

Lexical and Grammatical Characteristics of the Names in the Story “Mayiz Yemagan Xotin” (A. Qahhor)

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Abstract

This article discusses the names found in the story “Mayiz yemagan xotin” written by Abdulla Qahhor. Valuable information is given about the lexical-spiritual types of the names in the work, features of formation of anthroponyms, grammatical structure. In addition, the study of the etymology of place names found in the story is an important task in the article.

Keywords: lexical-spiritual group, Abdulhakim, Master Mavlon, Mullah Norkuzi, Sotiboldi, Melikuzi, Izzatali, Norbuta, Nikolay, "Makkai Mukarrama", grammatical structure, morphological and syntactic method.

It is known that Uzbek onomastics is becoming richer day by day based on the results of several studies. But some of our famous horses are still waiting for their research. We would like to present one of them to the people of science, the results and opinions we have studied about the lexical, grammatical and compositional features of the nouns in the story “Mayiz yemagan xotin” by Abdulla Qahhor.

The names mentioned in Abdulla Qahhor's story “Mayiz yemagan xotin” can be divided into lexical-spiritual groups as follows:

- I. Anthroponyms: 1. Names: Abdulhakim, Sotiboldi, Melikuzi, Izzatali, Norbuta, Nikolay. 2. Names with nicknames: Master Mavlon, Mullah Norkuzi.
- II. Toponyms: 1. Necronym: "Makkai Mukarram".

Anthroponyms in the story can be divided into Turkish names, Persian-Tajik names, Arabic and Greek names according to the anthroponymic layer:

Sotiboldi, Melikuzi - Uzbek; Mullah Norkuzi, Norbuta - Persian-Tajik-Uzbek; Abdulhakim, master Mavlon, Izzatali - Arabic; Nikolay is Greek.

Sotiboldi is a compound word based on its structure. In terms of category, it is a pure Uzbek noun formed syntactically in the form of verb + verb. When taken in terms of meaning, it is used in the meaning of bought or living, not dying: *Sotiboldining xotini dorixonada ishlaydi, har kuni mingta odam bilan javob-muomala qiladi: axir, bittasi bo'lmasa bittasi ko'z qisadi-da!* [4]

Melikuzi has a special place among Uzbek names. The name consists of two components: Meli + kuzi [adjective + noun]. The first part of the name is actually in the form of Mengli, and in pronunciation it is called meli. The word Meng is the basis for the name Mengli. Meng is one of the most used words in the old Uzbek language. Today, it belongs to the list of outdated words. Instead of information, it should be mentioned that words are of two types according to the ways of obsolescence: 1) if the words become obsolete together with the concept they represent, they are called historical words; 2) when the words are obsolete, the concept is preserved and it is named by another word, they are called archaic words. It can be seen that in the second way, my

is an obsolete archaic word that has no alternative today. Kuzi, which is the second part of the name, appears in many Uzbek names in the sense of a beloved, manly boy. For example, Kuzibola, Kuziyo, Norkuzi, etc. In addition, the name of lamb is also given to children who are expected to be rich or born in the season when sheep are born. So, Melikuzi means a manly boy who is beloved like a lamb: *Meliqo 'zining xotini aftobusda konduktor, ba 'zan yarim kechada keladi; ishi erta tugagan kuni hamyarim kechagacha yursa, ayshini qilsa eri bilib o 'tiriptimi?* [4]

Another character of the play also has the word lamb in its name: *Mulla Norqo 'zi ertasiga samovarga chiqqanida yana panjasini yozib o 'zi bilgan ochiq ayollarni sanab chiqdi va xotini aytgan ayblarni bularning har qaysisiga taqdi, jinday o 'zidan ham qo 'shdi.* [4] In the name given in the example, the word "kozi" was added to the Persian-Tajik word "nor". As a result, the Persian-Tajik – Uzbek name appeared. According to the structure of the name, a compound name is counted. It is formed by the syntactic method, which is one of the productive methods of word formation: Nor+kuzi [noun+ noun]. The word "nor" in the name is given to children who have a red spot on their body or a similar sign of redness. In addition, among our people, a one-humped camel is also referred to as "nor". Based on this, the word "nor" was used in naming the child when it was desired that the child would be strong, energetic and powerful like a camel. Judging from the above, Norkuzi is close in meaning to the name Melikuzi: Norkuzi is a manly red-faced boy as beloved as a lamb.

In the work, the word "mullah" is added before the name of Norkuzi in relation to the hero. Mullah is used relative to a person who received madrasa education in Central Asia and Central Asia. In the 13th century, the reputation of religious people, coaches and teachers increased significantly among the people. People used to call them Maulana. Later, it was difficult to pronounce the word mavlana before the name, and the word mavlana was changed and the word mullah was used. Thus, in Central Asia, the word mullah was added to the name of those who knew the Holy Quran well. Did the author correctly use the above-mentioned word mullah in relation to Mullah Norkuzi, the main character of A. Qahhor's story "Mayiz yemagan xotin"? Does the meaning of the word correspond to the hero's activity? To find answers to these questions, it is necessary to remember the daily activities of Mullah Norkuzi, the main character of the story.

Mullah Norkuzi, the main character of the story, did not hesitate to gossip about open women and girls in the neighborhood. Although the person does not have the slightest knowledge of the Holy Quran, the reason why the word mullah is added before the name is that the use of mullah in the figurative sense of "knowledgeable, wise person" meaning is implied. And the word mullah is a name given to the hero by the author, which expresses his character and characteristics, that is, a word that performs the function of a nickname.

Another name made using the word "nor" is mentioned in the work: *Norbutaning qizi doktorlikka o 'qiydi, mingta oshnasi bor desang-chi!* [4]

We got acquainted with the meaning of the word "nor" above. Here are some thoughts about the word buta, which is the second part of the name. The word bota is found in many Uzbek names. For example, **Bo'tagul, Bo'tako'z, Bo'taqora** etc.

"Etymological dictionary of the Uzbek language" [8] gives the following comments about this word: "Bo`ta - the child of a camel. This noun is derived from the verb bot-, which means "child born" in the old Turkish language, with the form of the suffix -u; In Uzbek, the vowel a has changed to the vowel ä: bot- + a = bota > botä. The original verb bot- was used for the birth of all animals. According to this, the word "botä" originally meant "child of an animal", and later the meaning was narrowed and began to mean only a child of a camel.

In the "Annotated Dictionary of the Uzbek Language" [7], the homonym of the word bota is also given: "In the old Turkic language, an ancient tool, a round bowl, a crucible, used to melt gold, silver, copper, etc.

Literally. It is a word used to caress children and young people.

Lekin, bo'tam, bu fikrga men uncha qo'shilmayman.

H. Tokhtabayev, The land of sweet melons."

Based on the above, it can be said that Norbuta means a red-spotted man or a beloved child and a manly child of a one-humped camel.

The layer of Arabic words also occupies an important place in the story. For example,

Abdulhakimning qiziga usta Mavlonning o'g'li bir hovuch mayiz bergenini o'z ko'zim bilan ko'rganman. [4]

Izzatalining singlisi bo'lsa artist – xaloyiqqa qarab muqom qiladi. [4]

The name Abdulhakim is made in a composite way: Abdu + hakim [noun + noun]. Abdu is an Arabic word that means slave. And Hakim means a wise man, possessor of wisdom. It can be seen that Abdul Hakim means the servant of God, the possessor of incomparable intelligence and wisdom.

The unique feature of the anthroponym of Master Mavlon is that the author uses a nickname indicating his profession before the name of the hero. Maulana means Allah in Arabic.

The anthroponym of Izzatali is also syntactically formed: Izzat + ali [noun + noun]. Despite the fact that both bases are borrowed from the Arabic language, they are used a lot in the form of separate names among Uzbek names. Izzat means respect, dignity, and ali means the highest, high. Two independent foundations that have such positive meanings create a stronger positive meaning together. On this basis, it is appropriate to interpret the name of Izzatali as the owner of the highest and highest respect and dignity.

In Abdullah Qahhor's story "Mayiz yemagan xotin", which we are studying, the author also mentions the name of the last emperor of Russia, Nikolay Alexandrovich Romanov: – *Men sizga aytsam, mulla Norqo'zi, gap paranjida emas, Nikolay zamonida islovotdagi xotinlar bosh yalang emas edi-ku!* [4]

This name can also be found in another story of the artist "Prophecy": **Nikolay zamonida mayiz qimmat, ko'knor arzon edi, hozirgi zamonda mayiz arzon, ko'knor qahat.**

The author lived in the time of Nicholas II and saw the life of this period with his own eyes. The "privileges" granted by the emperor to the people of Turkestan did not escape the writer's attention, of course. If we pay attention to the etymology of the name, it is composed of the Greek words "nike" - victory and "laos" - folk, which means "ruler of nations". The name is also used in shortened forms among Russian names: Kolyan, Kolyashka, Nik, Kolyunya, etc.

The story also mentions Makkah, one of the holy shrines of Islam: *Mulla Norqo'zining achchig'i keldi, chunki bu "Makkai mukarramani" bir sartarosh o'rtog'idan ming iltimos bilan olgan edi.* [4]

Mecca is a holy city for Muslims. Kaaba, the house of pilgrimage for Muslims, is located there. Since the city is very old, the Arabs called it Umm ul-Qurra and Umm ul-Madoin (mother of cities). In the holy book of Islam, the Holy Qur'an, the word Makkah is mentioned in the form of Bakka. Both words do not differ from each other in meaning:

Makkah has the same meaning as to free, to make defective. The reason is that it reduces and nullifies human sins. In addition, he destroys the oppressors and destroys the pride. The dictionary meaning of bakka is "to destroy, cancel, reject pride, lower, subjugate". Since Makkah is a holy place, we all know that the word mukarram, which means honored, is added to it.

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