

Linguistic Characteristics of Oronym In Folk Epistles

Ziyatova Latofat Qiyomidinova

Teacher at Karshi International University, Uzbekistan

Received: 15 May 2025; **Accepted:** 11 June 2025; **Published:** 13 July 2025

Abstract: This article presents observations on the analysis, classification, and linguistic foundations of onomastic units in folk literature, as well as field research and sources.

Keywords: Epic, historical work, oronym, hill, mountain.

Introduction: "Several studies have been carried out in world and Uzbek linguistics on the study of works of art and folklore. In particular, in world linguistics, namely in Russian linguistics, on the study of onomastic units in the structure of literary texts and folklore works, such studies as G.Y. Syzranova's "Poetic onomastics", "Study of the literary text in the onomastic space", V.A. Nikonov's "Name and Society", G.A. Khaburgaev's "Tales of Bygone Years" ethnonyms have been carried out, while in the studies of S.I. Zinin, N.I. Zubov, Y.A. Karpenko, V.I. Suprun, L.V. Shulunova, T.D. Suslova, O.I. Fonyakova, G.A. Khaburgaev, A.A. Novichkov, V.V. Anisimov, various types of onomastic units have been analyzed" [1.27]. In this article, we analyzed one of the onomastic units, oronyms.

Although the term oronym originally lexically means "mountain name", its range of meaning is much wider. Along with the proper names of mountains, mountain ranges, ridges, passes, hills, heights, rocks, peaks, stones, hills and other positive orographic objects located in the highlands, it would be appropriate to include in oronyms the names of negative relief forms, including gorges and their various forms, ravines and their various forms, which are closely related to these objects in some way [2.19].

Many studies have been conducted on oronyms as part of the field of toponymy. However, oronyms in works of art or folklore have not been analyzed separately. Some studies on oronyms include an analysis of oronyms in written texts. For example, O. Begimov's study focused on the oronyms in the historical works of "Avesta", "Devonu Lugatit-Turk" by Mahmud Kashgari,

"Boburnoma" by Zahridin Muhammad Babur, "Samaria" by Abu Tahir Khoj ibn Abu Sa'id Khoj, Abu Rayhan Beruni, Yakut al-Hamawi, Sharafiddin Ali Yazdi, Hafizi Abru, Hafiz Tanish al-Bukhari, Mahmud ibn Wali, and others [3].

In this article, we would like to make observations about oronyms in folk epics. We know that onomastic units are numerous in folk epics, and oronyms are mentioned in almost all epics. Oronyms specific to the text of epics can be grouped as follows: 1. Mountain names. 2. Cave names. 3. Hill names. 4. Hill and mountain names 5. Plain names, etc.

Mountain names are often found in epics as oronymic units. For example, in the epic "Go'rog'lining tug'ilishi" it is Kohi Qof, Asqar tog'; in the epic "Kuntug'mish" it is Mug'ol Mountain; in the epic "Rustamxon" it is Olatog', Hukumu tog'i; in the epic "Alpomish" it is Zil tog'i, Boboxon tog'i; Anbartog', Asqartog', Boboxon tog', Boysun tovi, Bolqon, etc. The epics describe events related to the names of these mountains.

The word anbar in the name Anbartog is an Arabic word meaning "fragrant, pleasant, fragrant, musky; shield, hedge, barrier." In our opinion, the lexical basis of the name "shield, hedge, barrier" is the meaning of the name Anbartog. The name has the meaning of "shield mountain" [4]

In the epic poem "Alpomish" it is described how Bobotog' placed obstacles in front of the riders during a big race. The name Bobokhon appears in the epic variants as Bobo tog' and Bobotov. From the analysis it is understood that Boboxon // Bobotog' was created on the basis of a real name. In the composition of Bobotov,

tov is a variant of the word tog' in the Qipchoq dialects, that is, it underwent a phonetic change, replacing the sound g' with the sound v.

One of the lexemes that exhibits a unique character in the composition of oronyms is askar. The name Askartog is often found in Uzbek folk epics such as "Malikayi ayyor", "Oysuluv", "Orzigul", "Alpomish", "Balagardon", "Murodxon". This name does not have a historical place. It generally expresses the concept of "high mountain". In the Uzbek language, the word askar is not used as an appellative. It occurs only as the name of a person Askar. The word askar has been preserved in some Uzbek dialects in a certain form. For example, in the speech of the inhabitants of Yangikurgan of Namangan region and Yangiyul districts of Kyrgyzstan, it is used as a combination of tag asqasi (high point of a mountain, high place, mountain peak) [5.18].

The word ola, which is the first component in the oronyms of Alatog (the general name of the Kitab, Shahrisabz, Yakkabog, Dehqanabad parts of the Hisar ranges), is also related to the Mongolian language by its origin. It has nothing to do with the color ola (a mixture of white and black and other colors) used in the modern Uzbek language. This word is related to the modern Uzbek word ulug (large, immense, great). Its phonetic development stage can be shown as follows: ulug>ulu>uli> ala~ola. This word, which usually means volume, in oronymy expressed the height, elevation of an orographic object, from which the concepts of "height, mountain" also originated. Ola, ala are one of the most ancient words characteristic of the Turkic-Mongolian languages. This word has the meanings aul~ola ~ ula - "mountain, height" in the Mongolian language [6.270].

The word koh in the word Koh belongs to the Western Iranian languages by origin and has the meaning of "mountain" in the Persian-Tajik language. According to A.Z. Rosenfeld, the Persian-Tajik word "koh" (mountain) was formed as a result of the monophthongization of the Old Persian word "kaufa" [7.54]. Kohi Qaf is the name of a mythical mountain with a mystical meaning, described in Uzbek folk tales, epics, myths and legends. One of the legends says that when Allah created the earth and placed it on the sea, the Earth was also shaking under the influence of the waves of water. Then Allah created Mount Kohi Qaf, turned the Earth around and stuck it on the ground. Behind Mount Qaf, another land was created. Allah gave this land as a place for angels. They were so numerous that there was not even a space between them, not even the size of a needle. In the "Dictionary of Navoi's Works" this concept is also explained as "The name of a mythical mountain that was thought to

surround the entire earth (the legendary Anko bird is also said to be on this mountain)." In the Uzbek epic, the fairy Kohi Qof, the giant, the anqo, the place of the Semurgs, the beloved of Goroglu Yunus, and the fairies Misqal are originally from Kohi Qoflik.

Cave names: Ajinag'or, Kshal g'or.

Hill names: Qorovultepa, Qulunto'ba, Mayin to'ba, Murodtepa, Ovloq to'ba, Tilovtepa, Halgunchak tepa, Barchin tepa.

The composition of the word guard tower is: qorovul + tepa.. Historically and etymologically, the word guard, belonging to the ancient Turkic language, means "guard, observer; protector". On the outskirts of cities, large and ancient settlements and markets, on major trade routes, caravan routes, hand-made earthen mounds and guard towers were called guard towers to warn of danger and external enemies, and to maintain internal relations within the state.

The name Murodtepa is also found in the variants Murod tog and Murodbakhsh tog. In the Fazil poet version of the epic poem "Alpomish", this hill is also the place where Alpomish and Karajon became friends. However, in the Surkhandarya-Kashkadarya version, it is a place that helps those who have not achieved their dreams and goals to achieve their goals and give them what they want.

Avloq to'ba The word avlok is used in the Uzbek language in the following meanings: A place full of birds and animals for hunting. Far from the center, a remote place, a deserted place. A low, desolate place, a place devoid of people; deserted. In our opinion, the lexical basis for the name avlok toba is the meaning of the word "far from the center, a remote place, a deserted place".

The analysis shows that the metaphors in the epic are a linguistic treasure and mirror that expresses the connection between man and nature, humanity's attitude towards nature, especially its creativity in mastering and transforming it.

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