

ANTHROPONYMS IN THE EPIC “THE BIRTH OF THE
GURUGLI”, WHICH ARE INCLUDED IN THEIR OWN AND THE
ASSIMILATED LAYER

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ANNOTATION In this article, the lexical composition of the anthroponyms used in the epic “Go‘ro‘g‘lining tug‘ilishi” is analyzed, that is, to which layer they belong.

Key words: anthroponym, real name, non-real name, common nouns...

The branch of onomastic linguistics that studies names of any nature, the history of their occurrence and change, also expresses in itself the sum of all proverbial nouns in the language. The science of onomastics divides objects that have received valid names into sections according to their category. One of these is the anthroponym (Greek: anthropos - anthropos + onoma-a name with a person) – a man with a name (name, surname, nickname, nickname, nickname, patronymic, etc.). All those present in a particular language, the set of proper names is referred to as anthroponymy.[1:13] And anthroponymy or noun studies is the section of onomastics that studies the emergence, development and functionalities of the human forefather (anthroponyms). The collection and study of Uzbek anthroponyms on a scientific basis began in the late 19th - early 20th centuries. With the formation of Uzbek nomology as an independent field in the 70s of the 20th century, the scope of research on anthroponymics (noun studies) in its composition also expanded. From this period, Uzbek anthroponymy began to be studied in a diverse direction. The research on Uzbek anthroponymy came to the 80s of the 20th century, when attention was paid to the study of the Turkic layer in its composition. For Example, G.Sattorov did his nomination work on the topic” Turkic layer of Uzbek names”.

[2:19] During the years of independence, the scope of research on Uzbek anthroponymy expanded even more.

In epic onomastics, human names-names placed on heroes-that is, a complex of anthroponyms form a separate group. These names, in turn, are divided into ethnographically and linguistically distinct groups. It is known that the Uzbek people have been in economic, political, cultural contact with other peoples throughout historical periods. These connections have a certain influence on the language of the people with whom they interact. Change and development in the language will be strong in the lexicon of the language. The proverbial names in the onomastics of Uzbek folk epics are genetically grouped according to which language they actually come from. The anthroponyms in the lexicon of the epic “The Birth of the Gurugli”, which we aim to analyze, are also divided into the following groups according to which layer they belong:

1. Anthroponyms included in their own layer as applied in the epic.
2. Anthroponyms that are part of the absorption layer used in the epic.

In the epic we witness the use of names belonging to the following languages: Arabic, Persian, Tajik, Uzbek and other languages.

Anthroponyms included in their own layer as applied in the epic. The names of this species are pure Turkic (Uzbek) names. For example

Mari yurtining Qovishtixon degan xoni bor edi. Qovushtixonning To‘liboy sinchi degan bir o‘g‘li bor edi.[3:3]

The name **Toliboy**, used here, is pure Turkish (Uzbek), meaning a child given in full, less-often, means a man who lives far away.

Taka turkman degan bir yurt bor edi. Bu yurtda Jig‘alixon degan bek bor edi.[3:4]

Zhigalikhan in pure Turkic (Uzbek) means a child born with a mark on the head. Anthroponyms that are part of the absorption layer used in the epic. Names of this type are anthroponyms derived from Arabic, Persian and Greek, which have entered our language from other languages. For example:

- **Anthroponyms borrowed from Arabic.**

*Burungi zamonda Yovmit degan el, Mari degan yana bir qo'rg'on bor edi. Yovmit yurtining **Odilxon** degan podshosi bor edi.*[3:3]

The name **Odilkhan**, borrowed from the Arabic lexicon, means a truthful, just, dishonest person.[4:307]

*Odilxonning **Bibi Oysha** degan qizi ham bor edi.*[3:3]

The name **Oisha** is considered Arabic and represents meanings such as a living, barhayot, a solid girl like a Soul Stone.

*Odilxon podshoning ikki o'g'li bolib, kattasining oti Urayxon, kichkinasining oti **Ahmadbek** edi.*[3:3]

The name **Ahmad**, whose origin is Arabic, has a lot of praise for God-He who says Psalms means like a man who is praised and applauded.[4:32]

*Taka Turkman degan yana bir yurt bor edi. Bu yurtda Jig'alixon degan bek bor edi, Jig'alixonning Gajdumbek degan o'g'li, **Bibi Hilol** degan qizi bor edi.*[3:4]

Another in Arabic names for girls is the name **Hilol**, which means a girl who was born on the night the new moon came out, a month or two days old.[4:573]

- **Persian is an anthroponym borrowed from the Tajik language.**

*Bibi Oyshaning bo'yida bolib, oy-kuni to'lib o'g'il tug'di. Otini **Ravshanbek** qo'ydi.*[3:4]

The name **Ravshanbek**, borrowed from the Persian-Tajik language, expresses the meaning of bright, luminous, Noble, bright, clear, pure, carefree, bright, strong, perceptive, tolei bright child with a charm or iqboli.[4:344]

- **An anthroponym borrowed from Greek.**

*Barcha hukamo, qur'andoz-munajjimlarning ichida **Yusuf** degan bir qur'andozi bor edi.*[3:11]

The anthroponym **Joseph**, borrowed from ancient Greek, denotes meanings such as overgrown, overgrown. [4:524] Besides him, a ratio is given in the name of Joseph,

the son of the Prophet Jacob, and this is considered a symbol of beauty, gentleness in the East.

In conclusion, it is worth saying that the words belonging to the self and the absorbed layer used in the epic historically have different origins. The meanings they mean are also colorful. During our scientific research and research, we will study the names that have mastered and belong to the same layer, as well as subject them to analysis.

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