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COMPARATIVE ANALYSIS OF UZBEK AND ENGLISH ANTHROPONYMIC SYSTEMS: LINGUISTIC AND CULTURAL PERSPECTIVES

ABSTRACT

The article examines Uzbek and English anthroponymic systems, their linguistic and linguocultural characteristics through comparative and interlingual translation analysis. The main purpose of the research is to deeply study and compare the distinctive features, similarities, and differences of anthroponyms in Uzbek and English languages, including names, surnames, nicknames, and pseudonyms. The research also provides information about the history of these anthroponyms' origins.

Personal names, which are an integral part of any person's life, have long been the central focus of researchers as part of the language system. As a result of such research, a special branch of onomastics emerged – anthroponymy, which studies people's names. Within linguistic concepts, the centuries-old culture and values of a particular language play a special role in its anthroponymic system with its unique names. This tendency is connected with the anthropocentric paradigm of modern linguistics, which includes analyzing language units and typology to understand their state.

In particular, comparative-historical, descriptive analytical and statistical methods were used in researching this article. These methods created the foundation for effective and purposeful implementation of the research. In turn, the final part of the research discussed the uniqueness of the anthroponymic system in Uzbek and English languages and the scientific and practical significance of these characteristics.

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O‘ZBEK VA INGLIZ ANTROPONIMIK TIZIMLARINING QIYOSIY TAHLILI: LINGVISTIK VA MADANIY ISTIQBOLLAR

ANNOTATSIYA

Maqolada o‘zbek va ingliz antroponim tizimlari, ularning lingvistik hamda linvomadaniy xususiyatlari qiyosiy-chog‘ishtirma va tillararo tarjima tahlili orqali o‘rganilgan. Tadqiqotning maqsadi o‘zbek va ingliz tillaridagi antroponimlar, jumladan, ismlar, familiyalar, laqab va taxalluslarning o‘ziga xos xususiyatlari, ularning o‘xshash va farqli jihatlarini chuqurroq o‘rganish va taqqoslashdan iborat. Shuningdek, tadqiqotda ushbu antroponimlarning paydo bo‘lish tarixi haqida ham ma’lumotlar keltirilgan.

Har qanday shaxs hayotining ajralmas qismi bo‘lgan kishi ismlari til tizimining bir qismi sifatida ko‘p yillardan buyon tadqiqotchilarningdiqqat markazida bo‘lib kelmoqda. Bunday izlanishlar natijasida onomastikaning maxsus tarmog‘i – odamlar nomlarini o‘rganuvchi antroponimiya paydo bo‘ldi. Tilshunoslik tushunchalari ichida muayyan tilning ko‘p asrlik madaniyati va qadriyatlari uning antroponimik tizimida o‘ziga xos nomlari bilan alohida o‘rin tutadi. Ushbu tendensiya zamonaviy tilshunoslikning antroposentrik paradigmasi bilan bog‘liq va ularning holatini bilish uchun til birliklari va tipologiyasini tahlil qilish zarurati mavjud.

Xususan, mazkur maqolada qiyosiy-tarixiy, tasviriy-tahliliy hamda statistik metodlardan foydalanildi. Mazkur metodlar tadqiqotning samarali hamda maqsadga muvofiq bajarilishi uchun zamin yaratdi. O‘z navbatida, tadqiqotning yakuniy qismida o‘zbek va ingliz tillarida antroponim tizimining o‘ziga xosligi va bu xosliklarning ilmiy va amaliy ahamiyati

This research, based on deep analysis, contributes to developing new approaches in linguistics and deeper understanding of linguistic and linguocultural features between the two languages. It also examines the types of anthroponyms in Uzbek and English languages and factors of their emergence. During the research, we observe that English anthroponymy is divided into certain periods, while this is not observed in Uzbek anthroponymic history. This indicates that the sources of formation and emergence of Uzbek and English anthroponyms are different.

Key words: onomasiology, anthroponym system, Uzbek anthroponym, linguistic feature, English anthroponym, name, surname, tendency, nickname, penname.

Oʻrinli tahlillarga asoslangan mazkur tadqiqot tilshunoslik sohasida yangi yondashuvlarni rivojlantirishga va ikki til oʻrtasidagi lingvistik va lingvomadaniy xususiyatlarni toʻgʻri tushunishga xizmat qiladi. Shuningdek, unda oʻzbek va ingliz tillarida antroponimlarning turlari va ularning paydo boʻlish omillari tadqiq qilinadi. Tadqiqot davomida oʻzbek va ingliz antroponimlarining paydo boʻlish va shakllanish manbalari turli xil ekanligi masalasiga ham e'tibor berildi.

Kalit soʻzlar: onomasiologiya, antroponim tizimi, oʻzbek antroponimi, lingvistik xususiyat, ingliz antroponimi, ism, familiya, tendensiya, laqab, taxallus.

INTRODUCTION

Anthroponyms have a unique significance within the field of foreign language theory. Their place within the framework of familiarity with English as a foreign language is particularly intriguing for analysis. Anthroponomy is a field within onomastics that focuses on the study of anthroponyms, patronyms, surnames, patronomics, nicknames, pseudonyms, cryptonyms, and anthroponyms found in literary works. T.V. Myaskovskaya and V.V. Semina have suggested the following categorization: personal name (given at birth), patronymic name (name inherited from a father, grandfather, etc.), surname (family name), nickname, pseudonym (individual and group), cryptonym (a concealed name), anthroponyms derived from ethnicons (names of natural groups) [Myaskovskaya & Semina, 2014; 52].

Anthroponymy is a branch of onomastics that examines anthroponyms, which are names of particular individuals, together with their constituent parts, origins, evolution, and patterns of functioning and development. Onomastics gave rise to anthroponymics as a scientific discipline during the 1960s and 1970s. Prior to it, the term "onomastics" prevailed over the term "anthroponymics".

Traditional linguistics was long characterized by a prevalence of diverse research endeavors that primarily aimed to ascertain the semantic basis of proper names. The examination of proper names can be traced back to the origins of philology, specifically to the era of Plato and Aristotle. Since the emergence of literary onomastics as an independent field of linguistics, proper names have acquired a new linguistic position as intricate language process. One of the main needs of literary onomastics was to clarify a few fundamental concepts associated with the proper name of a subject. For instance, in informal language, proper names (names of individuals), proper nouns (names of individuals and things), and capitalized words (names of individuals, things, creative works) are generally accepted as synonymous. Such assumption, however, can be misleading as the three expressions mentioned above pertain to three distinct linguistic concepts that have some degree of overlap [Algeo, 1992].

Typological resemblance in human names among different peoples may be attributed to borrowing, reciprocal influence, names from distinct linguistic systems, and comparable independent evolution. This resemblance is evident in two aspects: the utilization of same elements of speech in their construction and the strategic usage of terms from certain lexical domains for this purpose [Madiyeva, & Karaman, 2019; 6]. According to S.I. Garagulya, the subclass of personal names undergoes regularly updates and is subject to the same dynamic processes of evolution, reinterpretation, and metaphorization as the broader class of names [Garagulya, 2010; 126].

Many classifications of proper names are examined to varying extents in Uzbek and English onomastics. Person's names are regarded as a fairly well researched category of names. Insufficient attention is given to the study of nicknames, pennames, and historical anthroponymy.

METHODS

The historical method involved the considerable use of historical, archeological, anthropological evidence, and the analysis of onomastic vocabulary within the historical context. The fundamental attributes of anthroponyms cannot be determined without taking into account the historical context in which they were constructed. Intricate, of ancient provenance, and paradoxical is the notion of a personal name. The profound historical context of its origin and development unavoidably shaped the particular framework of this linguistic entity. Therefore, when studying an anthroponym, it is crucial to examine this issue not only in terms of synchrony, but also from a diachronic viewpoint, as historical events often have the main influence on the formation of a name. The development of the English anthroponymic system can be classified into four main eras (the Old English period, Middle English period, New English period, and Modern English period) that are crucial to the growth of English as a language.

To attain a more profound understanding of the origin of English proper names, related to the cultural customs of other civilizations, it is necessary to analyze the historical progression of the English-speaking countries themselves. Therefore, the original indigenous population of the British Isles are considered to be Anglo-Saxons. The Anglo-Saxon anthroponymy system was defined by a simple structure including a single integral nominal category called the initial name [Searle, 2012; 662].

The historical approach led to the extensive using of historical, archeological, anthropological material, and the examination of onomastic terminology within the historical framework. The essential characteristics of anthroponyms cannot be ascertained without considering the historical background of their creation. The concept of a personal name is intricate, of ancient origin, and paradoxical. The extensive historical background of its creation and evolution inevitably influenced the specific structure of this linguistic entity. Hence, in examining an anthroponym, it is imperative to analyze this matter not only in terms of synchrony, but also from a diachronic perspective, as historical processes often provide the primary contribution to the creation of a name.

For a better understanding of the origin of English proper names, as in the culture of other peoples, one should turn to the history of the emergence of the English-speaking countries themselves. So, the first settlers of the British Isles are considered Anglo-Saxons. The anthroponymy system of the Anglo-Saxons was quite simple: it contained a single integral nominal part – the first name [Searle, 2012; 662].

According to V.A. Ivashko, contemporary scientific research has confirmed that as early as the Stone Age, individuals possessed names. For the indigenous Australians during the Mesolithic era, a personal name was already a focal point of an intricate system of rites and prohibitions. The Mesolithic era is synonymous with the Middle Stone Age, which is the second phase of the Stone Age. This implies that the term originated at an earlier period, namely during the Old Stone Age (Paleolithic), which falls between 50 and 12 thousand years BC. Scientifically, the consolidation of individuals during this era is referred to as a primitive human herd rather than a community. Thus, it is not feasible to make any precise claims regarding the timing and development of the emergence of a personal name, which functions as a distinct phonetic pattern used to identify an individual or a particular person [Ivashko, 1988; 190].

A wide variety of issues draw the stylistic approach, including the dependency of name construction and functions on the literary direction, peculiarities of name selection and use in prose, poetry, drama, and varieties of literary anthroponyms. Nevertheless, the wide range of names in fiction is ultimately derived from the abundant and varied stylistic elements found in spoken language. There exists a vast array of informal anthroponyms (which lack formality) that deviate from their equivalent forms by stylistic indications. Such diverse and remarkably delicate materials necessitate a stylistic approach.

RESULTS AND DISCUSSION

A person's proper name is an anthropoonym. An anthropoonym is a group of a language's proper names. Anthroponyms can be classified according to the situation in which source or social conditions they are available: 1. Anthroponyms of general literary language. 2. Dialectal anthroponyms. 3. Folklore anthroponyms. 4. Literary anthroponyms.

If the mentioned first and second types of anthroponyms are the proper names of real persons, third and fourth type of names are fabricated or mythological persons' names.

The names which comprise anthroponimic macrospace consist of the following proper names: 1. Names. 2. Nicknames. 3. Family names. 4. Patromymics (surnames). 5. Pennames. 6. The other historical forms of naming a person.

Names

Names are a satisfactorily studied part of the Uzbek anthroponymic macrospace. E.Begmatov collected the material on the Uzbek names in the 60-s of the last century, and he studied their history, traditions of giving names in Uzbek, the selection of names and motives of giving names, meaning and dictionary features, morphological

structures, and problems of building in monograph and defended a candidate thesis entitled "Anthroponymics of the Uzbek Language". The further works by this author were devoted to the problems of national and Russian spelling of the Uzbek names [Begmatov, 1972a; 384].

G.Sattorov researched the Turkic layers of the Uzbek names. He defined a dictionary basis of the names, and studied the Turkic layers of the names dividing them into three big groups: memoratives, descriptive-names (descriptives) and desinderatives [Sattorov, 1990].

In English anthroponomy, P.Mateos categorises in his 2007 study, populations into ethnic groupings based on individuals' names [Mateos, 2007]. Certain academics argue that proper names have a significant role in conveying national identity [Fomenko, 2014]. By examining their names, it is generally feasible to categorize persons based on their ethnic inheritance. As elucidated by S.Bredart [Bredart et al., 1995], the names Michio Yamato and Natalia Todorova are commonly associated with individuals of Japanese and Slavic descent, respectively. However, there are instances when names are shared among multiple cultures. For example, the name Anne Sinclair is present in both France and Britain. Hence, a name can either suggest the ancestry of its bearer or not (it could be a foreign name unrelated to the individual's origin) [Arboleda Guirao, 2023; 83].

Anthroponyms the most archetypal form of names, are an essential component of every language. Moreover, every individual is assigned a name, frequently even stillborns, in order to affirm their presence and demonstrate their significance to others (such as the parents and other members of the family or community). Regarding anthroponyms, assigning a name to an individual is a symbolic gesture aimed at establishing a social connection, or more specifically, to adopt the individual as a new member of the social collective (such as the family, society, or a religious community). An official registration of a name confers national citizenship upon an individual, while religious baptism grants entry into the community of believers. Assigning a nickname or pet name to an individual, typically as an additional name, indicates their affiliation with a tightly-knit social circle such as immediate family or friends. Therefore, a name serves as an indicator of social identification and affiliation [Völkel, 2023].

A forename, sometimes known as a given name, is given to a son or daughter by their parents, a priest or other religious or social authority, or a tribal organization or clan. While the terms 'forename' and 'given name' are interchangeable, the latter places greater emphasis on the influence of parental decision in the process of name allocation. Ordinarily, the name is conferred at a naming ritual, such as Christian baptism. Therefore, the origin of names like Elizabeth, Anne, Mary, Jane, William, Robert, Edward, David, and Matthew, which are ubiquitous in English-speaking countries and abroad (and also have equivalent forms in most European languages), is only understood by a small group of experts and passionate individuals. The significance of such a name seldom represents a factor in the justifications for selecting it [Hanks, 2006a; 299].

The old English period is often recognised as the birthplace of the English

anthroponymic system. During that period, the personal name gains its position as a standalone linguistic unit, distinct from appellative vocabulary and undergoing a transformation in its nicknames. This pertains to the impact of the incursion into the colonial domain of Ancient Great Britain. The names throughout this period generally mirror the cultural and historical phase of growth of the English population. Thus, appellative terminology was employed.

The Middle English period of antroponyms spans from the 11th century to the early 16th century. Norman Conquest played a significant role in shaping English names at this period. Ancient English names are facing near-total extinction. The names William, Richard, Robert, Hugh, and Ralph gained prominence among the aristocracy. A second characteristic of this era is the prevalence of Christianity. Religion has exerted a substantial impact on the evolution of English anthroponyms. Religious institutions exerted significant impact on the development of names, leading to the widespread adoption of Biblical names among the populace.

The third phase of the anthroponymic system commenced about in 1560. Throughout the 17th and 18th centuries, the Puritans (derived from the Latin word "puritans" meaning "purity") implemented several reforms. The names devised by Puritans clearly reflect the distinctive attributes of their ideas, perspectives, and lifestyle: devotion, religious zeal, repentance from worldly indulgences, rigorous ethics, diligence, determination in attaining objectives. Some examples of such names are Reformation, Discipline, Renewed, and Thankful [Komova & Garagulya, 2019; 61].

By the nineteenth century, there was a growing impact of names originating from Scotland, Wales, and Ireland. However, it can be challenging to determine this influence as the names had already been established in England [Redmonds, 2004]. Long ago, it was widely acknowledged that individuals of Irish descent might use traditional Irish names such as Séan or Siobhan, or the Anglicised variations of these names. Many parents choose these names to ensure their children be cognizant of their national background [Dunkling, 1977]. In contemporary times, children are given greater freedom to select names of Irish, Scottish Gaelic, or Welsh descent, even if no associations can be verified with Scotland, Wales, or Ireland [Arboleda Guirao, 2023; 83].

Family name and patronymic (surname)

One of the types belonging to the anthroponymic scope is a family name and patronymic.

As is known, in the past Uzbeks did not have official family names and patronymics in real sense as a special onomastic category. Nicknames (*Ahmad cho'loq, Otajon manqa – limping Ahmad),* names of the professions (*Karim surnaychi, Otajon temirchi – Karim surnai-player, Otajon blacksmith*), person's rank and titles (*Yovqochdi to'qsabo, Mansur xoji doda – Yovkochdi to'qsabo* (*tuksabo*), ethnos to which a person belongs to proceeding or following the names (*Farmonqul do'rmon, Eshqobil qipchoq, Bekturdi solor, Nayman Aliqul – Farmankul durman, Eshkabil kipchak, Naiman Alikul*) were used together in additional naming besides personal

names. In the past among official circles, among the representatives of the ruling class naming of person in Arabic form (ibn, bimii, binti, bin) and in patronymics [Begmatov, 1965] *were* used in the text of official documents. But naming like this was not a family tradition.

One of the forms of naming a person used by our ancestors in the past was to have the words "o'g'li" (son (of)), "qizi" (daughter (of)) after person's father's name. This method of naming v/as preserved in the language of early written monuments and they were used instead of family names in the 20-30-s of the XX century. For example, *Oyposhsha Rasul qizi (Oyposhsha Rasul qizi (Oypashsha daughter of Rasul)), Asqar Haydar o'g'li (Askar son of Haydar).* But in the 1940-s, particuliarly, after the period of World War II this method of naming was out of use when a Russian form of giving family names and patronymics was introduced.

Even though the mentioned method was officially accepted as a family name, in the essence, it expresses one's father's name, as a name was formed from it.

As a representation of family lineage, the surname plays an important role in the continuation of the lineage and is an influential factor for son preference.

As is seen, the citizens are granted the right to choose their names, family names and patronymics freely. This case caused some changes in Uzbek anthroponymic system during the independence period. Some citizens preferred having official family names and patronymics using the words "o'g'li" (son of), "qizi" (daughter of), some having traditional Russian forms and some having their family names and patronymics without any suffixes [Begmatov, 1972b; 201].

When it comes to English language, the majority of English surnames in Great Britain have Anglo-Saxon origins and were created within a few decades after the Norman Conquest in 1066, with the exception of those that were brought in from other countries in very recent times. Studies in migration, genealogy, genetics, and linguistics have shown that surnames are typically passed down through the male line and can reveal intriguing and geographically disaggregate information about their bearers. Typically, Anglo Saxon surnames can be categorized as toponyms (named after particular locations or geographical characteristics), metonyms (related to occupation), or diminutives ('-son' or '- s', as in Williamson or Williams). Most such names offer indications of their geographical origins, whether it is a specific locale (such as the town of Rossall in Lancashire, N. England) or a larger region with a certain naming tradition (e.g., the diminutive suffix '-s' in Wales). Migrant surnames typically cluster in metropolitan regions and, with a few exceptional cases (such as Bangladeshi surnames), tend to greatly enhance surname variety in those locations [Cheshire & Longley, 2011; 279].

During the medieval English period, there was an increasing inclination to employ a limited number of personal names, hence intensifying their concentration. As the population expanded, a diverse range of middle names emerged to differentiate the numerous individuals identified as John, William, Robert, or Richard from one another. Initially, these second names functioned as ancillary identifiers for individuals

and were primarily used as personal nicknames. Gradually, they started to be inherited and transmitted from one generation to the next. Surnames were initially recorded in England during the 12th century and thereafter gained wide distribution mostly among the aristocratic class. The establishment of the family name as a hereditary name took place during the Middle Ages, and in the 17th century, the surname ultimately became the definitive form. Cross-linguistically, it is a prevalent occurrence in the evolution of family names when individuals first adopted their father's first name as their surname. However, in a subsequent stage, this system became stagnant, resulting in the patronym becoming a hereditary surname [Hanks, 2006a].

Anthronymic surnames, whole nominal forms, and their derivatives were modified by adding the formant "-son", which designated the son of the specified person: Johnson = son of John. Within surnames such as Richards, the formant -(e) s served the purpose of expressing affiliation relation: Richard = Richard's. The Scottish culture employed the prefix Mas (mass-son), occasionally abbreviated to the forms Mc or M' MacDonald, McGregor. A shared prefix among the Irish was O, which indicated the meaning of grandfather or ancestor: O'Brian, O'Henry. Examples of surnames that have the prefix Fitz (fils-son) of Norman origin are Fitzgerald and Fitzwilliam. Occasionally, surnames were derived straight from personal names and their derivatives, without the use of formants that indicate genealogical relationship (Adam, Dick). An example demonstrating the application of a surname in its denotative significance is supported by instances from imaginative literature. English surnames dating back to the 12th century originated from the Old English words black (indicating colour) or blac (indicating paleness, fairness, or whiteness). Arguably, these surnames may have been bestowed according to the hue of the hair or complexion. At present, the surname Blake is classified as one of the prevalent English surnames [Garagulya, 2018; 7].

The initial statistical investigations on surname frequency emerged in England around 1875, when G.Darwin examined marriage isonymy (the concurrence of surnames) as a means to assess inbreeding in English society. Meanwhile, F.Galton and H.Watson calculated the likelihood of surname extinction, a phenomenon that was then interpreted as an indication of physical decline among the English aristocracy [Rossi, 2013; 395].

Historically, the evolution of surnames has been predominantly observed in Europe, although similar advances in certain naming systems have occurred in other regions. Overarching trends can be identified in the evolution of surnames in the European languages. Every individual in Europe, with the exception of Iceland, currently possesses a surname or family name. Conventionally, this name is passed down from the father, although the practice of inheriting the mother's surname is now more prevalent than in the past. An emerging trend in several languages is the use of the surnames of both parents as hyphenated names. Derived surnames from the forename or social standing of a family member.

Patronymics. One of the most prevalent family names in all European languages are those that are taken from the personal name of an ancestor. Many of these names

are derived from ancient clan names. (e.g., MacDonald).

Metronymics. Far less prevalent than patronymics are names that are derived from a female forename. Traditionally, in European Christian culture, the given name of the male head of the home was typically passed down to future generations. The limited instances of surnames originating from female names. (e.g., Marguerite, Leece, Dyott). Kinship names. Some surnames originate from marital or familial connections (e.g., English Hickmott denoting Richard's in-law). (e.g., English Neve, Neave, Neff "nephew" or "cousin" Maw "relative" or "brother-in-law", Eames "uncle", Ayer "heir", German Vetter "kinsman"), or from marriage (e.g., English Hickmott, "Richard's in-law").

Foundling names. Some surnames come from marriage (e.g., English Hickmott, "Richard's in-law") or from ties to family (e.g., German Vetter, "kinsman", English Neve, Neave, Neff, "nephew" or "cousin" Maw, "relative" or "brother-in-law", Eames, "uncle", Ayer, "heir").

As for the English surnames, most of them stemmed from their job, occupation, craft, or position in society, and if a person was a locksmith, they could call him Rudolph Plumber-Rudolf Chilangar, because in many cases his sons continued the careers of their fathers, and this gradually became a surname. Smith, Wright, and Tailor are the three most common English families. The surname Smith is derived from "blacksmith-temirchi". Baker (a baker), Shepherd (a person who tends sheep) and Carpenter (a person who works with wood) are all English surnames. A similar situation can be observed in Uzbek families too. As the illustarion, "Toshtemirov – Blacksmith, Pulatov – Steelman, Orakboev – Cropper" means that these people's fathers were masters of metalworking and blacksmithing.

Nicknames

One of the types of a name belonging to anthroponymic scope is a nickname. Nickname meant a penname and a family name in the past as well. Therefore, in the "Explanatory Dictionary of the Uzbek Language" interpreted as: "Laqab (a). 1. Biror xususiyatga ko'ra, kishiga hazil qilib yoki masxaralab berilgan qo'shimcha nom. 2. esk. ayn. taxallus. 3. esk. ayn. familiya 4. Hayvonlarga qo'yilgan nom", was the interpretation. In the "Explanatory Dictionary of the Uzbek Onomastics Terms" nickname was interpreted in the following way: "Laqab – shaxsga uning atrofidagilar tomonidan beriladigan, shaxsning biror xarakterli belgi, xususiyatini ifoda qiluvchi, asosan, shaxs ismi bilan birgalikda qo'llanadigan qo'shimcha nom. Antroponim turi" [Begmatov & Ulukov, 2006; 42-43].

E.Begmatov classified nicknames into 10 groups according to the meaning of nicknames and motives in his candidate thesis.

Nicknames are seldom used separately. In majority cases they are used by persons name and are spelled in a lower case. This case makes it doubtful that they are nicknames.

Nicknames serve as a reflection of the native speakers' perception of the distinctive characteristics of the individual being referred to, including their external appearance, demeanor, occupation, place of residence, or living situation linked to the

object being referred to [Berestova, 2015; 141].

An English nickname is a supplementary name, derived from Middle English "eke" that is given to an individual in addition to their given or official birth name. J.Morgan argues that nicknames usually emerge from the autonomous social environment that youngsters create without intervention from adults. The children spontaneously generate nicknames by employing language creatively, following a logic that is not predetermined externally [Morgan et al., 1979]. Nevertheless, it is important to acknowledge that not only children create nicknames: E.L. Abel provides some examples of how adults readily generate nicknames with nearly similar eagerness. Nicknames are always characterized by an informal language register. In general, nicknames are transient and, similar to some forms of slang, limited to very narrow social circles [Abel, 2004; 243].

However, certain nicknames, conferred upon popular personalities, go beyond the in-group and become firmly ingrained in the historical documentation of a culture. Nicknames are derived from a prominent and uniquely identifiable trait. Classification of primary categories of nicknames is as follows:

■ reference to physical appearance: Fatty, Twiggy (a thin person), Beaky (someone with a large nose), Four-eyes (someone with eyeglasses);

■ imputation (often unfairly) of an unpleasant characteristic: Sewage, Slimy Jones;

■ imputation of other characteristics, often satirically: Brainbox Henderson, Gorgeous George;

■ behavior: "A child who used to bite in playground scuffles acquired the nickname, *Tiger.* One who did messy became Smudge" [Morgan et al., 1979];

■ supposed resemblance to an animal: Piggy, Frog, Toad, Fish; Animal (in the sense "big, strong, and stupid");

■ cultural references: Dalek, 'an unpopular child with a monotonous voice' (from the destructive robots in the long-running British science-fiction TV series Dr Who, noted for their monotonously repeated catch phrase, "Exterminate them! Exterminate them!");

■ punning reference to a job or social function: Haversack (a foreman, "because he's always on my back");

■ pun on surname: Long bum and Ramsbum for people with the surname Longbottom and Ramsbottom (disregarding the etymological fact that the "bottom" in question has nothing to do with the human anatomy, but refers in fact to a geographical feature – the bottom of a valley);

■ rhyming and assonance: Beef for someone with the forename Keith, Bracket for the surname Hackett;

■ survival of babytalk: Ellie, from Eletant, from elephant [Hanks, 2006b; 624].

Pennames

Pennames are one of the insufficiently studied layers of the Uzbek anthroponymic system. This term used in Russian as *псевдоним* in reality it comes from the Greek word psevdonymos means "a false name", "having a false name". In the "Explanatory

Dictionary of the Uzbek Language" the word penname is interpreted in the following way: "Taxallus (a). Biror ijodkor (shoir, yozuvchi, rassom, olim va sh.k.) yoki siyosiy arbobning o'zi uchun tanlab olgan ikkinchi nomi" [Madvaliev & Khudayberganova, 2023; 15].

Choosing a nickname is connected with the owner of a nickname, his/her social-political, cultural viewpoints, art, ideological desire, beliefs and dreams. Pennames are in many cases connected with hiding one's own name among public figures, and among writers and artists – with their literary-aesthetic desire. Understanding a nickname as a false name is taken comparatively with person's own name.

Person's penname can be one or more than one.

Dictionary bases and their selection motives of Uzbek nicknames can be different:

1. Abstract words are basis for pennames depending on the writer's liking: *Vafoi, Mir Ishki, Zavki* and others.

2. A nickname indicates a cretor's profession or craft: Kavkabi (he was an astronomer), *Sakkoki* (he was a master of making knives) and others.

3. Religious notions and person's social status can be a motive: *Sayidi, Khoja, Atoi* and others.

4. A nickname indicates person's position, rank: *Amiri* (Emir Umarkhan), *Khan* (Muhammadalikhan), *Malik* **(**from Malik Rizvon's generation and others).

5. Sometime a nickname is formed of a person's name: *Husaini* (Sultan Husain Boyqaro)**,** *Ubaydiy Ubaidi, Kid Ubaidi* (Ubaidullakhan, Ubaydullaxon, XVI asr) and others.

6. A nickname is formed of person's native land, place of inhabitante: *Khujandi, Khorezmi, Saroi* (Saifi Saroi) and others.

Modern Uzbek writers' have peculiar pennames and they were partially collected by Altai (Bois Kariev). T.Karaev and R.Vahidov published two articles on pennames used in classical literature and their meaning. E.Iskhakova and E.Shodieva's works which were devoted to studying poets' pennames can also be included. Their research was studied from literature point of view.

The existing collection of Old English writings has a significant number of persons described by vibrant 'nicknames' that encompass a wide range of themes, including colours, physical characteristics, animals, moral shortcomings, allusions to historical events, and metonymics. The concept of 'nickname' is broadly and inconsistently defined in onomastic theoretical literature. However, in this context, I consider it to refer to the imaginative and descriptive supplementary names that are distinct from the formulaic patronymic, occupational, and toponymic names. P.R. Peterson, within the framework of Old Norse, contends that we should designate these as 'agnomina' [Peterson, 2019; 89].

Commonly, in contemporary English, nicknames derived from adjectives often incorporate the definite article: *the tall, the slow, the obese, the shy*. Contemporary translators of Old English literature frequently include this specific article in translating these 'nicknames', even though it is not present in the original Old English text. In

more accurately reproducing contemporary English speech patterns, the benefits of this translation process are evident. One problem, however, remains. While being a significant statistical minority, there exist several 'nicknames' that do indeed incorporate the definite article in their original Old English form. The following are two illustrations. Conventional names employed in social networks and Internet nicknames: a novel phenomenon in the field of anthroponymy. Their distinguishing characteristic is the precise location of usage, a form of corporatism.

Therefore, it might be prudent to offer spelling suggestions to them as well. The issue, as usual, arises from unclear nomenclature. Our observations indicate that the dispersion of spellings is sufficiently large. In the context of Internet networks, it is not feasible to depend on the usage of capital letters by some users. Consequently, the parallels presented are contradictory [Nechaeva, 2023; 111].

Proper names of imaginary (false, unreal) images

These groups include fictional images, personages invented by the authors selected from the language onomastic collection and the names and nicknames considered appropriate in fiction and folklore. As the illustration, the work "Navoi" by Oibek there are more than 40 images of fiction, more than 30 of them are positive and more than 10 of them are negative ones. Among images Buston, Sultonmurad, Nurbobo, Dilbar and Tughonbek are fictional names. When we speak about fabricated names, we should take into consideration whether the owner or the person of the name existed in real life or whether he was historically real or not.

The names of legendary (mythological) personage

Proper names of mythological persons are like fictional names owing to their non reality, imaginary character [Karaev, 1966]. But a fictional image and its name, usually, is invented and found on the basis of real existing persons in life. And mythological persons and their names are mainly based on the imaginary and fantastic basis. Therefore, such persons, creatures have extraordinary peculiarities and there will be certain exaggerated features in their names. Majority of symbols and their names have the same features in the Uzbek folklore works. The following can be included in them:

1. The names of mythological persons. *The names found in the folklore and mythology* Olanghasor, Angur, Tangur, Guldurmomo, Bahoroy, Ayamajuz, Azizmomo, Ojizmomo, Ahmad suvushoq (Ahmad shooter, Ahmad runner) *can serve as examples of it.*

2. The names of monsters (marvels), peris, ghosts, Satans including extraordinary creatures and other kinds of such creatures: Oydev, Qoradev, and Suqsur peri.

According to G.P. Snesarev, much was spoken about marvels, witches, monsters and evil spirits, magicians and sorcerers in "Avesta". G.P. Snesarev writes the following about the features of marvels in Khorezm myths: "Here (in Khorezm) marvels, first of all, are considered the creators of towns and villages" [Snesarev, 1969].

According to I.Devonov, the names of marvels given in the dastans "Fay and Hamro and "Avesta" are alike". Koradev in the dastan is described a symbol of cruelty

[Devonov, 2001].

English anthroponyms play a special role in the context of the study of foreign languages. The most interesting for the analysis is their position in the framework of acquaintance with English as a foreign language. There are several types of anthroponyms:

- personal name – name when birth;
- nickname in the game or social network;
- patronymic – naming by father, grandfather, etc.;
- surname – generic or family name;
- andronym – a woman's name, nickname or surname of her husband;
- mononym – full names consisting of one word;
- nickname – an additional name given to a person by people around him;
- kryptonym – hidden name [Vakhobova et al., 2023].

During the 19th and 20th centuries, numerous English scholars conceptualized personal names as quasi-deictic signs, interpreting them as units that designated and identified individuals. Contemporary research methodologies, however, consider anthroponyms as symbolic representations of reality that are intrinsically linked to linguistic, cultural, and social factors.

The fourth or contemporary era is characterized by a diverse array of personal names. This phenomenon is primarily attributed to the influence of American culture on European nations, from which England is not exempt. An additional factor contributing to the rapid evolution of the anthroponymic system is England's transformation into a globally-oriented nation.

CONCLUSION

A name is a longstanding linguistic phenomenon that has had several transformations across thousands of years and is universally present in all linguistic systems worldwide. Personal names lack the numerical category, articles are not used with anthroponyms, and anthroponyms are consistently spelled with a capital letter. The anthroponyms partially exhibit several characteristics of a noun: personal names can only possess qualities of being alive, countable, and concrete. Hence, an anthroponym can be ascribed to exceptional instances within the realm of nouns.

Uzbek anthroponym system plays a huge role in the onomastics. Even though this system commenced to research in 60s of the XX century, problems such as the nominative features of names, the motivational foundations of naming, the role of linguistic and non-linguistic principles, and the scientific study of anthroponymy from a sociological perspective still await relevant researchers.

The English anthroponymic system is comprised of linguistic units that exhibit various characteristics. These units include names that have been derived in diverse manners, at different periods, and borrowed from other languages, either with or without modifications. The determination of these processes is contingent upon the impact of culture, history, fashion, and the reciprocal mutual influence of diverse languages and cultures.

Each anthroponymic system exhibits both differences and similarities amongst the languages. In the English language, individuals may retain the same surname for multiple generations, whereas Uzbeks have the option to alter their surnames with each successive generation.

In the Uzbek language, most surnames are derived from Arabic or Persian origins. However, both English and Uzbek women may choose to keep their surnames after marriage or adopt their spouse's surname. In English language before the Norman conquest of Great Britain, people did not have hereditary surnames: they were only called by personal names or nicknames. After the Norman conquer, surnames widely spread in Great Britain. In the Middle Ages, a situation similar to that of the English can be seen in relation to Uzbek family names. Although the surnames of Uzbeks at that time were not called as such, they were called "father's name". The father's name came from nicknames, physical traits, birthplace, trade, or birth defects.

Traditionally, the personal name of an individual has been regarded as a confidential and revered entity, associated with the realm of spirits and deities. An intimate and indissoluble link exists between the name and culture. As a linguistic phenomenon, a personal name is a manifestation of culture and simultaneously a direct mirror of it. Proper names bear the imprints of all socio-cultural and historical transformations that occurred in Uzbek and English-speaking society.

Anthroponyms are regarded as a distinctive element in the Uzbek and English language system, which is linked to considerations of grammar, semantics, historical context, and the psychological concept of language. A person's personal name is not a product of word formation for designating another object of reality; it is an essential characteristic of human life for millennia, examined from a spiritual standpoint rather than a mere linguistic designation.

This research paves the way for future studies in the domain of antroponyms, encouraging further researches into other languages. These kinds of investigations are considered as the essential and integral ones in the science. The research of Uzbek and English anthroponyms provide theoretical and practical insights for developing linguistic nuances and global collaborations.

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