



LINGUISTIC AND LINGUOCULTURAL STUDY OF ANTHROPONYMS

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Abstract: In this article, the study of anthroponyms from a linguistic point of view, their interrelationship between language and culture, the interrelationship of national culture and personal names and their reflection in language, researched anthroponym issues in world linguistics and Uzbek linguistics. information and opinions about scientists are presented.

Key words: language and culture, anthroponym, symbol, value, folklore materials, anthroponymic dictionary, nationality, scientific works

One of the rapidly developing and leading directions in modern linguistics is linguoculturology, the main goal of which is to study the relationship between language and culture. The science of modern linguistics is not satisfied with the description of individual characteristics of language units, but is increasingly paying attention to the comprehensive study of the language system in connection with the culture and national mentality of people. Linguistic research at the end of the 20th century showed that language is not only related to culture: it grows out of it and expresses it. Language is at the same time a means of creating, developing, and preserving national intangible culture and is a part of it, because real, objectively existing works of spiritual culture are created with the help of language. "National culture is a set of symbols, beliefs, traditions, values, norms and behavior patterns that characterize the spiritual life of human society in a certain country, state." The main national specific components of culture include customs, traditions, rituals, everyday culture, everyday behavior, national images of the world that reflect a unique perception of the surrounding world, national features of thinking, etc.

Cultural researchers interpret the concept of "culture" in different ways, but in many studies the central role is assigned to a person, an individual - the bearer of a national image of the world. Therefore, language signs are able to perform the function of the "language" of culture, which is manifested in the ability of the language to reflect the cultural and national mentality of its speakers. Of great interest to linguistic and cultural studies are the national-spiritual values expressed in legends, traditions, rituals, symbols, names, etc. Culture is dynamic, constantly developing, changing, and with it, language and its ability to express. Speakers of the native language form their vision of the world within the framework of the experience of their ancestors, which is consolidated in language concepts, recorded in legends, folklore materials, and in their names.

In the science of linguistics, the main concepts of linguoculturology were founded by the works of V. Humboldt, A. A. Potebny, E. Sepir, B. L. Whorf, and others. K. S. Aksakov, and a little later N. P. Nekrasov, F. F. Fortunatov, A. A. Shakhmatov, N. I. Kareev, V. N. Teliya, S. Stepanov, A. D. Arutyunova, V. V. Vorobyova, V. Shakleina, N. I. It was reflected in the works of Tolstoy, V. A. Maslova, P. P. Zamaletdinova, R. Kh. Khairullina and others.

The study of the anthroponymic system of a certain language occupies a special place in the framework of linguistics and cultural problems. If the study of the anthroponymic of a particular nation, society or region was previously considered within the framework of general linguistics, then the main focus was on the linguistic description of the anthroponymic vocabulary, in recent years, their names and culture increased interest in the problems of relations between This is related to the anthropocentric paradigm of modern linguistics, which involves the analysis of language units in order to know their carrier. It is known that anthroponyms are the most cultural signs, and this is due to their interdisciplinary nature. Knowing the anthroponymic system of any language is the basic material for revealing people's self-awareness, understanding the psychology and character of people belonging to a certain nation or region. Since the anthroponym has a complex nature, it depends on the cultural and social context of the period, which is especially felt in the turning periods of the development of society, this lexical unit cannot be studied only from a linguistic position, therefore, anthroponyms are the study of cognitive linguistics is an object. First of all, personal names are the custodians of cultural information of the people, which are formed under the influence of various, including extralinguistic, factors. In addition, it is related to the perception of the world and in a certain way reflects its perception. From this point of view, it is of particular interest to study the anthroponymics of Turkic-speaking peoples, whose system of personal names did not undergo frontal changes under the influence of historical, cultural and social factors during the course of historical development, but preserved the ancient traditions of naming. G. F. Miller, V. V. Radlov, V. V. Barthold, H. A. Aristov, V. K. Magnitsky, N. I. Zolotnitsky, Sh. Marjani, N. I. Berezin, K. Nasiri, N. I. Ashmarin, V. A. Gordlevsky, A. N. Samoylovich, S. E. Malova, N. K. Dmitrieva, V. A. Nikonova, G. R. Aliyeva, H. A. Baskakova, G. F. Blagova, V. U. Mahpirova, E. L. Begmatova, T. M. Garipova, A. G. Gafurova, A. B. Superanskaya, G. F. Sattarova, T. J. Januzakova, J. Japarova, S. K. Kenesbaeva, T. K. Kusimova, O. T. Molchanova, Z. G. Uraksina, G. E. Kornilova, N. I. Ego. Rova, A. G. Shaikhulova, I. A. Andreeva, G. V. Koschakova, Z. R. Janenova, G. I. Kuldeeva, K. A. Nietbayeva and others have carried out similar studies.

Modern linguists-onomatologists are more and more involved in issues of relationship between onomastic, especially anthroponymic vocabulary and folk culture. In this regard, at the end of the 20th century, many studies of anthroponyms in the context of culture appeared in world linguistics.

From time immemorial, our people considered naming a child a great responsibility. Naming is undoubtedly related to nationality, rules of ethics and aesthetics, personal dreams, worldview and imagination. Not every name was created for nothing, it also has its own history, territory, meaning and geographical distribution. The ancient traditions and customs of naming are still preserved today, because it was believed that the name affects the future happiness and life, health, future and fate of the child. In religion, it is stated that the name embodies the psyche of a person, therefore, not only in Muslim families, but also in all religions, the naming ceremony is considered a special responsibility.

Sources also have different views and opinions about naming and naming. About this, onomologist Ernest Begmatov says the following: "The custom of giving names and names was born due to the need to distinguish and separate a single person from others. Surnames, nicknames, patronymics, ancestral (pantronic) names and their various forms, other forms and methods of naming a person, which appeared later and became official, are the legitimate

product of such a vital need. it can affect him in every way during his life, serving to distinguish him. A large part of the vocabulary of the Uzbek language is made up of special names for people.

Anthroponymy is a set of proper nouns of all people that exist in the language. Previously, the term "onomastics" was used instead of anthroponymy, and later in the 1960s and 1970s, this word appeared. This science analyzes the information related to the name, that is, a person's clan, father, nationality, origin and human qualities. So, an anthroponym is a name associated with any named person. In the further development of linguistics, the scientific study of anthroponyms has been the object of a number of scientific works. In particular, E.T. Smirnov, later N.S. Likoshin and Russian traveler and etymologist V.F. Oshanin, Turkic scholar A. Samoylovich conducted scientific research on the issues of collecting Uzbek names and expressing them in Russian transliteration.

Also, linguists such as N. Ostroumov, A. Samoylovich, S. Oldenburg, V.YA. Nalivkin, M. Nalivkina expressed their opinions about some issues related to the etymology and ethnography of Uzbek names and nicknames in their works, their traditions Date issues were also in focus. S. Ibrohimov, M. Rahmonlar observed the spelling of Uzbek names and surnames, and N. S. Malitsky studied the names of local residents of Tashkent. Since the 60s of the last century, there has been an interest in studying the linguistic features of Uzbek names scientifically. During these years, some scientific and popular scientific articles on Uzbek anthroponymics were published by scientists such as D. Abdurahmonov, O'. Nosirov, F. Abdullaev, M. Shamsieva, A. Ishaev, Kh. Doniyorov. E.A. Begmatov is a famous onomologist who made a great contribution to Uzbek anthroponymics. He published a number of important articles on the linguistic and extralinguistic features of anthroponyms, the lexicon, structure, and grammatical features of names, nicknames, nicknames, surnames, patronymics, and collected a lot of information on Uzbek anthroponymy. . In 1965, the scientist defended his candidate's thesis on the topic "Anthroponymics of the Uzbek language". His books on nomenclature are "Names and People" (1966), "Spelling of Personal Names" (1970), "Spelling of Uzbek Names" (1972), "Литературные имена и фамилии узбекских авторов в русской транскрипции" (1981), "O' His works such as "Uzbek names" (1992, 2000, 2007), "Ism chiroyi" (1994) are important contributions to the science of Uzbek linguistics. To study and analyze anthroponyms within the framework of language in linguistics, to express them in lexicography, to divide them into systems according to types, to classify them, to determine their unique and similar aspects in English, Uzbek, and Russian languages by comparing anthroponyms from languages of different natures is among the necessary issues. The study of these issues serves to show the similarities and differences of anthroponyms, to eliminate some obstacles in intercultural communication, and to teach and learn languages at a time when attention to language is increasing.

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