

LINGUISTIC FOLKLORE FEATURES OF ONOMASTIC UNITS

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Abstract: *This article analyzes the role and linguistic and artistic functions of onomastic units — in particular, anthroponyms, toponyms and mythonyms — in the genres of Uzbek folk folklore from a scientific point of view. Based on the methodology of linguofolkloristics, the semantic and pragmatic possibilities of onomastic units in folkloric texts are shown through examples taken from folk epics, fairy tales, proverbs and songs. The results of the study serve to further understand the importance of onomastics at the intersection of linguistics and folkloristics.*

Keywords: *onomastics, linguistic folklore, anthroponym, toponym, mythonym, folkloric text, semantics.*

Onomastics is an important branch of linguistics that studies the meaning, origin, and function of words, and it covers, in particular, such units as nouns (anthroponyms), place names (toponyms), and names of mythical figures and objects (mythonyms). With the formation of the discipline of linguofolkloristics in recent decades, the role of onomastic units in folklore texts has attracted particular scientific interest.

Linguofolkloristics is an interdisciplinary direction that emerged from the intersection of linguistics and folklore studies, and studies language units and their functional properties in samples of folk oral art. This field is widely used not only for the analysis of literary texts, but also for the analysis of living speech and samples of traditional culture - proverbs, fairy tales, epics, songs (Tolstoy, 1995; Khrolenko, 2000).

The scientific works of such scholars as O.Yuldoshev, E.Begmatov, T.Nafasov are of great importance in the development of Uzbek folklore and onomastics. This study continues that tradition and attempts to comprehensively illuminate the linguofolkloristic essence of onomastic units in folk oral literature.

Onomastic units are used in folk texts not randomly, but on the contrary, on the basis of established traditional functions. O.N. Trubachyov noted that place names and personal names embody the historical memory, worldview and cultural code of the people (Trubachyov, 1966). In folklore, three main functions of onomastic units can be distinguished: identification (determining identity), characterological (revealing the character and virtues of the hero) and symbolic (expressing symbolic meaning) functions.

In Uzbek folk tales, the semantics of the names of heroes is often directly related to the ideological essence of the text. For example, in the Alpomish epic, the name of the main character is formed from the word "alp" (worthy, warrior), which characterizes the characteristics of the epic hero associated with strength, fearlessness and courage.

This situation indicates the semantic coherence between the onomastic unit and the artistic image.

The study of names in folkloric texts as carriers of ethnic and cultural information is one of the main tasks of linguofolkloristics. From this point of view, the analysis of onomastic units contributes not only to linguistics, but also to cultural studies and ethnography.

Anthroponyms - personal names - are the most active onomastic units in folkloric texts. In Uzbek folk tales, anthroponyms express meaning at several levels: phonetic, semantic and connotative.

At the phonetic level, anthroponyms often perform a musical-melodic function: the names of the heroes form the rhythmic system of the epic through stable combinations, repetitions and alliterations. For example, the names in the "Gorogly" series - Avazkhan, Ravshan, Khasan - should be studied separately from the point of view of rhyme and melodiousness.

At the semantic level, many folkloric anthroponyms have the property of "speaking names" (govoryashchiye imena), that is, their lexical meaning directly expresses the character and qualities of the hero. The names in the fairy tale "Zumrad" and "Qimmat" are also like this: "zumrad" - a precious stone, "qimmat" - a valuable, dear thing. Both names symbolically express the value and moral superiority of the heroes (Mirzayev, 1999).

At the connotative level, folkloric anthroponyms express certain attitudes towards social and ethnic groups. The names of negative characters often reflect phonetic features characteristic of an alien ethnic environment, which indicates the linguistic coding of the concepts of "own" and "alien" in the folklore text.

Place names in folklore — toponyms — are not only geographical indicators, but also perform artistic-descriptive and mythopoetic functions. In Uzbek folk oral art, toponyms such as "Qo'hitang", "Zarafshon", "Ferg'ona" express not a specific geographical location, but a certain symbolic and emotional-aesthetic content.

T.Nafasov (1988) in his study of Uzbek toponyms showed that the tradition of interpreting place names through folk etymology ("folk onomastics") is widespread. This phenomenon is also clearly manifested in folk texts: legends or stories about the origin of place names are found in epics and fairy tales, which is a characteristic feature of toponymic myths.

The concept of "sacred place" (locus sacer) in folkloric texts is also often expressed through toponymic units. For example, in the fairy tale "Water Fairy", the names of water sources - well, lake, river - become symbols of sacred power and mythical space.

Mythonyms - names of mythical figures, places and objects - constitute a widespread onomastic group in Uzbek folklore. The names of giants, fairies, dragons and other mythical creatures are included in the category of mythonyms.

In Uzbek fairy tales, mythonyms such as "Dev", "Simurg", "Suv parisi" are not only literary images, but also reflect the cosmogonic imagination, religious beliefs and

worldview of the people. The motivation for their naming is a synthesis of Eastern mythology, pre-Islamic animistic ideas and Arab-Persian cultural influences (Yunusov, 2003).

The lexical composition of mythonyms often preserves an archaic layer of words: ancient words of the Uzbek language, lexemes specific to the Oghuz and Kipchak dialects, and Persian-Arabic borrowings. This aspect requires the use of etymological and comparative-historical methods in linguo-folkloristic analysis.

In conclusion, the study of the linguofolkloristic characteristics of onomastic units allows us to draw the following conclusions:

1. Onomastic units in folkloric texts have a multi-layered semantic structure and perform identification, characterological and symbolic functions.

2. Anthroponyms play an important role in forming the rhythmic and melodic system of folkloric texts.

3. Toponyms are closely related to the concepts of ethnic memory, historical layer and mythopoetic space in folkloric texts.

4. Mythonyms should be studied as a means of linguistic coding of the cosmogony and traditional worldview of the people.

5. The methodology of linguofolkloristics opens up new scientific opportunities in onomastic studies and ensures the effective integration of linguistics and folklore.

The results of this study can be used in practice in teaching the Uzbek language and literature, compiling onomastic dictionaries and studying national cultural heritage.

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