

ANTHROPONYMY STUDIES

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Abstract. *This article discusses the study, research, development and periods of formation of anthroponymy. The article states that an anthroponym is a personal name, a characteristic of the individualization of an object: that each object (person) of a nomination has a name. It is further stated that the Register of names is limited, that personal names are duplicated, which is forced to give an additional name. The article claims that in a developed society, the official name of a person has the formula of his name.*

Keywords: *direction, methodology, three stages of development of anthroponymy, comparative and comparative methods of studying anthroponymy, Turkic anthroponymy, period, speech, vocabulary, world anthroponymy .*

All global historical changes are reflected in onymic vocabulary. The topics of scientific research on Turkic onomastics are very extensive. Anthroponymy studies the functions of an anthroponym in speech - nomination, identification, differentiation, change of names, which is associated with age, change in social or marital status, life among people of another nationality, joining secret societies, conversion to another faith, taboo, etc. According to the famous in the anthroponymy of the scientist A.V. Superanskaya, "... the sum of proper names used in the language of a given people to name real, hypothetical previous eras. For people belonging to different cultures, eras, territories, the onomastic space has different filling. At the same time, various classes of objects are onomastized" [8.p 9].

Anthroponomics (from Greek. anthropos-human and ónyma- name)-section onomastics, study of anthroponyms-people's own names: personal names, patronymics (father's name), surnames, common names and nicknames (individual or group), kryptonim (hidden names), anthroponyms of literary works (literary anthroponomics), heroes in folklore, legends and fairy tales. Anthropology identifies folklore and canonical personal names, as well as various forms of the same name: literary and dialectal, formal and informal. In each period, each Ethnos has its own anthroponymic - a register of personal names. The Society of anthroponyms is called anthroponymy. [5, p.87] An anthroponym, especially a personal name, is distinguished from many other names that have the peculiarity of the individualization of an object: each object of the nomination (person) has a name. The Namespace is limited. Personal names are repeated, which makes it possible to give an additional name. In a developed society, the official name of a person has the formula of his name: a certain procedure for following anthroponyms and common names (ethnonyms, kinship names, specialties, professions, titles, etc.).

As in most European cultures, the generally accepted literary and linguistic norm in the nominal formula of the Russian language is the order of words that begin with a personal name, but it is not hard-written and goes out of it in some specific cases, which is not a mistake.[4, c.53] The adaptation of Russian names of other peoples is usually accompanied by one or more phonetic changes and often the appearance of the father. Names, patronymic and nicknames have been known since ancient times. At the same time, ancient sources do not always help to clearly define

pre-Christian names (given at birth) and nicknames (acquired in the later period). In Russia, names appear very late, usually they are formed from the names and nicknames of their ancestors. In the 14th and 15th centuries, the names of the princes and boyars were first taken. However, in the 16th century, the legacy of unknown boyar surnames was very unstable. Then they bought the names of merchants and priests. After the abolition of serfdom in the middle of the 19 century, especially in 1861, the names of peasants are formed. The process of acquiring surnames mainly dates back to the 1920s of the 30th century.

In modern linguistic research, the connection of language with the development of society does not require proof. External factors involved in the accumulation of elements of a new quality by a language include, in particular, territorial movements of peoples and international contacts. This contributes to the fact that words that have fallen out of general use or that have reappeared are reflected in the composition of proper names. World anthroponymy, as well as Turkic anthroponymy, went through the following three stages in its research:

1) the period of simple recording of anthroponymic material or the non-scientific period. Like the entire science of onomastics until the 19th century, the period preceding the formation of the comparative-historical method was of a similar nature.

In particular, according to the materials of the index-dictionary compiled according to the "Devon Lugotit Turk", the work of Mahmud Kashgari presents such human names (anthroponyms) as Abu Bakr , Badruk , Barman , Barsgan , Tabdu , Tahmuras , folk, clan, tribal names (ethnonyms) like Arab, Alka , Aramut , Afshar , Oguz , Bashgirt , Basmil , Barsman , Tukhsi , Tubut , Tat, Salgur , Rus, Chumul , Karluk , Uighur, names of cities and villages (toponyms), like Ertuk , Balu, Barman , Marv , Sulm , Talas, Tashkand , Udun , Kifchak , names of seas, lakes, rivers, soy (hydronyms) like Ertysch , Firat , Kazsuvi , Hind , Etil, onomastic (cosmonyms) Erantuz , Bakirsokum . The same rich anthroponymic material was used in the works of Alisher Navoi, Zakhiriddin Muhammad Babur , Abulgazi Bakhodirkhana . For example. Observations , B.Sh. Bafoeva and Sh. Yakubov show that more than two thousand onomastic units were used in the works of Alisher Navoi. " Baburnom " mentions 1,406 names of people (anthroponyms), more than 1,100 names of places (toponyms), 277 names of tribes and clans (ethnonyms), 414 names of animals and plants, 40 names of books and brochures. According to calculations by M. Turdibekov , in the work of Abulgazi Bahodirkhan " Shajarai Turk" contains 1357 proper nouns. Of these, 880 are anthroponyms, 286 are toponyms, 118 are ethnonyms, 51 are hydronyms, 22 are oronyms. In general, there are many problems awaiting researchers in relation to the Uzbek historical onomastic basis.

2) the period of formation of anthroponymy as a science. The roots of this science go back to European and Russian linguistics of the late 19th and early 20th centuries. In the works of such scientists as A.X. Vostokov , A.I. Sobolevsky , A.A. Shakhmatov , M. Vasmer , S.K. Kuznetsov , P.L. Mashtakova , the first information about the collection and analysis of anthroponymic material in the Russian language was presented;

3) scientific or purely anthroponymic period. This period includes the period from the 20s of the 20th century to the present day. During this period, anthroponymic material, as well as lexical, phonetic, morphological and other linguistic units of the language, began to be collected separately and studied in different directions [4. 18 p .]. But the anthroponymic material of the language was often analyzed as part of the lexical material. Thanks to mutual disputes and dialogues between linguists, historians and geographers who studied geographical names,

toponymy was treated as a separate, independent science. For example, the famous toponymist E.M. Murzaev considers toponymy as an independent science [9. 43 p.], using methods of linguistic, historical and geographical analysis. The famous linguist B.V. Gornung believed that proper nouns are an integral part of the vocabulary of each language and are the object of study of lexicology, one of the branches of linguistics[7. 32 p.]. Therefore, linguists cannot be limited in the study of toponyms as linguistic material. At the same time, both a historian, geographer and ethnographer have the right to study the features of toponymic material.

Thus, anthroponymic nominations carry information about the characteristics of the era and are a kind of temporary monument. Anthroponyms as an example of spiritual culture are invaluable for the history of a people. They allow us to trace the main stages of the historical development of a particular ethnic group. The anthroponymic systems of different peoples of the world reveal a number of certain similarities, which is due to the process of mutual influence between languages and cultures. The openness of the anthroponymic system allows it to easily adopt personal names from another system.

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