

---

# Lexico-Semantical Properties of Some Anthroponyms used in Toghay Murod's Works

---

***Roziqova Gulbahor Zaylobidinovna***

*Associate professor at Ferghana State University, Doctor of Philological sciences (DSc)*

***Yusupova Shahzoda Tohirjon qizi***

*Associate professor at Tashkent State University of Law, Doctor of Philosophy in Philology (PhD)*

***Soliyeva Mohinur***

*1st year Master of Linguistics (Uzbek language) at Fergana State University*

---

**Abstract:** In this article, we will look at Uncle Murad's short stories "Stars Burn Forever", "Evening with Horses", "People Walking on the Moon", "Mother Earth Song", "You Can't Die in This World". We express our views on the lexical-semantic features of some anthroponyms.

**Keywords:** short stories, lexical-semantic features, anthroponyms, history, ethnography, onomastic units.

---

## Introduction

In Toghay Murad's works, onomastic units form a separate lexical-semantic group. Nouns (nouns, toponyms) are connected with the history, ethnography, socio-political views of each nation. Naming people and places has varied from time to time has its own characteristics [1; 20]. We are deeper anthroponyms.

When it comes to the origin of personal names, each name has a specific purpose. It basically reflects the dreams and aspirations of the parents. The artist also chooses a name with a serious approach to the heroes in his works of art.

Words and phrases that are chosen as anthroponyms are known basis, has a motive. There is no name without a motive. Choice of any name related to the motive [2; 7] Anthroponyms used in works of art must be motivated as well as the character of the protagonist, the subject of the work. This is also evident in the anthonyms used in Toghay Murad's works.

Anthroponyms used in the works of Toghay Murad can be lexically and semantically divided into the following groups:

Anthroponyms based on descriptive words: *Omon, Qobil, Uzoq, Botir, Mo'min, Suluv, Xurram, Qoraqul, Momosuluv, Xumor, Dono, Eson, Xushvaqt, Munavvar, Muqaddas, Xursandoy, Qimmat, Qarshi, Odil.*

Anthroponyms based on action words: *Turdiboy, Tilovberdi, Suyun, Berdi, Sana, Turdi, To'xtamish.*

Anthroponyms formed on the basis of quantitative words: *Chori.*

Anthroponyms based on related nouns: *Bo'ri, Sher, Qoplon, Nasim, Bolta, Temir, Murod, Safar, Namoz, Amir.*

Dialect-specific anthroponyms: *Minoy, Bakirboy, O'tan, Sana, Mengboy, Chori, Mengto'ra, Oyxol, Jumanbulbul, Toghay, Hojiqulboy, Qatron, Suvon, Mengsulton, Xoldon.*

The anthroponyms used in Toghay Murad's works are characterized by regional identity. Dialect-specific names are used in the author's works.

- *Ay, Odina chavandoz, unda qo'lni ber, o'zim sovchi bo'laman! - dedim. - Qaynsinglimni senga olib berib, sen bilan boja bo'lmasam, Ziyodulla chavandoz otimni boshqa qo'yaman! („Ot kishnagan oqshom“)*

*Odina is named after a girl who was born on Friday. From the above example, it is clear that Odina is also used for men in the Surkhandarya oasis.*

In Surkhandarya dialect, it is common to add the word *baycha* to a woman's name. For example:

- *Omonginamisiz, Klarabaycha? Vaqtginangiz xushmi, Klarabaycha? O'ynab – kulib yuribsizmi? Klarabaycha?..*
- *Baycha? Kakaya baycha? – dedi. – Men Klara Xodjaevnaman!*

As can be seen from the example given, during the former Soviet regime, national and dialectal forms of appeal were forgotten and replaced by Russian forms of appeal. Klara Khodjayevna, the protagonist of Toghay Murad's "Fields Left by My Father", studied in Moscow and forgot her dialect. That's why she didn't understand Dehqonqul's address as *baycha* or didn't want to be called that.

In the past, naming a baby affected his or her destiny is the assumption that names are good and bad, such views over time lead to names being given to the child's protector, somehow attached to him, always and forever with him turned into a walking vehicle. In the same way “custodial names” or a group of names called "protection names" was formed [3; 590].

Toghay Murad's works also contain many "protective names" and they are basically names made up of the name of God, of His attributes, of the concepts that glorify Him. Here are some examples to prove our point: *Mo'min* (Survivor) in "Stars Burn Forever" and in the story "Evening with a Horse", *Karim* (Generous, forgiving) In the story "Stars burn forever", *Rahmon* (very kindly) in the Evening with a Horse, *Jabbor* (reforming the work of slaves), *Xoliqul* (creator; slave of the creator) in the work "Stars burn forever", *Shokirqul* (Slave of many rewards for less work) in "Evening with a Horse ", *Majid* (Endless Blessings and Gifts) In People Walking on the Moon, *Hamid* In the story "The Stars Burn Forever" and in the " Evening with a Horse ", *Samad* In the works "Stars Shine Forever" and "People Walking on the Moon", *Qodir* (Mighty, incomparable power and might) In The Evening of the Horse, *Nurmat* (The slave of the one who reveals himself, the being) In "Stars Burn Forever," *Nurali* (Slave of the self-revealing, self-evident) In The Story of the People on the Moon, *Sobir* (One who is in no hurry to punish sinners and rebels) occurs in the story "The Stars Burn Forever."

We will try to explain the meanings of the nouns found in the works of Toghay Murad, which have the *-ulla* component at the end: *Ziyodulla* (gift from Allah, blessing; Allah's blessing or Allah's superior child) and *Fayzulla* (Allah's blessing, generosity; mercy, mercy) or the name of the merry, happy child of Allah) in The Night of the Horse, and in the story of *Hayrulla* ((Allah's mercy, benevolence, generosity) The people who walk on the moon.

In Toghay Murad's story "People Walking on the Moon" we find the names *Odam Ato* (Adam) and *Momo Havo* (Eve):

- *Bizni yaratmish Odam Atomizga bir ta'zim!*

➤ *Bizni bino etmish Momo Havomizga bir ta'zim!*

In Toghay Murad's "Stars Burn Forever", the name Tilovberdi means "child begged from God":

*Yaratganning o'zidan davralarni gursillatib – gursillatib olishadigan o'g'il tiladi.*

*Hartugul, beshinchi farzandi o'g'il bo'ldi.*

*Tilab – tilab topganim deya, otini Tilovberdi qo'ydi. ("Yulduzlar mangu yonadi")*

The real anthroponyms used in Toghay Murad's works can be divided into the following groups:

Names of rulers, heads of state and statesmen: *Amir Olimxon, Amir Umarxon, Yo'ldosh Oxunboboyev, Sharof Rashidov, Kamol Otaturk, Nikolay II, Pyotr birinchi, Aleksandr II, Vasiliy III, Ivan Grozniy, Stalin, Napoleon, Iskandar Zulqarnayn, Teodor Ruzvelt, , Gitler, Boris Yelsin, Gorbachev.*

Names of poets and writers: *Alisher Navoiy, Abdulla Qodiriy, G'afur G'ulom, Abdulla Oripov, Said Ahmad, Pirmqul Qodirov, Oybek, Cho'lpon, Uyg'un, Mirmuhsin, Abdulla Qahhor, Mirtemir, Furqat, Chingiz Aytmatov, Lev Tolstoy, Nitsshe, Kamyu, Prust, Ernst Seton – Tompson, Robindranat Tagor, Turgenev, Jek London, Jon Berrous, Kafka, Jonatan Svift.*

Athletes, names of world champions: *Sayfiddin Hodiyev, Sobir Qurbonov.*

Names of artists: *Ma'murjon Uzoqov, Hasan Sulonov, Tamaraxonim, Yunus Rajabiy, Betxoven, Chaykovskiy, Ashrafiy.*

Names of bakhshis: *Jumanbulbul, Fozil Yo'ldosh.*

Names of scientists: *Brem, Charls Darvin, Byuffon; Rassom: Shukshin.*

Names of medical staff: *Gippokrat, Akademik Snejnevskiy kabi.*

Artistic anthroponyms occupy a significant place in the works of Toghay Murad and served as a unique means of artistic expression. Choosing and using such names for a specific purpose requires a deep observation and in-depth knowledge of the creator.

Toghay Murad's works also include such artistic anthroponyms as *Alpomish, Kuntugmish, Tahir-Zuhro* and *Don Quixote*.

It's always nice to hear your name from someone else. American psychologist D. Carnegie writes about this: "Hearing one's name from others is like pleasant music. To call on his name is to recognize him as a person".

In "A horse-riding evening" the name one of the character is *Jora Bobo*. He has been married three times, has no children, and buys a car because he knows his children will not make a name for themselves in life. The real point is, people say it's Jora Baba's car. On the way, let the GAI hold a document and read the name Jora bobo... Jora bobo is no longer satisfied. He pays for his car and gets Torik for it. It feeds both the children and the children. Jora's grandfather's pain was lonely, his pain was kind: let the net separate the kid. Let Bakovul declare that the kid was separated by Jora Baba's horse. Grandpa's horse, come and get your money. Let the people of Kupkari hear the name Jora Bobo. Ask again who took the deaf kid. Then let the bakov say over and over again, "The kid got Jora's grandfather's horse," and let the world hear the name Jora bobo.

## Conclusion

In short, the study of anthroponyms used in works of art allows us to draw conclusions about the values of the Uzbek people in naming.

## References

1. Yoqubov Sh. *Navoiy asarlari onomastikasi. NDA. Toshkent, 1994.*
2. Kenjayeva S. O‘zbek antroponimlarining semantik va sotsiolingvistik tadqiqi. *NDA. Toshkent, 7-bet.*
3. Бегматов Э. Ўзбек исмлари маъноси. – Тошкент: Ўзбекистон миллий энциклопедияси, 2007. – Б.590
4. Mамамжонов, М. (2019). Фольклор асарлари персонажлари исмларининг дискурс релеванти сифатида қўлланилиши. *Буюк унак йўлида фольклор санъатининг ривожланиши жараёнлари.*
5. Gulbakhor, R. (2020). Expression of temporality and locality through noun lexemes in Mahmud Kashgari's "devon". *ACADEMICIA: An International Multidisciplinary Research Journal, 10(11)*, 1648-1653.
6. kizi Yusupova, S. T. (2019). STUDY OF RELIGIOUS FUNCTIONAL STYLE IN THE WORLD LINGUISTICS. *Scientific Bulletin of Namangan State University, 1(12)*, 173-178.
7. kizi Yusupova, S. T., & Sayidrahimova, D. S. (2022). ABOUT THE CLASSIFICATION OF RELIGIOUS TEXTS. *Eurasian Journal of Academic Research, 2(2)*, 63-65.
8. МАМАЖОНОВ, А., & РОЗИКОВА, Г. (2018). Stylistics expressive speech system. *Scientific journal of the Fergana State University, 1(4)*, 69-71.
9. Qizi, Y. S. T. (2020). Religious speech and phonetic interference. *ACADEMICIA: An International Multidisciplinary Research Journal, 10(6)*, 679-683.
10. ROZIKOVA, G. (2018). Non-traditional communication as a methodics instrument. *Scientific journal of the Fergana State University, 1(3)*, 116-117.
11. Rozikova, G. Z. (2019). SEMANTIC FEATURES OF LEXEMES BELONG TO THE GROUP OF NAMES OF PERSON APPLIED IN "DEVONU LUGOTIT TURK". *Scientific Bulletin of Namangan State University, 1(12)*, 136-141.
12. Rozikova, G. Z., & Yusupova, S. T. (2021). METAPHOR AS A LINGUOCULTUROLOGICAL PHENOMENON. *Theoretical & Applied Science, (12)*, 1086-1088.
13. Roziqova, G. (2020, December). MAHMUD KASHGARI'S" DEVONU LUG'OTIT TURK" NAMES OF HOUSEHOLD ITEMS USED IN THE WORK EXPRESSIVE SYNONYM LEXEMAS. In *Конференция.*
14. Roziqova, G. (2021). MAHMUD KASHGARIS «DEVONU LUGOTIT TURK» AND MODERN UZBEK LANGUAGE. *Theoretical & Applied Science, (5)*, 222-225.
15. Yusupova, S. T. (2019). CHARACTIRISTICS OF RELIGIOUS FUNCTIONAL STYLE OF THE UZBEK LANGUAGE. In *АКТУАЛЬНЫЕ ВОПРОСЫ СОВРЕМЕННОЙ НАУКИ* (pp. 20-21).
16. Yusupova, S. T., & Anvarova, F. A. (2020). Linguoculturological investigation of zoonyms in English and Uzbek. *ISJ Theoretical & Applied Science, 11 (91)*, 78-80.

17. Мамажонов, А., & Розикова, Г. (2004). Гапларнинг шаклий-мазмуний тузилишига кўра турлари. *Фарғона, 2004. Б, 8.*
18. Розикова, Г. З. (2016). Изучение процесса нормирования узбекского литературного языка синергетическим и квантитативным методами. *Ученый XXI века, 32.*
19. Zaylobidinovna, R. G. ., & Shavkatjonovna, Y. S. . (2022). LEXICAL-SEMANTIC ANALYSIS OF BUSINESS WORDS IN ENGLISH AND UZBEK. *Modern Journal of Social Sciences and Humanities, 5, 61–65*
20. Zaylobidinovna, R. G. ., & qizi, T. G. A. . (2022). COMPARATIVE ANALYSIS OF ADJECTIVES IN ENGLISH AND UZBEK LANGUAGES. *Modern Journal of Social Sciences and Humanities, 5, 66–70.*
21. Kuldashev, N., Avazbek, D., & Parviz, A. (2022). Opinions of Our Ancestors on Language and Speech Purity. *Journal of Ethics and Diversity in International Communication, 2(4), 10-16.*
22. Turdaliyevich, Z. M., & Farhod, I. (2022). Loiq Is the Successor of the Great Figures Of Tajik Literature. *International Journal of Culture and Modernity, 14, 51-55.*
23. Maftuna, G. (2022). Methodology of Organizing Problem Lessons in Higher Education. *International Journal of Culture and Modernity, 14, 72-77.*
24. Khamrakulova, S., & Zokirov, M. T. (2022). Phraseological units expressing old age of a human being in the English and Russian languages. *ISJ Theoretical & Applied Science, 1(105), 280-283.*
25. Zokirov, M. T. (2019). About the general characteristic of bilingualism. *Scientific Bulletin of Namangan State University, 1(10), 260-265.*
26. Zokirov, M. T. (2021). ABOUT THE INTERRELATIONSHIPS OF LINGUISTICS AND PSYCHOLOGY. *Theoretical & Applied Science, (4), 422-425.*
27. Turdaliyevich, Z. M. (2022). Actual Problems of Bilingualism in a Multi-Ethnic Environment. *International Journal of Culture and Modernity, 13, 17-23.*
28. Zokirov, M. (2007). Lingvistik interferensiya va uning o'zbek-tojik bilimimizda namoyon bo'lishi. MDA-Toshkent.
29. Zokirov, M., & Isomiddinov, F. (2020). December. ABOUT THE HOLES OF LANGUAGE LANGUAGE DICTIONARY. Конференции.
30. Kuldashev, N. ., Parviz, A. ., & Avazbek, D. . (2022). Fazli Namangani's "Majmuai Shoiron" Review Zullisonayn Issue. *Spanish Journal of Innovation and Integrity, 6, 429-433.*
31. Gulrux, J. ., Maftuna, G. ., E'zozxon, O. ., Muhabbat, U. ., & Abdumalik, S. . (2022). The Method of Onomastic Conversion in the Formation of Toponimes in the Fergana Region. *Spanish Journal of Innovation and Integrity, 6, 451-456.*
32. Sayyora, Q. (2022). FORMATION OF TEXT ANALYSIS IN LINGUISTICS. *Modern Journal of Social Sciences and Humanities, 4, 58-61.*
33. Ismoil, H. ., Mukhtorali, Z. ., Jumaboy, J. ., & Parviz, A. . (2022). WORD FORMATION FROM THE TAJIK BORROWINGS. *Modern Journal of Social Sciences and Humanities, 5, 71–76.*
34. Mohigul, A., & Sidiqjon, M. (2022). TILSHUNOSLIKDA VERBAL VA NOVERBAL MULOQOT. *RESEARCH AND EDUCATION, 1(2), 429-432.*

35. Ҳасанова, Д. (2016). Раҳбар фаолиятида кечиримлиликнинг ўрни. *Замонавий услубшуносликнинг долзарб муаммолари*.
36. Ҳошимова, Ф. (2017). Темур тузукларида сўз кудрати. *Замонавий услубшуносликнинг долзарб муаммолари*.
37. Mirsobirovich, M. S. (2022). Linguopoetic Features of the Language of Isajan Sultan's Novel "Alisher Navoi". *International Journal of Culture and Modernity*, 17, 78-84.
38. Ibragimova, E. I., Zokirov, M. T., Qurbonova, S. M., & Abbozov, O. Q. (2018). Filologiyaning dolzarb masalalari” mavzusidagi Respublika ilmiy-amaliy internet-konferensiya materiallari: Ilmiy ishlar to” plami. *Farg” ona*, 113.
39. Porubay, I. F., & Ibragimova, E. I. (2021). ABOUT THE FEATURES OF SOCIAL MEDIA DISCOURSE (BASED ON THE EXAMPLES OF RUSSIAN AND ENGLISH LANGUAGES). *Theoretical & Applied Science*, (12), 482-486.
40. Dosmatov, H. H., & Ibragimova, E. I. (2021). LINGUISTIC PHENOMENA ASSOCIATED WITH WORD GAMES. *Theoretical & Applied Science*, (5), 108-111.
41. Ibragimova, E. I. (2020). ЭСТЕТИЧЕСКАЯ ФУНКЦИЯ ОТНОШЕНИЙ АДРЕСАНТА. *Theoretical & Applied Science*, (5), 101-104.
42. Ibragimova, E. I. (2020). Aesthetic function of relationships of the addressant. *ISJ Theoretical & Applied Science*, 5(85), 101-104.
43. Ibragimova, E. I., & Sharafutdinova, N. K. (2020). ТИПОЛОГИЯ РЕЧИ ДВУХ ГЕРОЕВ. *Theoretical & Applied Science*, (4), 682-686.
44. Ibragimova, E. I., & Sharafutdinova, N. K. (2020). Typology of speech two heroes?. *ISJ Theoretical & Applied Science*, 04 (84), 682-686.