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LINGUOCULTUROLOGICAL
ASPECT OF AZERBAIJANI PERSONAL NAMES
ASPECTO LINGÜOCULTUROLÓGICO DE LOS NOMBRES PERSONALES AZERBAIYANOS

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ABSTRACT

The article deals with personal names from the standpoint of linguoculturology. It is noted that the anthroponyms of any language are the most specific part of the culture of the nation and therefore are of special interest to research. It is shown that the following factors influence the formation of the customs and traditions of the name-giving in Azerbaijan: 1) the socio-political situation in the country; 2) cultural life; 3) the worldview of the people; 4) religious views of the population; and 5) ethnographic peculiarities. In addition to enriching the vocabulary, personal names perform another important function – they help to immerse most deeply in the culture of the people to whom this layer of vocabulary belongs. In the article, it is also discussed how names of characters used in written literature, religious names, pseudonyms of historical figures, epic characters, writers and poets, mass media, Internet, as well as films, etc. play an important role in enriching the anthroponymicon. All of this was supported by specific examples, concluding that the study of Azerbaijani personal names contributes to a deeper understanding of naming traditions.

Keywords: Anthroponyms, Azerbaijani language, linguoculturology, intercultural communication, name-giving process.

RESUMEN

El artículo trata de los nombres de persona desde el punto de vista de la linguoculturología. Se advierte que los antropónimos de cualquier lengua son la parte más específica de la cultura de la nación y por lo tanto son de especial interés para la investigación. Se muestra que los siguientes factores influyen en la formación de las costumbres y tradiciones del otorgamiento de nombres en Azerbaiyán: 1) la situación sociopolítica del país; 2) vida cultural; 3) la cosmovisión de las personas; 4) opiniones religiosas de la población; y 5) peculiaridades etnográficas. Además de enriquecer el vocabulario, los nombres personales cumplen otra función importante: ayudan a sumergirse más profundamente en la cultura de las personas a las que pertenece esta capa de vocabulario. En el artículo también se analiza cómo los nombres de personajes utilizados en la literatura escrita, los nombres religiosos, los seudónimos de personajes históricos, personajes épicos, escritores y poetas, los medios de comunicación, Internet, así como las películas, etc. juegan un papel importante en el enriquecimiento el antropónimo. Todo esto fue respaldado por ejemplos específicos, concluyendo que el estudio de los nombres personales de Azerbaiyán contribuye a una comprensión más profunda de las tradiciones de nombres.

Palabras clave: Antropónimos, lengua azerbaiyana, linguoculturología, comunicación intercultural, proceso de asignación de nombres.

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INTRODUCTION

A language can refer to different things depending on the context, but usually it is understood as a system of conventional spoken, manual (signed), or written symbols by means of which human beings, as members of a social group and participants in its culture, express themselves. The functions of language include communication, the expression of identity, play, imaginative expression, and emotional release (Robins & Crystal, 2023). Languages are divided into different categories in which we highlight natural and artificial. Natural language refers to the language that humans use to communicate with each other, such as English, Spanish, or Chinese (Figueroa & Atkinson, 2012) and on the other hand, artificial languages are those created by man, such as programming languages (Visser, 2014). As pointed out by Graddol (2004) nowadays we are living through an extraordinary moment of linguistic history, and the world's language system is rapidly restructuring. Considering this, it is important to study the languages around the world to preserve the historical and cultural distinctions embedded in them.

In this sense, onomastics is a branch of linguistics that focuses on the study of proper names, both of people and places. It is also known as anthroponymy when it refers to the proper names of people and as toponymy when it refers to the proper names of places. Onomastics is responsible for analyzing and classifying proper names according to their origin, structure, meaning and use in different cultural and social contexts. It examines how names have evolved over time and how they have been influenced by historical, geographical, cultural, and linguistic factors. In addition, onomastics deals with the etymological investigation of proper names, seeking to discover their linguistic roots and the meanings that are attributed to them. It is also dedicated to the study of variants and alternative forms of names, as well as their classification and categorization. Onomastics has applications in various fields, such as genealogy, history, anthropology, sociology and toponymy, among others, since it helps to understand the cultural and symbolic importance of names, as well as their role in the identity and belonging of people and communities (Nicolaisen, 2015; Sabet & Zhang, 2020).

It is known that language preserves culture and passes it from generation to generation, so it plays an important role in the formation of person, the national character, ethnic unity, people, and nation. Categories and concepts that form the culture of one or another people are laid down in many daily used words and expressions. Language is the most defining characteristic of ethnos. At the end of the 20th and beginning of the 21st century, the study of language in close connection with a person, human consciousness, thinking and practical activity became the priority area of linguistics. At present, the problem of relationship between the language and culture is a research object of linguists, ethnologists, sociologists and culturologists. Such issues as "language and culture", and "language and man" have been considered before in many works.

Language acts as a translator of cultural information and culture serves as the historical memory of the people. Interaction of language and culture is an object of linguistic cultural studies. In this sense the study of various signs of national onomastic systems is of cultural interest. "The cultural meaning, cultural function derives from the fact that the individuals become familiar with names as part of culture, during their social-linguistic socialization. As a result of this, name competence emerges that includes the most fundamental cultural, pragmatic, semantic, and morphological knowledge on names" (Reszegi, 2020, p. 153). Onomastic material has a special cultural and historical value, a huge cultural potential and is an inexhaustible source of knowledge about the culture and the way of world perception of the people in whose language they are created. For example, the "Kharybulbul" festival, the "Khamsa" restaurant, etc. Kharybulbul is a music and folklore festival held in the cultural capital of Azerbaijan, Shusha. The name of this festival comes from the name of a rare flower. Also, when using the expression Kharybulbul in culture, art and literature it is always clear that we are talking about Karabakh. Kharybulbul is often found in ancient Turkic legends. The greatness, pride, steadfastness and intransigence of Kharybulbul to injustice turned it into a symbol of victory, a war of liberation. Kharybulbul became famous as a symbol of the memory of martyrs and the victory of the Azerbaijan Army.

The Khamsa (i.e. 'Quinary') is a collection of five poems by the great Azerbaijani poet Nizami Ganjavi. Nizami's poems under this name became known in the literature of the peoples of the Near and Middle East. After Nizami, the creation of "Khamsa" became a tradition in Oriental literature. At present, the onomastic unit Khamsa is used in the nomination of various objects. This fact becomes decisive when choosing linguocultural approach to the study of names.

Special attention is paid to the study of onomastic units in linguistic literature because the experience of spiritual and cultural human development is fixed by names. Research of the national anthropononymic systems takes a special place within the linguoculturological issues. Anthroponyms are important components of language and their incorrect use and incomprehension cause a breach of mutual understanding in intercultural communication.

The anthroponymic vocabulary that reflects the people's cultural-historical specificity is a complex system. So, it must be considered from the language carrier's position in the cultural context. This fact plays an important role in the linguoculturological approach to the study of names.

Considering this, the main objective of the article is to analyze the onomastic vocabulary from the standpoint of linguoculturology, focusing mainly on the Azerbaijani anthroponymy. The purpose of the research is to study the anthroponyms in their linguoculturological context, and for this, the main methods of the research were the descriptive and generalization methods, but also interpretation and classification of the material were used.

DEVELOPMENT

Name and culture

Historical change of cultural and value stereotypes of society is reflected in the onymy of the national language. Onyms are considered as constituent elements of a changing system reflecting the cultural beliefs of the society which use them. A proper name acts as a means of self-identification and a sign of belonging to a certain ethnic group in the context of culture. For example, there are such names that are used as personal names only in Azerbaijan: Ehtiram 'respect', Etibar 'trust', Latafet 'beauty, tenderness, gentleness', Guler 'she will laugh', Elsevar 'he loves his people', etc.

The onomastic space is represented differently in linguistic pictures of the world than national societies; a description and explanation of this specificity is important for the development of linguoculturology. Features of the national onomasticon are due to the different factors: 1) peculiarities of language systems; 2) social and cultural-historical traditions; 3) the specifics of culture in which this or that national onymy was formed and developed. The name as an integral part of the picture of the world directly reflects socio-political events. Anthroponyms are also a source of knowledge about the national mentality. In Azerbaijan, women's names are associated with beauty, tenderness, and grace (Gozel 'beautiful', Zarifa 'tender, gentle, slim; pleasant', Goncha 'bud', etc.), and men's names are associated with courage, fearlessness (Gorkhmaz 'fearless', Jesaret 'brave, courageous, victorious; heroism, prowess', etc.). Among Azerbaijanis, the surname is mainly transmitted from the father and is created on the basis of the men's name. Surnames created on the basis of women's names are extremely rare.

The connotative cultural component takes a place in semantics of most anthroponyms. This component plays an important role in transfer of information about people's culture and history. The originality of anthroponymic connotation lies in the fact that it is always nationally marked. The national-cultural coloring, as though, frames emotional, evaluative, expressive and stylistic components due to the national and cultural sphere and accompanies the name constantly, i.e., it serves as a semantic sign of the semantic structure of a personal proper name (in contrast with the appellative) (Nazirova, 2014, p. 9).

Some researchers believe that anthroponyms do not have semantics. However, at the present stage of the development of onomastics, the presence of own semantics is assigned to a proper name which allows it to perform the function of individualizing nominations. It should be noted that in the onomastic system of any language, two groups of anthroponyms can be distinguished. The first is ordinary anthroponyms available in dictionaries. For example, in dictionaries of personal names, anthroponymic units used in this language are given. They can be used in name giving at any time. "It is known that each personal name has an appellative meaning. This feature is taken into account when naming. Children are given beautiful and poetic names with the desire to see them happy, for example: Fidan, Togrul, Aynur, Vugar, etc." (Gurbanov, 2004, p. 63). The second group includes anthroponyms that are the names of famous persons, names used in literature, folklore, films, etc. There is certain information, an association, a concept about them in the minds of native speakers, that is, these names have a connotation. For example, when Majnun is mentioned, a young man who lost his mind from love is remembered (the hero of Fuzuli's work "Leyli and Majnun"). Nicknames and pseudonyms differ more in connotation among anthroponyms and their semantics is manifested most prominently as they are created on the basis of features, characteristics inherent in a particular person.

Attention to the system of proper names, in particular, anthroponyms, is determined by their special position as words developing according to the language laws but in addition to the lexical component including also ethnographic, historical, social, cultural aspects of informativeness. In Kubryakova's opinion, "the study of the peculiarities of the functioning of proper names in the structure of society makes it possible to recognize that these anthroponyms are considered cultural dominants and are used as the national-cultural element. Thus, it becomes permissible to reveal the specific features that characterize the peculiarities of a particular nation, one or another type of linguistic personality" (Kubryakova, 1978, p. 74). Proper names, including anthroponyms are important components of the language, and their misuse and incorrect perception leads to a violation of mutual understanding in

the process of intercultural communication. Personal names, patronymics, surnames, nicknames, pseudonyms of people, of course, are part of the lexical-semantic system and function within its framework but at the same time are very responsive to any changes taking place in society.

Anthroponyms which are an integral part of the vocabulary of any language often play the role of an intercultural bridge. There is the richest information about culture of the country in names. This also turns anthroponyms into the valuable material for study of relationship between language and culture. Personal names used in past periods show the places of peoples' ancient settlement for historical science. The anthroponymic system is the result of the influence of many historical, cultural, religious, social and other factors. Thus, it is impossible to explain the reason for the popularity of names by any one factor because they act together.

The modern intellectual level of each nation gives the heroes' names of the era the new symbolic content reflecting the traditions of the ancestors that deserve admiration. The people who stood out for their special courage were highly respected in Azerbaijani society; along with courage, Azerbaijanis appreciated intelligence, experience, eloquence, as well as moral qualities. In addition, people's spiritual life is reflected in the anthroponymic system of the language. Despite the external similarity, the presence of the same units (personal name and surname – a component passed down from generation to generation), the anthroponymic system of each language is remarkable for the originality of the functioning of these units.

Customs and traditions of name giving

Any people have their own naming traditions which are expressed in the formulary of anthroponyms, their set by an individual carrier and in the linguistic community, the motifs of naming, the structure of the name, etc. At all times, name giving was mainly attended by two parties: denotatum – named and nominator – naming. Process of name giving requires from the nominator, first of all, knowledge and skills. The naming of an individual with a specific name depends on the nominator's worldview, mental, moral and intellectual level, the degree of his connection with his roots, the people, his subjective attitude to life events. Names were given at birth and could not reflect the characteristics of the individual, but only expressed parents' desires to see their children as brave, strong, etc. "… When the ancient Turki … gave names to the boys they meant the following factor: the boy must grow up clever, happy, brave, healthy; he must be a good leader of people, a very good shot" (Geibullayev, 1992, p. 22). A. Tanriverdi points out that "In the epos "Kitabi-Dede

Gorgud" which is considered an encyclopedia of the Turks, in almost every chapter, along with the traditions of name giving, the desire to see own child bold, fearless, invincible is described" (Tanriverdi, 2009, p. 98). In general, in the naming tradition, giving a name by meaning, in memory of someone (names of close relatives), rhyming names, etc. occupy the main place (Gurbanov (2004, p. 62)).

Individual's personality, the environment of his birth, his appearance, the events occurring at that time, courage and heroism shown by him in adulthood played an important role in name giving among the ancient Turks. In childhood the individual was given one name, in youth – another one, in adulthood – completely different one – according to the years lived. Having received a heroic name for the second time a person was famous under this name, the former name was gradually forgotten. The nominator designated each of his heroic act, the event in which he was a participant with a specific word-name. Consequently, the given word-name contained certain information about this person. Unlike modern names the ancient Turkic names given to a person in connection with his activities also designated his status in society (Tanriverdi, 2009).

Azerbaijani tales and epics are remarkable for richness and variety of names used as nicknames denoting the hero's appearance, character, manners, behavior, dedication, social activities, profession, etc. For example, in the epos "Kitabi-Dede Gorgud" most figurative names are the second or third nicknames received by a hero later: *Bugaj* 'defeated the bull', *Demirgyuju* 'literally. iron force', *Garaja Choban* 'brave shepherd' and others. However, we believe that it is wrong to consider these names only as figurative, because the main features of the system of the ancient Turkic names manifest themselves in them.

Ancient people perceived their names as "the second self". They thought that pronouncing someone else's name with malice by an unkind person can cause his illness and even death. As a result of this, there was a double name: a person's "real name" was kept secret, it was known only by some of close relatives. Nevertheless, a person had to be called somehow. Sometimes children were given unaesthetic names in order to protect them from evil spirits. Such names-amulets are often called "false names" in the scientific literature. Such names are associated with the people's religious concepts, beliefs, appropriate customs and traditions.

The following factors influenced the formation of name giving customs and traditions in Azerbaijan: 1) the social-political situation in the country; 2) cultural life; 3) the people's worldview; 4) the population's religious views;

5) the ethnographic peculiarities. Name giving is a family matter in Azerbaijan; when choosing a name, the wishes of adults, elderly family members are taken into account. It is generally considered respectful to give grandparents' names to grandchildren in family. Two members of the same family are not given the same name. Also, the name of a deceased relative is passed on to the next generation as a sign of respect. However, though name giving takes place within the family and with the participation of close relative the criteria of nomination must be accepted by society. Thus, name giving is also social activity.

The national aspect is also reveled in the formula of the anthroponym belonging to the certain nation, social group or religion. The anthroponymic formula is a model of officially confirmed name. It forms the basis of anthroponymicon. The Azerbaijani anthroponymic formula is three-component: name + patronymic + surname. This formula is embodied in all identity documents.

A certain person's patronymic or surname is derived from the personal name, for example: Yusif oglu (Yusif's son) or Yusif gizi (Yusif's daughter); Huseyn – Huseynli, ect. Father's name plays an important role in giving of patronymic or surname. This process is very significant in choosing a personal name. There is a tradition of naming children with the names of famous people - writers, poets, famous heroes of epics and other works of art, for example: Fuzuli, Nizami, Vagif, Farhad, Shirin, Leyli and others. Another source of enrichment of Azerbaijani anthroponymy is the characters' names used in the written literature, for example: such names as Almaz, Sevil, Gular, Yashar, Gunduz, Sevar, etc. used in Jaffar Jabbarli's plays take a special place in the Azerbaijani anthroponymy. There are also foreign names (mainly the names of the literary heroes): Ophelia, Aida, Hamlet, Ruslan, etc.

Religious names are one of the sources that takes an important place in anthroponymy. With the advent of the Muslim religion compound names that consist of two or more components were formed in Azerbaijani culture, for example: Mahammadali – Mahammad+Ali (Arab.), Alihuseyn– Ali+Huseyn (Arab.), Mammadhasan – Mammad+Hasan (Arab.), etc. The names of religious holidays (Gurban, Ramazan) take a special place in the composition of anthroponyms. There are personal names formed from the words that express the notions connected with the Islamic religion, its sanctuaries, places of worship, legendary religious concepts. Such names as Madina, Kevsar, Namaz, Haji, Najaf, Jannet (all these words are of Arabic origin), etc. function in the Azerbaijani linguocultural space. Besides, the Islamic saints' names are also widespread: Mahammad, Yusif, Huseyn, Fatima, Zeynab, Zahra, etc.

Personal names are grouped into the different semantic groups. Men's names created on the basis of such main masculine qualities as courage, bravery, boldness, fortitude: Gorkhmaz (Turk.) 'fearless', Vugar (Arab.) 'dignity', Polad (Pers.) 'steel', Mubariz (Arab.) 'fighter' and others and women's names based on such qualities as tenderness, femininity, beauty, softness, meekness: Aybeniz (Turk.) 'moon-faced', Mehriban (Pers.) 'gentle', Nazli (Pers.) 'flirtatious' and others. But also, there are names in Azerbaijani anthroponymy associated with the names of animals and birds. Men's names: Aslan (Turk.) 'lion', Babir (Pers.) 'leopard', Shiraslan 'lion + lion' (shir is a Persian word and aslan is a Turkic word), Shahin (Pers.) 'falcon', Lachin (Turk.) 'white falcon', etc. Women's names associated with the names of the beautiful animals and birds: Maral (Turk.) 'fallow deer', Jeyran (Turk.) 'gazelle', Ahu (Pers.) 'chamois', Durna (Turk.) 'crane', Goyarchin (Turk.) 'dove', Sona (Turk.) 'swan', etc.

The names associated with the plant world reflect the way of thinking, world outlook, desires and aesthetic taste of the people. The flower names are women's names, for example: Banovsha (Turk.) 'violet', Garanfil (Turk.) 'carnation', Chichek (Turk.) 'flower', Lale (Pers.) 'poppy', Yasaman (Pers.) 'lilac', Reyhan (Arab.) 'basil', Gizilgul (Turk. -Pers. – Gizil+gul) 'rose', Bagdagul (Turk. -Pers. – Bagda+gul) 'literally. flower in the garden', etc. These names do not occur in the system of men's names.

The development of Azerbaijani anthroponymy

The Azerbaijani anthroponymic system was formed over a long period in specific historical, geographical, and linguistic conditions. In a concrete speech situation, the name is characterized by a wide range of stylistic and pragmatic functions and individual characteristics of speech participants (psychological attitude, educational level, age), their belonging to a certain social environment and linguocultural community. The national anthroponymicon is constantly updated and the old names fall into disuse, and this is an ongoing process. Some people consider unusual names to be good, and some people prefer widely used names. Good name or bad name is not measured by the frequency of its use. However, it is considered important that the name makes a good impression.

The Azerbaijani anthroponyms have great history, and this is connected with the development of the people and language. It is known that social innovation, change of social system, internal and external political events are reflected in anthroponymicon. In general, "anthroponymy is responsive to the ideological, cultural changes in society. Thus, a name is "a product" of the certain epoch and certain culture" (Akhmetzyanova, 2010, p. 78). The extralinguistic

associations of names, especially, the ones caused by the social factors arouse more interest. The names, in turn, are closely linked with the cultural, national and historical features of the country, name's position in society, person's extent of fame, etc.

The Azerbaijani anthroponymic system is subjected to certain changes. Most of them are caused by the changes in the social-political life of the country. There can be the following periodization of the difficult historical way of the Azerbaijani anthroponyms (Gurbanov, 2004, p. 135):

1. the Azerbaijani anthroponyms in the ancient periods (till the end of the 12th century).

2. the Azerbaijani anthroponyms in the 13th-18th centuries.

3. the Azerbaijani anthroponyms in the 19th centuries.

4. the Azerbaijani anthroponyms in the early 20th century.

5. The anthroponyms in the second half of the 20th century.

Though most Azerbaijani anthroponyms of the ancient period were formed on the basis of the Turkic words there are quite a lot of borrowed anthroponyms in the structure of the Azerbaijani anthroponyms used in the 13th-18th centuries. In addition, both the national and borrowed anthroponyms were used in parallel in the 19th century.

Both personal names and pseudonyms of the famous public figures, poets, writers, historical persons have been used as personal names since the early 20th century: Nizami, Vagif, Javanshir, Babek, Fuzuli, etc. Toponyms were used as personal names during the Soviet period: Goshgar, Altay, Savalan, Tebriz, etc. The names connected with bravery, courage, battle, victory were widely used during the period of the Great Patriotic War (1941-1945): Galib, Gahraman, Zafar, Muzaffar, etc. Most Azerbaijani names have preserved their specifics. There have been reconstructed names among the Azerbaijani anthroponyms since the 1990s. Thus, some names that were earlier widely used among the Turkic peoples are gradually falling into disuse. Reconstruction of these names in the Azerbaijani language draws attention, and it can be considered a source of name formation, for example: Ugur, Togrul, Khazar, Orkhan, Seljan, Turkan, Jeyhun, etc.

In the process of historical development, neighbouring cultures also influence anthroponymicon of any language. As the Azerbaijani language belongs to the group of Turkic languages there are a large number of the common Turkic names in the people's anthroponymicon. Personal names borrowed from the Arabic, Persian, Russian and other languages are also used in the Azerbaijani language. This proves that the Azerbaijani people were in political economic and cultural-social relations with these peoples during the different historical periods. Thus, modern Azerbaijani anthroponymy is strongly influenced by the names used in Turkey. Children born in recent years are given such names as Aysu, Aylin (Eileen), Nuray, Nilay, Yagmur, Ugur, Tunar, etc. In general, the mass media, the Internet, as well as films, and series play a specific role in the enrichment of the anthroponymicon.

Linguoculturological peculiarities of the personal names

As noted above, the personal names and pseudonyms of the historical persons, heroes of epic, writers and poets are one of the sources of enrichment of the modern Azerbaijani anthroponymy. These anthroponyms occupy a special place in Azerbaijani onomastics and are widely used as personal names. We would like to give some information about these names taking into account the linguoculturological peculiarities of them.

Atilla is the name of the world-famous Turkic military leader, the ruler of the Huns in the V century. "Atilla is one of the most famous names. This name has several meanings: 1. Great, famous, prominent; 2. Father. 3. Warrior, conqueror. Atilla (400-453) is also famous as Atli khan (in some sources as Atdikhan) among the Turkic peoples" (Gurbanova, 2019, pp. 101–102). Atilla is a name of Turkic origin.

Babek is the name of the national hero. "Babek derives from the ancient word baba. Being one of the ancient Turkic names it is considered to be a pet name from the word "baba – father". Babek is a name of Turkic origin. In most sources the word "baba" which is in the root of the word is explained as 'father', but Babek is also explained as 'leader'. The name Babek derived from the outstanding Azerbaijani military leader and political figure Babek Khurrami who is a symbol of the national liberation movement in Azerbaijan. The famous Arabic military leaders were defeated in wars against Babek" (Gurbanova, 2019, pp. 116–117). His real name was Hasan. He fought against the Arabs for about 20 years while he led the Huramites movement.

Beyrek is one of the young Oghuz heroes in the epos "Kitabi-Dede Gorgud". His nickname was Bamsi before Gorgud gave him his name. He demonstrated heroism and after that Dede Gorgud gave him the name Beyrek. The anthroponym Beyrek (Turk.) derived from the lexical unit 'börü' (wolf). S. Alizadeh noted: "It was no wonder at all that the name of the animal considered to be ongon was choosen as a personal name being a symbol of power, happiness, and success. In our opinion, the word Beyrek is derived from the name Börü. It is no accident

that this name occurs as Bǝryek//Beryek<börürǝk "little wolf" in the Vatican manuscript" (Alizadeh, 1986, p. 29).

Javid is the pseudonym of Huseyn Javid who created unique samples of the philosophical lyrics in Azerbaijani national poetry. He created a new stage in Azerbaijani dramaturgy with his poetic tragedies and historical dramas. His creation is closely connected with the history of the Oriental aesthetic thought and traditions of the world romantism. The name Javid is of Persian origin, meaning 'permanent, constancy, ever-living, eternal, immortal'.

Farhad – means 'understanding, knowing, intelligent; hero, brave man'. The Oriental peoples consider a hero to be a master. Farhad is the main character of the play "Farhad and Shirin". The word Farhad means 'understanding, aware'.

Fuzuli – this anthroponym means 'decent, talkative; superiority in skill, science and knowledge; polite, moral beauty'. This is Mahammad Fuzuli's pseudonym, the name of the outstanding poet, thinker, translator, one of the founders of the literary Azerbaijani language. Fuzuli is the greatest representative of the poetry created in the native language in the medieval Azerbaijani literature.

The name Khagani means 'inherent to a ruler'. It derives from the Turkic word khagan. Khagan is a title of imperial rank in the Turkic language. Though it is related to this word the name Khagani is a personal name formed from the pseudonym in Azerbaijani anthroponymy. Khagani "is the first greatest representative of Azerbaijani literature of Renaissance, the author of the first poem in Azerbaijani literature" (Sǝfǝrli, Yusifov, 1982, p. 65). This is Afzaleddin Khagani Shirvani's pseudonym.

Gorgud – "it derives from the name of Ozan, venerable holy elder Dede Gorgud in the common Turkic peoples' monument "Kitabi-Dede Gorgud". Sultan Ildirim Bayazit's son's name was also Gorgud" (Gurbanova, 2019, p. 427). Gorgud means 'successful fire, happy fire' (Pashayev & Bashirova, 2011, p. 170). He is a holy creature in the epos "Kitabi-Dede Gorgud". He is from the Oghuz tribe Bayat "being a keeper of ethnic-social memory Father Gorgud is saint. He is able to tell good tidings from the invisible world – sacral sphere. Father Gorgud protects from spirits; he is the first creator. Father Gorgud is a mythological creature. One of Father Gorgud's main functions in the Turkic epic traditions is name giving" (Alizadeh, 2004, pp. 222–228).

Mushfig – the pseudonym of Mikayil Abdulgadir oglu Ismayilzadeh known as Mikayil Mushfig in Azerbaijani literature. This name means 'merciful, gentle, magnanimous'. Mikayil Mushfig was a poet, translator, teacher. In the 1930s of the 20th century as a young man he was

repressed, he became a victim of Stalinist repression. Mushfig is a word of Arabic origin.

Nasimi – 'morning breeze' – derives from the Arabic word "nesim". The man's name Nasimi was formed from the outstanding Azerbaijani poet Seyid Ali Imadeddin's pseudonym (1369-1417). "Nasimi's greatest merit in the cultural history of the Azerbaijani people is that he gave preference to the mother tongue in his inimitable artistic creation; he created beautiful, eloquent, philosophical, perfect poetry full of wonderful national words and expressions as opposed to the Persian language" (Mehdiyeva et al., 2019, p. 11).

Nizami – this name means 'disciplined, responsible'. It is the pseudonym of the great Azerbaijani poet Nizami Ganjavi whose motherland was Ganja, Azerbaijan. Nizami Ganjavi (full name - Nizami Abu Mahammad Ilyas ibn Yusuf) - was a famous Azerbaijani poet and thinker. The 2021 was declared "The Year of Nizami Ganjavi" in connection with 880th anniversary of N. Ganjavi. His creation is considered the top of the Oriental Renaissance. Nizami Ganjavi entered the history of world literature as the author of "Khamsa" ("Quinary"). The creation of "Khamsa" became a tradition after Nizami, under the influence of his poems.

Sabir – this word means 'patient, endurant'. It is the pseudonym of the great Azerbaijani poet-satirist Alekber Zeynalabdin oglu Tahirzadeh (1862-1911) – Mirza Alekber Sabir who lived in the late 19th and in the early 20th century. He was one of the main founders of critical realism in Azerbaijani literature, the main representative of the revolutionary realistic satire. Sabir laid the foundation of literary school. According to Maharramova (2006, p. 4) "Sabir's works are encyclopedia of the Azerbaijan life of that period".

Seljan is one of the women heroines of the epos "Kitabi-Dede Gorgud". Her name is Sari donlu – 'yellow dressed' because of the color of her dress. Seljan Khatun saved her lover from death, but also fought in single combat demonstrating heroism.

Sabuhi – this name means 'related to morning, the morning breeze'. This anthroponym is the pseudonym of Mirza Fatali Akhundzadeh (1812-1878) who was a writer – playwright, philosopher, public figure, founder of Azerbaijani dramaturgy. Akhundzadeh for the first time in the East created works in the dramatic genre.

Vidadi – Arab. vidad – 'love, favor'; vidadi means 'friend, friendly' (Seyidaliyev & Mashadiyev, 2007, p. 339). It is the name formed from the pseudonym "Vidadi". This pseudonym is related to the poet Molla Veli who wrote in the

style of ashig verse and classic poetry. There is deep sadness in Vidadi's creation.

Vagif – this word means 'clever, all-knowing, perceptive, vigilant'. This name is very widespread in Azerbaijani everyday life. It was formed from this pseudonym of the outstanding Azerbaijani poet Molla Panah Vagif (1717-1797) who lived in the 18th century. The language, style and form of Vagif's poetry were completely new, and as his poetry comprehensively expressed the 18th century, this period of Azerbaijani literature is called "Vagif century". At the same time, for the longest time, M. P. Vagif was the main vizier of the Karabakh Khanate.

Leyli – this name means 'related to night, and darkness, black haired, tender, delicate tulip'. Leyli is the main character of the poem "Leyli and Majnun". This name is also read as Leyla. "Leyli and Majnun" is Nizami Ganjavi's poem from his pentalogue "Khamsa" written in 1188. It is based on the plot of the ancient Arabic legend "Leyli and Majnun" about the unhappy love of the boy Geys, nicknamed "Majnun" ("Madman"), to the beautiful Leyli.

Mehseti – it means 'you are the moon, you are beautiful like the moon' (Seyidaliyev & Mashadiyev, 2007, p. 198). This personal name was formed from the pseudonym "Mehseti". This is the pseudonym of the poetess Mehseti Ganjavi who lived and created in the XII century. She was very perfect master of rubai (quatrain). Mehseti is a Persian name.

Tomris – 'life-giving, supplementing generation; blessed; as strong as iron' (Pashayev & Bashirova, 2011, p. 327). It is one of the most ancient woman's names. Tomris is the name of the famous woman-ruler, commander of the massaget – one of the ancient Azerbaijani tribes. The main information about Tomris is in Herodotus' work "The Histories". She ruled the Massaget Tsardom. *Tomris* is a word of Persian origin.

CONCLUSIONS

The study of the naming process is crucial for several reasons. First, names are an essential part of our identity and reflect our connection to a specific culture. By investigating how names are given in different societies, we can better understand the importance of tradition and cultural values in choosing a name. In addition, the study of this process allows us to explore historical and social evolution, understand the meaning and symbolism behind names, as well as their psychological and social impact on people. Undoubtedly, personal names have cultural value in the language of each nation. Because of that, how names are given are one of the main features that draws attention in the intercultural relations.

After our research, we can say that name-giving traditions were widespread in Azerbaijan being usual that the child received a famous name, the name of prominent persons, folklore characters, or heroes of literary works. Such names have been quite common throughout the XX century and in the first years of the XXI century, some of these personal names have retained their usage. They are connotative anthroponyms since the meanings of such names are clearly understood by native speakers. In addition, one of the characteristic features of the anthroponyms analyzed in the article is that some of them are not names but pseudonyms (for example: Mushfig, Sabuhi, Vagif, etc.). There is a transition from a pseudonym to a personal name here. Finally, in general, we can say that the customs and traditions of name-giving throughout history still continue in Azerbaijan to the present.

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