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 names 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 консонантной 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.Scherbak 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 onomastics 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 Allah be upon him) did not entrust the milking of camels to a Companion named Marra (Bitter), Harb (War), but to a companion named Yal'lysh (Yashar). The fact that they replaced him with Bashiyr (Prophecy, Joy) shows the greatness of the attribute in the name. According to a hadith narrated by Imam Bukhari, Su'ayd ibn Musayyib's grandfather Hasn (Roughness) was told that when the Prophet (peace and blessings of Allah be upon him) suggested the name Sahil (lightness), Hasn 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 Hudaybiyah 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 dates 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 is Vehumana in the ‘Avesto’, Vehuman in Pahlavi, and consists of the words vehu meaning “opinion” or “mind”, and man, meaning “thought”. Tabari gives its meaning in Arabic as الحسن (الحسن). 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 Rabguzy": "Kechti bahman zamharir qish, ghalmadi gori, 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 "Shohomna" Bahman is the son of Isfandiyar. He hands over his property to Bahman:

Hama lashkarashro ha Bahman supurud
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 atroponyms:

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 –
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, Môngh, Mônksaikhan; Khalid in the Arabs; like Jovid in Persia. The basic appellate 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 synonyms. For example, Al Hatun is the name of Chenghis Khan’s daughter. In 1209, Ediqut Barjuq married her [1, p. 7].

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 appellate. At this point, we should not assume that this principle arises from the fact that the nominator does not understand the appellate 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 appellate, 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":

\textit{Bilimdan bilimdon jasur, pahlavon, Bilimdan keksalar dili navgiron.} (“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, Ojiqta – 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.

\textbf{III. Summary.} In short, the commonality of the human way of thinking in anthroponyms is fully proved.
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 на медиаспециалистов 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 интерпретационной, которую за полгода не «наработать» ни в одной редакции. Самое печальное здесь в том, что большинство студентов факультетов журналистики считают, что им специальное журналиствое 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 стены многих вузов.

Да и в самой медиафере вакансий для журналистов немного. Профессия журналиста становится менее востребованной на фоне других современных профессий, например, менеджера какого-либо гипермаркета. Она уже встает в ряд устаревших профессий с 2013-2030 гг. как библиотекарь, корректор, бильдредактор, юристконсульт, переводчик, экскурсионный гид 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 медиафере 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 Сибири и в самой медиасфере вакансий для медиаорганизаций в журналистке часто пишут о проблемах медиаобразования в связ.