

RESEARCH ARTICLE

Characteristic Names In The Anthroponymy Of The Kokand Khanate

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Abstract

This article studies the names of the third generation in the anthroponymy of the Kokand Khanate, their variants, the nominative-motivational, lexical, historical-etymological foundations of the names and nicknames of the Kokand khans and khanates related to national customs, traditions, rituals, religious beliefs, positions, occupations, and professions, as well as their phonetic and lexical variants related to the period and local dialects.

KEY WORDS

Anthroponym, Kokand Khanate, anthroponymy, name variants, historical names, lexical variant.

INTRODUCTION

The names and nicknames of the Kokand khans and khanates have nominative-motivational, lexical, historical-etymological foundations, meanings related to national customs, traditions, rituals, religious beliefs, positions, positions, occupations, professions, phonetic and lexical variants related to the era and local dialects. Sultan means king, ruler, tsar. For example, A son was born from this marriage and was named "Sultan Ilik". When Sultan Ilik grew up, he was also married, and a son was born to Sultan Ilik. His name was called "Sultan Khudoyor". Here we also cite evidence for our opinion from other sources: A year later, by the grace of Allah, a handsome son was born from him. His name was called Tangriyorkhan, Khudoyorkhan and Sultan Elikkhan. The Sultan lexeme was actively used by the first rulers of the Kokand Khanate from the very beginning to the very end. Mullo Olimquli himself, having assembled the young khan Sultan Sayyidkhan, and when his troops approached the city of Tashkent, the governor of Tashkent, Qosh Dadkhoh, Mirzo Ahmad Qosh Begi, and the commanders Dosatbiy, Sadiq Tora, and Sherali Mirzo, made a beeline for the city and landed in the Mingorik area outside

the Tashkent fortress.

Among the Uzbeks, there are names given to men such as Sotiboldi, Sotimxon, Sotqin, Sottimirzo, Sotqul. The name Sotiboldi is one of them and means "Bought child".

"So, what is the custom of buying, is it possible to buy a child? How is this "trade" carried out? For what and from whom is a child bought? Is a child born to someone else bought? Or is one's own child bought? When did this custom appear and why did it become a custom?" It is natural that interesting questions arise.

E. Begmatov gave clear answers to this question. According to the scientist, such names are included in the "protective names" in ethnographic literature.

If a family dies without having children, the custom of "buying" was followed. According to this custom, when a baby was born (whether it was a boy or a girl), they would put food on one side of a scale and compare their weights, supposedly "bargaining" with the midwife or a close relative who was

selling the baby. The food placed on the scale was given to the midwife and the baby was considered purchased. Of course, the amount of what was paid varied depending on the circumstances.

Girls were given "beautiful names" with the intention of being beautiful, graceful, graceful, intelligent, wise, happy, and lucky. For example, Aftob/Oytoboyim is the daughter of Narbotur, the sister of the Kokand khans Olimkhan and Umarkhan. In the sixth year, Aftoboyim, the aunt of Muhammadalikhan, also left this world. (Ibr.khavaqin, 124)

The lexical basis of the anthroponym Aftob is Persian and means the sun, life is bright; it was given to girls with the aim of being radiant, radiant.

1. In names, especially in nicknames and pseudonyms, the connection, "connection", and harmony between the name and the person are clearly felt. For example, the nickname Kiran, belonging to the anthroponymy of the Kokand Khanate.

Historically and etymologically, the Uzbek word qiron was used in the old Uzbek language and meant the collision and convergence of two planets in one constellation:

Qorqub Shapurni mohi parichehra

Atorud birla kilg'andek qiron mehr.

("Farhod and Shirin". p. 204)

In the Uzbek linguistic culture, a large, strong child born when two planets collided and converged in one constellation was given the name Qiron, Qironboy. It was also given with the intention that the child would be strong and powerful in the future.

The nickname Qiran is an invincible honor given to the Kokand Khan Nizamiddin Muhammad Abdurahimbiy for his strength: His nickname was Qiran. He conquered many cities, including Samarkand... Abdurahimkhan, who had the nickname Qiran, became king after the death of his father.

Anthroponyms of the period: names, nicknames and nicknames have an encyclopedic meaning and essence, expressing a set of social, in particular, sexual, class, ethnic, religious affiliation aspects related to the person to whom they belong. The historical unit of the name was used in addition to the name, title of women belonging to the white-haired people, or was part of the name of such women. For example, Ag'ochaoyim (wife of Khudoyorkhan), Kenagas aym

(Oychuchuk aym bint Ibrahim atalik - wife of Kokand Khan Abdurahimbiy), Zebunnisokhanim (daughter of Kokand Khan Abdurahimbiy), Mingoyim (mother of Kokand Khans - Olimkhan and Umarkhan), Mohlaroyim, that is, Nodirabegim (wife of Amir Umarkhan), Oychuchuk aym, Norchuchukoyim, Oftoboyim (daughters of Kokand Khan Sheralikhan), Fakhrunniso khanim (mother of Shahruxhbiy ibn Ashurmuhhammadkhan, the founder of the Kokand Khanate).

Nowadays, the meaning of the word has expanded, it expresses the first-person possessive form of the word "oyi"; the meaning of respect, honor when addressing a woman; in colloquial speech, tannoz, nozanin; in some dialects, it expresses the concepts of "buzukoyok".

CONCLUSION

In conclusion, names play an important role in human life. They not only distinguish a person from others, but are also closely related to nationality, culture, and history. Each name expresses its own meaning and value, so when choosing a name, it is necessary to pay attention to its content and significance. Names reveal who people are, their origin, and their spiritual world.

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