THE LEXICAL LAYERS OF UZBEK ANTHROPONYMS

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Abstract: This article discusses the historical development of personal names in the Uzbek language and the period of development of their lexical layers. Various historical processes influenced in the formation of the Uzbek anthroponomy. In addition, the article pays special attention to the historical periods of the formation stages and their evaluation periods of personal names in the Uzbek language. The development of anthroponomy and their lexical layers are highlighted.
Keywords: Anthroponomy, anthroponomy, onomastic, personal names, surnames, lexical layer.

One of the most pleasant feelings for a person is to be called by his name. Names play an important role in our life. That is why naming is one of the important customs in the life of all peoples of the world. Because the names can reflect the customs, national traditions, and customs of that people. If we look at the history of our people, in the past, in Khiva, people gave a name to a child after 7 days. If the new-born child is the son of a minister, the khan himself named him, and if the baby is the child of a mullah, he is named by a judge, mufti, or chairman. Among representatives of ordinary people, the name of the new-born child was given by his parents or one of his close relatives, and in some cases, the elder among neighbors named the child.[115]

The anthroponomy branch of linguistics deals with personal names. Anthroponomy (from Greek antropas - person and onima - name) is a branch of onomastics that studies anthroponomy (people`s names), their development, structure and geographical distribution. A. V. Superanskaya, the author of many scientific works on onomastic, in her work "The general theory on personal names" noted that "anthroponomy, being related to the people`s names, can reflect to human psychology, culture, history, and traditions."[116]

Anthroponomy are very important in society and in our life. The collection and study of Uzbek anthroponomy on a scientific basis began at the end of the 19th century and the beginning of the 20th century. First E.T. Smirnov (1899), later N.S

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[115] Begmatov E. "The secret world of names". Tashkent, 2014, p 23
[116] Superanskaya A.The general theory on personal names. Moscow, 2009, p 368

Likoshin (1916) and other members of the Turkestan branch of the Russian Geographical Society (such as V.F. Oshanin, A. Samoylovich) were engaged in collecting Uzbek names and expressing them in Russian. Some issues related to the etymology and ethnography of Uzbek names and nicknames were studied in the works of N. Ostroumov (1910), A. Samoylovich (1911), S. Oldenburg (1928), B. Ya. Nalivkin, M. Nalivkina (1897). N.S. Malidkiy dealt with the issues of names and customs of the local population of Tashkent city (1928). S. Ibrokhimov and M. Rahmanov conducted researches on the spelling of Uzbek names and surnames (1935). The scientific study of the linguistic features of Uzbek names began in the 1960s. In the same period, scientists such as D.Abdurahmonov (1960), U.Nosirov (1965), F.Abdullaev (1960, 1961), M.Shamsieva (1962), A.Ishaev (1961), Kh.Doniyorov (1960) contributed to Uzbek anthroponomy. Several scientific articles were published.[117]

According to famous Uzbek linguist E.Begmatov, we can divide Uzbek anthroponyms into several groups:

1. Names;

2. Pseudonyms;

3. Nicknames;

4. Naming a person in Uzbeks using some forms of naming that existed in the past ("daughter" (qizi) "son" (o`g`li));

5. Usage of the Arabic forms of the name ("ibn", "binni");

6. Russian surnames and patronyms that were officially adopted in the 20s and 30s of the last century.

Uzbek anthroponomy includes personal names, nicknames, pseudonyms, patronyms, surnames and ethnonyms. A name which is given to a person during his youth. A nickname is a name given to a person by those around him, which expresses a characteristic sign and feature of a person, and it is mainly used together with a person's name. A surname is an official name of a person that indicates belonging to a certain family, generation, and is inherited from generation to generation. A patronym is formed by adding the suffixes "son" or "daughter" after the name of a person's father or grandfather. A pseudonym is a name of a famous person chosen by a person according to his social activities, used together with or instead of his main name. ethnonyms are names of ethnic groups.[118]

The period that made a serious, significant change in the history of anthroponomy of Turkic languages can be divided into three:

1. Ancient times before the adoption of Islam. In these periods, totemistic, animistic, fetishistic and other ancient religious beliefs determined the motif of names. Unfortunately, it is difficult to clearly delimit the material base that gives

[117] Yuldashev B. Problems of onomastics. SamSU, 2011, p 37
[118] Begmatov E.Uzbek Anthroponomy. Tashkent, 2013, p 44

the names of the oldest period, the Hun period and the Old Turkic period. Therefore, V.A. Gordlevsky called these periods together the pre-Islamic period.

2. The period from the adoption of Islam to the 20th century. In this period, the motives of giving names displaced some of the Turkish names typical of the previous periods, based on the concepts and ideas of the Islamic religion.

3. XX century period. during the period, surnames and patronyms appeared. Since the 40s of the last century, Uzbek people have been named in a three-part system (name-surname-patronym). [119]

E.Begmatov counts out the lexical layer of anthroponyms to be belonging to different genetic sources and having a certain amount in the lexical system of the language in different historical periods. The analysis shows that " The concept of "linguistic layer" is also typical for anthroponymy. Because the assimilation of names from one language to another, the creation of certain anthroponymy groups in it, is also typical for names.

For example, in Turkic languages, words that are genetically Turkic according to the lexical basis have existed since ancient times. Later, Mongolian, Persian-Tajik and Arabic names were adopted. Among them, Arabic and Persian-Tadjik names took a significant place and in certain periods formed certain layers of anthroponomy of the Uzbek language. As a result, three anthroponomical layers appeared in the system of the Uzbek language:

1. Ancient Turkic names.

2. Persian-Tajik names

3. Arabic names

The Turkic layer of the Uzbek anthroponomy consists of genetically Turkic lexemes and anthroponyms made by combining Turkic lexemes. For example, Tursun, Unsun, Toshboy and Qoryog`di, Tongotar, Tangribergan and others.

The language of historical monuments written in Persian, the neighborly relations of the Uzbek-Tajik peoples, the common and similar cultural-spiritual, historical-ethnographic traditions and family relations between these two peoples were the main factors in the transfer of Persian-Tajik names to the Uzbek language. Persian-Tajik names have assimilated and absorbed into the system of Uzbek anthroponyms. E.Begmatov divided them into several groups:

a)   names related to the concepts of intelligence, ingenuity, wisdom, wisdom: Binoyi, Donish, Dono, Donogul, Donokhol, Sakiya, Ziyrakkhan;

b)   some names mean that the parents` happines with the birth of a child: Bolish, Boshod, Dilnavoz, Dilshod, Sarafroz, Sarmas;

c)   names with the meaning of beauty: Aftondil, Bargi, Bargigul, Barno, Barnogul, Barragul, Bo'ston, Bo'stongo'zal, Bog'bo'ston, Gavhararo, Gulbadan, Gardigul.

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[119] Begmatov E.Uzbek Anthroponomy. Tashkent, 2013, p 147

Islam became the most wide-spread religion in Central Asia during middle ages and Arabic names became popular. In our culture, Uzbek people obey its rules. In Islam, some specific rules and guidelines have been introduced about the naming of a baby, and it is obligatory for Muslims to follow them.

For this reason, a number of literatures dedicated to the interpretation and explanation of the laws of the Islamic religion have given special attention to this issue. For example, the author of the work "Etiquette of Communication", Tatar scholar Olimat ul Banot, writes: "When a child is born, the first sound he hears should be the name of Allah. On this day, they give a name.[120] These traditions are according to sharia rules.[121]

While talking about the meaningful and simple way of naming people, Islam strongly condemns people giving each other nicknames and insulting names and calling people by those nicknames. These thoughts are clearly expressed in the following lines in the Holy Qur'an:

"And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name [i.e., mention] of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers."

(Surah Hujarot, ayat 11)[122]

A Muslim must give a beautiful name to his child. The name that Muslims give to their child should not be excessively glorifying and proud of the person who owns the name. It is necessary to choose a name for the child from the names made from the beautiful names of God Almighty. In the names of Muslims, their faith, respect, subordination, and devotion to Allah, His Prophet, and Islam should be expressed.

Most of the mentioned names of Prophets also come as famous Uzbek names. Also, many new names were created by adding other names or words to these names:

Odambek, Odamboy, Odamtoy, Odamqul;

Muhammad, Mustafo, Mahmud, Ahmad,

Idris, Idrisali, Idrismirzo, Idrisqul;

Solih, Solihboy, Solihjon, Solihqul;

Ibrohim, Ibrohimali, Ibrohimbek, Ibrohimmirzo, Ibrohimqul;

Ismoil, Ismoiljon, Ismoilkhan;

Yoqub, Yoqubjon, Yoqubbek;

Yusuf, Yusufali, Yusufjon;

Yunus, Yunusali, Yunusjon, Yunusmirzo, Yunusqori, Yunusqul;

Muso, Musoali, Musoyar, Musomuhammad, Musomurod, Musoboy;

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[120] Olimat ul Banot. Etiquette of Communication. Tashkent, 1991, p 17-18
[121] Ahmad Hodiy Maqsudiy. Collection of Sharia rules, Tashkent, 1990, p 12
[122] www.Qur`an.com

Horun, Horunmirzo;

Ilyos, Ilyosali, Ilyosiddin, Ilyosqul;

Sulaymon;

Iso, Isobek, Isoyor, Isojon, Isomuhammad, Isomurod, Isotilla, Isotoy, Isoqul and others.[123]

Taking all into consideration, the main function of atroponyms is to distinguish people from each other and it is considered as their linguistic and social functions. They also represent a specific purpose. Names embody the linguistic and cultural features of the nation to which it belongs, as well as national traditions, customs, worldview, religion, language and culture. If we look at the historical development of Uzbek names and surnames, we conclude that the history of their origin was a bright reflection of past historical processes. The diversity of their lexical layer is reflected in the anthroponyms of each period.

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