

LEXICAL-SEMANTIC AND METHODOLOGICAL FEATURES OF
ANTHROPONYMS FOUND IN THE MEMOIRS OF XII-XIV CENTURIES

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ABSTRACT

This paper makes analyses of the Lexical-semantic and methodological features of anthroponyms found in the memoirs of XII-XIV centuries. On this case. Research has been undergone on different Lexical-semantic and methodological features of anthroponymy. Finally, it concludes with the major points of the academics analyses.

Keywords : *Lexical, semantic, methodological features, anthroponyms*

INTRODUCTION

Ahmad Yugnaki's work "Hibatul-haqayiq" was created in the XII-XIII centuries and consists of eleven chapters, 258 bytes.

Information about the life and work of Ahmad Yugnaki is very limited and scarce. In verse 248 of the work, the poet writes: "His father's name is Mahmud Yugnaki, Adib Ahmad has no son, he has no doubt."

The first chapter of the epic is dedicated to Allah and is mentioned under the names "Ogon", "Habib", "Khaliq"(Radnor Zoe (School of Business and Economics, Loughborough University, Loughborough & O'Mahoney (Cardiff Business School, Cardiff University, Cardiff, 2013).

Dedicated to the second prophet (Habib, Nabi) and 4 caliphs:

Sodiq birla Foruq uchun Zayn nurayn.

Ali to`rtlanich ul eriksik to`nga (17 bayt)

Ahmad Yugnaki used the Arabic nicknames of 3 caliphs in this verse. Abu Bakr's nickname was "Sadiq" (Siddiq), Umar's nickname was "Foruq", and Uthman's nickname was "Zayn Nurayn". The third chapter is dedicated to Dod Sipohsolor bek: I will publish this book for Dod Ispohsolor bek. The name Dod Ispohsolor belongs to the Persian language and means "army chief"(Janabergenovich, 2019; Makhkamova & Allaeva, 2019; Moje, Luke, Davies, & Street, 2009).

The poet compares the strength and generosity of the Isfahans to the caliphs 'Umar and' Uthman:

Salovat ichinda Umar tek juvon,

Saxovat samokat tutar Usmonni.

MAIN PART

In justice, however, he is superior to the Anishirvans: “Dod insaf tutar chin Anushirvoni” (28 bytes).

In general, the 20 names in Hibat al-Haqqiq can be classified as follows.

1. Pure Turkic name: Arslonkhoja tarkhan, Og'on.
2. Arabic: Habib, Sadiq, Foruq, Ali, Zayn Nurayn, Umar, Usman, Ahmad, Mahmud, Amir Sayfiddin.
3. Persian: Dod Ispohsolor, Khoja Arnob, Anushirvon.
4. Ancient Hebrew: Adam, Eve.

Ahmad Yassavi is a great representative of mystical literature, the founder of the Yassavi sect. His work "Devoni Hikmat" became famous in the XII century. Although the language and style of the work have not been studied as a special object of study, some scholars believe that the Devoni Hikmat was edited in later times and that Turkish changes were made to it. Therefore, “for the completeness and accuracy of wisdom to be complete, a great deal of scientific research must be carried out, and a scientific and critical text of wisdom must be prepared (Aminova & Abdullayev, 2009; Battour & Ismail, 2016). To do this, it is necessary not only to rely on the copies of Turkey and Kazan, but also to carefully study the treasures of manuscripts in other republics and in Tashkent, based on the manuscripts there. However, the anthroponyms in Devoni Hikmat are unique to that period. Because another monument of the XII century, most of the anthroponyms in the works of Suleiman Bagirgani are found in the works of Yassavi. Alisher Navoi describes the relationship between Suleiman Baqirgani and Ahmad Yassavi: “Hakim's parents are Suleiman and Khoja Ahmad is Yassavi's murid. However, one day Hoja Tabhe said that the kitchen does not produce firewood. They said to the Companions, "Bring firewood in the summer, and it will be raining at that time." Ashobkim, firewood was brought to the kitchen at night in terms of oil. The judge may

have dried the firewood that his father had gathered. Hazrat Khoja said, "O my son, you have acted wisely, and this nickname has been left to you, and the language of wisdom has disappeared from Hakim's father." And his favoid is famous among the atrocities(Kringos, Boerma, & Pellny, 2009; Simpfendorfer, 2011).

Thus, the main part of the lexicon in the works of Suleiman the Magnificent consists of words and terms related to religion and mysticism. Most of the anthroponyms in these works (90%) are words from the Arabic language. They can be conditionally grouped as follows:

1. The names of the prophets and angels: Adam, Ata, Jesus, Job, Moses, Jacob, Ishmael, Isaac, Joseph, Abraham, Noah, Muhammad, Elijah, Hizr, Azrael, Gabriel, Israfil, Michael.
2. Relatives of the prophets, names of caliphs: Maryam, Abdullah, Abbas, Abdulmannof, Abdulmutallib, Abu Bakr, Siddiq, Abdutalib, Ali, Amina, Aisha, Usman, Ummohoni, Fatima, Khadija, Hasan, Husayn, Hashim.
3. Well-known Sufis and sheikhs: Ahmad Yassavi, Hakim Khoja, Sulayman (Sulayman Baqirgani), Sheikh Mansur (Mansur Khallaj), Sheikh Zunnun (Zunnun Misri), Boyazid (Boyazid Bistomi), Imam Azam (Abu Hanifa) Noman bin Thabit), Junaid (Junaid Baghdadi), Hasan Basri, Sheikh Shibli (Abu Bakr Muhammad ibn Khalafi Bukhari), Baysul Qarani (Sheikh Uwais Qarani), Yusuf Bayzawi, Ibrahim Adham.
4. "Traditional" names in fiction: Bomiq, Zulayho, Layli and Majnun, Uzro, Sheikh San'an, Shirin, Qarun, Namrud.
5. Names and attributes of Allah and Muhammad: Allah, Allah, Haq, Ahmad, Birubar, Wahhab, Samad, Jabbor, Rahman, Gaffor, Qadir, Qadir, Haq, Hadi, Mustafa, Rasulullah, Ahmad and others.

Turkish anthroponyms in the works of Yassavi and Bagirgani do not exceed 5-6: Arslan, Arslon bobo, Bobo Mochin, Ogon, Tangri.

In general, in the Turkic memoirs of the XI-XII centuries anthroponyms are characterized by the following features:

1. Turkish names in scientific and artistic works based on real life abundance (60-70%) and specific meanings.

2. Turkish names have a peculiar compound (complex) construction:

a) **Beg, bek:** Begi, Chag`ri bek, Biga bek, Inonch bek.

b) **Alp:** Alp Aya, Alp Er To`nga, To`nga Alp Er.

c) **Tegin:** Alp tegin, Bekach Arslon Tegin, Yag`an tegin, Kuch tegin, Kumush tegin

d) **Hoqon/xon:** bug`ra Qara Hoqon, Bo`g`ra xon, Kul Bilg`a xon, To`ng`a

xon, Qilichxan, Ulug` Bug`raxan, Arslonxon.

1. Different noun affixes form soda anthroponyms:

-lan: Beklan, Chug`lan;

-ish/ush: Tekish, To`kish, O`tish, Tutish, Atish, Sungish;

-mish: Ko`samish, Otamish, Oldulmish, O`zg`urmish, Qatmish;

-q/aq/o`q//: Bulg`aq, Tutuq, Kulbaq;

-laq/luq/lug`//: Yavlaq, Qutlug`;

-li: Qangli;

-tur: Bektur;

-ch: Bulunch, Inonch, Quluch;

-n: Qaban, Qutan.

1. The main (50-60%) of the anthroponyms in didactic and mystical works (Ahmad Yugnaki, Ahmad Yassavi, Suleiman Bagirgani) are theonyms (Allah, Prophet, steam) and historical figures (20-30%) . More than 90% of these names are words from other languages. The XII-XIV centuries are a complex period in the history of Turkic languages. Although the language of monuments of this period was organized by scientists in different directions, anthroponyms are almost not studied(Falk & Dierking, 2002; Piven, Society, & 2006, n.d.).

According to the lexical and semantic features of anthroponyms in the memoirs can be divided into two:

1. Genetically it consists mainly of anthroponyms of Arabic and Persian languages

found works (Muhabbatnoma, Suhayl, and Guldursun, Yusuf and Zulayho).

2. Works on Turkic anthroponyms (on the Turkic language

Scientific works: Book set translated by Turkic and Ajam and Mughal; Kitab al idrok li lison al atrok; Kitab attuhfatuz az zikkiyat fil-l lug'at at turkiyat).

Scientific works on the Turkic language were created in the XIII-XIV centuries about the Mamluk state. The language of these works has been specially studied by scholars.

The anthroponyms in these works (At tuxfa, al atrok, Tarjumon) can be divided into thematic groups according to their structure and lexical semantic features:

1. Dedication
2. Descriptive
3. Dream-desire

Dedicated (memorative) names are the product of long periods of time and are formed on the basis of people's worship of various objects and objects. Dedication anthroponyms in monuments can be conditionally divided into the following groups:

1. Being a source of light to the names of celestial bodies - planets

Dedicated names: Aydogdi, Aytugmish, Kuntugdi, Kuntugmish, Aydemur, Aybek, Ayba (Ruler of the Moon);

2. Anthroponyms derived from the names of strong and wild animals:

Akbars, Baybars, Taybars, Aybars, Altibars, Aktay, Qaratay, Mulguntay, Tuqay, Arislan

1. The names of different birds are also for the ancient ancestors of the Turkic peoples

Due to its sacredness and divinity, it is mentioned in the memoirs as a human name: Aksankur, Akqush, Alaqush, Bozkush, Sunkur, Lochin, Tughan (hawk), Karakush, Sunkurcha.

Descriptive nouns consist of different words and reflect their nature, state, time and place:

Qutluba (Kutlu bek), Kuchba, Kilich, Sungu (spear), Qumeri (living in the desert), Turkari, Sharkari, Uchari (border guard), Subashi (soldier), Gold, Silver, Yunju, Aqbala, Yavash, Turtush (fourth).

Dream names are anthroponyms that are based on people's hopes and desires. These anthroponyms can be divided into the following groups:

1) Anthroponyms based on the divine power of the word and tradition: Sotilmish, Satmaz, Tashlaq.

2) Anthroponyms denoting longevity, health and wealth: Esan, Esanbay, Altuntash, Bektash.

3) Anthroponyms expressing beauty and beauty: Gulchikak, Mahjahon, Purple, Guhar, Aygina, Aysoli, Navbahor, Gulbahor.

4) Anthroponyms denoting power: Kuchbe (strong bek), Bekcheri (strong soldier), Elbasti, Qatiyalu (possessor of power), Salar (head of a soldier).

In general, 90% of the names in these monuments are pure Turkic words. Such words as Mahjahon, Navbahor, Gulbahor, Marvari belong to the Persian language and are the names of slaves and currents.

Anthroponyms in Turkic memoirs of VII-XIV centuries should be specially studied. In particular, an in-depth analysis of the various historical etymological layers of anthroponyms is important.

While some of the ancient Turkic names used in the memoirs of the XII-XIV centuries are found in place of modern Turkic names, some are not. In some Turkic languages this issue is specially studied.

One of the current problems of the nomenclature of Turkic languages is the restoration of the ancient fund of indigenous Turkic names. This problem can be solved on the one hand by the restoration and collection of Turkic names in the memoirs of the VII-XIV centuries, on the other hand by the separation and collection of ancient Turkic names used and forgotten in Turkic languages.

Although the fund of Turkic names is a source for the Turkic peoples, many names are not preserved in the same way in all Turkic languages, and the existing ones have their own peculiarities in terms of meaning and linguistic form.

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