

Modern Methods of Studying Anthroponyms in Linguistics and Their Significance

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Abstract. This article explores the historical and theoretical perspectives on proper nouns, focusing on their role and significance within language and linguistics. From the Renaissance and Middle Ages, scholars such as T. Hobbes, J. Locke, and G. Leibniz examined the lexical importance of proper nouns, with G. Leibniz advancing T. Hobbes's theory of "embodiment" by linking proper nouns to elements of both abstract and concrete thought. This approach laid the foundation for abstract-logical and concrete-historical methodologies in linguistics. This article also explores the crucial role of anthroponyms in linguistics, highlighting their significance across various linguistic domains.

Keywords: Onomastics, proper noun, common noun, linguistics, name, period, language, anthroponym, anthroponomics.

Introduction

Each name has its own history of origin and belongs to a specific era. They embody the culture and traditions of the people and are closely tied to the worldview, mentality, social and material conditions, cultural level, and spirituality of that nation. In the Explanatory Dictionary of the Uzbek Language, onomastics is defined as follows "Onomastics – derived from the Greek word "onomastika," meaning the art of naming." Today, this term is used in two senses:

1. The collection of all proper nouns used within a specific language or among a specific group of people.
2. A field of linguistics that studies proper nouns, their formation, and unique characteristics.

Main part

The study of the features of proper nouns in language began in ancient times and continues to attract the attention of scholars from various fields. Both global onomastics and Turkic onomastics, throughout their development, encompass the following three stages:

a) The Pre-Scientific Period.

For example, the thoughts on proper nouns by philosophers like Plato, Aristotle, and Democritus, as well as the mention of place names and personal names in the works of scholars such as Abu Nasr al-Farabi, Abu Rayhan al-Biruni, Avicenna (Abu Ali Ibn Sina), Mahmud al-Kashgari, and Mahmud al-Zamakhshari.

b) The Period of Onomastics as a developing Science.

The roots of this science emerged in European and Russian linguistics. During this period, initial information about the collection and analysis of onomastic material was presented in the works of T. Hobbes, J. Mill, J. Joseph, J. Locke, G. Leibniz, A. Kh. Vostokov, A. I. Sobolevsky, A. A. Shakhmatov, M. Vasmer, S. K. Kuznetsov, P. L. Maggakova, V. A. Nikonov, Y. A. Karpenko, A. K. Matveyev, and N. V. Podolskaya.

c) The scientific Period.

Research and methods.

This period spans from the 1920s to the present day.

In ancient times, representatives of the Greek philosophical school, such as Democritus, Heraclitus, Plato, and Aristotle, contributed to the development of onomastics by discussing proper nouns and their characteristics in their works. For instance, Heraclitus proposed the thesis that there is a connection between a name and the object it represents. However, Democritus refuted this, emphasizing that humans rely on observation and experience when naming an object. He illustrated the relationship between a name and an object as follows:

1. One object can have multiple names.
2. Multiple objects can share a single name.
3. The names of certain objects may change over time.

Aristotle, in his work *Poetics*, considered a noun to be one of the parts of speech and defined it as follows: "A noun is a compound, meaningful word that does not indicate tense, and its parts do not independently convey meaning."

Additionally, in the 1st century BCE, the scholar Julius Pollux created one of the first explanatory dictionaries titled *Onomasticon*. The scholars of the ancient era grouped all names under the term *onuma* and categorized them into proper nouns and common nouns under the criteria of generality and individuality. Since then, *onuma* (or onymy) has attracted the interest of scholars from various fields. During the Renaissance and Middle Ages, European scholars such as T. Hobbes, J. Locke, and G. Leibniz, as well as 19th-century thinkers like H. Joseph and J. Mill, explored the role and significance of proper nouns within the lexical layer of language. In this period, T. Hobbes developed the theory of the "embodiment" characteristic of proper nouns, which G. Leibniz further refined. According to the German philosopher G. Leibniz, proper nouns represent elements of both concrete and abstract thought. This perspective is significant for understanding proper nouns both in language (as part of the system of symbolic elements in communication) and in speech (from the standpoint of their communicative usage). These views gave rise to abstract-logical and concrete-historical approaches to studying proper nouns in linguistics.

John Stuart Mill, however, argued that proper nouns do not convey meaning; instead, they function as markers or labels to distinguish objects from others. His assertion that proper nouns lack any semantic elements was later developed by renowned linguists such as V. Brondal, E. Boysen, and L. Yelmslev. Additionally, the English scholar Alan Gardiner expanded upon J. S. Mill's ideas and advanced onomastics with his work *The Theory of Proper Names* (1954), elevating the field to a new level. Gardiner considered proper nouns unique identifiers, emphasizing that they represent a collection of specific, concrete notions about objects or events.

Discussion.

He categorized proper nouns into two types:

- a) Embodied or symbolic proper nouns.
- b) Non-embodied or non-symbolic proper nouns.

"Anthroponym," writes A. Hojiyev, "comes from the Greek words *anthropos* (person) and *onyma* (name), meaning the proper name of a person." Indeed, anthroponomics, derived from the Greek words *anthropos* (individual) and *onoma* (name), is a branch of lexicology (onomastics) that studies personal names. Therefore, an anthroponym, originating from the Greek word *anthropos*, refers to a proper name.

Anthroponyms include personal proper names such as given names, surnames, nicknames, pseudonyms, patronyms, and others. In linguistics, they are considered one of the types of proper nouns. The entirety of all personal proper names in a particular language is referred to as anthroponymy. Anthroponymy was separated from onomastics as an independent field of linguistics in the 1960s–1970s. Before this, the term "anthroponomics" was replaced by "onomastics." This field studies the information that personal names may convey. For instance, names can reflect the following concepts: unique personal traits, a person's connection to their father, clan, or family, their nationality, profession, or social class. Additionally, anthroponymy examines the use of personal names in speech related to changes in age, social or marital status, religious conversion, and differentiation or identification. In English onomastics, the scholarly views of Alan Henderson Gardiner hold special significance. In his work *The Theory of Proper Names*, he reviews the history of the study of proper names and provides definitions. He categorizes proper names into several groups and dedicates specific chapters to each in his book. These groups include:

1. Names of celestial bodies;
2. Names of places and ships;
3. Names of houses and animals;
4. Names of days and months;
5. English and Latin names of birds and plants;
6. Mythological and fictional proper names.

Conclusion

The study of proper nouns has evolved significantly over centuries, reflecting diverse philosophical and linguistic perspectives. Early scholars like T. Hobbes and G. Leibniz laid the groundwork for understanding proper nouns as elements bridging abstract and concrete thought, while John Stuart Mill redefined their role as markers devoid of intrinsic meaning. These foundational ideas were further refined by modern linguists, culminating in Alan Gardiner's comprehensive classification of proper nouns into embodied and non-embodied types. This progression underscores the dynamic nature of onomastics as a field, revealing how proper nouns function not only as linguistic tools but also as cultural and cognitive constructs. By examining their historical and theoretical underpinnings, this article demonstrates the importance of proper nouns in shaping our understanding of language, communication, and the intricate interplay between words and meaning.

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