



THE ORIGIN OF ANTHROPONYMS IN THE UZBEKISTAN LANGUAGE, DEVELOPMENT FACTORS, AND THEIR PLACE IN LINGUISTICS

Gulshan Ergasheva

PhD student of Tashkent state university of Uzbek language and literature
named after Alisher Navoiy, Teacher of German Language Department
Chirchik State Pedagogical University, Uzbekistan

Abstract. This article highlights the essence of the science of anthroponymy as a structural element of onomastics. The main attention is paid to the origin of anthroponyms in the Uzbek language, their formation under the influence of historical, religious, social and cultural factors, and how these names are related to the life of the people. Also, the role of Uzbek anthroponyms in linguistics and modern trends are explained on a scientific basis.

Keywords: - Onomastics, anthroponyms, anthroponym, Uzbek names, name studies, linguistics, culture, historical names, religious names.

INTRODUCTION

Names are a product of human thought, a manifestation of the culture of society through language. The system of names reflects the mentality, customs, religious beliefs, historical path of the people and even their attitude to the future. Therefore, onomastics and its component, anthroponymy, are one of the important topics in scientific circles.

Onomastics (from the Greek *onoma* - "name") is a science that studies the system of common names. Onomastics is a branch of linguistics that studies any proper names, the history of their emergence and change, as well as the collection of all proper names. In some studies, the term "Onomastics" is also used in the sense of anthroponymy. Onomastics aims to identify and study existing onomastic systems.

Onomastics consists of the following sections according to the categories of objects that have received proper names:

- 1) Anthroponymics - the proper names of people;
- 2) Toponymy - the proper names of geographical objects;
- 3) Theonymy - the names of gods, goddesses, religious and mythical figures and creatures according to various religious ideas;
- 4) Zoonymics - the (conditional) proper names given to animals;
- 5) Cosmonymics - the names of regions of space, galaxies, constellations, etc., common in scientific circulation and among the people;
- 6) Astronymics - the names of certain celestial bodies (planets and stars)

In addition to the above, onomastics has several other sections. Onomastics divides proper names into realonyms (names of objects that existed before or now) and mythonyms (names of imaginary and fabricated objects). Depending on the linguistic characteristics of proper names, onomastics is divided into literary and dialectal, customary practical and poetic, modern and historical, theoretical and practical types.

Anthroponymics studies the names, surnames, nicknames, and patronymics of people. Names, in addition to serving as a means of everyday communication in the vernacular, are also a source of historical and cultural information. Types of noble names, nicknames, nicknames, kinship, and various ways of naming a person are also sources of anthroponymics research. For example, Sahibkiran Amir Temur, Taragay Bakhodir Koragoniy. In this case, only Temur is the proper name of the person, Amir means the level of rulership, Sahibkiran is the adjective given to Temur by his contemporaries (meaning the owner of the century, era), Taragay is the name of his father (considered a surname), Bakhodir is the nickname of his father, Koragon is the son-in-law relationship to the khan. Different peoples of the world had different anthroponymic systems. For example, in Ancient Rome, each man had a name preceding his proper name - the name of the clan passed down from generation to generation, which described the genealogy of this clan. In modern Spain and Portugal, a person can have several names, the surname of his father and mother. In Iceland, each person has several proper names and, instead of a surname, a name formed from his father's name. In China, Korea, and Vietnam, a person's name consists of a one-syllable surname (at different times there were from 100 to 400 of them) and a proper name (usually consisting of two one-syllable morphemes), the number of proper names is not limited.

In the further development of linguistics, the scientific study of anthroponyms has been the object of a number of scientific works. In particular, E.T. Smirnov, later N.S. Likoshin and the Russian traveler and etymologist V.F. Oshanin, and the Turkic scholar A. Samoilovich conducted scientific research on the collection of Uzbek names and their expression in Russian transliteration. In addition, linguists such as N. Ostroumov, A. Samoilovich, S. Oldenburg, V.Ya. Nalivkin, M. Nalivkina expressed their views on some issues related to the etymology and ethnography of Uzbek names and nicknames, and their folklore was also in the spotlight. S. Ibrohimov and M. Rahmon made observations on the spelling of Uzbek names and surnames, while N. S. Malitsky studied the names of local residents in Tashkent.

The Uzbek anthroponymic fund is multi-layered and consists of the following main sources in the stages of historical development: first of all, it is permissible to mention the Turkic layer. In the Uzbek language, there are names derived from ancient Turkic languages, for example: Batyr, Yulduz, Turgun, Altynay. It would not be an exaggeration to cite the Arabic layer as the next source. Names that became popular with the spread of Islam include: Muhammad, Abdullah, Hasan, Sodiq. The next layer is the Persian-Tajik layer, which became popular as a result of Uzbek-Tajik contacts: Dilorom, Shirin, Gulchehra. And finally, the last source is the influence of Europe and Russia, such names or surnames are completed with suffixes such as (-ov, -eva), for example, Vladimir, Valentina, Karimov, Saidova.

Since the 1960s, interest in the scientific study of the linguistic features of Uzbek names has been growing. During these years, a number of scientific and popular scientific articles on Uzbek anthroponymics by scientists such as D. Abdurakhmonov, O. Nosirov, F. Abdullaev, M. Shamsieva, A. Ishaev, and Kh. Doniyorov were published. E. A. Begmatov is a well-known scientist who has made a great contribution to Uzbek anthroponymics. He published a number of significant articles on the linguistic and extralinguistic features of anthroponyms, the lexicon, structure, and grammatical features of names, nicknames, pseudonyms, surnames, and patronymics, and collected a lot of information on Uzbek anthroponymics. In 1965, the scientist defended his candidate's dissertation on the topic "O'zbek tili antroponimikasi." His works on



onomastics, such as “Nomlar va odamlar” (1966), “Kishi nomlari imlosi” (1970), “O‘zbek ismlari imlosi” (1972), “Литературные имена и фамилии узбекских авторов в русской транскрипции” (1981), “O‘zbek ismlari” (1992, 2000, 2007), and “Ism chiroyi” (1994), are important contributions to the science of Uzbek linguistics.

Thus, there are several factors influencing the formation of anthroponyms. As a main factor, we can say that Arabic and Muslim names are associated with religious values. For example, “Abdullah” is the servant of Allah, “Zaynab” is the name of one of the women of paradise. In addition, the names of famous people in history can also be given to new generations. Famous people in history, such as Alisher (Navoi), Temur (Amir Temur), Jaloliddin (Manguberdi), are also given names based on their own names. Names are also chosen in folk traditions based on their melodiousness, beauty, and spiritual content: Gulbahor, Bakhtiyor, Umid, and others can be cited as examples. In many cases, the names of grandparents are passed down from generation to generation, or names are given in harmony among children: Yorkyn–Zorqyn, Shoirā–Nazira. We can find this tradition a lot in Uzbek names.

We have already noted above that anthroponyms are associated with folk life and traditions. Choosing a name for the Uzbek people is a responsible matter. The conditions under which a child was born, the mother's dreams, and associations with sacred figures influence the choice of names. For example: “Umid” - expresses hopes for the future; “Bakhtiyor” - wishes for happiness; “Gulnora” - a beautiful, elegant girl.

Anthroponyms also have a special place in linguistics. They are not only a means of naming a person, but also serve as important material in studying the lexical, morphological, phonetic and sociolinguistic features of the language. The origin, structure, phonetic form and context of use of each name are inextricably linked with the deep layers of the language system. Anthroponyms are studied in linguistics in the following areas:

- a) In lexicology - in determining the richness and historical layers of the vocabulary;
- b) In morphology - in analyzing the use of word-forming means;
- c) In phonetics - in studying sound changes and accent issues;
- d) In etymology - in explaining the historical roots of words;
- e) In sociolinguistics - in studying trends in the choice of names according to social groups, age, gender, region, religious beliefs;
- f) In linguoculturology - in analyzing how the cultural heritage, values, and national thinking of the people are reflected in the language.

Also, anthroponyms, as a product of linguistic thinking, also illuminate the cultural and communicative connection between man and society. Therefore, anthroponyms is considered one of the important interdisciplinary areas not only within onomastics, but also within general linguistics. Anthroponyms have a certain place in the lexical system. Therefore, they are distinguished from other lexical units by their semantic, stylistic, and descriptive properties. Nouns have social significance and reflect culture and the social life of society.

Conclusion. Anthroponyms in the Uzbek language are a reflection of the history, religious beliefs, and cultural traditions of the nation. They embody the spiritual world, customs, and philosophy of life of the Uzbek people. They are also a valuable source not only for linguistics, but also for such disciplines as history, sociology, and ethnology. Therefore, in-depth study, analysis, and promotion of anthroponyms is one of the important tasks of linguistics and cultural studies today.

REFERENCES

1. Авлакулов Я.И. Ўзбек антропонимлари ҳақида// Личностно ориентированный подход к современному обучению. – Ташкент, 2008. – Ч.10. – С.134-138.
2. Begmatov E. Uluqov N. O'zbek onomastikasi terminlarining izohli lug'ati. Namangan, 2006.
3. Бегматов Э. Ўзбек исмлари. – Тошкент: Қомуслар бош таҳририяти, 1991.
4. Бегматов Э., Улуқов Н. Ўзбек ономастикаси. Библиографик кўрсаткич. – Наманган, 2008.
5. Qilichev E. O'zbek tili onomastikasi. T.:2004.
6. Rakhmatullayev Sh. Hozirgi o'zbek adabiy tili. Toshkent: Universitet. 2006.
7. Ergasheva G. Nemis tili frazeologiyasida “frazeologizm” va “frazema” tushunchalari tahlili. O'zMU XABARLARI. Ijtimoiy-gumanitar fanlar turkumi. 2025/1. 118-120 b.
8. Эргашева Г. С. (2024). Nemischa frazeologizmlarning struktur-semantik tahlili (inson intellektual salohiyatini ifodalovchi iboralar misolida) Ijtimoiy-gumanitar fanlarning dolzarb muammolari. Actual Problems of Humanities and Social Sciences Volume 4 | Issue 10 | 2024 ISSN Online: 2181-1342. 170-174 b.