GOSPODARKA I INNOWACJE

GENERAL CONCEPTS ABOUT ANTHROPONYMS AND ANTHROPONYMY

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A R T I C L E I N F O.	Annotation:
Key words: names, onomastics, anthroponyms, onomastics, anthroponymy, nicknames, demonyms, gynonyms	Recently, due to the development of the anthropocentric paradigm of modern linguistics, there is a growing interest in the problems of onomastics, which embrace the investigation of proper names in various aspects: semantic, structural, and functional. This article is devoted to give general information about names,anthroponyms, their importance in linguistics, and their structure. The opinions of linguists in this field and a number of examples are also given.

Names are used in all languages and cultures. With names, it is easy for people to speak about individuals, certain people, certain places, certain objects or subjects, without having to describe them with a great deal of words. Without names, communication would be difficult, practically even impossible. We wouldn't speak of, for example, name of country or city, if countries or any other geographic place had no name. It is a name that identifies and sets apart a referent from others of the same class. Names are crucial words when it comes to efficient language use. The Greek philosopher Aristotle divided these notions into the concepts of individual and class. The more abstract a concept is, the more beings are included in the set.

Onomastics is, by nature, the kind of topic of research which simply attracts those interested in interdisciplinary How we are used to forming names and what it is we hope for with a name are questions connected to the surrounding society and culture through the language speaking community. The approval and establishment of names for common use always requires a community which has a fairly similar vision of the surrounding world and, thus, the ability to understand the motivation and social function of the name [1]. A name is an important part of a person's identity in all cultures of the world. There is relationship between a name and an individual in various cultures. A personal name in the world is mostly perceived as meaningless label, whose function is only to refer to a certain individual and work as marker or symbol of this individual's identity. In some other cultures, a name and an individual is thought of as being the same, in other words, the name is like an icon of the individual. A child becomes a person only after receiving a name and a deceased family member will be kept alive in the child who bears his name. There are cultures in which there is the belief that a name

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[1] Bruck, Gabriele vom; Bodenhorn, Barbara, eds. (2009) [2006]. *An Anthropology of Names and Naming* (2nd ed.). Cambridge: Cambridge University Press

will affect the individual's personality and those in which namesakes, for example, have quite a special relationship to one another.

From ancient times the philosophical approach to the proper name has not stopped developing, but only in the 19th century theorists viewed onomastics in proper names approached in terms. In Uzbek philology, studying and analyzing proper names on a scientific basis began in the 1960s. The first steps in this direction were taken by Z. Dosimov, H. Hasanov, T. Nafasov, E. Begmatov. Traditionally, research in onomastics has focused on the investigation of place names or toponyms and personal names or anthroponyms, in other words, on toponomastics and anthroponomastics. The term toponymy is used for place name nomenclature and ***anthroponymy for personal name nomenclature***.

Despite the vastness of the research already carried out in anthroponymy, the attention of linguists to the personal name of a person has not weakened for many decades. The enduring popularity of this area of linguistics can be explained, on the one hand, by the significance of the anthroponym as a component of the cultural identity of the individual and the nation, and, on the other hand, by the interest in combining pictures of the world in intercultural communication. In this article, an attempt will be made to present the anthroponym as an object of linguistic and cultural analysis. Using the method of descriptive-analytical description, one can consider both some functions of anthroponyms and the conditions for their implementation in the context of specific cultures. The name of a person is an integral part of his being. Representing a member of the society, the anthroponym is conceptualized through the characteristics and assessments inherent in a person - it can be kind and honest; the name can act as an equivalent of an award or other material value: it can be done how (in English - to be worthy of one's name; one can make a name for him / herself), and muddy (one's name is mud).

Anthroponyms as units of language connected with the characteristics of the person have been studied from the viewpoint of various aspects (the history of separate categories of onyms, their functioning etc.). Anthroponyms, as it is known, occupy an important place in the lexicon of any language. In spite of the fact that anthroponyms mean the names of persons, they are considered as extremely important and difficult category of names connected with the history of culture, with psychology of nations, with their traditions and customs. General and special issues of the theory of proper names and methods of onomastic studies are regarded in the works by C.J. Mill, B.Russell, K.Donnellan, H.Dorion, L.Duchesne, A.Gardiner, R.Jacob, O.Jespersen, S.Kripke, M.Picard, J.Poirier, C.Tanguay and others. Such researchers as N.F. Alefirenko, Yu.A. Karpenko, V.A. Kuharenko, V.N. Mihajlova, A.B. Superanskaya, O.I. Fonjakova consider that "every name is an important element of the text".

It is known that anthroponyms as an element of fiction texts are one of important instrument for creating an image. At the same time onims play a significant role in formation of idea of work as a whole. According to I.B. Hodyreva's remark, "The exact choice of anthroponym in many respects defines the semantic and emotional task of the text as a whole" [2] . Being an element of the fiction text, the proper names bring a contribution in folding of that set of meanings which are concluded in work. Nevertheless, it is not necessary for the author to realize this variety because ingenious work always larger is than its creator is.

Anthroponymy (also anthroponymics or anthroponomastics, from ancient Greek ἄνθρωπος *anthrōpos* / 'human', and ὄνομα *onoma* / 'name') is the study of *anthroponyms*, the proper names of human beings, both individual and collective [3] . Anthroponymy is a branch of onomastics. Researchers in the field of anthroponymy are called ***anthroponymists*.** Since the study of anthroponyms is also relevant for several other disciplines within social sciences and humanities, experts from those disciplines also take part in

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[2] Khodyreva I.B. Proper name in fiction / Khodyreva I.B. - Yekaterinburg: publishing house Ural. un.-ta, 1997. - p. 174-175
[3] Bruck, Gabriele vom; Bodenhorn, Barbara, eds. (2009) [2006]. *An Anthropology of Names and Naming* (2nd ed.). Cambridge: Cambridge University Press.

anthroponymic studies, including researchers from the fields of anthropology, history, human geography, sociology, prosopography,and genealogy.Anthroponymists are required to follow certain principles, rules and criteria when researching anthroponyms [4]. The methods used for research are divided into two major categories: the collecting of anthroponymic information and the analysis and interpretation of anthroponyms. The collection of anthroponymic information includes: inscriptions, documents, onomastics-tax records, dictionaries, phone books, monographs, and websites, which are used afterward for mapping purposes. The analysis and interpretation of anthroponyms take into account the processing of the collection of the information gathered, which consists of linguistic analysis, comparative-historical method, geographical method, and statistical method.

Anthroponymy of individual and family names, and their mutual correlations, includes the study of:

A. Personal names (the name given at the birth)

B. Given names (a name that precedes one's surname especially : first name)

C. Surnames (family name)

D. Nicknames (a familiar or humorous name given to a person or thing instead of or as well as the real name)

E. Pseudonyms (individual and group)

F. Mononyms (a person's name consisting of one word, typically a first name without a surname)

G. Matronyms (A matronymic is a personal name based on the given name of one's mother, grandmother, or any female ancestor)

H. Patronyms name (the name after your father, grandfather and so on)

I. Eponyms (a name (as of a drug or a disease) based on or derived from an eponym)

J. Teknonyms (the custom of naming the parent after the child)

K. Cryptonyms(a hidden name),

Anthroponyms of individuals can also be classified according to gender. Names of human males are called *andronyms* (from Ancient Greek ἀνήρ / man, and ὄνομα / name), while names of human females are called *gynonyms* (from Ancient Greek γυνή / woman, and ὄνομα / name) [5]. Anthroponymy of group and population names includes the study of demonyms (names of localized populations), ethnonyms (names of ethnic groups), as well as tribal names and clan names.

In conclusion, the class of anthroponyms is affected by all social changes. An anthroponym can be considered one of the main features of an individual as a social being. The peculiarity of the functioning of the anthroponym in the language and culture is determined in the first place its nature as a sign devoid of signification. personal name as the class of tokens is also unique because it is drawn from a limited and regulated resource. Anthroponyms deserve much more detailed consideration in the linguistic and cultural aspect than this article can offer. Philologists who study anthroponyms have come to the conclusion that anthroponyms have a style-forming function, although their meaning was explained in the process of forming the national onomasticon. Anthroponymic connotation is a phenomenon conditioned and formed by social-linguistic, linguistic, extralinguistic factors. Stable associations arise in names over time, during which they function in society.

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[4] https://en.wikipedia.org/wiki/Anthroponymy
[5] Barolini, Teodolinda, ed. (2005). *Medieval Constructions in Gender And Identity: Essays in Honor of Joan M. Ferrante*. Tempe: Arizona Center for Medieval and Renaissance Studies. ISBN 9780866983372.

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