



## ON THE STATISTICS OF ONOMASTIC NETWORKS IN THE LEXICON OF KHOREZM DASTANS

**Madiyorov Shikhnazar Kuvondik oqli**

*Student, Uzbek Linguistics Department, Philology Faculty, Urgench State University,*

### ABSTRACT

*This article contains statistics on the onomastic networks of names found in the lexicon of Khorezmian dastans.*

**KEYWORDS:** *onomastics, zoonym, anthroponym, mythonim, phytonim, theonym.*

Uzbek onomastics or anthropology emerged in the 60s and 70s of the last century as a separate scientific field. Uzbek anthropology has become one of the most developed fields since the second half of the last century. In particular, a lot of fruitful work has been done in a number of areas of this field, such as anthroponymy, toponymy, ethnonymy. For example, the materials of Uzbek names (anthroponyms) were collected in detail, four candidate dissertations (E. Begmatov - 1965, G. Sattorov - 1990, S. Rahimov - 1998, R. Khudoiberганov - 2007) were defended, E. Begmatov's "Spelling of human names" (1970), "Spelling of Uzbek names" (1972), "Uzbek names" (1991), "The meaning of Uzbek names" (1998; 2004; 2010), "The Beauty of the Name" (1994) were published.

In the field of Uzbek historical toponymy and anthroponymy, some work has been done in our linguistics in recent years. For example, the observations of academician B.Akhmedov, academician A.Muhammadjanov on the etymology of some historical toponyms [1; 37-42], Sh. Kamoliddin's works on ancient Turkic toponymy in Central Asia are noteworthy [2; 192]. Researches of N.Husanov on anthroponyms in the written monuments of the XV century, Sh.Yakubov and B.Bafoev on onomastics of works of Alisher Navoi, M.Turdibekov on the onomastics of Abulgazi Bahodirkhan's work "Shajarayi turk", I.Khudoynazarov on onomastics of Uzbek folklore plays an important role in nomenclature.

The scientific-theoretical conferences on onomastics held in our country play an important role in the development of Uzbek anthropology. For example, an all-Union scientific conference on "Actual problems of Central Asian onomastics" was held in 1974 in Bukhara. L.I. Roizenzon, H. Berdiyrov, R. Kungurov from Samarkand took part in the conference along with many other famous scientists. H.Berdiyorov together with B.Yuldashev spoke at the conference on "The use of proper nouns in phraseology in the Uzbek language", and R.Kungurov in the satirical magazine "Mushtum" on proper nouns with occasional meaning they did.



In the same years, SamSU published a number of scientific collections entitled "Problems of Onomastics", which greatly expanded the scope of research in this area. For example, in the same years, scientists of SamSU began to specialize in poetic onomastics or onomastic methodology. Well-known literary scholar E.B. Magazannik's major monograph "Onomapoetics or names in literature" was published in Tashkent [3; 148]. Y.Pulatov, a student of this scientist, conducted research in this field and created an interesting pamphlet on the translation of names in literary texts [4; 63]. Later, I. Mirzayev made some observations on the assignment of personal names and geographical names in literary translation.

In the 80s and 90s of the XX century in Jizzakh (1985), Gulistan (1987), Karshi (1989), Navoi (1993; 1998) all-Union and republican scientific-theoretical and scientific-practical conferences "Onomastics of Uzbekistan" were held and their materials were published as separate collections.

Folklore onomastics is an important unit in the system of proper nouns in our language. Because all the stylistic, lexical and grammatical elements of the language of folklore, as well as the language of fiction, are based on the materials of the spoken language (dialects). Spoken language is very diverse and its vocabulary is very rich. The difference in dialects is also reflected in the set of proper nouns in the language. However, according to some researchers, "proper nouns found in works of art and folklore, no matter how valuable the facts, do not fully and adequately embody the rich material of toponyms and anthroponyms in the language of a particular nation. Because the names of people in works of art are more stylistic, consisting of symbolic fabric names chosen accordingly" [5; 57].

Observing the onomastics of folk dastans provides a number of grounds for accepting this view in part. An analysis of the names of people found in folklore works, especially in the texts of dastans, shows that many of them are active names in the system of modern Uzbek anthroponymy. At the same time, the fact that they belong to the text of epics does not prevent them from being among the names used in everyday life. The reason why we say the above idea can only be considered "partially correct" is that in the texts of dastans and works of art there are such names that they really serve only artistic purposes, that is, names that serve textile, exotic purposes that are not used in everyday life. We think that the opinions of our scientists on this issue may be focused on such names.

But there is another factor that we need to consider. That is, from the point of view of the onomastic fund of our national language, any name that occurs in our language has the right to be considered as a unit of this fund. At a time when it is always necessary to emphasize the richness of our language today, the abundance and richness of elements belonging to different layers, we do not think it is possible to ignore a certain part of the fund of names.

"In an artistic text, onomastic units serve not only as the name of a particular object, but also to emphasize the writer's diverse artistic intentions" [6; 4]. In addition to stylistic purposes, proper nouns in folklore have a number of unique functions, the study of which provides valuable scientific material for history, ethnography and our culture in general. On the one hand, they are synchronous facts, and on the other hand, they are very ancient and old



names. Accordingly, it is advisable to use descriptive, historical-comparative and historical-etymological methods in the analysis of names in onomastic research.

There is a certain commonality in the onomastics of the languages of the Turkic and non-Turkic peoples of Central Asia. Such commonalities are based on the historical roots of these peoples, the commonality of tribal relations and close economic and cultural ties. Therefore, a comparative study of Uzbek, especially Khorezmian folklore, with similar materials in a number of related languages in the region may yield important conclusions.

In the language of Khorezmian dastans there are onomastic units belonging to different spiritual groups. Most of the names found in the dastans are person names and place names. Observations show that in the lexicon of Khorezmian epics there are about 600 names (more precisely 592) that can be included in the category of human names (anthroponyms), of which 431 are male names, 161 turns out to be female-specific names. A lexical-semantic analysis of the names of people in the lexicon of dastans shows that some of the names of people are the names of historical figures, while others are mythological names. Accordingly, 109 of the above-mentioned human names are related to real-life historical figures, while 483 are non-real names that serve to formulate situational demands and events.

The leading part of the names of people in the dastans are the prophets and the names that describe their attributes: *Nuh, Muso, Shish, Yoqub, Iso, Umar, Ali, Abu Bakr, Shohimardon* and others.

It is known that nicknames are one of the most common ancient customs among the Turkic peoples, and nicknames appear in different ways. There are several reasons for this. They are based on many factors, such as a person's lineage, place of residence, appearance, personal characteristics, profession: *Ayyori Munhiy, Sopor ko'sa, Alibek sotquchi, Alixo'ja eshon, Buldur qassob, Burgut sulton, Iskandar Zulqarnayn, Yozim barzangi, Ko'kcha baxshi, Lang vazir, Mustob guppi, Rayhon arab, To'xtamish ko'r, Shodmon mergan* and others.

In the language of dastans, connotation is also widespread. Linguist N.Mahmudov commented on this issue: "The existence, diversity and stability of the connotation in the language testifies to the richness of the language, its ancient traditions, the boundlessness of the possibilities of expression, the sharpness of influence and imagery" [7; 27]. Depending on the course and situation of the events in the Khorezmian dastans, this situation can be observed in the legendary symbolic names with additional purposes: *Xo'jadog', Yulduz dog'i, Chor dog'li Chondibel, Sarchaman bog'i, Sarhovuz* and others.

The range of mythical cities, regions, mountains, deserts, lakes and other topographic objects in the language of our dastans also covers a wide range of regions. They could be linked to Georgia, Dagestan, China, Greece, Azerbaijan, Iran, Turkey, and Egypt. The events take place in the mountains, deserts, villages and towns of the provinces of these countries. Some of the place names found in Khorezmian dastans or other folklore genres are well-known names on the Asian continent. For example, Tehran, Iran, Istanbul, Mecca, Madinah, Baghdad, Isfahan, Arabia, Khorezm, Azerbaijan and others. It should be noted that although most of the names found in the dastans are lexically and semantically understandable to



many, it is very difficult to determine where some of them are used, the localization of their connection with a real object.

In Khorezmian dastans there are many ethnonyms meaning the names of tribes, clans and peoples. While most of them are related to the Turkic peoples living in Uzbekistan, especially in the Khorezm region (Turkmen, Takali Turkmen, Ersari, Emreli, Kangirot, Kipchak, Mangit, Nayman), the rest are related to non-Turkic peoples (Arab, Iranian, Mongol, French, Chinese, etc.).

In addition, in the onomastics of dastans there are names of animals and plants, the study of their semantic properties is important not only for the study of the history of our language, but also for its linguistic and poetic significance.

The system of proper nouns in dastans included very colorful and varied units. By analyzing and studying the names found in the language of Khorezmian dastans, we can obtain the following statistics on the existence of other types of onomastic units in addition to person and place names:

1. There are 592 human names, of which 431 are masculine and 161 are feminine anthroponyms.

2. Ethnonyms ..... 26

3. Names of celestial bodies (cosmonim) ..... 8

4. Names of festivals and holidays ..... 4

5. Fairy names ..... 15

6. Gigants' names ..... 14

7. Names of gardens, pavilions, buildings ..... 13

8. Plant names (phytonim) ..... 4

9. Music (tune) and group names ..... 2

10. Bridge names ..... 2

11. Names of holy books and their parts ..... 5

12. Names of geographical directions and months ..... 5

13. Names of mountains, deserts, caves and others... .. 23

14. Names associated with water bodies ..... 17

15. Animal names ..... 23, of which 16 are horse names, 5 are bird names, and 2 are snake names.

In short, the study of the onomastic system of Khorezm epics in onomastic groups enriches the development of Uzbek nomenclature with very important scientific information.

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