level, the character of socium, the material world of this socium on the one hand, and the use in communication (intimate, friendly, officially) on the other. Uzbekistan is a multinational country. Therefore, even nouns with the same meaning have different utterances. For example, in blackcurrant names are distinguished as follows: Azat, Allabergen, Atamurat, Berdibay, Genjemurat, Dosnazar, Dosmurza, Joldas, Ibragim, Orazbay, Paraxat, Polat, Sapar, Turdibay, Shamurat. Aigul, Anar, Biybigul, gulaim, Djumagul, Raushan, Sanem, Sharipa, etc[3, pp. 12-13.]. Thus, people who are fraternal and ethnically homogeneous also refer to the name of the same meaning differently. In Tajiks, many names are in atalsa just like Uzbeks, but they also have some names of their own. In the korees people living in Uzbekistan, the names were rusched, but the surname was retained, resulting in a name in the form of two peoples. Example: Andrei kim, Alexander An, Anna soy, Alla Lee and others. Korees women also change their last name if they marry another nationality (Russian, Uzbek, Tatar), as a result of which the anthroponymic formula changes completely. In the Tatars, however, instead of the Tatar compound names typical of earlier times, simple, typical of Russian and European peoples entered: Marat, Renat, Mars, Raphael, Ernest, etc. Even as a result of artificially changing some names (Runal, runat, Ramin, Riyazkabi), names whose meaning is unclear appeared[4, p.13]. As the Uzbek people are very careful in naming, they give the name after a serious thought in detail at the birth of a child. Therefore

Our people believe that the behavior, worldview of the child is influenced by meaningful names inherited from our ancestors, and "instill"their dreams in the name. The list of Uzbek names has a very rich and diverse meaning. Because there was an increasing number of names influenced by Islam. Therefore, there are a lot of names with a very wide and varied meaning in relation to the Slavs and European peoples. On top of this, the Uzbek people sincerely venerate the names left over from the ancestors, continuing the tradition of free-of-charge adoption of both new and modern names, which, by keeping them in udum, entered by the presumption of ERA and social changes. Therefore, Uzbek ethnoanthroponyms have a very rich list, both diachronic and synchronous, as well as semantic and grammatical-phonological structure. More than 500 Turkish names, especially patronymics, are mentioned in current anthroponymic dictionaries and other historical books [9]. E.A. Begmatov's"meaning of Uzbek names (Explanatory Dictionary)" mentions 14,600 names [1]. Names entered from Turkish form the majority of the list, for example, the following names have already become Uzbek: wave, Ozoda, Jalil, satellite, Falcon, Ogabek, Uzbekkhan, ax, Sayram, acute, Botir, Jahongir, etc. But there are also no fewer names that have entered from the Arabs, first the name of the Prophet () and the types of this ulughism that have entered through other languages – Ahmad, Mahmud, Hamid, etc. Names such as Ali, Umar, Hamza, Abbas, Oisha, Fatima, Khadija(names of close people) and Jacob, Joseph, Moses, Abraham, Ishmael, Solomon, Jesus, Mary(names of prophets mentioned in the scriptures) are also highly revered names. The following double names also did not lose their relevance until several centuries later, and today entered the urf: Abdullah, Abdullox, Abdurahim, Abdurahman, Abdulaziz, Sayfiddin, Niggmatilla, Ismatilla(names associated with the name of God and with wishes), etc. Since ancient times, the male name consisted of several names, and due to other social factors, at the time of communication, his name was little used in speech, not spoken, while at the time of application, it was often customary to call the name of the head child in communication between the couple, as in taqsir, domla, mullaka, Hojibobo, bek, hazrat. (This rusm still survives today in villages in surkhandarya, Kashkadarya and other provinces). When a woman is addressed to a man, her name is said instead. With this, it is as if the level of a woman in society is expressed. Also, the surname of a woman "passes" from the father, and when married, she "takes"the surname of the husband. And when asked "whose child", of course, usually the name of the father, not the mother, is called. So, in the East, the patronomic system is superior. Although gender factors are also taken into account in the naming of a child in general, sometimes on the basis of anthroponymic signals to both a boy and a girl under the influence of a morphological form.

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