

UDK: 81'373.231:39

THE CULTURAL ROLE OF ANTHROPONYMS IN NAMING SYSTEM

Saydullayeva Barno Saminjon qizi

*PhD student National University of
Uzbekistan*

abduhalim.saydullayev.92@bk.ru

Annotation: *This article is devoted to the commonality of language and culture, the use of anthroponyms in linguo-culture. The Uzbek anthroponymics, that is, the idea of a person's name, surname, nickname based on national-cultural, religious, customs, values.*

Keyword: *linguo-cultural, paradigm, anthropocentric, worldview, naming, anthroponyms, national-cultural, values, customs.*

АНТРОПОНИМЛАРНИНГ НОМЛАР ТИЗИМИДАГИ МАДАНИЙ О'РНИ

Annotatsiya: *Mazkur maqola til va madaniyatning mushtarakligi, antroponimlarning lingvomadaniyatda qo'llanilishiga bag'ishlangan. O'zbek antroponimikasida ya'ni shaxsning ismi, familiyasi, taxallusi milliy-madaniy, diniy, urf-odat, qadriyatlar asosida qo'yilishi haqida fikr yuritiladi.*

Kalit so'zlar: *lingvomadaniy, paradigma, antroposentrik, olam manzarasi, nomlash, antroponimlar, milliy-madaniy, qadriyat, urf-odat.*

КУЛЬТУРНАЯ РОЛЬ АНТРОПОНИМОВ В СИСТЕМЕ ИМЕНОВАНИЯ

Аннотация: *В этой статье обсуждается общность языка и культуры, посвященный использованию антропонимов в лингвокультуре. Узбекская антропонимика, то есть представление о том, что имя, фамилия и прозвище человека даются на основе национально-культурных, религиозных, обычаев и ценностей.*

Ключевые слова: *лингво-культурный, парадигма, антропоцентрический, мирландшафт, именование, антропонимы, национально-культурные, ценности, обычаи –привычка.*

INTRODUCTION

In world linguistics, the analysis of language phenomena as a linguo-cultural phenomenon, not only based on traditional methods, but also in modern language research paradigms, in particular, anthropological and anthropocentric directions, is of great scientific and practical importance. Therefore, a comparative analysis of anthroponyms in English and Uzbek languages, belonging to different systemic

languages, in terms of their national and cultural characteristics, allows us to determine the place of human description and naming in the English and Uzbek worldview in understanding and figuratively expressing the world.

LITERATURE ANALYSIS AND METHODS

In modern world linguistics, the main attention of linguists-scientists is focused on issues such as verbal communication of peoples with different linguistic cultures, uniqueness in the use of language tools, national worldview, cultural values. Among such issues, the linguistic and cultural potential of the anthroponymic layer of different systematic languages requires special attention.

In accordance with the demands of the times, the need for our people to know foreign languages has increased, and accordingly, in the world of onomastics, there has been a need to learn more about famous names, names (names, patronymics, nicknames) and historical names of geographical places, territories, rivers, etc., universal symbols have been created in the language, as a result, the opportunities for a deeper study of the psyche of other peoples have expanded. As Professor G.R. Galiullina said, "symbols, values, worldview, beliefs, customs, norms of etiquette and morality, along with forming the foundation of national culture, determine the human psyche's attitude to social life.

RESULTS AND DISCUSSION

The concept of culture is given many philosophical and scientific interpretations in various fields. A.V.Superanskaya, V.A.Maslova, A.E.Mamatov, D.U.Ashurova, M.R.Galieva, Sh.Usmonova and many other scientists have considered it in their works. According to V.A.Maslova's definition, "linguoculture" is a new area of language studies formed at the intersection of linguistics and cultural studies.

Linguocultural studies learn the relationship between culture and language, their mutual influence, and the manifestations of folk culture reflected in language.

In addition, V.N. Telia believes that the connection between language and culture is realized through cultural meaning. As a result of studying language and culture in their interrelation, a certain linguistic picture of the national-cultural world becomes visible. As O.A.Leontovich emphasizes, toponyms, anthroponyms,

names of political realities, public organizations, state structures, popular books, films, paintings and other realities that form an integral part of the life of the carriers of the analyzed linguistic culture are formed around cultural meanings that can act as cultural signs.

In particular, human names are equally related to both language and culture. On the one hand, this is a linguistic phenomenon, on the other hand, anthroponyms reflect the cultural, historical and spiritual landscape of a particular people. Although all the peoples of the world constitute a single humanity, the cultural differences between individual peoples, tribes and social groups are sometimes of great importance. Even among related peoples, there are no two identical anthroponymic systems. Each of them is a unique phenomenon created under the influence of certain geographical, cultural, religious and historical factors. In particular, the development of Uzbek anthroponymics (anthroponym - in Greek means "name given to a person") gives a significant impetus to a deeper study of the culture of different peoples, to the formation of a person as a person.

It is known that a word is a lexeme that expresses things and events. And the language summarizes these "words", therefore it has social significance. After all, the name given to a person determines his mentality, even his actions, aspirations, worldview. For example, today their children are given Islamic names: Madina, Aisha, Rayona, Ahmad, Islam, Umar, Uzayr; the names given to their children to be intelligent and educated: Aqil, Aqila, Dano, Olim, Fazil, Arif, Ma'rifat; Names that make a child perfect: Mufassal, Kamola, Komila and other names with positive qualities are preferred. In addition, a number of scholars who have studied human nicknames, in particular, L.N. Verkhovnykh, have shown that anthroponyms were named after food products in ancient times, which indicates a cultural identity of the nation. We can also see that such surnames and names exist in the Uzbek language. For example, Samsakaliyev, Karamov, Asaloy, Khalimjon, Norinboy, Shirinoy, Shirmonoy and others.

In addition, anthroponymic formulas in the semantic structure have cultural and national connotative properties. Uzbek names, due to their multiplicity of meanings, their forms and connotative properties, as well as the rich connotative

properties of patronymic names, surnames, and nicknames, can be seen as having national and cultural specific features in the unalienable lexicon of the Uzbek language. For example, in the Uzbek language, Nasreddin Afandi is understood as a person who makes people smile in front of their eyes, makes people laugh with his humor and satire. Sometimes among the people, a person who has done something wrong is also called "Afandi". In modern media, it includes the names of fairy-tale heroes and their cultural meanings and associative spheres that are important for the Uzbek nation.

CONCLUSION

It is time to analyze the beloved fairy-tale hero in the Uzbek language, which is very widespread in today's discursive media environment and is recognized as a collective image of a traditional national hero. Emerald is depicted as a simple, beautiful, well-mannered, hardworking, respectful of elders. In children's memories, the national hero is embodied in the image of a harmless girl. Precious is depicted as a lazy, lazy, indolent, greedy, stingy negative hero. It is clear that the richest culturally valuable units in the language are anthroponyms. Thus, anthroponyms are of great importance in language and culture. In naming, the national-cultural, religious, and ideological values of the people play a large role. Pragmatic study, which analyzes anthroponymic semantics from the perspective of linguo-cultural studies: cultural meanings, motivational components and the associative nature of the corresponding onomastic units, is used in a broad sense. Less attention is paid to the study of the conceptual core of meaning, the components of which can be defined ethnoculturally and socio-culturally.

REFERENCES

1. Галиуллина Г.Р. Татарская антропонимия в лингвокультурологическом аспекте.: Автореф.дисс...докт.филол.наук. Казань, 2009. – 25 с.
2. Егорова Т.П. Семиотическая функции имени //Ономастика. Материалы к серии Народы мира и культура. – Вып. XXV. - Ч. I.-М.: РАН, 1993. – С.21-28.
3. Зубкова Л. И. Проявление национально-культурного своеобразия русских антропонимических формул//Вестник Ленинградского государственного университета им. А.С.Пушкина. 2008. – С. 126-136.
4. Карасик В.И. Языковой круг: личность, концепты, дискурс. Волгоград: Перемена, 2002. – С. 85.

5. Леонтович О.А. Введение в межкультурную коммуникацию: учебное пособие / О. Леонтович. – Москва: Гнозис, 2007. – С.21
6. Маслова В.А. Лингвокультурология: Учеб. пособие для студ. высш. учеб. заведений / В.А. Маслова. – М.: Издат. центр «Академия», 2001. – 208с.
7. Телия В.Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты. М.: Языки русской культуры, 1996. -288 с.