



Lexical-Semantical Features of Anthroponymic Units In the Uzbek Language

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INTRODUCTION

It is known that the process of semantic analysis requires the study of words in terms of meaning. The semantic structure of language units has been studied for a long time directly in connection with the analysis of the formal structure of these units. In this approach, exemplary models reflecting the formal structure of language units are distinguished, and they are interpreted as abstract structures embodying typical features of linguistic units in active use [Сафаров. 3: 282]. The functional-derivative study of the structure of meaning requires taking into account the formation of units of the language system directly in the process of speech activity.

In this, the interdependence of systemic and functional characteristics is noted. According to one of the promoters of the idea of functional-semantic field, A.V. Bondarko, the categorical meaning, in addition to having the character of a linguistic system, “occurs on the basis of the use of units in continuous and new environments” [Бондарко. 1: 17-32].

O.N. Seliverstova’s note also confirms this idea: “the description of any linguistic sign should actually have the character of a law generalizing their unlimited use in the speech process” [Селиверстова. 1: 19].

Researching the lexical basis of Uzbek anthroponymic units and studying their semantic features requires knowledge of the lexical layers of this language. On the contrary, studying the lexical basis of anthroponymic units and analyzing them semantically is important in the discovery of words that are completely out of use in the scope of anthroponymic units, and in knowing their true essence. As A.V. Superanskaya noted, “On the basis of anthroponyms, in many cases, words that have disappeared from the structure of the living language of communication for various reasons are preserved. Discovering such words and unraveling their meanings is important in the study of the history of society and language.” [Суперанская, Суслова. 3:220]

E. Begmatov divided the Uzbek anthroponymic units into three according to their lexical composition, that is, the Turkic layer of Uzbek names, the Persian-Tajik layer of Uzbek names, and the Arabic layer of Uzbek names. As a result of studying the book “Meaning of Uzbek Names”, E. Begmatov found that Arabic lexemes (1744), Uzbek lexemes (804) and Persian-Tajik lexemes (650) constitute the appellative basis of modern Uzbek names, but he states that calculations are relative [Бегматов, 2:164].

It is a wrong approach that the researchers of the anthroponymic units encountered in today’s culture and linguistic life of the Uzbek people should be engaged in by the speakers of the language that the name has originated. Because ... “any name used in the Uzbek language, which is the name of an Uzbek person, is the vocabulary of Uzbek anthroponymy” [Бегматов, 2:108].



There are views that the onymic lexicon of the language can be expanded in the following ways:

1. by transferring of common nouns to person names;
2. by assimilating ready-made nouns or noun bases belonging to other languages;
3. by creating fictitious names from the lexical units of the related language;
4. through the way of derivation from the reserve of proper nouns [Непокупный. 1:256].

Antroponyms can be based on words belonging to different word groups. However, as time passes, the names move away from their formal and lexical basis. Sometimes, despite the alike form of a proper name and an appellative, it exhibits the characteristic of individual naming and acquires its own motive, essence, task and characteristic as a personal name, as a result, it differs from its lexical basis. Therefore, A.A. Reformatsky considers common nouns to be *maximally meaningful* (conceptual), and proper nouns to be maximally nominative [Реформатский. 1: 40-52]. In Uzbek “bo’ri – wolf” – Bo’ri (ant. unit), “olmakhon - squirrel” - Olmakhon (ant. unit), “jayron – gazel” - Jayron (ant. unit), “qo’chqor – ram” – Qo’chqor (ant. unit), “bo’ron – storm” – Bo’ron (ant. unit), “bolta – ax” - Bolta (ant. unit), etc.

“The pragmatic aspect of the meaning of the word is characterized by the attitude of the person using the word to the material shell of the word. The fact is that each speaker adds new meanings to the words he uses, and they do not always correspond to the generally accepted dictionary meaning and the listener's idea of what the word represents. The pragmatic meaning of the word depends on the worldview, age, education, and profession of the speaking and listening persons. Therefore, in the process of communication, the pragmatic meanings of words can cause interlocutors not to understand each other. Through the pragmatic meaning of the word, additional semantic information corresponding to its form and content is transmitted. In addition, the presence of denotative and significant meanings of the word serves to maintain the symmetrical compatibility of form and content, and with this, the process of objective knowledge and understanding of the environment through language takes place” [Бушуй, Сафаров. 1:278].

Bo’ri, used as an anthroponymic unit, may be lexically identical to the common noun “*bo’ri* (wolf)”, but it now has its own semantic, nominative and functional features as a proper noun. The appellative *bo’ri* refers to a group belonging to this type, but the name *Bo’ri* belongs to a single person, and the *bo’ri* (wolf) has nothing to do with the choice of it as a name for a child in the Uzbek people. It is typical for Uzbek people to choose the name *Bo’ri* for a child born with a tooth. So, the motive for this name is not *bo’ri* (wolf).

The word used in the function of a name receives various additions, auxiliary forms, various elements at the discretion of onomastics. The functional possibilities of the word as a name also expand. For example: Bo’ri, Bo’riboy, Bo’rigul, Bo’riniso, Bo’rikhan, Bo’rigul, Bo’rimurod.

A language sign is a material structure. It denotes an object, property, relationship in reality. A set of language signs leads to occurrence of the system of signs. The system of language signs consists of a set of specific mental (logical) content (expressive) and phonemically separated signs (expressive). These two aspects of the linguistic sign are permanently connected to the human mind, forming a stable combination and conveying a socially significant meaning. On the basis of the inseparability and unity of these two aspects, a certain part of existence, that is,



individual events and phenomena, are reflected in the human mind and expressed linguistically¹ [Бушуй, Сафаров. 1:25].

According to the structure of lexemes underlying the anthroponymic units, they can be divided into simple, artificial and compound names. The structural components of compound nouns may belong to different languages. Relying on the analysis of Uzbek anthroponymic units, it is possible to divide them into a number of groups by classifying the semantic basis of the appellatives underlying them.

Person names based on the names of animals, birds and other creatures: Sherbek (sher-lion), Qoplon (leopard), Arslon (lion), Qunduz (otter), Olmakhon (squirrel), Qo'ziboy (qo'zi - lamb), Qo'zigul, Serkaboy (serka – billi-goat), Qo'chqor (ram), To'ti (parrot), Lochin (falcon), Qumri (a species of bird), Kho'rozgul (kho'roz –rooster), Parvona (moth), Babur (tiger), Eshtoy (toy - mare), Toyloq.

Person names based on the name of plants, trees and their products and fruits: Names such as Raihon (basil), Supurgi (broom), Olmagul (olma - apple), Dastorgul (daisy), Lola (tulip), Chechak (flower), Olcha (cherry), Bodomgul (bodom - almond), Zaytuna (zaytun - olive), Piyozbek (piyoz -onion), Gulnora (gul -flower), Pechakgul (ivy), Uljan (uljan), Sumbul (hibiscus), Nulufar (lotus) and others are found among the Uzbek people. At this point, taking into account that the lexeme, which is the basis for the names of Uljan, is out of use, it can be mentioned separately. According to Mahmud Koshgari's "Devonu Lug'otit Turk" work, "uljan" is typical of the pure Turkic language and is the edible root of a fragrant plant [Кохҗарий.3:428]. Later this word became anthoponimyc unit Uljan.

Person names based on the name of natural bodies and locations, water bodies and lexems related to water: O'rmon (forest), Dashtboy (dasht - steppe), Qarshiboy (Karshi city), Madina, G'uzorbek (G'uzor district), Cho'li (cho'l - desert), Chaman (flower garden), Gulzora (gulzor – flower garden), Ummon (ocean), Dengiz (sea), Sharora (waterfall), Shalola (waterfall), Zilola (zilol – pure water), To'lqin (wave), Sayram (sayr - walk), Bahridin (bahr (ar.) - water), Aziz and others. In "Devonu lug'otit turk" it is noted that the meaning of the word "aziz" is "high level of ground and other high things".

Person names based on the lexems relating to space and space bodies: Oygul (oy - moon), Oybarchin, Oysara, Yulduz (star), Shamsiqamar (shams – sun, qamar - moon), Shamsiddin, Badriddin (badr - moon), Qamariddin, Mehrimoh (moh -moon), Mohinur (nur – light, ray), Oftoboyim (oftob - sun), Hilol (crescent), To'lg'anoy, Mustariy (Venus), Zuhro (Venus), Siroj (sun), Sirojiddin, Oyjon and others. Yulduz is a Turkish word.

Person names based on the names of seasons, months, days and especially the lexems denoting concrete time of day or night, words natural phenomena of seasons: Yoz (summer), Yozi, Bahor (spring), Bahora, Kuntug'mish (it grew day), Tongotar (it dawned), Sahar (morrow), Subhidam (early morning) , Ayozi (frost), Navro'z (a new day), Chorshanbi (Wednesday), Payshanbi (Thursday), Odina (Friday), Juma (Friday), Jumagul, Oktyabr (October), Laylo (night), Hayitgul (hayit - holiday), Hayitoy, Shanba (Saturday), Bozor (Sunday), Bozorgul. The name Tongotar is based on the lexemes "Tang atti", which means "it grew dawn", typical of our Turkic language.

¹ Лосев А.Ф. Знаки, символ, миф.-М.: МГУ, 1982. – 480 с



It should be noted that “the Turks do not have names for the seven days of the week, because the week became famous after Islam” [Комментарий.2:330]. It is known that the calculation of the Hijri year, starting from the years when our Prophet Muhammad, may God bless him and grant him peace, migrated from Makkah to Madinah, is divided into Qamariyah (Hijri-Lunar) and Shamsiya (Hijri-Shamsi). Among our people, you can find many names based on the names of these months. For example, Muharram, Safar, Rajab, Rajabali, Ramadan, Asad, Sumbula.

Person names based on the lexems relating to natural phenomena, names of concepts of light and fire: Ravshan (obvious), Oloviddin (olov - fire), Yorqinoy (yorqin - bright), Mirziyo (ziyo - light), Ziyobek, Nurbek (nur - ray), Beknur, Munavvar (bright), Bo’ron (storm), Nasim (light breeze), Sabohat (sabo - breeze), Nurli, Zinnura (ar. Light, bright), Ko’chim (avalavche), Qorjov (let it snow), Shalola (waterfall), Yomg’ir (rain), Yashin (lightning), Uchqun (spark), Toshqin (flood), Kamalak (rainbow) etc.

Person names based on the names of trade, profession, social position, rank, title, labour instruments and tools: Dehqonboy (dehqon - peasant), Mergan (sharp-shooter), Naqqosh (engraver), Sayyid (sayid, mr), Sayyod (hunter), Okhun (intelligent, read), Baxshi (bard), Poshsho (pasha), Amir (emir), To’ra (respected person), Khonzoda (princess), Khonquli (slave of khan), Olim (scholar), Khonto’ra (respected khan), Vazira (vazir - minister), Vazir, Kaniza (kaniz - maid), Mirza (mirza, secretary), Sulton (sultan), Sultonposhsho, Rahbar (leader), Ma’mur (administrator), Asqar (soldier), Qilich (sword), Qamchin (qamchi - knout), Ketmonboy (ketmon - hoe), Shamsiya (umbrella), Bolta (axe), Soat (clock), Tesha (a little hoe), Raisa (rais - chairman), Sora (a noble woman), Malika (princess), Bibisora etc.

Person names based on the names of tribes, clans and nations: Barlos (tribe name), Qozoqboy (qozoq - kazakh), O’zbekoyim (o’zbek - uzbek), O’zbek, Qirg’izboy (qirg’iz - kirgiz), Oybek (a tribe name), Oybeka, Oybika, Mitonboy (mitan - a tribe name), Qo’ng’irot (a tribe name).

Person names based on the lexems relating to some natural and social events, happenings: Ko’char (may move), Ko’chki (avalanche), Yovbosti (enemies evvaded), Ofat (disaster), Yovqochdi (enemies ran away), Inqilob (revolution), Ozod (fetterless, free, independent), Ozodbek, Erkinboy (erkin - free), Erkinoy, O’tbosar.

Person names based on the lexems relating to customs, traditions, beliefs, wishes, positive traits: Chalaboy (chala - incomplete), To’la (full), Yo’ldosh (companion), Poyon (end, bottom), Eshim (esh - companion), Sunnat (circumcision), Qizlargul (girls flower), O’g’iLOY (o’g’il - son), Qizlarbas (girls enough), Basgul (enough flower), Khushvaqt (jolly time), Xursand (happy), Memmonali (mehmon - guest), Ostonaqul (threshold slave), Bayram (holiday), Mayram, Inoyat (gift), Ochil (open), Narzulla, E’tibor (care), Ehson (gift), Tuhfa (present), Niyoz (sacrifice), Tupli, Tubli (deeply rooted), Ko’paysin (let it increase), Unsin (let it grow), Tursin (let it remain), To’khtasin (let it stop), Ergash (follow), Yaxshiboy (good), Yarash (reconcile), Yomonboy (yomon - bad), Khayriniso (khayr - charity), Davlat (richness), Davlatmand (rich), Davlatoy, Salomat (smart, healthy), Tirkash (hook up), Ulash (join), Yursin (let it go), Yashnar (long living), Yo’lchi (wayfarer), Elbek (people leader), Mashhur (famous), Mashhura, Umid (hope), Umida, Tavakkal (risk), Topil (be found), Uzilkhon (uzil - cut off), Itolmas (a dog won’t touch).



Lexems denoting kinship, consanguinity: Dadajon (daddy dear), Dadabek (honourable dad), Otajon (father dear), Otabek (honourable father), Og'abek (honourable elder brother), Inimqul (younger brother slave), Momojon (grandmother dear), Bibijon (granny dear), Enakhon (mummy khan), O'g'iloj (o'g'il - son), Bobomurod (grandfather's wish), Boboqul (grandad's slave), Volida (Mother).

Numerals and lexems with quantity meanings: Oltmishboy (oltmish - sixty), Yetmishboy (yetmish - seventy), Saksonboy (sakson - eighty), Oltiboy (olti -six), To'qsonboy (to'qson - ninety), Beshim (besh - five).

Lexemes denoting the birth order of children: The names like Kenja (the youngest), Kenjagul (the youngest flower), Boshbek (bosh - the eldest), Panji (pers. the fifth), Kalon (big) belong to this list.

Lexemes expressing physical signs, color, appearance: Khaldor (khol - mole), Tojikhoh, Kholida, Donakhoh, Khaldona, Norkhoh, Noroy, Norgul, Oqboy (oq - white), Oqmirza, Oqila, Zulmat (dark), Nortoji (nor - birth-mark), Mengoi, Sariboy (sariq - yellow), Malla (brown), Qora (black), Qorasoch (black hair), Nozik (delicate), Nafisa (subtle), Karomat (God's grace), Komil (perfect), Qadir (able), Quadrat (power), Ortiq (excess), Go'zal (beautiful), Latofat (attraction).

Lexemes denoting various strong natural minerals, fabrics, clothes, jewelry, precious stones: Toshpolat (stone+steel), Toshmirza, Toshtemir (stone+iron), Po'lat (steel), Temir (iron), Temurbek, Temirpolat, Cho'yan (cast iron), Metin (hard), Ipak (silk), Parchakhan (frillery), Gavhar (gem), Marjon (bead), Jig'a (bracelet), Tilla/Oltin (gold), Sadaf (nacre), Kumush (silver), Feruza (turquoise), Javohir (jewel), Yoqut (ruby), Marvarid (pearl).

Lexemes related to names of Allah, religious concepts and ideas, names of prophets: Khudoyberdi, Tilovberdi, Olloberdi, Tangriberdi, Egamberdi, Khojaniyaz, Khudoyqul, Tangriqul, Abdullah, Iboydullah, Sadullah, Mehroj, Abdukholiq, Abduvasit, Kadir, Abduqadir, Samad, Abdusamad, Qayum, Abdiqayum, Karim, Abdukarim, Karima, Laziz, Laziza, Hafiz, Hafiza, Abdulaziz, Abdulhafiz, Abduhalim, Halim (gentle), Halima, Abdumajid, Zahir, Gafur, Abdugafir, Momin (believer), Abdumomin, Momina, Vahid, Abduwahid, Vahida, Hamid, Hamida, Abdulhamid, Rahman, Rahmonali, Qahhor, Abdukahhor, Jabbar, Abdujabbar, Sabir, Sabira, Musavvir, Rashid, Rashida, Abdurashid, G'ani, Abdug'ani, Rauf, Abdurauf, Vali, Abduvali, Azim (great), Azima, Abduazim, Shukur, Abdushukur, Latif, Latifa, Abdulatif, Hakim (healer), Hakima, Abduhakim; Muqaddam, Ibrahim, Muhammadjon, Muhammadali, Muhammad, Muhammadamin, Isamidin, Ismiyamin, Muso (Moses), Ishoq (Isaac), Doniyol (Daniyel), Doniyor (Daniyel), Dovud (David), Jabroil (Gabriel), Yoqub (Jacob), Yusuf (Josef), Yunus (Jonah), Hidoyat (guide), Mehroj, Me'roj (rise of prophet Muhammad (may God bless him) to the throne of the Creator), Ibodat (worship), Mo'min (believer, submissive of God), Mo'mina, Solih (eighteous), Soliha, Jannatxon (Jannat -paradise), Namoz (pray), Tilovat (pray), Firdavs (paradise); Parizod (angel), Ajdar (dragon), Do'lta (spirit of swamp), Yosuman (witch), Pari (spirit), Malak (angel), Malaksiymo (angel face).

We say that names with the lexeme "din" in the Uzbek language form a separate large group: Nuriddin, Muhiddin, Asliddin, Fazliddin, Fakhriddin, Zahiriddin, Najmiddin, Muhiddin, Shamsiddin, etc.



Despite the fact that the derivation of anthroponymic units falling into lexically- semantically separated groups relies on related words, they are functionally completely different from them. Regardless of the category of related words on which the anthroponymic unit is based, they are nouns and perform the function of naming.

“Names taken from the Arabic and Persian-Tajik language into the Uzbek language have been absorbed into the anthroponymy system of the Uzbek language in two cases: First, many of the proper names have been used for several centuries and have become the names of the Uzbeks. Secondly, many new names were created with the name adopted into the Uzbek language, which blurred the fact that the name was a “foreign name” and even led to its being forgotten” [Бегматов. 2:216].

As a rule by adding the letter *a* to male names, we can form female name: Solih (eighteous), Soliha, Solih (eighteous), Soliha, Halim (gentle), Halima. *Abdu* means a slave and it is added to the names of God. According to Islam Allah has got 99 sacred names.

The advice and recommendations of the Office of Muslims of Uzbekistan on the issue indicate the unique national views of the Uzbek people in the regard of adding the prefix “abdu” when giving beautiful names of Allah to a child (Abdulaziz, Abdulhafiz etc.). As well as they advise to be attentive and careful when choosing a name for a child, i.e. not choosing inappropriate names (from the Arabic language Safina - ship; Maftuna - stolen mind, misguided, burned, Elif - the Arabic letter alif; Gulsanam or Sanam – a statue, Shahrukh - chessman) and choosing meaningful and beautiful names for the child not shortening the names (not Al-Aziz Khan but Abdulaziz Khan; not Al-Akbar but Abdul Akbar etc).

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