

## ANAMASTICS AND ANALYSIS OF THEIR FUNCTIONS

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### ABSTRACT:

**This article examines the factors that give rise to anastics in English and Uzbek linguocultural culture, in particular, naming traditions, customs, religious beliefs, and mentality-specific features. The name does not always have to mean, or describe the owner and express a wish, there are cases of shortening the name for the convenience of others, or getting a shorter name that fits the tone of the name, the main reason for changing personal names is ethno linguistic and linguocultural features.**

**KEYWORDS:** anamastics, anthroponym, name, nickname, time, ancestor, linguoculture, tradition, custom, dream.

### INTRODUCTION:

It is known that material and spiritual culture are reflected in language. The composition of language units at different levels reflects all stages of development of an ethnic group, all forms and ways of its life. Among linguistic units, a specific position is occupied by well-known anthroponyms, words that serve to name an object, distinguish it from other objects, individualize and identify.

Anthroponyms (personal name, nickname and pseudonym) are one of the ancient cultural, spiritual and linguistic values of the Uzbek people.

In each name is hidden the unique spirit, spirituality and enlightenment of the people, nation and tribe that created them and can apply them in practice. In the same sense, it is necessary to find ways to convey to the younger generation the need to instill in today's young generation the invincible and immortal spirit of our ancestors in Turkish, or

more precisely, Uzbek names in the form of conversations, articles and forms through the education system. This is how we will increase and strengthen the spirituality of our youth. Yes, it is natural that names have a magical and mysterious power, that is, a subtle edge of meaning that reminds us of the humanity of man, his place and role in society. Between the 60s and 70s of the last century, when the field of speech culture developed, the direction of the study of onomastics - famous horses - developed. E. Begmatov, T. Nafasov, S. Karaev, N. Husanov, G. Sattorov, S. Rahimov, I. Khudoynazarov are among the first Uzbek scientists who conducted a lot of research in this area. engaged in the study of their grammatical structure, the broad elucidation of the lexical-meanings of nouns. In recent decades, the emphasis has been on shaping intercultural literacy among students of non-philological institutions through the organization of practical classes in English on the basis of an anthroponymic approach. the process of developing the ability to compare with culture was studied and anthroponyms were disseminated to a wide audience by students during the lessons. For example; Jasur Brave, Mustafa Mike, Malika Maya, Nilufar Nilya. .

Much work has been done in this area to date, however, the linguocultural and ethnolinguistic features of anthroponyms have not been fully explored. There are a number of innovations in the field of linguistics, language is required not only in the form of a communication task, but also in the study of different nationalities in the fields of linguocultural, psycholinguistic, ethnolinguistic, sociolinguistic.

In all nations, it is important to give their children a proper, beautiful, successful name, and there are many views on naming. The role and significance of names in the Uzbek people is great. From time immemorial, our ancestors believed that when naming a baby, his happiness and fortune depended on the name. Ernest Begmatov writes in his book *The Beauty of Names*: "The habit of naming and naming is born of the need to distinguish one person from another. Later surnames, nicknames, patronymics, ancestral (pantronic) names and their various appearances, as well as other forms and methods of naming a person, which appeared and became official, are a legitimate product of such a vital need "[3, 90]. Therefore, naming a child has always required a great deal of responsibility, as the name of a child could decide the future of a child, for example, when Jewish immigrants came to America in 1910-1920, most of them did not get a job or study because of their names. Because they were forced to change their names. The problem of racism in the United States has almost always been a big problem, so African Americans have removed the name of white Americans who have become a tradition for their children's future because white whites are 50% more likely to be accepted or hired when a child is named. Rose, which helped him to live a better life, to find his place in society.

The demographics of the contenders for the name change today and their reasons are a testament to the complex history of race, class, and culture. However, since 2001, the number of African-American, Asian, and Latin speakers has increased dramatically. A name does not always have to mean, or describe its owner and express a wish, there are cases when in the process of integration into another culture, the name is abbreviated for the convenience of others, or a shorter name that fits the tone of

the name, the main reason for changing personal names arises. The composition, statistical structure and peculiarities of changes in Uzbek anthroponyms Until the twentieth century, the custom of giving male names to men and women, especially in Turkic peoples, has long existed. It is therefore necessary to dwell on them separately in this work;

The Uzbek nomenclature is working on the creation of a perfect dictionary of anthroponyms. For example, in the book by Professor E. Begmatov "The meaning of Uzbek names (Explanatory Dictionary). 14600 Commentary on names (T., National Encyclopedia of Uzbekistan, 1998)" we can see that 14600 Uzbek names are explained.

#### **EXAMPLES:**

Jumanazar, Jumanazar (ar.) Is a gift given on Friday.

Borigul, Dorigul (Uzbek) is a female form of the name Bor (see).

Forms: Borinson, Boriya, Borikhan.

Talib, Tolid (ar.) - seeker of knowledge, longing; knowledge enthusiast; student, apprentice or requested child.

Forms: Tolibbek, Tolibjon. Xolbozor, Xolbozor (ft). - A child born on a Sunday.

Botir, Botir (own) - brave, pavlavon, brave, courageous. Forms: Botirbek, Botirboy, Botirhon, Botirjon, Botirqul, Botirsho.

Zakir, Zakir (ar.) - one who remembers, remembers, remembers, that is, worships Allah. Originally Zokirulla (see). Forms: Zokirboy, Zokirjon, Zokirkhan

Problems of studying anamastics in modern linguistics Professor E. Begmatov, one of the well-known and well-known scholars who began and continues to study the famous horses, successfully defended his dissertation for the degree of Candidate of Philological Sciences, and then in the 90's for his Ph.D.

Thus, he was able to substantiate the need for the study of anthroponyms in Uzbek linguistics on a scientific and theoretical level. Today, the students of this scientist carry out a lot of research work in the field of Uzbek anthroponymy and toponymy of Uzbek nomenclature. Nearly forty years of research and a number of scientific studies by this scientist have been published as books. . One of them is the dictionary "Uzbek names. Commentary on 14600 names", published in 1998, is one of the most significant researches in this field. It consists of the following sections: "Publishing house", "Composition and structure of the dictionary", "Basic abbreviations and symbols", "Names of Allah", "Explanatory dictionary of names", "Ethnography of Uzbek names". At present, there is no such perfect work in the field of nomenclature, or more precisely, in the field of analysis of personal names. The nomenclature, ie onomastics, which currently discusses the various district names, can be divided into two groups: 1) general nomenclature; 2) issues of private nomenclature.

In general nomenclature, attention is paid to the problems of nomenclature of today's humanity, which deals with the problems of naming, interpretation and etymological analysis of names belonging to different races, different languages. Private nomenclature deals with the problems of naming, the correct and accurate spelling of names, explanatory and etymological analysis of the names of the people belonging to the pupils and students. forced to stop in the form. The reason is that a good knowledge of names and titles determines a person's level of culture.

In every nation, religion plays a high role in naming people, and we can see this in both languages, it should be noted that the main religion of the English-speaking countries

is Christianity. Hence, the most common names in the Bible are: Adam, Benjamin, David, Jacob, Joseph, Peter, James, Andrew, Thomas, Philip, Bartholomew, John Deborah, Eve, Rebecca, Ruth. , Sarah, Simon.

As for Uzbek names, most of them are Arabic names that entered through Islam: Abdullah, Rahman, Rahim, Qudduz, Mumin, Aziz . Such names were very popular in the early twentieth century, and it is one of the 99 beautiful names of the Creator who created the whole being. For example, the meaning of Qudduz is interpreted as the One who is absolutely pure from all sinful imperfections, or, for example, the meaning of the Most Gracious, the Most Merciful, the Most Generous in the worldly life.

The main reason for giving such names is that it is obligatory for all Muslims to give their children beautiful names, and the scriptures state that when the Day of Judgment comes, the slaves will be called by their own name and their father's name.

Another tradition is to name our children after prophets and saints, in English: Anthony, Christopher, Francis, George, Gregory, Stephen, Catherine, Ann, Bernadette, Mary, Jane, Teresa; and in Muslim countries: Muhammad, Abubakr. , Abdhaliq, Mahmud, Sayyid Amir, Bahauddin, Aisha, Khadija;

Among Uzbek names, such names are heavy names, there is a tradition of changing the name when the child is very sick at a young age, sometimes the name is changed by adding an additional to the front or end, or by a completely different name. One of the most famous names in the Muslim religion is Muhammad, which is one of the heaviest names of the Prophet (peace and blessings of Allaah be upon him).

No matter how much we learn Uzbek names, we can find in them the high affection of parents for their children, but over time, as

different cultures integrate with each other, the original meaning may change and be misinterpreted. The culture of naming English-speaking countries has different aspects from us, we pay attention to the meaning of the name, and they pay attention to the tone and tone of the name. Another distinctive feature is that the names are passed down from generation to generation, a name passed from father to eldest child from the beginning to the end of a known dynasty in history, such as King Henry I, II, III, IV, V, VI, VII, VIII of England; Charles I and II are clear examples of this. In our case, the name is not passed down from generation to generation, but the names can be consonantal:

Huriniso, Nuriniso, Oyniso;

The initials of the names are the same:  
Mahbuba, Munira, Muhlisa, Marjona;

The last syllable of the names: Shahida, Shahzoda, Xonzoda;

The similarity of the first and last syllables of the names: Mukkarram, Muharram, Mukhtaram;

Repetition of the main word in compound nouns: Mirakmal, Mirislam, Mirkarim;

The repetition of the same word at the end of the compound nouns: Nizamiddin, Jaloliddin, Salohiddin, Ziyovuddin, Shamsiddin, Zuhridin.

The most popular names vary at the national, regional, and cultural levels. They change from year to year, as a result of the inspiration of political, spiritual, scientific, popular, religious views.

The results of our research show that anthroponymy is a very complex multifaceted field, which cannot be studied in depth from only one side. Linguoculture is the basis for the study of this field, and anthroponyms (personal name, nickname and pseudonym) are one of the ancient cultural, spiritual and linguistic values of each nation. In short, the theoretical aspect of this discipline is recognized as a

direction in the study of language, and the other important aspect is to name the object of the country where the language is studied, to distinguish it from other objects, to provide information about individualization and identification.

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