

ANTHROPONYMS EXPRESSING NEGATIVE MEANING AND DEFECTS

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Abstract: The general characteristics of these anthroponyms, views on the etymology of anthroponyms found in historical works are analyzed. The origin of names and nicknames with negative meanings is discussed.

Keywords: anthroponym, Zahhok, Asim, Ashram, Bukhtunnasr, Davaniqiy, Zindiq, Zu-l-Aktof, Iblis, Okilat-ul-Kibad, Pasafardo, Saffoh, Jazzor, Cho'bin, Go'r.

Since the meaning and history of anthroponyms are of great importance in studying their truth, linguistics relies on the oldest sources. From this point of view, the Persian-Tajik historical works of the 10th-13th centuries can be included among the oldest sources with a large number of etymological analyses of famous names. In the historical works of this period, we not only find hundreds of ancient anthroponyms, but also encounter a clear linguistic and etymological analysis of some of them.

The number of lexical units representing Arabic names and nicknames in the historical works under study is large, and their analysis will also greatly help in shedding light on the name-choosing habits of the ancestors of the Tajik people.

As we have noted, in the distant past, the material and spiritual condition of people, physical and moral qualities and defects played a great role in their acquisition of nicknames. Research shows that the positive and negative characteristics of a person are reflected in names, which indicate the close connection of humanity with everyday events. Through names, especially nicknames, we come to a primary conclusion about unfamiliar people and learn about the successes, shortcomings, character, profession and other qualities of the owner of the nickname. From this point of view, we analyzed the names and nicknames analyzed in historical works, dividing them into several semantic groups:

- a) names and nicknames expressing positive qualities;
- b) names and nicknames expressing negative qualities;
- c) names and nicknames expressing the concept of neutrality.

Below we present an analysis of names and nicknames expressing negative qualities, analyzed in historical sources created in the 10th-13th centuries and with etymological opinions about their origin:

Ajdahok / Azdahok / Zahhok - a legendary hero and king who dethroned King Jamshed and took his place, and was famous for his cruelty. According to legends, Zahhok's real name was Bevarasp, and this name is also recorded in the sources in the forms *Bevarosf / Bevarosp /*

Bevarasp. According to some sources, Bevarasp is also a nickname, given to Zahhok because he was the "owner of ten thousand horses."

It should be noted that among the names of this king, Ajdahok is relatively ancient, and Bevarasp is considered a more correct form of his nicknames. Among the historians, Ibn Balkhi used this name in the form Azdahok, while Abuali Bal'ami mentioned it in the form Ajdahok. [11.21; 2.1-j, 78]

Bevarasp is a compound word consisting of two parts: bevar – ten thousand and asp – horse, that is, "owner of ten thousand horses". Although Ajdahok is a more ancient and original Iranian language form, its Arabic variant – Zahhok is more common in prose and poetry, especially in historical sources. The words Ajdahok / Azdahok originate from the ancient Iranian words aži- + dahāka, which were later adopted into Arabic in the form of Zahhok, and after some time, this same form was re-adopted into the Persian-Tajik language. The author of the work "Lugh'ati furs" Asad Tu'si also refers to the antiquity of Ajdahok, stating that "Ajdahok is the name of Zahhok in the language of the ancients", [1.241], which is an indication of this evidence.

Ajdahok is a negative anthroponym, used instead of the modern word dragon. According to legend, because Bevarasp had two snakes or two glands protruding from his shoulders, he killed two people every day and used their brains to relieve the pain in his glands or to feed the snakes on his shoulders. For this reason, he was given the nickname Ajdahok (Zahhok), which means "owner of snakes", "dragon who destroys people".

The author of "Ghiyos-ul-lugot" gives a different explanation of the origin and lexical meaning of *Zahhak*, interpreting it as the Arabic form of the word dahok and meaning "possessor of ten defects". In addition, the lexicographer considers that there are different opinions regarding the linguistic affiliation of the anthroponym, and considers it more accurate that the original origin of the word is from the Arabic language and is related to the meaning of "laughter a lot": "He had two front teeth at birth. His parents were Arabs and for a good fortune they named him Zahhak in the meaning of laughter a lot, and this opinion is more correct." [7.2-j, 16]

However, as mentioned above, the root of Zahhak comes from ancient Iranian languages, and it is still used in its own forms in many Iranian languages, such as Old Persian, Parthian, Baluchi, Geloni, Munjani, Yiddish, Shugni, western and northern dialects of Kurdish, Dari, Persian, Tajik, etc.

Most modern studies on the origin of Zahhak confirm that it is an Arabized and re-adopted version of Ajdahok into the Persian-Tajik language. In particular, Iranian language researchers V.S. Rastorgueva and D.I. Edelman also assumed that the form Zahhok originated from the name Ajdahok. [13.1-j, 298]

As can be seen from the analysis and comparisons, both the name and nickname of the mentioned king belong to Iranian languages in origin, they were used in several forms for a long time, and the forms that appeared later replaced the original names.

Asim is the nickname of the Persian king Yazdijurd ibn Bahram ibn Shapur. He was given this nickname for his evil and cruelty. In this regard, Abuali Bal'ami writes: "His name is Yazdjird, and because he committed many injustices and injustices, he was called Yazdjird al-Asim." [2.1-j, 502; 11.29,75]

The lexical meaning of this word is "sinner", and the nickname is interpreted in the same way in all sources.

Ashram is the nickname of one of the Arab princes named Abraha. During one of the battles with Yemen, part of his nose was cut off with a sword, and this incident became the basis for giving him the nickname Ashram: "Abraha was called Abraha al-Ashram. "Ashram" in Tajik means "cut nose". His nose was cut off in the war in Yemen". [2.1-j, 552]

Dictionaries explain the meaning of ashram as "cut nose, cut nose". This word also comes in the meaning of "scar, wound mark", indicating that there was a wound mark on the body.

Since **Buxtunnasr** was a tyrant king, it is mentioned in "Tarihi Tabari" as a title denoting a bad quality. In this regard, the historian tries to prove that every tyrant king in Bani Israel was called by this name: "Every tyrant king in Bani Israel was called Bukhtunnasr, and this was their custom. In their dictionary, Bukhtunnasr probably means "tyrant king." [2.1-j, 441]

Some historians also mention the historical Bukhtunnasrs with the titles "Buxtunnasri avval" and "Buxtunnasri soni."

Buxtunnasr is a famous historical figure, and the historical journey of the name is indicated differently in dictionaries. According to A. Dekhudo, this word passed from Babylonian to Hebrew, and from there to Arabic, and took the form Bukhtunnasr. Muhammad Ghiyasuddin believes that this name comes from the name of the idol Nassar, meaning "son", and the name of the idol Nassar, and he attributes the naming to the fact that he was found in front of the idol Nassar as an infant and that his parents were unknown. According to the lexicographer, for this reason people called him Buxtunnasr (Bukhti Nassar, Bukht Nassar), that is, "son of Nassar". [7.1-j, 120]

Thus, the name Bukhtunnasr is mentioned in many sources, including ancient written monuments, and there are many narrations about it. Some sources consider Bukhtunnasr and Zahhak to be one person, such as a group of narrators describing Faridunshah as Alexander the Great, and Zahhak as the Dajjal he was imprisoned for. However, among such etymological notes, the opinion of the author of "Ghiyos-ul-Lugat" about Bukhtunnasr is more acceptable.

Davoqiniy. It was the nickname of the Caliph Mansur. In "Tarihi Tabari" it is said that the Caliph was given such a nickname for his stinginess (stinginess): "This Bu'ja'far Mansur was Davaniqi and because of his stinginess they called him Davaniqi". [2.2-j, 1438]

Such notes mentioned in historical works are also repeated in Dekhuda's "Lugatnoma". The fact that Caliph Mansur was known by this nickname can also be found in many other sources.

It is clear from its structure that this lexical unit was formed by adding the suffix -i to the word davoniq. The "Dictionary of the Tajik Language" comments on the word davoniq that davoniq is the plural of donaq, and donaq is the Arabic form of the word dong, and dong is "one-sixth of everything, one-sixth". [15.1-j, 312,388]

In connection with these and a number of analyzed words, it is necessary to mention one point. In the history of the Tajik language, many original Tajik words entered most of the languages of the world as loanwords, and after some time, they returned to their homeland in a form different from the original or completely changed. The same thing happened with the dong lexical unit. A. Dekhudo in his "Lughatnoma" shows two forms of this word: dong and donq,

and explains *davoniq* as “dongho” (dongs). In another place, the lexicographer, relying on the words of Jawaliqi in his book “al-Muarrab”, considers *donq* and *doniq* to be the Arabization of *dong*. [3.7-j,10404,11166]

From such considerations, it becomes clear that the primary form of this lexical unit is the Persian-Tajik *dong*, from which the Arabized *donq* or *doniq* and later the plural *davoniq* arose.

Zindiq. Some ideas about the etymology of lexical units in historical works created in the Persian-Tajik language in the 10th-13th centuries have been repeated in lexical works and scientific research of later periods. Also, some linguistic explanations of historians have not been studied to this day, and it is difficult to find an etymological explanation of this group of lexical units in lexical works. At the same time, the analyses of some historians do not correspond to current scientific facts. In particular, the ideas of Ibn Balkhi and lexicographers regarding the interpretation of the word *zindiq* are not consistent with each other.

According to the notes in the "Persian Chronicle", this word comes from the Pahlavi root "zand" and is interpreted as a denial of the book "Zand" ("Avesta"), and Mani's title of *Zindiq* is also associated with his contradiction to the book "Zand": "During his (Shapur ibn Ardasher-B.T.) time, *Moniy Zindiq* appeared and created the tradition of *Zandiqa*. The origin of the word *Zandiqa* is from the book "Zand" narrated by Zoroaster, and in the Pahlavi language, the word *zandiqa* means the opposite of *zand*, that is, against the book "Zand". Just as atheists oppose the Quran." [11.65]

This word is mentioned in explanatory and etymological dictionaries such as "Ghiyos-ul-lugot", "Tajik tili lugot", "Farhangi reshashinoxtii zaboni forsi" ("Etymological Dictionary of the Persian Language"), "Lug'atnoma", and it is interpreted by lexicographers as "infidel, irreligious, atheist". In particular, "Ghiyos-ul-lugot" discusses the meaning of this word in detail, emphasizing that it means "zandin" (zan + din, i.e. women's religion, i.e. unquestioning, unwavering adherence to religion like women) and "zandiy" (belonging to the Zand religion). According to Muhammad Ghiyasuddin, the origin of this word is associated with the book "Zand", the term *zandi* means "belonging to the Zand religion", and the addition of the letter *qaf* (q) at the end of the word is one of the features of the Arabization of Persian-Tajik words: "... the more reliable is the Arabization of *zandi*, that is, one who believes in the book of Zand of Zoroaster, who believes in God and Ahriman. In accordance with the rules of the Arabic language, the letter *qaf* was added at the end of the word." [7.1-j, 398]

Also, the lexicographer noted that according to the rules of the Arabic language, the vowel "a" in the Tajik word "zandi" was changed to "i", and the word took the form "*zindiq*".

In addition to the above points, it is worth noting that *zindiq* actually consists of two components: *zind* < *zand* and the suffix *-ik* > *-iq*. Speaking of *-ik*, it should be said that in the history of the Tajik language there are two suffixes of the same form as *-i*, one of which forms an abstract noun, the other a relative adjective. The noun-forming suffix *-i* is derived from the Middle Persian suffix *-ih*, whose root, in turn, goes back to the Old Iranian *-iya-* δ wa -, while the source of the relative adjective-forming suffix *-i* is the element *-ik* (Ashkoni Middle Persian) or *-ig* (Sassanian Middle Persian). [10.168] In most of the words in the language, the suffix *-ik* or *-ig*, with the final consonant shortened (like the suffix *-ih* of the noun form), began to be used in the form *-i* (*iy*), but in some words, elements of this Middle Persian form were preserved, and this form took the form *-iq* under the influence of the Arabic language.

According to Islamic views, the definitions of “infidel” and “irreligious” are used for all religions that are considered invalid from the point of view of Muslims. In our opinion, since Zoroastrianism was the most widespread and popular religion at the time of the emergence of Islam, and its adherents were called Zandis, this word was understood in the new religious concept in the sense of “infidel”. Over time, this meaning among the people took precedence over the original meaning of “Zoroastrianism” and was applied to all religions that were considered false in Islam.

The use of the nickname *Zindiq* in relation to *Moniy* also dates back to the Islamic era, that is, to the times when this term moved away from the original meaning of Zoroastrianism and was interpreted in the sense of irreligious. The interpretation of the nickname *Zindiq* by Ibn Balkhi in the opposite sense to the book “Zand” is also a product of this concept.

Zu-l-aktof. The nickname of the Sassanid king Shapur ibn Hormuzd (Shapur II, reigned 310-379 AD), who is known in history for his new method of punishment, and he was given this nickname because of his cruelty in this punishment. Shapur, who fought against the Arabs, would pierce their shoulders, torture them, and then execute them. For this reason, the Arabs gave him the nickname *Dhu-l-aktof*, which means “The Piercer of Shoulders.” Although this information is covered in many historical sources and examples of fiction and confirmed by such great writers as Firdawsi, and historical scholars as Abuali Bal’ami, and Ibn Balkhi, in the “Dictionary of the Tajik Language” this word is considered to belong to the adjective category and is interpreted in the meaning of “shouldered, broad-shouldered, strong”. [15.1-j, 462]

Gardezii's "Zayn-ul-Akhbar" also repeats the information of Firdawsi, Ibn Balkhy and Bal'ami about the nickname *Dhu-l-Aktaf*, noting that it is associated with piercing the shoulder. In addition, the historian also gives the Persian form of the word as an example: "There was a custom that whenever an Arab was brought, he would pierce his shoulder and pass a ring through it. That is why he was nicknamed *Dhu-l-Aktaf*, and the Persian version of this is *hubasunban*." [8.74]

In Old Persian, the word "hoba" means "shoulder", and the verb "sunboni" means "to pierce". Thus, the nicknames given to Shapur, *Zul-aktof* and *Hubasunbon*, meaning "piercer of the shoulders", are associated with the new method of punishment he developed. Although the word "aktof" means "shoulders" in Arabic, and the literal translation of *Zul-aktof* is "shouldered, broad-shouldered", the basis of the nickname is its figurative meaning, "piercing the shoulders".

Iblis is the name that Azazil (Satan) received after being cursed. The anthroponym is interpreted by most commentators, lexicographers, and researchers as meaning "despondent." Abuali Bal'ami, explaining in detail the reason why he was first known by the nickname *Azazil* and then *Iblis*, wrote: "When *Iblis* said this, his disbelief became clear to all the angels, and Allah, the Exalted and Glorious, knew what was in his heart, and cursed him, removed him from his angelic form, and put him in the form of *Iblis*. He was beautiful in his angelic form, and his name was *Azazil*. He took this name and the form of an angel from him and called him *Iblis*. The meaning of *Iblis* is "despondent." [2.1-j, 32]

Okilat-ul-kibod. This nickname was given to a polytheist woman named *Hind*, who opened the chest of *Hamza* (may Allah be pleased with him) who was martyred in the Battle of *Uhud* and chewed his liver. This is also mentioned in the "History of *Tabari*" along with a number of other sources. [2.1-j, 797] The meaning of the nickname is "liver eater".

Pasafardo. There are cases when one or another unusual behavior or speech of people among the people led to their nickname. This method of acquiring a nickname can be observed in the example of the actions of Isa ibn Musa.

Bequeathing the Islamic caliphate has become a tradition since the time of Abu Bakr Siddiq. Although initially this will was intended to appoint a worthy candidate for the Islamic property, later it turned into a genealogical tradition, in other words, a ceremony to select a crown prince. Sometimes, due to family disputes, a candidate for the next crown prince was also chosen. One such case led to Isa ibn Musa being given the nickname Pasfarda, the details of which are given in the "History of Tabari". According to the historian, Isa ibn Musa should have taken the throne of the caliphate after Caliph Mansur. But under pressure and financial offers from Caliph Mansur, Mansur's son accepted the promise of becoming the caliph after Mahdi and took over the caliphate after him: "It was early and now it is after tomorrow, that is, the caliphate was his after Mansur. Then, due to oppression, he put himself after Mahdi. This word became a nickname for Jesus ibn Musa, but no one dared to say it in his presence. They called him "Pasfardo" (After tomorrow), but they said it secretly." [2.2-j, 1491]

Pasfardo is one of the very ancient Persian-Tajik words, the first part (pas) taking its source from the Old Persian pasā and becoming the form pas in Middle Persian. The part fardo derives its origin from Old Iranian *fra- + tāka and was used in Middle Persian as *fratāk. [9.2-j, 691; 3-j, 2005]

Saffah is the nickname of the caliph Abu Labbas Abdullah ibn Ali ibn Abdullah ibn Abbas, and such a nickname was considered appropriate for him because he was very cruel and bloodthirsty. The meaning of the mentioned word is "bloodthirsty, murderer; tyrant, cruel", and Bal'ami also confirms this idea: "He was the first caliph from the Abbasids. He was also called Saffah because he shed a lot of blood, especially from the Umayyads." [2.2-v, 1437]

Jazzar is the nickname of a commander named Ibrahim, who revolted against the caliph al-Ma'mun in Basra and shed a lot of blood. The nickname means "butcher", and he is mentioned in "Tarihi al-Tabari". [2.2-v, 1568]

Cho'bin, Go'r. In the "History of Tabari" there is information about the nicknames of two historical heroes named Bahram - *Cho'bin* and *Go'r* - who have reached the level of artistic images. The historian's analysis of the nickname *Go'r* can be accepted as a scientific fact, since all scholars unanimously emphasize that the nickname was given to Bahram Shah because he hunted more gorkha (zebra).

Abuali Bal'ami quotes two groups of medieval scholars regarding the history of the nickname *Cho'bin*: "He was dark-skinned, tall, and thin. For this reason, they call him "Cho'bin" (Wooden). Another group says: they call him "Sho'bin" instead of "Cho'bin." The origin of this is that when he was a child, he went to war and struck a man on the threshold of Ray, knocking him from the head to the back of the saddle. People looked at each other and said: "This is a blow to Sho'bin (the destroyer). Then they gave him this nickname, and this is more correct." [2.1-j, 591]

It is clear that in one case Bal'ami expresses the opinion that, according to him, Cho'bin's nickname is related to his thinness, and in another case, it is related to his fatal blow.

Among such opinions of historians, linguists have recognized the first word as acceptable, and we also adhere to it. Onomastics, especially toponyms and anthroponyms, are an important part of the lexical layer, preserving ancient forms of lexical units. The tradition of naming and

choosing names is a mirror of folk spirituality, and the naming culture is a criterion that determines the level of consciousness of a person and society. Therefore, the goal and task of the science of anthroponymics should not be to study the origin and meaning of the names of famous people, but rather to form a naming culture as a field of science. As a result of studying the semantic and structural features of anthroponyms, people should learn the culture of naming, especially respect for national names.

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