

## LINGUOCULTURAL CHARACTERISTICS OF ANTHROPONYMS IN THE EPIC “LISON UT-TAYR”

**Sayfullayeva Fatima Bakhodir qizi**

Navoi State Pedagogical Institute

2nd year student of Uzbek language and literature faculty

E-mail: [fotimasayfullayeva004@gmail.com](mailto:fotimasayfullayeva004@gmail.com)

### ABSTRACT

In this article, the linguistic and cultural characteristics of the anthroponyms in Navoi's epic "Lison ut-Tair" were studied. Types of anthroponyms such as names, nicknames, nicknames were discussed. Linguistic and cultural characteristics of anthroponyms were revealed through verses.

**Key words:** Alisher Navoi, anthroponym, onomastics, linguistics and cultural studies, names, nicknames, nicknames, personal names.

### INTRODUCTION

From time immemorial, our people considered naming a child a great responsibility. Naming is undoubtedly related to nationality, rules of ethics and aesthetics, personal dreams, worldview and imagination. Every name was not created for nothing, it also has its own history, territory, meaning and geographical distribution.

Sources also have different views and opinions about naming and naming. About this, onomologist Ernest Begmatov says the following: "The custom of giving a name was born out of the need to distinguish and distinguish a single person from others. Surnames, nicknames, patronymics, ancestral (pantronic) names and their various forms, other forms and methods of naming a person, which appeared later and took on an official character, are the legal product of such a vital need. [1, 18-19]

World linguists have provided valuable information and opinions on onomastic and anthroponymic terminology, their current problems. Russian linguists and onomists: O.S. Akhmanova, V.A. Nikonov, A.K. Matveyev, L.M. Gorodilova and many other linguists contributed greatly to the development of these fields. We will dwell on some of the opinions of these scientists.

A.K. Matveyev's article dedicated to the terminology of onomastics and onomatology - Onomastics and onomatology: a terminological study - was published in the journal Onomastics Issues (Voprosy onomastiki). [2, 12].

Anthroponym is a Greek word, and anthro is a person + onim, that is, the proper nouns given to people.

## LITERATURE ANALYSIS AND METHODS

Anthroponym is a linguistic unit of onomastics, which includes specific units. While thinking about the term anthroponym, N.V. Podolskaya noted that it includes a name, a patronymic, a surname, a nickname, a nickname, a cryptonym, an andronym, a gyneconym, and a patronymic [3, 31]. Therefore, anthroponymy is a field that studies names, nicknames, nicknames, surnames and patronymics.

The anthroponyms found in the works of Alisher Navoi, the great poet, writer, thinker, and scientist, can be grouped as follows: 1. Names. 2. Nicknames. 3. Nicknames.

According to researcher Sh.Yakubov, there are more than 1103 anthroponyms in the works of Alisher Navoi [4, 6], and the names with names are considered a component of Uzbek historical onomastics. In particular, the anthroponyms in Navoi's epic "Lison ut-tyre" are noteworthy.

**1. Names.** Names can be divided into historical, legendary, texture according to their character. The names in the epic "Lison ut-Tair" can be divided into 4 groups: names of historical, legendary, religious persons and the names of the heroes of the work.

In turn, the names of historical figures are divided into 2 groups.

**a) Navoi's contemporaries:** Sultan Husayn Boykara, Saadi Shirozi, Nizami Ganjavi, Abdurahman Jami.

**b) Those who lived before Navai:** Attar, Sheikh San'an, Junayd Bayazid, Sheikh Bayazid Bistami, Sheikh Abu Said, Abu Khair, Turobi Nakhshabi, Haraqani, Arastu, Plato, Ibrahim Adham, Sheikh Abu Bakri Nishapuri, Kharroz, Khoja Abdullah Ansari, Asmai, Sheikh Abulabbas, Sheikh Sufyan Suri, Najmuddin Kubro, Porso.

**Names of legendary persons:** Jamshid, Bilqis, Qorun, Faridun.

**Names of religious figures:** Adam Safi, Eve, Sayyidul Olam Rasul Hashim, Sulaiman, Isa Ruhollah, Yusuf, Abu Bakr Siddique, Usman bini Affan, Umar Farooq, Ali,

**Heroes of the work:** Muqbil, Mudbir, Hotam, Majnun.

**2. Nickname.** Nicknames are one of the nominative units of Uzbek anthroponyms. Nicknames are also an additional name, like a nickname, in relation to a person's name - the main name. T. Qorayev, who collected 430 nicknames from the pages of the Uzbek press [5, 54-58] and Yo. Is'hakov [6, 42- 45] articles, the book "Nicknames" by T. Qorayev, R. Vahidov can be cited as an example. Also, some information about nicknames can be found in Names and People, What Does Your Name Mean? [7, 14-15], in works such as "Nomnoma".

Nicknames are not studied separately in Uzbek linguistics. In the PhD dissertation of Professor E. Begmatov entitled "Anthroponymics of the Uzbek language" [8, 145-

155], nicknames were studied under the title "Additional nominative categories of Uzbek onomastics".

**3. Nicknames.** In the epic "Lison ut-Tayr", Rasulullah, Caliph Abu Bakr, Siddiq, Caliph Usman, Farooq, Yusuf Kan'an, Bilqisi Soni, Majnun, Daroi Zaman, Ruhullah, Hotam, compared to Caliph Umar. Nicknames like Toyi were used.

### RESULTS AND DISCUSSIONS

Each anthroponym in the epic "Lison ut-Tair" has a pattern of linguistic and cultural categories. Navoi does not use these anthroponyms in his works for nothing.

The king is the best,

May the road be divided for those who eat food, **Khizri rah.** [9, 31] Look for the king with your green dress on your shoulder, guide those who have gone astray like Khizr. In this verse, Navoi shows the right path to the hero through the anthroponym Khizr. This is the 1st meaning of anthroponym. The 2nd meaning is deeper and more philosophical. In it, the sanctity and purity of Khizr's image, that he should always start on the right path, and that the hero should be like him are understood through presupposition.

Lali soul is the salve of the sick,

**Isoi Ruhollah** dami in the speech. [9, 63] His lips are a salve for sick souls, his speech was full of Jesus. He says that he also has the same spiritual qualities as the generosity of Jesus. Navoi wants his hero to be like Jesus Christ. The hero is compared to Prophet Jesus Ruhollah.

Ulki sympathized with the prophet,

Undoubtedly Faruqi Azam Erdi ul. [9, 18] One of the companions of the Prophet was the great Farouk. He is a person who can distinguish between right and wrong and enlightens the West and the East with his justice. The work reflects the moral qualities of Caliph Umar, such as justice, generosity, and the ability to distinguish white from black. It is said that he was one of the close people of our Prophet. No wonder he was given the nickname Faruq because of his positive qualities.

**Khoja Abdullah Ansari** said,

But this way was good for the people:

"Whoever has a slanderous tone,

Tuzsa ul ahang sang aro lah,

But you want to sing this song

Then God remembers, O pure faith.

I'd rather make a careless melody,

"Ugugoi mushaf tilotat Korgub". [9, 159]

Khoja Abdullah Ansari, one of the leaders of the people of this road, said:

- If a person adjusts his voice to a melody and sings a pleasant song with this melody, but the purpose of this melody and song is to remember Allah, O pure believer, know that this is the melody of heedlessness. is better than reciting the Qur'an with Navoi Ansari is showing the power of mind through his anthroponym. He emphasizes that his thinking is unique, the genius of the sheikh. All this shows that anthroponyms have a linguistic and cultural nature. Each anthroponym of Navoi has a linguistic and cultural aspect.

### CONCLUSION

In short, the anthroponyms in Navoi's works are a great resource for educating the future generation as a perfect person with pure human feelings. Formation of national faith and related customs in students is one of the main principles of today. Therefore, we, linguists, should study the moral and philosophical works of Navoi from a linguistic and cultural point of view and deliver them to the students in simple language. It can be seen from these that Alisher Navoi's works are a valuable source of information for onomastics and other fields.

### REFERENCES

1. Nazarova N. is a teacher of the Department of English Linguistics of BukhSU. Study of anthroponyms. Integration of Pragmalinguistics, Functional Translation Studies and Language Teaching Processes <http://www.conferenceseries.info>.
2. Begmatov E.A. Explanation of Uzbek names. 14600 names. - Tashkent: National Encyclopedia of Uzbekistan State Scientific Publishing House, 2016
3. N.V. Podolskaya. Dictionary of Russian onomastic terms. –S. 31.
4. Yakubov Sh. Onomastics of Navoi's works. Candidate diss... autoref. - Tashkent: 1994. - B.26
5. Karaev T. About literary nicknames // Uzbek language and literature. - Tashkent, 1967. - #1. - B.54-58.
6. Ishakov Yo. Alisher Navoi and poets with the pseudonym Navoi // Uzbek language and literature. - Tashkent, 1968. - #1. - B.42-45.
7. Menajiev Ya. and others. What does your name mean? - Tashkent: Science, 1968.
8. Begmatov E. Anthroponymics of the Uzbek language / Candidate's thesis... - Tashkent, 1965.
9. Alisher Navoi. Lison ut-tyre. Poem. - Tashkent: Literature and Art Publishing House, 1991