

Lexicological and Spiritual Characteristics
of Anthroponym in Kashkadarya Folk
Epics (in the Example of Oyparcha,
"Kelinoy", "Jarhun Maston")

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ABSTRACT

The article analyzes the lexical and spiritual features of the anthroponyms used in the text of the epics "Oyparcha", "Kelinoy", "Jarhun Maston" sung by the folk singers of Kashkadarya. Anthroponyms have been researched as names of historical figures, nicknames, names of artistic heroes, as well as mythical and religious-situative names and proved by examples used in the language of epics. A certain conclusion was reached regarding the direct connection of the anthroponymy used in the text of epics with the history of the people, their customs and traditions.

Keywords: Anthroponym, poetonym, names of historical figures, nicknames, mythical names, religious-situative names, mythical names, names of artistic heroes

INTRODUCTION

In works on the onomastics of folk epics, including anthroponymy's, we observe that the following circumstances are taken into account when dividing personal names into lexical-spiritual groups:

1. Names of historical figures.
2. Nicknames used in epics.
3. Names of artistic characters used in epics.
4. Mythical and religious-situative names used in epics.

On this basis, we will try to analyze the names of people related to the onomastics of the epics "Oyparcha" by Umir Safarov from Kashkadarya, "Kelinoy" and "Jarhun Moston" by Kadir Bakhshi Rahimov.

1. Names of historical figures used in epics. In the onomastics of folk epics, personal names (anthroponyms) form a separate group, and they also have their own lexical-spiritual characteristics. The anthroponyms used in the text of epics, first, perform the function of differentiating and distinguishing one person from another, like ordinary names. In addition, they embody various ethnographic, historical, historical-linguistic and stylistic meanings with a series of events. It is not difficult to understand the expression of old elements of the language, customs of peoples, way of life, and the period related to the plot of the epic in the names. In some cases, in order to describe perfectly the heroes of the epic, the names of historical figures or their nicknames and nicknames are given, which play an important role in representing the events related to this region.

Q. Ollayorov's work on the onomastics of Khorezm epics shows the active use of the names of rulers, scientists, and religious leaders who can be interpreted as historical figures in the anthroponymic system of epics [1, 10]. The names of historical figures are also found in the language of Kashkadarya folk epics, including in the text of the epics "Oyparcha" and "Kelinoy" anthroponyms sugcxzch as Hazrat Ali, Khizr, Hotam, Sahibgiron, Mansur, Baba Zangi, Kadir Bakhshi, Abduolim, Malik, and Murad are mentioned. We also witnessed the addition of the names of these historical figures to the names of bakhshis, scientists and researchers who can contribute to the development of epics with a certain artistic goal of the heroes of the epic when they are in

difficult situations. In some cases, it is also found in the speeches of the heroes of the epic with the intention of asking for help from these historical figures.

2. Nicknames used in the epics "Oyparcha", "Kelinoy", "Jorhun Maston". A certain part of anthroponymy's in the language of folk epics is used together with a nickname. The following nicknames can be found in the epics mentioned above: Kelinoy, Soltoq ogri, Ghulam shepherd, Omongeldi shepherd, Jopsak shepherd, Wise shepherd, Nazar shepherd, Rajab shepherd, Holi yor shepherd, Sherna bakhshi, Khalil sniper, Sherali shepherd, Ermat kok, Khaliyor bakhshi, Khudoyberdi boy, Abdullah the lion, Hazratqul kalkhat, Abdi Kadir bakhshi, Olovhoja Eshon, Chambar do 'qqi, Chuvdali Sufi, Shodmon sniper, Malla sabzifurush, Marday manga, Rahmat ergishish, Mirzo achish, Bekmirzo belchishma, Farman shepherd, Kholparcha, Tonjurkhan mahram, Shaniyoz king, Kichkintoy mahram, Bahavuddin the gatekeeper, Amon megan, Bad sniper, Kochar elder, Misqol pari, Yunus pari, Khoja Yusufkhan domla, Yaqub pahlavan, Jorhun maston, Donish vazir, Bek Soqi, Bek Shodmon, Asad mergan, Shodmon mergan, Ashurbek sardar, Hasan kolbar, etc. master, master, marksman, sardar, yoyandoz, kok, batir, spearman, mahram, shepherd, maston, fairy, thief, teacher, kolbar, kok, bakhshi etc. ingari appellatives were used together with personal names and became nicknames.

MATERIALS AND METHODS

Below we will try to touch briefly on some of these nicknames. Nicknames used in the epics "Oyparcha", "Kelinoy" and "Jorhun Maston" can be divided into the following thematic groups:

1. Relative nicknames related to a person's profession, work skills. According to Professor E. Begmatov, a number of nicknames related to people's daily profession, permanent and main craft, and skills in a certain field. A person's profession or trade was called by adding this profession or trade to his name. The name of such a person's training

comes in place of a nickname. It was found that there are many nicknames related to this situation in the language of "Oyparcha" and "Kelinoy" epics: Shodmon sniper, Malla carrot seller, Farman herdsman, Bahovuddin the gatekeeper, Aman sniper, Bad sniper, Jopsok shepherd, Wise shepherd, Nazar shepherd, Rajab shepherd, Kholiyor shepherd, Ghulam shepherd, Left-handed thief, Sherna bakshi, Khalil sniper, Sherali shepherd, Khaliyar bakshi, Asad sniper, Shodmon sniper, Qadir bakshi, Khoja Yusuf teacher.

2. Nicknames given in relation to a person's actions and titles: Shaniyoz king, Wazirsha minister, Tonjurkhan mahram, Kholdorkhan mahram, Kichkintoy mahram, Ko'char axaqol, Zhanda mirza, Gorogli sultan, Bek Shodmon, Ashurbek sardar, King Shahnoskhan, beg Avaz, beg Shohnodir, beg Soqi, and king Gapsarshah.
3. Relative nicknames with religious meaning: Olovkhoja Eshon, Chuvdali Sufi, Misqal pari, Yunus pari, Khoja Yusufkhan domla, Baba Zangi, Khojayi Khidir (Khizr), etc.
4. Similar nicknames: In the "Oyparcha" saga, we also came across that the main character of the saga is called Oyparcha Parchaoy or Kirmizi Parcha. In the "Kelinoy" saga, we witnessed that Norguloy, the main character of the saga, was given nicknames such as Kelinoy, Oypari, Gulpari.
5. Nicknames that refer to the typical characteristics of people's character and behavior: Abdullah the lion, Hazratqul kalkhat, Karakhan batir, Mirza achish, Jorhun maston, etc.
6. Nicknames associated with a person's physical deficiency or any defect, various marks on the body: Marday Manka, Norguloy.
7. Nicknames expressing a person's color and appearance: Ermat blue.

In the process of analyzing the lexical-semantic groups of anthroponyms in the text of folk epics, we came across nicknames that can belong to two different groups at the same time. For example, the nickname Soltoq the thief. This nickname found in the text of the epic "Kelinoy" can be noted both as a nickname related to the negative occupation of the owner of the

nickname, and as an original nickname with a person's physical shortcomings as a motive. The real name of the owner of this nickname is Rahmat, it is noted in the text of the epic.

Oyparcha is the name of one of the heroes of "Oyparcha" saga. In the dictionary "Uzbek Names" by E. Begmatov, Oyparcha anthropo is explained as "a beautiful girl like a piece (fragment) of the moon or a beautiful, gentle girl like a piece (type of fabric) of a moon." [2, 314].

RESULT AND DISCUSSION

Parchaoy - is the nickname of Oyparcha. In the "Uzbek Names" dictionary, this name is explained as follows: "a girl as gentle as a piece (cloth) and as pale as the moon." [3, 337].

The name of one of the heroes of the epic "Kelinoy" told by Kadir Bakhshi Rahimov is Norguloy, and his nickname is Kelinoy. In the dictionary "Uzbek Names" by E. Begmatov, Norguloy anthropo is explained as "a girl as beautiful as a pomegranate flower or born when pomegranates are blooming." [4, 292].

Kelinoy - is Norguloy's nickname. In the dictionary, "Uzbek Names" there is no explanation of this nickname, but in the national encyclopedia of Uzbekistan, this name is explained as follows: "the epic of the people; the series of liro-epic epics of the same name and the name of the main character in these epics" [5].

Names of artistic characters used in the epics "Kelinoy" performed by Kadir Bakhshi Rahimov and "Oyparcha" sung by poet Umir Safarov. The names considered in the level of the artistic hero highlighted in the research are also widely used in the epics "Kelinoy", "Oyparcha" and "Jorhun Maston": Alpomish, Barchin, Oyparcha, Bahavuddin, Amon, Sahibkiran, Tahir, Hasan, Zuhra, Gulonar, Suluv, Ermat, We see that names such as Usman, Abdullah, Aydin, Misqal, Yunus, Gorogli, Avaz, Uzumkoz, Nurali, Soqi, Gulinor are used in the language of the Bakhshs.

Gorogli is considered the main character in a series of epics that are widespread among the peoples of the Near and Middle

East, Central Asia, and the South Caucasus. It is known that in epics, Gorogli is described as a brave and brave national hero who fought for the peace of the country. D. Khudoyberganova and D. Andaniyozova noted that this name is also used as a poetonym. In the language of Umirov's "Nurali va Semurg" epic, we see that Kara Bakhshi is used in the forms Gorogli and Gorogli sultan.

Avaz is one of the main characters used in the epics of the "Gorogli" cycle. The adopted son of Gorogli. Kara Bakhshi is depicted as Nurali's father in Umirov's epic "Nurali and Semurg". When he learns that his son will be taken in prison by deception, he goes alone to fight against Gapsarshah's army.

Ernest Begmatov's dictionary "Uzbek Names" states that this name is Uzbek and means "a child who came in place of children who did not stand before him" [6, 22].

Alpomish is considered the main character in the series of epics that are widespread among the peoples of the Middle East and Central Asia. It is known that in epics, Alpomish is described as a brave and brave national hero who fought to unite brotherly clans, maintain peace of the country, protect honor and national pride. D. Khudoyberganova and D. Andaniyozova noted that this name is also used as a poetonym.

Tahir is one of the main characters used in epics on the theme of romance and adventure. In the "Norguloy" epic, Tahir's name is mentioned during the description of Norgulay's external beauty.

In the dictionary of Ernest Begmatov, it is noted that this name is Arabic and means "pure, spotless, flawless; It is shown that it means "innocent" [7, 424].

Gulnor (Gulinor) is one of the main characters used in epics of the "Gorogli" cycle. Grandson of Gorogli. Kara Bakhshi is mentioned as Nurali's sister in Umirov's epic "Nurali and Semurg". In the "Jarhun Maston" saga, Nurali's sister is mentioned as the daughter of Avaz Khan.

In the dictionary of Ernest Begmatov, it is noted that this name is Persian and it means "a girl born as beautiful as a pomegranate flower or with a red spot on her body" [8, 93].

Religious-situative names in the language of "Kelinoy", "Oyparcha" and "Jorhun Maston" epics. We can see that such names are also used in the language of these epics: Olovkhoja Eshon, Khizr (Khidir), Chuvdali Sufi, Grandfather Zangi, Khoja Yusufkhan domla, Khojayi Khidir and others.

Eshon appellation is a lexeme adopted from Persian. It is explained in linguistic dictionaries as follows:

ESHAN [f. — mullah, sheikh] A priest, religious leader who has gained a certain reputation among religious people. When he talked to someone, he behaved as if he was talking to God about who should be given a place in which heaven. A. Qahhor, "To'y". [9, 223-224].

Eshon appellation is widespread in the folklore of the peoples of the East. For example, when the heroes of folk epics got into difficult situations, they received prayers from their beloved Eshon and acted according to his advice, and when things went wrong, they gave prayers and prayers.

The king had a name called Olovhoja. He came and went once a year. In the evening, this man entered through the Zangar gate with five or four bags. The mahrams of the king ran and saddled their horses, settled in the hotel; spread a thick bed under them. He entertained Eshon well [10, 190].

PARI [f. — a beautiful woman; benevolent spirit] one myth. A legendary image in the form of a very beautiful girl, created from light that protects people from the sexes, which is widespread in the folklore of the peoples of the East; a symbol of beauty. A fairy does not know what an old man knows. Proverb: Teacher Bukri thought that Maina was a demon or a fairy, so he did not move from his place and whispered some kind of prayer. Sh. Toshmatov, Erk bird.

The fairy of inspiration is a poet. Someone or something that inspires an artist. The fairy of art. Inspiration. Those who wear atlas enchant me. Encouraging lust like a fairy of art. Harmony, Dawn song. Mermaid. A mermaid that lives in water. In the light of the lamp, her long hair trailed on the blanket, reminding her of a mermaid. U. Ismailov, Election.

2 portable Very beautiful, kind woman, naughty. "Shall I marry you to this fairy?" said Tojiboy, opened his mouth, and put

the intoxicating powder under his tongue. P. Tursun, Teacher. Anvar. Could not stop having fun for a minute, the artist looked at this situation with a smile on his face. A. Qodiriy, "Mehrobdan chayon" [11, 223-224].

The appellative witch is a word borrowed from the Persian language and used in the language of folk epics in the sense of cunning, sly, cunning. In the annotated dictionary, the lexeme witch is given as a polysemous word and explained as follows: WITCH [f— magician; enchanter] 1 Enchanter; sorcerer, sorcerer. It is necessary to rescue the nobleman from the spells of the Bukhara witch. MASim, the story of Ibn Sina. 2. Sly, sly, trickster. Then Jorhun Maston said: "Now if we do this, let's restore Ghirot to its original state. If we all drive with all our fat, let's get into a cart. "Ghirot can't run away anymore, I won't let him run away, I'll follow him as a hawk or Semurg, I'll take him without taking two steps, I'll carry him even if he's crippled," [12, 63] he said.

Mengtash, with a kiss on her lips, put a rose on her eyebrow, and put antimony on her eyes, gathered forty girls around her, dyed her white turban black, went to the dungeon, and said in her voice: "Hey, young man, I will be the king's daughter who is sick. , I will die in your pain, that's why I'm here, I heard you and I recovered, I asked my father for your sin..." [13, 19].

In A. Hajiev's "Annotated dictionary of synonyms of the Uzbek language", the following synonyms of the word AYYOR, which represents the sign of cunning, are noted: AYYOR, mug'ombir, hiylagar, quv, ustoman, makkor, dog'uli, mo'ltoni, qilvir(i), shayton, tulki, tullak, qirriq, xirpa, maston. He is a master of trickery that deceives, distracts, and solves any case in his favor. The words cunning, mugombir can also be applied to people and some other animals. The rest are used in this sense only for people. The meaning of the words "Ustomon" and "hiylagar" is understood from its core. The character level in the word Mughambir is a little weaker than in the word cunning. The character level is stronger in the word "Quv". The sign level is also strong in the words dog'uli, mo'ltoni, qilvir(i), makkor. However, these words are rarely used. The words shaytan, tulki, tullak, qirriq, xirpa are used in the sense of "trickster".

The word maston is found in folklore works and some dialects. This dictionary also provides information about the occurrence of the word "maston" in examples of folklore and some dialects.

CONCLUSION

As a conclusion, it can be said that anthroponyms in folk epics play an important role in the formation of the plot of the epic events, mutual relations and connections of the heroes of the epic, and the formation of the history of the people, their customs and traditions.

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