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ISSUES RELATED TO THE SEMANTIC STRATA OF UZBEK ANTHROPONOMY

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Abstract: This article is devoted to the expression of information about the semantic layers of the anthroponomy of the Uzbek language. It also discusses the inherent anthroponomy of the Uzbek language, in particular their semantic strata and social obligations.

Keywords: anthroponomy, semantic strata, onomastics, proper name, source, Islamic, complex.

Introduction

Onomastics is an important sphere of linguistics. Therefore, names of people have a special place in the lexical richness of the language. Studies conducted on this lexical strata can cover sociological, historical, philosophical and spiritual spheres as well as linguistic trends[2].

The anthroponomy branch of onomastics is especially dictated to look inextricably with this sphere. Because, along with being the most honorable kind of universal, every human being has own world, unique qualities, features and even flaws. Thus a person is born so that from this moment is separated from others not only by a child, but by his or her own name. The name is a lifelong companion of man, his memory with his good and bad deeds in life after death is also remembered with his/her name. So it turns out that the name of a person is not only along lexical, but also along social phenomena. This, in turn, is inextricably linked with the fact that language is a social phenomenon[1].

In this small message, we try to reflect on Uzbek anthroponomy, in particular on its spiritual load and social responsibility.

We often come across thoughts that the name of a person should correspond to his body, the beauty of the name, the aesthetic aspect of the name, such as the good mood in a person when it is called, and the tenderness in the owner of the name, are of great importance particularly. About the responsibility to put a name on the child the religion of Islam is shown Hadiths of the Prophet Muhammad as a source.

In this sense, Uzbek anthroponomy is a broader phenomenon than Islamic names. Because the set of Uzbek names has a long history, and over periods is constantly updating and developing in full swing from its roots[2]. Consequently, names can also be categorically assimilated from one people to another due to different language relations, along with historical tradition. However, the tradition of creating a name is rated as its own creation for every people[3].

In the emergence of names, many scientists are involved, such as the historical period, the worldview of people, civilization, breadth of observance, aesthetic views, ethnic features, faith, superstitions, and traditional customs. Here, paying attention to the appellative word, which acts as a name, serves to the correct definition of the meaning of the name. Appellatives of the names are diverse with language affiliation. They can also be socio-political, sometimes revolutionary-soviet appeals with period, besides Turkish (Uzbek), Arabic, Persian-Tajik mass strata.

When choosing a name, the attitude to the lexical unit of appellative is associated with different motives. In most cases, motivation (a concept that has become a thought motivation) plays a serious role in the transfer of the name to the child. Let's consider, if Arslon, Bugro, Buri, Yulbars is given to the child as a name, it is possible to understand the motivation to wish that there would be strength inherent in these

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animals in a child. Or, a child can be given name as Buta, Butakuz, Kuziboy, Tukli, Serkaboy etc., since motivation in these is associated with the tone of soothing[4].

There are also many cases of reference to the names of birds in the names motivation. For example, appellatives such as Lochin, Burgut, Shunqor mean to dream that the child has such qualities as agility, persistence inherent in these birds.

Names motivation is diverse. Plants, fruit trees, especially for traditional names, heavenly objects, seasons, holidays, different parts of the days, professional, customs, the hormone of the ancestors, number of children, or the sequence of birth, the number (the age of the father or mother), instruments of labor, weapons, things that symbolize hardness, consistency, substances that are considered valuable, items that give beauty, food products in the quality of sweetness, motives of satiety, motivational units have defined the structural features of the Uzbek anthroponymy[1]. However, for the next half century, there has been a decrease in the appeal to many ancient anthroponomical strata. For example, names such as Tanaboy, Kuppakboy, Itolmas, Serkaboy, Takaboy, Kuyliboy are increasingly declining. In the records of the civil status of the late decades practically do not meet the ancient and traditional strict names. On the contrary, the use of "newly" aesthetically active names is gaining wide popularity. Ideological names that were approved during the reign of the Soviets were excluded from consumption, for example, Oktyabr, Khujuma, Kolkhozbek, Kommuna, Gagarin, Vladlen, Mark, Stalin and others do not meet today.

Since the last quarter of the 20th century, attention has been paid to Islamic names in Uzbek anthroponomy. In this, Arabic lexemes are actively used. In particular, according to the calculations, about 2000 thousand Arabic appellatives are involved in these category names[2].

At the same time, names such as Muhammad, Abubakir, Umar, Usman, Ali are active, for the girls Khadicha, Fatima, Zulayho, Aysha, Omina, Muslima, Iklima are religious traditional names that are reflected in the lists of affective names.

In addition to religious traditions, aesthetic aspects are not overlooked by our people when naming the children. In particular, when choosing a name for a girl, such a look is obvious: Guzal, Suluv, Oychechak, Oysuluv, Oydin, Hurshida, Gulchehra, Gulyuz, Gulnoz, Dilnoz, Dildor, Dilbar, Charos, Mohiruy, Parichehra, Zebo, Barno, Nigina, Nigora, Latofat, Shakhlo and many other beautiful names are actively used in terms of the same aesthetic effect.

In conclusion, it should be said that the lexical-semantic, morphological, sociolinguistic study of Uzbek anthroponomy is among the prospective tasks. Because anthroponomy is a living social process, based on the life of society with its social essence. Changes in the life of society, cultural and spiritual needs, and aesthetic requirements are reflected in the names. In turn, this process also affects the functional state of nouns. For this reason, in our independent time, which reflected different difficult periods of people's life in the past, and today the level of life has increased, attention is paid to the aesthetic aspect of Uzbek names, as well as the direction of the desire for hope from a child.

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