

USE OF AFFIXES IN ANTHROPNOMS IN THE EPIC “THE BIRTH OF GOROGULI”

Davlatnazarov Davlatnazar Rozmatboy ugli ¹

¹ Student of UrSU

ARTICLE INFO

ABSTRACT:

ARTICLE HISTORY:

Received: 16.06.2025

Revised: 17.06.2025

Accepted: 18.06.2025

Ushbu maqolada “Go‘ro‘g‘lining tug‘ilishi” dostonida qo‘llanilgan antroponimlardagi affikslarning qo‘llanilishi.

KEYWORDS:

*antroponim,
atoqliotlar, asos, affikslar...*

INTRODUCTION. The epic “Birth of Goroguli” is one of the ancient epics of folklore. The epic has been passed from language to language for many years, polished to its present state. Anthroponyms of different languages were used in the epic, and they were used in the case where they received various additions, that is, affixes. Suffixes are morphemes that serve the root in [word formation](#) or [grammatical expression formation](#). Accordingly, it is divided into two types: word builder and form builder. In many places in the epic, we can find a formative suffix. We can see diminutive-caressing adverbs, which are a type of lexical form-forming adverbs characteristic of famous nouns, in the composition of anthroponyms that participated in the epic. The form with suffixes -cha, -chak, -chak, - (a)loq is a diminutive form. The form of caress is -gina, (-kina, -qina), -jon, -khan, -bek, -oy, -toy suffixes. These adverbs have different meanings. In particular, the suffixes -gina, -jan, -toy, -oy mean more caressing and affection and are mainly used as additions to the names of young children. The remaining affixes -khan and -bek also have a caressing meaning, but they also have additional meanings. In some places, the suffix -khan refers to a person who has a ruler, a kingdom. -bek suffix, affixes in proper nouns provide direct information about the character, characteristics and other qualities of the object. By dividing the anthroponyms in the epic according to their additions, we will dwell on the following manifestations.

- **Anthroponyms containing the suffix -bay.**

- the affix “rich” is part of anthroponyms and means ownership of property, a person with great wealth. In very rare cases, it can express sarcasm and derogatory meanings. The suffix -bay is used in the following places of the epic:

Kavushti Khan had a son named **Toliboy Sinchi**. He was a man of great wealth, intelligence, taste, and insight. [1:3]

Rustam:

"Now that I have a state, if I don't get a wife, I won't be able to do it," said Badgir, taking his sister. He had a child with his wife. Kongyrboy put **his horse** down. [1:60]

- **Anthroponyms containing the suffix -khan.**

- the suffix khan was originally the title of the Turkic and Mongolian ruler. In the 6th century, "qaan" meant the ruler of a large area in Central Asia. [2:72] over time, it was added to the names of the rulers of many countries. In the epic, *Jigalkhan*, *Adilkhan*, *Ravshankhan* and similar anthroponyms are mentioned.

There was a country called *Taka Turkman*. In this country there was a beg named **Jigalikhan**, Jigalikhan had a son named *Gajdumbek* and a daughter named *Bibi Hilal*. [1:4]

Leave them here, and now hear **from Adil Khan, the king of the land of Taka Yovmit**. [1:6]

He brought **Ravshankhan and Gajdumbek**; did right to the king. When Shahdar Khan saw the stature of both of them, he did not hesitate to kill them: [1:12]

- **Anthroponyms containing the suffix -bek.**

- **bek** Middle East is a very common affix in the peoples, and was originally used in the sense of a title. In those days, *beklar* was used to refer to regional and city governors. As a result of the passage of time, it spread to many languages and began to be used in the forms *biy* and *bey*. The term *biy* has a socio-political meaning and means a clan elder. Initially, the suffixes *bek* or *biy* were added to the names of officials and were intended to indicate their high position. [2:75] this suffix is not always added to the end of names. Sometimes it can be used before.

One day, while watching the streets, he was sad that he was walking in this country, his heart was crushed, tears were flowing from his eyes, and he ended up on the street of **Gajdumbek**. [1:13]

Hearing these words, the two *bekzos* put their feet on the golden stirrup, turned their faces, grabbed the horse's reins, threw themselves on the saddle, and looked at *Goroguli* like this. One's horse is **Gollybek**, the other's horse is **Bollybek**, when both of them look at *Gorogli*, *Gorogli's* body is shaking. [1:89]

- **Anthroponyms containing the suffix -oy.**

- **oy**, this suffix is used very actively in the name of women. But sometimes it can be used as a basis for a man's name. When used in the name of men, it means luck, happiness. When added to women's names, it expresses the meanings of beautiful, graceful, beautiful.

At that time, **Hilolay** was sitting on the top of the eight-story building looking at the street. [1:13]

Kaivaniylat:

=====

*“What you said is very good, congratulations”, they said. Among the women, the wife of Holmat Yasovulbashi, named **Khaldonoy**, said a word: [1:112]*

In conclusion, it should be said that the anthroponyms used in the epic can receive various additions to their content, and we have considered them above. Affixes added different meanings to nouns and served to increase their meaning. During our scientific research and research, we try to study such famous horses in more depth.

References:

1. The birth of Goroguli: national folklore - Tashkent: YangiyulPolygraph Service, 2019. - 208 p.
2. K. Olloyorov. The onomastics of khorezmian epics - Tashkent, “Literature sparks” 2017 - 120p
3. E. A. Begmatov. Uzbek names meaning: (Explanation dictionary). - Tashkent: “National encyclopedia of Uzbekistan” State scientific publishing house, 2007 - 608 p.
4. Satorov G. H. Turkish layer of Uzbek names. N.D.A. - Tashkent, 1990.