



BASIC THEORETICAL PRINCIPLES OF PERSONAL NAMES IN ENGLISH AND UZBEK LANGUAGES

Gulshoda Avloyorova

Shahrisabz State Pedagogical Institute Teacher Of The Department Of Foreign Language Practice, Uzbekistan

ABOUT ARTICLE

Key words: uzbek personal names, english personal names, naming, proper names, anthroponymics, anthroponyms, anthroponymic model, origin.

Received: 05.05.2024

Accepted: 10.05.2024

Published: 15.05.2024

Abstract: The article talks about the origin of English and Uzbek personal names, as well as the stages of formation of unique names in different periods. In the article, the structural-semantic features of English and Uzbek given names, which categories they may belong to, are approached in detail. The effect of adding suffixes before or at the end of Uzbek personal names on the gender of the person and various personal characteristics of the name owner, but English personal names have not such suffixes.

INTRODUCTION

From time immemorial, the process of naming a child has been approached with great responsibility in all nations and peoples. Naming a person is related to nationality, rules of ethics and aesthetics, personal dreams, worldview and imagination. There are ancient traditions and customs of the process of naming people, and these traditions are still used today. People deeply believe that the name given to a newborn baby affects the child's future life, health, and fate. Even in religious teachings, it is stated that a name embodies a person's psyche, affects his destiny and future life, therefore, the process of naming a person is special not only in Muslim families, but also in all religions considered a significant responsible tradition.

As human society developed and the number of people in society increased, the issue of naming individuals began to gain greater importance. In different periods of history, the process of naming (or changing) a person in different nations was organized on the basis of various rituals, and names were sometimes chosen in accordance with people's past life, appearance and beliefs. The field that studies people's names, the laws of their appearance and development, their structure, their position in society, and their popularization is called "anthroponymics". Anthroponymic is a greek word that means "anthropos" - person, "onoma" - name [1,8]. Names given to individuals are called anthroponyms.

Anthroponyms are directly related to the history of language. Anthroponymy as an element of the culture of different peoples has developed throughout their history. Among the Uzbek and English people, as well as other peoples, anthroponymy has been changing for centuries, especially this process has accelerated in the last hundred years. We know from history that in the Uzbek nation there were some names that people chose themselves or were given by nature. In the English nation, according to V.I. Bolotov, pure English names mainly came from Indo-European languages [5,117].

In ancient times, the process of naming a person was based mainly on the person's origin and human qualities, and the process of naming a newborn baby in the two nations being compared was very different from each other. After the birth of a person in the Uzbek nation, his father named the child with good intentions and wishes. However, in English nations, newborn babies are usually baptized in the church and given one, and sometimes two names, but after the child grows up, he has the right to refuse one of these two names if he does not like it has been while English people could only take the names of their parents or other relatives, on the contrary, Uzbek people could use any names possible within the framework of religion. In the Uzbek people, male names are chosen based on the principles of strength, courage, bravery and patriotism. Women's names are based on the principles of beauty, chastity, purity, elegance and sophistication. And the English people did not take into account such principles.

The process of naming individuals has changed gradually. If we turn to historical sources, we will be able to see that names from other nations entered the Uzbek and English languages along with their own national names. It is no secret to us that Arabic names entered the history of the Uzbek people, and Anglo-Saxon names with a similar name entered the English people. As a result of the introduction of Islam to the territory of Central Asia, many names related to the Muslim religion entered the history of the Uzbek language and were adapted to the culture of our people, for example: Ibrahim from the name Abraham in the Arab nation, Yusuf from the name Joseph in the Iranian language, Ismail from the name Ishmael, Yaqub from the name Jacob, as well as names such as Alexander were created from the Greek name Alexander [9,75]. Among the English people, names such as Athelstan, Egbert, Ethelred, Edith, Edward and Edmund from the Anglo-Saxons, Grimwald, Knut, Oswald, Frida, Ingirid, Sigrid came from the Danes. Also, Roman names such as Claudius, Gaius, Marcus, Flavia, Lucilla, Octavia, Edward are widely used in Britain [9, 125].

The influence of religion on personal names in the English and Uzbek languages was enormous. English people used many names taken from the Bible, which came under the influence of Christianity. Many names have entered the Uzbek nation under the influence of Islam, and they are derived from religious ideas and the names of the heroes of the Qur'an. In the English nation, names such as Joseph, Adam, Yakov, Benjamin, David were taken from the Bible for men [9,11], and in the Uzbek nation, the names that begin with the compound "Abd" (Arabic for "slave") from the Qur'an, - names ending with the suffix "-din" (faith, religion), as well as names with the suffix "-ullah" (Allah) were taken, and such names had figurative meanings, for example: Abdurashid, Abdurahim, Abdurahman, religious names such as Nuriddin, Sayfuddin and Fathullah spread widely. meant [12,87]. Names that came under the influence of religion did not exclude women. The ladies of the English-speaking nations were given religious names such as Judith, Eve, Esther, Rebecca, Rutz, Sarah, while the Uzbek miracles were named Aisha, Hadicha, Karima (generous) Majida (magnificent) Adolat (justice), Muhabbat. [12.39]

For a certain period of time, it was a tradition to give a name to a person in both nations. In English-speaking countries, the representatives of the royal family are named Charles, Adrian, James, Henry, Arthur, Henry, George, Edward, and their representatives are named Elizabeth, Annalize, Bridget,

Micaella. In English, noblemen were named Geoffrey, Henry, Ralph, Richard, Roger, Odo, Walter, William, Alan and Brian. [8,133]. Representatives of ordinary people are not given the right to use such names. In the culture of the Uzbek people, kings are named Muhammad, Mustafa, Imran, Ali, Omar, Jalaluddin, Abulhairkhan, Abulfayzkhan, and their queens are named Tomaris, Nadirabegim, Sayrakhanim, Khadicha, Fatima. [4,88] Peasant children couldn't take names ending in -bay, -bek, -mirza, -sultan and other suffixes. At the same time, as a rule, the suffix -jon was not added to the name of the nobles, because this suffix was considered a sign of the common people.

We know from the history of English culture that they had a tradition of inheriting the name of their ancestors. Adopting family names expressed deep respect for one's ancestors. This tradition partially existed in the Uzbek nation. However, the tradition of naming individuals in the family tree was slightly different in the two nations being compared. For example, in English-speaking countries, it was considered a great honor to name a person after another person in the same family tree, even if the first person was still alive, and it was considered a great honor even for the English people. Unlike the English nations, the values of our Uzbek nation have a different approach to this process, i.e., the name from one family tree can be repeatedly assigned to another representative of this family only if the first person dies. It was considered disrespectful to give the name of the first-born family member to another family member during his lifetime. In the English people, we can find repeated names such as Henry I, Henry II, Henry III, living in the same time and place, but in the Uzbek people, we cannot find two identical names among the representatives of the same family living in the same time. The tradition of giving a family name to a person in English-speaking countries is as follows: the first son is given his father's middle name, the second son is given his mother's middle name, the third son is given his own father's name, full the fourth son is named after his eldest uncle or great uncle, and the fifth son is named after his second great uncle or great uncle. The first daughter is given the name of her maternal grandmother, the second daughter is given the name of her father's mother, the third daughter is given her mother's name, the fourth daughter is given the name of her oldest aunt, and the fifth daughter is given the name of her second oldest aunt or greatest aunt. [11,211] Uzbek people do not have such rules. If the person wishes, the newborn child, if the child is a boy, the deceased grandfather, father, brother or brother, if the baby is a girl, the deceased grandmother, aunt or aunt or sister named after his sister. In this case, the name of the deceased family representative is repeated only so that the name of the deceased family representative does not disappear without a trace, and the newly born family representative remembers the deceased person with the same name.

In the culture of the Uzbek people, sometimes names are derived from terms indicating the degree of kinship, for example: Otabek, Otavoy, Onakhan, Jiyan, Togaymurod, Bobojon. However, there was no such approach in the process of naming a person in the culture of the English people. Sometimes people are given names according to their place of birth. If we look at this in the example of the Uzbek language, we come across names like Tashkentboy, Kyrgyzboy, Kazakhboy. We can consider this process in the sources of English language culture by giving examples such as Washington (the capital of the USA), Wellington (the name of the state), Austin (the capital of Texas), Francisco (a city in California), Kingston (the capital of Jamaica).

In families whose children often die, the process of naming a person took place in a unique way in the history of the English and Uzbek people. For example, in the Uzbek nation, parents whose children often die give their children names such as Olmas, Tursun, Turgun, Tokhtasin, Toxtatash. In the English nation, when children die, parents give the name of the deceased child to their next child. Therefore, there could have been several John or Jane children in the family. Sometimes the same names were

given even if the children did not die, but this was rare. In the history of English-speaking countries, the repeated use of a name meant the death of the first child[11,92].

Based on the above, it can be concluded that today's Uzbek and English anthroponymy have different specific components of personal names. The geographical location of Uzbekistan and English-speaking countries determines the origin of local anthroponyms. If we see the influence of Iranian, Arab, Muslim, Turkish cultures on the names of the Uzbek population, we can see that the ancient Anglo-Saxon, Norman, French cultures had their influence on the names of the English peoples. By studying Uzbek and English names, we draw conclusions about the country's history and spiritual values. When we analyze the names of Uzbek and English peoples, we can see the great influence of religion on our names. Family and religious values, the beauty of nature and the country's ancient epics, history - all these are inextricably linked in Uzbek and English names.

REFERENCES

1. Abdulaziz Nuritdinov, "Structure of Uzbek names", National Encyclopedia of Uzbekistan Publishing House, 2017;
2. Azamat Saidov, "Onomastics of the Uzbek language";
3. Baugh, Albert C., Thomas Cable, "A History of the English Language", Routledge, 2012;
4. Ernst Begmatov, "Anthroponymics of the Uzbek language". - Tashkent: Science, 2013;
5. Feist, Sigmund, "Personal Names of the Germanic Languages", University of Wisconsin Press, 2007;
6. Hanks, Patrick, and Flavia Hodges, "A Dictionary of Surnames, Oxford University Press", 1988;
7. Hey, David, "Family Names and Family History", Continuum, 2000;
8. Nilufar Karimova, "The structure and meaning of Uzbek names";
9. Nubling, Damaris, "Name and Naming: Synchronic and Diachronic Perspectives", De Gruyter Mouton, 2009;
10. Mardon Sulayman, "Uzbek onomastics: structure, foundations, meanings";
11. Redmonds, George, "Christian Names in Local and Family History", Genealogical Publishing Com, 2004;
12. Zulfiya Rahmonova, Shoirra Gulomova, "Uzbek names: structure, meaning, onomastic theory".
13. Nizomova, M. B. (2022). Classification of pedagogical terms in international relations. Academic research in modern science, 1(1), 252-256.
14. Nizomova, M. B. (2022). Dictionaries of pedagogical terms in English and Uzbek and their functions. Pedagogical sciences and teaching methods, 1(9).