

Research of anthroponymy of the Uzbek language

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Abstract. This article provides information about the onomastics field of linguistics and the anthroponyms included in it. The article describes in detail the gradual study of Uzbek language antonyms by Turkological scientists and their work on anthroponyms. Not only Uzbek linguists, but also world linguists' researches in this field are described in the article. Proper use of the form of an anthroponym, knowledge of a foreign language and knowledge of foreign cultural models of personal names are one of the most important conditions for the success of the process of intercultural communication. Many issues related to the functioning of personal names have been addressed by various disciplines. Anthroponyms are of great importance in people's lives. They reflected the culture and worldview of society. Names are inextricably linked with the history of the people. This article focuses on lexical-semantic, their origin and etymological research of anthroponyms in Uzbek and Russian languages. Keywords: nomenclature, anthroponyms, onomastics, lexicon, dialectal anthroponyms, adopted anthroponyms.

1 Introduction

Today, incredible discoveries and innovations are happening not only in world linguistics, but also in Uzbek linguistics. Serious attention is paid to the study of the internal and external structure of the language. It is known that a number of scientific directions have appeared in Uzbek linguistics. For example, phonology, sociolinguistics, areal linguistics, psycholinguistics, speech culture, phraseology, morphonology, pragmalinguistics, stylistics, etc. Uzbek onomastics is one of such new fields of linguistics.

2 Materials and methods

The onomastics department of linguistics studies common nouns in the language, their appearance, motivational bases, semantics, and linguistic structure. Onomastics is actually a Greek word that means "the art of naming" . We would not be mistaken if we say that onomastics is a branch of linguistics that studies all nouns, the history of their appearance and change. Currently, this term is used in two senses:

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1. A certain language is the sum of all common nouns used in the composition of the people

2. The field of linguistics that studies famous nouns, their formation and specific characteristics

Linguistics also has the term *onomastikon*, which is a dictionary that includes factual material about the appearance of any proper nouns in the language. In this dictionary, proper nouns are placed not in alphabetical order, but according to what kind of object the name is. *Onomastics* divides famous nouns into the following groups (departments): *anthroponymy* - famous names of people (names, surnames, patronymics, nicknames, nicknames), *toponymy* - famous names of geographical objects, *theonymy* - gods according to various religious ideas, Buddhas, names of religious-legendary persons and creatures, *zoonymy* - (conditional) nicknames for animals, nicknames, *cosmonymy* - names of regions of spatial space, galaxies, constellations, etc. that are common in scientific circulation and among the people, *mythonymy* are imaginary - names of physical objects, *astronomy* - represents a set of names of some celestial bodies (planets and stars). In addition, there are several other divisions (groups) of *onomastics*. The linguist scientist Y. Avlokhlov in his research shows that there are more than thirty types of nouns in the Uzbek language. There is no nameless object, region or place, animate or inanimate being in the world. Everything has its own name. These names are a significant number in every language. A large part of the vocabulary of the Uzbek language is made up of special names for people. Names given to people are called *anthroponyms* in science. It is known that an *anthroponym* (from Greek: *anthropos* - person, *onoma* - noun) is a noun (name, nickname, nickname, etc.) of a person. One of the famous nouns types. *Anthropo...* (Greek *Anthropos* - man) is a part of a synthetic word that means being related to a person. *Anthroponym* (*anthropos* - man + *onyoma* - name) is a proper name of a person. *Anthroponymics* is a branch of lexicology (*onomastics*) that studies personal nouns (names) .. *Anthroponyms* have their place and characteristics in the vocabulary of the language. Names reflect people's customs and nationality. Names have the color of old and new. Famous linguist V. N. Nikonov said, "Anthroponym is blessed with the existence of inseparable practical and theoretical tasks." The appearance and change of personal names or nicknames are closely related to the historical development of the language and the socio-economic life of the nation. In the world, each country and region has a custom of giving its own name in harmony with its language, cultural and social structure. Therefore, the names in the language of each nation reflect the living conditions, worldview, ethnic group and also the customs of that nation. For example, names such as *Khudoyor*, *Ziyodulla*, *Nishonboy*, *Toshtemir*, *Olloberdi* are among the names related to the lifestyle of the Uzbek people. V. A. Nikonov, talking about more than fifteen problems of studying *anthroponyms* linguistically, which linguistics should study, emphasized that their satisfactory solution is closely related to the research of the following issues:

- 1) the relation of the name to its owner;
- 2) names related to the tradition of choosing a name and giving it to a child;
- 3) names in official and unofficial use;
- 4) changing the person's name after a certain period in accordance with the person's age;
- 5) types of social relations between people and their influence on the methods and form of naming a child;
- 6) taboos and euphemisms in names" .By the 60s of the 20th century, the study of Uzbek *anthroponyms* on the basis of modern scientific methods began. Y. Menajiyev and Kh. Azamatov created the first pamphlet explaining the meanings of Uzbek names in a popular way .At that time, the first articles written about Uzbek names began to be published.

Anthroponyms have semantic, methodological, and constructive features in terms of linguistic classification and differ from other lexical combinations. According to Begmatov's description, names have a social significance and reflect the cultural and social

life of the society. Names also indicate the generation of a particular person, his place in society, position, spirituality, worldview, and thinking. Linguist I. Khudoynazarov also dwells on the role of anthroponyms in the system of language vocabulary and their lexical-semantic aspects, commenting on the fact that anthroponyms also have specific features in the vocabulary of our language, analyzing them lexically and semantically. Anthroponyms are reflected in scientific, theoretical, and artistic works. In the process of reading the work, we understand that in each of them the lexical-semantic aspects of anthroponyms are expressed. Several foreign and local scholars' comment on the anthroponyms in the text of «Baburname» and their theoretical and practical significance in their research work. In particular, G. Blagova³, N. Otajonov⁴, D. Xoshimova⁵, M. Hasanova⁶, N. Husanov and N. Erkaev⁷, O. Juraboev⁸, O. Ibragimova⁹ and others. Even though the work «Baburname» has been studied by native and foreign scholars, the linguocultural and lexicographic features of anthroponyms in it have not been studied as a separate study, and alternatives to English translations have not been created in Uzbek. Sometimes if you cannot find an alternative to words and phrases, you have to use synonymous words instead. As a result, sentences cannot be understandable for the recipient. Such problems often arise when specific words are faced in the original text. Many attempts are being made to solve this problem: to find the original meaning of the original word in the context and to give it an alternative or to give it through transliteration, such as interpretation. Foreign translator Vanderauvera Ria writes about this: «Translation is like text processing. Because it is a special case that shows a slight difference from the source text. It requires to vary considerably from text to text, but to retain the exact meaning and content. The ideas of translator Vanderauvera Ria also helped for translating anthroponyms. Indeed, the translation of anthroponyms should move from text to text must not differ significantly from the original text. Only then will the anthroponyms are given by the author of the work retain their form and content. In our study, we linguistically classify the anthroponyms in the text of the «Baburname», which have been widely read and studied in the world of linguistics. One of the main reasons for its study is that «Baburname» is one of the most ancient monuments in different parts of the world, a prestigious work. Zahiruddin Muhammad Babur's work was published in England, France, Japan, Russia, Turkey, Afghanistan, India, and other countries, as well as using them as a source of research. The need to study anthroponyms in «Baburname» has been constantly studied and translated over the centuries in the research of world scholars, European orientalists, and translators, but the anthroponyms and toponyms that reflect the national and cultural values in the work, their full reflection the problem is still unresolved. The study of the «Baburname» in this aspect is the most pressing issue. We know that in Uzbek linguistics, the lexicon of «Baburname» and its writing style, as a work covering various fields in the field of history, literature, linguistics, and source studies, has been studied from different angles. In the process of reading the work, we see that the names of the people given by the author are expressed not only as a simple call or term but also as factors that reflect the perfection of several different personalities.

Giving anthroponyms in «Baburname», the author's skill to express Babur's idea of the person he wants to speak with simplicity and fluency. Giving people's names in the transcript is also a difficult task. Because Babur names their historical figures based on their names, personalities, and actions. Babur clarifies which person the name belongs to by adding nicknames to differentiate individuals from one another, that is, people who are called by the same name. If we take only one example, the analysis, then we see that the author skillfully named the person. At first, articles such as A. Shamsiyeva "About some motives of naming",

E. Begmatov "Characteristics of understanding and interpretation of the meaning of names" appeared in the world. In one of his articles, O. Nosirov puts forward the opinion

that names are not empty labels, they have a specific meaning"]. The article is summarized as follows: "Collection of Uzbek onomastics, examination from a historical point of view, generalization according to characteristic grammatical signs and semantic features, comprehensive study of them on a scientific basis is of great theoretical and practical importance for Uzbek linguistics" ..In the 70s of the 20th century, with the formation of Uzbek nomenclature as an independent field, the scope of anthroponymic research within it also expanded. Since this period, Uzbek anthroponymy has been studied in various directions. For example, the researches of scientists such as G.F.Blagova, A.S.Tolstova, K.Karimov, E.Begmatov are devoted to the analysis of anthroponyms used in historical written monuments, while Q.Kongurov, A.Jumayev, G'.Sattarov scientific observations of scientists were related to the formation of anthroponyms, the structure of adopted anthroponyms, the analysis of grammatical and semantic features of names [6]. E. Begmatov's candidate's dissertation on "Anthroponymics of the Uzbek language" is considered one of the first studies in which the historical-ethnographic, linguistic features of the anthroponyms of the Uzbek language are widely covered. In the study, although the nouns were studied linguistically, sociolinguistic, historical, and ethnolinguistic aspects of anthroponyms were also studied. Nicknames, nicknames, surnames and patronymics are also analyzed. For this reason, it would not be wrong to call E. Begmatov "the founder and father of Uzbek anthroponymy". In this regard, information on Uzbek names was collected and after E. Begmatov, three candidate theses (G. Sattarov - 1990, S. Rahimov - 1998, R.

Basic words and phrases: anthroponym, anthroponymy, anthroponymy, name, nickname, surname, nickname, patronymic, regional anthroponymy, anthroponymic dictionary, patronymic, anthroponymic universality , anthroponymic system , anthroponymic area.

It is known that anthroponym (Greek: anthropos - anthropos + onoma-noun) is a personal name (name, surname, nickname, nickname, patronymic, etc.). One of the famous horse types 37 . The collection of all personal nouns that exist in a given language is called anthroponymy . Anthroponymics or nomenology is a branch of onomastics that studies the origin, development and functional characteristics of personal nouns (anthroponyms).The collection and study of Uzbek anthroponyms on a scientific basis began at the end of the 11th century and the beginning of the 20th century. First ETSmirnov (1899), later NSLikoshin (1916) and other members of the Turkestan branch of the Russian Geographical Society (such as VFOshanin, A.Samoylovich) were engaged in collecting Uzbek names and expressing them in Russian transliteration. In the works of N. Ostroumov (1910), A. Samoylovich (1911), S. Oldenburg (1928), V.YA. Nalivkin, M. Nalivkina (1897), some issues related to the etymology and ethnography of Uzbek names and nicknames were studied. was And NSMALitsky are the names of local residents of Tashkent city, dealt with issues of tradition (1928). S. Ibrohimov and M. Rahman made observations on the spelling of Uzbek names and surnames (1935).The scientific study of the linguistic features of Uzbek names began in the 1960s. In the same period, scientists such as D. Abdurahmonov (1960), O'. Nosirov (1965), F. Abdullaev (1960, 1961), M. Shamsieva (1962), A. Ishaev (1961), Kh. Doniyorov (1960) Some scientific and popular scientific articles on Uzbek anthroponymics were published.The founder of Uzbek anthroponymics is undoubtedly EABegmatov. During the years 1962-1965, he collected a lot of material on Uzbek anthroponymy and published a number of important articles on linguistic and extralinguistic features of anthroponyms , names, nicknames, nicknames, surnames , lexicon, structure, and grammatical features of patronymics. did On this basis, in 1965, this scientist defended his thesis on the topic "Anthroponymics of the Uzbek language" 38. After that, E. Begmatov's nomenclature "Names and People" (1966), "Spelling of Personal Names" (1970), "Spelling of Uzbek Names" (1972), "Literaturnye imena i familii uzbekskikh avtorov v russkoy transkripcii" (1981) , "Uzbek names" (1992, 2000, 2007),

"Ism chiroyi" (1994) and many other works were published. "What is the meaning of your name?" they tried to solve it in a practical way in their treatise. S. Ibrohimov (1961, 1967), N. Mamatov (1958), F. Kamolov, R. Jumaniyozov, YA. Pinkhasov, T. Mirzaev, E. Begmatov (1962) devoted to the problems of Russian writing and spelling of Uzbek names. The articles of such scientists were published in the press pages. E. Begmatov's works such as "The Spelling of Personal Names" (Tashkent, 1970), "The Spelling of Uzbek Names" (Tashkent, 1972), "Literaturnye imena i familii uzbekskikh avtorov v russkoy transkriptsii" (Tashkent, 1981) address such practical issues of nomenclature. It is notable for its dedication. With the formation of Uzbek nomenclature as an independent field in the 70s of the 20th century, the scope of research on anthroponymy (onomology) within it also expanded. Since this period, Uzbek anthroponymy has been studied in various directions. For example, the studies of scientists such as G.F. Blagova (1963, 1970), A.S. Tolstova (1961), Q. Karimov (1962, 1967), E. Begmatov (1984, 1985) are devoted to the analysis of anthroponyms used in historical written monuments, while E. Scientific observations of scientists such as Begmatov (1981, 1984), R. Kongurov (1964, 1966), A. Jumaev (1985), G'. Sattorov (1985) on the formation of anthroponyms, the structure of adopted anthroponyms, the grammatical structure of names and related to the analysis of semantic features. Some of the nomenclature works carried out in our country were devoted to determining the characteristics of the use of anthroponyms, the distribution frequency of anthroponymic series in the regions. In this regard, L.I. Royzenzon, E.B. Magazanik (1971), L.I. Royzenzon, A. Isaev (1971), L.I. Royzenzon, A. Boboxho'jaev (1978), R. Rahimov (1978), T. S. Erokhina, M.N. Ramazanova (1978), V.B. Suzanovich (1978), V.A. Nikonov (1967, 1973, 1977) should be specially noted. The researches of scientists such as E. Begmatov (1972), V.A. Nikonov (1972), L.V. Danilova (1976) were devoted to the analysis of methods of expression (polarization) of the concept of gender in Uzbek anthroponyms. Methodological features of anthroponyms Kh. Doniyorov (1965), Kh. Doniyorov, B. Yoldoshev (1985), B. Yoldoshev, Kh. Usmanov (1985), E. Qilichev (1978; 1982), U. Kasimov (1980; 1995) was studied in the scientific works of scientists. In Uzbek linguistics, there have been studies of personal names, especially anthroponyms used in folklore works, in a sociolinguistic and functional-semantic direction. In this place, D. Abdurahmonov, H. Bektemirov (1967), S. Yoldosheva (1974, 1975), B. Fayzullaev, S. Tursunov (1985), A. Ishaev (1973), I. Khudoynazarov (1998) scientific researches of scientists such as Later, I. Khudoynazarov also defended his thesis on folklore anthroponymy. Initial steps were taken in Uzbek nomenclature to study Uzbek dialectal anthroponymy. Here, the works of H. Doniyorov (1960, 1975, 1979) should be highlighted. At the same time, scientists such as O. Madrahimov, F. Abdullaev, Z. Dosimov, Khorezm dialects, A. Ishaev, Y. Ibrohimov have carried out a number of works related to researching the anthroponymy of Uzbek dialects in Karakalpakstan. The adopted layer among Uzbek anthroponyms, the analysis of Persian-Arabic, Russian names in it is reflected in the scientific works of scientists such as E. Begmatov (1965, 1986, 1994), S.I. Zinin (1972), N.A. Sharopov (1985). Scientists such as E. Begmatov (1965), E. Qilichev (1982), Y. Ibrohimov (1986), B. Yoldoshev (2010) have written scientific articles on the unique functional-linguistic features of nicknames in the Uzbek language. Those who 40 scientific articles were created. Later, treatises by T. Koraev and R. Vahidov were published on this problem. By the 80s of the 20th century, studies of Uzbek anthroponymics were focused on the study of the Turkic layer. For example, G'. Sattorov defended his candidacy on the topic "Turkic layer of Uzbek names" 42. Several articles of this scientist on this topic were also published. The following factual conclusions were reached in these cases:

"The national identity of Uzbek anthroponymy is provided by two linguistic materials. These are: original Turkic names and Uzbek names. The national-linguistic spirit is especially evident in the creation of Uzbek names. Most of the names belonging to the

original Turkic layer are names with a clearly perceptible appellative meaning. Nevertheless, in this layer of names, three different names can be found according to their meaning: 1) names whose meaning is clearly felt; 2) names whose meaning is currently obscured; 3) names with dead meaning. Most Uzbek names belong to the first and second groups.

Names belonging to the Turkic layer can be lexically-semantically divided into three groups: 1) name-dedications; 2) names and comments; 3) names and wishes...". It should be taken into account that the study of the all-Turkic layer in the composition of personal names in Turkic studies has a very ancient history. For example, the Bashkir scholar AGSHaykhulov defended his candidate's thesis on the analysis of the Turkic layer in Tatar and Bashkir names (1978), and later he published a study guide on the same topic 43. VU Makhpirov defended his candidate's thesis on the personal names of the work "Devonu Lugatit Turk". Similar observations were made in Uzbek nomenclature. By the 90s of the 20th century, the issues of historical nomenclature or historical anthroponymy were specially studied in Uzbek anthroponymy. For example, Sh. Yaqubov defended his thesis on "Onomastics of Navoi's works", before that, B. Bafoev in his monograph "Lexicon of Navoi's works" had semantically and statistically analyzed personal names and geographical names in Navoi's works. The 4th volume of "Annotated Dictionary of the Language of Alisher Navoi's Works" contains a complete list of all names of people, geographical, astronomical and other names used in Alisher Navoi's works. During this period, the stylistic features of anthroponyms used in artistic works, as well as issues related to their translation, began to be studied. For example, Yu. Polatov's pamphlet "Translation of names in a work of art" was published. Another problem of Uzbek anthroponymy is related to the issues of poetic or artistic anthroponymy. That is, personal names used in artistic works, in general, proper nouns, serve to express not only the nominative function, but also a number of functional and stylistic features. This issue was later specially studied in Uzbek anthroponymics Khudoyberganov - 2008) were defended. By the 80s of the 20th century, research on Uzbek anthroponymics was focused on the study of the Turkic layer. In the study of G. Sattorov, the Turkic layer of names was classified according to the motives that are the basis for the name, then the Uzbek names were divided into groups, divided into name-dedications, descriptive names and name wishes. In the third chapter of his dissertation, the grammatical structure of names is studied in detail. It should be taken into account that the study of the all-Turkic layer in the structure of personal names in Turkic studies has a very ancient history. For example, the Bashkir scientist A.G. Shaikhulov defended his candidate's thesis on the analysis of the Turkic stratum in Tatar and Bashkir names (1978), and later he published a textbook on the same topic. V. U. Makhpirov defended his candidate's thesis on personal names in the work "Devonu Lugatit Turk". In his research, S. Rahimov also tries to determine regional names and name components specific to the inhabitants of the Khorezm oasis. The scientist mentions that parts of Khorezm names include niyoz, poshsha, rozi, kurvan, ata, hayit, and in this respect Khorezm anthroponyms differ from anthroponyms of other places. In our opinion, this opinion is correct. Because the anthroponym of each region differs from the names of other regions with its linguistic characteristics. For example, if we look at the anthroponyms of Fergana, there are many components such as khan, bek, and jan in the composition of names, or there are many names that begin with the part "Abdu". R. Khudoyberganov clarified the concept of variantness on the example of anthroponyms. He identified the lexical-dialectal variants of anthroponyms, shortened variants of names, petrified-diminutive variants of names, and spelling variants of anthroponyms and analyzed them thoroughly based on rich evidence. E. Begmatov's books "Spelling of Personal Names" (1970), "Spelling of Uzbek Names" (1972), "Uzbek Names" (1991), "Ism Chiroyi" (1994) also contain a dictionary of Uzbek names. meanings, their spelling and stylistic

features are explained in detail. In world linguistics, the researches of scientists such as V.A. Nikonov and L.V. Danilova were devoted to the analysis of methods of expression of the concept of gender in Uzbek anthroponyms. properties were studied. There have been studies of anthroponyms used in Uzbek folklore works in sociolinguistic and functional-semantic directions. The scientific observations of scientists such as D. Abdurahmonov, H. Bektemirov, S. Yoldasheva, A. Ishayev, I. Khudoinazarov are worthy of praise. A number of works have been done in Uzbek nomenclature to study Uzbek dialectal anthroponymy. In this place, it is necessary to highlight the scientific works of H. Doniyorov. At the same time, scientists such as O. Madrahimov, F. Abdullaev, Z. Dosimov, Khorezm dialects, A. Ishaev, Y. Ibrohimov have carried out a number of works related to the research of the anthroponymy of Uzbek dialects in Karakalpakstan. The adopted layer among Uzbek anthroponyms, the analysis of Persian-Arabic, Russian names in it is reflected in the scientific works of scientists such as E. Begmatov (1965, 1986, 1994), S. I. Zinin (1972), N. A. Sharopov (1985). E. Begmatov, in his article "Anthroponymics - the science of personal names", thinks about common nouns and common nouns, and puts forward the opinion that "common nouns are well studied in Uzbek linguistics, but this opinion cannot be said about common nouns" [6]. As you know, related nouns summarize concepts about things and events. For example, animal, insect is a common name for all these creatures. In general, there are many animals and insects on earth, but when they are taken separately (individually), each of them has its own characteristics (way of life, which area it lives in, what it feeds on, etc.). In our opinion, common nouns express a wider concept and meaning than common nouns. That is, proper nouns express the specific, concrete meaning of a person, object, and related nouns express an abstract concept.

In the science of linguoculturology, names are widely studied as an integral part of culture. In linguistics, the section that studies names is called onomastics, that is, nomenclature, and the names of people are called anthroponyms. The creation of anthroponyms (name, patronymic, surname or nickname and nickname) occurs on the basis of certain needs, and legalities of a particular nation.

The desire to put a name on the baby who came into the world and through it to distinguish it from other individuals is an objective need that has arisen in all the peoples of the world in very ancient times.

There are different views on how to put a name and a name. About this Ernst Begmatov in the book "The beauty of the name" gives the following points: "the habit of putting a name and a name – it is born because of the need to distinguish one individual from another, to separate. The first names, nicknames, patronymics (patronymic) names and their different manifestations, other forms and methods of naming a person, which later emerged and received an official character, are the legal products of such a vital need. [1]

The problems of studying the cultural ties between Russia and Central Asia have become the object of special study of scientists for many years. In this regard, the problem of studying the interaction of languages, in particular, Tajik and Russian, is very relevant. Some scholars believe that the interaction of the Tajik and Russian languages for many centuries was not so intense, but still very long. This, of course, could not but leave traces in all areas of the vocabulary of these languages, in particular, in the field of onomastics.

Onomastics (from Greek, "the art of naming") is a science that studies proper names. Proper names are assigned individually to each object that has its own name: a person, a city, a river, an animal, a bird, toys, and sometimes a detached tree or a particularly beloved flower, stone, and so on. The sections of onomastics are anthroponymy, toponymy, cosmonimics and others.

Personal name or anthroponym - "this is a special word that serves to designate an individual and is given individually, in order to be able to refer to him, as well as talk about him with others.

Proper names relating to people are called anthroponyms, and the science that studies them is called anthroponymics (from the Greek "antgoros" - "person" and onuma - "name"). By examining the data contained in a proper name, you can find out important information: the functional significance of human characteristics, connection with ancestors, national identity, and origin. Russian anthroponymics has a solid foundation in the form of all kinds of sources and materials. These are monuments of written language of religious and cult content ; documents of historical and legal content .

It is well known that in the modern Russian system of anthroponyms there are five main components: 1) personal name; 2) middle name; 3) surname; 4) nickname; 5) a pseudonym. All the named anthroponyms are genetically related to each other and have common bases: personal names crystallized from nicknames, and both served as sources of surnames, patronymics, and pseudonyms. Surnames, in turn, can become the basis of nicknames and personal names. Therefore, the foundations of all these types of names can be spoken of together as anthroponym foundations [2, 24].

In our work, we investigated male and female personal names, surnames, patronymics found on the pages of the newspapers Komsomolskaya Pravda, Antenna, Express Gazeta and the magazine Liza in 2004-2005, nicknames identified as a result of a survey students of the Voronezh State Pedagogical University and senior pupils of secondary school No. 95 in Voronezh in 2005-2006, as well as pseudonyms that make up the anthroponymicon of modern Russian pop music.

During the analysis of the collected material, two opposite tendencies in the development of Russian anthroponymy in general were revealed:

1) replenishment of the Russian anthroponymic system with new elements created under the influence of foreign language anthroponymic systems (primarily American and Western European);

2) activation, "revival" of the primordially Russian anthroponym foundations. Foreign language influence can be traced in almost all components of the anthroponymic system of the Russian language. Nicknames and pseudonyms are more susceptible to this influence, which is explained by the wide possibilities for creativity in their formation and their lack of the function of legalizing personality, less personal names, and surnames are the most resistant to various kinds of changes, which is due to their specifics: being inherited, these anthroponyms are the main official registrars, a kind of distinctive signs of a person in modern society. Patronymic names directly depend on a particular fashion for personal male names in a specific period of time.

Western influence is also manifested in the reduction of the traditional official Russian three-term naming (name - patronymic - surname) to two-term (name - surname). For example, "Vladimir Putin signed a decree on increasing student scholarships" (Komsomolskaya Pravda, No. 57, April 7-14, 2005, p. 13); "Yuri Luzhkov congratulated the veterans, performing at a concert held on Poklonnaya Hill" ("Komsomolskaya Pravda", No. 59, May 7-14, 2005, p. 22). This phenomenon is especially characteristic of the language of politicians and businessmen, and the media.

The most vivid and complete tendency associated with the perception of the Russian anthroponymic system of the features of the American anthroponymic system and the direct borrowing of elements of this system is observed in the area of nicknames. The indicated tendency is manifested in the following processes:

1) the expansion of the system of Russian nicknames due to borrowings from the American anthroponymic system;

2) the formation of proper morphological neologisms in the Russian language, focused on the American anthroponymic system.

"Surnames can reveal a lot about your family history, but they can also turn into a mine of misinformation." said Paul Blake in his article. No matter where your last name came from or when and why people started using their last names are you interested?

I came across an article on English surnames and their origins while teaching a course on "Family Names" from the Gateway textbook, and I became interested in the subject and decided to study it. In English-speaking countries, surnames are usually "last The word "name" means 'last name', or is called "surname" because the first name is written first, then the last name. I have seen that the word 'birth name' or the word 'forenames' is expressed by the word 'preceding name'.

G. Redmond says in his book: "I think that all genealogists should study in detail the surname they are studying; they should study how common it is at different times and form an idea of its history. should always be considered in terms of other surnames and place names in the community. If this means acquiring new skills and joining other disciplines, then the genealogist's contribution to our society is ultimately to solve our long-standing historical problems. I agree with him, because there are a number of unresolved issues related to Uzbek surnames.

'What's the name? If a smart man knew that. 'Whoever wrote these famous words, no doubt wrote it correctly - there are about 45,000 different surnames in England alone - each with its own history.

The names of Ireland, Wales, and Mountain Scotland are mainly derived from Gael's personal names, while the traditional English and mountain Scottish surnames also reflect medieval society.

I realized that in European countries, people can carry one surname for the whole generation, and Uzbeks can change their surnames in each generation. Many Uzbek surnames are derived from Arabic or Persian, such as Muhammadov, Talatov, Bekhzodov, and Mirzayev. However, English and Uzbek women can keep their last names after marriage or replace them with their spouses 'last names. The tradition of adding the suffixes "-ov", "-ova", "-eva", "-eva" to surnames dates back to the Soviet Union and is inherited from the former Soviet Union, and this tradition is still alive.

But the sources from which English names originate are almost limitless: nicknames, physical features, graphs, trades, and almost everything known to mankind. Before the conquest of Great Britain by the Normans, people did not have surnames passed down from generation to generation: they were only called by a personal name or nickname.

As we begin to study the meaning of different surnames, we learn that many of them answer one of these basic questions: Who was the father or grandfather of this person? This gives us English surnames like Maud or Madison. There are many surnames that start with Mc or Mac, such as McQueen or MacMillan. The origin of such surnames is Scottish, and not many people know that the surnames "O" Connell or O'Sullivan are Irish and mean "son of..."

At the time when the communities were small, each person was known by one name, but with an increase in the population, it was necessary to identify people differently, and this led to the fact that the following name was wounded by the surnames;- for example, James the cook - chef James, Tim The Long-Tim Long, David Blackburn - David Blackburn, Mariam of the forest- Gradually, many names have been distorted, and their original meaning is not easily understood at the moment. After the introduction of the Norman barons ' surnames into the UK, a wide practice of their use was established. First, the distinguishing names were not stable, but eventually people began to learn to them. Therefore, professions, nicknames, birthplace and patronymic have become permanent surnames –including Potter and Tailor, Armstrong and Longman, Towers and Orchard, Benson and Dixon. By the XII century, most of the English and Scottish families had inherited the use of ancestral surnames to themselves.

In the Middle Ages, one can see a situation similar to that of the English in relation to the Uzbek family names. Although at that time the surnames of the Uzbeks were not so called, but were pronounced with the patronymic. Father's name came from nicknames, physical characteristics, place of birth, trade or congenital defects.

After the invasion of the Movarounnahr territories by Arabs in the VII-VIII centuries, local men got acquainted with the name Avicenna in Abu Ali ibn Sino Road, Abu Rayhon Muhammad ibn Ahmad Al-Beruni Road received full names like Al-Biruni in English. Here "abu" means father and " ibn " - son. Local women, when we come up with the names of the ULS, before the "binni or bint" is used, when it means" daughter".

When it comes to English surnames, most of them come from a position in the business, profession, craft or society and are bitten, if a person is a locksmith bo & lsquo; LSA, it can be called Rudolf Plumber - Rudolf Locksmith bo & lsquo; lgan, chunanchi ko & lsquo; p cases o & lsquo; t continued the profession of their father and it has become a step-by-step surname. Smith, Wright and tailor are the three most common English families. Kuk and Turner Ham are very famous. Smith's family came from the"blacksmith-blacksmith" souzi and found a shikkan, which is a traditional profession of making such a metal horseshoe. Baker (Bread Maker), Shepherd (person who looks at the qo) and Carpenter (person who works with the YOG'och) are all English surnames. It is possible to see this situation in Uzbek families. For example," Toshtemirov-blacksmith, Polotov-Steelman, Oroqboyev-oroqchi " means that the fathers of these people are masters of weaving and blacksmithing.

Many English Christian surnames came from personal names and became surnames without any changes. Many people are given surnames like Nicholson or Harrison. There are also other surnames like Simpson, Stevenson, Thompson, Robinson and Richardson. Vil is a brief form of Walter, there is also the family Ham of Wilson.

The end of a personal name means "s-son," and there are surnames such as Jones, Thomas, Davies, and Evans. Names like Robin or Robert are sometimes abbreviated to Bob, so there are Bobs, Robbo, or Steve in English-speaking countries. This situation can be found in almost all Uzbek surnames. For example, Bahrom-Bahromov, Ravshan-Ravshanov, Jasur-Jasurov and others. Islamic names such as Hamid, Qadir, Abdullah were popular among the people.

Both the surnames Davies and Davis are derived from "Davy's Son." (Davy is an abbreviated form of the word David.) Some people's names end in "kin" or "kins". So we have Atkins and Wilkins from Ad-Kins (Adam-Kins). We also have the surname Dawkins. (Daw was an acronym for David, so we also have the surname Dawson). Huggins are descended from Hugh-kins, Jenkins from Jan-Kins. However, some people have been given surnames of such fathers, including Arnold, Henry, Howard, or Thomas.

Sometimes people are given surnames based on the names of places because they live in a certain geographical area, such as a steppe or forest. They are derived from the name of the place where the landlord and his family live, and this is usually the case among English surnames. They were first introduced to England by the Normans, many of whom were named after private property. Thus, many English surnames are derived from the name of the city, county, or property owned by the person living, working.

Such surnames are common among Uzbeks in the Middle Ages. Al-Khwarizmi was from Khorezm, al-Farghani was from Fergana, or Imam Al Bukhari was from Bukhara.

Many English surnames are derived from nicknames or sometimes they are called descriptive names. Proud people can be called kings, princes, bishops or abbots. (Although surnames such as Bishop and Abbot may have originated because someone acted as bishop or abbot. They were probably the children of priests.)

Surnames derived from plants and animals are, of course, nicknames - surnames like Catt, Sparrow and Oak are among them, but can be location names or even occupations.

But many nicknames come from colors or shapes - such as Armstrong and Strongitharm, Heavyside, Quickly, Slowman, Smallman, Fairfax and Blunt. (6)

As for Uzbek surnames, they can choose any word depending on a birth defect, a person's appearance, or as a nickname that people like. Temurlang means a lame man, Abbasov means his grandfather may have been born tax-free, and Julqunboy was a pseudonym for the writer Abdullah Qodiri.

3 Conclusion

To sum up, Uzbek onomastics, production, anthroponymics have been historically studied and are still developing today. This area will continue serve as a base for new scientific research and research in the future. It is known that the lexical representation of culture in the language is reflected in complications and legends, painting and habits, the paremiological foundation of the language, signs and symbols, similarities and metaphors in the language. In the science of linguoculturology, names are widely studied as an integral part of culture. In linguistics, the section that studies names is called onomastics, that is, nomenclature, and the names of people are called anthroponyms. The creation of anthroponyms (name, patronymic, surname or nickname and nickname) occurs on the basis of certain needs, and legalities of a particular nation. The desire to put a name on the baby who came into the world and through it to distinguish it from other individuals is an objective need that has arisen in all the peoples of the world in very ancient times. One of the important tasks of linguists is to pay attention to the lexical and semantic features of Uzbek, English and Russian surnames, as this field has not yet been fully studied. This may arouse some peoples interest in their last names. The findings I have presented show that the Russian, English and Uzbek surnames have similarities and differences. There is still a lot to research in this area and I will continue to explore this topic.

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