LINGUISTIC-ETHNOCULTURAL FOUNDATIONS OF THE STUDY OF ANTHROPONYMS

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Annotation. *The article provides a linguistic and ethnocultural analysis of anthroponyms in onomastics, the most important branch of linguistics, based on convincing evidence of its stages of development in English people.*
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In linguistics, the study of the language system from the linguocultural point of view shows the traditions of the anthropocentric direction. Since ancient times, people have sought to define, recognize and express not only themselves, but also all the things around them with specific and appropriate words. This has become a necessary and important need for people's life. Today, the nouns of people and all creatures, and especially proper nouns, are considered important symbols of every language.

The appearance and change of personal names or nicknames are closely related to the historical development of the language and the socio-economic life of the nation. If we look at the origin of people's nobles, their appearance goes back to ancient Rome. It is known from history that mostly place names are attached to sharifs. As a result, our ancestors left their names in history with the sharifs of Khorezmi, Khoqandi, Ferghani, and Tashkandi[4, 18]. Later, during the Russian regime, sharifs exchanged surnames. In the middle of this millennium, the surname became a tradition in all European countries.[1, 89] After the abolition of serfdom in Russia in 1861, all citizens had their own names and surnames.

In ancient times, according to the tradition of the Turkic peoples, it was necessary for a person to know his 7 ancestors, that is, his family tree. Those who did not know their seven grandfathers were considered as wanderers, that is, astray, and were humiliated as slaves. For example, any Turkmen carried a document with the names of seven fathers. In fact, this is a very good habit, and according to the modern science of genetics, biological characteristics (ability, talent, temperament, genetic disease, etc.) specific to each person are definitely repeated in one of the seven pinkies. Our ancestors knew this fact 1.5-2 thousand years ago, created their genealogy (origin of people belonging to a certain clan) and reflected it in writings. In such genealogies, the names of persons belonging to one ancestor who lived for several centuries were written one after another and left to the next generations. These writings were stored in special leather cases.[3, 68] These genealogies are still kept in some families, as well as in the manuscript fund of libraries. These served as a unique surname and were used as legal documents only in cases of necessity. In everyday life and conversation,

people's names are addressed by adding various descriptors. Like brother Eshmat, aunt Rizvan, Ergash the butcher.

At this point, it is important to note that the exponents such as "khan" (lady), "beg" (begim), which are now added after some women's and men's names, were actually dynasty words. Because we know from history that our great grandfather Amir Temur married Bibikhanim (Saroymulkhanim) who was a descendant of Genghis Khan, and several of his children and grandchildren were married to Mongolian girls who were also descendants of Genghis Khan. Thus, in the family of the Timurids, brides from the generation of the Genghis and brides belonging to the generation of the Timurids, as well as children - heirs, whose mother was from the generation of the Genghis, and whose father was from the generation of the Timurids appeared. In this way, sons and daughters were born, whose father and mother belonged to the generation of Timurids. As a result, there was a need to distinguish the nobles of the Palace from each other. After that, women belonging to the generation of Genghis were called "khanim" because they were from the generation of khans, and it became customary to add the suffix "khanim" to their names. The word "begim" was added to the names of women belonging to Timur's generation (beg is the title of "emir" in the Arabic language).

In our modern language, the part of the word "khanim" is added to women's names. Also, regardless of gender, the suffix "khan" is added to the names of the descendants of Sayyids and Khojas, and in some places, especially in the Ferghana Valley, to the names of men in the sense of respect.[2, 47]

When talking about the ethnocultural field of anthroponyms, it is appropriate to compare the names of the heroes of Jumaniyaz Sharipov's "Khorazm" and Said Ahmed's "Ufq" trilogies. Because these two major works cover the events that happened in two large areas of our republic. The names of the heroes of "Khorazm" such as Jumagul, Bekijon, Isfandiyorkhan, Matchon tora, Sultanposhsho are characteristic of the Khorazm oasis, while the names of Ikramjon, Tursun, Jannat Khola, and Nizamjon in the "Horizon" trilogy are common names in the Fergana Valley. That is why the names of the characters in both trilogies cannot be interchanged. If this is done, the vitality and value of the work of art will be lost.

Comrade Sulayman chooses Kokan and its surrounding villages as the subject of his novel "Subhidam". Sarviniso, one of the main characters of the play, was born and raised in Kokon. His ancestors are also from this land. The writer says that Sarviniso was originally named Jumagul (in the manuscript of the work), but that name was not typical for women of the Kokan region, so the hero's name was changed to Sarviniso. Also, this name represents the beauty, grace, and beauty of the girl described by the writer (remember the image of the cypress tree in classical literature).

In conclusion, the ethnocultural field of anthroponyms and their use as discourse relevance is more clearly demonstrated when referring to the literature of the sister nations.

References

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