



SEMANTICS OF ANTHROPONYMS IN THE WORK “SHAJARAYI TAROKIMA”

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Annotation

In the article, the onomastic units and anthroponyms mentioned in the work “Shajarayi tarokima” by Abulghozi Bahadirkhan, created in the 17th century, are partially analyzed and divided into several spiritual groups. The names and nicknames of the Oguz peoples have been analyzed.

Keywords: Abulghozi Bahadirkhan, “Shajarayi Tarokima”, onomastics, anthroponyms, names of real persons, names of legendary persons, Turkish names, nicknames

In recent years, in our country, great attention has been paid to the in-depth study of historical works and their analysis from all angles. Today, as they say, “the future cannot be built without understanding history”, there are several tasks such as studying historical works, analyzing them, and editing and publishing them in a way that ordinary people can understand.

It is necessary to expand the scope of use of the Uzbek language, to create appropriate conditions for our compatriots of different nationalities living in our country to learn the state language, and to increase the number of educational centers that teach the Uzbek language in our country and abroad. For this purpose, publishing new textbooks, comparative and specialized dictionaries, practical and conversational manuals, improving the Uzbek alphabet based on the Latin script, and there is still a lot to do in terms of the complete transition to this system. we have to work. Also, it is necessary to increase the effectiveness of scientific researches related to the unique features of the Uzbek language, dialects, historical development, and its prospects, and to fundamentally improve the quality of personnel training [Sh.Mirziyoyev 2019]. As mentioned above, the study of historical works by analyzing them lexically, semantically, grammatically, including onomastically, the stages of the historical development of the Uzbek language, the lexical layer, phonetic, lexical, semantic changes, archaic and obsolete words, Etymology of the origin of modern names, place names and other words, variants preserved in our language today, including a number





of lexemes that exist in the ancient Turkic language, but are not used in Uzbek, but are among the useful words in the lexicon of related languages. Among them, the works of Abulghozi Bahadirkhan “Shajarayi Turk” and “Shajarayi Tarokima” by a number of our scholars are considered one of the important sources in studying the history of the Uzbek language, including the study of Uzbek historical nomenclature. Among the works of Orientalist O. Boriyev, which contain valuable historical and geographical information, we can include Abulgozi's “Shajarayi Tarokima” (XVII) and “Shajarayi Turk” (XVII)[O.Bo‘riyev].

“Shajarayi Tarokima” i.e. “Family Tree of the Turkmens” is literally considered a historical work, and according to the author, this work, according to the proposal of the Turkmen elders and great chiefs, can be understood by an ordinary Turk, even a five-year-old Turkish boy. written in a language that can also be understood. The work remembers the generations of mankind, the prophets before our Prophet Muhammad, tells the story of Ham, Shem, Jophas and the son of Jophas Turk, the history of the Turkic and Mongolian peoples. It will be discussed, Karakhan's son Oguzkhan's activities, the tribal structure of the entire Oguz people and the Turkmen people, points of connection between the clans, historical-ethnogenesis, etc. will be shown [A.Bahodirxon 1995:4].

Based on the mentioned ideas, this work is an important source for the anthroponomic and toponomic directions of onomastics. Anthroponomics is one of the large and independent branches of onomastics, which includes popular names related to personal names, surnames, patronymics, first and last names (patronymics), nicknames, nicknames, mysterious (hidden) names, as well as people who appear in fiction and folklore works. names are learned. “Shajarayi Tarokima” contains more than 100 famous names, including names of God's angels, names of prophets, names of people, nicknames given to people. The work describes the names of the khans who ruled the Turkmen nation and their succession to the throne.

Names of God's angels: Azrael alayhissalam, Gabriel alayhissalam. Names of prophets: Adam, peace be upon him, Shis peace be upon him, Idris peace be upon him, Nuh peace be upon him, Yofas peace be upon him. In the work, the original name of Idris, peace be upon him, is Ahnukh, and Idris is given as his nickname. “Leaving his son Akhnukh in his country, he went to an immovable and immovable land, his son's horse Akhnukh, nicknamed Idris, made him a prophet of God Almighty, he was a prophet for 82 years” [A.Bahodirxon 1995:7].

In the work, the khanate periods of the Oghuz khans are listed in sequence, starting with the first Adam, peace be upon him.





The names of Oguz khans: Adam alayhissalam, Shis alayhissalam, Anush, Kaynan, Makhloyil, Bard, Akhnukh (Idris alayhissalam), Matushalakh, Limak, Prophet Noah (Prophet Noah sends his three sons to three regions). . Names that are not Khan, but are mentioned in the work: Sons of Jofas: Khazar, Khaba, Rus, Ming, Chin, Kamari, Tarikh; Turk's sons: Tutak, Chigil, Bersachar, Imlaq; The sons of Mongol Khan: Karakhan, Korkhan, Kirkhan, Orkhan; Jozhikhan, Tulikhan, Oktoy, Sultan Muhammad Khorezmshah, Subidai are the price...

In his monographs, the teacher M.Turdibekov divides the names mentioned in the work into two groups according to their historicity and legend:

1. Names of historical, that is, real persons
2. Names of legendary persons

If we agree with this opinion, we can say that most of the names mentioned in “Shajarayi Tarokima” are also found in other historical and artistic works. For example, in the “Oguznoma” epic, there are several names such as Korkhan, Oguzkhan, Temur, Tengiz, Aykhan, Kunkhan, which are mentioned in the work “Shajarayi Tarokima”[O‘g‘uznoma:2007].

Nicknames:

Baqy Debkhan – “Baquy means great nation”

Bakhtiyar – “In the city of Gur Tegen, there was a young wrestler named Muhammad, nicknamed Bakhtiyar, who was killed in the slums”.

Uragir – “doer of good deeds”

Igdir – “great”

Aymir – “rich of the rich”

Salur – “eared tree”

Like the above, many more examples of the names mentioned in the work can be given, and they can even be ordered like a dictionary. The number of anthroponyms in the work has increased due to the fact that Mongolian peoples give nicknames to children in addition to their names. Including most of the nicknames are Mongolian names. A number of Mongolian names such as Salur and Joji are found. In conclusion, it can be said that most of the anthroponyms mentioned in the work, although the work is part of the Turkish literature, are now unfamiliar words. Analyzing them etymologically, distinguishing anthroponyms related to Turkish, Mongolian and other languages will be useful not only for linguistics, but also for history and folklore studies. It should also be noted that morphological and syntactic analysis of pure Turkic serves as an important source for studying the development of the Uzbek language.



Foydalanilgan adabiyotlar

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