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ANTHROPONYMS IN FOLKLORE AND THEIR ETHNOCULTURAL FEATURES

Abstract: This article deals with examples of anthroponyms and their ethnocultural features in folklore based on the materials of the Uzbek language. It is argued that the emergence and change of people's names or famous horses is directly related to the historical development of the language and the socio-economic life of the nation.
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Introduction

From time immemorial, people have sought to name them with specific and appropriate words to denote, recognize, and express not only themselves, but everything around them. This has become a necessary and important need for human life activities. Today, the horses of men and of all beings, and especially of famous horses, are among the essential features of every language.

The emergence and change of people's names or famous horses is directly related to the historical development of the language and the socio-economic life of the nation.

The main

Every country, ethnic group and even every region in the world has a custom of giving a unique name, in harmony with its language, cultural and social system. Therefore, horses in the language of each nation reflect the lifestyle, level, ethnicity of that nation, as well as their image and traditions. This aspect is evident in the structure of anthroponyms of folklore.

In folk tales and epics, the names of heroes who defend the interests of the people always carry a positive meaning. For example, *Muqbil Toshotar, Kilich Batir, Odilkhan, Dono, Sahibjamol.* On the contrary, the notion that the people express their anger and hatred towards negative heroes is also imposed on the names: such as *Maqotil, Mudbir, Egri.*

Usually in fairy tales the characters are not fully described in the exposition. Their unique names mean pictures and biographies. That is, the appearance, social status, spiritual world of the protagonist are understood by name. Accordingly, we classified them as follows:

1. Names representing the image of the hero: *Karasochpari, Zumrad, Marjona.*

2. Character-name names: *Egri and To'g'ri, Malikai ayor, Aldarko'sa.*

3. Profession and profession names: *Yulduzsanar, Daryoboglar, Eshmurod shepherd, Muqbil toshotar.*

4. Names denoting nation and territory: *Like Momir and Samir* (names of Turkmen boys).

Emphasis on names, thereby promoting the main idea, revealing the inner world of the heroes is a characteristic feature of folklore. In particular, the folk tale "Odilbek and Khurrambek" describes that the king had two sons from two wives, Odilbek was always a just man who cared about the welfare of his people, and Khurrambek was a self-interested young man. At the end of the story, it is said that Khurrambek was a victim of his own desires, and Odilbek was

chosen by the people as his king. The episodic characters of the fairy tale, Gulparizod and Dilorom, are also very well described in their own names.

The fact that the protagonist of the fairy tale "Zafarshah" Zafarshah's father Zamonshah (the harmony of the names of parents and children), the protagonist Zafarshah at the end of the fairy tale (Zafar - victorious) also shows that our wise people pay special attention to the names of their heroes.

Names are widely used as discourse relevance in works of folklore other than fairy tales. In particular, in Uzbek, Kazakh, Kyrgyz, Uyghur and other Turkic peoples, names with the words "day" and "moon" are widespread, and through them certain goals are set. Among them are Oysulu and his son Kunbotir in "Oysuluv" and Kuntugmish, the protagonist of "Kuntugmish"; Kunkhan and Aykhan in the epic "Yusuf and Ahmad", the epic "Aymon-Shulmon" in the Kazakh folklore, the names of the Moon and the Sun in the "Kunekey Kyz"; images of Kyrgyz Oychurek, Oykanish, Tolgonoy in Manas; Oysanam ("Strange Lover"), Oysulu ("Forty Girls") and others in the Karakalpak folklore can be a clear proof of our opinion.

The main name of the protagonist of the epic "Alpomish", the heroic epic of the Uzbek people, is Hakimbek, who is called Alpomish (Alp - "hero") for his bravery and courage. The names of the negative heroes in the epic are called by ugly, unpleasant names like themselves (such as Surkhayil kampir, Boybori).

If we look at the origins of the people's sheriffs, their origins go back to ancient Rome. It is known from history that mostly place names were attached to sheriffs. As a result, our ancestors left their names in history with the Khorezmi, Hoqandi, Fergani, Tashkent sheriffs. Later, during the Russian regime, sheriffs changed surnames. In the middle of this millennium, the surname became a tradition in all European countries. After the abolition of serfdom in Russia in 1861, all citizens had their own names.

In ancient times, according to the traditions of the Turkic peoples, man had to know his 7 ancestors, that is, his family tree. Those who did not know their seven grandfathers were considered misguided, that is, misguided, and discriminated against as slaves. For example, every Turkmen carried a document with the names of his seven fathers next to it. In fact, it is a very good habit, and modern genetic science confirms that the biological characteristics of each person (ability, talent, temperament, hereditary disease, etc.) are certainly repeated in one of the seven pinks. Our ancestors knew this fact 1.5-2 thousand years ago, created their own family tree (the origin of people belonging to a particular lineage) and reflected it in the records. In such genealogies, the names of individuals belonging to the same ancestor who lived for centuries were written one after the other and passed on to future generations. These inscriptions are stored in special leather boxes. These genealogies are still kept in some families, as well as in the manuscript fund of libraries. These served as specific surnames and were used as legal documents only when necessary. In everyday life, and in conversation, people are addressed by adding different interpreters to their names. Like Eshmat aka, Rizvon aunt, Ergash butcher.

It is also important to note here that the commentators, such as 'khan' (lady), 'bek' (begim), which are now added after the names of some women and men, were in fact dynastic words. Because we know from history that our great ancestor Amir Temur married Bibikhanim (Saraymulkhanim), a descendant of Genghis Khan, and some of his children and grandchildren also married Mongol daughters of Genghis Khan. Thus, in the Timurid dynasty, there were brides from the Genghis Khan dynasty and brides from the Timurid dynasty, as well as children from the Genghis dynasty whose mothers and children inherited from the Timurid dynasty. In this way, both father and mother gave birth to sons and daughters of the Timurid dynasty. As a result, there was a need to distinguish the nobles of the Palace from each other. Thereafter, it became lawful for women of the Genghis Khan dynasty to be called "ladies" and to have a "lady" interpreter in their name, since they were of the khan dynasty. The word "begim" (bek means "amir" in Arabic) was added to the names of women of Timur's generation.

Even in our modern language, the "khan" part of the word "lady" is added to women's names. The suffix "khan" is also added to the names of the descendants of sayids and khojas, regardless of gender, and in some places, especially in the Fergana Valley, to the names of men in the sense of respect, each of which has its own history.

Among the Uzbeks and other eastern peoples, knowing the seven Pashtuns and creating a family tree served as a surname. In this case: name-father name-grandfather-grandfather-grandfather-grandfather-grandfather-grandfather-grandfather - the eldest grandfather (sometimes a nickname, place name) is expressed in the order of lineage. For example, the genealogies of Zahiruddin ibn Mirza Miranshah ibn Amir Temur Koragon or Hotam bin Tay bin Qahlon bin Rasan bin Nahshab bin Qahtan bin Hud and others are fully recorded in official documents. In oral speech, only names and nicknames are used: Zahiriddin Muhammad Babur, Hotam is sometimes called Hotamtoy (the name of a tribe in Thai-Yemen, Hotam Toyi belongs to this tribe).

Until the 50s of our century, the documents proving the citizenship of people (marriage, birth certificate, passport, etc.) were almost never kept. In conversations, the words "son" and "daughter" are given after the name and father's name (sometimes the title): Mirsobir Mirsadiq is the son of Haji, Ominahon is the daughter of Ismail Qori.

At the beginning of the century, in the 20-30s, the surnames of Uzbeks were mainly in the form of Kamil Balikul oglu, Ozoda Ahmadjon qizi. It was also common for intellectuals to make names by the suffixes - zoda (Hamza Hakimzoda), iy - viy, -iya, -viya (Abdullah Qadiri, Muzayyana Alaviya). Sometimes there are cases of application without any additives: Osman Nasir, Sultan Jora, Ghafur Ghulam.

As a result of the spread of Jadidism (innovation) in Central Asia in the early twentieth century, Islamic culture began to be enriched with elements of secular culture. Another important innovation was the introduction of national expressions representing genealogy. It was a transition to a surname common to the whole dynasty by adding Persian -zoda and Arabic -iy suffixes to the father's name. It is not surprising that Sufizoda, Laziz Azizzoda, Hamza Hakimzoda Niyazi were brought up under the influence of progressive ideas of Jadidism. Or the Uzbek surnames such as Abdulla Qodiri, Sherkon Qodiri, Yunus Rajabi, which are still going on, are a bright proof of our opinion.

Conclusion

The formation of the surname from the addition of the suffixes -zoda, -iy to the lineage is a proof that all Turkic peoples (Uzbek, Azerbaijani, Uyghur), as well as the Tajik people have the same culture, customs and historical roots. Hakimzoda, Shaykhzoda, Tursunzoda, Sofizoda, Azizzoda are the children of one nation, which has always been blood relatives. Unfortunately, the Turkic peoples, who had a common history, culture and language, were significantly separated from each other by the Soviet government.

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