

SOCIOLINGUISTIC FEATURES OF ANTHROPONYMS

Jo'rayeva Rohatoy Rahmatjon qizi

Farg'ona davlat universiteti filologiya fakulteti

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Abstract: This article describes in detail the analysis of anthroponyms, which are considered a branch of onomastics. Anthroponyms are considered as a section about names, nicknames, surnames, nicknames given to a person's name, and the objects that have become a person's name are also discussed. The sociolinguistic analysis of anthroponyms is also presented.

Key words: onomastics, anthroponyms, poetic anthroponyms, transposition, ethnoanthroponyms, phytoanthroponyms, cosmonyms, zooanthroponyms.

The use of anthroponyms in the Uzbek language, the lexical, semantic, methodological and functional characteristics of the indicators contained in them, as well as the research of their similarities and differences in terms of gender, are among the current issues of linguistics.

They say that it is appropriate to call the transition of a noun from one noun to another noun - transonymization. If we look at the phenomenon of transonymization in the example of anthroponyms, then a noun of a different type is transferred to an anthroponym. We can observe this in Arabic names (ethnoanthroponyms) derived from the names of clans and tribes: Hashim, Abdumannof, Jurhum, etc. Ethnoanthroponyms, on the one hand, mean respect for past ancestors, the child is the successor of those ancestors, and the born child represents belonging to that ethnic group. Such names also have the meaning of protecting the child from evil forces, and there is also a belief that the child's past ancestors and the spirits of ancestors will protect and protect the child.

When naming a child, in some cases it is done by assigning the names of cosmonauts. They are also divided into two:

Names that mean the names of the sun: Sun, Khurshid, Mehr.

Names that mean the name of the moon: Yulduz, Shams, Sitora, Sayyora, Mohi, Mohichehra, Oysanam, Mohiroi, Mehrimoh, Mushtari, Cholpon, Zuhro, Aydin, Rajaboy, Qamariddin, Qamar.

We can see that the names of the seasons have been changed to anthroponyms: Navbahor, Koklamoy, Bahara, Yozboy, Gulbahor, etc.

Names representing the names of holidays: Hayitvoy, Jumagul, Navroz, Hayitkhan, Rozakhan, etc.

Phytoanthroponyms. The nominative basis of the name is the name of plants, especially flowers, which are examples of beauty and sophistication: Binafsha, Lola, Nargiza, Rayhona, Nasrin, Nastarin, Sunbul, Rana, Sunbula, Jasmina, Yasmina.

Phytoanthroponyms representing fruit names: Anora, Charos, Rizamat.

Zooanthroponyms. The nominative basis of the name is the name of animals and birds: Beaver, Bo'takoz, Toti, Pigeon, Humo, Swallow, Mainakhan, etc.

Among the Uzbek names there are also names formed from various nouns. For example: Amir (ar) - governor, ruler. In history, in Bukhara and some Muslim countries, the title of khanate, royal title and the name given to the owner of this title. As a noun, Amir means ruler, ruler, leader, or Amr means life, life.

Although Tashkent is actually a name given to a place, today this toponym is also used as an anthroponym. Toshkan, Toshkanboy - a child born in Tashkent or born when his father went to Tashkent.

Pamir is a name given to one of the mountains. Pamir is a name attributed to the Pamir mountain.

At this point, it should be mentioned that anthroponyms also serve as a basis for creating other types of nouns. That is, the toponym (oikonym, necronym) is the basis for creating hydronym, phytonym, order, etc. For example, Navoi region, Pahlavon

Mahmud street, Sultan Uwais shrine, Nematjon creek, Davlatboy melon variety, Jalaluddin Manguberdi order. Such names are very common on maps of the world and planets. Most of them are named after brave tourists and travelers, scientists and sailors, poets and writers, state and public figures. For example: the Barents Sea, the Hudson River, the island of Tasmania, the city of Washington, a mountain discovered in Antarctica in 1961 was named after the Kazakh geographer Chukan Valikhanov. Craters on the surface of the moon are named after such famous people as Beruniy and Ulug`bek.

For example, Professor N. Makhmudov notes that the following poem by Erkin Vahidov expresses the poet's protest against the people who have forgotten their language and spirituality:

Mirzolar - the years of becoming Misha,
Suvons - the years of becoming Sasha,
Alisher to Alik, Kamal to Kolya,
Muattar - The years that turned into Masha,
I live by learning from you.
Gulchehra's name is called Gulya,
Those who call Zulhumor and Zumrad Zulya,
If he says Rostmona's name, follow you.
Those who say die without culture,
I apologize to you.
Babur is upset about what Borya wrote.
Temur is upset about what Tolya wrote.
Farhad is upset about what Fedya wrote.
Someone else is upset about the rest.
I live by learning from you.

The poetic text expresses the author's mental state, desires, reaction to current events, as well as his intentions to encourage the reader to take certain actions. In this

sense, "The power of words" by G. Klaus, "Esthetics of words" by H. Abdurakhmanov, N. Mahmudov, A. Rustamov's "Soz khusida soz" and E. Vahidov's "The grace of words" scientifically and practically proved that the influence of words is important in the development of the science of pragmatics. At the same time, we can see that Arabic names have changed. From a sociolinguistic point of view, we can see that with the change of anthroponyms in this society, their meanings also changed. It is no exaggeration to say that this is the proof of the above poem. Also, the name Muhammadjon changed to Mamajon, Abdullah to Abdullaha, and Bahadir to Borya. These shortened names do not mean anything. Such replacement of names has an effect on semantic, lexical, phonetic aspects of anthroponyms in society.

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