



LINGUISTIC FEATURES OF SOME NAMES CONTAINING AFFIXIODES IN THE DASTANS "GOROGLY" AND "OSHIQNOMA"

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ABSTRACT

This article examines the linguistic features of names and nicknames containing affixoids in Khorezmian dastans, and their etymology and semantics. In addition, the sociolinguistic factors influencing the origin of anthroponyms in dastans are discussed, and the ideas are supported by examples.

KEYWORDS: *dastans, affixoids, ethnolinguistics, sociolinguistics, proper nouns, folklore*

Personal names are formed in connection with the development of society, the classification of members of society for certain reasons, the division of labor and products, the origin of forms of ownership, and a number of other factors [1]. For example, in the Uzbek language, the parts of the names of a number of people, such as *boy, qul, xon, xo'ja, said, beka, poshsho*, are historical traces of inequality, stratification, domination and subordination in society. This feature also applies to dastans, which are an artistic form of folklore. Because dastans are written by peoples living in a particular area, they are no doubt based on their history, culture, and especially their language (sometimes dialectal features). Nicknames are a common ancient custom among the Uzbek people and have a unique scientific and theoretical basis. They are

formed on the basis of a characteristic, defect or advantage of a person (physical or mental), character, as well as anthropological structure, in some cases, his ethnographic features. In general, there are some ideas about nicknames, their naming principles and types [4].

In the onomastics of dastans, nicknames are a unit that gives additional meaning to the main names and expresses the image more clearly. Nicknames are so well-developed in folklore, especially in dastans and fairy tales, that they are not given to all heroes. The character traits of the nicknamed hero are evident from his nickname. Because the nickname is also given to him because he has a feature that distinguishes him from others. Nicknames, like the names given to people, arise because of the need to distinguish one



person from another (usually several people with the same name). Therefore, it can sometimes be used in place of a person's name. However, this requires a community that has lived together for a long time in a particular area. They need to get to know each other better.

Khorezmian dastans also have a number of nicknames, which indicate the characteristics of each of the heroes of the epic. Here are some of the features of the nicknames:

1. What ethnic group do the heroes belong to, such as *Hasan bulg'or*, *Abulqosim Qurayshi*, *Bektosh arab*, *Rayhon arab*, *Safar avg'on*. Nicknames with ethnic symbols are mostly given to non-Turkic peoples. Nicknames related to Turkic ethnonyms are also used, but they are often used in isolation from human names: *Barlos*, *Chovdir*, *Yovmit*, *Taka*, and others.

2. Some of the nicknames are based on the social status, position, occupation of the heroes: *sulton*, *bek*, *to'ra*, *sardor*, *vazir*, *mehtar*, *noib*, *darg'a*, *biy*, *miroxur*, *mirshab*, *og'abegi*, *xalloj* and others. Here are some of them:

Bek. It is a Turkic term meaning "gentleman" in Turkish. In the Central Asian khanates, the head "bek" of a city or region is appointed by the khan. An honorary title given to the sons and relatives of khans and statesmen in Khorezm. The beks owned certain lands and collected taxes from them. The word *bek* also means ruler, nobleman, gentleman. The word is used in the names *Bek Go'ro'g'li*, *Go'ro'g'libek*, *Bek Ravshan*, *Mamadali Bek*, which are found in Khorezmian dastans.

Biy. A title bestowed on tribal elders of nomadic and semi-nomadic peoples, including Uzbeks. In the 18th and 19th

centuries, the chiefs of the large Uzbek tribes and clans were subject only to the central government. The title of *Biy* has been passed down from generation to generation.

In Khorezm, *biy* was one of the honorary titles after fatherhood and brotherhood. The *biy* commanded 300-500 *navkars*. It should be noted that even though *Biy* was later promoted to a higher position, he retained his old title. The word is used in Khorezmian dastans as *Oyla biy*, *O'tagan biy*, *Sharmon biy*, *Ermon biy*, *Tulimbiy*.

Vazir. It is an Arabic word meaning helper, supporter. The title of *vazir* first appeared in the 8th century during the Abbasid dynasty. From then on, they began to serve as high-ranking officials in the governments of Muslim countries. In Khorezmian dastans, *Porma vazir*, *Pormoz vazir*, *Husain vazir*, *Lang vazir*, *Hamdam vazir*, *Qosim vazir*, *Bahrom vazir* are mentioned.

Darga. In Khorezmian dastans it is used in such names as *Sheri darga* (meaning Ali), *Eshimdarga*. The term has the following meanings:

1. In the Mongol language, it means governor, and during the reign of the Mongols, Timurids, and Shaybanids, they were at the level of provincial or city governors. They are responsible for administering the province or city, registering the population, accounting for it, and collecting taxes from them.

2. The chief of guards is called by this name. In the Khorezm dialect, the word is adapted to pronunciation and is widely used in dastans. In fact, the word was in the form of "doruga." In recent times, the captain has been called a *darga*.



Sarkor. The word is specific to the Persian language and (sar + kor) means "beginning of work". In the Middle Ages, he was an official who controlled the lands and waters of the feudal lords and managed all the economic affairs. The personal treasurer of the rulers was sometimes called the sarkor.

Sardor. It means chief, leader [6]. Commander of the khan's army in the Central Asian khanates, leader of the people's army. It is used in Khorezmian dastans as *Saydali sardor*, *Ahmad sardor*, *Mamatsoyin sardor*.

Sultan. The word is typical of the Arabic language and means ruler. In the 8th century, the Caliph of Baghdad awarded his friend Kozim ibn Yahya, who was in charge of all the affairs of the state at the palace of Harun al-Rashid, with the new title of Sultan (سلطان) as a sign of respect and great trust in him. Beginning in the tenth century, the ruler of Islamic countries began to be called a sultan. Later, the title was changed to that of a governor or a tribal chief. By the 15th century, Shaibanikhan's close relatives were also called sultans. It is used in Khorezm dastans. as *Vais sultan*, *Gorogly sultan*, *Mirza sultan*, *Munavvar sultan*, *Nadir sultan*. In some nations, the sultan has become a component of women's names. For example, the names of the Temurid princesses *Robiyasulton* and *Ruqiyasulton* are mentioned in historical sources.

Miroxur. It is found in the dastans of the "Gorogly" series: "...Soqi miroxurga qarab, G'irotni Avazjonga abzallab keltirgin, – deb bir so'z dedi..." [2]. (**Meaning:** Soqi looked at the horseman and told him to prepare and bring Girotni to Avaz). Miroxur was a high-ranking (sixth-ranking) official in the Emirate of Bukhara

and was the head of the palace stable. He is in charge of all the stables and equestrian courts in the palace. The term is derived from the Arabic and Persian units "mir" (amir, lord) and "oxur".

Mehtar // Mihtar (مهتر) Two different forms of the name are related to its reading in Arabic. It is also used in dialects as a matal. Occurs in the dastan "Avazkhan":

...*Toymos begim balli Rustam bo'lmadi,*
Dali Mehtar, Hamdam vazir kelmadi,
Safar og'am mandan xabar olmadi,
Duv talashgan to'rt ayg'irim kelmadi [3]...

The nickname is based on the title. The word means: 1) great; 2) the ambassador; 3) is interpreted as the chief of trumpet players [6]. In the Emirate of Bukhara, the term means the head of tax collectors. In the Kokand and Khiva khanates, the chief musician was called mehtar.

Mahram // Maram. It is found in the dastans of the series "Gorogly":

"...o'zlarinnan yoshi ulug'roq Safar mahramni o'zlarina bosh atib, bir cho'listonliqa chiqib, qo'sh diklab, chertak qurib yotvadila..."[3]

In fact, the word is specific to the Arabic language and has a historical and ethnographic meaning. According to Sharia law, relatives such as husband, parents, brothers, uncles, cousins, and grandparents are considered mahrams for a woman. A man and a woman who can see each other, and the closest relatives are considered mahrams.

In the Uzbek classical literature, the word has the following meanings: 1) the closest relative; 2) friend; 3) private servant, domestic servant [6].



In Khorezmian epics and dialects, the *ma:ram* form is actively used, with the second vowel being pronounced a little longer, dropping the consonant "h" in the word [3]. In nicknames, the meanings of the word, such as confidant, inner servant, can be considered as the basis. Because in the dastan, Safar is described as a close person of Mahram Gorogly.

In general, people's position in society has always been considered as a distinguishing feature. Therefore, this group includes *Alibek sotquchi*, *Ashur mirshab*, *Buldur qassob*, *Bobo qalandar*, *Gambik cho'pon*, *Gulzor kaniz*, *Mansur Halloj* (*halloj – paxta tolasini chigitdan ajratuvchi dastgohni ishlatuvchi hunarmand*), *Xo'ja bog'bon*, *Mirishkor bog'bon*, *Omon jarchi*, *Sanjar baxshi*, *Shozargar*, *Zangi zargar*, *Shodmon mergan*, *Zamon og'abegi*, *Avaz badrak*, *Alixo'ja eshon*. Nicknames given to these heroes are found in almost all Khorezmian dastans. Examples show that in terms of the use of nicknames, folk dastans are much closer to the vernacular than to fiction, and reflect its characteristics in this area. Dastans also use nicknames based on some physical or mental attributes of a person who speaks a lively language. Compare: Safar Kusa, Pirovun Kusa (Kusa - a man without a beard), Tokhtamish the Blind, Yazim Barzangi (Barzangi - a tall, strong man), Safarali Ninasoqol, Karam dali, Mustob guppi (guppi - 1. A short cotton robe; in Turkmen "a short jacket with camel hair" (Tds. 219.) 2. Fat, ugly) [7] and others.

Some of the nicknames in the epics are related to spiritual content. The word dali in Karam dali, Dali mehtar and other names is used in modern Khorezm dialects to mean "joy, devil, jinn". The word is also

used in dictionaries of old Uzbek and ancient Turkic languages. Compare: Dali (DLT, III, 251), Old Uzbek. delu ("Tafsir", 117), ozarb. dali (Azrl. 126), "shox, tentak"; turkm. dali; insane (Tds, 286) [7] and others. One such nickname is **Shumtuyok**. In the dastan Edigo: "...Uyg'ur jamoasidin bir boy bor erdi. Hech bir yaxshi ishga qo'l urmag'an, yeb-ichib aslo qorni to'ymag'an, bir tuk asl chiqmag'an, misoli tarvuzdek bir ayyori ko'sa erdi. Otina Kenjaboy ko'sa, laqabina Shumtuyoq der erdilar..." [5]. There are different forms of this nickname in the dialect: Shumtuyoq, Shumoyak, Shumpoy, which mean "unlucky, bad people". In the same sense, words such as *oqpatli*, *oq qil*, *oq oyoq* are also used as nicknames. In the minds of many people, such people always bring misfortune and unhappiness. People who see them don't work either. In the dastans, people who bring misfortune to their heroes are called by similar nicknames.

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