



DOI: **10.5958/2249-7137.2021.01921.2**

THE USE OF ANTHROPONYMS AND PSEUDONYMS IN ALISHER NAVOI'S GAZELLES

Gulruh Sohibbek qizi*; Nargizaxon Rustamovna Umarova**

*An independent Researcher of Fergana State University,
Department of Linguistics, UZBEKISTAN

** Senior Lecturer,
Doctor of Philological Sciences,
Fergana State University, Department of Linguistics,
UZBEKISTAN

ABSTRACT

In this article, the use of anthroponyms and pseudonyms in the works of the great poet Alisher Navoi, their examples show the time and place of use. This interpretation does not adequately express the essence of the nickname. The nickname is originally Arabic and means "to get rid of". It is also interpreted as "putting a second name in the poem other than one's original noun. It seems that anthroponyms have a certain place in the lexical system of the Uzbek language. Anthroponyms differ from other lexical units in their semantic, methodological, and constructive features. Such perceptions are associated with the misconception that the name is the essence of the person, the name is similar to the person.

KEYWORDS: *Onomastics, Anthroponymy, Anthroponym, Lexical System, Nationality, Pseudonyms, Lexical Opportunity, Compliment.*

INTRODUCTION

Anthroponymy is a branch of onomastics that studies the properties of human names. **Anthroponym** is a Greek word that means **anthropo-human**, **onim-nom**, meaning proper noun given to people. In Uzbek, the term is replaced by a name, a person's name, a person's name, a person's name.

Anthroponyms differ in the nature of the person (object) from which they are named. In this case, the anthroponym is divided into different types in terms of whether it is the name of a specific person who lived or has lived, whether it is a natural name, or whether the fabric is a

mythical name. This division is sometimes based on the source of the proper noun. Based on the above criteria, the following types of anthroponyms can be identified in the Uzbek language:

1. Real, that is, the famous name of living people.
2. The proper noun of the images.
3. Proper noun of legendary (mythological) people.

The names that make up the macro-scale of anthroponymy consist of the following nouns: Names, Nicknames, Surnames, Father's Names, Nicknames, and other historical forms of naming a person.

It seems that anthroponyms have a certain place in the lexical system of the Uzbek language. Anthroponyms differ from other lexical units in their semantic, methodological, and constructive features. Therefore, onomastic research should be carried out on a synchronous and diachronic basis in the historical-comparative method. Names have social significance and reflect the cultural and social life of the society. Names also refer to a person's lineage and place in society. Each name appears for a specific reason. It can be popular or less popular. They have the same name, their own history, "biography" and "geography". Names can be linguistically real or fictional.

Names can provide specific information about their object. This information has 3 views:

- Linguistic;
- Speech;
- encyclopedia.

As a unit of language, they name individuals, distinguishing individuals from one another. In verbal information, it is the speaker's attitude toward the name. Encyclopaedic information, on the other hand, approaches an anthroponym-based appellation meaning: Gulnara, Gulandom, Gulrukhsor are based on the semantics of delicacy and charm inherent in flowers. Names reflect nationality. Names can be old or new. There is a phenomenon of synonymy in names that move from appellators (To'xtasin, Tursun) but there is no polysemy. The phenomenon of synonymy is quite common. For example: Alpomish-Hakimbek, Majnun-Qays, Alexander-Iskandar, Sulaymon-Solomon. Apparently, anthroponyms are primarily words, and language is part of their richness. However, they also have a number of unique features.

In the gazelles, the anthroponym Alexander is given as Sikandar. In some places, there is a phenomenon of sound exchange.

The interest in anthroponyms and their study has a long history. Over the centuries, a number of anthroponymic studies have been created. The result was the science of anthroponymy. International onomastic conferences have been held in this field.

The step of independent Uzbekistan on a new path of social, economic and political development requires further improvement of the onomastic, including anthroponymic system. People believe that the name given to a baby has a great impact on his life, destiny and happiness. Such perceptions are associated with the misconception that the name is the essence of the person, the name is similar to the person. For this reason, there are various beliefs about the existence of

"characteristic and non-characteristic" names in people's minds. The names of the Turkic layers of the Uzbek language also have their own characteristics. They can be divided into the following groups:

Name dedication (memories). The following memorial names are found in the Turkic layer of anthroponymy of the Uzbek language:

- Names made up of celestial bodies: Yulduz, Oyxon, Kuntugmish.
- Made in the name of various natural phenomena and elements: Bo'ron, Yashin.
- Names made up of the names of different geographical objects: O'rmon, Daryo.
- Names associated with the names of animals and birds: Qo'chqor, Lochin.

Anthroponyms derived from the names of Turkic tribes and clans, these names include names derived from ethnonyms common to the Uzbek and Turkic peoples: Barlos, Dormon.

Name wishes (desiratives). These type names include:

- Parents name their children Ko'pay, O'lmas, Sobir to wish them a healthy growth and increase in number.
- They want the newborn to grow up well and join the family: Ilash, Koldosh, Yuldosh.
- The baby wants to replace his parents when he grows up: O'rin, O'tagan.
- They want their next child to be a boy, not a girl: O'g'ilyoy.

Alisher Navoi's gazelle "Zihi husnung..." consists of artistic anthroponyms from beginning to end. It should be noted that the naming of the heroes of a work based on a historical figure or an artistic fabric in the composition of a ghazal creates the art of "talmeh".

Nicknames are one of the least studied layers of the Uzbek anthroponymic system. The term pseudonym in Russian means "**pseudonym**" in Greek. The Uzbek dictionary defines a nickname as follows: "A nickname is a second name chosen by an artist (poet, writer, painter, scientist, etc.) or a politician. This interpretation does not adequately express the essence of the nickname. **The nickname** is originally Arabic and means "**to get rid of**". It is also interpreted as "putting a second name in the poem other than one's original noun." Some sources misinterpret the meaning of the nickname: "A nickname is a symbolic name, a nickname." Some authors have described the nickname as follows: "A nickname is a well-known name in a person's social activity that is chosen by the person, used in conjunction with or in place of his or her first name. Anthroponym type"

The choice of nickname depends on the socio-political, cultural, spiritual views, artistic, ideological aspirations, beliefs and dreams of the nickname holder. In political figures, the nickname is often associated with the purpose of hiding his first name and surname, and his artistic and aesthetic aspirations in writers and artists. Understanding a nickname as a "fake name" is similar to a person's first name.

In classical poetry, the author uses his nickname in praise of the work. This method is called **compliment** among the poetic arts. **Compliment** means "**to ignite**" and is the movement of the speaker (from the first person to the second person) in lyrical and lyric-epic poetry. When the

nicknames used in the Uzbek language are combined, it is obvious that our artist took the choice of nicknames very seriously. Alisher Navoi is one of the great people who paid special attention to the choice of a nickname, the reasons for its use, the essence of which was described in a wonderful poetic lines. Nicknames in Navoi gazelles can come in the form of a reference or a syntactic function.

The nicknames used in the poems are mainly II and III person. Nicknames are used only in the last bytes of the poem. Literary nicknames have been used since ancient times as a name that reflects the style and ideas of each artist, as they are onomastic units used by Turkic writers, including Uzbek artists. Therefore, the nicknames from ancient times to the present day are formed on the basis of the laws of the language of the Uzbek people. During the period of the old Uzbek literary language, the forms of nicknames that historically belonged to the Arabic and Iranian lexical layers became more active. In the later stages of development of the Uzbek language, Arabic names of nicknames became widely used. The ways of formation of nicknames, the principles of naming, the motives of naming are common to many peoples, and in the choice of this nickname plays an important role such as the creative personality, the period in which he lived, the literary environment. An analysis of the linguistic literature shows that Uzbek language nicknames have not been the subject of a separate monographic study in Uzbek linguistics. There are some observations, but these onomastic units have not been studied on the basis of theoretical principles and methods for a particular system. When any word becomes a nickname, it undergoes various linguistic changes, the lexeme loses all stylistic-expressive color, acquires a secondary meaning. Nicknames are mainly used in the text of works of art, in commentaries. Therefore, they are interesting in terms of nominative and functional for Uzbek onomastics, that is, which artist they call, what functions they play in the artistic and scientific texts of the Uzbek language. Nicknames of the Uzbek language have appeared and are appearing at different stages of development of our language. They are unique onomastic units that objectively reflect information about the history of language, the history of literature, the history of the people and the spiritual heritage of our people. Nicknames are linguistic units that are formed on the basis of individual naming of artists, the need to distinguish it from others, to hide, to perform artistic and aesthetic tasks. Just as it is important to generalize and typify the names of beings (common noun), so it is necessary to name one of these things separately (proper noun).

Proper noun are grouped according to the different types of objects or events they refer to. Such groups can be large or small, depending on the number of proper noun types that make it up. Nicknames fully meet the linguistic and onomastic requirements (semantic, nominative, functional, structural) of proper nouns. Because they are onomastic units that have been used in the onomastic system of language for a long time. The collection and study of nicknames in the Uzbek language provides valuable information not only in the field of onomastics, but also in the field of Uzbek historical lexicology, dialectology, as well as ethnolinguistics, sociolinguistics, literary history.

CONCLUSION

Therefore, when studying the works of Alisher Navoi in high school, we should not limit ourselves to language, literature, content or form. The deeper we study the gazelles, the more we will enjoy the treasures of Alisher Navoi's gazelles.

REFERENCES:

1. Avlakulov, Y. (2012). Linguistics of Uzbek language onomastic units: NDA. (p.13). Tashkent.
2. Begmatov, E. (1965). Anthroponymy of the Uzbek language. Tashkent.
3. Husanov, N. (1996). Lexical-semantic and methodological features of anthroponyms in the language of 15th century Uzbek written monuments. - Tashkent: Writer, Part 1.
4. Umarova, N.R. (2020). The concept of words in the works of Alisher Navoi. NamSU Scientific Information - Scientific Bulletin of NamSU, No. 11, pp. 257-262.
5. Umarova, N.R., & Abduvalieva, N. (2020). Conflicts in Alisher Navoi's Gazelles. International Journal of "Word Art". Special numbers 3. - Tashkent, pp. 248-255.