

## Structural and Grammatical Features of Anthroponomical Units in the Uzbek Language

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**Abstract:** This article presents the structural and grammatical features of Uzbek languages and gives some suggestions about its development.

**Keywords:** Uzbek language, grammar, units, literature, features.

Historical-comparative typological aspects of anthroponymic units in different languages, concepts about them have attracted the attention of scientists-researchers of linguistics and other fields of science both at the initial stage of the development of these languages and at the current stage. In particular, the works of G.L. Alekseeva, S.S. Vyacheslavova, G.V. Vasilev, N.A. Petrova, F.M. Lvov on the topic are of particular importance. Also Fig, A.A. Potebnya, V. Humboldt, W. Steinthal, V. Wundt, Z. Cassirer, A. Shakhmatov, E. Benveniste, A. P. Zaretsky, D.A. Steling, L.S. Barkhadarov, A.I. Smirnitsky's theoretical views are important for determining the anthroponyms of languages belonging to different systems, including their grammatical character and logical features.

E. Begmatov divides the names in the modern Uzbek language into three groups according to their linguistic structure:

1. Anthroponyms with a simple structure
2. Derived anthroponyms
3. Compound anthroponyms [Бегматов.2:217]

Anthroponyms with a simple structure correspond to lexemes that are the basis for them: Sada, Gozal, Lola.

Derived names are formed by shortening of lexemes, ready transfer of appellatives that have passed to a name, addition of affixes to lexemes. Shortened forms of person names in Uzbek are formed due to diminutive, caress, fondle and are mainly used in oral speech in everyday life. For example: Gulli, Bobosh, Guli, Khal, Guchchi, Buvish, Alish, Anish, Dilush, Bakhti, Shovvi, Maftun (dropping the a means to caress), Tosh, etc. Such anthroponymic units are not accepted as official names, but there are abbreviated forms that are accepted as official names: Eshim - Eshmat - Eshmamat - Eshmahmat - Eshmuhammad; Mirim - Mamaraim - Mamarayim - Mahmarayim - Mamarahim - Muhammadrahim, Faizi - Faizulla.

There are also names that appeared with the exchange of vowels: *Nazrulla*, based on the lexeme "nazr" that means *charity*, became *Narzulla* over time.

E. Begmatov pointed out several ways of transferring the appellative lexicon to an anthroponymic unit in the Uzbek language.

1. Phonetic-orphoepic method.
2. Lexical-semantic method.
3. Affixation method
4. Syntactic method [Бегматов.2:218].

Ready, i.e., the transformation of basic, derived, compound words into an anthroponymic unit

without undergoing any changes is a characteristic of the formation of an anthroponymic unit in the lexical-semantic method. In this way, the words that have become an anthroponymic unit, regardless of which word group they belong to, become a proper noun, separated from their morphological category.

This feature also applies to the structure of Uzbek names. After many names, as a last name, the first component of a name, such as son of Akbar, daughter of Anwar, is represented by an index denoting father, and the second component is represented by a noun denoting gender. After we gained independence, it was observed that the father's name was written using the words "son" or "daughter" according to the gender of the child, abandoning the order of indicating the father's name by adding the suffixes "-ovich, -yevich, -yevna, -ovna". Recently, cases of officially registering a child's name by adding the suffix - zoda have been observed: such as Khonto'rayeva Malika Alimzoda, Nematullayev Diyor Ahmadzoda. However, this is not mandatory and is optional.

In the Uzbek language, through shortening the name in addition to making the person younger, caressing him, fondling him, by adding suffixes -boy; -bek; -khon; -boyvuchcha; -boycha (-voycha); -gul; -jon (dear); -cha; to the name and we can magnify, glorify the person or we can express our respect, and sometimes the sense of irony. For example: Anwar+jon, Akbar+jon, Jahangir+jon, Shahrukh+cha, Rano+cha, Madina+gul, Haydar+boy, Ergash+boy, Beknur+boy, Asliddin+bek, Mastura+khon, Hidoyat+khon, Guzal+Boyvuchcha, Tursunboycha (or Tursunvoycha) and others.

In the process of researching the transformation of an appellative into an anthroponymic unit, we can observe cases of transfer of words belonging to the following word groups to personal names in Uzbek the language:

1. Words belonging to the noun family: Jayron, Polat, Yoqut, Arslon, Gulchiroy, Toshtemir, Gulrukhsor, Malika, Ketmon, Bolta, Hurmat, Hayot, Momojon, Avaz, Tolqin, Quvonch, Sevinch, etc. Anthroponymic units belonging to this series can be further grouped, that is, concrete and abstract, countable and uncountable nouns.
1. Words belonging to the adjective group: Aziz, Gozal, Kenja, Muattar, Shahlo, Shirin, Batir, Bahadir, Oydin, Nozik, Oqila, Tubli etc.
2. Words belonging to the verb group: To'khtar, Unar, Suyar, Ko'char, Ochildi, Berdi, To'khtasin, Unsin, Turdi.
3. The transformation of the participle into an anthroponymic unit: Sotilg'on (Sotilgan).

E. Begmatov notes that in the Uzbek language, pronouns, numbers, verbs, adverbial, adjectival forms, action names, adverbs, and some modal and exclamatory words transfer to anthroponymic units [Бегматов.2:224].

Among the anthroponymic units based on compound words in the Uzbek language, we can find a number of person names based on the model noun+noun, adjective+noun, noun+noun, noun+verb, verb+noun. Such formations can be grouped as follows:

1. In the model of noun+noun we can see the following names:

Gulchehra – from the bases of gul (flower) + chehra (face) = "the face like a flower"; Bakhtiyor – bakht (happiness) + yor (companion) = "friend, companion with happiness"; Oyjamol – oy (moon) + jamol (beauty) = "like the beautiful moon"; Diloram – dil (heart)+oram (comfort) = "comfort of heart"; Guldasta (Dastagul) – gul (flower) + dasta (a bouquet, a bunch) = "a bunch of flowers" and many other Uzbek names indicate that the scheme of forming such compound names is active.

In the Uzbek language, two or more names are used together as one anthroponymic unit, and both components of combined anthroponymic units can appear as individual names. For example: Muhammad+Ali, Muhammad+Amin, Muhammad+Khoja, Muhammad+Feruz Muhammad+Islam, Ali+Akbar, Ali+Muhammad, Ali+Akbar+Khoja, Umar+Ali Sultan+Ali, Sultan+Murod, Iso (Jesus)+Muhammad, etc.

One of the words actively involved in the formation of the above-mentioned compound nouns

is the lexeme ‘*sultan*’. ‘*Sultan*’ can be a structural component of both male and female names. For example, Sultan+davlat, Sultan+zamon, Sultan+Muhammad (m) and other male names; Sultan+jamal, Sultan+bakht, Sultan+sanam, Sultan+bibi and other female names. At this point, it can be said that the components “davlat” (property), “jamol” (charm, beauty) are nouns belonging to both sexes.

2. Names of people formed in adjective+noun model like: Tozagul – toza (clean) + gul (flower); Nurlimurad – nurli (bright) + murad (purpose); Nurlioy – nurli (bright) + oy (moon); Oqmirza – oq (white) + mirza (secretary); Qoratoy – qora (black) + toy (colt); Qoraqosh – qora (black) + qosh (eyebrow); Qorasoch – qora (black) + soch (hair); Mahkamtosh – mahkam (hard) + tosh (stone).

3. Anthroponyms formed in noun+adjective model: Kunsuluv – kun (day) + suluv (beautiful) = “beautiful day”, Oysuluv – oy (moon) + suluv (beautiful) = “beautiful moon”, Khonsuluv – khan+suluv = “beautiful khan”, Umrzoq – umr (life) + uzoq (long) = “long life”, Umriuzun – umr+uzun = “long life”, Oyshirin – oy (moon) + shirin (sweet) = “sweet moon”, Oychuchuk – oy (moon) + chuchuk (delicious, sweet) = “delicious (sweet) moon” and others.

4. Anthroponymic units made in the noun+verb model: Many anthroponymic units with the verb “berdi” (gave) as a structural component can be included in this series: Tangriberdi, Olloberdi, etc. In addition, there are also anthroponyms such as Elsuydi – el (people) + suydi (loved) = “people loved”, Toshturdi – tosh (stone) + turdi (stayed) = “stayed like a stone”.

5. Anthroponymic units made in the verb+noun model: Keldiyor – keldi (came) + yor (companion, spouse), Berdimurod – berdi (gave) + murod (wish, purpose), Turdiqul – turdi (stayed) + qul (slave) etc.

When talking about structural-grammatical features of anthroponymic units, it should be noted that gender category is manifested in them.

“Anthroponymy cannot be indifferent to the gender category. In this respect, it differs from the common noun and toponymy. The work of determining the traces of the grammatical gender category in onomastics is controversial. But in anthroponymy there are ways to express and distinguish the concept of biological sex. According to this, names in the language are divided into two in science: 1) men (names of boys); 2) name of women (girls)” [Берматов. 2:228].

In the Uzbek language, the appellative, which is the basis of the anthroponymic unit, indicates to which gender it belongs. The names Arslon (lion) and Qoplon (tiger) are given only to a male person, and the names Shirin (sweet) and Guzal (charming) are given only to a female person. However, the Uzbek language has anthroponymic units that refer to both the female and male gender by adopting additional elements. Begmatov suggests using the term “anthroponymic indicators” or “anthroponymic determines” in relation to such a group of elements and he groups the identifiers meaning male and female names [Берматов. 2:231]. “..., anthroponymic determiners are the basis for the separation of names into male and female names. For example, bobo, buva, boy, bek//beg, -din, -jon (chon), -toy, -sho attached to names indicate that the owner of the name is a man, -ya (-iya), -cha, -bonu, - bibish, - beka/bika, -bibi (bi), -buvi (-buv, -bu), -buvish, -gul, go’zal. – momo (-mo), -niso, (nisa), -oy, -poshsho (-pochcha, -posh), -suluv, -khon (-qon), -khonim (khonum) indicate the female gender of the owner of the name” [Берматов. 2:231]. However, it should be noted that determiners - jon; - khon; can mean people of both sexes. For example, Hidayatkhan, Begimjon, Uljon, Nusratkhan, Kenajon, Kattakhon, Suyunkhon, Suyunjon, Erkajon, Mahkamjon and others. These two determinants can be considered neutral as indicators of gender. Because, in some regions, it is customary to add the suffix -khan to male names.

Our study showed that there are names that maintain a neutral attitude towards the gender category. A number of anthroponyms, which are used as both male and female names at the same time, were identified. For instance: Rayhon (basil), Hurmat (respect), Hikmat (wisdom), Hayot (life), Yorqin (bright), Munavvar (light), Barno (beautiful), Qamar (moon), Poshsha (king), Sultan, Khursand (happy), Inoyat (gift), Ochil (open), Tupli (Tubli) (rooted), Ko’paysin (let it increase), Tursin (let it stay), Tokhta

(stop), Khayri (good), Davlat (property, state), Salomat (healthy), Ulash (connect), Yursin (let it walk), Kenja (youngest, Benjamin), Toji, Zulmat (obscurity), Hidayat (guidence), Mahkam (firm), Nurkhon, Dilshod, Qurbon (sacrifice), Karomat (marvel), Qandil (chandelier), Badal (reparation), Hamal (crescent), Tilla (gold) and others.

Compound words, which form the basis of compound names, are never formed from the grammatical connection of individual words, because such connection is characteristic only of word combinations. A compound word is formed by phonetically, grammatically and semantically uniting the word combinations. Therefore, compound names were first formed by passing through the stages of a word combination, and then a compound word.

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