

Etymology of the Anthroponyms "Alpamish" and "Barchin" Versions of the Epic "Alpamish"

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Abstract:

This article will discuss the use and etymology of the anthroponyms "Alpamish" and "Barchin" in the versions of the epic "Alpamish". The author expressed his comments in it and presented his conclusions based on a comparative analysis of the variants of the names "Alpomish" and "Barchin", given in the Uzbek, Kazakh, Karakalpak, Altai, Tatar and Bashkir versions.

Keywords: onomastics, anthroponymy, Alpamish, Barchin, epic, eponymy, comparative studies.

Introduction

The epic "Alpomish" is one of the oldest epics of the Turks, a priceless treasure of the vocabulary of the Turkic language. The great merit of the bakhshi (storytellers) who brought our native language to us from time immemorial is great. The reason for their devotion to the language and the strength of their memory is the fact that the ancient charm and originality of the Turkic language have been preserved in the epic.

The epic "Alpamish" is considered the spiritual heritage of all Turkic peoples. On this occasion, Fatih Urmanche noted that "the historical study of the image of the Alpomish epic, especially if we study the common features in the issue of involving the hero in the motivational aspect, we can see that this epic existed among all Turkic peoples, genetically close in ancient times, including the Kipchaks, Oghuz and Karluk, and later led to the creation of other specific legends around this image"¹.

"Alpamish" is a common Turkic heritage and a symbol of the unity of the Turkic peoples. But only the Uzbek, Kazakh, Karakalpak, Bashkir, Tatar and Altai versions of the epic have survived and reached our time. The epic "Alpamish" is called "Alpamis" in Karakalpak, "Alpamis batir" in Kazakh, "Alp Manash" in Altai, "Alpamisha and Barsinkhilu" in Bashkir,

¹ Фатых Урманче. Тюркский героический эпос. Казань, ИЯЛИ, 2015. С. 17



"Alpamsha and the brave Sandugach" in Tatar². The West Siberian Tatars also preserved an epic called "Alp Myamshyan". Although "Manas" is also similar in name to the Altai epic "Alp Manash", but since the events in the epic cover different periods and change in content, the epic is marked as separate works.

The vocabulary of the versions of the epic "Alpomish" has not yet been sufficiently studied comparatively. But each version was studied separately. The epic "Alp Manash" can be studied in the works of V.V. Radlov, G.N. Patanin, V.M. Zhirmunsky, E.M. Meletinsky, S.S. Surazakov. T. Sadalova, B. Sanalov, S. Abisova, N. Tadina, N. Ulagasheva, "Alpamsha and the brave Sandugach" in the works of A. Valitov, F. Urmanche, F. Ekmetov, M. Zakiev, M. Bakirov, T. Galiullina, M. Gainetdin, L. Mukhametzhanova, "Alpamisha and Barsinkhilu" were studied by such folklorists as M.A. Burangulov, S.A. Galin, K. Mergen, S.F. Mirzhanova, M.M. Sagitov, S. G.Safuanov, N.D. Shunkarov³.

The version of "Alpamis Batyr" was studied by M. Gabdullin, Kh. Zhumaliev, M. Auezov, S. Seifullin, N. Smirnova⁴, and the Karakalpak "Alpamis" by A. T. Sagitov, N. Davgaraev, K. Aimbetov, K. Maksetov, S. Bakhadirova, Zh. Khoshniyazov, K. Allambergenova, and N. Allambergenova and other scientists.

The Uzbek "Alpomish" is the most well-studied version. The merits of folklorists Khodi Zarif, Gazi olim Yunusov, Hamid Olimjon, M. Afzalov, Muzeyana Alaviya, Z. Khusainova, M. Saidov, Bahadir Sarilakov, Tora Mirzaev, Mamatkul Zhuraev, Shamirza Turdimov, Jabbar Eshangul N. Madrakhimova and others are due in it⁵.

In the comparative study of versions of the epic, the merits of V. Radlov, G. N. Patanin, V. M. Zhirmunsky, E. M. Meletinsky⁶ are very great. However, even in them there is no study of vocabulary with an etymological approach. Anthroponyms in the versions of the Alpamish epic are also insufficiently studied. True, there is some information about the names of the main characters of the Alpamish epic, but they have not been fully researched. Therefore, their comparative analysis is considered one of the urgent tasks.

First of all, let's focus on the anthroponym Alpomish. The root "Alp" in it "was "quoted" in "Diani lugati at-Turk" by Mahmud Koshgari and was used in the meaning of a hero⁷. The

² "Алпамша һәм кыю сандугач" in tatar.

³ Ахметшин Б. Г. Алпамыша. //Башкортостан: Краткая энциклопедия. — Уфа: Научное издательство «Башкирская энциклопедия», 1996. 672 с. С. 115.

⁴ Ауэзов М., Адэбиет тарихы, А., 1927; Сейфуллин С., Казак адэбиэти, А., 1932; Маргулан А. Х., О характере и исторической обусловленности казахского эпоса // Известия Казахского филиала АН СССР, серия историческая, выпуск 2, А., 1946; Жумалиев К., Казак эпосы мэн адэбиэт тарихының масалэлэри, А., 1958; Габдуллин М., Казак халкынын ауыз адэбиэти, А., 1964; Жирмунский В. М., Тюркский героический эпос, Л., 1974; Конгыратбаев А., Казак эпосы жане тюркология. А., 1978;

⁵ Мирзаев Т. «Алпомиш» достони, унинг версия ва вариантлари. // «Алпомиш» - узбек халк кахрамонлик эпоси. Т.,1999

⁶ Жирмунский В. М. Сказание об Алпамыше и богатырская сказка. М., 1960; Жирмунский, В.М. Народный героический эпос. Сравнительно-исторические очерки / В.М. Жирмунский. — М.–Л., 1962.

⁷ Девони луғатит турк. индекс-луғат. Тошкент, "Фан" нашриёти, 1967. 18-бет



dictionary also uses the word “alpagut”, which means invincible. The Altai epic “Alp Manash” is considered the most archaic work, and in it the hero's name is given in the form "Alp Manash". The difference between the epic and other versions is that the names of the characters in it are practically inconsistent with those in other versions. The name Alp Manash is pronounced Manas rather than Alpamish. None from the names Baibarok, Ermon Chechan, Erka Ko, Kumuzhek Aru, Khan Churekai, Akhann, Erka Karakchi, Okkabon, Elbegen the cannibal is not found in other versions.

In the Tatar version, the name of the main character sounds in the form Alpamish. Barchin is replaced by Sandugach. Sandugach's sister's name was Karlugach⁸. The name Kultai is used in the form Kiltap. The image of Kiltap is not that of a shepherd, as in the Uzbek, Karakalpak and Kazakh versions, but is instead embodied as the king of a foreign land, the enemy of "Alpamsha".

In the Bashkir version, the name of the hero is Alpamish, and Barchin is given in the form Barsin. In the image of Kultai there is a hero named Kultoba. In Kazakh and Karakalpak versions x Alpamish is in the form of Alpamis, and Barchin is in the form of Barshin. These are purely phonetic differences that do not seriously affect the content of the work.

A comparative analysis of the anthroponym "Alpamisha" suggests that the earliest variant may have been Manas or Manash. Later, the adjective “alp” was added to the name Manas or Manash, forming Alpmanash and Alpmanas. The reason for the formal phonetic changes from Alpmanash is the appearance of the nouns Alpamish, Alpamisha, Alpamsha, Alipmyamshan. Common features in the epics are also evident in the name "Barchin". The appearance of the name Barshin in the form Barsin (hilu) in the Bashkir version, Barshin in the Kazakh and Karakalpak versions, (Gul) Barshin, together with the phonetic difference between them, also indicates a common feature and makes it possible to reveal the etymology of the word. The word "barsin" in the Bashkir version comes from the stem "Bars". A study of the etymology of the word suggests that “barsin” is associated with the zoonym “Bars”, which existed in the ancient Turkic language. "Leopard" is originally a Turkic word, according to Max Vasmer's etymological dictionary, the word "Leopard" is the name of a wild animal, and the scientist confirms that this word is of Turkic origin and means "tiger" according to its use in Turkmen, Khivan, Old Turkic, Uighur, Tatar languages⁹.

A comparative analysis of the Uzbek, Kazakh and Bashkir languages showed that the name Barsin, also taken from the root Bars as an anthroponym, itself has the meaning of a name similar to the form Balhin, and Jarqin (in the Kipchak version Jorqin).

Phonetic variation of words was widely observed in folk oral literature. Because in oral creativity there is no possibility of immutability, as in written sources, to preserve the original words. It is concluded that the transformation of Barsin into Barshin in Kazakh, Barchin in

⁸ Татар халык ижаты: Әкиятләр. Казан, 1977. 1 китап 1 китап. 268 б.

⁹ Макс Фасмер. Этимологический словарь русского языка. Москва, Прогресс, 1986. Стр-128



Uzbek is a simple derivative of a phonetic shift, which was fully consistent with the distinctive phonetic character of the Turkic languages.

At the moment, changes in the pronunciation of the letters “s”, “sh” and “ch” in the Turkic language can also be seen in the example of the Bashkir, Kazakh and Uzbek languages¹⁰:

| № | In Bashkir | In Kazakh | In Uzbek | Semantics in English |
|---|------------|-----------|----------|----------------------|
| 1 | sai | shai | choy | tea |
| 2 | eskan | ishu | ichm oq | to drink |
| 3 | sas | shash | soch | hair |
| 4 | surtan | shortan | churtan | pike |
| 5 | Barshin | Barshin | Barchin | name |

The pronunciation of the name Barsin in the form “Barchin” in Uzbek or “Barshin” in Kazakh is also fully consistent with the characteristic phonetic features of the Turkic languages. So, based on the above evidence, it can be said that the name “Barchin” coincides with the name “Barsin”, and according to its etymology, the purely Turkic word “Bars” comes from its own. The Alpmish epic is considered a legacy that was formed long before the advent of writing. Therefore, changes in the names of the heroes of this epic that have survived to this day can be perceived as natural. Moreover, these changes occurred within the framework of the specific differences of the Turkic languages, and the influence of their other languages is not manifested in this.

As we noted earlier, Alpmish is the heritage of all Turks. Consequently, the names of the people in it are also associated with the ancient Turkic language. In addition, the quality of the Alps was assigned to the great personalities of all Turks. These include Alpinbi, Alp Sol Tepek, oz yigen APL Turanbek (Kyrgyz Kaganate. 9-10th centuries), Alp Arslan (Seljuk Sultan 9-10th centuries), Alp-Girey (Kirim Khanate. 16th century), Alp-Tarkhan (Khazar Khanate. 8th century), Alpine Tegin (Ghaznavid dynasty. 10th century), Gunduz Alp (father of the count. Ottoman Sultanate. 13th century). Thus, we can say that studying the vocabulary of the Alpmish epic plays an important role in the discovery of new names.

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¹⁰ Buranov A. Alpmish dostoni: turkiy xalqlar versiyalar. Toshkent: “Muharrir” 2020. B. 180



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