



LINGUISTIC FEATURES OF HUMAN NAMES (ANTHROPONYMS)

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Annotation: one of the important needs of society for daily communication, linguistic life is to name something and phenomena in the objective being, each of the living beings, separately, wisely. Hence, the generalization of things and objects, events, all existing units in the objective world is a miracle of human thought and language.

Keywords: anthroponyms, name, thinking, concept, linguoculturology, personality, communication, society

Language names complex, diverse concepts about something-item, person and phenomena, generalizing their edges, relying on their main characteristics. For example, in Uzbek, a melon plant and its fruit are said to be melon, that is, its product. Likewise, living beings, including goats, are generally referred to as goats. The melon is then named by separating it into additional groups according to the specific nature of the sheep. Melon names such as bourikalla, jack russell terrier, Cuckoo; goat species such as wild goat, mountain goat are a clear example of this. But even in this case, there is a generalization of the concept of them, summing up. If, without doing so, each melon grain or goat grain is named separately (which, in fact, is impossible), the lexemes in the language become quantitatively Infinite, the language cannot realize its communicative nature. Hence, the generalization of things and objects, events, all existing units in the objective world is a miracle of human thought and language.

But even so, there is another need for the daily communication of society, for a linguistic life. It is an object and phenomena in an objective being, naming each of the living beings separately, wisely.

In times when humans have not yet reached the essence of the wonders of nature from time immemorial, they have given umimic names to what they see in their eyes. This naming is necessary to distinguish one thing from the other to obtain distinction. For example, a mountain means any mountain, the meaning of objects that are part of a mountain type is understood. But slowly, people began to encounter many mountains, and at this time, objects such as every mountain, adir, Hill were born with the need to be separated from each other. Because the habitats of ancient people were in caves, along the banks of rivers, located on one or another mountain. In order to find their habitat, they used mountains, rivers, swamps to find their hunting grounds without straying. As a result, singly gave additional special names to distinguish a mountain or river from another mountain and river. This is how such names as Oqdarya, Karadarya, Karatog, Uluttog, which existed from time immemorial, began to appear.

Naming one grain of things and phenomena, singled out and grained separately, began to spread to all that the need for life required, and the language began to have a lot of names, which are now called proverbial horses. The recorded vital need also arose the fact that it is

necessary to distinguish from each other people who live in seeds, tribes, balls, groups, belong to one seed and family.

A number of historians, ethnographers, who studied the social life of ancient people note that a person belonging to the same clan or tribe, who had a common name for some seed and tribe, was named after the seed, which corresponds to the name of the seed or tribe to which he belonged, that is, a person belonging to that ethnic group was named after the And the names of the breed or tribe, the ethnic group consisted of the name of a sacred, divine-worshipping animal, a bird. Gradually this tradition changed, with each individual who was a member of the clan and tribe being referred to by a separate name or nickname. This is how the names of the person (the initial, first-sounding horse of the person) appeared. Now in linguistics, two huge groups of horses have formed, which are called Related and proverbial horses. These two groups form the lexical composition, lugavium wealth, system of the language.

Studies dedicated to the study of Uzbek anthroponymy on the basis of modern scientific methods began to occur in the 60s of the last century. Until then, some popular scientific articles were published that were destined to name the child.

The initial treatise, which popularly interpreted the meanings of Uzbek names, was published by Ya.Menazhiev and H.Azamatovs created . The brochure allows for serious defects in the understanding of the meaning of nouns, motives that are the basis of the meaning of the noun, etc. We will not dwell on these defects separately. Because about them E.Begmatov and A.Irisov Yogan is quoted in the reviews. A certain part of this brochure later took over from the magazine "Science and marriage".

It is known that the object of the science of linguoculturology is formed by nonequivalent lexicons and lacunae, a stylistic set of language, mythic manifestations of language units: archetypes and myths (asotir and narratives), a picture-rusum and habits reflected in the language, a paremiological foundation of Language, linguistic ethalons, gestures and symbols, linguistic analogies and metaphors, and Uzbek speech habits and speech etiquette forms. In our research work, anthroponyms, proverbs and sayings as linguoculturemes, which are the objects of science, analogy and metaphors in the Uzbek language. Of these, we initially reflect on anthroponyms.

As we all know, the name is important in a person's life. In the Uzbek people in particular, the place and essence of names is great. When a child is born, a name is chosen with good intentions, a process that nominators (i.e., nominators) approach differently.

Since ancient times, our ancestors believed that the name of the baby depends on the name of his happiness and luck. This belief gave birth to the view that nouns would be possessive and non-possessive. It is said that the" name placed on the baby affects his fate", that the imagination with the passage of periods went to turn the name into a child's protector, a tool that somehow connected to him, constantly and for a lifetime to eat, sympathize with him . Indeed, the Uzbek people have long believed in the power of words when choosing a name, its influence on the psyche and upbringing of a child. For example, giving a baby a name corresponding to the birth process and some other characteristics, expressing various desires and dreams through the name to the child, keeping the child's name hidden, replacing it with another name that the name imposes on the child, not naming the child with people of inappropriate character, choosing the name of the elderly for the name, calling the child



The study of Uzbek names in this aspect shows that anthroponyms can reflect the National Customs and traditions, worldview, culture of a nation, a people. In addition to the need to distinguish between individuals, names also represent a specific purpose of the name-givers (nominators) according to their socio-linguistic function. This goal is the main, leading motive for choosing and making a name for a child.

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