



HISTORICAL - ETYMOLOGICAL CLASSIFICATION OF ONOMASTIC UNITS IN EPISODES

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ABSTRACT

The article examines the historical and etymological layers of anthroponymic units used in the text of epics such as "Oyparcha", "NuralivaSemurg" and "Jorhunmaston", "Kelinoy" written by the Kashkadarya folk poets UmurSafarov, KadirBakhshiRahimov, Kara BakhshiUmirov. As a result of the research, it was found that the names of the people in the sagas are composed of Turkish (Uzbek), Arabic, Persian-Tajik, and Jewish layers and were analyzed on this basis.

KEY WORDS: Epic, "Oyparcha", "NuralivaSemurg" and "JorhunMaston", "Kelinoy", onomastic unit, anthroponymic unit, historical etymological layer, own layer, acquired layer, Turkish, Uzbek, Arabic, Persian-Tajik, Yiddish names, epic hero, real names, fake names.

ENTER

Our linguists have conducted a number of scientific studies to study the lexical layers of famous nouns. Professor E. Begmatov's work on researching the lexical layers of the appellative lexicon at this university is commendable [1]. In the scientist's monograph on the anthroponymy of the Uzbek language, working information is given, especially the lexical layers of proper nouns. The scientist writes in this regard: "... the lexical layer is typical for anthroponymy. Because its appearance from one language to another is also typical for bringing a certain anthroponymic quality to it. For example, Turkic languages have had words that are Turkic based on their genetic and lexical basis since ancient times. On top of that, Mongolian, Persian-Tajik, and Arabic names have been adopted into Turkic languages..." [2,175]. This recognition of the scientist is reflected in all works devoted to anonymity. Based on the research of our scientists, we will try to analyze the anthroponymic units in the epics "Oyparcha", "NuralivaSemurg", "JorhunMaston", "Kelinoy" belonging to the series of Kashkadarya folk epics.

THE MAIN PART

The study of anthroponyms, one of the onomastic units used in the language of the epic involved in the analysis, is considered one of our scientific research's main issues. It is known that the names of epic heroes are widely used in the language of folk epics, and it is appropriate to analyze them by combining them into certain lexical groups according to their genealogical characteristics. In the works performed in this field, it is recommended to study the names of epic heroes according to which language they belong to, separating them into anthroponyms related to their own layer and the adopted layer. In addition, the names of legendary heroes are often found in the language of folk epics. It is planned to separate them into separate groups according to their attitude to reality. Using the

research methods used by our linguists, we found it acceptable to divide the anthroponyms found in the language of the epics "Oyparcha", "NuralivaSemurg", "JorhunMaston" and "Kelinoy" into the following two main groups:

- 1) groups of epic hero names according to which language they belong to;
- 2) groups of epic hero names according to their relation to reality.

1. The names of epic heroes can be divided into groups as names borrowed from Turkish (Uzbek), Arabic, Persian, and other languages, depending on the language they belong to.

Names related to the Turkic language include anthroponyms that have been in use in the language of the Turkic peoples since ancient times. This group also includes names formed by adding a word (affixoid) to an Arabic or Persian-Tajik base. Therefore, Turkish names can be divided into subgroups such as purely Turkish, Turkish names made by adding words to the Arabic base, and Turkish names made by adding words to the Persian-Tajik base.

A number of anthroponyms are used in the language of epics that we have included in the analysis, and it is clear that the study of their genealogical layers is of great importance for the research of the lexicon of the language of folk epics.

More than a hundred anthroponyms are used in the epic language. They are: Yunuspari (NS), Misqolpari (NS), Gorogli (NS), Avaz (NS), Hasan (NS), Karakhan (NS), Uzumko'z (NS), Gulnor (NS), Nurali (NS), Guloyim (NS), Ahmed (NS), Khizr (NS), Ali (NS), Saqibulbul (NS), Mustafa (NS), O'tan (NS), Kochar (NS), Malin (NS), Sherman (NS), Farmon (NS), Jabbar (NS), Mengtosh (NS), Jong'il (NS), Qubbanoi (NS), Mahmudkhan (NS), Zarkokil (NS), Musa (NS), Jesus (NS), Maryam (NS), Hotam (NS), Jahangirjan (NS), Ma'murkhan (NS), Vali (NS), Qumri (NS), Yusuf (NS), Rustam (NS), Chori (NS), Durbek (NS), Yaqub (NS), Karakhan (NS), Shodmon



(NS), Konog (NS), Karagai (NS), Asad (NS), Kara (NS), Uldan (NS), Guldan (NS), Ali (NS), Gali (NS), Qahhor (NS), Samad (NS), Sattar (NS), Mansur (NS), Muhammad (NS); Kholyor/Kholiyor (JM, K), Nurali (JM), Askar (JM), Soqi (JM), Khoja Yusuf (JM), G'ani (JM), BoboZangi (JM), Gulnora (JM), Jorhun (JM), Gapsarshah (JM), Gulisanobar (JM), Donish (JM), Asad (JM), Shodmon (JM) (JM), Gulruksar (JM), Kadir (JM), Malik (JM), Murad (JM), Abdiolim (JM); Shaniyaz (O), Olovkhoja (O), Oyparcha (O), Vazirsha (O), Chambar (O), Ovul (O), Malla (O), Marday (O), Rahmat (O), Mirza (O), Bekmirza (O), Farmon (O), Tonjurkhan (O), Kholdorkhan (O), Kichkintoy (O), Kagajon (O), Tokson (O), Chuvdali (O), Shodmon (O), Gulparcha (O), Kholparcha (O), Bahavuddin (O), Mansur (O), Aman (O), Yamon (O), Kochar (O), Sohobqiron (O), Sohobjamol (O); Shukuraliboy (K), Norguloy (K), Rahmat (K), Ghulam (K), Sherdan (K), Omongeldi (K), Ergash (K), Jopsok (K), Khojamuhammad (K), Farhad (K), Majnun (K), Dono (K), Nazar (K), Rajab (K), Ismail (K), Tahir (K), Zuhra (K), Sherna (K), Noraliboy (K), Khalil (K), Khidirali (K), Bibigul (K), Boritosh (K), Suluv (K), Barchinoy (K), Ermatboy (K), Tolmas (K), Sherali (K), Gulandom (K), Alpomish (K), Khudoyberdi (K), Aydin (K), Pirmat (K), Gulsim (K), Khaldan (K), Abdullah (K), Hazratqul (K), Janda (K), Usman (K), Abdiqadir (K) and others. We think that the analysis of these anthroponyms according to their genealogical characteristics will be useful in researching the genealogical layers of Uzbek language onomastics and in determining whether they performed a certain methodological task in the epic language.

As we know, the appellative lexicon of the Uzbek language is genealogically divided into words borrowed from Turkic (including Uzbek), Arabic, Persian-Tajik, and other foreign languages. As noted by E. Begmatov, this classification can also be applied to the onomastic units of the Uzbek language. In addition, this situation is evident in a number of studies of our linguistics. Based on this, we found it appropriate to study the anthroponyms used in the language of the Bakhsh epics, dividing them into certain layers according to their genealogical characteristics. We will try to analyze the anthroponyms used in the epics below.

1. Turkish names. Names belonging to Turkic languages occupy an important place in the text of epics. For example, such names as; Erdon, Ergash, Oypari, Khanimoy, Hazratqul, Gorogli, Oysuluv, Oyparcha, Avaz, Avazkhan, Uzumkoz, Bobozangi, To'lak, Jongil, Ko'char, Mengtosh, Ko'nokboy, Noqboy, Ovul, Malla, Tokson belong to this layer.

The anthroponyms belonging to this layer can be divided into other microlayers according to their origin and artificiality. If names like Ergash, Tokson, Erdon, Jongil, Jobsoq, Avaz, and Tolak are separated as root names, names like Oyparcha, Khanimoy, Hazratkul, Uzumkoz, Gorogli, Bobozangi, Kaysarbek, Begali, Avazkhan have the status of artificiality. Among the names classified as Yasama, there are also anthroponymic units made by adding Arabic or Persian-Tajik bases. They have the following characteristics:

a) Turkish names formed by adding a word or affix to an Arabic base: Dur+bek, Amon+geldi, Kaysar+bek, etc.

The name Durbek, found in the epic language, is morphemically divided into two components: Dur+bek. The first part of the morpheme is the name of a person borrowed from the Arabic language, and the second part is an affixoid added to anthroponyms. Affixoidbek actually means ruler, chief, king. "In the composition of the names, there is a high-ranking, honorable, prestigious; it expresses the meanings acquired by the grown-up" [3, 584].

The anthroponym Omongeldi is also composed of two morphemes: Omon+geldi. Aman is a word borrowed from the Arabic language, and 51 words (names) based on this are listed in the "Uzbek Names" dictionary. The second part of the anthroponym is an Uzbek word. In the dictionary "Uzbek names" we see that the morpheme geldi is explained as the main form of the morpheme keldi [4, 322-324].

b) Turkish names formed by adding words to the Persian-Tajik base: Norali, Pirmat, Gulqiz, etc. These anthroponyms also have two morphemes, the first morphemes Nor, Pir, Gul are borrowed from the Persian-Tajik language, the second morphemes of the names are ali, mat are Arabic, and the morpheme girl is Uzbek. The second part of Pirmat's anthroponym is indicated in the dictionary of names as a shortened form of the name Mat Muhammad [5, 341].

2. Arabic names

During the period of Arab rule in Central Asia, Uzbek-Arabic language contact was established. During this period, the Arabic language was widely spread as the language of state and religion, as the language of science and official correspondence. Arabic was forcibly taught to the local population as the language of state and science, especially as the language of religion. As a result, representatives of the local population have reached the level where they can write and speak Arabic in addition to their mother tongue.

The Arabic language influenced the Uzbek language not only as the language of religion - Islam, but also as the language of science, the language of official-departmental style, and the language of fiction. The acquisition of words from the Arabic language increased mainly during the period of Uzbek-Arabic bilingualism (VIII-IX centuries). Thus, the social and political processes that took place in the history of the nation left their mark on its language. The occupation of Central Asia by the Arabs and their long-lasting rule, as well as the fact that the people living there were influenced by the Islamic religion for centuries, caused the absorption of Arabic words into the language of the local population, especially into its lexicon.

It is recognized in some works that the words characteristic of the Arabic language were transferred to the language of the peoples of Central Asia through written literature, mainly through the literature of the Iranian languages. Some of the words that were historically transferred from the Arabic language have changed, and now it is not noticeable that they have been transferred from another language. According to Professor F. Abdullaev, "we completely assimilate such words and make them our own words, we make new words from them with the help of formative additions" [6, 89].



There are anthroponyms borrowed from other languages in the epics "Oyparcha", "NuralivaSemurg", "JorhunMaston" and "Kelinoi". For example, names such as Yunus, Yusuf, Moses, Jesus, and Adam borrowed from the Yiddish language are mentioned in the text of the epics we are studying.

The anthroponyms used in epics can be divided into the following layers according to their relationship to reality:

1. Names of historical figures. Names like Sahibqiran, Babir (Babur) belong to this layer. The author does not directly participate in the events of the epic, but is used for a certain poetic purpose.

2. Prophets, saints and prophets, religious figures, as well as names related to religious concepts and beliefs are found in the language of the epics "Oyparcha", "NuralivaSemurg", "JorhunMaston" and "Kelinoi". Because poetic heroes face various difficult situations and to get rid of them, they worship prophets, saints, and prophets. They receive blessings from religious figures. The name of Saint Bobozangiis mentioned in the language of the epic "JorhunMaston". In the languages of the other two epics, there are anthroponyms related to this field, and in the epics, names related to the appellative lexicon such as Haji, Mullah, Gado, and Eshon are widely used.

3. Traditional names that are active in the language of Uzbek folk epics. We include anthroponymic units found in many folk epics and artistic epics in such names. The epics "Oyparcha", "NuralivaSemurg", "JorhunMaston" and "Kelinoi" are written in the language of Yunus, Hasan, Misqal, Karakhan, Rustam, Gorogli, Nurali, Gulanor, Alpomish, Barchin, Khizr, Vomik, Uzro, Tahir, Zuhra, Shaniyaz, Shohnodir, Nurali, Gorogli, Avazkhan, Yunuspari, Misqolpari, Soqi are names. The anthroponyms such as Rustam (RustamiDoston), Gorogli, Yunuspari, Misqalpari, Hasankhan, and Avazkhan used in the text of the above epics can also be found in the text of other epics.

Based on the above analysis, it can be said that the study of genealogical features of anthroponymic units found in the language of folk epics can provide rich material for studying the lexicon of the language of Kashkadarya epics.

Arabic names also play an important role in the epic. Ali, Asad, Ahmed, Vali, Khalil, Ma'mur, Nazar, Mahmud, Hazrat, Qahhar, Rahmat, Qaisar, Qambar, Nurali, Misqal, Soqi, Ghani, Jorhun, Mustafa, Muhammad, Khizr, Qumri, Hotam, Anthroponyms such as Hasan, Jabbar, Ghaffar, Rahim, Ma'murkhan, Mansur, Soqi, Malik, Murad are taken from the Arabic language and are found more or less in the current anthroponymic lexicon. Among the Arabic names, such as Misqal and Jorhun are common names in the language of folk epics and artistic epics, and are used from the point of view of performing a methodological task in the language of these epics. Anthroponyms such as Asad, Hotam, Hasan, Soqi, Rahmat, Nurali are directly the names of poetic heroes of the epic.

3. Persian-Tajik names

The Turkic peoples have been in contact with the Iranians, who have lived in Central Asia since ancient times. Therefore, the elements of the modern Turkic languages and

Uzbek, the Sugdian and Khorezmian languages, should be considered the result of interlinguistic contacts that took place in ancient times.

Traces of Iranian languages are especially noticeable in the lexicon of all dialects of our republic. Prof. According to O. Madrakhimov, "the lexical layer related to the core of Iranian languages has become an organic part of the lexicon of the Oghuz dialects in Khorezm. They are words expressing necessary and important concepts that are often used in everyday life" [7, 49]. It is safe to say that these ideas apply to other dialects as well. These acquisitions are embedded in the language of all dialects to such an extent that it is sometimes difficult to even notice that these elements belong to another language family. The main reason for this, as Academician Sh.Shoabdurahmanov noted, "Persian words did not enter the Uzbek language and dialects only through literature, but because of the necessity of the peoples living together and cooperating for centuries, in direct relationship with each other."

It was observed that Persian-Tajik names were used less than Turkish and Arabic names in the language of epics. Names such as Gulpari, Norguloy, Guldon, Gulanor, Kholyor, Farman, Mirza, Chori, Zangi, Gulinor, Donish, Shodmon, Shaniyoz, Shahnodir are borrowed from these languages. All these names are considered poetic names. For example, Gulpari is the name of one of the main characters of the epic "Nurali and Semurg". Guldan is the name of a maid whose name is mentioned in the epic.

4. Jewish names

In the course of the development of Turkic languages, they also adopted words from the languages of non-Turkic peoples. We came across this process in the process of etymological analysis of anthroponyms in the text of folk epics that we are researching. In addition to Arabic and Persian-Tajik names, we also found Jewish names in the text of folk epics.

It was observed that Jewish names are used less often than Turkish, Persian-Tajik, and Arabic names in epics. Names such as Adam, Solomon, Yunus, Yusuf, Moses, Maryam, and Jesus are derived from this language. All these names are religious figures used in the text of epics, as well as names related to religious concepts and beliefs.

SUMMARY

In conclusion, it can be recognized that a certain part of the anthroponyms in the text of Kashkadarya folk epics is names related to their own strata. Among the anthroponyms in the language of the four epics, 22 belongs to the basic Turkic layer. Most of the anthroponyms in the text of epics are units of the acquired layer. It was observed that 34 Arabic names, 28 Persian-Tajik names were used. There are very few Jewish names. The reasons for this are directly related to the fact that the roots of folk epics go back to the past.

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