DESIGNATION OF PERSONS IN THE ASPECT OF INTERACTION OF CULTURES

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Abstract. The article discusses the interplay and reciprocal influence of the Uzbek and Karakalpak languages in terms of naming people. In the subject of anthroponymy, a connection can be established with the Tatar language.

There are examples of male and female Turkic names that are commonly encountered in the Uzbek language. Regional or zonal vocabulary is not included in the dictionary of the Russian literary language, and it is mostly employed in the language of works of art by local authors. This vocabulary is related with those layers of borrowings that have a variety of terminological designations in borrowings theory: foreign inclusions, exoticisms, barbarisms, realems and orientalisms, Turkisms, Uzbekisms, Karakalpakisms and so on.

It is proposed to distinguish foreign-language inclusions from lexical borrowings that are fully assimilated in the recipient language, firmly included in the lexical-semantic system of the given language, and not perceived as "foreign" by native speakers, despite the unusual phonetic appearance of many such lexemes, and the inclusions are not only common nouns, but also proper names, especially anthroponyms. The article uses descriptive, linguoculturological, comparative methods.

The scientific significance of the conclusions of the work lies in the development of anthroponymic studies concerning borrowings in the Uzbek language. The research materials can be applied in the practice of teaching the Uzbek language in universities and schools.

Keywords: nomination, anthroponyms, borrowed vocabulary, term, foreign inclusions, uzbekisms, karakalpakisms, concept.

Basic provisions

As you may be aware, cognitive (cognitive) linguistics has become the most popular and prolific linguistic paradigm in recent years, intimately tied with linguoculturology and the general anthropocentric approach to language, the roots of which were built by W. von Humboldt.

In terms of new linguistic tasks, we believe that studying the processes of nominating individuals is particularly important, because the onomasiological category "person" accurately captures the function of the "human dimension" in language. "At different levels of the linguistic structure, nouns with the meaning of person – a reflection of the notion "man," a vital concept in each civilization – are offered. The study of the typology of nominations in the Russian language, as well as the linkage of lexical, word-forming, and syntactic nominations, is still relevant" [1,p.85].

The study of naming processes and their outcomes, as represented by various linguistic cultures, is no less relevant in relation to Turkic languages, including in comparative terms, especially in the context of close interaction of related languages and cultures, which is particularly characteristic of Uzbek and Karakalpak languages, in our opinion.

Introduction

Nouns with a person meaning (personal nouns) were studied in different aspects in the works of O. Jespersen, A.A. Shakhmatova, V.V. Vinogradova, N.D. Arutyunova, Yu. D. Apresyan, A. I. Moiseeva, L. G. Lykova, Yu.S. Stepanova, V.M. Nikitevich, R.I. Rozina, M.M. Kopylenko, E.N. Shmeleva, A.N. Kononova, Sh.M. Iskandarova, M.I. Rasulova, A.K. Abdurakhmanova and etc., however, modern research opens up new aspects of the study of personal nouns, including in terms of the interaction of close and more distant cultures. It should be emphasized that this applies to both proper names (anthroponyms) and common nouns.

Currently, there is an intensification of research in the field of proper names, especially anthroponyms, primarily in relation to the English language, as well as in a comparative aspect. Anthroponymy is an extremely developed branch of linguistics, including in Uzbek linguistics, which is reflected in the works of E. Begmatov, A. Gafurov, A.I.Isaev, L.I.Roizenzon, A. Bobohodjaeva, A. Zhumaeva, G. Sattorova, T. Nafasova, M. Markaeva, V.I. Bolotova, S. E. Kenzhaeva, G.M. Muratova, R.S. Nuritdinova, N. Bekmurodova, R.Yu. Khudoyberganova, I.I. Khudoynazarov and others.

Discussion

At the end of XX - beginning of XXI centuries there is an intensification of anthroponymic research in relation to English, Uzbek and other languages (see works by E. Begmatov, V.I. Bolotova, G.R. Galiullina, S.I. Garaguli, V.V. Dyachenko, A. Zhumaeva, S.K. Kenzhaeva, T.A. Komova, O.A. Leonovich, D.D. Mirzoeva, K.S. Mochalkina, R.S. Nuritdina, A.A. Pashkevich, R.S. Rakhimov, G. Sattorova; T.F. Ukhina, G.S. Khazieva, D. Hudson, M. Hevings and etc.). A proper name is no longer considered an arbitrary, meaningless identifier that does not reflect any attributes of live beings or objects in modern onomastics. V.A. Nikonov [2], one of the most well-known anthroponymicon scholars, including one from Uzbekistan, believed a person's name to be a social indication.

According to Rasulova M.I., the naming of people and objects is not accidental. Nothing is more personal and intimately tied with us than our names. The name of a person is an important component of his identity. It appears to assign us to a specific group while also creating a world in which we must function. [3, p.81].

"Modern linguists-onomatologists are increasingly intrigued by concerns of the interaction between onomastic, in particular anthroponymic, vocabulary and people's culture," writes G.R. Galiullina.

Names-anthroponyms in the context of culture were considered in the works of V.A. Nikonova, A.B. Superanskaya, N.V. Podolsky, Yu.A. Vvedenskaya, V.I. Suprun, E.M. Murzaeoya, M.E. Ruth, S.N. Smolnikova, M.V. Golomidov and others [4, p.6].

R. G. Galiullina notes that recently the interest in the problems of the relationship between proper names and culture has increased significantly.

This is due to current linguistics' anthropocentric paradigm, which entails analyzing language units in order to comprehend their carriers. Any language's anthroponymic system is a vital component of cognition, showing people's self-consciousness and allowing us to comprehend the psychology and personalities of individuals of a certain nationality or place. First and foremost, the name is the custodian of the people's cultural information, which is developed under the influence of different elements, including extralinguistic influences. Furthermore, it is linked to one's view of the world and, in certain ways, reflects one's knowledge. In this sense, studying the anthroponymics of Turkic-speaking peoples is particularly interesting, because their system of personal names has not experienced a radical shift as a result of historical, cultural, or social circumstances, but has kept ancient naming traditions. [4, pp.4-5].

The research of Galiullina is based on the following hypothesis: Tatar anthroponymy is a synthesis of native, eastern, Russian, and European language and cultural traditions, which evolves and transforms under the impact of linguistic and extralinguistic factors, according to the ancient Turkic naming customs. The culture of the Tatar people has a symbiotic character: it is based on Turkic traditions, has absorbed elements of Islamic culture, and is strongly influenced by the West through Russian culture. This character of culture is directly reflected in the semiotic signs of the language [4, p.7].

In a comparative aspect, the names of persons - common nouns in relation to the Russian and Uzbek languages are described in sufficient detail in the dissertation of A.K. Abdurakhmanova. Nouns with the meaning of a person in this work are considered as a universal onomasiological category, sharply opposed to other nominative categories (zoonyms, phytonyms, names of objects, etc.) due to the multitude of nomination motifs, the applicability of many nominations to one person, their variability, the subjectivity of many nominations; 16 semantic categories of personal nouns that are symmetrical in two languages are identified and partially described; non-derivative and derivative names of persons in two languages are considered separately and significant discrepancies are revealed in the set of word-formation categories of the Russian and Uzbek languages in the field of nomination of persons [5]

However, the study by A.K. Abdurakhmanova is mainly paradigmatic in nature, but in real functioning, in speech and text, proper and common names of persons are not "divorced", but usually function in the form of peculiar complexes, which is well shown in the works of V.I. Bolotov [6,p. 5]. In real functioning in all languages anthroponymic models (formulas) and their components and signals of anthroponyms interact. Anthroponym signals are a

word, morpheme or phrase that, within the microcontext, contribute to the introduction of a given language complex into the anthroponymic field.

So, examples of such anthroponymic signals, according to Juraeva I.A. are in English the words: *Sir, Mam, Miss, Madam;* in Uzbek - *janob, khonim;* in Russian - *gospodin, gospoja, sudarynya* and etc. These words characterize people according to gender, age, and social status.

Results

In the Uzbek language, there is a more extensive system of naming relatives than, for example, in English. In addition, with the help of anthroponyms, family relations between older and younger, women and men, spouses are emphasized. A special role is played by kinship terms as special postpositive particles (father, mother, brother, younger brother, sister, aunt, etc.). "These are peculiar signals of anthroponyms of the Uzbek language," notes I.A. Zhuraeva. [7, p.17]

I.A. Zhuraeva notes that in the Uzbek language the following lexemes and formants can also be attributed to anthroponym signals: *-jon* 1) soul, spirit; 2) is used as a prefix to proper names when referring to someone to express respect and affection. 3) darling, dear, lovely, adored, beloved, darling; *pochcha(brother-in-law)* – a word added with a polite and respectful address to men; *poshsha* – a word added when addressing or referring to a woman in a polite and respectful manner, for example, *kelinposhsha-* daughter-in-law; *tora* – 1) historical: master, a person of high birth; 2) obsolete: dignitary, official; 3) is added to proper masculine names with respectful or affectionate treatment; *-khon* 1) historical: khan, ruler; Khan's; 2) obsolete: title (attached to male proper names); 3) joins male and female names, giving a touch of respect; *khoja* – 1) obsolete: owner, holder; 2) rel. Khoja (a descendant of one of the four caliphs); 3) joins proper masculine names, giving a touch of respect; *khojayin* – master (often used by the wife as a designation for the husband); *khoji* – 1) *khodji* (a Muslim who made a pilgrimage to Mecca and Medina), etc. [7, p.17].

The personal name of the Uzbeks and Karakalpaks in a functional aspect is more significant than other components of the anthroponymic model (surname, patronymic), but it is much less common than among other peoples (English, Slavic peoples), it is used in isolation, without anthroponymic signals.

From our point of view, the names of a person, proper names and common nouns, should be studied comprehensively. By the way, A.A. Ufimtseva includes common nouns in anthroponyms [8, pp.108-140], which is quite logical from the point of view of the internal form of this term (anthroponyms are the names of a person), but one should take into account the established tradition, based on numerous studies, according to which anthroponyms - branch of onomastics.

The study of the proportion of original and borrowed vocabulary in the names of persons remains relevant. One of the examples of thematic classifications of borrowings is the classification of A. Umarov, presented in

the article "Reflection of the Karakalpak vocabulary in the Russian text" [9]. In it, the author identifies the following thematic groups of lexical Karakalpakisms:
- words denoting household items;
- words denoting religious concepts;
- words denoting the names of clothes;
- words with the meaning of a person;
- words denoting family relationships;
- words denoting national dishes, products, drinks;
- words denoting vehicles;
- words denoting the names of musical instruments;
- words related to agriculture;
- words denoting the names of animals;
- Interjection words.

In general, the thematic groups identified by A. Umarov cover the thematic diversity of lexical Karakalpakisms presented in Russian-language and translated texts of Karakalpak writers, although some categories overlap (for example, the names of clothing, animal vehicles are directly related to domestic life). However, in our opinion, words with the meaning of person and words denoting kinship should be combined into one group (with further detailed classification), since words with the meaning of kinship (terms of kinship) are dual in semantics: they denote not only the degree and nature of kinship, but also its bearer (***mother, father, brother, sister, cousin, cousin, uncle, brother-in-law, brother-in-law(sister's husband), sister-in-law, etc.***).

Methods

The study of kinship terms in Uzbekistan is of great interest in terms of identifying both the general patterns characteristic of the Uzbek and Karakalpak languages, and the features of originality inherent in each language. So, in the Karakalpak language, there is an address of a woman in relation to men, older and younger than her husband: ***kaynaga*** and ***kaynym.*** The same principle of research can be extended to the study of class titles, which left a noticeable mark in the vocabulary of both languages, and other semantic categories of personal nouns.

N.A. Baskakov in relation to the Turkisms borrowed by the Russian language, in fact, determines the varieties of borrowings in relation to the results in the recipient language: 1) vocabulary, terminology and nomenclature included in the dictionary of the Russian literary language and in its terminological systems; 2) regional or zonal vocabulary, not included in the dictionary of the Russian literary language, used mainly in the language of works of art by local authors; 3) local borrowings functioning in the dialects of the Russian language and in the literary forms of speech of representatives of indigenous nationalities [10, pp. 13-14).

From our point of view, these stylistic-functional types of "introduction" of borrowings into the system of the recipient language can be extended to the

interactions of other languages. It should only be added that in relation to the Russian language, one should also distinguish between borrowings in the general Russian language and in the language of the Russian-speaking diasporas of the CIS republics. So, not only in the oral speech of Russians in Uzbekistan, but also in their stable vocabulary, there are an extremely large number of Uzbek lexemes that are absent in the general Russian literary language [11].

From the classification of N.A. Baskakov follows that one of the ways of penetration of borrowings into the recipient language is works of art. Artistic works are a valuable source for studying borrowings of various types, since they actively reflect the interaction of languages and cultures [12]. The study of proper names in literary texts is a special, yet insufficiently developed area of onomastics - literary onomastics.

Regional or zonal vocabulary, not included in the dictionary of the Russian literary language, used mainly in the language of works of art by local authors, is associated with those layers of borrowings that in the theory of borrowings have many terminological designations: foreign inclusions, exoticisms barbarisms, realems, and in relation to specific donor languages - orientalisms, Turkisms, Uzbekisms, Karakalpakisms, etc.

Foreign inclusions must be differentiated from lexical borrowings that are fully assimilated in the recipient language, firmly included in the lexical-semantic system of the given language and are not perceived by native speakers as foreign, despite the not quite usual phonetic appearance of many such lexemes, for example: ***arena, sandwich, screw, harvester, resort, leader, professor, kitchen, notebook, tunnel*** *and more*. Inclusions are not only common nouns, but also proper names, in particular, anthroponyms.

The ratio of native and borrowed names clearly reflects extralinguistic factors and is changeable in time. «According to the material of the registry offices of the cities of Kazan and Mamadysh, by the middle of the 20th century there was a noticeable increase in names of Russian and Western European origin, with the displacement of two-part names of religious content. In the city of Mamadysh, the top ten most common names, in comparison with the city of Kazan, are dominated by names of Russian and Western European origin (***Marat, Renat, Lenar, Mars, Rafael*** and etc).

At the end of the 20th century, the repertoire of the Tatar male personal name in the city of Kazan is distinguished by the diversity and diversity of genetic layers. In our opinion, this is due to economic, political, cultural ties and with the expansion of tourism development in the countries of the Middle East and the Caucasus. By 2000-2006, this trend towards diversity increases significantly. The frequency of the use of such male personal names as **Azamat, Kamran, Anar, Erkhan**, etc. Analyzing the repertoire of male personal names at the beginning of the 21st century, we find tendencies towards Europeanization and Asianization in large cities, as well as tendencies towards the enrichment of the Tatar name list due to new names and due to phonetic

changes, the emergence of various phonetic variants of traditional male personal names.

In the name book of the city of Kazan at the beginning of the 21st century, we found a noticeable increase in the use of traditional male personal names of a religious nature, which is 9.3%: ***Kərim*** (2,04%), ***Islam*** (1,90%), ***Islamnur*** (1,90%), ***Gabdelgaziz*** (1,70%), ***Gabdenur*** (1,60%), ***Məkhəmmət*** (1,60%), ***Məkhəmmətgali*** (1,60%), ***Nurməkhəmmətgali*** (0,90%), ***Səyfulla*** (0,70%), ***Gadbulla*** (2,20%) and etc.

The study of Tatar male personal names and trends in their development led to the conclusion that the Tatar male personal name in urban and rural areas in different historical periods is subject to socio-political changes in different ways. The renewal of the Tatar naming system of the city is happening much faster <...> male personal names can be used to judge both social changes in the life of the people, and the social status, national self-determination of the named and naming. [13, pp. 21-22].

At present, the Uzbek language has a very significant proportion of names of Turkic origin (***Tolkin(oy), Ozod(a), Uyghurbek, Jalil, Istakboy (oy), Yoldoshboy, Lochin(oy), Ogabek(a), Uzbekkhan, Bolta, Boston, Abdal, Sayram (oy), Ulugbuvi, Ulug, Eran, Koraxon, Mergan, Merganoy, Utkir, Kirjigit, Orozbek, Orozgul, Karasuluv, Karakash, Botir, Jahongir***).

However, the share of the Turkic lexicon in the formation of the modern anthroponymic model should be determined not only by personal names, but also by modern Uzbek surnames and patronymics, since patronymics of the Russian type appeared among Uzbeks in the 30s of the XX century and initially the patronymic and surname coincided. Through the processes of transnomination - the repetition of a personal name in a patronymic and surname - the share of Turkic names in the anthroponymic model of Uzbeks increases dramatically.

Another significant aspect of the nomination of persons, especially in the context of the interaction of cultures, is the gender distribution of names. Turkologists conducting research in the field of anthroponyms have always been interested in the features of male and female names in terms of the origin of names and their functioning. And in this case, a comparative study of male and female anthroponymics of Uzbeks and Karakalpaks is interesting.

Another aspect of the study of the names of a person is relevant: official and unofficial names in ethnically mixed families. According to Bondarenko E.S., in intercultural family communication, accompanied by code switching, some linguistic hybrids and internationalisms appear. This also applies to the emergence of so-called affectionate family nicknames [14, p.17]. From a historical point of view, as researchers note, Turkic surnames / Russians - come either directly from the name of a native of the Polovtsians, or Ouzo-Pechenegs in the environment, and more often - from the Golden Horde, or from a nickname given in a Russian environment by origin Turks – relatives [10, p. 9]. The same opinion is confirmed by N.A. Baskakov, believing that many of the modern surnames go back to the Turkic names of their bearers or to

nicknames that are not related in origin to the Turks [10, p.5]. As a result, many surnames in Uzbekistan are interethnic, for example, *Akhmatov, Isaev, Kudashev, Mansurov, Muratov, Yusupov and etc.*

There are many mixed families in Uzbekistan, and over time, a peculiar kind of anthroponymic model has developed in Russian-Uzbek families: the name of a boy or girl is from the Russian personal name, and the patronymic and surname are from the Turkic, for example, *Svetlana Ibragimovna Khakimova, Andrey Niyazovich Akhmedov.*

One of the aspects of the nomination of persons associated with universal computerization and the introduction of the Internet into everyday life was the study of nicknames [15, pp. 114-119]. The processes of formation of these peculiar units of nomination combine the features of appellative vocabulary and anthroponyms and, of course, are distinguished by their originality in the Turkic languages.

Conclusions

Thus, within the framework of cognitive linguistics and linguoculturology, the following aspects of the names of persons in the context of intercultural communication are relevant:

- a comprehensive study of anthroponyms and common nouns - names of persons;
- comparative study of anthroponymicons of culturally similar Turkic peoples (both synchronous and diachronic);
- the study of the names of persons in a literary text;
- study of the specifics of the names of persons in interethnic families;
- study of the gender distribution of names (male and female anthroponymicons);
- study of a new form of nomination of persons (nicknames).

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МӘДЕНИЕТТЕРДІҢ ӨЗАРА ІС-ҚАТЫНАСЫ АСПЕКТІСІНДЕГІ АДАМДАР АТЫ

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Аңдатпа. Мақалада өзбек және қарақалпақ тілдерінің тұлға аттары аспектісінде өзара әрекеттесу және өзара әсер ету мәселелері қарастырылған Антропонимия саласында татар тілімен байланыс орнатуға болады. Өзбек тілінде жиі кездесетін түркі тектес ерлер мен әйелдер есімдеріне мысалдар келтірілді.

Орыс әдеби тілінің сөздігіне енбеген лексика аймақтық лексика болып табылады және ол негізінен жергілікті авторлардың көркем шығармалар тілінде қолданылады. Бұл лексика шет тілдерден алынған кірме сөздер теориясында көптеген терминологиялық белгілерге ие болады: шетелдік қосындылар, экзотизмдер, варваризмдер, реалемадар, ал нақты донорлық тілдерге қатысты - түркизмдер, өзбекизмдер, қарақалпақизмдер т.б. Шет тіліндегі кірмелерді реципиент тілінде толық ассимиляцияланған, берілген тілдің лексика-семантикалық жүйесіне берік енгізілген, әдеттен тыс фонетикалық көрінісіне қарамастан, ана тілінде сөйлейтіндер «бөтен» деп қабылдамайтын лексикалық сөздерден ажырату ұсынылады. шет тілдерден алынған кірме сөздер ретінде жалпы есімдер ғана емес, сонымен қатар жалқы есімдер, атап айтқанда, антропонимдер, табылады.

Мақалада сипаттау, лингвомәдениеттану, салыстырмалы әдістер қолданылады. Жұмыстың қорытындыларының ғылыми маңыздылығы өзбек тіліндегі сөздерге қатысты антропонимикалық зерттеулерді дамытуда жатыр. Зерттеу материалдарын университеттер мен мектептерде өзбек тілін оқыту тәжірибесінде қолдануға болады.

НАИМЕНОВАНИЕ ЛИЦ В АСПЕКТЕ ВЗАИМОДЕЙСТВИЯ КУЛЬТУР

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Аннотация. В статье рассматриваются вопросы взаимодействия и взаимовлияния узбекского и каракалпакского языков в аспекте наименования лиц. Также проводится параллель и татарским языком в области антропонимики. Приводятся примеры мужских и женских имен тюркского происхождения, которые можно часто встретить в узбекском языке. Лексика, не вошедшая в словарь русского литературного языка, это региональная или зональная лексика, и она используется в основном в языке художественных произведений местных авторов. Эта лексика связана с теми пластами заимствований, которые в теории заимствований имеют множество терминологических обозначений: иноязычные вкрапления, экзотизмы, варваризмы, реалемы, а по отношению к конкретным языкам-донорам – ориентализмы, тюркизмы, узбекизмы, каракалпакизмы и т.д.

Предлагается дифференциация иноязычных вкраплений с лексическими заимствованиями, полностью усвоенными в языке-реципиенте, прочно вошедшие в лексико-семантическую систему данного языка и не осознаваемые носителями языка как «чужое», несмотря на не вполне обычный фонетический облик многих таких лексем, и в качестве вкраплений выступают не только имена нарицательные, но и имена собственные, в частности, антропонимы. В статье использованы описательный, сравнительный, семантический методы исследования.Научная значимость выводов работы заключатся в разработке антропонимических исследований, касающихся заимствований в узбекском языке. Материалы исследования могут быть применены в практике преподавания узбекского языка в вузах и школах.

Ключевые слова: номинация, антропонимы, заимствованная лексика, термин, иноязычные вкрапления, узбекизмы, каракалпакизмы, концепт.