

THE ETYMOLOGY OF ANTHROPONYMS IN THE TARIXI MULUKI AJAM (PART 1 BASED ON THE PESHODI DYNASTY)

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ABSTRACT

In this article, the anthroponyms in the Tarixi Muluki Ajam (Part 1:Peshdodi dynasty) of Alisher Navoi were thoroughly organized and etymologically analyzed. Our research revealed that there were elements of Turkish and Arabic based on Persian vocabulary. During the etymological analysis of anthroponyms, their lexical-semantic features were revealed and the points were supported by examples.

Keywords: “Tarixi Muluki Ajam”, Onomastics, anthroponym, Etymology, vocabulary.

INTRODUCTION

Today, in the world of linguistics, incredible discoveries and innovations take place. Serious attention is paid to the study of the internal and external structure of the language. In particular, the issue of intersectional relations, which play an important role in the language system, is on the agenda in all national languages. Uzbek language is no exception. As a millennium reflection of our people and a clear reflection of our national values, Uzbek language is not inferior to any other language in every field. We can confirm our opinion only with the example of anthroponyms in the work of Alisher Navoi’s Tarixi Muluki Ajam.

In this article, we have done research on anthroponyms, with a particular focus on onomastics in the way of organizing the regularities of our language. Proper nouns are secondary names that are renamed to distinguish one of the once named subjects. The connection between proper nouns and objects in the objective world is established by the speaker. Unless a proper noun is linked to a particular object by a speaker, it does not mean anything.

The complexity of exploring proper nouns indicates that it is related to a number of subjects (history, geography, ethnography, archeology).

Materials and methods

It is important to remember that each name is stamped, big or small, or a symbol of historical reality, related to their subject matter. Therefore, the name of historical events in this field is taken into account, including the names of events, processes, and planned scientific analysis.

Our research aims to:

- The size of the onomastic units and their contents;
- To carry out their historical-etymological analysis;
- Studying the problem of the peculiarity of the proper nouns.

In our research, especially in the field of theoretical onomastics, the emergence of proper names related to the work of the “Tarixi Muluki Ajam”, their basis, development, various changes in the process, the use of onomastic units, the structure of the onomastic units.

In the 1990s, in Uzbek anthroponomy, the issues of historical naming or historical anthroponomy were specially formulated. For example, Sh. Yokubov defended his thesis on the “Onomastics of Navoi’s works”, before B. Bafoev analyzed semantic and statistical analysis of the names and geographical names in the works of Navoi in his monograph “The vocabulary of the Navoi’s works.”

In addition, the 4th chapter of the “Explanatory Dictionary of Alisher Navoi’s works” is a list of all the names, geographical, astronomical and other names that were left in the works of Alisher Navoi, and a complete list of the names of the works of Alisher Navoi. The period of the life of Alisher Navoi was complex and this was reflected in the language of the people who lived during that period.

In Movarounnahr, the language of the public, the Turkish language, was influenced by the Arabic and Persian language which were the flag of the religion, beliefs and science. Only with the great efforts of Alisher Navoi, the Turkish language was inevitable.

The historical work of Alisher Navoi “Tarixi Muluki Ajam” was created after 890 (1485 CE). This book contains information about Iran’s 4 dynasty: Peshdodians, Kayonians, Ashkani and Sasanids. Alisher Navoi states that the reigns of these 4 dynasties lasted 4,336 years and 6 months. At the end of the work, Sultan Husain Mirzo was given the anthem.

If we assume that the earlier poem "Saddy Alexandria" also contains information about the 4 dynasty, it seems that Alisher Navoi created the story as a special historical work in the course of creating the poem. Among the works mentioned above, Alisher Navoi also mentions Abu Nasir bin Abdullah bin Omar al-Qazi Bayzavi (d. 685/1266) and Abu Hamid Gazzoli (1058-1111).

- He has written this book in Turkish, unlike Arabic and Persian historical books about the history of Iran, in recognition of other works, including the work of Mir Muhammad Mirkhond, “Ravzat us Safa.” Alisher Navoi states that the information about people in that work is also available in his other poems. The scientific-critical text of this work was written by orientalist L. Khalilov, who defended his thesis. Unfortunately, his critical text has not been published.

The work of “Tarixi Muluki Ajam” can be regarded to some extent as a historical scientific supplement to Hamsa, in particular, to the poem of “Saddi Alexandria.” The poetic description of the information contained in it is from Saddi Alexandria, and its comparative analysis with other historical works may help to reveal Alisher Navoi as a historian.²

Along with the poetry of Alisher Navoi, his books “Tarixi anbiyo va hukamo” and “Tarixi mulki Ajam” play an important role in his work. These two works are compiled by one book under the name “Zubdat ut-tavorih” - “Analysis of history.”

“Tarixi mulki Ajam” is a short history and logically complements the chronicles of the kings of Iran, “The history of Tabari” and “Shahnameh”, which systematically put the facts in them. It gives the history and mythological interpretation of kings, from the legendary king Kayumars to the last Sasanid representative, Yazdi Shahrivar.⁴

“Every onomastic title in the Tarixi mulki Ajam, including even the title of the work, requires etymological research. Although Navoi created this work in Turkish, we can observe Arabic and Persian terms and onomastic names in the work. In particular, Navoi gives the word “state” as a “property” from the perspective of the Turkic language. As for the “Ajam”, it was originally from the Semitic languages. In ancient times, it was pronounced in various forms (ajama, a’jama, ajjma). In modern Arabic, it has been kept as an “Ajam” which means “non-

Arabic.” In other sources, it is said that it is exactly the same as the *aja'm*, *ajam*, which means “the middle of the stone”, “the seed of the fruit.”

The word “Ajam” is used not only in Persian but also in Arabic literature. In Arabic, it is used in two different ways:

1. Non-Arabic;
2. Persian.

In particular, in translation, it means those who are illiterate, quiet, or silent. In other sources, as a neutral vocabulary it creates “unfamiliar”, “alien” meanings.

At first, the expression of this word was as a form of “Ah-jahm” and it requires the affix “ah” at the beginning of the compound to pronounce longer. For the first time, it was used by the Arabs in relation to the Indians territory (Indo-Aryan). However, the Persians (in their communities) did not name themselves like this.

Today, in Iran, the term “Ajam” is also used to refer to the national music.

In Persian, the words “*aljamiado*” and “*ayam*” are used as doublets to the “Ajam.” The term “*kushaiti*”, which is used in relation to Iranian citizens, is synonymous with the term “*ayam*.”

Moreover, in some other nations’ folklore, the etymology of the “Ajam” is different. According to legends, this historically came from the name of the first king (or prophet) of the world known as *Jam*. The Arabs used this name to refer to many peoples, including Persians, Pakistanis, Greeks, Ethiopians.

Thus, in ancient history, in Iran and the Turan territory the first country “Ajam” was established that means “non-Arab states”, and ergo, *Navoi* called his work as a “*Tarixi muluki Ajam*”.

RESULT AND DISCUSSION

Let us look at the etymology of each anthroponym in our article.

Peshdodis (3223-782 BC) --- According to sources such as *Bundaxshin*, *Dinkard* and *Shahnameh*, this dynasty ruled for 2441 years. The word “Peshdod” was the title of the first ruler of this dynasty *Kayumars* (*Hushang* in some sources) and this information was mentioned in the *Avesto* and in the *Pahlavi* monuments. The name was later moved to the dynasty’s name. In the *Explanatory Dictionary of Persian*, the word “Pesh” is “front”, “first”; “dod” means “justice”, “rightness.” – “i” is an additive of quality. Hence, the word “Peshdodi” means “first and foremost to advance justice and truth”.⁵

The etymology of the names of the rulers of this dynasty (which is related to 11 kings):

Kaumars: The myth about *Kaumars* is common among ancient Central Asian nations. Its variants can be found in ancient written sources in *Avesto*, *History of Tabari* and *Abu Raykhan Beruni's* “*O'tmish xalqlardan qolgan yodgorliklar*”, in *Firdavsi's Shahnameh*. *Kayumars* (in *Avesto* *Gaya Maretan* (sometimes *Gaya Martan*--“*gay*”- “*life*,” “*Martan*”--“*dead person*” in general, “*a living prey*”) 6; *Gayomart* (*Kayomart*) in *Pahlavi*; *Kavomars* in *Persian*; *Kayumars* in *Tajik*; *Kayumars* in *Giyos ul-lug'at*. ---the first person in *Persian* mythology, meaning the “*death life*”, “*human life*”, or “*a living prey*.” It is compared to *Marthan* in the *Vedic* teachings. It is called “*Gehmurd*” in the *Manixey*s. In *Persian* poetry it is said to be the first ruler. According to other legends, *Kayumars* lived in *Khorezm*. If you look at the etymology of the word “*Govomard*”, when the word is translated from the *Persian* language (*gov*—“*bull*”, *mard*—“*man*”), it will be translated as “*human-bull*.”

Hushang (*Hoshang* in *Persian*; *Haoshyanha* in *Avesto*) Grandson of *Kayumars* from his son *Siomak*. The word “*Hushang*” is translated into *Chinese* as “*chunguang*”—“*spring light in the lake*.”

Tahmuras (arrives in other languages: Teimurazi, Taymuraz, Tahma Urupi). Alisher Navoi writes that his residence is located in Merv. In Avesto, the name comes from the “Tahma Urupi”, which means “a strong body”, “a strong man covered with fox leather”.⁷

Jamshid (in old Persian “Yama”, “Yima Hshayt” in Avesto (king, ruler), translated by E. Benvenist, M. Dresden as “Yima Shine”; Edward Fitzgerald translated “Yima” as “Jamshid”; in other sources, Jemshid, Jam, Yim). Jamshid is also known as the Prophet Solomon, and he is also known as “Kadahi” among poets (Jami Jam) for his inventions of wine, according to legends of ancient Hindu Brahmins which tell the story from Indian legends. In the ancient Indian legends, Jamshid, or Jomo Shaydo is the name of the Sun-God. The first part of the name (jomo) is the “ruler” and the second part (shaydo) is the “sun” which means “the ruler of the sun.”

Shaddad and Shadid--- the words “shad” or “shod” are the basis of Shaddad and Shadid which was the title in the ancient Turkic country. It is found in ancient Turkic writings (Tonyukuk), Chinese, Greek and Arabic sources. It is recorded in Chinese sources in the form of “sha” or “she.” The title is given to the great warrior (prince), who unites 700 people. (Example: Tardushad, Tugshad) .⁸

Subsequently, the affixes “dod” and “did” are actually used as the words “to give” and “to see” in ancient Persian.

Zahhok bin Marodis (Azdahak Bevarasp in medieval Persian sources; Azhi-Dahak in Avesto, or son of Angra Mainu that was Ahuramaz's foe; "Ajdahak" in Armenian mythology; "Ajdarha" in Turkish mythology; Astah in the Balkans; a three-headed serpent that was defeated by Traetona (Faridun) in ancient Persian mythology; in the Tajik mythology "Azharkhors". His name “Bevarasp” means "to have countless horses." There are ruins of the ancient city of Zahhoki Moron in the territory of modern Karshi in Uzbekistan, called "Zahhoki's castle".

Faridun (Persian: Feredun or Faridun, Frodon; Avesto: Traetona or Oraetaona; Freddun in Pahlavi; Faridun in Tajik; Freudun, Faridon, and Afridun in other sources). The stem “far”- “ruler” in Persian and “dun” — “world” and the sound “i” between 2 words gives an agreeable suffix, which means that “far-i-dun” is “the king of the world.”

Manuchehr---Manuchehr (in Avesto Manushchitra, (born in Manush), in Pahlavi Manuchihr, Manushchihr, Manuchehr, or Menuchehr in Persian) A handsome, good-looking boy in Persian. The word “manu” meant the child of the ancient Iranian goddess; The “chehr” in the Persian means “face” and is now used as a "face."

Navdar--- Novzar (Naotar in Avesto; Persian: Novzar, Novzer, Nouzar) Many future warriors looked at it as their background and they were named as Novzarian. The letters “Dol” and “Dzol” in the Arabic alphabet represent the sounds of “d” and “dz” in Arabic. Since the sound of “Dz” does not exist in Persian or Uzbek, the letters in Arabic are sometimes used interchangeably with the “dol.” For example, the word “ustodz”---“teacher” is written with the “dzol” in Arabic and is pronounced in the same manner. Navdzar ---Navdar and Kalobodziy--- Kalobodi are a few other names.

Afrosiab (Alp Er Tonga in Turkish. Originally used as the nickname (Tonakhon, Tona tegin). “Alp” means, “brave and hero.” “To’na” is type of tiger. The king, who ruled for 12 years, comes in the Persian as the form of Afrasiab. Afrosiab is composed of two rhymes: afro and siab. The name “Afros” means “horse”, while “siab” means “black” The word “Afrosiab” means “black horse”. However, in some Persian sources, Afrosiab has become an embodiment of evil and horror, while in the Tajik dictionaries it is a dread. The misleading commentator misinterprets this.

Zab binni Tahmosb (Persian: Zaav, Zaw, Zou) may refer to Zubin.

Gershoshb (Persian Garshasp or Gershasp; in Avesto Kersaspa) This is a complementary combination, derived from a combination of gersh (thin) and”asp” (horse) in Persian.

According to other assumptions, the basis of this word “gereftan” means “to take” and Persian “shasb” is the phonetic alteration of the “asp”. So, Gershasb means “to have a horse”. But based on our research, we believe that the first points are more accurate.

CONCLUSION

It should be noted that the cultures, arts and worldviews of the Iranian and Turan peoples of ancient times were very close to each other. We do not know today about the language of the peoples of Sogdian, Khorezm, Sax, Massaget, who lived in Central Asia at that time. However, we can assume that the above languages have served as the basis for the emergence of modern Turkic and Persian languages and have become the basis for the emergence of modern languages. Kayumars, Jamshid, Manuchehr, Afrasiab, and Hushang, the names mentioned by Navoi, are still active today in Uzbek, Kazak, Kyrgyz, Tajik, and Persian. Kayumars - fearless, Hushang – flower garden, comparing in this way can give us new information about unopened pages of the history.

Such analysis help to revive ancient ties between our peoples, to discover the commonality of our worldview, culture and art. After all, today the world is going to be saved by the good, the warm relationships between nations and peoples. It is natural that language materials, such as the linguistic picture of ancient history, help us in this.

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