

**SPECIAL PERIODS OF ANTHROPONYMS FORMATION IN ENGLISH
AND UZBEK LANGUAGES**

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Annotation: This work highlights the different periods inherent in the formation of names that exist in English and Uzbek languages. The role of anthroponyms in the field of onomastics is mentioned.

Key words: onomastics, anthroponyms, old English anthroponyms, middle English and new English anthroponymicon, ancient turkic names, persian-tajik names, arabic names.

Аннотация: В данной работе освещаются различные периоды, связанные с образованием имён в английском и узбекском языках. Упоминается роль антропонимов в области ономастики.

Ключевые слова: ономастика, антропонимы, древнеанглийские антропонимы, среднеанглийский и новоанглийский антропонимикон, древнетюркские имена, персидско-таджикские имена, арабские имена.

Annotatsiya: Ushbu maqolada ingliz va o'zbek tillarida mavjud bo'lgan nomlarning shakllanishida o'ziga xos bo'lgan turli davrlar yoritilgan. Antroponimlarning onomastika sohasidagi roli haqida so'z boradi.

Kalit so'zlar: onomastika, antroponimlar, qadimgi ingliz antroponimlari, o'rta va yangi davr ingliz antroponimikonlari, qadimgi turkiy ismlar, fors-tojikcha ismlar, arabcha ismlar.

It is obvious that anthroponyms have been the intriguing sphere of onomastics which draws the attention of great number of linguists for a long period of time. Although personal names' formation, their linguacultural, social, lexical-semantic, grammatical and structural features have been studied widely so far, there still have been unexplored data on this very sphere. In these following pages lexical and semantic features of English anthroponyms will be analyzed.

According to L. M. Gyushova, in English-speaking countries, traditionally, a child at birth receives two names: a personal name (first name) and a middle name (middle name), the latter serves as an additional individualizing sign. The first, personal name seems to be the most significant, but in the film industry and show business, for example, the middle name can be used more often than the first (*Christopher Ashton Kutcher, Walter Bruce Willis, Robyn Rihanna Fenty*) [1;43.].

The use of more than one middle name in England was common in the 13th and 14th centuries. The third and subsequent names served as a differentiating homonym. However, over time, the middle name stuck ceased to be only personal, it passed into the category of a hereditary surname.

Interestingly, female names are much less common in medieval documents than male names. They are more conservative in composition, the middle name appears later in women than in men. "Bearing a second name was a man's affair; it was the sign of personal responsibility for managing something. So, women only bore second names at this time when they were exercising the functions and following the lifestyle usually reserved to men" [2;172.]. That is, women received a second name only when their lifestyle or functions performed were similar to the male duties of that time.

I. S. Chursina stated that the nomenclature of modern English personal names is very diverse: it includes ancient and new names, native English and borrowed ones, traditional and invented, differing from each other in structural and semantic features.

English personal names have come a long way of historical development, reflecting changes in the history of the English people and the English language.

Among the English anthroponyms, it is customary to distinguish:

1. Old English personal names,
2. Middle English anthroponymicon,
3. New English anthroponymicon,
4. Modern anthroponymicon [1;44.]

In Old English anthroponymics, only personal names existed, which in structure could be simple (*Froda* - poet.wise; old; *Hwita* - white, light, shiny, etc.) and complex (*Eadgar* - poet.property, possession, property: happiness; rich + poet spear, etc.) [1;44.].

It is one of many linguistic consequences of the Norman Conquest that only a few of the original, native English personal names are familiar to us nowadays. In late Anglo-Saxon England, names of Germanic origin like Old English *Godwine*, *Wulfsige*, *Dodda* (all male), *Cwenhild* and *Godgifu* (both female) were commonplace (3).

In the Middle Ages, Old English names disappeared from the English anthroponymicon and, in connection with the strengthening of the power of the church, biblical names became widespread (*Adam*, *Sarah*, *Eve*, *Sampson*, *Joseph*, *Daniel*, *David*, *Susanna*, *Anna* (from the Old Testament), *Peter*, *Baptist*, *John*, *James*, *Matthew*, *Simon*, *Thomas* (from the New Testament). By law, it was allowed to name the child by any name of the godparents' choice.

The Reformation is a socio-political movement that took in the countries of Western Europe in the 16th century, a form of struggle against the Catholic Church, - made significant changes to the system of English personal names. Personal names of

non-biblical saints fell out of use for some time (*Austin, Basil, Christopher, Dennis, Martin, Fabian, Hilary, Valentine, etc.*).

The Puritans made a significant contribution to the development of the English name book. Puritans (English Puritans, from late Latin *puritas* - purity) - the name in the second half of the 16th - first half of the 17th centuries. English Protestant followers of Calvinism, dissatisfied with the half-hearted reformation carried out in England in the form of Anglicanism. The puritanical imagination of the Puritans supplemented the nomenclature of that time with the "virtuous" names of Charity, Faith, Hope and others. Separated in the XVI century from the Anglican Church, the Puritans, in order to distinguish their children from the mass of atheists and "unconverted", also defined their specific principles of naming them. They often gave their children Latin names of their own composition: *Renovata* "renewed", *Beata* "happy". Among the most famous names created by the Puritans (especially at the beginning of the 17th century), we meet: *Free-Gift, Dust, Thankful, Praise-God, Sorry-for-Sin, Fear-Not*. The foundlings were named after their social status: *Helpless, Repentance, Forsaken, etc* [1;48.].

In Uzbek linguistics, the concept of "lexical layer", its essence at the lexical level of the language, the classification of lexical layers, the role of linguistic and non-linguistic factors in the formation of lexical layers, the difference of lexical layer from related phenomena and Uzbek lexical layer types in the lexical system of the language have been studied by Ernest Begmatov and other researchers.

E.Begmatov described the concept of "lexical layer" as follows: "Shunday qilib, lug`aviy qatlamlar deyilganda turli genetik manbaaga mansub, muayyan miqdorga ega bo`lgan so`zlarning turli tarixiy davrlarda til leksik sistemasida qatlamlanishi ko`zda tutiladi" – Thus, lexical layers mean that words belonging to different genetic sources, with a certain amount of regional words, are layered in the lexical system of the language in different historical periods [4;55]. (Saydullayeva's translation) Analysis shows that the concept of "lexical layer" is also specific to anthroponymy, because the assimilation of names from one language to another, in which the formation of certain anthroponymic groups is also specific to nouns. Words that are Turkic in origin have existed since ancient times. Later, Mongolian, Persian-Tajik, and Arabic names were introduced into the Turkic languages. During this period, Uzbek anthroponymy formed certain anthroponymic layers. As a result, three anthroponymic layers emerged in the system of anthroponymy of the Uzbek language:

1. Layer of ancient Turkic names.
2. Layer of Persian-Tajik names.
3. Layer of Arabic names.

Uzbek names include Pahlavi, Chinese, Mongolian, Russian and European names as well. These names do not play a significant role in Uzbek anthroponymy, but are characterized by minor elements.

The Turkic (Uzbek layer) of the anthroponymy of the Uzbek language consists of lexemes that are genetically Turkic and anthroponyms derived from a combination of Turkic lexemes. For example, *Tursun*, *Unsun*, *Toshboy* and *Qoryog'di*, *Tongotar*, *Tangribergan* and others.

According to Ernest Begmatov's calculations on the names included in the book "O'zbek ismlari ma'nosi", 2400 names are marked in Uzbek, and 804 names with Uzbek words in the first component was emphasized. These numbers indicate that traditional Uzbek names play a significant role in modern Uzbek anthroponymy.

Historical relations between the Uzbek and Persian-Tajic languages, its socio-political, cultural and spiritual factors, the linguistic and sociolinguistic process that arose as a result of the interaction of these languages, the centuries-old interaction. The linguistic features of Uzbek linguistics have been satisfactorily studied within the framework of literary language and on the basis of lexical materials¹. However, these studies have omitted some aspects of the assimilation of proper names, including anthroponyms. Ernest Begmatov has done a lot in this regard.

In the assimilation of Persian-Tajic names into Uzbek, the language of historical monuments written in Persian, the neighborly relations of the Uzbek-Tajic peoples, the commonality and similarity of cultural-spiritual, historical-ethnographic traditions, family relationships were key factors. Persian-Tajic names have become so ingrained in the system of Uzbek anthroponyms that the Uzbek people feel it as a product of their property, their language. This is because the names have been in use for centuries.

In this work it is not possible to dwell on all the Persian-Tajic names in the Uzbek language, their linguistic and non-linguistic features. For this reason, below we will confine ourselves to illuminating the basic, characteristic features of these names.

First of all, a certain group of names in the Uzbek language consists of names associated with the concepts of intelligence, ingenuity, wisdom: *Bino* (sharp-minded), *Binoyi* (sharp-eyed), *Doni* (educated), *Donish* (knowledgeable, wise), *Donishmand* (smart, knowledgeable), *Dono*, *Donogul*, *Donohol*, *Ogoh* (smart, intelligent, vigilant), *Osaf* (smart, wise), *Sakboy* (vigilant, vigilant), *Sakiya* (smart), *Farzona* (smart), *Harisa* (smart, clever), *Ziyrakhon* (smart, alert) and others.

Arabic layer of Uzbek names: the need for naming and the emergence of names have evolved in accordance with the material and spiritual conditions and ethnic traditions of each nation. In addition to the function of distinguishing individuals from ancient times, names have become a factor in expressing the various customs, traditions, dreams and desires, spiritual and philosophical, religious and moral views of tribes and clans, and later peoples and nations. Accordingly, each historical epoch

had its own naming conventions, a set of names (funds) formed accordingly. These names reflect the life demands, aspirations and dreams of the time, as well as philosophical and religious beliefs. For example, the names given in the primitive community and in the tribal period reflected the concepts of courage, heroism, bravery were reflected: *Oyarig'* (bright moon), *Oydanarig'* (bright as the moon), *Oykun* (moonlit day), *Oyqanot* (moon wing), *Kuchbars*, *Azak*, *Anas*, *Alp Aya*, *Alp Er Tunga*, *Kutlug' tagin*, *Chag'ribek Chug'lan*, *Tangriqul*, *Tangriberdi* and others. Each historical period also influenced the habit of naming the child according to its material and spiritual needs, requirements, made changes to it, created rules for naming according to their own views, and asked people to follow it. This is evidenced by the changes in the naming of children in Central Asia after the Arab conquest.

The spread and assimilation of Islam in Central Asia, as in all spheres of the spiritual life of indigenous peoples, had a profound effect on their child-naming customs and traditions.

By this time, the pre-Islamic Turkish (Uzbek) rites of naming had begun to be replaced by the custom of "naming the baby in Islamic, Muslim". Therefore, one of the components of the fund of Uzbek names is the names of religious origin of Arabic origin. In order to understand why Arabic religious names have become such a widespread custom, it is necessary to know the rules and regulations of Islam regarding naming a child [4;80.].

To summarise, analyzing the lexical-semantic features of anthroponyms in English and Uzbek, we can conclude that among the customs and traditions associated with the assignment of a name among the two peoples, one can distinguish common and different features. So, in two linguocultures, the traditions of naming are largely similar: in ancient times, the names of three peoples reflected the positive qualities of a person or served as "amulets"; in the period after the adoption of Christianity/Islam, the anthroponymicon was replenished with names from the scriptures, and non-religious names lost their popularity; and modern - includes many borrowings, but also reflects national values.

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"ZAMONAVIY TILSHUNOSLIK VA TARJIMASHUNOSLIKNING DOLZARB MUAMMOLARI"
mavzusidagi xalqaro ilmiy-amaliy anjuman

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