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BASES OF THE THEORETICAL STUDY OF ANTHROPONYMS AND THEIR CHARACTERISTICS

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Introduction. *Linguistics is a science of languages that possesses practical and theoretical types. Theoretical linguistics studies the structure (grammar) and meaning (semantics) of the language. A theory is a rational type of abstract thinking about a phenomenon, or the results of such thinking. The process of contemplative and rational thinking is often associated with such processes as observational study or research. Applied linguistics which includes learning and teaching foreign languages mainly deals with the practical application of theoretical knowledge learned in linguistics.*

Research methods. *Theoretical onomastics studies the origin, development, basis of naming, various changes in the process, use in speech, distribution in specific regions and languages, and structural structure of proper names in language and speech, as well in literary and dialectal fields. The theory of proper names still occupies a marginal role in linguistics and more specifically in onomastics. Besides study of them from a practical point of view includes the application of theoretical principles and rules based on theoretical analysis. Practical research refers to the building of knowledge beneficial to practice that adheres to the basic principles of scientific inquiry—clearly defined research questions, analysis of data, systematic collection, and appropriate conclusions. The method of componential analysis and the descriptive method have been used as the primary research methods applying such techniques as observation, interpretation, and generalization.*

Results and discussion. *In world linguistics, anthroponomics is becoming more and more theoretically developed as an important direction in the field of onomastics of linguistics. Literary onomastics, namely identification of personal names in literary texts, their gender genesis, etymological characteristics, national traditions and values, customs, lifestyle, religious worldview, artistic and cultural wealth of the population using these names, are especially among the onomastic trends. It is important to study anthroponyms on the basis of the works that reflect the information about them, to pay special attention to uncovering the linguistic, cultural, paradigmatic, onomastic-grammatical signs of anthroponyms that embody the linguistic, historical, geographical, ethnographic, religious-mythological views of the people.*

There is a need to develop scientific principles of historical and modern names in two languages, onomastic lexicography (onomastic lexicography), to preserve the nationality and naturalness of proper names in the field, and to determine the compatibility of the name with the rules of the national language.

Conclusion. *In the analysis of the Linguistic research of anthroponyms, definition of the system of onomastic units are based on the history of the development of the field and by determining the scope of scientific-theoretical problems and practical issues studied by the field of anthroponymy, the morphemic composition of the anthroponyms used in literary works and their compositional features and anthropoindicators on this basis, researching the lexical and morphological features of the names used in the writer's literary works can be considered as the application of theory into practice.*

Introduction. Every independent state has the ability to reflect its national mentality at a time when it is considered natural to ensure its national interest, and in this regard, first of all, to give priority to the issue of preserving and developing its culture, ancient values, the language and collecting, studying the names of people related to the linguistic descriptions of cultural phenomena is also relevant. It is also clear that anthroponyms describe the development of cultural and historical life, as well as the national value system of a nation that owns a particular language. It becomes obvious that anthropocentrism is a priority area of scientific research in world linguistics and in the study of the linguistic landscape of the person. In particular, in world linguistics, anthroponomics is increasingly being studied theoretically due to its significance in the field of onomastics. Each linguistic principle can only be brought to a practical and effective surface if it has been thoroughly studied theoretically.

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Applied linguistics is a science about language, its social nature, function, internal structure, classification, regulations of specific languages, historical development. According to its purpose and task, there are several directions (fields) of linguistics: general linguistics is a field that studies language as a phenomenon characteristic of a person in general, the main task of which is to identify and illuminate the most general characteristics of the languages of the world; applied linguistics is a direction that develops methods for solving practical problems related to language use (experimental phonetics, lexicography, linguostatistics, transcription, transliteration, etc.); mathematical linguistics, structural linguistics, comparative-historical linguistics and other fields such as paralinguistics, ethnolinguistics, psycholinguistics, sociolinguistics study language features related to the activity of the person in society. In addition to these areas, there are many branches and departments of linguistics that study specific levels and units in each language. Each branch of linguistics can have smaller special branches. For instance, within lexicology there is a department of onomastics, which in turn is divided into anthroponymy, toponymy, etc. Dialectology studies regional differentiation of a particular language. In each of these sections, the current state of the language and its historical development are studied.

Material and methods. A number of onomists who founded the topic of anthroponym in linguistics and conducted comprehensive scientific research enriched the language treasury with their scientific articles, brochures, and monographic studies. In this direction, very valuable researches on the problem of anthroponyms in Russian linguistics were carried out by T. F. Vedina, I. M. Ganzhina, Yu. Fedosyuk, A. V. Superanskaya, V. Karpenko, A. V. Suslov, T. V. Toporova, N. A. Baskakov, O. I. Fonyakova, L. M. Shchetinin. SH. Zafarov, M. Odilov, YA. Menajiev, Kh. Azamatov, E. Begmatov, E. Kilichev, M. Shamsieva, I. Khudoynazarov, U. Nosirov and other scientists made a number of researches in this regard both in Turkology and Uzbek linguistics.

Anthroponyms cover a significant part of the field of onomastics of linguistics. An anthroponym is the name of a person that serves to distinguish a person. In addition to the names of a person, onomastics consists of such systems as a surname, patronymic , nickname, cryptonyms (hidden names), all of which are meaningful features indicating the possibility of using the ability to call and address a person. This meaning is expressed and determined by several signs:

1. The anthroponym itself means that this is not some other object, but a person
2. It indicates the ethnic group or nationality of a person
3.It means determining the gender (male or female) of a person

Various functions of anthroponyms have also been studied in linguistics. V. D. Bondaletov in his work " Русская ономастика " (Russian onomastics) notes distinctive and nominative means of anthroponyms and the main allocation of additional functions; The researcher fixes cumulative, social, expressive, emotional, indicative, aesthetic-targeted, methodological means as well. In the process of analysis, it is also possible to determine the existence of national, religious, age-related, social, territorial, and gender characteristics of anthroponyms. In addition, there are other means of anthroponyms, which are the accumulative function of the language (Latin means "to gather", they are also called the epistemological one in the linguistic literature), and at the same time the function of storing information about the culture of the people is also available.A.V. Suslova and A.V. Superanskaya in their work “Ruscha nomlar haqida” (Russian Names) state: "Personal names represent the history of different nations, traditions, cultural values, historical stages, the way of life of nations, people's creativity, religions and beliefs are reflected in them".

Results. S.I. Garagulya's research on the topic of anthroponyms "Personal name as a cultural and historical category of modern English" creates a culturally based system of searchable names. They are as follows:

1. The names based on nationality and characterized by appearance, behavior, image (Lincoln, Oliver;)
2. On the basis of the Puritan movement, the occurrence of related names (Faith, Hope, Be-thankful, Love,). Also, abstract nouns such as "virtue", "mercy", "grace", "sage", "prudence", "charity" began to be used as nouns. Thus, names signify the priority of culture in a certain process.
3. Names mentioned in the holy book, the Bible (Israel, Abraham);
4. Names of characters, artists, famous writers, singers (Madonna, Elvis)

It should be noted that anthroponyms acquire a national-cultural significance based on the culture of the nation or people based on the cultural task.

Researcher V.A. Nikonov expresses the validity of the socio-historical conditions of proper names as follows: "Personal names exist only in society and for society, therefore, they are always social."

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At the present time, the Uzbek language is the perfect support for the social communication of our people and serves as a means for the exchange of ideas of the nation. The decision to grant the status of the state language to the Uzbek language was based on tasks that were considered important in the development of the language from a scientific and theoretical point of view. As a separate field in linguistics, the science of nomenclature has its own stages of development and progress.

At these stages of development, it is shown that anthroponyms, which are one of the most ancient phenomena of the language, have been preserved in the language of examples of folklore and written notes related to the ancient past of mankind, which is clearly noticed in the names of people, legendary and mythological heroes.

When naming a child, the main place is occupied by various traditions of a certain historical period, economic and political life, the spiritual sphere of life, and this indicates that proper names of people have an ancient history. Exactly, religious ideas and views affect the naming of the child.

The names Kultegin, Karakhan, Okbosh, Bilkahokan, Karakur, Burisangmusht, which are considered to be among the oldest anthropological symbols of the Turkic peoples, can be found in the texts of the written notes of Orhun-Enasoy, which represent the history of the Turkic peoples of the 5th-7th centuries. With the passage of time and periods, names become old and fall out of use, and new names begin to take their place. Names related to people's aspirations and ideals, dreams and hopes have a long life. The main part of the names of the people of the present time is made up of the same names.

Ya. Menadzhiev, H. Azamatov, D. Abdurakhmonov, E. Begmatov , Uzbek scientists , contributed to Uzbek linguistics with their book “Ismingizning ma'nosi nima?” (What does your name mean?") which clearly explains the meaning of names that are not so easy to understand in the Uzbek language as a proper and common noun. The customs and methods of naming, the origin of personal names are explained in the **preface** of the work, and the book also aims to explain the initial meanings of most names in the Uzbek language.This is evidenced by the fact that the book is structured in the form of a dictionary in which the names of people that came from other languages (Arabic, Tajik, etc.) and assimilated , mainly names whose meanings are difficult to understand are shown.

E. Begmatov's book "Nomlar va Odamlar” (Names and People)_ written in a scientific-popular style consists of sections such as "Ismlar va Tilsimlar”(Names and Spells), "Hurmat va Zulmat”(Honor and Darkness), "Qizlar qismati”(The Fate of Girls), "Davrimiz va Ismimiz”(Our Time and Our Name) and contains naming customs, historical-ethnographic meanings of names are highlighted, especially the list of names that are widely used in modern Uzbek language is shown. The names in each section of the book are compared with the names of other Turkic peoples.

The ancient Turkic peoples had different totemic views about some wild and domestic animals, especially the belief in the wolf is related to the idea of a totem (animal, plant, stone, etc. worshipped by clans) is a horse, the main part of which is associated with saving the life of a child and his birth in various groups of the Uzbeks, is described in the article “Uzbek zooanthroponyms” by linguist N. Mirzaev. In later periods, it was noted that the range of use of such proper names was expanded significantly, and it was thought that such names as *Bo’ri, Bo'ritosh, Boybo’ri, Bo’riboy, Bo’rikhol, B’origul* appeared due to the belief in wild animals.

In the further development of Uzbek linguistics, comprehensive research on onomastics is being carried out. The next task is the issue of onomastic units in literary work. It is also important to reveal the stylistic, linguistic and pragmatic features of this linguistic concept.

Bukharian linguist E. Kilichev, in his research on the stylistic use of anthroponyms, says the following about the anthroponyms used in the works of the writer Sadriddin Ayniy:” It can be said that there is no name or nickname in his works that are not mentioned. "Almost every anthroponym is descriptive and reflects something."

E. Kilichev notes that the definition of the role of anthroponyms in literary fiction in the Uzbek language is of great practical and theoretical importance. Therefore, it is impossible to fully determine the artistic value of works without a deep study of the semantic-stylistic features of the names chosen by some linguists or word artists.

In fact, examples of folklore in the Uzbek language, including the names of various characters found in epics, attract one's attention. The reason is that the author focuses more on these aspects of linguistics in order to give special emphasis to the heroes of the people, the military leaders who grew out of them, and to distinguish them from the examples of characters in his other works by his etymological-semantic use.

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Discussion. Anthroponyms, which are considered an integral part of the vocabulary of a language, have certain morphological and syntactic linguistic norms and rules. They differ from other related nouns in that they distinguish a particular individual person from most other people. These features are more noticeable in the scientific research work of some linguists such as, T. Nafasov, Z. Dosimov, H. Hasanov, S. Karayev, N. Okhunov, H. Husanov, H. Doniyorov, A. Otajonov, B.O. Rinboyevs. It is known that, a unique onomastic system is used that is rich in content, colorful and organically connected with each other. The onomastic richness of the language is based on the words embodied in its lexicon. The specific names of these units are also called "language", "lexical units" and "speech units" in onomastics units. The onomastic unit is actually a proper noun.

It is acknowleged that an onymic lexeme that informs about a place or a person has a specific meaning. It has a certain and special onomastic function and embodies stylistic and aesthetic significance. So, some onomastic units, not only in one field, but also in several fields, the names that are the same in form, but different in content, contribute to the emergence of homonymy in onomastics. Including, *Navoiy* (city) - *Navoiy* (anthroponym); *Nurafshon* (city) – *Nurafshon* (anthroponym); *Washington* (city)– *Washington* (anthroponym); *Isroil* (city)-*Isroil* (anthroponym); *Madina* (city)-*Madina* (anthroponym); *Osiyo* (continent)-*Osiyo* (anthroponym);

Appellative homonymy is formed by changing similar nouns into onomic lexemes in the Uzbek languages, for instance: *Qo'ysin* (anthroponym) – *qo'ysin* (verb form); *Tursin* (anthroponym) -*tursin* (verb form); *To'xtasin* (anthroponym) – *to'xtasin* (verb form); *Qahramon* (anthroponym) - *qahramon* (noun); *Jasur* (anthroponym) - *jasur* (adjective); *Bahodir* (anthroponym) - *bahodir* (adjective); *Lola* (anthroponym) - lola (noun); Charos (anthroponym) - charos (noun); Gavhar (anthroponym)-*gavhar* (noun); *Binafsha* (anthroponym)-*binafsha* (noun); Jayron (anthroponym) - jayron (noun). The phenomenon of synonymy is not a characteristic of onomasia. They have polynomiality: *Sayhun - Syrdaryo*; *Shayx ur-Rais-Ibn Sino*; *Julkunboy-Abdullah Kadiri; Temurlang/Tamerlan /Oqsoq Temur – Amir Temur; Aleksandr Makedonskiy-Iskandar Zulqarnayn*; *Xuroson-Turkmaniston*; *Yettisuv- Qozoqiston*. Based on the above, it is noted that adjectives have an important place in linguistics.

It seems that most of the scientific works studied and analyzed in Uzbek nomenclature have studied in detail only the following sub-systems that are part of the system of proper nouns, that is, names, partial nicknames and nicknames, microtoponyms and macrotoponyms, ethnonyms.

In Uzbek linguistics, some types of common nouns that have not been studied or fully analyzed are among the topical issues that should be studied in a separate place. Among these are literary onomastics, onomastic methodology, nicknames , spelling, practical transcription and transliteration of common nouns, cosmonyms (astronyms), myphonims, agronyms, necronyms, geonyms, documentonyms, oronyms, patronymics, phytonyms, theoretical and practical problems of nomenclature, including issues of onomastic lexicography and others.In particular, in the analysis of some cosmonomies**,** their meanings and stylistic aspects have been studied in many studies in the process of researching astronomical terms, and considerable work has been done. It is the linguistic aspects of cosmonomies that are studied in literary works, mainly the stylistic functions of the names and their meanings in the context served as the object of research. Some comments on the formation of Uzbek cosmonyms, information on the etymological and genetic description of some cosmonyms are characterized by the presence in the studies of A. Rustamov, S. Korayev, R. Doniyorov.

On the example of the microsystem of the names of heavenly luminaries in the Uzbek language, the justification of the ways of change of the center and surroundings of the lexical microsystem, the general laws of its nature, structure and change are explained in detail in the candidate's thesis of Z.Yunusova. A. Primov analyzed the cosmonymic linguistic features of the Uzbek language, and for the first time in a monographic form, the scope of information about the system of cosmonyms, which is a component of Uzbek onomastics, expanded further, the scope of object types was divided into groups and described linguistically; Linguistic features of neocosmonyms were studied and their distinguishing features from folk cosmonyms were systematized; ways and methods of formation of cosmonomies were analyzed; the types of cosmonomies according to the motives of their names were noted, and some scientific terms related to the field were accepted in speech for the first time

The achievements of linguists, historians and geographers in the study of proper nouns became the basis for the emergence and development of the field of onomastics as a special direction in Uzbek linguistics.

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The theoretical and practical study of proper nouns by linguists, historical geographers in the field of onomastics led to the development of Uzbek linguistics as a separate field. As a result, nouns in the Uzbek language are being studied theoretically, descriptively, comparatively, historically and synchronously. There are also scientifically unique research methods and principles of Uzbek onomastics. The emergence of the field of Uzbek nomenclature and the conduct of many scientific studies in this field became the basis for the formation of a rich terminology expressing various scientific concepts and ideas related to the field of onomastics.

In order to determine the special place of the Uzbek nomenclature in Uzbek linguistics and give it greater significance in the process of research , it is necessary to describe the meaning and linguistic aspect of each type of anthroponyms for analysis, clarification of it stylistic function, its meaning in the context, first of all, it is necessary to make the system of scientific terms more rigorous and unified. It was also taken into account that it is essential to systematize the specific terms of each branch of the nomenclature, not limited to such terms as a proper noun, name, first name, toponym, geographical name.

Conclusion. Theoretically, anthroponyms have been studied and the following conclusions are made:

--anthroponyms, which are considered an integral part of the vocabulary of the language, have certain morphological and syntactic language norms and rules

--anthroponyms differ from other related nouns in that they distinguish a particular person-individual person from most other people

--onymic lexemes mean a certain meaning, perform a certain and special onomastic function, embody stylistic and aesthetic significance

- anthroponyms also serve to artistically reflect the story in accordance with the content of the story, especially used to distinguish the protagonist (main character) of one work from the hero of another work in an etymological-semantical way

- anthroponyms also have the function of storing information about the culture of the people

- some onomastic units are identical in form and different in content not only in one field, but also in several fields, contributing to the creation of homonymy in onomastics

-anthroponym indicates which ethnic group or nation a person belongs to and determines which gender (male or female) a person belongs to

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