

Научный вестник Бухарского государственного университета
Scientific reports of Bukhara State University

2/2022



E-ISSN 2181-1466



ISSN 2181-6875



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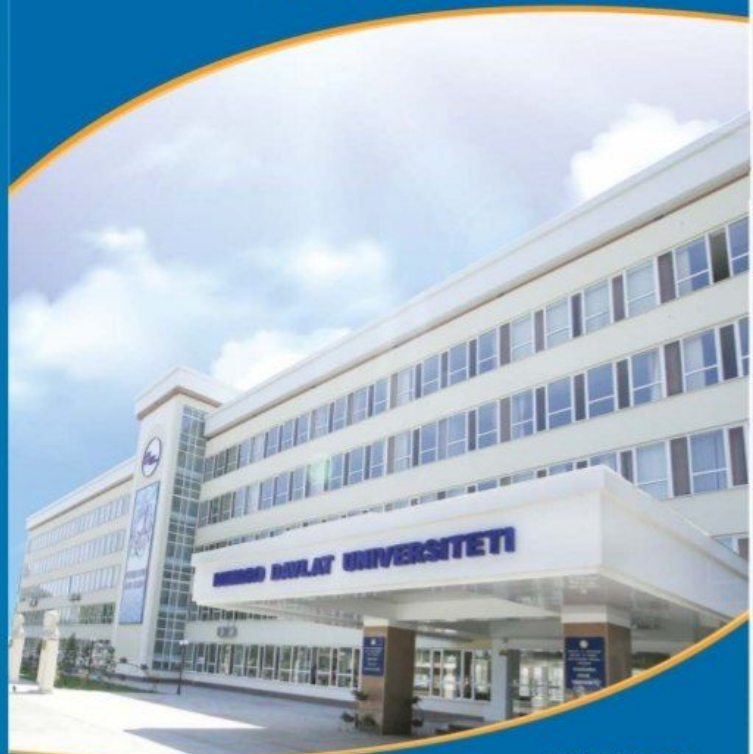
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SINCE 2000**
(Online since 2020)

**PUBLISHED SIX
TIMES A YEAR**

2022/2(90)

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БУХАРСКОГО
ГОСУДАРСТВЕННОГО
УНИВЕРСИТЕТА**

*The journal is published in the Bukhara
Regional Department of Press and
Information of the Press and Information
Agency of Uzbekistan on August 24, 2020
With registered certificate № 1103*

*The journal "Scientific reports of Bukhara
state university" is included in the list of
scientific publications recommended to
publish the main scientific results of
doctoral dissertations of the Higher
Attestation Commission under the
Cabinet of Ministers of the Republic of
Uzbekistan on philology and physical and
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LINGUISTIC RESEARCH OF ANTHROPONYMS IN THE LEXICAL SYSTEM

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nazarovanavbahor2021@gmail.com***Abstract:**

Introduction. Theoretical lexicography studies the history of lexicographic activity, as well as types of dictionaries and the purpose of their development. It also provides a critical and accurate assessment of each lexicographic product, taking into account the methodology or structure of each dictionary and the problems that may arise during its preparation. That is, it applies in practice everything derived from theoretical lexicography, in which it uses applied linguistics, knowledge of practical lexicography, as well as traditional and internationally accepted lexicographic rules, production besides it requires knowledge of the necessary bibliographic material that will allow you to solve problems that arise in the process.

Research methods. From the results and conclusions of this research General linguistics, Comparative linguistics can be widely used both in the field of Lexicology, Country studies, Onomastics for foreign philology education and in the field of of Modern Uzbek Literary Language for Uzbek philology education besides it can be used in the creation of new dictionaries on anthroponyms. As in world linguistics, anthroponyms are inextricably linked with man and his thinking and worldview , studying them in the anthropocentric paradigm, in lexicographic analysis, study of semantic features, their presentation in dictionaries created in different systematic languages, besides the study of the relationship of anthroponyms to the lexical layer, comparative analysis determines the relevance of the topic.

Results and discussions. It is important to study the role of anthroponyms in the lexical system, the problem of their study, types, semantic features, the presentation of anthroponyms in English and Uzbek lexicography, their relationship to lexical layers. In determining the prospects of anthroponyms in lexicography, it is more practical to interpret them in two languages and create a comparative dictionary than to study them theoretically. It will definitely require a lot of volume. In this case, the researcher should provide a lexicographical study of anthroponyms in English and Uzbek and clarify the characteristics of their acquisition, interpret the motives for naming anthroponyms and conduct a statistical analysis of anthroponyms in both languages.

Conclusion. The study of anthroponyms in non-sister English and Uzbek languages is defined and commented on, dictionaries of anthroponyms in English and Uzbek languages are classified, recommendations on compiling dictionaries of anthroponyms are developed, both the prospects of anthroponymic lexicography in the language are determined, the motives of anthroponyms in both languages are

explained, the attitude of anthroponyms in English and Uzbek to the lexical layer is shown, anthroponyms in both languages are statistically analyzed.

Keywords: *anthroponym, anthroponomy, onomastics, language, culture, linguistics, nouns, etymology*

Introduction. The article explains and comments on the study of anthroponyms, which are an integral and essential part of onomastics in linguistics, its place in the lexical system. The history of the emergence of the concept of anthroponym in linguistics, the information on its semantic features, as well as its function in speech are defined. From time immemorial, naming a child has been considered a great responsibility. Naming is undoubtedly associated with the rules of nationality, ethics and aesthetics, as well as a person's dreams, worldview and imagination. It is no coincidence that not every name came into being, it has its own history, territory, content and geographical distribution. The ancient custom of naming is still being practiced at present time, as it is believed that the name may affect the child's happiness, life, health, future and destiny. The religion also states that the name embodies the human psyche, so naming is a special responsibility not only in Muslim families, but in all religions as well. The name has its place in many legal relationships. Article 9 of the Constitution of the Republic of Uzbekistan defines the child's right to a name. This right is part of the child's personal rights, allowing the child to have copyright and family rights. So, one of the main responsibilities of a parent to his child is to give him a proper and beautiful name. Sources

also have different views and opinions on naming. Anonymous expert Ernest Begmatov says: "The habit of naming is born of the need to distinguish one person from another. Subsequent and formal surnames, nicknames, patronymics, ancestral (pantronic) names and their various forms, as well as other forms and methods of naming a person, are the legitimate products of such a vital need."

A person's name serves to distinguish him or her from other people and can affect him or her in many ways throughout his or her life.

Materials and methods. A large part of the Uzbek language vocabulary consists of special names given to people. People's names in science are called anthroponyms. Before understanding the lexical meaning of the word anthroponym, the term anthroponomy should be looked at. In the study of names, a branch of linguistics is onomastics, in which anthroponimics studies names, surnames and nicknames of people. "Anthroponym", writes A. Hodzhiev - "anthropos-man, + onyma-name, man's name". Anthroponimics is a branch of lexicology (onomastics) that studies human names. Anthroponimics defines the function of an anthroponym in speech as a person's entry into society, conversion, change in age, social or family status, differentiation, identification, change of names related to the lives of people of other nationalities, their origin, application in society, laws of operation, the structure and development of anthroponomic systems are an integral part of anthroponimics. Anthroponymy is a collection of famous names for all people in the language. In the past, the term "onomastics" was used instead of anthroponymy, and later the word appeared in the 1960s and 1970s. This science analyzes information about a name,

such as a person's lineage, ancestry, nationality, origin, and human qualities. So anthroponym is a name associated with any named person.

In the further development of linguistics, the scientific study of anthroponyms has been the subject of a number of scientific studies. In particular, E.T.Smirnov, then N.S.Likoshin and a Russian traveler and etymologist V.F.Oshanin, turkologist A.Samoilovich conducted research on the collection of Uzbek names and their expression in Russian transliteration. Linguists such as A.Samoilovich, S. Oldenburg, V.Ya. Nalivkin, M. Nalivkina in their work also expressed their views on some issues of etymology, ethnography of Uzbek names and nicknames, and the issues of their traditions. While S.Ibragimov and M.Rahmonov observed the spelling of Uzbek names and surnames, N.S.Malitsky studied the names of local people in Tashkent.

Since the 1960s, there has been an interest in the scientific study of the linguistic features of Uzbek names. During these years, some popular scientific articles on Uzbek anthroponymy were published by D.Abdurahmanov, O.Nosirov, F.Abdullaev, M.Shamsieva, A.Ishaev, H.Doniyorov.

E.A. Begmatov is considered a well-known scientist who has made a great contribution to Uzbek anthroponymy. He published a number of important articles on the linguistics, extralinguistic features of anthroponyms, names, nicknames, surnames, lexicon, structure, grammatical features of parent names, and collected a lot of information on Uzbek anthroponymy. . In 1965, he defended his dissertation on "Anthroponymy of the Uzbek language." His works on science such as "Names and People" (1966), "Spelling of Human Names" (1970), "Spelling of Uzbek Names" (1972), "Literary Names and Families of Uzbek Authors in Russian Transcripts" (1981), "O ' Uzbek Names "(1992, 2000, 2007) and " The Beauty of the Name "(1994) are regarded as important contributions to Uzbek linguistics.

Practically, the issues of etymology and semantics of Uzbek anthroponyms were discussed in a pamphlet entitled "Ismingizning ma'nosi nima?"("What is the meaning of your name?") by H. Azamatov, Y.A. Menajiev, D. Abdurahmanov and E. Begmatov. Scholars such as S.Ibragimov, N.Mamatov, F.Kamolov, R.Jumaniyozov, Y.Pinkhasov, T.Mirzaev, E.Begmatov's articles dedicated to the problems of Russian spelling of Uzbek names were published and reported in the media. It was known that E. Begmatov's works such as "Spelling of human names" (Tashkent), "Spelling of Uzbek names" (Tashkent), "Литературные имена и фамилии узбекских авторов в русской транскрипции" (Tashkent) are distinguished by the focus on the most important practical aspects of science. The scope of research in anthroponymy has expanded and in the 1970s Uzbek nomenclature began to emerge as an independent field and Uzbek anthroponymy has been studied in various directions since that time. For example, whereas the research of scientists such as G.F.Blagovala, A.S.Tolstova, K. Karimov, E. Begmatov was devoted to the analysis of anthroponyms used in historical written monuments, the scientific observations of scholars such as E. Begmatov, R. Kungurov, A. Jumaev, G. Sattorov were focused on the construction of anthroponyms, the structure of assimilated anthroponyms, the analysis of grammatical and semantic features of nouns.

As some of the work done in our country in the field of anthropology is aimed at

determining the characteristics of the anthroponyms, the frequency of distribution of anthroponymic series in the regions, the works of such scientists as T.S.Erokhina, M.N.Ramazonova, V.B.Suzanovich, V.A.Nikonov, L.I.Royzenzon, E.B.Magazanik, A.Ishaev, A.Boboxo'jaev, R.Rahimov are a worthy contribution to the development of this field. The attention paid to the analysis of the methods of expression (polarization) of the concept of gender in Uzbek anthroponyms can be seen in the research of such scientists as E. Begmatov, V.A. Nikonov, L.V. Danilova.

Not only semantic-structural features of names, but also their stylistic features were considered in the field of anthropology. In this regard, the scientific works published by H. Doniyorov, B. Yuldashev, H. Usmanov, E. Kilichev, U. Kasimov are important because they consider the methodological features of anthroponyms. Sociolinguistic and functional-semantic studies of human names in Uzbek linguistics, especially anthroponyms used in folklore, are particularly noteworthy. The researches conducted by these scientists such as D.Abdurahmanov, H.Bektemirov, S.Yuldasheva, B.Fayzullaev, S.Tursunov, A.Ishaev, I.Khudonazarov are in this direction. Also I.Khudonazarov later defended his dissertation on folk anthroponymy.

Later, the first Uzbek dialectal anthroponymy was studied in Uzbek anthropology. In this regard, the work of H. Doniyorov deserves special recognition. Scholars such as O.Madrahimov, F.Abdullaev, Z.Dosimov studied Khorezm dialects, A.Ishaev, Y.Ibragimov also conducted a number of studies on the anthroponymy of Uzbek dialects in Karakalpakstan. The scientific works of such scientists as Begmatov, S.I. Zinin, N.A.Sharopov reflect the layer of assimilation between Uzbek anthroponyms, the analysis of Persian-Arabic and Russian names. E. Begmatov, E. Kilichev, Y. Ibragimov, B. Yuldashev published scientific articles on the specific functional and linguistic features of nicknames in the Uzbek language. B. Koriev, Y. Ishakov's scientific articles on nicknames that are an integral part of the Uzbek anthroponymic system, their usage, types, functions in the text were published. Later, devoting to this problem T.Karaev, R.Vakhidov's articles took their place in linguistics.

Research on Uzbek anthroponymy dates back to the 1980s, with a focus on the study of the Turkic layer. For example, G. Sattorov defended his dissertation on "The Turkic layer of Uzbek names", published several articles on this topic and came to the following conclusions: "The national identity of Uzbek anthroponymy is provided by two linguistic materials. These are: original Turkic names and Uzbek names. The national-linguistic spirit is especially evident in the creation of Uzbek names. Most of the names belonging to the indigenous Turkic layer are names with a clear appeal. However, in this layer of names there are three different names according to their meaning: 1) names whose meaning is obvious; 2) names whose meanings are currently obscured; 3) dead names. Most Uzbek names belong to the first and second groups.

Names belonging to the Turkic layer can be lexically and semantically divided into three groups: 1) names -dedication 2) names and comments; 3) names and wishes ... ". It is noteworthy that the study and analysis of the all-Turkic layer in the structure of people's names is one of the most ancient approaches in Turkic studies.

A.G. Shaykhulov, one of the leading scientists in this field, conducted research and defended his dissertation in 1978, as a result of which he published a tutorial. V.U.Makhpirov also defended his scientific work on human names by illustrating it in the work "Devonu lug'otit turk". Gradually, researches dedicated to the field of anthropology was also conducted in Uzbek linguistics.

The process of studying historical anthropology in Uzbek anthroponymy began in the 90s of the last century. For example, Sh. Yakubov's dissertation on "Onomastics of Navoi works" and earlier B. Bafoev's monograph "Vocabulary of Navoi works" semantically and stylistically analyzed the names of people and geographical places in the work. The names of all the people used in Navoi's works, as well as astrological and geographical places are reflected in Volume 4 of the Annotated Dictionary of the Language of Alisher Navoi's Works. In this regard, it is possible to recognize the pamphlet of Yu. Pulatov "Translation of names in a work of art."

Another aspect that needs to be studied in Uzbek anthroponymy is poetic or artistic anthroponymy. In this case, anthroponyms serve to define and explain not only the nominative function, but also functional-methodological features.

For example, E.B. Magazanik's issued PhD dissertation at SamSU, subsequently his monograph also appeared in the line of his creative world. Magazanik's above-mentioned scientific work includes features of anthroponyms namely linguistic series, onomastilistics, its analyses in Russian literature. In his research, the scientist explains extensive variety of anthroponyms used in works of art, besides the plot, it clearly shows the position of anthroponyms in expressing conflict. For instance, while investigating the author points out some heroes' proper names of Pushkin's works particularly "Ev-gen-iy O-neg-in". Such a melody can be found in M.Yu. Lermontov's work, "Eugene Arbenin".

During years of independence, scope of research became even more pronounced. S. Rakhimov, who made contribution to Uzbek anthroponymy, conducted research in connection with regional anthroponymy regarding the Khorezm oasis, on this basis he defended his dissertation. Additionally, N.Husanov studied lexical-semantic, methodological features of anthroponyms in Uzbek written monuments in XII century, created a two-part monograph and defended his doctoral dissertation on this topic. Besides, M. Tillaeva carried out a comparative study of historical- linguistic analysis of Khorezm onomastic system with the onomastics of "The Avesto" work hence she achieved excellent results. In her works, the scholar noted that people's names in the latter one impacted on Iranian, Sami, and Turkic people's anthroponymy and emphasized that as a result, being influenced by the work some proper names such as Jamshid, Isfandiyar can be found.

In the sphere of Uzbek anthroponymy scientific work, achievements are very effective and noteworthy, but a number of problems in this area have not been resolved yet:

- Compilation of spelling and annotated dictionaries of Uzbek anthroponymy, their publication in accordance with current requirements

- Special investigation of the oldest Sogdian, Uyghur, Indian, Mongol, Arabic, Persian-Tajik and Russian assimilation layers of Uzbek anthroponyms

- Collecting information on anthroponyms in Uzbek, Russian, English and preparing a dictionary of statistical information to determine the prestige of names from other languages into each language

- Anthroponyms in non-sister English and Uzbek languages performing comparative analysis is an important task. It should be noted that today the relationship of anthroponyms in both languages to the lexical layer is also a topical issue for linguists, especially for anonymous scholars. The most crucial task is to cover the relation of English names to the lexical layer, and their lexicographic study is regarded as contemporary requirements.

Results. The issue of anthroponyms, their types are considered as a topical issue. Of these boids, the language has a place in the structure of the dictionary and is distinguished by the presence of structural features. The branch of linguistics that studies any proper names, the history of their origin and change, is onomastics, which possesses more sub-systems in its own system. Anthroponyms, which belong to the system of proper nouns, are further subdivided into other subsystems.

1. *Birth name* - (Ulugbek, Rayhon, Lola, Сергей, Мария, Олег, Jill, Jane, Sarah)

2. *Last name* - (Nazirov, Nazarova, Mirzayevs, Иванов /Ивановский /Ивановских, mith/TheSmith)

3. *Father's name* - Olimovna, Ahrorovna, Qahramon o'gli, Shuhrat qizi, Иванович / Иванич, Ивановна/ Иванна, Peterson, MacDonald)

4. *Andronim*- (Greek "husband's name" means the name of a woman with her husband's name, nickname or surname.) - Долинюк-Долинючка, Воробей-Воробьиха, Онофрийчук-Онофрийчучка, Тимошенко- Тимошенчиха is another name for andronim.

5. *Mononyms* - the ancient Greek "monos" "onomo" noun - full name consisting of one word (for example, first name, surname and patronymic instead of traditional full name). The name is given by the person himself, sometimes is done because of folk traditions or by other people. The use of mononyms is becoming more popular among modern Russian and foreign performers. For instance, Madonna, Sting, Shakira., Zara, Алсу, Валерия. In some countries, mononyms are also used by athletes, writers, artists and sometimes politicians who are public figures. A mononym can be a person who takes a complex, difficult-to-pronounce full or simple and unobtrusive name.

6. *Nickname* - (a name given to a person due to some character, trait, as well as a false name adopted by the person to hide the identity of the person) Nickname is called "pseudonym", which is a pseudonym used by the author. For example, Navoi, the famous Uzbek writer called himself "*Foni*".

7. *Different types of nicknames*, which can be both individual and group ones.

8. *Nickname*- (Хомяк Тётя, Лошадь Косолапый, Fat Tom, Blind Jill) comes from the English and means nickname. Later it was used as "a nick name". It is considered as a network name, which is utilized by the user on the Internet, usually in communication places (blogs, forums, chats) as a short and modern alternative name to the original one. Especially when registering or giving a personal name in online games, you need to include your real nickname instead of your first one. In this case, it describes the person and is a multifunctional means of expressing the statement.

9. *Matronym*-is ancient Greek word means mother's name, which is given to the child by mother.

10. *Patronym*- a name given to a child by his father's name . A change in a father's name can also be associated with their ancestors.

In Russian, the ending of patronym is - ович/ -евич/- ич,-овна/-евна/-ична/-инична ; even in ancient times in Russian - ов /-ев/- ин, -ова/- ева/- ина, similar to modern surnames (in Bulgarian it is preserved: for example, Георгий Иванов Стоянов - Георгий И Стоянов , means son of Иван) . Patronym in the nominal formula has three functions: it completes the name, separates its owner (in addition to the surname) from the name, identifies the kinship (father-son) within the family and expresses respect.

11. *Technonym* - (ancient Greek "child" + onoma "name")- a type of personal name given to parents by the name of the child. So, according to the naming principle, my technonym is the opposite of father's name, mother's matron. The term was first coined by Edward Burnett Taylor in 1889. Among Arabs, a similar phenomenon (part of a personal name) is called *kunya*.

12. *Kryptonym* (pseudonym) - a signature under the work instead of the author's name, the possibility of identifying it with a specific person.

13. *Anthroponyms of literary works* (literary anthroponymy), heroes of folklore, myths and fairy tales (Akhuramazda, Ahriman).

14. Derivatives of anthroponyms-*ethnonyms* (names of peoples, nations; the Germans, the Welsh, the Uzbeks, Allemands (French), tedeschi (Italian), tyskar (Swedish), Niemcy (Polish),the Deutsche (Germans)

15. *Mythonyms* - - a unique name is a myth, the name of an imaginary thing and people in fairy tales. Achilles, the greatest warrior of all Greek myth and the son of Thetis and Peleus, Aphrodite,one of the most famous goddesses of Greek mythology, was renowned for her unmatched beauty and her ability to arouse sensual desire.

16. *Toponyms* (Greek topos-place and onyma-name, name) - place names of geography (geographical names), the laws of their origin or creation, development and change, historical etymological sources and grammatical features, their structure , the study of the distribution areas and the causes of naming. For example: Angren, Angor, Mingbulak .

17. *Macrotonyms* - famous names of large areas, large objects (continents, oceans, mountains, deserts, rivers, cities, villages, etc. For instance: South America, the Pacific Ocean, the Andes, the Sahara, the Nile, Tashkent;)

18. *Microtonyms* are well-known names of small objects (such as cliffs, hills, wells, streets, forts: The White Cliffs of Dover, Troll Wall, Kaimur Hills, Fifth Avenue;)

19. *Chronyms*-(names of historical events: The Battle of Waterloo-1815; Queen Victoria becomes Quen – 1837; William Shakespeare is born-1564;)

20. *Hydronyms*-(names related to water: Volga river, the river Nile, the Rhine;)

21. *Theonyms* -(religious names; the study of divine proper names, it aids to develop an understanding of societal views of particular gods)

22. *Astronomies* -(names of the universe; Milky Way Galaxy, Andromeda Galaxy, Magellanic Clouds, Canis Major Dwarf Galaxy)

20. *Phytonyms* -(plant names; Lily (peace lily), Prickles (cactus), Vera (aloe vera plant), Jasmine)

23. *Zoonyms*- (animal names; Whale ,Wolf, Snake, Bear, Crocodile, Lion,Tiger)

24. *Documentonim* -(document names)

Discussions. The word lexicon is a Greek word meaning lexical, a set of existing words and phrases in a language, a lexical structure of a language. The vocabulary of each language is regular, constantly changing. This process is associated with a number of linguistic phenomena, such as changes in the structure of a particular language vocabulary: the emergence of new words, the complete or partial obsolescence of existing words, the acquisition of new meanings of word semantics causes. A large part of the vocabulary of any language consists of special names given to people. They have a certain place in the lexical system. Therefore, anthroponyms differ from other lexical units by their semantic, methodological and descriptive features. Names have social significance and reflect the culture and social life of the society. Names also indicate the lineage of a particular person and his or her place in society. Each name appears for a specific reason. It is popular and rarely used. Each name has its own history, biography and geography. Names can be linguistically realistic or fabricated. Just as everything has a name, so do people have a name as well. For instance, when the word "human" is uttered, a person can be formed before one's eyes, the word "book" is a generic term. These both common nouns can be translated into any language. One of the peculiarities of proper nouns is that they are written with almost the same pronunciation in all languages without translation. For example, *Bakhora* , *Karim* , *Jill* , *Carol* , *Анна* , *Максим*.

Anthroponyms, which are considered the names of people, originally are the words. But it's not just a word, it's a proper noun. For linguists, there are still aspects of anthroponyms that have not yet been deeply applied. No matter how many opinions are expressed about anthroponyms, their comparative study in different languages is still not fully covered. There are so many names in all languages that not all of them have the same meaning. The less the name is used the more ancient it is, the more unique it becomes over time and the more its etymology needs to be studied. All names besides their meanings possess the function of naming. The most important and necessary function of anthroponyms for human society is to serve as a name. So, a person's name is crucial to distinguish and differentiate one person from another. Anthroponyms have historical, geographical and linguistic information. It is also essential that anthroponyms have semantic properties.

Anthroponyms have linguistic, colloquial, and encyclopedic forms. Linguistically, they refer to individuals and distinguish them from each other. In the verbal form, they refer to the attitude towards the name. For example, a woman named *Ofat* is a person who is prone to quarrels and has a negative attitude towards him. In the third encyclopedic form, (appellate) names with synonymous meanings are used: *Mokhichehra*, *Mokhigul*, *Mokhlaroyim* are based on the meanings of radiance and beauty inherent in the moon.

Usually the names have a breath of nationalism, antiquity, modernity. For example, *Otabek*, *Anora*, *Hurmatoy*, *Umriya*, *Parvina*, *Nargiza*. The history of names shows that each period has its own custom of naming. In Uzbek names, we sometimes

come across ideologically rude names, which in turn allow parents to embarrass their children: *Teshaboy*, *Boltaboy*, *Ollakul*, *Gadoboy*. "Surnames can reveal a lot about your family history, but they can also be a source of misinformation," a famous British actor Paul Blake said in his article. Indeed, the common people believed that a name in turn influenced a child's future, and that a person's name was similar to his or her own, and that there were good and bad names in their minds. This belief can be seen in the onomastics of different nations. For example, in the Caragas, the name of the person who died is not given to the newborn. The fact that the Golds chose the names of good people as a name for their child is also proof of our opinion. It was thought that this name, which can evoke good qualities in a child, makes a person happy, and a bad name brings unhappiness, pain, death, and misfortune. V.N.Vasilyev, P.P.Shimkevich, Y.L. Layants, D.K. Zelenins wrote interesting materials referring to this beliefs. Due to the above-mentioned misconceptions, not only Uzbeks but also Arabs kept their personal names secret in order to protect themselves from various coincidences and harms. The child was given not one but two names, the first name was kept secret and the second name was given. The boy's real name was *Mukhammad* and in reality they used the second name like *Yusuf*. In choosing a name, it is a common practice of peoples living on different continents of the world to refer to the proper nouns that served as a name for their ancestors, and to try to choose a name for the baby from those names. This applies to a number of peoples living on the African continent, as well as the peoples of Central Asia. Among the sacred names a number of names are associated with Islam. The main part of them are Arabic names: *Mukhammad*, *Ibrohim*, *Ismoil*, *Mukhammad Karim*, *Fotima*. As a unit of language, they name individuals and separate individuals from each other. In verbal information, they express the speaker's attitude to the name. For instance, when we hear the name *Odil*, we see a just person in front of our eyes. This expresses a positive attitude towards the name. The names will also have a hint of nationalism, antiquity and novelty. Anthroponomy dealing with human names is of particular importance today. Everyone wants to know a lot of information about what a name means, what language it belongs to, and so on. Therefore, the widespread promotion of this field has become a necessity for all. Sometimes names formed under the influence of a psychological state are also included in a person's name. *Umria*, *Ulmas* names are chosen in children who are not in good health from birth and are at risk of death. Naming young children in this way means prolonging their life and restoring their health. *Norgul*, *Norboy* names are given to children with spot on their body from birth. The sign on the child's body is believed to have been born with his name. It can be seen that the principles of naming, which have long been a tradition in the family, in the life of the people, due to the ethno-psychological situation of national and spiritual naming, are unique and have a certain effect on children's health. In other nations, similar examples have been observed in tribes, clans, and ethnic groups, and have been recorded in scientific sources too.

Conclusion. In conclusion, the analysis of names shows that anthroponyms represent the national customs and traditions of the nation and reflects the culture and worldview of the people.

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