

## Impact Factor:

ISRA (India) = 4.971  
ISI (Dubai, UAE) = 0.829  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
PIHIQ (Russia) = 0.126  
ESJI (KZ) = 8.997  
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

### International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2020 Issue: 11 Volume: 91

Published: 26.11.2020 <http://T-Science.org>

QR – Issue



QR – Article



Shavkatjon Ashuraliyevich Abdurahmanov  
Namangan State University  
f.f.n. Associate Professor

Manzura Bakhtiyor qizi Askarova  
Namangan State University  
Master

## HISTORICAL ANTHROPONYMIS OF THE UZBEK LANGUAGE (Based on Salohiddin Tashkendi's «Temurnoma»)

**Abstract:** This article describes the prospects for the development of historical onomastics of the Uzbek language, including anthroponymy, based on the work of Salohiddin Tashkendi "Temurnoma". In this article extensive research and give opinion on Uzbek nomenclature has enriched the field of Uzbek onomastics with a number of monographs, pamphlets, annotated dictionaries, numerous scientific articles, PhD and doctoral dissertations, achievements and problems of historical anthroponymy .. As you know, onomastics is the branch of linguistics that studies any famous names, the history of their origin and change, as well as the sum of all the famous names in the language. On the basis of onomastic principles, the work of Salohiddin Tashkendi was studied anthroponymically.

**Key words:** Onomastics, anthroponyms, E. Begmatov, variability, onomastic system, onomastic material, appellatives.

**Language:** English

**Citation:** Abdurahmanov, S. A., & Askarova, M. B. (2020). Historical anthroponymis of the Uzbek language (Based on Salohiddin Tashkendi's «Temurnoma»). *ISJ Theoretical & Applied Science*, 11 (91), 440-443.

**Soi:** <http://s-o-i.org/1.1/TAS-11-91-70> **Doi:**  <https://dx.doi.org/10.15863/TAS.2020.11.91.70>

**Scopus ASCC:** 1203.

### Introduction

In the 60s and 70s of the XX century, a number of scientific directions appeared in Uzbek linguistics. For example: experimental phonetics, phonology, morphology, phraseology, stylistics, speech culture, social linguistics (sociolinguistics), areal linguistics, linguostatistics.. Uzbek onomastics is one of the new branches of linguistics that emerged at that time. Uzbek onomastics has become one of the most developed branches of linguistics since the second half of the last century. Extensive research on Uzbek nomenclature has enriched the field of Uzbek onomastics with a number of monographs, pamphlets, annotated dictionaries, numerous scientific articles, PhD and doctoral dissertations. It is well known that onomastics is the branch of linguistics that studies any famous names, the history of their origin and change, as well as the sum of all the famous names in the language. Most of the works on Uzbek nomenclature

analyze only names, partial nicknames and father names, microtoponyms and macrotoponyms, ethnonyms. However, the anthroponymy of historical works in the Uzbek language and some types of famous names have not been studied or analyzed much so far. In glossaries, the term anthroponym (Greek: anthropos - anthropos + onoma-nickname) is a nickname (first name, last name, nickname, patronymic, etc.). It is interpreted as one of the famous name types. The collection of all the famous names of people in a certain language is called anthroponymy. Anthroponymy is the branch of onomastics that studies the origin, development, and function of anthroponyms.

The collection and study of Uzbek anthroponyms on a scientific basis began in the late 19th and early 20th centuries. First Y.T.Smirnov (1899), then N.S.Likoshin (1916) and other members of the Turkestan branch of the Russian Geographical

## Impact Factor:

**SISRA (India) = 4.971**  
**ISI (Dubai, UAE) = 0.829**  
**GIF (Australia) = 0.564**  
**JIF = 1.500**

**SIS (USA) = 0.912**  
**PIHLI (Russia) = 0.126**  
**ESJI (KZ) = 8.997**  
**SJIF (Morocco) = 5.667**

**ICV (Poland) = 6.630**  
**PIF (India) = 1.940**  
**IBI (India) = 4.260**  
**OAJI (USA) = 0.350**

Society A. Samoylovich, etc. dealt with the collection of Uzbek names and their expression in Russian transliteration. In the works of N.Ostroumov (1910), A.Samoylovich (1911), S.Oldenburg (1928), V.Y.Nalivkin, M.Nalivkina (1897) some issues of etymology and ethnography of Uzbek names and nicknames were studied. N.S Malisky was involved in the names and customs of the local population in Tashkent (1928). S. Ibragimov and M. Rahmon made observations on the spelling of Uzbek names and surnames (1935). The scientific study of the linguistic features of Uzbek names began in the 1960s. During the same period, such scientists as D.Abdurahmanov (1960), U.Nosirov (1965), F.Abdullayev (1960, 1961), M.Shamsiyeva (1962), A.Ishayev (1961), H.Doniyorov (1960) Some scientific and popular scientific articles on Uzbek anthroponymy were published. The founder of Uzbek anthroponymy is undoubtedly EA Begmatov. During 1962-1965 he collected a very rich material on Uzbek anthroponymy and published a number of important articles on the linguistic, extralinguistic features of anthroponyms, names, nicknames, nicknames, surnames, lexicon, structure, grammatical features of fathers did. On this basis, in 1965, he defended his dissertation on "Anthroponymy of the Uzbek language." Then E. Begmatov's "Names and People" (1966), "Spelling of human names" (1970), "Spelling of Uzbek names" (1972), "Literary names and surnames of Uzbek authors in Russian transcription" (1981), "Uzbek names" (1992, 2000, 2007), "The beauty of the name" (1994). The issues of semantics and etymology of Uzbek anthroponyms were discussed by Y. Menajiyev, H. Azamatov, D. Abdurahmanov and E. Begmatov "What is the meaning of your name?" sought a practical solution in his pamphlet entitled. S.Ibragimov (1961, 1967), N.Mamatov (1958), F.Kamolov, R.Jumaniyozov, Ya.Pinkhasov, T.Mirzaev, E.Begmatov (1962) devoted to the problems of spelling and spelling of Uzbek names in Russian articles by such scholars were published in the press. E. Begmatov's works such as "Spelling of human names" (Tashkent, 1970), "Spelling of Uzbek names" (Tashkent, 1972), "Literary names and surnames of Uzbek cars in Russian transcription" (Tashkent, 1981) are such practical problems of nomenclature. is notable for its dedication. With the formation of Uzbek nomenclature as an independent field in the 70s of the XX century, the scope of research on anthroponymy (nomenclature) expanded. Since that time, Uzbek anthroponymy has been studied in various directions.

In Uzbek linguistics, there are studies of human names, especially anthroponyms used in folklore, in the sociolinguistic and functional-semantic directions. D.Abdurahmonov, H.Bektemirov (1967), S.Yuldasheva (1974, 1975), B.Fayzullayev, S.Tursunov (1985), A.Ishayev (1973), I.Khudoyazarov (1998) The scientific research of

such scientists is particularly noteworthy. Later, I. Khudoyazarov also defended his dissertation on folk anthroponymy. Another problem of Uzbek anthroponymy is related to poetic or artistic anthroponymy. That is, human names used in historical and artistic works, in general, famous names, serve to express not only a nominative function, but also a number of functional-stylistic features. This issue was later studied in Uzbek anthroponymy.

During the years of independence, the scope of research on Uzbek anthroponymy has expanded. For example, S. Rakhimov conducted observational work on the issues of regional anthroponymy on the example of the Khorezm oasis, on the basis of which he defended his dissertation. N.Husanov studied the lexical-semantic and methodological features of anthroponyms in the language of Uzbek written monuments of the XV century, created a two-part monograph and defended his doctoral dissertation on this topic. M.Tillayeva conducted a historical - linguistic study of the Khorezm onomastics system in a comparative direction with the onomastics of the work "Avesto" and achieved good results. According to the scholar, the names of people in the Avesto influenced the anthroponymy of not only the entire Iranian, but also the Turkic and Sami peoples. Therefore, among today's Uzbek names we find a number of Avestan anthroponyms, such as Jamshid, Isfandiyar, or the name of a person who came under the influence of the Avesto. The names (anthroponyms) also used in the Temurnoma date from the 10th to the 16th centuries, and are used to describe the rich history and anthroponymic aspects of our ancestors. However, the complete anthroponymy of the work has not been studied.

Research on Uzbek anthroponymy dates back to the 1980s, with a focus on the Turkic layer. For example, G. Sattorov defended his dissertation on "The Turkic layer of Uzbek names." He has also published several articles on the subject. The following valid conclusions are drawn from these works: "The national identity of Uzbek anthroponymy is provided by two linguistic materials. These are: original Turkic names and Uzbek names. The national-linguistic spirit is especially evident in the creation of Uzbek names. Most of the names belonging to the indigenous Turkic layer are names with a clear appeal. However, in this layer of names, there are three types of names according to their meaning: 1) names whose meaning is obvious; 2) names whose meanings are currently obscured; 3) names with dead meanings. Most Uzbek names belong to the first and second groups. Names belonging to the Turkic layer can be lexically and semantically divided into three groups: 1) nouns; 2) titles and comments; 3) names and wishes ...". It should be noted that the study of the all-Turkic layer in the structure of human names in Turkic studies has

## Impact Factor:

ISRA (India) = 4.971  
ISI (Dubai, UAE) = 0.829  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
PIIHQ (Russia) = 0.126  
ESJI (KZ) = 8.997  
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

a long history. From the first years of the XXI century, research in Uzbek linguistics based on the anthropocentric paradigm began to emerge. This work was carried out mainly in the fields of sociolinguistics, cognitive linguistics, linguistic pragmatics, psycholinguistics. Although the research does not address the anthropocentric paradigm, it is the first work that reflects the principles of this paradigm. In particular, SMMuminov's doctoral dissertation on "Socio-linguistic features of Uzbek communication behavior" The peculiar communicative behavior of Uzbeks has been studied from a socio-linguistic point of view. [2,47] In Uzbek linguistics, the text was analyzed on the basis of anthropocentric paradigm.

It is well known that in world linguistics the text is initially approached mainly from a semantic and syntactic point of view. In recent years, especially since the beginning of the XXI century, the tendency to study the text on the basis of linguocultural, pragmatic, sociolinguistic, cognitive and psycholinguistic principles has increased. It began to be seen not only as a collection of semantically and syntactically related sentences, but also as a socially valuable form of communication, a mental device that reflected the knowledge, linguistic thinking, national psychology, and mentality of certain speakers. It should be noted that in Uzbek linguistics there is a certain research on the linguopoetic, pragmatic, derivational, communicative features of the text. However, texts written in Uzbek have not yet been studied in an anthropocentric way. The well-known Russian linguist YN Karaulov, in his foreword to a collection of articles on language and personality, emphasized that "behind any text is a certain person who possesses linguistic systems" [3, 3-8]. Indeed, the most important source in illuminating the relationship between language and personality is the text. After all, it is not only a speech structure that unites all levels of language, but also a phenomenon that fully reflects the linguistic potential of the speaker (writer). In Temurnoma, there are two names for famous names:

1. Names that have a clear meaning. The meaning of the famous names is clear. For example: Amir Temur, Bahodirshah, Muhammad, Jahangirshah, Saraymulkhanim, Abbas Bahodir, Azamshah, Malikshah

2. Names whose meanings are currently obscured. The meaning of famous names is a bit confusing to this day, and the meaning is difficult to understand. For example: Tegin begim, Suyurgatmish, Yoqun begim, Qazaqan, Oljoy Turkon and hok.

But it should also be borne in mind that 70-80% of the anthroponyms in the work are historical or archaic. More than 500 anthroponyms are used in the play. By combining several semantics around the lexeme of a single person, it is possible to create new

semantic personality fields (antoponyms): the person, ie thematic groups of anthroponyms: names of relatives of Amir Temur, names of women, comrades-in-arms, servants, religious leaders, mythological personalities, the names of scientists, the names of enemies, the names of foreign ambassadors. For example, Alqissa, Taragay Bahodir's point was Karayur Nuyondin. [1,43] Kazankhan was so cruel that if he demanded a man, he would first bequeath it to his wife and children, and then go to Kazankhan. Amir Choku was a statesman in Barlos. [1,53]. But Malikshah Bahodir was a very rich man. Every ijnos had goods. [1.72]. There was no one great and brave among the people of Chigatay. From the above examples, it is clear that personal names are also grouped into thematic groups based on the context. And in turn, the groups are divided into subgroups and the chain example is studied in relation. It is important to use the "anthroponym system" in the study of anthroponymic units of the work, that is, the anthroponymic units of the work

Names.

Surnames (ibn, binni due to the nature of the period)

Father's names.

Nicknames.

It is advisable to study nicknames on the basis of thematic groups.

As mentioned above, each onomastic system is further subdivided into smaller systems. Like the onomastic system, anthroponyms are a system. It seems that anthroponyms have a certain place in the lexical system of the Uzbek language. It is also characterized by the presence of unique indicators. Similarly, anthroponyms differ from other lexical combinations in their semantic, methodological, and constructive features. Therefore, onomastic research should be carried out on a synchronous and diachronic basis on the basis of system - structural and historical - comparative method. Names have a social significance and reflect the cultural and social life of the society. Names also indicate the descent of a particular person and his or her place in society. Each name appears for a specific reason. It can be popular or less user friendly. They have a name, their own history, "biography" and "geography". Names can be linguistically realistic or fabricated. Thus, the anthroponymy of the work is a sufficient source for research.

Thus, onomastic material is a large part of the vocabulary of any developed language. Therefore, onomastic material requires special study, as well as sciences such as history, geography, and astronomy. General information about the onomastic units, onomastic scale and onomastic field of language, the meaning of the terms that express them and the study of the set of knowledge about them in world and Uzbek linguistics from a scientific, theoretical, practical and methodological point of view. studying

## Impact Factor:

ISRA (India)	= 4.971	SIS (USA)	= 0.912	ICV (Poland)	= 6.630
ISI (Dubai, UAE)	= 0.829	ПИИИ (Russia)	= 0.126	PIF (India)	= 1.940
GIF (Australia)	= 0.564	ESJI (KZ)	= 8.997	IBI (India)	= 4.260
JIF	= 1.500	SJIF (Morocco)	= 5.667	OAJI (USA)	= 0.350

it as a whole system is one of the current problems. Onomastics, including Uzbek onomastics, is closely related to such areas as linguistics, geography, history, ethnography, archeology, mythology, and folklore.

The forms of onomastic units in the language of Temurnoma are widely used, such as anthroponyms, toponyms, hydronyms, anthroponyms, oronyms, ethnoconyms, oikonoms, theonyms (theonoms), agonyms (agonomy), necronyms (necronymy). There are more than 500 anthroponyms alone

The use of such onomastic units in the language of epics is one of the rare sources that reflects the historical realities and conditions, as well as national traditions. They are closely connected with the destiny, language development and way of life of different peoples, which have their own ethno-territorial history and worldview due to their origin, development and functional characteristics.

Each language has its own long history and develops on the basis of its own internal laws. But to some extent, it is also influenced by other languages. Because not every nation can live in isolation from other nations. There are always economic, political and cultural ties between nations. These connections are also reflected in the language. Therefore, in the

language, especially in its onomastic units, it is possible to find important linguistic facts about all historical periods.

The means of word formation in each language are also involved in the creation of onomastic units. However, when examining place names in terms of their construction, it is necessary to take into account a number of semantic and grammatical features of famous names. When lexemes become toponyms or hydronyms, they change categorically, have a certain functional sphere, the semantic scale is reduced, that is, there is a specialization of meaning. Due to this, their formal and grammatical features also change.

It seems that the achievements of Uzbek anthroponymy are significant, but there is a lot of work to be done in this area:

1. It is necessary to prepare a spelling dictionary, an annotated dictionary, a dictionary of Uzbek names and publish them in accordance with modern requirements.

2. In the structure of Uzbek anthroponyms it is necessary to study the assimilation layer, the oldest Sogdian, Mongol, Uyghur, Indian, Persian-Tajik, Arabic and Russian interstellar layers, etc.

3. The work should be analyzed onomastically.

## References:

1. (1990). *Salohiddin Tashkent. Temurnoma.* (p.456). Tashkent: Cholpon.
2. Begmatov, E. (1991). *Uzbek names.* (p.208). Tashkent: Encyclopedia.
3. Begmatov, E., & Avloqulov, Ya. (2007). Micro-scale of Uzbek onomastics. *Uzbek language and literature*, 2007, issue 3, pages 17-21; 2007, No. 5, pp. 33-39; 2008, No. 1, pp. 55-60.
4. Begmatov, E., & Uluqov, N. (2008). *Uzbek onomastics.* Bibliographic index. (p.168). Namangan.
5. Begmatov, E., & Uluqov, N. (2006). *Annotated dictionary of terms of Uzbek onomastics.* (p.104). Namangan.
6. Burieva, X.A. (2007). *Historical toponymy of Tashkent (late XIX - early XX centuries).* - Tashkent.
7. Karimov, S., & Bo'riev, S. (2006). *Uzbek toponymy is developing.* (p.131). Tashkent: Fan.
8. Qoraev, C. (2006). *Toponymy. Study guide.* (p.320). Tashkent: Publishing House of the National Society of Philosophers of Uzbekistan.
9. Nuriddinova, R.S. (2005). *Linguistic analysis of terms of Uzbek onomastics.* - Tashkent.
10. Khudoyberganov, R.Yu. (2008). *Variability of the Uzbek anthroponymic system.* - Tashkent.
11. (n.d.). Retrieved from [www.ziynet.uz](http://www.ziynet.uz)