



ALISHER NAVOI ANTHRAPONY SEMANTICS IN THE FAIRY TALE "ZIYOD BOTIR"

Sh. Rahmatullaev,
Bukhara State University Teacher

Аннотация

Мақолада эртақдаги исмларнинг яратилиш илдизи халқ дунёқараши билан боғлиқлиги айтилаган. Исмларда халқнинг маънавий дунёқараши акс этиши ўзбек эртақлари антропонимлари тизими мисолида баён этилган.

Аннотация

В статье говорится о том, что корень создания названий сказок связан с мировоззрением народа. Тот факт, что имена отражают духовное мировоззрение народа, иллюстрируется на примере системы антропонимов узбекских сказок.

Annotation

The article says that the root of the creation of fairy tale names is related to the worldview of the people. The fact that the names reflect the spiritual worldview of the people is illustrated by the example of the system of anthroponyms of Uzbek fairy tales.

Keywords: anthroponym, name, Uzbek fairy tales, culture, tradition.

Keywords: anthroponyms, names, Uzbek fairy tales, culture, tradition.

Keywords: anthroponym, name, Uzbek fairy tales, culture, tradition.

The system of anthroponyms has a special role in ensuring the diversity and diversity of the chain of events that make up the content of the fairy tale "Ziyod Batir". Thus, this fairy tale has a special place among Uzbek folk tales. The names of historical figures used in fairy tales are especially important in convincing the listener of the description of events that are based on historical truth.

Like many fairy tales, this fairy tale began with the name of the head of state. Only the names of not one, but two sultans are mentioned in it. It is said that Sultan Murad died and was succeeded by Sultan Fatih. This reality formed the beginning of the work. In fact, such a start is contrary to the traditions of folk tales. To understand this, we have to unravel the semantics of anthroponyms quoted directly in the fairy tale.

In the "Explanatory Dictionary of the Uzbek language" it is noted that the word murad means "wish, desire, goal, achievement, dream, goal". [3, 645]. In EA Begmatov's book "Explanation of Uzbek names" when Murad was a human name, he was "a child with a purpose or a dream, a longing" (Murodbek, Murodjon, Murodkhan) [1, P.256]. such as

The meaning of the anthroponym Fatih, based on the sources, is that it means the discoverer, the initiator, the invader, the conqueror. [3, 360]. EA Begmatov's book "Commentary on Uzbek names" states that such names as Fatih, Fatihboy mean "invincible, victorious, victorious, brave, courageous" [1, 457].



From the above information, it is clear that Sultan Murad was a good ruler, and in his time the country was prosperous. But during the reign of Sultan Fatih, who came to the throne after his death, the country was on the brink of decline. This was due to his conquest, that is, looting and aggression, tyranny, disregard for the interests and aspirations of the people. In fact, all of this is revealed throughout the narrative of the fairy tale plot.

It is no coincidence that the word "Sultan" is added to the names of both rulers in the fairy tale. According to the Annotated Dictionary of the Uzbek Language, the word has two meanings: 1. Its meaning. The title of amir, khan, kings in Muslim countries. 2. Portable meaning. The first, among others, is yellow; shohi. [3, 628].

According to EA Begmatov, this lexeme has become a name in the sense of "king, ruler, king, that is, long-lived and high-ranking." Sultanoy, Sultanjon, Sultankhan, Sultanali are among them. [1, 396]. The Sultan lexeme used in the fairy tale indicates that Murad and Fatih were sultans. In the fairy tale "Ziyod Batir", the names of Sultan Murad and Sultan Fatih refer to the image of people in power.

The fairy tale also says that Sultan Fatih had a daughter named Kamarkhan. The lexical meaning of the word "moon" is explained in the "Explanatory Dictionary of the Uzbek language" as the name of the moon, the satellite. [3, 233]. EA Begmatov said that such names as Kamarkhan, Qamarbibi are given to girls in the sense of moon-like beauty, moon-faced beauty. [1, 539].

At the same time, there are names in our nation called Hilal anthroponym. The name is lexically synonymous with Kamar. The crescent literally means "a girl born on the night of the new moon, the one or two day moon." [1, 573]. From this it is clear that names such as Kamarkhan, Hilal express the desire of a girl to grow up to be as beautiful as the moon. On the other hand, the fact that the moon is solitary, i.e., anthroponyms such as the Moon and the Crescent, also indicates that the family is the only child. In fact, in the fairy tale "Ziyod Botir" it is said that Kamarkhan Sultan Fatih was a unique but beautiful girl.

In the fairy tale, an image named Humayun is mentioned as the head of Kamar's concubines. "Kamar had forty maids, and their leader was a girl named Humayun." [2, 5]. It is known that Humayun is also a male name. The name of Babay Mirza's son Humayun Mirza comes to mind here. From this it is clear that the name Humayun is used among the people as both a female and a male name.

In the fairy tale, the image of Ziyod Botir depicts a brave, courageous, courageous young man. The lexeme of the anthroponym Ziyod is defined in the "Explanatory Dictionary of the Uzbek language" as "many, superfluous, masculine nouns" [3, 147]. In the book "Explanation of Uzbek names" by EA Begmatov about this name "A child born with a long life, well-being or with some excess mark on the body" (Ziyodbek, Ziyodjon) [1. B.154]. This name is given to girls in the form of Ziyoda. It is clear from this that in our nation, if a newborn child has excess space in any part of his body, he is given names such as Ziyod, Ziyoda, Ziyodillo, Ortiq. However, it is not said that the protagonist of the fairy tale "Ziyod Botir" has any shortcomings or excesses in his body. However, the protagonist of the fairy tale is called Ziyod. The name Botir was also added to his name. However, in our language there is also the anthroponym Botir, formed on the basis of the word batyr.



Hence, in naming a hero in fairy tales, it is understood that more attention is paid to the motivational aspect of the name. Because the name of the hero of the fairy tale "Ziyod Botir" Ziyod does not mean the physical shortcomings of his body, but his superiority, strength and luck with his bravery. That is why Ziyod Botir's fearless heroism is exaggerated in the fairy tale: Ziyod Botir's father was also happy with this work. Every year, several animals are killed by wild animals. After Ziyod Botir's arrival, the cattle calmed down. Ziyod Botir's description spread to the whole mountain people. People call Ziyod Botir "Sangandoz botir", "toshotar" [2, 5].

It is clear from this passage that Ziyod Botir was unmatched in stone throwing. His name "Sangandoz botir" is connected with the epic tradition. Here we recall the motive of Hakimbek's grandfather in the epic "Alpomish" to be called "Alpomish" because he took fourteen bows, which no one else could carry for a long time after Alpinbi. This motif actually means that taboos associated with names have been formed in the past, and on this basis everyone has been given a second name. Consequently, Ziyod Botir also received the second name "Sangandoz batir" due to his superiority in throwing stones, as well as his ability and talent in this field. But Ziyod Botir is manifested in the image of a man who has not lost himself in this popularity, who has preserved the qualities of humility and courage, noble humanity.

The story also includes images of Sultan Hussein Mirza and Alisher Navoi, which mixed historical truth and fiction. However, the anthroponym of Sultan Hussein Mirza does not fully allow us to accept Sultan Hussein Mirza, described in the fairy tale, as a historical figure in real life. Because in his fairy tales the features of inability to control the greed of tyrannical kings, trying to control power with someone's mind, acting on the advice of greedy and greedy, selfish courtiers are generalized. In the person of his minister Alisher Navoi, the image of a person superior to the sultans in terms of nationalism, nobility and respect is embodied in the historical truth. Due to his actions, the fate of Ziyod Botir and Kamarkhan turns positive.

The image of Alisher Navoi is one of the most common images in Uzbek folklore. Tales about him are included in the third volume of the multi-volume "Uzbek folk tales". In these fairy tales, the image of Alisher Navoi, an anthroponym, embodies the image of a hero who understands the suffering of the people and constantly strives to alleviate it.

In short, the content of the fairy tale "Ziyod Botir" and the use of anthroponyms in it, differs from other fairy tales in terms of function. The pure heart of the heroes, whose name corresponds to the body, serves as an important factor in the expansion of the spiritual world of the reader.

List of References

1. Begmatov E.A. Annotation of Uzbek names. - T.: "National Encyclopedia of Uzbekistan" State Scientific Publishing House. 2016. - B.154, 256, 396, 539, 573.
2. "Bulbuliguyo" Uzbek folk tales. Developer - M. Mahmudov - T.: Gafur Gulom Publishing House of Literature and Art, 1986. - P.5.
3. Annotated dictionary of the Uzbek language. The second volume. - T.: "National Encyclopedia of Uzbekistan" State Scientific Publishing House. 2007. - B.645.



Academicia Globe: Inderscience Research

ISSN: 2776-1010

Volume 3, Issue 6, June, 2022

4. Annotated dictionary of the Uzbek language. The fourth volume. - T .: “National Encyclopedia of Uzbekistan” State Scientific Publishing House. 2007. - B.360.
5. Annotated dictionary of the Uzbek language. The fifth volume. - T .: “National Encyclopedia of Uzbekistan” State Scientific Publishing House. 2007. - B.233.