

**ANTHROPONYMS ENTERING OWN AND
DIFFERENT LAYERS IN THE EPIC “HASANKHAN”**

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ANNOTATION This article analyzes the vocabulary of the anthroponyms used in the “Hasankhan” epic, that is, to which layer they belong.

Key words: anthroponym, lexical form-forming suffix, variant, native layer.

The epics of the “Goroguli” series are a huge series that includes about a hundred works of different content. “Hasankhan” is one of the epics of the “Goroguli” series, an independent work created about Hasan Khan, who is considered the second generation after Goroguli. Defense of the country, establishment of peace between countries, bravery and friendship are the main ideas of the epic. It describes the events related to the bringing of Hasan Khan to Chambil. The epic took its place in the repertoire of many bakhshis, and recorded versions were published by Polkan the poet (1968-1976) and Zahir Kochkor oglu (1967). These epics form a unique category in the epic works of the Uzbek, Tajik, Turkmen, Azerbaijani, Turkish, Kazakh, Karakalpak, Armenian, Georgian, and Kurdish peoples, that is why anthroponyms from different languages are used in this epic. This gave the epic a unique aesthetic pleasure. The use of names of different languages in the epic means that the epic appeared many years ago and underwent various changes among different peoples and peoples. Because of this, many linguistic names have been used and have evolved over time. We analyze the antonyms in the epic by dividing them into 2 types: own layer and adopted layer. The first of these is its own layer.

Anthroponyms belonging to their own layer used in the epic.

Names belonging to this type are purely Turkish (Uzbek) names. For example:

Hear my word, Turkmen soul, Sultan,

A man's life in the deposit world,

Listen to me, there is no lie,

*There is still a little from your country, **Gorogli**. [1:92]*

Gorogli is an anthroponym derived from the Uzbek language, meaning “a child born in a grave”. This name is related to the name of the hero of Uzbek folk epics, Gorogli. In the ancient Turkic language, gor // blind-brave, brave wrestler. [3:95]

Anthroponyms belonging to their own layer used in the epic.

- **Arabic anthroponyms.**

*Shodmon and **Asom** used to shoot sparrows and woodpeckers with a hornet, later they hit the grebes and woodpeckers that landed in Chambil's river, then they took a rifle and became snipers. [1:92]*

Asom is an Arabic name that is a shortened form of **Asomuddin** and means the handle of religion, support or support of religion. [Names Meaning App]

*Goroglibek rode to Ghirkok, armed with armor, and **Hasankhan** mounted his son, passing the Askar part of the mountain, and headed towards the Turkmen country. [1:102]*

Hasankhan is a name borrowed from Arabic, meaning good, tidy; beautiful, possessive. In some sources, goodness, goodness; is interpreted as eloquent. This name was the name of Ali ibn Talib's son, Hasan ibn Ali, born from Fatima. Hasan is the grandson of Muhammad (pbuh). The lexical form containing **-khan** is a formative suffix. [Names Meaning App]

Khan - ruler, chief, king. Names include high-ranking, honorable, prestigious; means grow up and be happy. In many cases, it is added to the name according to tradition, and it also means several meanings, such as respect, veneration, love. [5:14]

I'm going to Isfiham,

Goodbye, good bye

My beloved chosen one,

Miskal, stay well now. [1:93]

Miskal is derived from Arabic and means beautiful or precious, rare, incomparable. [3:188]

- **Anthroponyms borrowed from the Persian-Tajik language.**

*In fact, all these four masters, **Baba Kalandar** , were Muslims and hated the red-headed people very much .[1:97]*

Kalandar is Persian-Tajik.

*There was a widow in Chambil, and she had two very handsome and beautiful children, **Shodmon and Asom**. [1:92]*

Shodmon is borrowed from the Persian-Tajik language and means a happy, satisfied, happy child or may his life always be full of joy. [3:154]

Listen, dear boy, to what I said,

For one night, eat my salt as a guest,

If I receive it tomorrow, I will bless you.

*I call myself Master **Khaldor**. [1:98]*

Khaldor is a Persian-Tajik name, meaning a child born with a mole, a child with moles. [3:432]

We looked at the language and meanings of many names in the “Hasan Khan” saga. As you can see, different linguistic names are used, which gives the epic a unique aesthetic. In conclusion, it should be noted that most of the anthroponyms used in the “Hasan Khan” saga are mainly Arabic and Persian-Tajik anthroponyms. Their meanings are also different. In the course of our scientific research and research, we study and analyze such appropriated and classified names.

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