

THE ANTHROPONYMS IN THE WORKS OF ALISHER NAVOI

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Annotation: In the work, thoughts are expressed about historical anthroponyms - names, pseudonyms, nicknames used in the works of Alisher Navoi. The article reveals the lexical-semantic features of Uzbek anthroponyms.

Keywords: Alisher Navoi, onomastics, anthroponym, word, language, poet, "Majolis un-nafois," nickname.

Some reflections on the artistic onomastics of Turkic languages are found in the works of scholars-nominologists T.Januzakov, S.Ataniyazov, G.Sattarov, A.Shaykhulov, T.Nafasov, Z.Dusimov, B.Bafoev, S.Koraev, E.Begmatov, Kh.Doniyorov. All works dedicated to onomastics also mention anthroponyms. Anthroponym is a Greek word, antro - person + noun, that is, proper nouns given to people [1,10].

An anthroponym is a linguistic unit of onomastics, which includes specific units. Commenting on the term "anthroponym," N.V. Podolskaya notes that it includes a name, patronymic, surname, nickname, pseudonym, cryptonym, andronym, gyneconym, patronymic [2,31]. Therefore, anthroponymy is a field that studies names, nicknames, pseudonyms, surnames, and patronymics.

Proper names in the works of Alisher Navoi, the ruler of the word, the great poet, writer, and scholar, are considered an integral part of Uzbek historical onomastics. Proper nouns in the poet's works can be classified according to the object they represent: anthroponyms, toponyms, astroponyms.

Personal names - anthroponyms found in Navoi's works can be divided into two groups:

1. Names of people who lived in life: Mahmud Ghaznavi, Amir Temur, Mirza Chuchuk, Husayn Boykaro, Amir Khusrau Dehlavi, and others.

2. Mythological names that do not exist in life: Vomiq, Uzro, Farhad, Shirin, Somiri, etc.

Anthroponyms found in Navoi's works can be grouped as follows: 1. Names. 2. Pseudonyms. 3. Nicknames. According to researcher Sh. Yakubov, there are more than 1103 anthroponyms in the works of Alisher Navoi [3, 6].

1. Ismlar. Ismlarni o'z xarakteriga ko'ra tarixiy, afsonaviy, to'qimalarga ajratish mumkin.

In his works, Alisher Navoi cites many names of contemporary historical figures. In particular, 459 poets are mentioned in the work "Majolis un-nafois." In this work, one can see the names of the following people who were contemporaries of the poet: Husayn Boykaro, Badiuzzamon, Muzaffar Mirzo, Hadichabegim, Sultan Abusaid, Mirzo Ulugbek, Mavlono Lutfi, Khoja Muhammad Porso, Sharafiddin Ali Yazdi, Baba Hasan, Sakkoki, and others. These names belong to historical figures and are rich material for Uzbek historical onomastics of the 15th century, providing information about the order of naming people at that time.

Mythological and religious anthroponyms also occupy a significant place in the works of A. Navoi. Legendary anthroponyms are found in the poet's artistic and scientific works. Such

anthroponyms were used by the poet to describe imaginary themes and to write works on some religious themes. The poet used such names in his works "Khazoyin ul-maoniy" and "Tarihi anbiyo va hukamo." However, in the work "Khamsa," legendary anthroponyms are widely used. Including Samir, Akhraman, Suhayla, Noah, Qarun, Bilqis, Jamshid, Ya'uj, Isa, Daqyanus, Harun, and others. The names of artistic symbols constitute the majority of anthroponyms found in Navoi's works. Many of these anthroponyms are well-known nouns created in the poet's spiritual world.

When choosing names for artistic symbols, Navoi paid attention to the use of proper nouns corresponding to the name of that place and people. Arabic for describing the events that took place in Arabia - Sa'd, Navdar, Mehr, Numan, Suhayl, Jabir; The events that took place in India are translated into Indian: Jaipur, Juna, Mallu, Kad; In describing the events in Iran (Ajam), he used Persian-Tajik names such as Khusrav, Bahrom Gor, Rustam, Ravshanak, Doro, Farrukh, Gulchehra.

When choosing names for symbols, Navoi also took into account their pleasantness, attractiveness, and sonority. For this reason, the names of some symbols are derived from proper nouns that are close to real-life names: Dilorom, Diloso, Dilor, Gulandom, Sumanbu, Sumanso, Parichehra, Parizod, Parivash, Paripaykar [5, 255], Mehinbonu [5, 237], Mehrnoz, etc.

1. Pseudonyms. One of the nominative units of Uzbek anthroponyms is pseudonyms. Pseudonyms, like nicknames, are an additional name to a person's first name.

Examples of research on the collection and study of pseudonyms in Uzbek linguistics and literary studies include the articles of T. Koraev [6, 54-58] and Y. Iskhakov [7, 42-45] who collected 430 pseudonyms from the pages of the Uzbek press, the book "Paths" by T. Koraev and R. Vakhidov. Also, some information about pseudonyms includes "Names and people," "What does your name mean?" [8, 14-15], "Nomnoma" and other works.

In Uzbek linguistics, pseudonyms have not been studied separately. Professor E. Begmatov's candidate dissertation "Anthroponymy of the Uzbek Language" [9, 145-155] studied pseudonyms under the heading "Additional nominative categories of Uzbek onomastics."

According to researcher D. Andaniyozova [4, 132], "the emergence of pseudonyms in the language was caused by certain needs, including the fact that the author of the feuilleton and critical article sought not to disclose his name and surname, thereby keeping certain socio-political, literary and artistic views secret, as well as the abundance of similar names and surnames, which led to the choice of pseudonyms, especially for creators." In dictionaries, it can be seen that explanations of the pseudonym have acquired this meaning: "The pseudonym is an Arabic word that means to be saved and to be freed" [10, 601].

In Sh. Yakubov's research, pseudonyms in the works of A. Navoi were divided into 11 groups, related to the place of residence, profession, sect, names of planets, plant names, and others [3, 6-7].

In his work "Majolis un-nafois," Alisher Navoi commented on some pseudonyms as follows:

Muflisy was an Uzbek poet who lived in the 15th century, and his pseudonym refers to the poet's social status [11, 312]. Mevlono Kavkabi: "A young astrologer is good and has chosen a nickname worthy of his science" [11, 400]. Sakkoki: was a knife-maker, engaged in making knives, sakkok is in the sense of a knife [13, 588]. In connection with Maulana Jami's "Rayhani would make a pseudonym..." he was given the pseudonym Jami. He is one of the sheikhs, and

his nickname also indicates him" [11, 351]. Zulaliy: "Zihni sarchashmasidin nazmi zuloli sofi zohir bo'lur jihatdin anga Zulaliy taxallus topildi" [11, 351]. Malik: "He calls himself Malik in the sense that he is a descendant of Malik-Ravzan" [11, 353]. Bu-Ali: He walked like a madman, if he wasn't mad, he didn't use the nickname "Bu-Ali" [11, 363].

Alisher Navoi's work "Majolis un-nafois" also contains information about the pseudonyms of Mawlana Yahya Sebak [11, 297], Mawlana Zamani [11, 359], Mawlana Husayn Waiz - Koshifi [11, 378] and many others.

1. Nicknames. In Navoi's works, there are many nicknames such as Yusufi Kan'an, Bilkisi Soni, Majnun, Doroi Zaman, Rasulullah, Ruhullah, Hotam Toyi, Muhammad Barlos, and others. Sh. Yakubov also analyzed them, dividing them into 7 groups.

It is evident that the works of Alisher Navoi are a valuable source of information for onomastics and other fields.

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