

Views on the Etymology of Anthroponyms Belonging to Iranian Languages in the Historical Works Created in the Persian-Tajik Language in the X-Xiii Centuries

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Abstract: This article provides information about the existence of ancient etymological views in Persian-Tajik sources, analyzes of some anthroponyms by Persian and Tajik historians who lived in the X-XIII centuries, and compares these views with today's linguistic achievements.

Key words: etymology, anthroponym, Afshin, Zahhok, Bahrom Gur, Bahram Chobin, Dorob (Daro), Jamshed, Manuchehr

Introduction. The role of toponyms and anthroponyms in studying the history of language and determining the original root of words is incomparable. Because common nouns rarely change compared to dictionaries. For this reason, they retain the older form of lexical units. There are even cases where we can determine the root of some words only from the explanation of names and nicknames. In this regard, the well-known scientist O.Gafurov wrote in his "Review of Names and Nicknames": "We often find the root of certain words, the definition and origin of unknown dictionaries based on the study of names and we can find nicknames of ancient times" [6,5].

Although proper nouns are formed on the basis of a word existing in the language, that is, proper nouns representing a person, thing, place are formed on the basis of the vocabulary and in most cases belong to the language of the namers, the analysis and interpretation of onomatopoeia is a delicate linguistics and is one of the complex issues. Because even if their occurrence is based on the vocabulary, the mood of naming is a completely different topic.

Names, especially personal names and nicknames, embody the social, religious, mythological, ethnic views and traditions of the people. Especially in ancient times, the role of mythological ideas, religious views, natural phenomena and social events was important in choosing names for people. Personal names such as Lion and Tiger arose from people's desire to identify themselves with a certain breed of animals or to resemble strong creatures. Names such as Istad, Tursun, Baqi, Ogul, Talib, Orzu, Umed, Istam, Monad, Po'lod, Sangin, Temur are among the names that express people's hopes and intentions.

Another group of personal names is related to religious views, superstitions and beliefs, and names such as Rasul, Khudoinazar, Tangriberdi, Olloyor belong to this group of names. In addition, there is also a group of names related to events and time of birth (Navroz, Odina, Juma, Safar, Ramazan, Ashur, Chorshanbi, Rajab), and anthropologists group the bases of naming in different ways.

There are a number of other views about people's names, and these traditions are related to

the ethnicity of each nation. In addition, behind each anthroponym we can observe national culture, science and culture symbols or its traces. The following issues related to the traditions of choosing names of the Tajik-Uzbek people can be listed:

- The existence of "big" and "small" names, that is, in order not to "see harm" after the name, the original names given to children are kept secret and the "small" name is used. This practice is found among many peoples and has deep historical roots. For example, in ancient Egypt, the name was considered a part of the soul, and it was known that it was possible to influence the human life through it, and therefore the real names were hidden behind, and the second name was used;

- to change the form of the names, giving evidence that they "have weight". Names such as Muhammad, Babur, Rustam, Alisher, Temur are included in the list of "heavy" names, and if their owner has a "complication of the name", the second name is used or changed in form. The use of Babur in the form of Babur and Temur in the form of Iron is the result of this fate;

- Using names of famous ancestors in naming. There are also several requirements, such as not naming living people, focusing on the names of proud, famous, long-lived grandfathers.

- When choosing a name, take into account the meaning of the word and pay attention to the image of the historical persons named by that name. The practice of naming based on the lexical meaning of the word ensures the emergence of a number of personal nouns from the same root: Bakhtiyor, Bakhtova;

- Such as leaving the task of naming to knowledgeable and elderly people.

Based on the opinions of onomologists who have studied ancient names, it can be said that in ancient times, children's names were not given when they were born, but based on some quality, knowledge, practice, profession, heroism shown during their lifetime, and in this respect, today's nickname year was close.

Personal nouns are closely related to social life and people's religious views. After the spread of Islam, the increase of Arabic names in our countries, as well as among the Persian-Tajik people, are related to these beliefs. This belief, connected with the religion of Zoroastrianism and fire worship, became the basis for the disappearance of many ancient national names belonging to the Iranian languages, and this situation complicates the study of the etymology of ancient national names.

Another problematic situation in the study of some names that have "preserved" in various narratives and written sources is that these names appear in different forms in the same or the same sources and have different explanations, which makes it more difficult for the researcher to study the truth of anthroponyms.

Analysis and results.

In general, when studying anthroponyms, their meanings and history are important, and linguistic studies rely on the oldest possible sources. In this regard, historical works created in the X-XIII centuries can be included among the oldest sources that provide analytical and etymological views on the nouns of famous people belonging to Iranian languages.

In the annals of this period, we find not only hundreds of ancient anthroponyms, but also Afshin, Bahromy Gor, Bahromy Cho'bin, Gilshah, Gorshah, Davoniqi, Devband, Dorob, Jamshed, Zahhok, Zebovand, Kay, Kayumars, Etymological analyzes of names and nicknames of famous people such as Kirmoshah, Manuchehr, Mah, Pasfardo, Peshdod, Somonkhudot, Tur, Shapur are also found in these works.

Afshin. A warlord from Movarounnahr, who earned a name like Hotam Toy in terms of generosity and dedication, is one of the famous people who remained in the shadow of his eventful leadership. In the statement that Afshin fought and defeated Babak Khurramdin, who introduced a new religion, or rather, irreligion, on the instructions of the caliph of his time, Mu'tasim, Gardeziy informs about the use of the word Afshin in the sense of "owner" in the Usrushna regions: "(Caliph)

Mu'tasim I sent Afshin to the war against Babak (Khurramdin), he was one of the powerful generals and was from Usrushna, from Mavarounnahr province, where the Malik is called "Afshin" [4,116].

Although Afshin was one of the famous people of his time, his name is not included in the list of well-known names that have been analyzed a lot. For this reason, the meaning of the name was not paid much attention in the studies and dictionary works of the later periods. Only Dehkhudo is mentioned in the "Dictionary" about this historical person and it is confirmed that it is the nickname of the owners of Usrushana: "Afshin ۱ . افشنین. The name of a noble, honorable, dignified, diligent, generous and generous person named Hotam Toy, originally from Ajam. He was respected by the caliph of Baghdad and Mu'tasim sent him to fight against Babak Khurramdin and defeated Babak. At the end of his life, he was accused of treason and killed in front of the caliph.

Gah saxovati Ma'n astu Hotamu Afshin,

Gah shujo'ati Farhodu Rustamu Bejan.

(Meaning: Sometimes Man' Hotam and Afshin have generosity

Farhad Rustamu Bejan has enthusiasm)

2. The nickname of the kings of Ustrushana" [7,1014]

These analyzes of Dekhudo are not only confirmed by Gardiezi's data, but also show that the famous horse Afshin has a positive image of generosity in the eyes of the public.

Bahrom Gur, Bahrom Chobin (Bahromi Gur, Bahromi Chobin). Information about the nicknames Chobin and Gor of two heroes named Bahram, who reached the level of an artistic image, is given in "History of Tabari". From these analyses, the historian's views on the Gor nickname can be accepted as scientific evidence. Because all scholars claim that Bahromshah was given this nickname because he hunted more gors (zebras). However, Balamy's argument regarding Cho'bin's nickname differs from the conclusions of linguists. The historian, citing the etymological interpretation of the word by linguists as "the winner", considers another theory to be more correct: "**The color was black, he was tall, and his body was thin (dry). In this respect, it is called "Chobin" (Wood). Another group says: they call him "Shobin" and not "Chobin". The reason for this was that he had gone to war when he was a boy, and Ray had hit a man on his doorstep and knocked him over the edge of the saddle. People used to look at each other and say: "Shobin (destroyer) is a blow." Then they gave him this nickname, and it is more correct" [2, 1-j, 591].**

The use of the word Shobin in its destructive meaning is not found in other sources. Therefore, these views of the historian are not confirmed by linguists, and it is recognized that Bahram's nickname Chobin was caused by his thinness and, therefore, likening him to dry wood.

Gilshah, Gorshah, Kayumars. These famous names and nicknames are related to Kayumars, the first person in the beliefs of the Ajam people. Gilshah and Gurshah are nicknames of Kayumars, and they have been interpreted differently by scientific linguists. The name Kayumars has interpretations such as "transient life, living and dying", "bull man", "living and speaking", "leader of the earth", and most of these interpretations rely on narrative etymologies.

Etymological views on the name Kayumars can be found in the work "History of Tabari". The historian presents various narratives about the first man according to the beliefs of laymen and presents a single solution to a common problem - the debates about the first man. He believes that the first man in religious traditions - Adam alayhissalam and Kayumars in the annals of Ajam people are actually names given to the same person by different peoples: "They also say that Adam alayhissalam was the first person on earth. And they call him Kayumars" [2,1-j,20].

According to Balamy, Kayumars means "living and speaking" and is a name belonging to Iranian languages, that is, "Ajam word" [2,1-j,58]. With this evidence, the historian rejects the famous poet of his time Firdavsi's description of Kayumars as a "bull man", and most studies in this

regard confirm Balami's views.

Inscriptions about Kayumars can be found in monuments in ancient Iranian languages. Among them, the words Gaya Maretan belonging to the Avesta language are considered to be the ancient form of the name Kayumars, and there are those who interpret the combination as "bull man" and "living and speaking".

The nicknames of Kayumars, Gorshah and Gilshah, bring Kayumars even closer to Adam. Because there are opinions that Adam comes from the meaning of "soil, the fertile place of the earth" or "soil, created from soil", and the nickname of Kayumars Gilshah also means "the king who is created from soil and reigns in the soil" is recorded in "Tarihi Tabari". It is said: "They call him Gilshah because he was created from clay (soil) and ruled over it" [2,1-j,58].

Along with Beruni ("Monuments left by ancient peoples") and Navoi ("Tarihi muluki ajam"), most linguistic studies repeat the information of "Tarihi Tabarii" about the nickname Gilshah and confirm that the etymology of the word comes from the meaning of "made of soil, mud, mud".

Although Balami's etymological theory about Gilshah is considered more scientifically correct, the opinions of other historiographies created during this period do not correspond to it. In works such as "Zaynu-l-akhbar" and "Forsnama" the meaning of the nickname is "great, great king" [4,57; 9,32] is interpreted as. In a number of explanatory dictionaries, such as "Burhani Qote", Dekhudo "Dictionary", the information of "Tarihi Tabari" is repeated.

In some sources, Kayumars was given the nickname Gorshah, and the meaning of this nickname is described by most scholars as "king of the mountain". The comment in the same sense is also given by Bal'amiy.

Dorob. Dorob is an anthroponym and there are several toponyms based on it. The name of the historical king, which often appears in the form of Darius, is sometimes also found in the form of Dorob. It can be concluded that this name was one of the important names for the people of the dynasty, since the name of three rulers of the Achaemenids was Darius.

"Tarihi Tabari" provides etymological information about the origin of the word and the naming of the name. According to him, Bahman, the king of Ajam, bequeathed his throne to Queen Humay at the time of his death and died. In order not to lose the throne, Humay put his child in a chest and drowned it in water. The miller finds the boy, raises him and returns him to the princess at the age of twenty. When the people learned about the incident, they put the boy on the throne and named him "Dorob" because he was found in the water" [2,1-j,394].

According to Balaami, the name is actually not Darius, but in the form of Dorob, which means "a place of water, found in water." But linguistic evidence does not support these theories. According to linguists, the names Doro or Dorob derive from the word doro, and the word is explained in the dictionaries as "rich, owner of wealth, statesman". The word darayavahuš in Old Persian, darāya in Middle Persian, dariava||dariyuš||darāb||dārā in New Persian, dorob, and its use in the meanings of "owner of good", "wealth" are linguistic conclusions and scientific evidence.

For example, the famous anthroponimologist O.Gafurov in his works "Ma'noi hazoru yak nom" ("The meaning of a thousand names") and "Sharhi ismu laqabho" ("The Review of Names and Nicknames") spoke about the name Dorob, and its ancient Persian name based on the word Dorayovush belonging to the language, it means "owner of good things" and provides evidence that "Daro is another form of it" [5, 50].

Although some arguments are based on narrations, the opinions expressed by such great figures as Tabari, Balami and Firdausi cannot fail to influence linguistic research. Therefore, in some scientific researches, the origin of Dorob in the meaning of "found in water, water space" is accepted as the basis. For example, the author of "Farhangi mushkiloti liyataryat" ("Dictionary of Literary Problems") Abdumannon Nasriddin firmly associates the meaning of the name Dorob with the incident of being found in water. In addition, some studies take into account other meanings of the

word. For example, in the work "Farhangi nom" ("Dictionary of Names") by Tajik linguist Farzona Saidumron, the words Doro and Dorob are used in two different meanings. The scholar emphasizes that the name Doro means "wealthy, rich", and the name Dorob means "one who thinks about good" [15,78.].

As for the etymology of the word, it is not surprising that the name Darius was given to the kings of the following period as it means "the owner of good things" and represents a characteristic characteristic of kings. The narrative etymology provided by Balami is significant as a message that preserves important information about the life of Doroshok.

Jamshed (shed). Jamshed was one of the kings of Iran and, according to legends, he lived for a thousand years. Nowruz, a national holiday of the peoples of the East, has been celebrated since his time. Under his rule, the world will be peaceful and prosperous, and disasters and diseases will disappear. Jamshed is widely recognized among the Ajam kings, a number of events are associated with his name, and his personality and practice are the basis of artistic images. Along with Jamshed's cup, mirror, throne, paintings and rituals created (in the example of Navroz), his name also has its own history. Nomenclature analysis finds that the name Jamshed consists of two parts, analyzing "Jam" as the king's name and "Shed" as a nickname. For example, the onomologist Jumakhan Alimiy in his work "Onomastics (theory and practice)" found the basis of the anthroponym Jamshed in ancient Persian and especially in the Avesta language Yima "a collection, a collection; says that it is formed from the meanings of "twin, comrade" and khšaēta "light" [8,198]. According to the linguist scientist O.Gaffarov, the meaning of the first root of the word "Jam" is still unknown, and the word "shed" is used in the sense of "shiny", and the general meaning of the name Jamshed is "shiny Jam". [6,157].

Dekhudo "Dictionary" also analyzed the meaning of anthroponym in two parts. According to him, Jam means sultan, great king, and shed means light, light, and Jamshed means bright king.

The name Jamshed is considered one of the most common names in historical records, and information about his nickname Shed is given in sources such as "Forsnama" and "Zaynu-l-akhbar". In this regard, Ibn Balkhi quoted that "...the meaning of "shed" is "light, light, beauty, prosperity" and that is why they call the sun happy" [9,35], Gardezi about this historical person while giving information, he notes that the nickname "shed" was attached to him because his throne was decorated with jewels and jewels, and it shone like the sun and illuminated the room. The historian explains that the word means "bright" in Persian: "Then he decorated his throne with jewels brought as booty for all to see. As soon as the sunlight fell on these gold and jewels from the chimney, the room was filled with bright light. For this reason, he was given the nickname "Shed" and "shed" means "bright" in Persian, and that is why the sun is called "happy" [4,74].

Even though there are different opinions about the root of "Jam" in the linguistic studies so far, all researchers and historians have the same opinion about the fact that "Shed" is a nickname, the event that gave rise to this nickname, and its meaning.

Conclusions and suggestions.

In general, from the analyzes of historians and linguists about the names and nicknames of the mentioned Iranian peoples, we can see not only accurate linguistic analyzes of the existing or historical names and nicknames, their foundations, but also in the chapter of naming and nicknames of the Iranian peoples as a result of these analyzes. We can witness that he is the owner of a high culture, paying special attention to his meanings in the process of choosing a name, in particular, that these names are a part of the national culture. In the words of the famous Tajik scientist Nosinjon Salimov: "The Tajik people have a unique philosophy of naming and choosing names even in ancient times, and its spiritual roots are the sky and the world, history and spirituality, hope and sincerity, goodness and beauty." is connected with The fact that our ancestors chose good, beautiful, pleasant and meaningful names for their children with a rare taste was a manifestation of their noble and

blessed wishes for the child, a sign of special respect for man and his unique nature" [15 ,3].

It is worth noting that each nation and, moreover, each historical period has its own personal names, and the Persian-Tajik people also have names with a very ancient history, and when studying the truth of these names, historical works, in particular, The role of historical records written in the Persian-Tajik language in the X-XIII centuries is incomparable.

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