

ON THE UNIQUE NAMES INHERENT IN HISTORICAL SOURCES ABOUT THE KOKAND KHANATE**Khalilova Nilufarkhon Bahromovna**

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Annotation. This article analyzes unique anthroponyms found in historical sources about the Kokand Khanate from a linguistic and anthroponymic perspective. During the study, the nominative-motivational foundations, lexical meanings, structural features and semantic aspects of names that are rare or not found in anthroponymic dictionaries recorded in historical sources were highlighted. Also, the historical and cultural significance of socio-political terms, titles, and units expressing lineage and rank in anthroponyms was revealed. The results of the study show that the anthroponymy of the Kokand Khanate period reflects the historical richness, naming traditions and linguistic and cultural features of the Uzbek language.

Keywords: anthroponymy, historical anthroponymy, unique names, Kokand Khanate, anthroponymic units, nomination, semantics, linguistic and cultural, historical sources, name motivation, Uzbek anthroponymy, onomastics

The possibilities of language are wide and unlimited, full of wonders. This is also observed among historical anthroponymy. In anthroponymy, names that are rare or rare in the language are called unique or rare names. In historical sources about the Kokand Khanate, there are anthroponyms that are rare, rare or not found in the language, and not given in anthroponymic dictionaries, such as Beko'glibek, Boyshum, Gulmingboy, Jomador, Kinasarikhan, Cho'bin, Mirzod, Cho'libek, Olishbiy, Oychuchuk, Kulika, Sultan Ilik, Tandi, Taqdirshah, To'rajontora, Tug'di inaq, Yakkamehr, Shohmastbiy (Chamashbiy)/ Shohmast / Shamast, Shohpisand, Cho'tan. Each of these anthroponyms has its own nominative-motivational, lexical basis, meaning, and structural composition.

Several anthroponyms were created and formed on the basis of the repetition of a single lexical unit, an anthroponymic indicator and units denoting social class: such as Beko'glibek, To'rajontora. The repetition of the lexical units bek, tora in the anthroponyms gave the names melodiousness. This, of course, is an expression of the peculiarity inherent in the Turkic, including Uzbek, linguistic culture.

Beko'glibek is the son of Olimkhan's uncle Hojibek. Olimkhan's uncle, Hojibek, was accused of being an accomplice to the conspirators, and his sons Ulugbek, Sheralibek, Beko'glibek and his brothers Rustambek, Fozilbek, Yodgorbek, and the khans' sons Davudqilibek and his brothers Bo'tabek, having seen the future, took them with a group of soldiers to the Talas region, appointed guards for their protection, and returned. (Ibr.khavoqin, 378)

Beko'glibek structurally belongs to the group of compound anthroponyms, consisting of the morphemes bek, o'gli and bek.

The word bek is historically and etymologically Turkic, originally meaning ruler, gentleman, and is used in the Uzbek language in the following meanings:

Representatives of a separate military unit in the service of the khan in the ancient Turkic peoples. They had great privileges and constituted the highest military nobility.

An honorary title given to the children and close relatives of statesmen and nobles in the Transoxiana khanates. The children of beks were called "beksodas" and received military and political education from special educators from a young age. They were brought up in the spirit

of future administration of the country, repelling enemy attacks, and striving for the development of the people.

The title of a landowner, proprietor in the Middle Ages and modern times among the Turkic peoples of the Caucasus.

The title of a landowner in the Middle Ages in the countries of the Near and Middle East.

The governor of a region (sanjak) in the Ottoman Empire; in the 19th-20th centuries, the title of bek was given to high-ranking Turkish officers and officials (abolished in 1934); from the second half of the 19th century, bek was used mainly as a form of address.

The title of tribal chiefs in some parts of Iran.

The title given to crown princes in Tunisia from 1705 to 1957.

In the context of a name, it is used in the meaning of "the son of a statesman, a bek boy belonging to the bek family." The anthroponym Bekoqlibek means a bek boy belonging to the bek family.

Torajantora is also a compound anthroponym, formed from the repetition of the anthroponym tora, jan and tora.

The word tora is used in the following meanings in nouns:

1. A member of the upper class, a khan, a child of a king; a prince, a son of a king; a leader.
2. In the past, during the reign of the khans, the title of a high official, a governor; an official, a person of great rank.
3. In the Bukhara Khanate, it was the title of the sayyids; it means leader, leader.
4. The name of a military weapon (shield) that comes to a person. In this function, the word tora means protected, protected.
5. The son after the third son in the family, that is, the fourth son. In the vernacular, there are also expressions of affection, such as "to'ra boy", "to'lardek ygit bo'lsin", "to'ram", "to'ra o'g'il".

To'rajantora ibn Sayyid Ghazikhantora – uncle of Sayyid Umarbek, the third son of Khudoyorkhan. Governor of Mahram fortress. At that time, To'rajantora ibn Sayyid Ghazikhantora, the uncle of Sayyid Umarbek, the third son of the khan, was the governor, and this brother-in-law lived in Fergana with a thousand troops. (Ibr.khavoqin, 334)

1. The analysis shows that the word tora, which is the lexical basis of the name and is used repeatedly, is used in the name in the meaning of "belonging to a high class, khan, king's child; prince, king's son; leader, ruler, official, high-ranking person", and the soul, which expresses the essence of life, vitality, and life, is used in the meaning of respect, reverence, affection, and love. Therefore, the anthroponym Torajantora means a respected, respected, beloved official, high-ranking person belonging to the Tora lineage. Our thoughts are also confirmed by his lineage, deeds, and father's titles.

2. Another unique name is the anthroponym Jomador: Jomador - the Kokand artillery chief in 1860-1865. At that time, Jamador Afghan, the viceroy of the capital, ordered the cannons of the capital to be placed lengthwise against the Christian cannons and began to fire. (Ibr.khavoqin, 267)

3. The Uzbek language has the words jam and joma, which were borrowed from the Persian language. The Persian word jam originally means a cup, a goblet; a bowl. In Uzbek, it is used in the meanings of a copper bowl, a bowl; a vessel for drinking wine; a goblet; a metal drum, a gong.

1. The Persian word joma originally means a garment. It is used in our language in the following meanings:

2. Clothing, dress.
3. In rare cases, it means exactly jam.

The word jomador - drummer, formed by the third suffix -dor of the word joma, that is, jam - metal drum, gong, served as the lexical basis for the name. It is understood that the anthroponym Jomador means drummer.

In the Uzbek language, there are such names as Kunash, Kunberdi, Kunbeka, Kunjamol, Kunyigit, Kunmurod, Kunnazar, Kunsultan, Kunsuluv. In the sources, the anthroponym Kinasarikhan belonging to this category is found: Kinasarikhan - Kazakh khan. Kinasarikhan's horse got tired, got off his horse and stood on a hill, when he was caught. (T. Turkiston, 135)

In the Uzbek language, the word mir is found in the meaning of emir in hundreds of historical and modern names such as Mirziyo, Mirziyod, Mirzoda, Mirzohid, Mirzoir, Mirzokir, Mirilyos, Mirislom, Mirmahmud, Mirkamol, Mirkarim, Mirkomil, Mirmaqsd, Mirmurod, Mirodil, Mirmo'min, Mirnazar. The anthroponym Mirzod, which is not recorded in the dictionary of names, is also observed. The name Mirzoda (ft.), which belongs to this group of names, is explained as the son, child of the emir; a child belonging to the noble lineage. Therefore, the name Mirzod is also close to this name and means a child belonging to the lineage of emirs; a descendant of the emir.

Uzbeks give boys born in the desert names with noble intentions such as Cholbash (firstborn child born in the desert), Cholimurod (may a child born in the desert fulfill his desires or a wish or wish achieved in the desert), Cholli (child born in the desert); girls are given names such as Cholbibi (a high-ranking girl born in the desert (steppe) or a girl achieved by being a mushtaq).

In addition, the name Cholibek appears in the historical sources of Kokand. This anthroponym means a child belonging to the lineage of beks born in the desert.

Cholibek is a close associate of the chieftain Muhammadiyor, who was the chieftain of Khudoyor Khan. Mulla Cholibek exiled as many trusted people as he had, such as Olishbiy, and many others, to Turkestan. (T. Jahonnamoyi, 121)

In our language, there are dozens of names such as Kulmuhammad, Muhammadkul, Kulali, Kulahmad, Kulbashar, Kulbek, Kulberdi, Kulbabo, Kulboy, Kuljon, Kulzoda, Kulzeynab, formed using the word kul, which means servant, subject, servant; landless. The anthroponym Kulika appears in the historical sources of Kokand: Kulika is the governor of Oratepa during the reign of Kokand Khan Abdurahimkhan (1721-1733). In the second year, he again organized soldiers and an army, went to the city of Uratepa, besieged it, conquered it, and, taking the governor of Uratepa named Kulika as his assistant, returned to the city of Khoqand with victory and victory. (T. Turkiston, 50) In our opinion, the name Kulika means a servant of God from the lineage of beks.

Sultan Ilik // Sultan Elik – the son of Oltin Beshik. A son was born from this marriage and was named “Sultan Ilik”. (Ibr.khavoqin, 39) In the Uzbek language, names such as Sultan, Sultanbek, Sultanali are common, but the name Sultan Ilik is unique in terms of its second part.

The lexical unit Ilik belongs to the layer of obsolete words in the meaning of hand. It is used in this sense in the name. Therefore, the anthroponym Sultan Ilik is the product of the desire to be the sultan's trusted hand.

In our language, there are names such as Tugboy, Tugmat, Tugmurad, Tugmuhammad, in which the word tug is the lexical basis. Such a name means a child with a sign, a flag, and is mainly given to boys.

Tugdi Inaq – one of Muhammadali Khan's army leaders. The next day, he sent Tugdi Inaq, one of Muhammadali Khan's special companions, to the city of Khoqand, where he took the Algerians, bows, weapons, and Kalmyk and Chinese prisoners, to the city of Kashgar. (T. Turkiston, 95)

In the Uzbek language, there are dozens of names with the word “mehr” as their lexical basis, such as Mehrali, Mehri, Mehriali, Mehribek, Mehribon, Mehrigul, Mehriqozal, Mehridil, Mehrjon, Mehriqozal, Mehriqozal, Mehriqozal, Mehriqozal, Mehriqozal. Among these, there is the anthroponym Yakkamehr. The anthroponym is based on the words “yakka” and “mehr”, and this compound name means “a child as unique as the sun.” Yakkamehr – was a thousand-headed man in the state of Sherali Khan. Then Yakkamehr became the head of the thousand,

supported the government, was aware of the surroundings and the young man, and was vigilant about his own affairs, and looked around ten times a day. (Ansob., 34)

In the sources of the Kokand Khanate, some anthroponyms belonging to related languages, in particular the Kyrgyz language, are also found. For example, Chotan is a Kyrgyz official, that is, a male name.

Chot is characteristic of the dialect and represents a hole. He cut the trees with a hoe and an ax, lit the fire, brewed the family tea, unbuckled his saddle, and put his armor on the ground. "Yusuf and Ahmad".

In the Uzbek language, there are names similar to this name: Chotboy, Chotmamat, Chotmat, Chotmuhammad, Chotpolat, but the anthroponym Chotan is not mentioned in E. Begmatov's dictionary either.

The lexical basis of these names is the word chot, which means a hole.

Internet sources indicate that the name Chotan is given to boys and means strong, fearless, agile, and brave. In our opinion, these explanations are wrong. The anthroponyms Chotan and Tesha are synonymous, meaning "may he grow strong and sharp like Tesha, may he be resistant to calamities and disasters."

Chotan received the nickname "Dodoh": Chotan Dodoh - a Kyrgyz official who lived during the reign of Khudoyor Khan. Sayidbek Dadkhoh, Fulod Dadkhoh, Chotan Dadkhoh, Mullo Murod Dadkhoh, Koychibiy, Devana Dadkhoh, and others, each of whom was the leader of several Kyrgyz tribes and regions and the Jumbagishiya, Kyrgyz-Kipchoki, sent people to ... (T. Jahonnamoyi, 216)

Also, in historical sources about the khanate, unique names such as Bechora, Oguy, Olishbiy, Chobin are found:

Bechora - the name of a person who was a deputy and judge during the reign of the Kokand Khan Abdurahimbiy (1721-1733): So, when this disease struck him, the khan left Annakuli Dadkhoh and Mullo Bechora in Samarkand as his deputy, and returned to Khokand himself. (Muntakhab., 230)

Oguy Batur - one of the Kyrgyz soldiers from the steppe Kipchaks. The editor of the magazine, Oguy Batur, one of the famous heroes of these forty young men, seventy-five years old, who were subordinate to the Karkaroli district, I saw and spoke with forty-two years ago in the Cholak region. (T. Turkiston, 134)

In sources about the Kokand Khanate, mainly the names and nicknames of women associated with the khanate are used. These names and nicknames are characterized by their gender, that is, they express the female gender, the belonging of the bearers of the name to a higher lineage and respect for them. Names and nicknames belonging to the anthroponymy of the period belong to the category of historical and real anthroponyms, as they are real, express people who existed and lived in history, express the genealogy, grandfather, father, position, title, career, positive and negative character of a particular historical person.

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