

Changes in the system of anthroponyms in the Uzbek language at the end of the 20th century - the beginning of the 21st century

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Abstract: This article covers the issues related to the anthroponymics branch of the field of onomastics. The concept of anthroponym, its scope, types of anthroponym, name and its meaning are described in detail. The article focuses on the uniqueness of the Uzbek people in choosing a name, national traditions and values.

Key word: onomastics, anthroponym, anthroponymy, anthroponymy, name, surname, nickname, nickname, meaning, figurative name, virtue, choosing a name, naming.

One of the topical directions of anthroponymics has been the study of the ratio of native and acquired vocabulary in personal names. This is part of the general problem of studying the role of loanwords as one of the most important consequences of language communication. As a result of language contacts, as a rule, the following thematic groups are mastered: - words denoting household items, national dishes, meals, drinks; clothing names; animal names denoting vehicles, musical instruments, etc.; - words expressing religious concepts; - words with a personal meaning, including words denoting family relationships. The assimilation of personal names is the same objective process as the assimilation of common names. Anthroponymics of many ethnic groups consist mainly of borrowed lexemes. According to the observations of E. Begmatov, the main part of Uzbek anthroponymy consists of names of Turkic origin [Begmatov 1965, p.18]. Ethnoanthroponyms make up a significant part of personal names: "Among the Uzbeks, personal names <...> have been passed down from generation to generation. At the same time, new names were created taking into account the socio-cultural and political level of society. Uzbek ethnoanthroponyms are diachronically and synchronically different in terms of composition, semantics, and grammatical-phonological structure. Modern anthroponymic dictionaries and historical books contain more than 500 personal names, which include the names of Turkic peoples, tribes, tribes and their subdivisions, as well as patrons. Their frequency is not the same, of course, they were created over centuries; most of them have become traditional; In the last 20-30 years, newborn babies are not given such names, but they work as surnames in the language" [Nafasov, Markaev 1989, p. 136]. Currently, the weight of Turkic names in the Uzbek language is very large. : in Uzbek language – Tulkin (ay), Azod (a), Uygurbek, Jalil, Istakboy (ay), Yoldoshboy, Lochin (ay).), Ogabek (a), Uzbekkhan, Ax) but in the formation of the modern anthroponymic model, the share of Turkic word combinations should be determined not only by personal names, but also by Uzbek surnames and patronymics, because the Russian patronymic of Uzbeks appeared in the 30s. and last name were the same. In the Uzbek anthroponymic model, the share of Turkic names through the processes of transonymization - personal name - honorific and last name repetition skin is increasing. However, Arabic and Persian-Tajik word combinations played a major role in the formation of the components of the Uzbek anthroponymic formula, such as parentage and surname, through transonymization processes. As a result of long historical development and interethnic interaction, Uzbeks have formed the following official AF: personal name+father's name+surname, but the forms of surname are similar to Russians: they are used only with suffixes -ov, -ev (Ibragimov, Akbarov, Rasuleva, etc.). It is known that "the introduction of the surname and patronymic in Uzbekistan was a very late phenomenon, it was widely distributed only in our century, but now their level of assimilation is accelerating. Of course, this helps to reduce the "diffusion of names" [Nikonov 1974, p. 5]. Surnames of Uzbeks have been mandatory only since the 30th century. "They are usually derived from the father's personal name and are formed by adding the Russian form -ov (-ev after vowels or soft consonants): Rashidov, Abdullaev. Most of those born in the 1930s and 1940s had the same surname as their patronymic. In the sphere of official business

relations, the surname now has an undisputed advantage over the personal name, but in family and everyday communication this process is not complete, even in cities." [Nikonov 1989, p. 315]. So, as a result of long historical development, Uzbeks created the following official AF: personal name+father's name+surname, but the forms of surnames are more common than Russians. more similar: only -ov, suffixes, -ev are used (Ibragimov, Akbarov, Rasulevipod.). In recent years (the 90s of the 20th century, the beginning of the 21st century), changes in personal names characterize the system of male and female names. Uzbek names, among men, such as Temur, Babur, Jamshid, Sherzod, Shahboz, Shahzod, Shahjakhon, Shahrukh, Jawahir, and among the leading women: Kamilla (later changed), Sabina, Sitora, Shakhnoza, Durдона, Shahzoda, Nigora, The names Bonu, Samina, Sabrina have been the most popular. In the works mentioned above, V. Nikonov wrote about the tendency to shorten names related to religion with the elements Abdu-, Abu - and -din. In connection with the restoration of the spirituality of the Uzbek people, it is possible to predict the return of the flow of such names, for example, the rarely used name Muhmud "returned" in the second half. Undoubtedly, this is related to the general trend of personal naming among the Turkic peoples of the post-Soviet region: "At the beginning of the 21st century, the use of traditional male personal names of a religious character increased significantly in the Kazan name days, these are 9.3%: Karim (2.04%), Islam (1.90%), Islamnur (1.90%), Gabelgaziz. 1.70%), Gabdenur (1.60%), Muhammad (1.60%), Mukhametgali (1.60%), Nurmukhametgali (0.90%), Sayfulla (0.70%), Gabdulla (2.20 %) and others." [Khazieva 2007, p. 22]. It is common among Uzbeks to name boys in honor of the representatives of the growing generation - grandparents. "The bearers of the names were more strict about the form of the name: the Russified forms of the names were eliminated: not Bahadir, but Bahadir, not Yuldash, but Yoldosh, etc. when it turned out, there was a gradual abandonment of changes in Russian names". [Juraeva 2012, p. 46]. Surname, of course, has become a mandatory component of the official anthroponymic model of Uzbeks, but it is worth noting a trend that has appeared in recent decades: the rejection of the formative assimilated formative -ov / -ev (for example, Sevara Nazarkhan, Matluba Uzbek, Dilshad Rajab, Alisher Faiz, Dilshad Shams). I. A. Jorayeva stated that today the surname of Uzbeks has a completely new type of anthroponymic model, for example: Abdufayz Behzod oğlu Faizullayev, in which his father's name is given in the Turkish variety, his surname is often not his father's name, but his grandfather's is given by the name [Jorayev 2012, p. 48]. "How widespread this process is, it is difficult to estimate, because the tendency to establish only the national model, and not the Russified anthroponymic model, contradicts many pragmatic considerations: the difficulty in changing the surname, the need to keep the previous surname and patronymic clearly situation, but the modern anthroponymic model among Uzbeks cannot be considered completely stable" [Juraeva 2012, p. 48]. Turkish and Arabic dictionaries play a big role in the formation of components of the anthroponymic formula of Uzbeks, such as patronymics and surnames, through transonymization processes played. "At the end of the 20th century, Tatar men in the city of Kazan are distinguished by the diversity of their repertoire and the diversity of their genetic layers. In our opinion, this is related to the expansion of economic-political, cultural relations and the development of tourism to the countries of the Middle East and the Caucasus. From 2000 to 2006, this diversity trend increased significantly. The use of masculine names such as Azamat, Kamran, Anor, Erkhan is increasing. Analyzing the repertoire of male personal names at the beginning of the 21st century, we found the trends of "Europeanization" and "Asianization" in large cities, as well as the enrichment of the Tatar name due to new names and phonetic changes, the emergence of various phonetic variants of traditional male personal names We will discover.<...> The study of Tatar men's personal names and development trends led to the conclusion that the names of Tatar men in urban and rural areas in different historical periods can have different effects on socio-political changes. The renewal of the Tatar naming system of the city is taking place very quickly <...> male names can be used to evaluate both social changes in the life of the people and social status, national self-determination of naming and naming. " [Khazaina 2007, pp. 21–22]. We noted the manifestation of "Europeanization" tendencies in the frequency of using onomavariants, in changing traditional male names using unusual, non-traditional letters at the beginning of the word (Ildar-Eldar, Ilnar-Elnar, Ilnaz-Elnaz, etc.) "The anthroponymic system at the beginning of the 21st century is characterized by the emergence of male names of Arabic origin with a new meaning. According to the registry office, Gaybet "gossip", Ikhtiyar "Will", Gamel "work, action", History and management We have noted the names used in special cases, such as ar. Thus, taking into account the trends of development by registration authorities, we note that the penetration of Arab personal names

continues at the beginning of the 21st century. Filling the anthroponymicon with male names is related to the onimization of Arabic-derived appellations... The study proves the penetration of the Persian layer of male personal names into the Tatar language not only through Arabic, but also through Eastern literature. Many Persian male names have been identified, they are associated with the concepts of beauty, masculinity, great power, strength: Parviz "victor", Rushan- Raushan-Ravshan "bright", Ferhad "understandable", Firuz "bright". "Jihangir" conqueror of the world" [Khazieva 2007, p.12]. Despite the generality of the processes characteristic of the Turkic languages of the CIS in the 20s and 30s of the 20th century, there are specific features in the formation of the modern system of anthroponyms of the Uzbek people.

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