

Ethymology of English and Uzbek names

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Abstract

The article gives information about etymology and antropology of English and Uzbek personal names analized by linguists in both languages. As well as the stages of formation of famous Uzbek names and historical meanings of English names are included with examples completely. From time-to-time naming process developed relating to people lifestyle and religional concepts that they are given in exact periods.

Keywords: Anthroponomy, Etymology, Name origin, Translation, Religional names

Introduction

Names can have a great significance in peoples life that is related to nationality, religion, personal dreams and worldview and imagination. There are ancient traditions and customs of the processes of naming people and their traditions are still nowadays. People think that names can effect to babys next life. Even in religional concepts, it is said that a name impacts persons psyche, effects his destiny and future life. Therefore, naming process has great significance not only in Muslim families, but also in other nationalities with a significant responsibility. While the number of people increased, the issue of naming individuals began to be greater important. In every period, names were chosen in accordance with people lifestyles and different rituals.

Main Part

According to Joao de Pina-Cabral writings, naming systems reflect such processes in many, historically differentiated ways. Our names carry within them specific , localized histories of personhood, both collective and personal. 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". Anthroponyms are related to the history of language. From the anthropological facts "personal name" describes a centrally important aspect all of the different styles of human existence. Anthroponymic is a greek word that means "anthropos" - person, "onoma" - name. Names given to individuals are called anthroponyms. Naming always varies from context to context and time to time. Human ways of life are both social and personal, and naming is one of the central aspects through which two imply each other. From hundred years, Anthroponomy has developed throughout the history as a culture among the Uzbek and English We know from history that in the Uzbek nation there were some names that people chose themselves or were given by nature. Gulshoda Avloyorova analyzed theoretical principals of Uzbek and English names in her article named "Basic theoretical principles of personal names in English and Uzbek languages". 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. [Gulshoda Avloyorova 2024]. She also gives information and examples of English names came from

other languages. “Among the English people, names such as Athelstan, Egbert, Ethelred, Edith, Edward and Edmund from the anglo-saxons, Grimwald, Knut, Oswald, Frida, Ingrid, Sigrid came from the danes. Also, Roman names such as Claudius, Gaius, Marcus, Flavia, Lucilla, Octavia, Edward are widely used in Britain” [Gulshoda Avloyorova 2024]. Sacred books Quran and Bible have great significance in both languages. “In the English nation, names such as Joseph, Adam, Yakov, Benjamin, David were taken from the Bible for men, 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. 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”. [Gulshoda Avloyorova 2024].

Many linguists have learned the history of English names for several years. According to Roswitha Fischer, “ When Germanic tribes conquered England in the middle of the first millennium AD, they also brought their names and their naming conventions with them. Old English personal names were mostly formed by two meaningful elements denoting certain admired qualities (Gōdwine 'friend of God', Cwēnhild 'queen of battle'). Following the Norman Conquest in 1066, the former Old English Germanic names were eventually replaced by the Norman name stock, which largely consisted of continental Germanic names that had been adapted to French (William, Alice). Names from the Bible or from saints' legends were also common (John, Margaret) (cf. McClure 2013). With the rise of puritanism in the late 16th and 17th century, names from the Old Testament became especially popular (Abraham, Abigail). The followers of the movement also started to derive personal names from generic nouns denoting Christian virtues. They were mainly used for girls (Grace, Prudence). Furthermore, surnames began to be given as personal names (Sidney, Nevilla)” [Roswitha Fischer 2011]. McClure (2013) reports that nowadays more than 60,000 personal names are registered as baby names in England and Wales, while there were probably fewer than 1,000 names in use towards 242 the end of the Middle Ages.

Many uzbek scientists learned old Uzbek personal names S. Ibrohimov , N. Mamatov , F. Kamolov, R. Jumaniyozov, YA. Pinkhasov, T. Mirzaev, E. Begmatov (1962) devoted to the problems of Russian writing and spelling of Uzbek names. The articles of such scientists were published in the press pages. E. Begmatov's works such as "The Spelling of Personal Names" (Tashkent, 1970), "The Spelling of Uzbek Names" (Tashkent, 1972). One of them is Obobakirova Valizaoy who wrote an article “The concept of uzbek anthroponymics and its main problems”. She proved some beliefs that she gave historical Uzbek and Turkish names, their origin and meanings. According to her concepts,

"The national uniqueness of Uzbek anthroponymy is ensured 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 original Turkic layer are names with a clearly perceptible appellative meaning. Nevertheless, in this layer of names, three different names can be found according to their meaning: 1) names whose meaning is clearly felt; 2) names whose meaning is now obscured; 3) names with dead meaning. Most Uzbek names belong to the first and second groups”.[Obobakirova Valizaoy.2011]

What is Ethymology ?

Etymology relates to the study of the origin of and history of words including their constituent units of sound and meaning across time. The etymology of Uzbek personal Names belonging to the Turkic layer can be lexically-semantically divided into three groups: 1) name-dedications; 2) names and comments; 3) names and wishes... Islam pushed aside the names of Turkic origin, but could not destroy them: at the beginning of the last century, they were worn by

about 5% of Uzbeks. Many of the names that came with Islam were associated with religious ideas, the heroes of the Koranic plots. Composite names have spread:

Names with the first component abd- (Arabic for "slave") were especially common:

Abdurashid - slave of the Wise

Abdurahim - slave of the Merciful

Abdurahman - slave of the Merciful

With the second component -din "religion, faith" or -ulla:

Nuriddin - light of faith

Sayfuddin - sword of religion

Fathullah - Allah's victory

Initially, all these names were the privilege of the clergy and nobility.

In addition to religious names, names with a specific semantic load are also used:

Karim (a) – GenerAdolat - Justice

Muhabbat - Love, etc.

Names of Turkic origin:

Most of the Uzbeks, however, have preserved a significant number of traditionally national names, subdivided into numerous groups:

1. Names symbolizing wishes for strength, courage, beauty, etc.

Botir – Hero, athlete

Arslon - Leo

Pulat - Steel

Temir - Iron

Gulchehra - The appearance of a flower (or flower face)

Oygul - Moon flower

2. The names (of different origins) of the heroes of oriental legends and fairy tales, historical figures:

Rustam, Yusuf, Farhad, Tahir

Shirin - Sweet

Zuhra (Zuhro) – morning star, Venus

Iskandar (Alexander),

Ulugbek (Ulug'bek) and others.

3. Names, given after the name of plants, animals, birds, domestic animals, etc., which are the most ancient in origin:

Rayhon - Basil (female name)

Olma(hon)(gul) - Apple (female name)

Urman (Ormon) - Forest (male name)

Sarimsok - Garlic (male name)

Buri – Wolf (male name) usually given to a child born with teeth.

4. Names denoting different household items and tools:

Bolta - Ax (Bolta+boy) ous (Here, a – stands for female names)

Majid - Glorious

Umid (a) – Hope [Usarbek U.Imoilov ,Bahodir A.Talibdjanov.2021]

There are some periods of English names when they divided into four periods: 1930-1939, 1980-1989, from 2010 years up to now. People have had names since long time ago. Most names have some sort of original meaning, usually descriptive: 1. Descriptive names

2. Compound names

3. Christian names

Descriptive names from nouns:

1) Irish Gaelic name, Conan-“hound”, “wolf”, Aed-“fire”,

2) from adjectives: Irish Gaelic name, Fial- “modest, honorable, generous”, Finn- “fair, bright, white”.

Compound names:

1) Frankish names:

Sigibert-“victory, shining”, Childeric- “battle+powerful

2) Norse names: (+god “Thor”)

male- Thorbjorn, Thorgeir, Thorkell

female- Thordis, Thorgunna,Thorhalla

3) English names: Edwin-“ead” prosperity, fortune, “wine”-friend, Wulfgar-wolf, gar- spear

Christian names:

Christians were encouraged to name their children after saints and martyrs:

1) Jewish-Mary,Martha,Matthew, James , Joseph, John

2) GrecoRoman- Anthony, Catherine, Margaret, Mark, Nicholas, Paul.

3) Native- Alfred, Edward (from Anglo-Saxon)

MATERIALS AND METHODS

The personal (individual) name from antiquity until recently served as the only anthroponym of the Uzbeks; only sometimes it was accompanied by the name of the father or the name of the place of origin. National naming systems have developed in different epochs and under different historical, geographical, economic, cultural and social conditions. The semantics of existing names are very diverse. The semantics of names are less dependent on the structure of the language than the meaning of any other word. For example, among most peoples, male names mean strength, courage, power, and female names mean beauty, chastity, tenderness. The difference in names is due not only to differences in languages, but also to specific reasons of a historical nature. The semantics of names are less dependent on the structure of the language than the meaning of any other word. For example, among most peoples, male names mean strength, courage, power, and female names mean beauty, chastity, tenderness. The difference in names is due not only to differences in languages, but also to specific reasons of a historical nature [Usarbek U.Imoilov ,Bahodir A.Talibdjanov].

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