

# Linguistic Features of Address Units Formed on The Basis of Onomastic Units in Khorezm Folklore

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**Abstract:** This article analyzes the linguistic and cultural features of onomastic units - anthroponyms, toponyms, theonyms, and zoonyms - used as forms of address in works of Khorezm folklore. Onomastic units are evaluated not only as a means of naming, but also as important linguistic units expressing the historical and cultural views, aesthetic taste, and national identity of the people.

**Keywords:** Onomastic units, units of address, anthroponym, toponym, theonym, zoonym.

**Introduction:** Studying the linguistic features of onomastic units found in the language of folklore works is one of the pressing issues in both linguistic and non-linguistic fields today. The onomastics of folklore works (names of heroes, giants, fairies; nicknames, pseudonyms; names of horses and other animals; names given to animate and inanimate objects; various place names found in folklore works such as mountains, deserts, lakes, cities; and proper names of countries) have not yet been sufficiently collected. In particular, the onomastics of Khorezm folklore is one such area that requires further research.

Proper nouns occupy a distinct place in the lexical system of a language and form a large group of words. In scientific study, proper nouns are examined within the system of onomastic units. At this point, let us clarify the concept of an onomastic unit. Just as the lexical richness of a language consists of specific lexical units (lexemes), the onomastic fund of a language comprises proper nouns that fall within the scope of onomastic lexicon. These specific names are referred to as onomastic units, analogous to the terms "linguistic units," "lexical units," and "speech units" in onomastics. When we speak of an onomastic unit, we mean a specific proper noun that has been individually named. Onomastics is a Greek word meaning "the art of naming." The science of onomastics categorizes proper names into the following groups (sections) based on the types of objects they denote: anthroponymy-

proper names of people (given names, surnames, patronymics, nicknames, pseudonyms), toponymy- proper names of geographical objects, theonymy- names of gods, deities, religious-mythological figures and beings according to various religious beliefs, zoonymy- (conventional) proper names and nicknames given to animals, cosmonymy- common names of regions in space, galaxies, constellations, and other celestial entities used in scientific discourse and among the general public, astronemy- encompasses a set of names for specific celestial bodies (planets and stars).

**1. Forms of address represented by anthroponyms.** The following forms are present in Khorezm folklore samples:

a) Addresses referring to a specific person: in this category, the person is addressed by their full or shortened name. Such forms of address are usually used in friendly, sincere communication processes, sometimes in the form of an exclamation or conveying advice or requests.

Ayoz, korgan kuniñ unutma, kön chorig'in quritma. (XM.18)

O'g'rilarning boshlig'i: " Barakalla, Qurbonboy, qani endi shu kishining eshagi bilan yukini ham olib kel-chi!" (Q.Y,o'e.82)

Ey, Dastagul, ko'p so'zlamak na hojat,  
G'ofil ersang, so'zing erur ishorat. (O.G'.H p.28)

Kel, Shohsanam, shukur aylag'il bu dama,  
Bu yera keldim deb zarra g'am yema. (Ed.239)  
Kishi bilmas sira mani aslimni,  
Olur bo'lsang qul joyina ol, Sanam. (O.G'.Sh.27)

b) Forms of address related to nicknames: sometimes a person is addressed not by their name, but by their nickname or title. Such addresses are often used in a respectful or satirical sense, enhancing imagery in speech.

So'zingiz jon olg'ich, hay Ahmad baxshi,  
Soz chertkich ullari ko'p elat yaxshi  
Bir yorg'a so'z bermak sevgining naqshi,  
O'ynop so'zlab edim, uxlop qolibman! (A.B.K 121)  
Quloq solib eshit, Hamza qizilbosh,  
Sening beklaringdin bizning qul yaxshi. (Y.A.75)

c) Units of address associated with the father's name: such forms of address are widely used in Eastern literature and folklore. These addresses are used to show respect, to distinguish a person from others, and reflect a person's origin or social status.

Sizga aytur, xo'ja qizi Navbahor,  
Omon tutsa bolam yaratgan jabbor,  
Ma'lul bo'lma ayo xo'jam beshumor,  
Sabr aylang, ey xo'jam kelur o'g'lingiz. (Ed.239)  
Paridur kiygani ekan qirmizi,  
Oti Lolagudur shoh Farruh qizi,  
Shakardin shirindur har aytgan so'zi,  
Manga bir davlatli Sulton ko'rindi. (G.S.252)  
Necha avom savash bilan,  
Ustodlardin ta'lim olg'on,  
Go'ro'g'lini ko'rib qolg'on,  
Safo o'g'li Chaqon kelsun. (Y.A.157)  
Misli pari odam o'zi,  
Aqlim oldi jodu ko'zi,  
Ey kofir Hamzaning qizi,  
Chashmi jilovim, Qorako'z. (Y.A.80)

## 2. Units of address expressed by toponyms.

Toponyms (place names) are often used in poetry to express certain emotions, national identity, and historical thinking. In the following examples, toponymic units such as Khorezm (toponym), Hisor Mountain (oronym) are used. These names represent not only geographical concepts but also certain historical and cultural breadth.

Sening kabi shahar hech yerda bo'lmas,

O'tgan kun aylanib o'rniga kelmas,  
Haqdan umid etgan noumid qolmas,  
Emdi bo'lg'oy Xudo yoring, Xorazm. (Sh.X.XF.XI tom 118)  
Sayilgohim, Hisor tog'i,  
Bek erur yo'llaring saning,  
Ochilganda gulshan bog'ing,  
Sayrar bulbullaring saning. (Y.A.69)

In the first poetic excerpt, Khorezm is addressed not only as a geographical region but also as a symbol of national identity, history, and culture. The poem addresses Khorezm personally, likening it to a living entity. Therefore, the image of Khorezm can be perceived not merely as a place name, but as an embodiment of historical and cultural heritage. The poem also touches upon the themes of fate and divine justice, reflecting hopes and concerns related to Khorezm's future and its historical destiny. Through personification, Khorezm is depicted as a person and directly addressed. However, references to Khorezm can be interpreted differently in folklore sources. In some instances, this term has been used as a symbol denoting not a geographical area, but a specific person. For example, in the following folklore excerpt, the address to Khorezm is directed at a particular individual:

O Khorezmin, You befriended Sherali, he did you kindnesses your father never did. (G.206)

In this example, one can see that the image of Khorezm carries a broad meaning. In folklore, Khorezm sometimes takes on a symbolic significance, representing an entire people or a specific person. This indicates that the name Khorezm is not confined to a geographical concept but is used with various meanings depending on the historical and cultural context.

The reference to the Hissar Mountains holds special significance, as it is not merely a geographical term, but also represents the beauty of nature and a source of inspiration.

## 3. Units of address related to theonyms:

In their speech, the Uzbek people use theonyms such as Allah, Tangri, Haq, Xoliq, Razzoq, Robbi, Parvardigor, Xudo, Rahmon, Qodir, G'affor, Yaratgan, Sattor egam, and Subhon Alloh in reference to the one Creator. These units of address can be divided into two types: simple and complex forms. Lexemes such as U, Tangri, Allah, and Xudo are simple units, while phrases like Yaratgan egam, Parvardigori olam, and Subhon Alloh are complex addresses. Complex addressing units are used to elevate the level of sacredness: pok Tangri, oliy Tangri, buyuk Parvardigor. Such units of address in oral

folk art sources were used in the context of worship, prayer, oath-taking, or reverence, and reflected the religious and cultural views of the people. We have categorized the theonym-related addresses found in Khorezm folklore sources into several groups:

**a) The names of Allah (Asma al-Husna):**

Qodir Ollo, mani hayron aylading,  
Dargohingda ne bo'libdi gunohim. (Ed.165)  
Yo rabbim, ey qodir Xudo,  
O'zing yetkur yora mani. (OG'.SH.25)  
Yo rabbano, ber dardima davosi,  
Ajal mandin jon olmoqchi havosi (O.A.182)  
Dushmanlar etdi xoru zor,  
O'zing saqlag'il, Olloyim. (Sh.354)

**b) Prophets, angels, and religious figures:**

Bahaqqi Rasuli sarvari olam,  
Mushkulim oson et, qo'lim tut budam. (M.D.299)  
Pag'ambar sarvari hazrati Odam,  
Ibrohim, Ismoil, Muhammad, Hotam,  
Xudoning hurmati ul Iso, Maryam,  
Yo ol omonating, yo yetur yorim. ( R.Ch.156)  
Dargohingga yuzim qo'yib, yo Ali,  
Zorim aytib bir bora yig'larman. (A.K.254)  
Habibim Fotima, Zuhro,  
Torting bolamni qirog'a. (M.Z.265)

**c) Names of spiritual guides and saints:**

Hasan ota pirim, yo Shayhi-Jalil,  
Rahm aylangiz man g'aribg'a ushbu kun. (Ed.168)  
Sadog'ang bo'layin, Hakim Sulaymon,  
Madad aylang man g'aribga ushbu kun. (Ed.168)  
Suton Vays pirim, yo Zangibobo,  
Madad aylang man g'ariba ushbu kun. (Ed.168)  
Xitoy, Xo'tan, Chin mochinini pirlari,  
Adashg'on qulingiz salom yeturdi.(R.CH.155)  
Daryo piri G'avsulg'iyos,  
Torting bolamni qirog'a.(M.Z.265)

**d) Names of mythical and religious beings**

Sulaymon tulpori aspi Jahongir,  
Bugun saning madad berar kuningdir. (SH.401)  
The name Aspi Jahangir is a complex addressing unit consisting of the parts "asp" and "jahangir," meaning "a horse that travels the world."

Hey Hashtiruh dev, qani berroq kel, sango bir gap bor.(H.H.300)

Hey Qaqnus dev, darhol sen bog'i Siyminga bor.(H.H.301)

**4. Units of address related to animal names:**

Units of address associated with animal names are considered in linguistics as forms of address used in relation to animals. They are mainly used in fiction, folklore, and live oral speech, reflecting a person's attitude towards animals.

G'iro't, ketsang, borsang Chandibellarga,  
Go'ro'g'libek omon-eson, degaysan. (G.230)  
Yusufbekning o'z otiga qilgan murojaati:  
Morgirim, dudul padarsan,  
Ko'nglimni ma'lul etarsan,  
Oxir qayon ketarsan,  
Xabar bergin holdin bukun. ( Y.A.14)

U mushukni ko'rib: "Qani, Moshshi, mening oldimga kel-chi!" debdi. (G.U. Xe, 23)

Zoonymic addresses can express closeness, affection, or emotional relationships between humans and animals. For example, "G'iro't" refers to a horse's name, expressing trust and hope in it, while "Moshshi" (addressing a cat) signifies closeness and affection in everyday life. Such appellations are widely used in folklore and literature, serving as a means of character creation, expressing personal attitudes, and as a tool for personification. At the same time, they are linguistic units that reflect the mentality and worldview of the people.

The use of onomastic units in Khorezm folklore in various contexts demonstrates that they are not merely simple naming devices, but important linguistic elements that evoke national identity, cultural heritage, and historical thought. This article may serve as a stimulus for conducting new research into the study of onomastic aspects of folklore language.

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