

**LEXICO-SEMANTIC FEATURES OF ANTHROPONYMS**

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*Annotation: The article is dedicated to the research of anthroponyms and their importance in linguistics; their semantic properties and functions in speech are defined as well.*

*Key words: anthroponym, anthroponomy, onomastics, language, culture, linguistics, nouns, etymology*

**ANTROPONIMLARNING LEKSIK-SEMANTILK XUSUSIYATLARI**

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*Annotatsiya: Maqola antroponimlar va ularning tilshunoslikdagi ahamiyati tadqiqiga bag'ishlangan; ularning semantik xususiyatlari va nutqdagi vazifalari ham aniqlab berilgan.*

*Kalit so'zlar: antroponim, antroponomiya, onomastika, til, madaniyat, tilshunoslik, otlar, etimologiya*

**ЛЕКСИКО-СЕМАНТИЧЕСКИЕ ОСОБЕННОСТИ  
АНТРОПОНИМОВ**

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*Аннотация: Статья посвящена исследованию антропонимов и их значение в языкознании; определяются их семантические свойства и функции в речи.*

*Ключевые слова: антропоним, антропонимия, ономастика, язык, культура, лингвистика, существительные, этимология.*

Introduction. The word lexicon is a Greek word meaning lexical, a set of existing words and phrases in a language, a lexical structure of a language. The vocabulary of each language is regular, constantly changing. This process is associated with a number of linguistic phenomena, such as changes in the structure of a particular language vocabulary: the emergence of new words, the complete or partial obsolescence of existing words, the acquisition of new meanings of word semantics causes. A large part of the vocabulary of any language consists of special names given to people. Anthroponyms, which are considered the names of people, originally are the words. But it's not just a word, it's a proper noun. For linguists, there are still aspects of anthroponyms that have not yet been deeply applied. No matter how many opinions are expressed about anthroponyms, their comparative study in different languages is still not fully covered. There are so many names in all languages that not all of them have the same meaning. The less the name is used the more ancient it is, the more unique it becomes over time and the more its etymology needs to be studied. All names besides their meanings possess the function of naming. The most important and necessary function of anthroponyms for human society is to serve as a name. So, a person's name is crucial to distinguish and differentiate one person from another.

Literature review. Anthroponyms have a certain place in the lexical system. Therefore, they differ from other lexical units by their semantic, methodological and descriptive features. Names have social significance and reflect the culture and

social life of the society. Names also indicate the lineage of a particular person and his or her place in society. Each name appears for a specific reason. It is popular and rarely used. Each name has its own history, biography and geography. Names can be linguistically realistic or fabricated. As a unit of language, they name individuals and separate them from each other. In verbal information, they express the speaker's attitude to the name. For instance, when we hear the name Odil (Uzbek name) we see a just person in front of our eyes. This expresses a positive attitude towards the name. The names will also have a hint of nationalism, antiquity and novelty. Anthroponomy dealing with human names is of particular importance today. Everyone wants to know a lot of information about what a name means, what language it belongs to, and so on. Therefore, the widespread promotion of this field has become a necessity for all. Sometimes names formed under the influence of a psychological state are also included in a person's name. Umria, Ulmas (Uzbek name) names are chosen in children who are not in good health from birth and are at risk of death. Naming young children in this way means prolonging their life and restoring their health. Norgul, Norboy (Uzbek name) names are given to children with spot on their body from birth. The sign on the child's body is believed to have been born with his name. It can be seen that the principles of naming, which have long been a tradition in the family, in the life of the people, due to the ethno-psychological situation of national and spiritual naming, are unique and have a certain effect on children's health. In other nations, similar examples have been observed in tribes, clans, and ethnic groups, and have been recorded in scientific sources too.

Anthroponyms have linguistic, colloquial, and encyclopedic forms. Linguistically, they refer to individuals and distinguish them from each other. In the verbal form, they refer to the attitude towards the name. For example, a woman named Mehribon (Uzbek name) is a person who is prone to affection, kindness and has a positive attitude towards her. In the third encyclopedic form, names with synonymous meanings are used: Gullola, Gulandom, Gulchehra are based on the meanings of attractive face and beauty inherent in the flower. While making use of some names frequently oppositions may also be run into. For instance, a woman name Sanam (Uzbek name) mostly occurring one is regarded as nobby, good-looking, name whereas the origin of this word means idol in Arabic. It is impossible to choose this proper name for this nation. And it is not permissible to put names like Shohsanam or Gulsanam. Usually the names have a breath of nationalism, antiquity, modernity. For example, Alisher, Anora, Bibisora, Qumriya, Dilnoza, Iymona. The history of names shows that each period has its own custom of naming. In Uzbek names, we sometimes come across ideologically rude names, which in turn allow parents to embarrass their children: Hamrokul, Bo'riboy, Teshaboy, Yo'lchi.

In choosing a name, it is a common practice of peoples living on different continents of the world to refer to the proper nouns that served as a name for their ancestors, and to try to choose a name for the baby from those names. This applies to a number of peoples living on the African continent, as well as the peoples of Central Asia. Among the sacred names a number of names are associated with Islam. The main part of them are Arabic names: Abdurakhmon, Oysha, Abdulloh, Mukhammad, Xadicha.

Materials and methods. Since the 1960s, there has been an interest in the scientific study of the linguistic features of Uzbek names. During these years, some scientific and popular scientific articles on Uzbek anthroponomy were published by D. Abdurahmonov, O. Nosirov, F. Abdullaeyev, M. Shamsiyeva,

A. Ishayev, H. Doniyorov. In the study of names Begmatov conducted the main research among Uzbek people. Sociolinguistic and functional-semantic

studies of human names in Uzbek linguistics, especially anthroponyms used in folklore, are particularly noteworthy. D.Abdurahmanov, H.Bektemirov, S.Yuldasheva, B.Fayzullaev, S.Tursunov, A.Ishaev, I.Khudoynazarov are the researches in this direction. I.Khudoynazarov later defended his dissertation on folk anthroponymy.

E.A. Begmatov is a well-known scientist who has made a great contribution to Uzbek anthroponymy. He published a number of important articles on the linguistic, extralinguistic features of anthroponyms, names, nicknames, surnames, lexicon, structure, grammatical features of parent names, and collected a lot of information on Uzbek anthroponymy. In 1965, he defended his dissertation on «Anthroponymy of the Uzbek language.» “Names and People” (1966), “Spelling of Human Names” (1970), “Spelling of Uzbek Names” (1972), “Literary Names and Families of Uzbek Authors in Russian Transcripts” (1981), “ Uzbek Names ”(1992, 2000, 2007) and “The Beauty of the Name ”(1994) are important contributions to Uzbek linguistics and they are dedicated to the study of names.

Results. The issue of anthroponyms and their types are also a topical issue. Thereby, the dictionary is characterized by the presence of a language and its structural features. The branch of onomastics, which studies the history of change, is also divided into smaller systems. Anthroponyms, which belong to the system of proper nouns, are further subdivided into other subsystems. These are:

1. Personal name (birth name)
2. Last name (common or last name)
3. Father’s name
4. Andronim (Greek «husband’s name» means the name of a woman with her husband’s name, nickname or surname.)
5. Mononyms
6. Nickname
7. Different types of nicknames
8. Nickname
9. Matronym
10. Patronym
11. Technonym (name given to parents by the name of the child)
12. Kryptonim (pseudonym)
13. Anthroponyms of literary works (literary anthroponymy)
14. Derivatives of anthroponyms-ethnonyms
15. Mythonyms (Greek myth, name, title)
16. Toponyms (geographical names)
17. Macrotonyms (famous names of large areas, large objects) 1
8. Microtonyms
19. Chronyms (names of historical events)
20. Hydronyms (names related to water)
21. Theonyms (religious names)
22. Astronomies (names of the universe)
20. Phytonyms (plant names)
23. Zoonyms (animal names)
24. Documentonim (document names)

Conclusion. In conclusion, the analysis of names shows that anthroponyms represent the national customs and traditions of the nation, the culture and worldview of the people. Also, the purpose of choosing a name remains an important motive for survival and since this field has not yet been fully studied comparatively, an essential and crucial responsibility which should be taken is to study the comparative lexical-semantic properties of anthroponyms thoroughly and carefully .



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