

MYTHOLOGICAL AND RELIGIOUS MOTIVES IN UZBEKISTAN HISTORICAL ANTHROPONYMS

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Annotation: This article analyzes the formation, semantic features, historical-cultural roots and linguo-cultural features of mythological and religious motifs found in ancient Uzbek names. The study scientifically illuminates anthroponyms that arose on the basis of Turkic mythology, totemistic views, cosmogonic ideas and Islamic tradition. It is argued that sacral, protective and symbolic meanings are predominant in the Uzbek naming system, reflecting the worldview and belief system of the people.

Keywords: onomastics, anthroponym, mythology, religious motif, theophoric name, Turkic faith, Islamic tradition, cosmogony, totemism, sacred meaning.

The ancient names of the Uzbek people are the product of a multi-layered historical development. They were formed under the influence of primitive religious ideas, Turkic mythological views, Zoroastrian elements and Islamic beliefs. The name, being a personal sign of a person, embodies the spiritual life and cultural memory of society. In the science of onomastics, anthroponyms are studied inextricably linked with social consciousness, religious imagination and mythological thinking [4; 15]. Cosmogonic motifs occupy a special place in Uzbek names of the ancient Turkic era. In the ancient beliefs of the Turkic peoples, the god of heaven - Tengri - was recognized as the supreme deity. Therefore, such names as Tangriberdi, Tangriqul, Tangriboy were formed. This type of theophoric names expressed the idea of proximity to divine power and protection[8;89].

Also, in the ancient Turkic belief system, the elements of nature were sanctified. Concepts such as the Sun, Moon, Fire, and Water were valued as the source of life. Therefore, names such as Oybek, Oybarchin, Guyushbek, and Yulduz were widely used. These names symbolized cosmic harmony and light [7; 215]. Totemistic motifs are also important in ancient Uzbek names. The wolf was considered a symbol of the ancestor and protector in ancient Turkic mythology. Names such as Boriboy and Borikhan go back to these mythological ideas. Names such as Arslon, Qoplun, and

Burgut expressed strength and courage. This phenomenon is associated with primitive religious views and totemism, preserving traces of ancient religious forms [5; 134]. Zoroastrianism also played an important role in the territory of Central Asia. The traditions of worshiping fire and light are reflected in some names. For example, names such as Atash and Mehr show the influence of ancient Iranian culture. This process is the result of the mutual harmonization of different cultural layers [2; 72]. With the introduction of Islam, religious motifs became even stronger in the Uzbek naming tradition. Names such as Abdullah, Abdurahman, Abdulkadir, based on the attributes of Allah, became widespread. The names of the prophets mentioned in the Holy Quran — Moses, Jesus, Mary — are valued as sacred names among the Uzbek people [3; 305]. This process shows that religious thinking is deeply embedded in the people's consciousness.

Protective (apotropeic) motifs are also of particular importance in ancient Uzbek names. In times when the old saying “I will not die” was strong, names such as Tursun, Tokhtasin, and Olmas were given. These names expressed the intention to live. The idea of distracting evil forces through a name is associated with ancient magical thinking [1; 48]. The influence of epic heroes is also felt in some Uzbek names. For example, the name Rustam is associated with the image of Rustam, which personifies courage and bravery. This indicates that oral creativity and epic traditions played an important role in Uzbek anthroponymy [2; 72].

Semantic analysis of ancient Uzbek names shows that they are based mainly on three main motifs: cosmogonic (Moon, Sun, Star), totemistic (Wolf, Lion), and religious-theophoric (God, Abdullah) motifs. The three layers reflect the historical worldview and religious evolution of the Uzbek people. In conclusion, mythological and religious motifs in ancient Uzbek names are a centuries-old spiritual product of the people. Through the name, a person expressed his intention to connect with divine power, find protection, and embody noble qualities. Thus, Uzbek anthroponymy is not only a national linguistic unity, but also an important part of a rich historical and cultural heritage [6; 42].

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