



## DIACHRON ANALYSIS OF UZBEK ANTHROPONYMY

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### Abstract

In the article, anthroponyms as an onomastic unit are studied diachronically, and the historical motives of naming children in the Uzbek peoples are highlighted on the basis of reliable evidence.

**Key words:** Atroponymy, onomastics, etymology, international names, Sovietisms, zooanthroponym, phytoanthroponym

Anthroponymy, which provides information about personal names and their etymology (origin), is the main component of onomastics, and the role of diachronic (historical) and synchronic (modern) processes is quite credible for the creation of this field. Because of this, to organize the lexical wealth of anthroponymy, the historical features of naming a person, semantic approaches, the influence of the economy and social system are considered as the main elements and are developed based on modern motives. In addition, these stages show different cultural, sociological and ethnographic peculiarities in the linguistics of each nation. Therefore, in linguistics, this section is classified as a field rich in discussion, which has been analyzed for a long time in different systematic languages. In particular, in Uzbek linguistics, emphasis is placed on the structure, development and practical application of atroponymic traditions in society, and the importance of the diachronic process is recognized at this stage.

In the study of diachronic elements that contributed to the development of Uzbek anthroponymy, the scientific and theoretical research of a number of linguists-scientists served as a methodological basis for this article. Although the study of Uzbek anthroponymy on the basis of historical scientific methods appeared in the 60s of the last century, some scientific and popular articles on naming a child were published before that. In particular, the first pamphlet explaining the meanings of Uzbek names in a popular way was created by Ya. Menajiev and Kh. Azamatov. The treatise contains serious errors in understanding the meaning of names, motives underlying the meaning of names, etc. This pamphlet was later revised and published by E. Begmatov and D. Abdurakhmanov. The new edition provides valuable information about the nominative function of names, the concept of name meaning, customs and habits of naming, and beliefs.

E. Begmatov and D. Abdurakhmanov explain the reasons for giving religious names to children (Khudoyberdi, Tangriberdi, Khudoyor, Khudoynazar, Ollonazar, Qudratulla), totemistic and animistic beliefs used in naming (Bo'riboy, Bo'ritosh, Bo'riniso, Boybo'ri, Itolmas), the meaning of the word (the name) views related to belief in magical power (Ortiqboy, Oltiboy, Ziyodulla, Nishonboy, Holboy,



Kholniso, Norboy, Norhol), the reasons for the emergence of zooanthroponyms and phytoanthroponyms (Norkozi, Toqliboy, Sarkaboy, Kochkor, Takaboy, etc.), the baby Valuable comments are made about the ethnographic basis of the names (Tokhta, O'lmas, Tursun, Temir, Toshboy, Toshtemir, etc.) given in order to protect against premature death and disease. [ 1, 12]

O'.Nosirov, in his article "O'zbek tilidagi kishi nomlari haqida ba'zi mulohazalar", elaborated on some names related to naming conventions in the studied area. For example, when a baby is born, the names Qoriq, Qoshboy, Qoshbok, Qoshok, Altiboy, which refer to the marks on his body; Ko'kiboy, Sariboy, Karaboy, who are named according to the characteristics of the baby's face, eyes and hair; if the baby does not open his eyes until seven days after birth, he should be given names such as Ochil, Ochiloy, Ochilbek, Ochildi; some names refer to the time of the baby's birth, Chorshanboy, Juma, Jumaboy, Peishan, Bazar, if a child is born on the day of an event, the day of the event is Haidar (cattle were driven to the market for sale on Saturday - cattle Haidar day) and others. Author Barat, Ramazan, Asad, Rajab, Muharram, Safar are the months in which the baby was born; Nizam, Sabir, Bahar, Gulbahor are the birth season of the child; The names Bayram, Hayit, Bayramali, Hayitgul, Hayitmurad, Kurban, Kurbanboy are holidays and ceremonial days; The fact that the names Momokhol, Boboqul, Bobonazar, Otabek, Yoldosh, Yolchi were not born in the child's home; How old was the father when the baby was born with the names Oltmishvoy, Saksonboy; How many children in the family of the owner of the name Chori, Panji; Tokhta, Oghiloy, Oljon, Adash, Maqsad, Karshi, Karshigul, etc. are connected with the dream of having a son or daughter; Yodgor is that the baby is left without a father or mother; The names Suyun, Suyunduq, Kuvonchik, Khursand denote the happiness and emotional state of the parents. [2, 6-14]

In addition, it is known that the lexical wealth of Uzbek anthroponymy is divided into two large layers: proper nouns and derived nouns. These layers required special research. Taking this into account, G. Sattorov defended his candidate's dissertation on the topic "O'zbek ismlarining turkiy qatlami" in 1990. In the study, the Turkic layer of Uzbek names is historically classified according to the motives that are the basis for the name, and then the Uzbek names are described by dividing them into name-dedications, descriptive names, and name preferences.[4, 65]

In 1998, researcher S. Rahimov defended his candidate's dissertation on "Xorazm mintaqaviy antroponimiyasi". The study contains thoughts on the meaning and motivation of some historical and mythological names. For example, Hubbi, Hubbiqul, Oguz, Kayumar, Jamshid, Zol, Kaykubod, Kaikovus, Rustam and others. Also, in the dissertation, the basis of Arabic and ancient Jewish names, names related to various rituals and customs (Navroz, Hayitboy, Roziboy, etc.), names attributed to the year, month, week, and the names of animals and birds, which were influenced by Islam, are the basis of the dissertation. The reasons for the naming of the names are explained. The dissertation was able to determine regional names and name components specific to the names of the inhabitants of the Khorezm oasis. According to him, Khorezm names are characterized by the presence of the components niyoz, juma, anna, odina, poshsha, shah, rajab, rozi, kurvan, kuran, hayit, ata, babo, esh, meng. [ 5,112] Another major study by the famous linguist A. Gafurov is called "Nom va Tarix" and it contains important information about the naming customs of the Turkic peoples, the history, etymology,



meaning, and motivations of names are explained in a scientific and popular style. A. Gafurov writes that in the past people believed that the name was related to the soul of the person. Therefore, they believed that it is possible to determine and change a person's fate and life through a name.

It can be seen that the historical motives of the development of Uzbek anthroponymy have been studied and analyzed by a number of linguists. Based on my acquired knowledge as a young researcher, I state that the diachronic stage of Uzbek anthroponymy, in my opinion, consists of six elements.

**Ethnographic motifs** are, in my opinion, the most popular motive for naming a child. Because as soon as the baby was born, he was immediately given a name based on the superstitions and beliefs of that time, and in this process this motive was even higher than religious elements. For example, if we look at the historical layers of Uzbek anthroponymy, Ochiloy, Ochilbek (if the child does not open its eyes for 7 days after birth), Altmishvoy, Yetmish (the age of the father when the child is born, with the aim that the child will live to this age), We can see that names such as O'giloy, Tokhtakhan (with the intention of having a son), Tokhta, Olmas, Tursun (protecting the baby from premature death) were in the tradition.

**Image (descriptive)** is the next historical traditional way of naming a person. In this case, the child's mark on the body (Anora, Koshboy, Altiboy), face, eyes (Sariboy, Karajon) are interpreted as descriptive sources. We can witness this in the image of Karavoy (Shum Bola) and Sariboylar, the main characters of the work "Shum bola" written by the famous Uzbek writer and poet Gafur Ghulam in 1936.

**Social life** is a motif that has become a historically popular element of naming in Uzbek anthroponymy, almost leaving aside semantics. That's why, when naming a child at the diachronic stage, parents attributed not to the appellation, but to tools, things, farm animals, and plants that belong to their daily life, and the spiritual characteristics of a person were not taken into account at all ( Boltaboy, Teshavoy, Ketmonali, Ochak, Ketmongul; Norkozi, Takaboy, Kochkor; Almond, Sabzigul, Chamangul)

**Geographical environment** - in most cases, the place where the baby was born, the name is also given based on the place. For example, if one is not born in one's own house - Mekhmonali, Otabek, Yoldosh, Yolchi, if one is born in the market - Bozorboy, at a wedding - Toychiboy. In addition, toponyms such as Dalakhon, Ormon, Ko'qonboy, Yailov, Chimboy, Dashboy, Chaman, Lolazor, Bo'ston, Yozlok, Chust, Denov are also the basis for naming a person. Although such a series of names is not many, it is diachronic anthroponymic. expresses its uniqueness.

**Names based on time** have also historically developed the vocabulary of anthroponymy. Because there are so many names related to the time of the child's birth that they can be divided into different groups. Including

- Baby's birthday: Friday, Thursday



- Month of the baby's birth: Barot, Rajab
- Baby born season: Spring, Gulbahor, Navbahor
- Holiday when the baby is born: Hayitmurad, Ramadan

**Borrowings**- the names that came from the Russian language and, through it, from the onomastics of foreign languages, to Uzbek girls and boys (Klara, Svetlana, Marat, Telman, etc.) Such names were praised as "International names". Also, names such as Kolkhozbek, Sovkhozbek, Saylovboy, Maya were approved as "Sovietisms" as a new layer of Uzbek onomastics.

On the basis of my scientific research, it became known that the diachronic analysis of Uzbek atronymy is rich in different scientific views, and each linguist described the motives of historical development according to his research object. It should also be noted that the diachronic stage of choosing a name for a child was studied not based on the lexical-linguistic original features of the anthroponymic system, but based on the universal traditions of naming. Therefore, the appearance and development of child naming customs and personal names are closely related to the economic conditions of the people, and related to this, their spiritual life, including ethnographic views, as well as their geographical environment and descriptive characteristics could be the cornerstone.

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