

Uzbek national folk tales and the nature of anthroponyms in live communication

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Annotation: *the article analyzes the features of anthroponyms in Uzbek folk tales. Aspects of the lexical and semantic features of anthroponyms in live communication are studied by examples.*

Keywords: *fairy tale, folk tale, anthroponym, name, pseudonym, nickname, live communication, the meaning of anthroponym.*

Introduction. Study objects of anthroponyms are person's names, father's name, pseudonym, nickname. They differ from the common names used for individuals, which are studied in the noun phrase [1, 3].

It is well known that every person has a given name. It is addressed to him by this name, also separated from others. The name given to a person is called "anthroponym" in science.

Relevance and current status of the topic. Anthroponyms are one of the most interesting and popular areas of linguistics [2, 117]. That is why studying it is one of the most pressing issues for linguistics today.

Although Uzbek anthroponyms have been partially analyzed in terms of lexical-semantic, grammatical, and methodological [3], anthroponyms used in Uzbek folk tales have not been studied yet. One of the tasks of Uzbek anthroponymy is to collect anthroponyms in Uzbek folk tales, to systematize them, to distinguish names, pseudonyms, nicknames, to determine the spiritual groups of names, and most importantly, to clarify the purpose of using anthroponyms in fairy tales.

The main part. Anthroponyms are a broad concept in terms of meaning. The object of its study begins when a person is born and named. The origin and assignment of names involves not only spiritual but also a number of material, practical measures [3, 587]. Throughout a person's life, nicknames, pseudonyms, etc. are chosen according to his name, his character, his position in society or his profession. This becomes a source of research for anthroponyms.

First of all, it should be noted that naming a child in our nation is a product of each family's own noble aspirations, thoughts and ideas that reflect the vision of how their child will grow up to be in the future. For example, the names of boys such as Jasur, Otabek, Sherzod, Botir, Pahlavon, Azamat, Uktam, Mardon, Kahramon are based on the wish that child will grow up to be a brave and courageous person in the future. Kumush, Zebo, Mahliyo, Shahlo, Zumrad, Oysuluv, Parizoda Gulchehra, Mohichehra are the names given to a child who wants to grow up to be a beautiful, delicate girl.

Naming a child depends primarily on parent's own beliefs, religious and secular views. These cases are observed, first of all, in the example of the naming of various myths and fairy-tale heroes created among the people. In particular, the influence of ancient totemistic and fetishistic views on the

naming of epic heroes is striking. Our people, impressed by such fairy-tale heroes, also give their names to their children and believe that they will be smart, brave and courageous children.

Also, the naming of the heroes of Uzbek folk tales is connected with various etymological and folkloristic views of our ancestors. For example, naming a boy Boriboy and a girl Boritosh or Borigul is related to the fact that she was born with teeth at birth. There is a belief that if they are not given such a name, the child will die early. In fact, the roots of such a view are directly the product of the totemistic imaginations of primitive people. The reason is that our people still respect horses, oxen and wolves as totem animals. Among them there are many myths and legends about horses and wolves. There are also various genealogical legends associated with totems. In them, the origin of some tribes is interpreted in the image of the mother wolf. This can be proved by the fact that among our people there are many fairy tales related to the wolf totem. Such tales as "Cho'loq bo'ri", "Bo'ri qiz" are among them. In such tales, the character's name is artistically explained by how he or she was born.

In Uzbek folk tales, images formed on the basis of concepts related to fetishism are also common. According to it, the idea prevails that if something is named after a person, that thing will always protect the human spirit. For this reason, the names of precious stones and flowers, names associated with the names of things, have emerged. For example, Feruza, Tumor, Toshtemir, Bektemir, Sarvigul are among them.

Some of the names used today have completely lost their meaning. They are often named according to the resonant, elegant sound of the names. But there is an etymology of the origin of each name. The name Zumrad in the Uzbek folk tale "Zumrad va Qimmat" is also a proof of the above. [4, 56]. If we pay attention to the etymology of this name given to girls, zumrad is the name of a precious stone. It is green. Therefore, in fiction, spring is compared to emerald spring. This indicates that the area is green in this season. At the same time, the color green as a symbol represents the meaning of eternity, youth. It is known from the tale that Kimmat is very greedy, he is embodied in the opposite of the noble qualities of Zumrad.

Through the names of these two heroes of fairy-tale, their character traits are revealed and their future is pointed out. It is clear from the idea of the fairy tale that Zumrad is precious than Kimmat. This creates a spiritual contradiction in their name.

However, the pseudonym is also one of the objects of study of the anthroponym. The etymology of the *taxallus* lexeme goes back to Arabic. Its lexical meaning is to get rid of, to be impartial. A pseudonym is the second name a creator, a writer, a statesman chooses for himself. Everyone uses his pseudonym for a specific purpose, whether he is a creator or a politician. For example, in order to promote his work among the public, the artist uses a pseudonym instead of his name. However, you can use the pseudonym for other purposes as well. In particular, pseudonyms are used to avoid certain threats.

If we look at the history, it seems that among our great ancestors, famous scientists were known by their pseudonyms. In the process of studying the pseudonyms, it becomes clear that pseudonyms also like human names, reflect different themes depending on the purpose for what they are used. For example, pseudonyms in the form of the sign to various things and quality: Ulugbek, Navoi, Lutfiy, Bobur, Zavkiy. There are also pseudonyms for their occupation or profession. The pseudonyms Gulkhani and Charkhi are a vivid example to the above mentioned. Examples of pseudonyms used for place of birth or residence are Bukhari, Kashgari, Nasafi, Shoshi, Urguti, Yugnakiy, Marginoni. There

are also famous people who use pseudonyms depending on the social status of the lifestyle. These are: Gadoi, Gharibi, Uzlat, Muqimi, Furqat.

Interestingly, most of our ancestors wrote under a certain pseudonym. Therefore, in the time of their existence, it was customary for the writers to take and use pseudonyms. Another noteworthy aspect is that many writers wrote under the same pseudonym. For example, pseudonym Navoi was reportedly used by more than a dozen writers.

At the end of our discussion of the pseudonym, it should be noted that today in the history of Uzbek literature, most writers are directly using their first and last names. Among them are Ghafur Ghulam, Abdullah Qahhor, Izzat Sultan, Jamal Kamal, Usman Azim. This is the result of the freedom created in the creative world.

In Uzbek folk tales, the system of pseudonymous heroes attract special attention. The reason is that some of the subtle characteristics of a person are usually expressed through pseudonyms among the people.

Navoi in the fairy tale "Navoiy bilan cho'pon" [4, 321], Abu Ali Ibn Sina in the fairy tale "Ibn Sino va jinni" [4, 323] quoted in three-volume "O'zbek xalq ertaklari" there are images of the great poet and doctor known to the world by such pseudonym becomes more popular among the people with pseudonym than his own name.

Nicknames are also the study object of anthroponyms. In it, the naming function is elevated in relation to a person's name and nickname. But the function of these three concepts differs markedly in terms of the purpose of expression. While a person's name is named by a specific person, nicknames are chosen and named by the person himself, based on the people's own professional perspective. Nicknames, on the other hand, are given and spoken by contemporaries in society, depending on the appearance of a particular person, his behavior, or a particular trait. For example, the second part of such names as Jora pason, Zokir sovuq, Abdullah xuroz is a nickname. Typically, nicknames are used in a positive or negative sense, depending on the purpose for what they are used. Such nicknames are humorously defined by people around him who are familiar with him. But these nicknames often cause a joke as they suit into a person's character. But many writers use nicknames to express the character of the protagonists of their work to exaggerate his character. Other writers, in their nicknames, take into consider the role of the protagonist in the work.

Uzbek folk tales, like epics, myths and legends, is one of the important part in the folklore. In them, as in other epic genres of folklore, anthroponyms are realized in folk speech in various etymological forms. Different motivational types of anthroponyms can be found in fairy tales. One of them is a nickname. In Uzbek folk tales there are different forms of nicknames. For example, Shoti in the fairy tale "Karasoch pari", Ayiqpolvon in the fairy tale "Ayiqpolvon", and Jovur chol in the fairy tale "Jovur chol" are among them. In all of them, the flaws of the fairy-tale heroes are expressed through nicknames. Therefore, the fact that the characters in fairy tales are called by different nicknames testifies to the high level of our people's ability to use words, to feel the word deeply with different subtleties of meaning.

So, naming a child is connected with the national customs and traditions of each nation, cultural lifestyle, language, literature and brief history. Each household take into consider the time, period, status, or their religious beliefs, while naming process. Therefore, the system of anthroponyms of each nation is semantically different from each other.

In Uzbek, anthroponyms such as Asad, Ashura, Ashur, Bahora, Koklamoy, Robiya, Ramazan, Muharram, Savura, Safarberdi, Safarmurod, Sunbula, Qurbonoy reflect the month or season in which the child was born also names such as Yildirim, Yashinbek, Aitoldi, Qoryogdi mean that a natural phenomenon occurred at the time of the child's birth.

Anthroponyms such as Tungich, Kattabek, Kenja, Kenjasuluv, Kenjabek indicate the place of the child in the family between siblings. Anthroponyms such as Yolchi, Yolberdi, Yobonboy indicate the place where the child was born.

Anthroponyms such as Zebo, Lobar, Guzal, Nafosatkhon, Nigora, Husniya, Husnijamol, Husnikamol, Barno, Vasila embody the desire to dream that the child of this name will be a beautiful, delicate, charming person in the future. Names such as Yakutkhon, Kumush, Kumushoy, Gavhar, Oltinoy, Oltinbibi are also expressed by attributing them to the names of precious minerals, which are a symbol of beauty.

Babies with names like Kholdor, Kholyor, Kholmomin, Norhol, Oyhol, Mengliyor, Norbeka, Anora, Menglikhon, Norboy, Norpolot will have a red or black spot somewhere. They are deliberately given such names so that such spots will not multiply in the child's body.

Conclusion. In general, our ancestors had a specific purpose in naming a child. This is a high motive for choosing a name to child. In addition to the function of distinguishing individuals, names also express the specific purpose of the name-giver.

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