ON THE STUDY OF ANTHROPONYMIC INDICATORS USED IN THE WORK OF "HISTORY OF RASHIDI"

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Abstact. The article describes the anthroponymic indicators used in the work "History of Rashidi" and their types, such as indicators showing the social status of a person and emerging based on religious views.

Key words and word expressions: onomastics, anthroponymy, anthroponym, toponym, indicator, anthroponymic indicator, female name, male name, gender indicators.

Introduction

The term indicator, characteristic of the field of onomastics of linguistics, which deals with names, means the Latin indicator - identifier, pointer [1, 34]. Since the concept of "indicator" was originally applied to toponymy, it became widespread in the sense of "toponymic indicator", and even it gives the impression that it is only a characteristic of toponymy [2, 71-74]. However, it is correct if the concept of "indicator" is understood and interpreted in broad and narrow terms. In a broad sense, it is appropriate to interpret and analyze it in relation to the entire field of onomastics, and in a narrow sense, to each section of this field of onomastics that differs depending on the object of study. In particular, this term can also be applied to the field of onomastics, anthroponymics, which deals with personal names.

Anthroponymic indicators mainly participate in compound names and have the character of providing information about the characteristics of the person named. We tried to express our thoughts about this on the example of the anthroponyms of the work "History of Rashidi"[1] written by Muhammad Heydar Mirza, which is considered a written monument of the 16th century. In the system of anthroponyms of this source, historical names are the majority in terms of quantity, and indicators are mainly involved in their composition. As we observed in the work, about 30 types of anthroponymic indicators took part in the composition of names, and some of them, such as abdol, yor, khatun, ogho, are now considered archaic. These indicators can be divided into the following types from a semantic-semantic point of view:

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[1] Note: All examples are taken from this source: Муҳаммад Ҳайдар мирзо. Тарихи Рашидий. – Тошкент: Шарқ, 2010.

1. Indicators showing the social status of a person. This noted group of indicators occupies a significant place in the composition of names. Because most indicators were originally applied to anthroponyms to express a title, rank, position, or any position. In the source, the following indicators representing belonging to the upper class are found as units of this type:

2. *Sultan -* *a title added to the name of king, ruler, king and princes in general. In Uzbek language, it has the following meanings:* SULTAN [a. سلطان – supreme ruler, king] 1. The title of amir, khan, kings in Muslim countries. 2. mobile Among other things, the first, sarasi; the king 3. Sultan (male and female name) *(explanatory dictionary of the Uzbek language, p. 534).* According to E. Begmatov, this unit of nouns means high-ranking, glorious, shining. In some names, the word sultan means a child born after visiting the grave of Hazrat Sultan (Ahmed Yassavi) or other holy places, i.e. the gift of the sultan. [3, 585].

In the work "History of Rashidi", the *sultan* indicator is found mainly in the name of the king and princes and represents their belonging to the royal family. This indicator is used in the work as follows: a) as the first component of the name: *Sultan Ahmad, Sultan Mahmud, Sultan Saidkhan, Sultan Walad, Sultan Ali;* b) in the form of the second component of the name: *Adik Sultan, Baba Sultan, Luqman Sultan, Muhib Sultan, Mamok Sultan, Kebek Sultan, Khalil Sultan, Yakub Sultan, Qarshi Sultan, Hamza Sultan;* c) the occurrence of the name in the middle of three-base names is observed in most women's names: *Ms. Orun Sultan, Ms. Habiba Sultan Khanish, Ms. Khan Sultan, Ms. Aisha Sultan, Ms. Ago Sultan Beg, Ms. Davlat Sultan, Ms. Khan Sultan Sultanim.*

Shah is one of the most common indicators in the Uzbek language, and its meaning is explained in dictionaries as follows: SHOH and SHAH (Persian شاه، شه *)* 1. King, Hon. 2. The main piece of chess, the king. **Shahi anjum -** the king of the stars, the sun; **Shahi Kho'tan -** figuratively The sun [4, 701].

The "Annotated Dictionary of the Uzbek Language" shows six different meanings of this unit: 1 exactly. king(h). 2 In a chess game: the most important piece. 3 In chess: an attack with a piece directly on the opponent's king, checkmate. *Шоҳ бериб мот қилмоқ (To give a king and mot).* **4** In playing cards: A card with a picture of an old man with a crown, which is second only to salt in terms of strength. **5** *portable* The best of something or someone. **6** Some phrases contain the meanings "head", "main", "big" (some of such phrases have become and are becoming compound words). *Шоҳ кӯча. Шоҳ бекат (Shah Street. Shah station) (explanatory dictionary of the Uzbek language, p. 599).*

This unit exists in our language as a synonym of the words khan, king, ruler, and means famous, strong, powerful in the composition of names. The number of anthroponyms made with the shah indicator in the work is more than 20, and it is also used in the name of children belonging to the royal family as a synonym of the sultan unit. The royal component usually comes after the noun: *Baba Alishah, Kasim Shadishah, Davlatshah, Mironshah, Mubarakshah, Kabulshah, Ilyasshah, Jahanshah, Muhammadshah, Muhammad Khorezmshah, Suleymanshah, Khurramshah, Khizrshah, Khisravshah, Haydarshah, Hindushah;* in some cases it is added to the name: *Shah Jalil, Shah Nazar Mirza, Shah Budog, Shah Muzaffar, Shah Muhammad, Shah Ismail.* It can be seen from the spelling of the examples that when this unit is used after a noun, it is added to the base with a lowercase letter, and when it comes before the noun, it is written separately with a capital letter.

Khan - This anthroponymic indicator was originally a title of Turkic and Mongolian rulers. **UzNE** has interesting information about the use of the unit between different dynasties: KHAN - during the Seljuks and Khorezmshahs, the head of the country - the Turkish leader who was subordinate to the sultan. The Khan unit was combined with words like lion and bugra, meaning the rulers of the Karakhanid state. Temuchin, who founded the Mongol Empire, adopted the title "Genghis Khan". After that, the rulers of the ulus formed on the territory of the empire were also called khans. After the death of Genghis Khan, the title of qon was given to the Genghis who took the throne. During the Mongol rule in Iran, non-Muslim rulers were called khans, and Muslim rulers were called sultans. In the Timurids, individuals belonging to the Genghis Khan dynasty were treated with the title of khan. In the Shaibani, the khan represented the ruler or heir to the throne, and the sultan represented the prince. During the Safavid era, the title of khan was given to regional heads - amirs *(UzNE, p. 180).*

Mahmud Koshgari said about this unit: "خان Khan - the biggest leaders of the Turks." Alp Ertonga's children are also known as خان khan. Alp Ertonga is a خاقان khakhan. There is a long story about the incident of being called by this name [5, 106]. According to Sh.Rakhmatullaev, this unit is considered Turkic in some sources, and in the ancient Turkic language KHAN means ``absolute ruler of a smaller state'', ``king''. The lexeme was originally pronounced in the form of qan, and later began to be pronounced in the form of khan. In the Kyrgyz language, the main form was kan. So, this word was originally pronounced as qan, and later the q consonant at the beginning of the word changed to the kh consonant; In Uzbek, the vowel a has changed to the vowel â: qan>khan>khân [6, 401]. Л.Z.Budagov's dictionary says that this word is originally Mongolian, and it is said that the word qan||khan was formed by shortening the word qaan (khaqan). In our opinion, the root of the words khan and khakhan is the same, and this indicator is formed as follows: *qagan>qaan>qan//khan.* Currently, in the noun structure, this unit is high-ranking, honorable, prestigious; means grow up and be a head. In many cases, it is traditionally added to the name and means respect, love [7, 587].

The khan indicator appeared after the base in more than 40 places in the source, mainly in the names of Mongolian khans and partly Uzbek khans: Abdulkarimkhan, Abdurashidkhan, Buzanjirkhan, Boydoshkhan, Burundukkhan, Gorkhan, Garoykhan, Dost Muhammadkhan, Duvakhan, Jonibekkhan, Jozhikhan, Jonishkhan, Shermuhammadkhan, Shamoi Jahankhan, Chigataikhan, Khizr Khojakhan, Chingizkhan, Esan Bugakhan, Yunuskhan, Oruskhan, Qutbkhan, Qasimkhan and others.

In addition, the names of women, that is, Mongolian princesses, participated as an appellative forming the basis of the name: *Khon Sulton honim, Khonzodabegim, Khon Sulton Sultonim.*

Bek is an anthropometric indicator that historically denotes a position, position, rank. In Devonu Lugotit Türk it is explained as follows: باك beg – bek. باك beg – a married man. He was named so because he was like a beg at home [5, 105]. Sh. Rakhmatullaev interprets the origin of this unit as follows: BEK - ``ruler of a city or region'', ``a high-ranking official''. This word was pronounced in the old Turkic language as bäg, bég, and later became ä | The vowel ë has changed to the vowel e; initially meant ``big'', ``big'', later as a result of the development of meaning, this adjective became a noun; In Uzbek, the g consonant has changed to the k consonant: **beg>bek** [6, 43]**.** E. Begmatov shows its meanings: 1) ruler, governor, chief; the name of one of the special positions in the past; 2) bek // in the sense of berk; solid; protected; strong, powerful [3, 584].

In the source, this indicator is used before or after the appellative in the composition of men's names and expresses the meanings of a person belonging to the upper class: governor, chief: *Bek Muhammadbek, Bek Temur; Kokobek, Kattabek, Jokubek, Munkabek, Pir Alibek, Khojibek, Ulug'bek, Turdibek, Shahbek, Hamidbek.*

Mirzo is an anthroponymic indicator that is actively used in names, and its origin is explained in dictionaries as follows: **Mirzo** [*Arabic-Persian* ميرزا – shortened form of the word "amirzoda".] 1 Mirzoda, amirzoda, son of an emir (in the same sense, this word is written after the appropriate noun, for example: Ulug'bek mirzo, Ibrahim mirzo). 2 bookish, exact Mirza (*explanatory dictionary of the Uzbek language, p.* 599). In Movarounnahr, the last quarter of the 14th century - in the 15th century, the title was added to the names of the descendants of Amir Temur - Timurid princes and later amirs.

In "Tarihi Rashidi" it is used as a masculine name and expresses the meanings of a person belonging to the upper class: gentleman, mirza, son of amir: Haji mirza, Usman mirza, Umar mirza, Sabur mirza, Sonsiz mirza, Nazar mirza, Nasir mirza, Abdullah mirza, Karaqul Ahmad Mirza, Qutluq Mirak Mirza, Shah Nazar Mirza.

Begim - In our language, this unit has the following meanings: 1) beg's child, belonging to the generation of begs, begzoda; prince, governor, ruler; 2) wife or daughter of the king; queen, queen; lady, mistress, mother; high-ranking, noble. The name means respect [3, 582]. In the sources of the 15th-16th centuries, this unit is found mainly in the composition of women's names, in particular, in "Boburnoma" it can be observed that the indicators *begim and khonim* are used synonymously: *"Khon Mirzo va Shohbegim va Mehr Nigor begim Badakhshonga bordilar. Mirzokhonni Muborakshoh qal'ai Zafarga tilaghanda Abobakr Koshghariyning chopquniga yo'luqub, Shohbegim va Mehr Nigor khonim va jami elning ahli va ayoli asirlikka tushub..."* (Boburnoma, p. 22)

In "History of Rashidi" there are the following names based on the begum indicator: *Khanzodabegim, Shahbegim, Gavharshad Begim, Sahib Davlat Begim, Ago Sultan Begim, Sultanim Begim, Khadichha Begim, Esan Davlat Begim.*

Khanim - This indicator, which is used as part of the name of high-ranking women in history, is explained in the "Explanatory dictionary of the Uzbek language" as follows: KHANIM 1 A word used when addressing women with respect. 2 It is added to women's names out of respect. 3 tbsp. Beautiful, beautiful woman; handsome young man (*explanatory dictionary of the Uzbek language*, p. 412). Names include high-ranking, honorable, valuable; as a female name, it expresses respect and respect [3, 586]. In our opinion, this indicator was created under the influence of the Mongolian word khan. Because in the work, the lady indicator is mainly used in the names of Mongolian queens who belong to the upper class: *"Oziga nikohlab olgan khonimning ismi Mug'ulistonda Mug'ulkhonim nomi bilan tanilgan Oysha Sulton khonim, Jonibek Sulton uylangani esa Qutluq khonim edi"* (p.235).

The following more than 10 compound names were formed based on the lady indicator: *Mrs. Qutluq, Mrs. Dokhta, Mrs. Makhtum, Mrs. Mohim, Mrs. Davlat Nigor, Mrs. Sultan Nigor, Mrs. Khob Nigor, Mrs. Qutlug' Nigor, Mrs. Husn Nigor, etc.*

Aristocrat women's names include, in addition, the combination indicator sultan + khonim: Aysha Sultan khonim, Khan Sultan khonim, Orun Sultan khonim, Davlat Sultan

khonim, Khadicha Sultan khonim, etc.

Khotun - This word was also used in Turkic languages, in ancient Enasay inscriptions, and meant "lady", "wife of an important person": *"...otam Eltarish khokonni, onam Elbilga khotunni tangri uz martabasida tutib, yuqori kutargan ekan..."* [8, 442]. In "Devonu lug'otit turk" this word is interpreted as a title: "قاتون q a t u n - the name of those who spread from the daughters of Alp Erton" [5, 275]. According to Sh. Rakhmatullaev, this name was pronounced in the old Turkish language as *khatun, katun.* A form letter is provided in the ancient turkic dictionary, but a link to the form letter is given without comment; therefore, the letter form is defined as the main form. L.Z. Budagov defines the form **qatun** of this word as Kyrgyz, shows that it is equivalent to the word **khatun**, but does not explain; defines the form of **khatun** as Tatar, Kazakh, here defines the form of **khatun** as Kyrgyz, Turkish, emphasizes that it is used in the form of **qattyn** in Altay, and takes the form of **qadyttar** in the plural. The linguist shows the change of the unit in terms of sound based on the above comments: **qatun>khatun>khatin** [6, 402]**.** In conclusion, this word originally meant `the spouse of a high-ranking person'; and in the further development of Turkic languages, the unit of wife is generally a woman: housewife; means wife (husband's partner).

In both editions of "History of Rashidi", the term khatun is used both as an indicator used in the names of Mongolian princesses and as a wife (husband's spouse): *"Ordayi hon shul mamlakatda erdi. Har bir hotuni bir urdasida aza tutdilar. Avval Burta kuzhin ʒungrat aimokining tÿrasi Nuyonning kizi erdi. Ikkinchi Ḳÿlon khotun Makrit tÿrasi Toyrasunning kizi erdi. Uchinchi Yasukot totarning uluʒining kizi erdi, tÿrtinchi Kunzhu hotun Hitoy honing kizi tÿla khushsurat edi. Beshinchi Kurbosun Khotun, Khotuni Street Tayongkhon Naiman Erdi"* (TP, 2011. p. 40).

Also, the following noble women's names formed with this indicator are found in the source: Sotulmish Khotun, Khumor Khotun, Menglik Khotun, Sultan Khotun, etc.

Ogho – In the source, this unit is included in the composition of the name of high-ranking women. The name means `respectable', `respectable':

Oljoy Turkon Ogha, Tuman Ogha, Ogha Sultan Begim, Dilshad Ogha, Jamal Ogha, Bakht Malik Ogha, Mir Ogha.

In Turkic languages, there is also a variant of this word "Oghacha", which has the following meanings: OG'AChA tar. 1 A female servant at the door of the Khan's palace or the rich; maid 2 The oldest woman in a rich Uighur family (*explanatory dictionary of the Uzbek language*, p. 184).

2. Indicators created on the basis of religious views.

The widespread spread of Islam to Central Asia, of course, had a great impact on the customs and traditions of naming children of the rural population. By connecting the birth and healthy growth of the child to various religious concepts and choosing a name accordingly, parents emphasize that the baby is a Muslim child, on the one hand, and on the other hand, a name with this religious meaning protects the young baby from various disasters, misfortune and death. , they believed. For example, in the composition of the anthroponyms of the work "History of Rashidi", the participation of parts such as *abdi // abdu, abdol, -iddin (-uddin), -berdi, -ulla (-ullah, -allah), qul* is the result of this belief:

Abdi // Abdu – This anthropoindicator is explained in dictionaries as follows: ABD // ABDU – Arabic. - servant, slave. A component of the name of most Muslims. For example:

Abdullah is a servant of God. Before Islam, during the polytheism of the Arab tribes, some tribes added the word "Abd" to the name of their god and gave themselves a name. For example: Abdshams, Abduluzzo, Abdulmasih [9, 16]. Names include slave, slave; servant; appears as expressing the meaning of worshiper, obedient [3, 582]. The fact that this unit is often added before the beautiful names of God is explained in the books as follows: "...the name of the Muslims given to the children should not be on the same level as the name of Allah, it should not be superior to it. For this reason, the Arabic "abdu" (slave) is added to names made from the name of Allah" [10, 4]. Most of the historical names in the source are formed by this indicator: Abdulali, Muhammad Abdullah, Abdulhay, Abdulquddus, Abdul Ali, Abdulali Tarkhan, Abdurazzaq, Abdukhalik, Abdulkarimkhan, Abdulatif, Abdulhadi, Abdulaziz.   Abdul - This unit is explained in the "Dictionary of Navoi's Works" as follows: ABDOL ابدال a. 1. A group that has reached a certain level of governorship; Saints, close to God: Imam Ahmad Hanbal, Zikriyo Abdoldindur. 2. Qalandar, crazy [11, 21].

According to M. Umarhojaev, "the people who have reached a certain status of governorship in Sufism. They say that they are a righteous people, and the world will never be without them. If one of them dies, Allah will replace him with another: *Oradan bir necha yil o'tib, ular yurtiga etti abdol kirib keladi"* [9, 16].

The names in the source are used in the meaning of "obedient-worshiper", "dervish", "cavalier". The following passage from the work on unity also confirms the comments made: "Uning qalandarlikka maili bo'lgan. Oziga, amirlariga qalandaron ot qo'yib olgan bo'lib, o'zini Shams Abdol degan, shuningdek, mulozimlarini ham "falonchi Abdol", "pismadonchi Abdol" deb chaqirgan" (150-бет).

Although the indicator was actively used in historical names in ancient times, it is now considered archaic: *Abdol Qul, Abdol Mokri, Abdolshaykh, Malik Abdol Mokri, Mir Abdol Avval.*

- berdi - The birth of a child is connected with God's grace and will. In the work, such compound names are formed by adding this indicator after the names and attributes of God: *Karimberdi, Jabbarberdi, Olloberdi, Kadirberdi, Azizberdi, Gadoyberdi, etc.*

-iddin (-uddin) – names formed with this affix, formed on the basis of the Arabic word "religion", are more than 30 in the source. Their meaning can be explained as follows: Alauddin (greatness, greatness, shukuhi or respected, great child of religion), Jamaluddin (goodness of religion), Zayniddin (glory of religion), Majiddin (fame of religion), Nuriddin (light of religion), Sayfiddin (sword of religion), Qamariddin (moon, moon of religion), Shamsiddin, Khaja Shamsiddin (sun of religion), Sharafiddin (honor of religion), Bahaviddin (splendor of religion, see), Qutbiddin (leader of religion), Shahabiddin Mahmud (bright child of religion), Hisamiddin (the sword of religion), Syed Ziyaviddin (the light of religion), Fariduddin Attar (the only, respected person of religion) and others.

-ulla (-ullah, -allah) – in proper nouns ending with this component, various definitions and descriptions of God and expressing this idea through the name given to the baby, as well as connecting having a child to the will of the Creator (God), giving thanks for this, the presence of a child , many complex meanings are expressed, such as considering the future, perspective as the will of God: *Nasiruddin Ubaydullah, Khaja Ubaydullah Ahror, Ubaydullah Khan (slave of*

God), Abdullah, Abdullah Mirza, Khaja Abdullah Marvorid, Khaja Muhammad Abdullah (slave of God), Khaja Habibullah (God's servant) habibi, friend), Khoja Rashididdin Ghazlullah.

Qul – This indicator's servant, slave; submissive, subordinate; has the meaning of worshiper [3, 586], traditionally added to the first and last part of male names in the work. Names mainly mean servant of God, servant, believer, Muslim: *Ali Quli, Bayonquli, Allahquli, Muhammadquli, Tokhtakuli, Karaqul Ahmad Mirza, Bek Quli; Qulnazar, Qul Muhammad* and others.

Conclusion

In conclusion, it can be said that the first roots of the indicators show that most of them arose under the influence of positions and titles. As a result of the passage of time, the unit moved away from its meaning to a certain extent and took part in names as a component with another lexical meaning forming the name. Regardless of which nation or source the indicators belong to, they have gained an important importance in the formation of Uzbek anthroponymics, besides, they are a valuable source for providing valuable information about the people's life, long-term history, cultural and spiritual level, and for theoretical and practical research of important issues of linguistics. serves as

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