

## O'ZBEK TILIDAGI ANTROPONIMLARNING LEKSIK QATLAMLARI VA TARIXIY RIVOJLANISH BOSQICHLARI

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**Annotatsiya:** *Ushbu maqola o'zbek tilidagi antroponimlarning leksik qatlamlari va tarixiy rivojlanish bosqichlari yoritilgan.*

**Kalit so'zlar:** *atoqli ot, antroponim, leksik qatlam, tarixiy bosqich, ismlar, familiya, otatism, motiv.*

**Abstract:** *This article highlights the lexical layers and stages of historical development of anthroponyms in the Uzbek language.*

**Key words:** *noun, anthroponyms, lexical layer, historical stage, names, surname, patronymic, motive.*

Ma'lumki, atoqli otlarga qiziqish o'tmishda ham bo'lgan. Antroponimlarning paydo bo'lishi, ularning ma'no va etimologiyasi to'g'risida tarixiy yozma manbalarda anchagina qiziqarli faktlar mavjud. Ularni sistemali va izchil ravishda to'plash va ularni ilmiy asosda keng ko'lamda tahlil qilish, ularni davrlashtirish, kelib chiqish etimologiyasini o'rganish o'tgan asrdan boshlandi va alohida yo'nalish sifatida o'rganila boshlandi va bu borada bir qator ishlar amalga oshirildi. Masalan, akademik V.A.Gordlevskiy turk ismlari tarixini ikki katta davrga ajratgan:

- 1) Qadimiy ko'chmanchilik hayotidan to musulmonlik davrigacha bo'lgan davr;
- 2) Musulmon davri va undan keyingi davr. Maqola muallifi fikricha, birinchi davrga chaqaloqni turli "yovuz kuchlardan asrash motivi bilan bogliq ismlar kiradi. Keyingi davr esa islom dini tushuncha va tasavvurlari bilan bog'liq bo'lgan.

Turkiy tillar antroponimiyasini davrlashda A.Idrisov qirg'iz tili ismlarini quyidagi davrlarga bo'ladi<sup>20</sup>:

1. Qadimgi davr ismlari;
2. Xun davri ismlari;
3. O'rta turk davri ismlari;
4. Eski turk davri ismlari;
5. Yangi turk davri ismlari.

Mashhur olim E.Begmatov esa turkiy tillar antroponimiyasi tarixidagi jiddiy, sezilarli o'zgarish yasagan davrni uchga bo'lish mumkinligini ta'kidlagan:

1. Islom dini qabul qilingungacha bo'lgan qadimiy davrlar. Bu davrlarda totemistik, animistik, fetishistik, kosmogonik va boshqa xil qadimiy diniy ishonchlar ismlar motivini

<sup>20</sup> Idrisov A. Киргиз тилидаги исмлар. – Фрунзе: Мектеп, 1971

belgilagan. Afsuski, eng qadimiy davr, xun davri va eski turkiy davrlarning ismlar beradigan material asosini aniq chegaralash qiyin. Shu sababli V.A. Gordlevskiy bu davrlarni birlashtirib islomgacha bo‘lgan davr deb atagan.

2. Islom dini qabul qilingandan XX asrlargacha bo‘lgan davr. Bu davrda ism berish motivlari islom dini tushuncha va tasavvurlariga asoslangan ungacha bo‘lgan davrlarga xos turkiy ismlarning bir qismini siqib chiqardi. Ammo turkiy ismlar an’anaga ko‘ra qo‘llanishda davom etmoqda.

3. XX asr davri. Bu davrda, avvalo, o‘zbek ismlarida familiya, otaism paydo bo‘ldi. O‘tgan asrning 40-yillaridan boshlab o‘zbek fuqarolari uch qismdan iborat (ism-familiya-otaim) tuzimda nomlanadigan bo‘ldi. O‘zbek ismlari yangi ismlar bilan boyidi: Uchqun, Yorqin, Inqilob kabi.

O‘zbek tilshunosligida “lug‘aviy qatlam” tushunchasi, uning til leksik sathidagi mohiyati, lugaviy qatlamlar tasnifi, lug‘aviy qatlamlarning yuzaga kelishida lisoniy va nolisoniy omillarning o‘rni, lug‘aviy qatlamning unga yondosh hodisalardan farqi va o‘zbek tili leksik sistemasidagi lug‘aviy qatlam tiplari monografik tarzda tadqiq qilingan<sup>21</sup>.

E.Begmatovning fikriga ko‘ra, o‘zbek tili antroponimiyasi tizimida uchta antroponimik qatlam yuzaga kelgan:

1. Qadimiy turkiy ismlar qatlami.
2. Fors-tojikcha ismlar qatlami.
3. Arabcha ismlar qatlami.

#### ❖ O‘zbek ismlarining turkiy qatlami

E.Begmatovning fikriga ko‘ra, o‘zbek tili antroponimiyasining turkiy (o‘zbekcha qatlami) aslini genetik jihatdan turkiy bo‘lgan leksemalar va turkiy leksemalardan qo‘shilib yasalgan antroponimlar tashkil qiladi. Masalan, Tursun, Unsun, Toshboy hamda Qoryog‘di, Tongotar, Tangribergan va boshqalar.

O‘zbek tilidagi turkiy qatlamdan kelib chiqqan ismlarda ma`lum bir motivlar bolaga tanlanadigan ismlarda ustunlik qilgan<sup>22</sup>.

Ismlarda ma`no anglatuvchi motivlar	Ismlar
Tug‘ilajak farzandni, ayniqsa, bolasiz bo‘lgan oilalarda, orzu-armon bilan kutilganlikni anglatuvchi	Buvizor, Istak, Istakoy, Istakxon, Keldi, Keldixon, Keldio‘roz, Keldiqiz, Kerakjon
Birinchi bola tug‘ilganda shoduxurramlikni anglatuvchi	Bolchuchuk, Bolqiz, Ko‘rmana, Suyunchi, Kelsin, Kelsinoy, Ovunboy, Sevdig, Seviya, Sevin, Senindik
Chaqaloq (bola) ning kasallana berishi, injiq bo‘lib yaxshi o‘smasligi, turmasdan o‘laverishini qandaydir pinhoni yovuz kuchlardan himoyalashni anglatuvchi	Aldan, Asra, Bo‘lak, Bo‘lakhbeka, Bo‘lakboy, Yengilmas, Yovqir, Yovqochar, Jang‘il, Janglish, Adashgin, Istamas

#### ❖ O‘zbek ismlarining fors-tojik qatlami

Fors-tojikcha ismlarning o‘zbek tiliga o‘zlashishida fors tilida yozilgan tarixiy obidalar tili, o‘zbek-tojik xalqlarining qo‘shnichilik munosabatlari, madaniy-ma’naviy, tarixiy-

<sup>21</sup> Begmatov E.A. Hozirgi o‘zbek adabiy tilining leksik qatlamlari. – Toshkent: Fan, 1965

<sup>22</sup> O‘sha asar.–B.176-179

etnografik udumlarning mushtarak va o'xshashligi, bu ikki xalq orasida quda-andachilik va oilaviy munosabatlar asosiy omil sanaladi. Fors-tojikcha ismlar o'zbek antroponimlari tizimiga shu darajada o'zlashib ketganki, o'zbek aholisi uni o'z mulki, o'z tili mahsulidek his qiladi.

Ismlarda ma'no anglatuvchi motivlar	Ismlar
Ziyraklik, zukkolik, donolik, donishmandlik tushunchalarini anglatuvchi	Bino (o'tkir zehqli), Binoyi (ziyrak, o'tkir ko'zli), Doni (uquvli), Donish (bilimli, dono), Donishmand (aqlli, bilimdon), Dono, Donogul, Donoxol, Ogoh (bilag'on, aqlli, xushyor)
Bolaning tarbiyasi, mehribon, adolatparvar, dilkash, odamovi bo'lib yetishishini istash, orzu qilishni ifodalovchi	Barda (odobli, axloqli), Bahman (yaxshi niyatli), Guzida (yaxshi, maqbul), Dilkusho (ochiq ko'ngil), Dilband (dilga yaqin), Dilmora (sof ko'ngilli), Dilnavoz (dilni tortuvchi)
Bolaning halol, pokiza, gunohsiz inson bo'lib yetishish istagi ifodalangan:	Veja (pok, pokiza, toza), Domon (nomusli, iffatli), Duriya (ozoda), Ojiza (qiz bola, nozik), Pokiza, Pokdod (toza, sof)

### ❖ O'zbek ismlarining arab qatlami

Islom dinining O'rta Osiyoda keng tarqalishi va singishi yerli xalqlar ma'naviy hayotining barcha sohalarida bo'lgani kabi, ularning bolani nomlash odatlari hamda an'analariga ham katta ta'sir ko'rsatdi. Bu davrga kelib ism berishning islomgacha bo'lgan turkiycha (o'zbekcha) rasm-rusumlari "islomchasiga, musulmonchasiga nomlash" odatlari bilan almasha boshladi. Chaqaloqqa nom berish islom dinining ma'lum talablarini bajo keltirish asosida (masalan, chaqaloqning qulog'iga azon aytish, chaqaloqqa diniy tushunchali ismlar tanlash) amalga oshiriladigan bo'ldi. Shu sababli o'zbek ismlari fondining tarkibiy qismlaridan birini diniy ma'noli asli arabcha bo'lgan nomlar tashkil qiladi<sup>23</sup>.

Bundan tashqari o'zbek ismlarining arabcha qatlamida turli motivlarni ifodalovchi bir qator ismlar ham mavjud<sup>24</sup>:

Ismlardagi ma'no anglatuvchi motivlar	Ismlar
Bolani xudodan yolvorib, iltijolar qilib olganmiz degan ma'noni beruvchi	Darig' (afsuslanib, nadomat tufayli erishilgan bola), Jazo (avvalgi turmagan bolalar o'rniga berilgan bola), Zorboy (zorlanib yurib erishilgan bola), Ijobat (iltijolarimiz inobatga olinib erishilgan bola)
Bola qandaydir himoya ostiga olingan (bog'langan, mahkamlab qo'yilgan), uni o'lim olib ketolmaydi, deb tasavvurni beruvchi hamda chaqaloq mana shu xususiyatga ega bo'lishini anglatuvchi	Gazima (bog'langan, mahkam), Zabun (mahkam, mustahkam), Iyazlar (himoyalangan, mahkam), Hazora (turg'un, sobit), Halqa (halqalangan, mahkamlangan), Himoya (himoya ostiga olingan)
Bola uning dushmanlari oldida e'tiborsizroq bo'lsin, bolaga yomon ko'zlar nazari tushmasin, ko'z tegmasin deb bolaga ism xunuk ma'noli so'zlar orqali ifodalovchi	Battol (bemaza, yaramas), Dunboy (yomon, arzimas), Junayd (guvala, kesak), Sanar (loy, balchiq, iflos), Talhak (kakra, achchiq), Soyir (o'zga, boshqa bola)

<sup>23</sup>Begmatov E.A. O'zbek tili antroponimikasi. – Toshkent: Fan, 2013. – B.194

<sup>24</sup>Begmatov E.A. O'zbek tili antroponimikasi. – Toshkent: Fan, 2013. – B.207

Demak, o`zbek tilidagi antroponimlarning ko`pchiligi juda qadimiy davrlar mahsulidir, bolaga ism berish bilan bog`liq motivlar, e`tiqod va ishonchlar xalqimiz orasida hozirda ham saqlanib turibdi. Ismlar odamlar ongiga milliylik, milliy qadriyat va ma`naviyat, ma`rifatni singdiradigan ijtimoiylikka xos bo`lgan xarakterli xususiyatlarga egadir.

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