

Anthroponyms And Pronouns in The National Linguistic Picture of The World

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Abstract: The article provides information on the study of anthroponyms and nicknames in the linguistic landscape of the world in Uzbek linguistics, scientific works related to the term linguistic landscape of the world.

Keywords: Linguistic picture of the world, national linguistic picture of the world, anthroponyms, nicknames.

Introduction: In recent years, various terms and directions have been formed in world linguistics, including in Uzbek linguistics. Just as no human being on Earth replicates each other, no language, no people, no nation's values are alike. Every nation has its own language and values, expressing its nationality. Language is not only a social phenomenon, but also a means of expressing the culture of a people. It exists both as a cultural and natural phenomenon. Language is the spirit of a nation. Abdulla Avloni, a prominent representative of Jadid literature, did not say in vain: "To lose the national language is to lose the spirit of the nation." [1.60]

All languages in the world have a unique worldview. Every linguistic person is obliged to construct the content of expressions based on this landscape. Language plays a key role in the emergence and formation of a person's views on the world. The totality of knowledge arising in linguistic forms is called the linguistic picture of the world.

The concept of the linguistic picture of the world is created on the basis of the study of human perceptions of the world. If the world is a person and an environment in interaction, then the picture of the world is the result of processing information about man and the environment.[2.64] The concept of "linguistic picture of the world" was first introduced to linguistics by J.L. Weisgerber. To express the concept more clearly, he cites the following thoughts: "language gives its owner a general way of seeing the world different from other languages," "the native language and the

spiritual formation of each person are closely interconnected, therefore linguistics should study languages as a mirror of the culture of peoples." Every language on Earth constitutes a linguistic landscape. Because people communicating in different languages think within the framework of their native language. They form the linguistic landscape of their language. The more languages there are, the more national linguistic landscapes of the world there are, each of which reflects the unique results of the centuries-old activity of collective ethnic consciousness in understanding and categorizing human existence in the Universe. [4.140]

Uzbek linguists and scholars such as N.Mahmudov, D.Khudayberganova, F.Usmanov, Z.Mukimova, S.Ikramova sufficiently expressed the term "linguistic landscape of the world." In particular, in the works of Professor Nizomiddin Makhmudov "Linguistic Picture of the World and Word Acquisition," "Language of Science and Language Science," the terms "linguistic picture of the world," "national linguistic picture of the world" are defined broadly and comparatively.

The worldview created in human consciousness, naturally, is not a completely stable, unchanging structure; it can change and improve in connection with the development of thinking, the development of society, scientific achievements, and the improvement of methods of cognition. [5.138] The linguistic landscape of the world is directly reflected in the national linguistic landscape of the world, the connection between man and culture, culture and man.

Therefore, the term linguistic picture of the world belongs to anthropocentric linguistics. That is, he researches each material, placing a person at the center.

The Uzbek nation is rich in values and traditions. When a baby is born in the family, the process of naming it is entrusted to the elderly of the dynasty. This situation has also reached the level of tradition. In the names that representatives of each nation have, the nationality inherent in this nation is reflected. The scientist who made a great contribution to the science of nomenclature in Uzbek linguistics is undoubtedly Ernest Begmatov. The scientist has published several works related to anthroponyms and their types. It should be especially noted that the first treatise explaining the meanings of Uzbek names in a popular way was created by Ya. Menazhiev and Kh. Azamatov. [11] Names given to a child primarily embody hope, parental dreams, and intentions. This name is formed directly from the national traditions, culture, and customs of the nationality of the person giving the name.

The study of anthroponyms and nicknames in the national linguistic landscape of the world is important for our linguistics today. To date, there are many scholars who have conducted research on anthroponyms and nicknames as a subject of research in the national linguistic landscape of the world. Among them, N. Khalilova studied historical anthroponyms and nicknames from a linguocultural and sociolinguistic point of view on the topic "Sociolinguistic and Linguocultural Study of Anthroponyms in Sources on the History of the Kokand Khanate." The work thoroughly examines the names and nicknames of the Kokand Khanate from a social and cultural point of view.

Collecting anthroponyms and nicknames related to a particular region, as well as their research, is a rather laborious process. In world linguistics, personal names and nicknames given to them as second names have served as objects for many scientific works. The branch of linguistics that studies them is called onomastics. The process of studying the problems of onomastics has been quite developed in Uzbek linguistics since the 1960s. Not only personal names, but also place names, names of animals, water structures, plants, and all other names related to nomenclature have become the subject of research.

In the study of names in the national linguistic landscape of the world, the cultural roots, customs, and cultural values of the Uzbek nation are of great importance. Linguocultural study of anthroponyms and nicknames in the language of a particular people or

territory serves to reveal the culture of the people living in that territory. It is easier to know the character of a nation by its language than by its morals, customs, and behavior. [12.167]

The main function of names given to people and things is to distinguish things and people from each other. Naming an object, thing, or phenomenon in isolation began to spread to everything that life demanded, and the number of names, now known as proper nouns, increased. [13.8] At the same time, in addition to personal names, people were given additional names to further clarify their identity. These second names are nicknames given based on a characteristic or feature present in a person. Personal names and nicknames have unique characteristics that differ from each other. A nickname reflects the positive and negative aspects of a person's appearance, character, and speech. Sometimes we encounter nicknames named after their profession, nationality, and clan. In names, cases of relying on such signs and characteristics are rare, and sometimes not encountered at all.

Today, in some regions, giving nicknames is considered shameful. But in the Khorezm region, almost every family has a nickname. Nicknames, like names, are the inner wealth of our language. Nicknames are especially widely used in fiction to reveal the character of characters. The writer, who appropriately uses nicknames, does not use unnecessary words and figurative expressions when describing the personality of the hero. In Tohir Malik's work "Shaytanat," the author calls the main character - Asadbek - an arrow snake. This directly imbues the image with the characteristics of an arrow snake. Nicknames are also very common in folklore works and fairy tales. The main purpose of this is to exaggerate some character and features of the heroes of epics and fairy tales. As a result, this image is imprinted in the reader's memory with this feature or nickname. Based on the above information, we have proven the necessity of studying anthroponyms and nicknames in the national linguistic landscape of the world. Nicknames and names, like other units, are the national treasure of our linguistics. There are a number of unresolved issues related to the study of anthroponyms. In conclusion, we can emphasize that the issues of nomenclature of the Uzbek language are one of the issues that have been studied and continue to be studied today.

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