

ФИЛОЛОГИЧЕСКИЕ НАУКИ

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GENERALITY OF HUMAN THINKING IN ANTHROPONYMS

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ОБЩИЕ ЧЕРТЫ ЧЕЛОВЕЧЕСКОЕ МЫШЛЕНИЕ В АНТРОПОНИМАХ

Abstract. This article analyzes the system of anthroponyms of different peoples from an anthropocentric perspective. In particular, the commonalities in the way of thinking of the Uzbek, Tajik and Mongol peoples are revealed in the example of individual names. An anthropocentric study of the famous nouns system of these languages has shown that one of the decisive factors in the interaction of these three major ethnic units is that they have much in common in their way of thinking. It is based on the fact that over the centuries, deep integration has served to further develop this commonality. In Uzbek anthroponyms, names related to the motif of enumeration are explained.

Аннотация. В данной статье система антропонимов разных народов анализируется с антропоцентрической точки зрения. В частности, общие черты мышления узбекского, таджикского и монгольского народов раскрываются на примере имен некоторых народов. Антропоцентрическое исследование известной конской системы этих языков показало, что одним из решающих факторов во взаимодействии этих трех основных этнических единиц является то, что у них много общего в образе мышления. Он основан на том факте, что на протяжении веков глубокая интеграция служила дальнейшему развитию этой общности. В узбекских антропонимах объясняются имена, связанные с мотивом перечисления.

Key words: *anthropocentrism, anthroponism, thought style, concept, ethnic unity, harmony of thought.*

Ключевые слова: *антропоцентризм, антропоним, образ мышления, концепт, этническое единство, гармония мышления.*

Introduction. "The world of onomastics, first of all people and place names (anthroponyms and toponyms) is so connected with society that (I do not hesitate to express my feelings) a person who pays little attention to it, be it a philologist, historian, geographer, geographer or just curious, cannot be indifferent", – writes A.K.Matveev [4, p. 7]. A.S.Schcherbak also writes that "different types of onomastic concepts, the main source of which is anthroponyms and toponyms, serve to determine the cognitive basis of important onomastic units" [7, p. 34].

It is precisely because we have recalled these considerations that indeed well-known nouns, in particular anthroponyms and toponyms, provide a richer and more reliable information than other types of onomas in the formation and gradual analysis of a nation's way of thinking. The place names are relatively ancient and stable, as well as being named by members of the whole community as a whole nation; The relative instability of human names, even though they have the same origin as humanity, is formed on the basis of the laws of nomenclature of a particular society, and the fact that most individuals or individuals as "creatures" reflect different aspects of society, anthropocentrically in comparing and studying the specificity of these two types of names can provide much richer facts.

In the development of human names, it is observed that many peoples of the world have gone through a

close stage. This process differs in that a certain gradual development takes place in a certain period of time in a nation. The interaction of peoples, socio-political life, level of culture, religious factors also play an important role in the process. Of these, the influence of religious worldview and factors in the development of human names is one of the next stages. There is no doubt that religion is a high stage in the development of human thought and civilization. In particular, the human names of the Turkic peoples, who believed in several religions in certain regions and dates before Islam, in a sense reflect the traces of past beliefs.

As for the Islamic beliefs in this regard, one of the important responsibilities of parents is to choose a suitable name for their child. This is one of the rights of the child after birth. There is a narration in the chapter on the name of the Prophet Muhammad (peace and blessings of Allaah be upon him) that when a man named *Ja'al* (bat) came to complain about his father, he considered the child's grievances to be justified because the father had not paid the child.

The book "Happy Family" describes in detail the important events in the history of Islam, the conditions associated with the choice of a suitable name [5, p. 278-288]. The condition that names should be beautiful is based on the hadith narrated from 'Abdullah ibn Mas'ud (may Allaah be pleased with him) that "Allaah is beautiful and loves beauty" [5, p. 279]. It is important

to note that in the Islamic creed, the name has not only a secular but also a secular significance, as narrated by Abu Dawud, Ibn Habban, Tabarani and Bayhaqi: "So make your names beautiful." It is said that names such as *Abdul Uzza* (slave of the idol of Uzzo) should not be used here. In addition, the Prophet (peace and blessings of Allaah be upon him) did not entrust the milking of camels to a Companion named *Murra* (Bitter), *Harb* (War), but to a companion named *Ya'iysh* (Yashar). The fact that they replaced him with *Bashiyar* (Prophecy, Joy) shows the greatness of the attribute in the name. According to a hadith narrated by Imam Bukhari, Su'ayd ibn Musayb's grandfather *Hazn* (Roughness) was told that when the Prophet (peace and blessings of Allaah be upon him) suggested the name *Sahl* (lightness), *Hazn* would not go beyond the name given by his ancestors. His offspring says he has not left this trait in his family since. The fact that the truce was achieved through the arrival of Suhayl ibn 'Amr as an ambassador to the Hudaibiyah peace treaty is another reason for the special attention paid to the name in Islam. Abu Rayhan Beruni also wrote that the ambassador should have a resonant name along with a number of qualities.

II. Methodology. The principles of nomenclature present in anthroponyms have evolved in relation to each other. There are principles that are so closely intertwined with each other that it is difficult to imagine one without the other. For example, the principle of enumeration, based on the content of the name, is sometimes intertwined with names based on religious motives, and sometimes with names related to natural phenomena.

One of the nominative motives observed in Uzbek anthroponyms is to take into account the date, month, and event of the child's birth. However, it should be noted that some other factor or factors may also play a role in this. This is due to the fact that the number of participants in the nomination process is limited, it is not possible to analyze them directly, that is, it is impossible to ask each nominee (name nominee) based on this principle.

As an example, if we consider the names associated with the names of the months, the Uzbek people have used several calendars throughout their history, but not all of them have become anthroponyms. It is therefore necessary to consider separately the names of the months that have become anthroponyms in the system. For example, in Central Asia and Iran, the name of the moon, which has been used since ancient times, has become the name of only one person. (In fact, there is no basis for a firm conclusion, as is known from written sources - this).

Bahman بهمن is *Vehumana* in the 'Avesto', *Vehuman* in Pahlavi, and consists of the words *vehu* meaning "opinion" "mind," and *man*, meaning "thought". Tabari gives its meaning in Arabic as الحسن النية. He was one of the *amshospands* of the Zoroastrian faith and was called *bahman* in the eleventh month of the year and on the second day of each month [3, p. 5128]. Other meanings of this word, as well as the meaning of angel, mountain, and dwelling place as a famous horse, are given in detail in this dictionary [3, 5129]. This word appears as the name of the month in

"Qisasi Rabguziy": "*Kechti bahman zamharir qish, qalmadi qori, buzi*". In our view, the lexical meaning of *Bahman*'s name is important to the nominee. This is because the name was given even in times when the ancient names of the moon were completely obsolete. As an epic name, one of the heroes of "Shohnoma" *Bahman* is the son of Isfandiyar. He hands over his property to Bahman:

Hama lashkarashro ba Bahman supurd

V-az onjo xiromid bo chand gurd.

Translation: "*Bahman* handed over all his army and left with a few warriors".

In Uzbek literature, *Bahman*'s hero is in the epic "Gul and Nawruz" and, of course, is considered an alternative negative hero to Nawruz. The fact that this name was given in later times has nothing to do with Zoroastrianism also confirms that the name of one of the descendants of Alikhan Tora Soguni was *Bahmanyar*.

From the names of the months to be analyzed, we see a different situation in the names of *Rajab*, *Ramazan*, *Safar*, and *Sha'ban*, which have become atrophonyms:

1. The lunar calendar, which is the basis of these names – the Hijri lunar calendar, was and is officially consumed until the beginning of the XX century and then in the religious sphere, as well as among the Arab, Tajik, Mongol and Uzbek peoples. In this respect it differs from the ancient solar calendar and the Hijri sun.

2. Not all months' names in the Hijri lunar calendar occur, but five occur as anthroponyms. Four of these, "shuhuru-l-haram," are the months of reverence.

Comparing the names of peoples of several kinship and non-kinship languages shows that aspects such as their world of thought, dreams, and attitudes toward being are very similar to each other. Based on the nature of Uzbek names and analyzing them into several groups, one of them is the wish noun. (It will be recalled that this classification was based on the meaning of the appellation, based on our views on the nominator-nominee relationship.) Such appellation consists of abstract concepts such as universal qualities, intentions in human dreams, goodness. For example, in Uzbeks: *Quvonch*, *Quvonchoy*, *Quvondiq*, *Baxt*, *Baxtigul*, *Qutlug'*, *Qutlibika*, *Qutlug'qadam*, *Sevinch*, *Go'zal*, *Qahramon*.

The reason why we mention this type in the first place is that most anthroponyms today belong to this group. In fact, from a chronological point of view, it is not surprising that this type occupies one of the last places. The reason is, firstly, that man named real concepts before naming abstract concepts, and secondly, that some of them belong to other word families as an appellation.

It should be noted that the fact that these types of names have different lifestyles, are geographically distant from each other, and their economic conditions are equally prevalent in other nations shows once again that man strives to maintain his spiritual image in any natural and economic conditions.

For example, in the Mongols *Az* – happiness, *Azjargal*, *Bayar* – joy, celebration; *Bayarbaatar* – joy and bravery, *Bayarsaikhan* – joy and beauty, *Mönkh* –

eternal, everlasting; *Mönkhsaikhan* – eternal, everlasting; beautiful [1, 220].

In fact, such names can be divided into several subgroups. For example, eternity, long-lived names: in Uzbek *Olmas, Olmasoy, Yashar*; in the Mongols, as we have seen, *Mönkh, Mönksaikhan*; *Khalid* in the Arabs; like *Jovid* in Persia. The basic appellative allows us to conclude that names belonging to this type have been a tradition by humans since the time when they lived according to the laws of the forest. The 'Veda', the oldest written monument, as well as the 'Avesto' and 'Gilgamish', also show the antiquity of the famous nouns belonging to this group of subjects. For example, *Al Hatun* is the name of Chenghis Khan's daughter. In 1209, Edikut Barjuq married her [1, p. 7].

At this point, when we compare the system of anthroponyms of the Turkic and Iranian peoples, which have long had very close socio-political, religious, cultural and enlightenment relations, first of all, they show almost the same nominative motives. Importantly, the oldest layer of the system of anthroponyms of both peoples consists of nouns named "Avesto". For example, in Uzbek such names as *Olmas, Olmasoy, Mangu* are represented in the Iranian peoples as *Jovid*. The appellation of the name of this person is the word *yavaetât* in the Avestan meaning "eternity" and took the form *yavetân* in Pahlavi [3, p. 562]. The *yave* part of the name means "forever", and the second component is included in the names *Khurdod* and *Murdod* mentioned in the 'Avesto'. In particular, *Khurdad* appears in the Avesto in the form of *Haruvâtât*. The first component means "mature", while the second part is an adverb in the sense of "every". Both components together mean "perfection", "maturity" [6, p. 720]. It should be noted that at different stages of language development and phonetic differences between dialects, the similarity of the laws of sound change, there is a similarity in the Turkic and Iranian languages. Like every level of language, phonetic differences also occur as a product of thought harmony. The phonetic change *y - j* in the above example is very common in Turkic languages: *yo'l - jol, yo'nalish - jonalish*.

In the system of personal names of both peoples there are many names formed on the same principle. For example, we often observe this in names formed on the basis of *phytonims, zoonyms, cosmonims*, as well as names associated with colors. The most ancient names of the Iranian peoples in the system of anthroponyms are *Arjosb, Tahmosb, Jomasb* ("asp" - horse), *Zardusht* ("ushtur" - camel), meaning "horse" and "camel", besides it names with component '*toy*' are widespread (*Anortoy, Subutoy, Iristoy*). At the same time, the genealogical differences of these components also have in common the views of both ethnic groups. This is why anthropoindicators are common in common names in both languages. Over the centuries, the intensification of comprehensive integration has led to the Uzbek name *Ghulam* and the Tajik name *Tursun*, as *G'afur G'ulom* favored *Mirzo Tursunzoda*.

In the nature of the Uzbek language, assimilation is mainly used as an expression of abstract concepts, emotional units. For example, if the word "heart"

belonging to its own layer can at the same time express concrete and abstract concepts, the Iranian word "*dil*" and the Arabic word "*qalb*" can only express an abstract concept, ie they are used as synonyms of the Turkic word "*ko'ngil*". This peculiar nature of our language is to some extent reflected in the system of famous nouns. Therefore, most of the names of Uzbek people, which are rich in emotional color, are historically and etymologically belonging to the Iranian class. Therefore, the appellations with the component "*ruxsor*", with the component "*chechak*", with the component "*gul*" have a significant place in the system of names of Uzbek people. It should be noted that the Uzbek people do not accept them as assimilation, they understand them as their own word, only an expert can understand their assimilation. Hence, the nominator is interested in the power of conceptual expression, not the source of the word. The second factor is that the nominee is attracted by the material appearance of the appellative. Simply put, for an Uzbek nominee, the *bolta, o'roq* which knows its meaning very well, seems to prefer to choose the name *Farangiz*, even if it does not know its lexical meaning more than the words *sickle*. From an anthropocentric point of view, this is also a certain principle – the basis leads to the choice according to the material appearance of the appellative. At this point, we should not assume that this principle arises from the fact that the nominator does not understand the appellative meaning, its material appearance – pronunciation, resonance, ease of utterance, abbreviated or not, does not cause "discomfort" when pampered. Even if the nominator knows the meaning of the ground appellative, the name of the person may arise on the basis of this principle. For example, the nominee chooses one of the names *Behzod, Behbud, Behruz* on the basis of this principle.

Another aspect to note in the comparison of Uzbek and Tajik anthroponyms is that the local environment is also reflected in gender differences in personal names. For example, in areas where Uzbeks and Tajiks live, the name *Barno* is one of the most popular nouns for both sexes. In other areas, it is poured only on girls. Because the nominator in a bilingual environment understands its lexical meaning better than the nominator in another environment, the name is given to a boy because in his psyche the word does not evoke a feminine quality. Indeed, lexically, the word means "young":

توانا بود هر که دانا بود ز دانش دل پیر برنا بود

Bilimdan bilimdon jasur, pahlavon,

Bilimdan keksalar dili navqiron. ("Shahname")

These examples show that one of the decisive factors in the interaction of these three major ethnic groups is their common thinking. Over the centuries, deep integration has served to further develop this commonality. Therefore, well-known nouns with almost the same meaning (for example, *Oqtepa - Talisaped, Oyyuz - Mohro* 'y') should be evaluated as both ethnic units have their own thinking and their own language capabilities. We believe that the ideas expressed are based on the theoretical ideas expressed in the example of one level of the onomastic system.

III. Summary. In short, the commonality of the human way of thinking in anthroponyms is fully proved

by the examples of names belonging to the Uzbek, Tajik and Mongolian languages. The analyzed materials show the need to look at anthroponyms as a separate type from an anthropocentric point of view in the system of famous nouns. Because in this type of famous nouns, the principles of several nominations are inextricably linked, and sometimes their origin can be determined only by showing the same reason in the life of a particular person. It is therefore preferable, in our view, to rely on an ethnolinguistic interpretation of the appellative meaning in correctly defining their nominating principles.

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СОВРЕМЕННЫЕ ТРЕБОВАНИЯ МЕДИАРЫНКА К УРОВНЮ ПОДГОТОВКИ МЕДИАСПЕЦИАЛИСТОВ

В последние годы преподаватели и практики журналистики часто пишут о проблемах медиаобразования в связи с тенденцией сокращения спроса к медиаспециалистам со стороны медиарынка. Причину такого несоответствия интересов поставщика кадров в лице вуза и их потребителя в лице СМИ многие видят в выросших требованиях к квалификации специалистов массмедиа. При этом, эксперты в этой сфере не раз отмечали о снижении качества подготовки журналистских кадров из-за коммерциализации учебы в вузах, недостаточной проработанности учебных планов по направлению «журналистика». Даже стали обсуждать вопрос «Нужно ли журналисту высшее профессиональное образование?» [1]. Противники высшего профессионального образования аргументируют свои тезисы тем, что не в вузе, а в редакциях за полгода можно получить одинаковое количество знаний и намного больше профессиональных навыков. При этом ими игнорируется владение методологической культурой журналиста (общесоциальная, общепублицистская, эмпирическая, интерпретационная), которую за полгода не «набрать» ни в одной редакции. Самое печальное здесь в том, что большинство студентов факультетов журналистики считает, что им специальное журналистское образование не нужно.

Между тем социальная ориентированность, престижность и творческая природа журналистской профессии привлекают многих школьников, которые ежегодно пополняют список студентов-журналистов. Однако они после окончания вуза не могут устроиться по профессии, поскольку на медиарынке их особо не ждут. Если ждут, то не с теми навыками, с чем выпускаются они из стен многих вузов.

Да и в самой медиасфере вакансий для журналистов немного. Профессия журналиста

становится менее востребованной на фоне других современных профессий, например, менеджера какого-либо гипермаркета. Она уже встает в ряд устаревающих профессий с 2013-2030 гг. как библиотекарь, корректор, бильдиредатор, юристконсульт, переводчик, экскурсовод и т.д. [2]. Этому стала способствовать, не в последнюю очередь, развитие гражданской журналистики, благодаря чему каждый умеющий что-либо снимать, писать и говорить стал выкладывать свой контент в интернет, создавая конкуренцию в сфере традиционной журналистики.

Согласно этому же источнику, в медиасфере второй столицы нашей страны в Санкт-Петербурге на одну вакансию приходится до 17 резюме от журналистов. Не будет преувеличением, если скажем, то такая картина в Службе занятости присуща многим регионам. И в Республике Башкортостан не лучшее положение с трудоустройством выпускников в редакциях СМИ.

Стоит отметить, что сложность трудоустройства по своей профессии испытывают не только выпускники отделения журналистики. Такое положение наблюдается по стране уже больше пяти лет у представителей многих профессий гуманитарной направленности, которых ждет жесткая конкуренция на рынке труда.

Во-первых, такое положение связано с тем, что потребность медиаорганизаций в журналистских кадрах не так невелика, несмотря на увеличение их количества за последние двадцать лет. В первые десять лет после распада СССР многие (даже непрофильные) вузы открывали специализацию по журналистике без надобности. Это стало одной из причин увеличения набора абитуриентов, в результате чего произошло перепроизводство кадров и как следствие, появилась армия безработных выпускников. Конечно, в условиях рынка и экономической нестабильности самих