ANTHROPONYMY AS A BRANCH OF ONOMASTICS

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Annotation
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: Anthroponymy, onomastics, Uzbek anthroponymy, personal names, linguistics, anthroponymy, lexical system.

Антропонимика как раздел ономастики

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Аннотация:
В статье говорится, что антропоним-это личное имя, имеющее свойство индивидуализации объекта: у каждого объекта номинации (Лица) есть имя. Далее говорится, что регистр имен ограничен, личные имена повторяются, что вынуждает давать дополнительные имена. В статье подчеркивается, что официальное имя человека в развитом обществе имеет формулу его имени.

Ключевые слова: Антропоним, ономастика, узбекская антропонимика, личные имена, Лингвистика, антропонимия, лексическая система.

Antroponimika onomastika bo'limi sifatida

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Annotatsiya:
Maqolada antroponim shaxsiy ism, ob'ektning individualizatsiyasining o'ziga xos xususiyatiga ega ekanligi: nominatsiyaning har bir ob'ekti (shaxs) ismga ega ekanligi haqida aytiladi. Yana nomlar

registri cheklanganligi, shaxsiy ismlar takrorlanishi, bu esa qo'shimcha nom berishga majbur qilinishi haqida bayon etiladi. Maqolada rivojlangan jamiyatda shaxsning rasmiy nomi uning nomi formulasiga egaligi takidlangan.

Kalit so'zlar: Antroponim, onomastika, o'zbek antroponimikasi, shaxsiy nomlar, tilshunoslik, antroponimiya, leksik tizim.

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, c.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.).

The permanent formula of the name was also known in ancient Rome: praenomen (personal name) + nomen (common name) + cognomen (nickname, later family name) + (sometimes) agnomen (nickname), e.g. Publius Cornelius Scipio Africanus major. In India, this formula consists of three (less often more) components: 1-th-depending on the horoscope, 2-sex or a corresponding indicator of a religious denomination, 3-caste name or a nickname instead of it; for example, the name Rabindranath Tagore has the following parts: Rabindra (sun god), Nath(Earth), Thakur (caste of landowners). The form of the naming of a person depends on the rules of speech.

Anthropology studies information that can bring the name: characteristic of human qualities, the connection of an individual with his father, Family, relationship with his family, nationality, type of profession, origin from any territory, property, caste. Nomination, identification, differentiation, age-related name changes, social or marital status changes, life among people of other nationalities, access to secret societies, conversion to other beliefs, taboo, etc. The properties of names in the era of socialism are specifically studied by introducing new concepts that laid the foundation for new names into the ideology of society. [3, c.92]

The topic of *theoretical anthroponymy* is the emergence and development of anthroponyms, their structure, anthroponic system, anthroponym models, historical layers in the Anthroponymy of a particular Ethnos, the interaction of languages in anthroponymy, universal. Theoretical anthropology uses the same research methods as other sections of onomastics (taking into account the specific conditions, causes and conditions of naming people - the influence of social conditions, customs, fashion, religion, etc.).

Applied anthropology studies the methods of passing a name in different languages, the problems of the norm in names; helps to create anthroponic dictionaries. The anthroponymist helps in the work of

registration authorities, in the selection of names, in solving some controversial legal issues of naming an individual. Anthropology is closely related to history, ethnography, geography, anthropology, genealogy, hagiography, literary studies, folklorism, Cultural Studies. Anthroponomics broke away from onomastics in the 60s and 70s of the 20th century. Instead of the term" anthroponomics", most researchers used the term"onomastics". In the modern Russian anthroponic system, everyone has a personal name (chosen from a limited list), patronymic and surname (their possible number is almost unlimited). Other anthroponymic systems existed and exist: in ancient Rome, everyone had a prenomen – a personal name(these were only 18), a nomen – the name of the inherited genus and a name given to the inheritance characterizing the family member. In modern Spain and Portugal, there are usually several personal names (from the Catholic Church register), the surname of the father and mother. In Iceland, each person has a personal name (from a restricted list) and a derivative of their father's name instead of a surname. In China, Korea, Vietnam, a person's name consists of a one-syllable surname (ranging from 100 to 400 in different periods) and a person's name, usually two one-syllable morphemes, and the number of person names is unlimited. A special place in anthroponic systems is made up of hypocoristics (Russian consonant names Masha, Petya, English Bill and Davy), as well as nicknames and nicknames.

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.

There are traditionally used components of the Russian anthroponym, in which various models of human naming can be formed:

Name - a personal name given in birth is usually one, but in ancient times several names could be given.

Diminutive (hypocoristic) name - is an informal form of a noun, composed using certain suffixes or abbreviations. An informal form of personal name using (Maria — Masha — Masha — Manya — Musya et al, Alexander — Sasha — Sashura — Shura — Sanya — Shurik — Iskander; Nikolai — Kolya — Kolusik-Kolyan et al. In the new era, such forms, which are limited to nicknames, are produced from surnames (Kislov — sour, Panov — Pan), this process, the formation of historically inverted surnames.

Father's name - patronymic, show the father's name. It consists of suffixes - (b)ich, - (b); in ancient times - similar to modern surnames (preserved in Bulgarian).

The surname is inherited by a man from generation to generation. Usually, the original Russian surname-ov/-ev/-yov (from the foundations of the second declension: Petrov, Konev) or-in / - in (from the foundations of the first catastrophe: Fomin, Sinitsyn); - ski/ - TSky (Rozhdestvensky, Vysotsky);- oy (Tolstoy); less often-ix / - ix (Russkix, Petrovix); surnames with zero suffixes (unlike other Eastern Slavs), less characteristic for Russians (Beaver, Vorobey, etc.

A nickname is a personal name that is not given at birth and is associated with certain specific characteristics or phenomena. In ancient times, many nicknames were characterized by very stable and almost official use (for example, such as Ivan Kalita, Vasily Yesifovich Nos posadnik of Novgorod), but even now nicknames are widely used informally, especially in youth social groups, where they can actually be the main means of showing personality.

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