ABATOV DOSTON RO'ZIMUROD O'G'LI

QASHQADARYO XALQ DOSTONLARI ONOMASTIKASI
**(Qora baxshi Umirov, Umir shoir Safarov, Qodir baxshi Rahimov
dostonlari misolida)**

10.00.01 – O'zbek tili

**FILOLOGIYA FANLARI bo'yicha falsafa doktori (PhD) dissertatsiyasi
AVTOREFERATI**

Qarshi – 2024

Filologiya fanlari boʻyicha falsafa doktori (PhD) dissertatsiya avtoreferati mundarijasi

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KIRISH (Falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Tadqiqot mavzusining dolzarbligi va zarurati. Jahon tilshunosligida onomastika sohasining lingvokulturologik, pragmalingvistik, etnolingvistik hamda psixolingvistik xususiyatlarini yoritish soha taraqqiyotini ta'minlaydigan muhim omillardan biriga aylanib bormoqda. Onomastik birliklar o'zi mansub bo'lgan xalqning o'tmishi, milliy-tarixiy an'analari, urf-odatlari, qadriyatlarini aks ettiruvchi lingvomadaniy birlik sifatida til tizimi taraqqiyoti va takomilida muhim ahamiyatga ega. Shu sababli jahon tilshunosligida folklor asarlari matnidagi onomastik birliklarning lingvistik xususiyatiga doir ko'plab nazariy va amaliy ishlar amalga oshirilmoqda. Onomastik birliklarning lisoniy tizimdagi o'rnini aniqlamasdan turib bunday birliklarni yaxlit tizim sifatida idrok qilib bo'lmaydi. Shuningdek, xalq dostonlari onomastik birliklarining lingvopoetik qiymatini ko'rsatib berish muhim ahamiyat kasb etadi.

Dunyoda xalq ijodining o'lmas namunalari bo'lgan xalq dostonlari matnidagi onomastik birliklarning antroponim, toponim, zoonim, astronim kabi tarkibiy qismlarini lingvistik paradigmalar asosida ochib berish onomastik birliklar bilan aloqador bo'lgan hudud dialekti, tarixi, etnografiyasi, tabiati, ijtimoiy hayotini yoritishda ahamiyatlidir. Onomastik birliklarning har biri xalq tomonidan yaratiladi va ular o'sha xalqning o'tmishi, urf-odatlari, boshidan kechirgan turli xil ijtimoiy-siyosiy munosabatlarning ildizlarini chuqurroq bilish, tarixiy-evolyutsion bosqichlarni anglash imkonini berishi nuqtayi nazaridan ham ilmiy, ham amaliy ahamiyatga ega.

Bugungi kunda o'zbek tilshunosligida milliy madaniy boyligimiz bo'lmish xalq dostonlaridagi onomastik birliklarning nafaqat tilshunosligimiz, balki tariximiz uchun ham muhim ahamiyatga molik ekanligi ilmiy tadqiqotlarda o'z ifodasini topmoqda. "Mamlakatimizda o'zbek tilining davlat tili sifatidagi o'rni va ahamiyatini oshirish, uni zamon talablari asosida rivojlantirish masalasini biz milliy o'zligimizni anglash, millat ruhini saqlab qolish, yorug' kelajagimizni ta'minlashning eng muhim omili deb bilamiz. Shu ezgu maqsad yo'lidagi amaliy harakatlarimiz tufayli jamiyatimiz hayotida davlat tilining qo'llanish doirasi tobora kengayib, u xalq dilining chinakam ko'zgusiga aylanmoqda"[1]. Yuqorida ta'kidlanganidek, xalq dilining chinakam ko'zgusi sanalgan poetik tafakkurining beqiyos xazinasi bo'lmish xalq dostonlaridagi onomastik birliklarni leksik-semantik, struktur, leksikografik aspektda ochib berish muhim ahamiyat kasb etadi.

O'zbekiston Respublikasi Prezidentining 2017-yil 7-fevraldagi PF-947-son "O'zbekiston Respublikasini yanada rivojlantirish bo'yicha "Harakatlar strategiyasi" to'g'risida", 2020-yil 20-oktabrdagi PF-6084-son "Mamlakatimizda o'zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to'g'risida", 2022-yil 28-yanvardagi PF-60-son "2022-2026-yillarga mo'ljallangan Yangi O'zbekistonning taraqqiyot strategiyasi to'g'risida", 2023-yil 11-sentabrdagi PF-158-son "O'zbekiston – 2030" strategiyasi to'g'risida"gi farmonlari va mazkur faoliyatga doir boshqa me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni amaliyotga tatbiq etishda ushbu dissertatsiya ishi muayyan darajada xizmat qiladi.

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[1] O'zbekiston Respublikasi Prezidenti Sh.Mirziyoyevning o'zbek tiliga davlat tili maqomi berilganligining o'ttiz to'rt yilligiga bag'ishlangan tantanali marosimdagi nutqi. // https://www.gazeta.uz/oz/2023/10/21/uzbek-language/

Tadqiqotning respublika fan va texnologiyalar rivojlanishining ustuvor yo'nalishlariga mosligi. Dissertatsiya respublika fan va texnologiyalar rivojlanishining I. "Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma'naviy-ma'rifiy rivojlantirishda innovatsion g'oyalar tizimini shakllantirish va ularni amalga oshirish yo'llari" ustuvor yo'nalishi doirasida bajarilgan.

Muammoning o'rganilganlik darajasi. Xalq dostonlaridagi onomastik birliklar tilshunoslik, lingvomadaniyatshunoslik, adabiyot, tarix kabi bir qator fanlar uchun tadqiqot obyekti hisoblanadi, shuning uchun ham xalq dostonlaridagi onomastik birliklarga bo'lgan qiziqish ko'plab tadqiqotchilarning diqqat markazida bo'lib kelgan. Jumladan, Dj.Mill, B.Rassel, O.Yespersen, Y.Kurilovich, P.A.Florenskiy, A.F.Losev, A.A.Reformatskiy, V.V.Vinogradov singari olimlar onomastika sohasida e'tiborga molik ishlarni amalga oshirganlar[2]. G.A.Xaburgayev, T.D.Suslova, Y.A.Karpenko, O.I.Fonyakova, N.I.Zubov, V.I.Suprun, L.V.Shulunova, R.G.Yagafarov, V.V.Anisimov, A.A.Novichikov kabi olimlarning ishlarida folklor va badiiy asarlar matnidagi onomastik birliklarning tekshirish obyekti bo'lganligini kuzatish mumkin[3].

O'zbek tilshunosligida xalq dostonlari matnidagi onomastik birliklar tahliliga bag'ishlangan samarali ishlar yetakchi o'rinni egallab bormoqda. Xususan, S.Tursunov, Z.Xolmonova, I.Xudoynazarov, B.To'ychiboyev, D.Andaniyazova, Q.Olloyorov, Y.Hojiyev, D.Ashurov, B.Yunusova tadqiqotlarida folklor asarlaridagi onomastik birliklarning leksik-semantik, grammatik, semantik-struktur, konseptual va leksikografik hamda lingvokulturologik xususiyatlari haqida fikr yuritilgan[4]. Biz olib borayotgan tadqiqot yuqoridagi ishlardan quyidagi:

[2] Сызранова Г.Ю. Ономастика. Учебное пособие. – Тольятти: Изд-во ТГУ, 2013. – С. 3.

[3] Хабургаев Г.А. Этнонимия «Повести временных лет» // Г.А.Хабургаев. – М.: МГУ, 1979. – 232 с.; Суслова Т.Д. Ономастикон В.П.Катаева (На материале тетрологии «Волны Черного моря») // Т.Д.Суслова // Русская ономастика. – Одесса: Изд-во Одесского гос. Ун-та, 1984. – С. 146-151.; Карпенко Ю.А. Имя собственное в художественной литературе // Ю.А.Карпенко // Филологические науки. – 1986. – № 4. – С. 9-16.; Фонякова О.И. Имя собственное в художественном тексте. – Л. Изд-во ЛГУ, 1990. – 103 с.; Зубов Н.И. Теонимия древнерусская // Н.И.Зубов // Русская энциклопедия. Русская ономастика и ономастика России: словарь // под ред. О.Н.Трубачева. – М.: Школа-Пресс, 1994. – С. 221-227.; Супрун В.И. Ономастическое поле русского языка и его художественно-эстетический потенциал. Супрун В.И. – Волгоград: Перемена, 2000. – 172 с.; Шулунова Л.В. Бурятская ономастика: Автореф. дисс. … докт. филол. наук. – М., 2000. – 30 с.; Анисимова В.В. Развитие русской антропонимики в современном русском языке: Автореф. дисс. … канд. фил. наук. – М., 2004. – 22 с.; Ягафаров Р.Г. Башкирский народный эпос «Алпамыша и Барсынхылу»: генезис, специфика, поэтика: Автореф. дисс. … канд. фил. наук. – Казань, 2007. – 20 с.; Новичиков А.А. Ономастическое пространство англоязычных произведений фэнтези и способы его передачи на русский язык: Автореф. дисс. … канд. фил. наук. – Северодвинск, 2013. – 26 с.

[4] Турсунов С. "Алпомиш" достони лексикасини ўрганишга доир // Ўзбек тили ва адабиёти. – Тошкент, 1985. – № 3. – Б. 36-38.; Холмонова З. Шайбонийхон достони лексикаси: Филол. фан. номз. … дисс. автореф. – Тошкент, 1998.; Худойназаров И. Антропонимларнинг тил луғат тизимидаги ўрни ва уларнинг семантик-услубий хусусиятлари: Филол. фан. номз. … дисс. автореф. – Тошкент, 1998.; Тўйчибоев Б. "Алпомиш" ва халқ тили. – Тошкент: Ғафур Ғулом номидаги адабиёт ва санъат нашриёти, 2001. – 160 б.; Анданиязова Д. Бадиий матнда онономастик бирликлар лингвопоэтикаси: Филол. фан. бўйича фалс. докт. (PhD) … дисс. автореф. – Тошкент, 2017. – Б. 47.; Оллоёров Қ. Хоразм достонлари ономастикаси: Филол. фан. бўйича фалс. докт. (PhD) … дисс. автореф. – Самарқанд, 2018. – Б. 50.; Ҳожиев Ю. "Алпомиш" достонидаги шахс маънавий сифатларини ифода этувчи атов бирликларнинг семантик-структур, концептуал ва лексикографик хусусиятлари: Филол. фан. бўйича фалс. докт. (PhD) … дисс. автореф. – Тошкент, 2020. – Б. 56.; Ашуров Д. "Алпомиш" достонининг лингвокультурологик хусусиятлари: Филол. фан. бўйича фалс. докт. (PhD) … дисс. – Наманган, 2021. – 155 б.; Юунусова Б. "Алпомиш" достони ономастик бирликларининг лексик-семантик ва услубий тадқиқи: Филол. фан. бўйича фалс. докт. (PhD) … дисс. автореф. – Наманган, 2022. – Б. 60.

1) xalqona ruh ufurib turgan Qashqadaryo xalq dostonlarining tadqiqot obyekti qilib olinishi va ulardagi onomastik birliklar saralab olinib, tahlilga tortilishi; 2) Qashqadaryo xalq dostonlari matnidagi onomastik birliklarning leksik-semantik, struktur va lingvopoetik tasnifining amalga oshirilishi; 3) dostonlar matnidagi onomastik birliklarning etimologik tasniflanishi kabi lisoniy omillar bilan farq qiladi.

Q.Olloyorov tomonidan "Xorazm dostonlari onomastikasi" mavzusidagi falsafa doktori (PhD) ilmiy darajasini olish uchun yozilgan dissertatsiyada Xorazm dostonlari tarkibida uchraydigan atoqli otlar joy nomlari, kishi nomlari va boshqa turdagi onomastik birliklar singari lugʻaviy-maʼnoviy guruhlarga ajratilgan, xalq dostonlari tarkibida uchragan onomastik birliklarning til leksik sistemasida tutgan oʻrni aniqlangan, ularning lingvistik qiymati ochib berilgan, onomastik birliklarning tarixiy-etimologik, oʻz va oʻzlashma qatlamga oid mikrosistemalari hamda shakliy strukturalari tadqiq qilingan, ularning sodda (sodda tub, sodda yasama), qoʻshma, murakkab tiplari, bir komponentli, ikki komponentli va koʻp komponentli turlari asoslangan[5].

Tadqiqotchi J.Xolmurotova tomonidan Shimoliy Xorazm dostonlari leksikasining funksional-uslubiy xususiyatlari oʻrganilgan[6]. A.Xoliqov "Goʻroʻgʻlining tugʻilishi" dostoni tilining leksik-semantik xususiyatlarini tadqiq qildi[7]. Fozil shoir dostonlari tilining leksik-stilistik qatlamlari G.Jumanazarova tomonidan maxsus tadqiq etildi[8]. Qayd etilgan tadqiqotlarda mavzuning umumiy tomoni yoritilgan boʻlsa-da, Qashqadaryo dostonchilik maktabining yirik vakillari tomonidan ijro etilgan xalq dostonlari tilida qoʻllangan onomastik birliklar monografik yoʻsinda maxsus oʻrganilmagan.

Tadqiqotning dissertatsiya bajarilgan oliy taʼlim muassasasi ilmiy-tadqiqot ishlari bilan bogʻliqligi. Mazkur ish Qarshi davlat universitetining "Oʻzbek tilshunosligining nazariy va amaliy masalalari" ilmiy-tadqiqot ishlari rejasi doirasida bajarilgan.

Tadqiqotning maqsadi Qashqadaryo xalq dostonlarida qoʻllangan onomastik birliklarning semantik, struktur va lingvopoetik xususiyatlarini ochib berishdan iborat.

Tadqiqotning vazifalari:

Qashqadaryo xalq dostonlari matnida qoʻllangan antroponim, toponim, zoonim, astronim, etnonimlarni toʻplash va tizimlashtirish;

badiiy va folklor asarlarida qoʻllangan onomastik birliklarning oʻrni va ularni oʻrganishning amaliy va nazariy metodologik asoslarini yoritish;

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[5] Оллоёров Қ. Хоразм достонлари ономастикаси: Филол. фан. бўйича фалс. докт. (PhD) ... дисс. автореф. – Самарқанд, 2018. – Б. 50.

[6] Холмуротова Ж. Шимолий Хоразм достонлари лексикасининг функционал-услубий хусусиятлари Филол. фан. номз. ... дисс. – Тошкент, 2000. – 160 б.

[7] Холиқов А.А. "Гўрўғлининг туғилиши" достони тилининг лексик-семантик хусусиятлари: Филол. фан. номз. ... дисс. автореф. – Тошкент, 2009. – Б. 24.

[8] Жуманазарова Г. Фозил Йўлдош ўғли достонлари тилининг лингвопоэтикаси: Филол. фан. докт. ... дисс. автореф. – Тошкент, 2017. – Б. 75.

jahon va dunyo tilshunosligi, turkiyshunoslik va o'zbek tilshunosligida folklor onomastikasi muammolarining o'rganilish tarixini sharhlash;

Qashqadaryo xalq dostonlarida qo'llangan onomastik birliklarni lug'aviy-ma'noviy xususiyatlariga ko'ra guruhlarga ajratish, ularning mavjud lingvistik hamda ensiklopedik lug'atlarda berilgan ma'nolarini takomillashtirish;

Qashqadaryo xalq dostonlarida qo'llangan onomastik birliklarning intertekstuallikni ta'minlash, ekspressivlikni ifodalash kabi lingvopoetik xususiyatlarini o'rganish.

Tadqiqotning obyektini qashqadaryolik baxshilar ijro etgan "Oyparcha", "Nurali va Semurg'", "Kelinoy yoki Norguloy", "Oychinor" va "Jorxun maston" dostonlaridagi onomastik birliklar tashkil etadi.

Tadqiqotning predmeti Qashqadaryo xalq dostonlaridagi onomastik birliklarning semantikasi, strukturasi va lingvopoetik xususiyatidan iborat.

Tadqiqotning usullari. Tadqiqot mavzusini yoritishda tarixiy-qiyosiy, tarixiy-etimologik, tavsiflash, tasniflash, statistik tahlil usullaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

"Oyparcha", "Nurali va Semurg'", "Kelinoy yoki Norguloy", "Oychinor" va "Jorxun maston" singari dostonlar matnidagi onomastik birliklar lug'aviy qatlamlarining sof turkiy (o'zbek) (*Ergash, Gali, To'qson*), arab (*Muhammad, Mansur, Rajab*), fors-tojikcha (*Donish, Chori, Shodmon*), aralash: arabcha+o'zbekcha (*Omongeldi, Hazratqul*), arabcha+forscha (*Soqibulbul, Olovxo'ja),* fors-tojikcha+arabcha (*Norali, Sherali, Xo'jamahmud*), o'zbekcha+forscha (*Bekmirzo, Oyparcha, Oypari*) modellardan tashkil topganligi aniqlangan;

"Oyparcha", "Nurali va Semurg'", "Kelinoy yoki Norguloy", "Oychinor" va "Jorxun maston" dostonlaridagi onomastik birliklarning yasalishida kompozitsiya usulining faolligi hamda affiksatsiya usulining nofaolligi *Xol+dor (inson nomi), Gul+zor (ko'cha nomi), Charm+gar (mahalla nomi), Gurj+iston (mamlakat nomi) Tuya+chi (qishloq nomi)* (affiksatsiya usuli), *Kalla+tosh, Oy+chinor, Oq+bet, Ko'k+buloq* (kompozitsiya usuli) singari onomastik birliklar asosida isbotlangan;

Qashqadaryo xalq dostonlaridagi onomastik birliklar tarkibiy tuzilishiga ko'ra *ot+ot (Konsoy, Zarchashma, Oyto'ti), fe'l+ot (Keldiyor, Berdiyor), ot+fe'l (Xudoyberdi), sifat+ot (Oqbosh, Ko'kbuloq), son+ot (Oltiyor)* modelli qoliplardan iboratligi asoslangan;

Qashqadaryo xalq dostonlarida qo'llangan onomastik birliklar, shundan 177 ta antroponim, 94 ta toponim, 4 ta etnonim, 18 ta zoonim, 6 ta astronim va boshqa tur birliklar aniqlanib, ularning turkiy (o'zbek), arab, fors-tojik tillardagi lug'aviy ma'nolari, nomlanish tamoyillari hamda ularning matndagi tasvirni tiniqlashtirish, onomastik metaforani shakllantirish singari lingvopoetik xususiyatlari ochib berilgan.

Tadqiqotning amaliy natijasi quyidagilardan iborat:

o'zbek onomastikasining o'rganilishida "Oyparcha", "Nurali va Semurg'", "Kelinoy yoki Norguloy", "Oychinor" va "Jorxun maston" kabi Qashqadaryo xalq dostonlarining o'rni va lisoniy maqomi belgilangan;

Qashqadaryo xalq dostonlaridagi onomastik birliklarning ma'nolari aniqlanib, shu asosda "Qashqadaryo xalq dostonlari onomastik birliklarining qisqacha izohli lug'ati" yaratilgan hamda oliy o'quv yurtlarining bakalavriat va magistratura bosqichlari talabalari uchun "O'zbek tili onomastikasi", "Semasiologiya", "Leksikografiya", "Lingvokulturologiya" fanlarining mashg'ulotlarini tashkil etish va o'quv adabiyotlarini yaratishda muhim manba bo'la olishi asoslangan;

Qashqadaryo xalq dostonlari matnidagi onomastik birliklarning tasnifi, lug'aviy qatlamlari va leksik-semantik, tarkibiy tuzilishi, yasalishi va lingvopoetik xususiyatlariga oid xulosalar xalq dostonlari konkordansi uchun zamin hozirlaydi hamda o'zbek milliy til korpusining onomastik fondini yaratishda lingvistik manba vazifasini bajaradi.

Tadqiqot natijalarining ishonchliligi tahlilga tortilgan onomastik birliklar va materiallar o'zbek tili tabiatidan kelib chiqqan holda xulosalar qilish va bu borada tavsiyalar ishlab chiqish imkonini berganligi, tarixiy-qiyosiy, tarixiy-etimologik, tavsiflash, tasniflash, statistik tahlil usullaridan foydalanilganligi, nazariy fikr hamda xulosalarning amaliyotga tatbiq etilganligi, olingan natijalarning vakolatli tashkilotlar tomonidan tasdiqlanganligi bilan belgilanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati o'zbek onomastikasini, shu jumladan, Qashqadaryo xalq dostonlari onomastikasi haqidagi ilmiy qarashlar bilan boyitishi, ishning ilmiy tahlili, nazariy qarash va usullaridan boshqa folklor asarlari onomastik birliklarini o'rganishda foydalanish mumkinligi bilan izohlanadi.

Tadqiqot natijalarining amaliy ahamiyati shundan iboratki, to'plangan onomastik birliklar, amalga oshirilgan tahlillar hamda ulardan olingan xulosalardan "O'zbek onomastikasi", "O'zbek dialektologiyasi", "O'zbek adabiy tili tarixi", "Leksikologiya" va "Leksikografiya", "Lingvokulturologiya" sohalarini o'qitishda, "Qashqadaryo xalq dostonlari onomastik birliklarining qisqacha izohli lug'ati"ni tuzishda hamda o'zbek milliy til korpusining onomastik fondini yaratishda lingvistik manba vazifasini bajarishi bilan izohlanadi.

Tadqiqot natijalarining joriy qilinishi. Qashqadaryo dostonlarida qo'llangan onomastik birliklarni tadqiq etish bo'yicha olingan ilmiy natijalar asosida:

"Oyparcha", "Nurali va Semurg'", "Kelinoy yoki Norguloy", "Oychinor" va "Jorxun maston" dostonlaridagi onomastik birliklarning lug'aviy-ma'noviy guruhlari, yasalish usullari, grammatik tuzilishi va struktural modellari, etimologik xususiyatlari to'g'risidagi xulosalardan FA-F1-G003 "Hozirgi qoraqalpoq tilida funksional so'z yasalishi" hamda FA-A1-G007 "Qoraqalpoq naql-maqollari lingvistik tadqiqot obyekti sifatida" mavzularidagi fundamental va amaliy-ilmiy loyihalarda foydalanilgan (O'zbekiston Respublikasi Fanlar akademiyasi Qoraqalpog'iston bo'limining 2023-yil 2-iyundagi №17.01/75 ma'lumotnomasi). Natijada onomastik birliklarning yasalish usullari, model tiplari, oddiy so'z yasalishi hamda atab qo'yilgan nomlarning yasalishidagi farqli jihatlarni takomillashtirish imkonini bergan;

Qashqadaryo xalq dostonlaridagi onomastik birliklar tarkibiy tuzilishiga ko'ra ot+ot (Konsoy, Zarchashma, Oyto'ti), fe'l+ot (Keldiyor, Berdiyor), ot+fe'l (Xudoyberdi), sifat+ot (Oqbosh, Ko'kbuloq), son+ot (Oltiyor) modelli

qoliplardan iboratligi asoslanganiga oid ilmiy xulosalardan Qashqadaryo viloyati teleradiokompaniyasining "O'zligimiz timsoli", "Najot bilimda", "Mening qahramonim", "Bir osmon ostida" kabi mavzulardagi radioeshittirishlarining ssenariylarini tayyorlashda foydalanilgan. (O'zbekiston Milliy teleradiokompaniyasi Qashqadaryo viloyati teleradiokompaniyasining 2023-yil 16-maydagi 17-05/89-son ma'lumotnomasi). Natijada keltirilgan ma'lumotlar radioeshittirishlarning mazmunli bo'lishiga, taqdim etilgan ma'lumotlarning ilmiy manbalar bilan boyitilishiga va uni keng jamoatchilik o'rtasida targ'ib etish imkonini bergan;

Qashqadaryo xalq dostonlarida qo'llangan onomastik birliklar, antroponim, toponim, etnonim, zoonim, astronim va boshqa tur birliklari aniqlanib, ularning turkiy (o'zbek), arab, fors-tojik tillardagi lug'aviy ma'nolari, tarixiy-etimologik qatlamlari, semantik xususiyatlari, nomlanish tamoyillari bilan bog'liq ilmiy xulosalardan "Qashqadaryo xalq dostonlari onomastik birliklarining qisqacha izohli lug'ati" (ISBN 978-9910-9727-5-1)ni tayyorlashda foydalanilgan. Natijada o'zbek tilidagi xalq dostonlari onomastik birliklarining qo'llanishiga aniqlik kiritilgan va lug'atning izohli variantini yaratish imkonini bergan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari 4 ta xalqaro va 4 ta respublika ilmiy-amaliy anjumanida muhokamadan o'tkazilgan.

Tadqiqot natijalarining e'lon qilinganligi. Dissertatsiya mavzusiga oid 16 ta ilmiy ish, jumladan, 1 ta izohli lug'at, O'zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 6 ta maqola, jumladan, 3 tasi respublika hamda 3 tasi xorijiy jurnalda nashr etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya 140 sahifadan iborat bo'lib, kirish, uch asosiy bob, xulosa, foydalanilgan adabiyotlar ro'yxatidan tashkil topgan.

DISSERTATSIYANING ASOSIY MAZMUNI

Dissertatsiyaning **Kirish** qismida tadqiqot mavzusining dolzarbligi va zarurati asoslangan, muammoning o'rganilganlik darajasi yoritilgan, tadqiqotning maqsadi, vazifalari, obyekti va predmeti, ilmiy yangiligi, amaliy natijalari tavsiflangan, olingan natijalarning nazariy hamda amaliy ahamiyati, tadqiqotning joriy qilinishi, natijalarning e'lon qilinganligi, tuzilishi haqida ma'lumot berilgan.

Dissertatsiyaning **"Xalq dostonlaridagi onomastik birliklarning tadqiqi masalasi"** deb nomlangan birinchi bobining "**Onomastik birliklarning xorijiy tilshunoslikda o'rganilishi**" mavzusidagi birinchi faslida jahon tilshunosligida bevosita onomastik birliklar tadqiqiga oid ilmiy izlanishlar olib borgan olimlarning ishlariga munosabat bildirilgan. Jumladan, Dj.Mill, B.Rassel, O.Yespersen, Y.Kurilovich, P.A.Florenskiy, A.F.Losev, A.A.Reformatskiy, V.V.Vinogradov kabi tadqiqotchilar onomastika sohasi rivojiga salmoqli hissa qo'shgan bo'lsa, A.V.Superanskaya, N.V.Podolskaya, V.A.Nikonov, N.I.Tolstoy, O.N.Trubachev, V.D.Bondaletov, M.V.Gorbanevskiy tomonidan onomastikaning umumiy muammolari tadqiq etilgan va etilmoqda[9].

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[9] Сызранова Г.Ю. Ономастика. Учебное пособие. – Тольятти: Изд-во ТГУ, 2013. – С. 3-4.

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Onomastika sohasining asosiy tarixiy jarayonlariga A.M.Selishev, P.T.Porotnikov, V.K.Chichagov, L.M.Shetinin, O.N.Trubachevning ishlarida tavsif berildi, onomastik birliklarning alohida turlariga N.A.Petrovskiy, A.V.Superanskaya, B.O.Unbegaun, Y.A.Fedosyuk tadqiqotlarida leksikografik ta'rif berildi. Atoqli otlarning badiiy matndagi o'rni, faolligi S.I.Zinin, E.B.Magazanik, V.N.Mixaylov, O.I.Fonyakova, M.V.Bobrova, I.M.Ganjina, M.Y.Chernenokning ishlarida qayd etildi[10].

Badiiy matn hamda folklor asarlari tarkibidagi onomastik birliklarni o'rganish borasida quyidagi xorijiy tilshunoslarning tadqiqotlari e'tirofga loyiq. Jumladan, G.A.Xaburgayev, T.D.Suslova, Y.A.Karpenko, O.I.Fonyakova, N.I.Zubov, V.I.Suprun, L.V.Shulunova, R.G.Yagafarov, V.V.Anisimov, A.A.Novichikovlarning tadqiqotlarida folklor, badiiy va tarixiy asarlar onomastikasi o'rganilganligini kuzatish mumkin[11].

Bobning ikkinchi fasli **"Onomastik birliklarning turkiy tilshunoslikda o'rganilishi"** deb nomlangan. Turkologiyada, asosan, 1950-yildan keyingi davrlarda onomastika bo'yicha bir qator dissertatsiyalar yozildi. Ularni mavzu jihatdan quyidagicha guruhlash mumkin: 1) toponimik tavsifdagi tadqiqotlar[12], 2) antroponimik tavsifdagi tadqiqotlar[13]; 3) gidronimik tavsifdagi tadqiqotlar[14].

Turkiy tillar onomastikasi, xususan, tarixiy antroponimikaning shakllanishi va taraqqiyotiga turkiyshunoslardan T.Januzaqov, A.Idrisov, T.X.Kusimova, Z.Sadixov, A.G.Shayxulov, A.Pashayev, M.Chobanov, G.F.Sattarov, S.Ataniyazov, B.Dosjanov va boshqalar munosib hissa qo'shdilar[15].

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[10] Сызранова Г.Ю. Ономастика. Учебное пособие. – Тольятти: Изд-во ТГУ, 2013. – С. 247.

[11] Хабургаев Г.А. Этнонимия «Повести временных лет» // Г.А.Хабургаев. – М.: МГУ, 1979. – 232 с.; Суслова Т.Д. Ономастикон В.П.Катаева (На материале тетрологии «Волны Черного моря») // Т.Д.Суслова // Русская ономастика. – Одесса: Изд-во Одесского гос. Ун-та, 1984. – С. 146-151.; Карпенко Ю.А. Имя собственное в художественной литературе // Ю.А. Карпенко // Филологические науки. – 1986. – № 4. – С. 9-16.; Фонякова О.И. Имя собственное в художественном тексте. – Л. Изд-во ЛГУ, 1990. – 103 с.; Зубов Н.И. Теонимия древнерусская // Н.И.Зубов // Русская энциклопедия. Русская ономастика и ономастика России: словарь // под ред. Трубачева О.Н. – М.: Школа-Пресс, 1994. – С. 221-227.; Супрун В.И. Ономастическое поле русского языка и его художественно-эстетический потенциал. Супрун В.И. – Волгоград: Перемена, 2000. – 172 с.; Шулунова Л.В. Бурятская ономастика: Автореф. дисс. … докт. филол. наук. – М., 2000. – 30 с.; Анисимова В.В. Развитие русской антропонимики в современном русском языке: Автореф. дисс. … канд. фил. наук. – М., 2004. – 22 с.; Ягафаров Р.Г. Башкирский народный эпос «Алпамыша и Барсынхылу»: генезис, специфика, поэтика: Автореф. дисс. … канд. фил. наук. – Казань, 2007. – 20 с.; Новичиков А.А. Ономастическое пространство англоязычных произведений фэнтези и способы его передачи на русский язык: Автореф. дисс. … канд. фил. наук. – Северодвинск, 2013. – 26 с.

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[13] Жанузаков Т. Лично-собственные имена в казахском языке: Автореф. дисс. … канд. фил. наук. – Алма-ата, 1960. – С. 19.

[14] Камалов А.А. Гидронимия Башкирии: Автореф. дисс. … канд. филол. наук. – Уфа, 1969. – 19 с.

[15] Жанузақов Т. Қазақ есимдериниң тарихы. – Алматы: Ғылым, 1971. – С. 216.; Идрисов А. Кыргыз тилиндаги ысмдар. – Фрунзе: Мектеп, 1971. – Б. 17-43.; Кусимова Т.Х. Древнебашкирские антропонимы: Автореф. дисс. … канд. фил. наук. – Уфа, 1975. – 22 с.; Садихов З. Личние имена в азербайджанском языке: Автореф. дисс. … канд. фил. наук. – Баку, 1975.; Шайхулов А.Г. Татарские и башкирские личные имена тюркского происхождения. – Уфа, 1983. – С. 11-31.; Пашаев А.М. Прозвища в азербайджанском языке: Автореф. дисс. … канд. фил. наук. – Баку, 1987. – С.18.; Чобанов М.Н. Азербайчан антропонимикасынин эсаслари. Тбилиси, 1987.; Саттаров Г.Ф. Татар антропонимикасы. – Казань: КазДУ, 1990. – 278 с.; Атаниёзов С. Туркмен адам атларининг душундиришли созлуги. – Ашхабат: Туркменистан, 1992. – Б. 265.; Досжанов Б. Древние антропонимы в казахском языке: Автореф. дисс. … канд. фил. наук. – Астана, 2001. – 26 с.

Turkologiyada bevosita folklor asarlari onomastikasi, leksikografiyasi va lingvopoetikasiga doir qiyosiy tadqiqotlar ham olib borildi[16].

"Onomastik birliklarning o'zbek tilshunosligida o'rganilishi" deb nomlangan uchinchi faslda o'zbek tilshunosligida onomastik birliklarning o'rganilishi haqida fikr yuritiladi.

Bugungi kunda o'zbek tilshunosligida bevosita folklor asarlari va tarixiy-badiiy matnlardagi onomastik birliklarni o'rganish bo'yicha D.Abdurahmonov, H.Bektemirov, A.Ishayev, S.Tursunov, Sh.Yoqubov, I.Xudoynazarov, S.Rahimov, Z.Xolmonova, J.Xolmurotova, B.To'ychiboyev, R.Nuriddinova, M.Tillayeva, R.Xudoyberganov, N.Mahmudov, G.Jumanazarova, Y.Avlakulov, N.Husanov, D.Xudoyberganova, D.Andaniyazova, Q.Olloyorov, M.Turdibekov, D.Yuldashevlarning tadqiqotlarini qayd etish o'rinlidir[17]. Mazkur tadqiqotlar o'zbek nomshunosligida o'zbek onomastikasi va antroponimikasi materiallarini tadqiq etishda qimmatbaho manba vazifasini o'taydi.

O'zbek nomshunosligida hozirga qadar folklor asarlari leksikasi, onomastikasi, sintaksisi, uslubiyati va lingvopoetikasi, lingvostatistikasi tadqiqiga doir ko'plab tadqiqotlar olib borildi. Jumladan, I.Xudoynazarov Ergash Jumanbulbul

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[17] Абдураҳмонов Д., Бектемиров Ҳ. Ўзбек халқ достонлари ономастикаси. Ўзбек халқ ижоди. – Тошкент: Фан, 1968. – Б. 110-111.; Ишаев А. Достонлар тилининг баъзи хусусиятлари // Эргаш шоир ва унинг достончиликдаги ўрни. – Тошкент: Фан, 1971. – Б. 173-179.; Турсунов С. "Алпомиш" достони тилидаги антропонимлар // Антропонимика муаммоларига бағишланган регионал йиғилиш докладлари тезислари тўплами. – Жиззах, 1985. – Б. 58-60.; Ёқубов Ш. Навоий асарлари ономастикаси: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1994. – Б. 24.; Худойназаров И. Антропонимларнинг тил луғат тизимидаги ўрни ва уларнинг семантик-услубий хусусиятлари (Эргаш Жуманбулбул достонлари мисолида): Филол. фан. номз. ... дисс. автореф. – Тошкент, 1998. – Б. 26.; Раҳимов С. Хоразм минтақавий антропонимияси: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1998. – Б. 25.; Холмонова З. Шайбонийхон достони лексикаси: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1998. – Б. 24.; Холмуротова Ж. Шимолий Хоразм достонлари лексикасининг функционал-услубий хусусиятлари: Филол. фан. номз. ... дисс. – Тошкент, 2000. – Б. 126.; Тўйчибоев Б. "Алпомиш" ва халқ тили. – Тошкент: Адабиёт ва санъат, 2001. – Б. 160.; Нуриддинова Р. Ўзбек ономастикаси терминларининг лисоний таҳлили: Филол. фан. номз. ... дисс. автореф. – Тошкент, 2005. – Б. 20.; Тиллаева М. Хоразм ономастикаси тизимининг тарихий-лисоний тадқиқи: Филол. фан. номз. ... дисс. автореф. – Тошкент, 2006. – Б. 26.; Худойберганов Р. Ўзбек антропонимияси тизимининг вариантдорлиги: Филол. фан. номз. ... дисс. – Тошкент, 2008. – Б. 146.; Маҳмудов Н. "Алпомиш" достони лингвопоэтикасига чизгилар // Ўзбек тилшунослигининг долзарб масалалари. – Тошкент: Низомий номидаги ТДПУ, 2010. – Б. 3-8.; Жуманазарова Г. Фозил Йўлдош ўғли достонлари тилининг лингвопоэтикаси: Филол. фан. докт. ... дисс. автореф. – Тошкент, 2017. – Б. 75.; Авлакулов Я. Ўзбек тили ономастик бирликларининг лингвистик тадқиқи: Филол. фан. номз. ... дисс. автореф. – Тошкент, 2012. – Б. 22.; Ҳусанов Н. XV аср Ўзбек адабий ёдгорликларидаги антропонимларнинг лексик-семантик ва услубий хусусиятлари: Филол. фан. докт. ... дисс. – Тошкент, 2014. – Б. 243.; Худойберганова Д., Анданиязова Д. Абдулла Қодирий ва номлар бадиияти // Ўзбек тили ва адабиёти. – Тошкент, 2017. № 3. – Б. 25.; Анданиязова Д. Бадиий матнда зоонимлар лингвопоэтикаси // Ўзбек тили ва адабиёти. – Тошкент, 2017. – №4. – Б. 73-80.; Оллоёров Қ. Хоразм достонлари ономастикаси: Филол. фан. бўйича фалс. Докт. (PhD) ... дисс. автореф. – Самарқанд, 2018. – Б. 50.; Турдибеков М. "Шажараи турк" асари ономастикаси. – Тошкент: Нодирабегим, 2020. – Б. 103.; Юлдашев Д. Тарихий антропонимларнинг антропоцентрик тадқиқи: Филол. фан. докт. ... дисс. автореф. – Тошкент, 2021. – Б. 76.

ijrosidagi dostonlarda qo‘llangan antroponimlarning til lug‘at tizimidagi o‘rni va ularning semantik-uslubiy xususiyatlarini[18], Q.Olloyorov Xorazm dostonlari onomastikasini[19], R.Rasulov "Alpomish" dostonidagi so‘zlarning sintaktik aloqasini[20], S.Yuldosheva "Alpomish" dostoni poetikasini[21], I.Yormatova o‘zbek qahramonlik eposi poetikasini[22], Sh.Mamadiyev o‘zbek xalq dostonlariga xos uslubiy figuralarni[23], G.Jumanazarova Fozil Yo‘ldosh o‘g‘li dostonlari lingvopoetikasini[24], Y.Hojiyev "Alpomish" dostonidagi shaxs ma’naviy sifatlarini ifoda etuvchi atov birliklarning semantik-struktur, konseptual va leksikografik xususiyatlarini[25], D.Ashurov "Alpomish" dostonining lingvokulturologik xususiyatlarini[26], B.Yunusova "Alpomish" dostoni onomastik birliklarining leksik-semantik va uslubiy xususiyatlarini[27] tadqiq etdi.

Dissertatsiyaning ikkinchi bobi **"Qashqadaryo xalq dostonlaridagi onomastik birliklarning lug‘aviy-ma’noviy xususiyatlari"** deb nomlanadi. Bobning **"Dostonlardagi antroponimlarning lug‘aviy-ma’noviy xususiyatlari"** deb nomlangan birinchi faslida xalq dostonlari onomastikasi, shu jumladan, antroponimlarga bag‘ishlangan ishlarda kishi nomlarini lug‘aviy-ma’noviy guruhlarga ajratish masalasi haqida fikr yuritildi.

Qashqadaryo xalq dostonlaridagi antroponimlarni quyidagi guruhlarga bo‘lib o‘rganishimiz mumkin:

1. Tarixiy shaxs nomlari.
2. Laqab nomlar.
3. Badiiy qahramon nomlari.
4. Mifik va diniy-situativ nomlar.

Ana shu asosda Qashqadaryo xalq dostonlaridagi kishi nomlarining tahlili haqida qisqacha to‘xtalamiz.

1. Tarixiy shaxs nomlari. Xalq dostonlari onomastikasida kishi nomlari (antroponimlar) alohida guruhni tashkil etadi va ular o‘ziga xos lug‘aviy-ma’noviy xususiyatlarga ham ega. Dostonlar matnida qo‘llangan antroponimlar birinchi

[18] Худойназаров И. Антропонимларнинг тил луғат тизимидаги ўрни ва уларнинг семантик-услубий хусусиятлари (Эргаш Жуманбулбул достонлари мисолида): Филол. фан. номз. ... дисс. автореф. – Тошкент, 1998. – Б. 26.
[19] Оллоёров Қ. Хоразм достонлари ономастикаси: Филол. фан. бўйича фалс. докт. (PhD) ... дисс. автореф. – Самарқанд, 2018. – Б. 50.
[20] Расулов Р. Синтаксические связи между словами в дастане «Алпамыш»: Автореф. дисс. … канд. фил. наук. – Ташкент, 1975. – 19 с.
[21] Юлдашева С. Поэтика узбекского народного героического эпоса «Алпамыш»: Автореф. дисс. … канд. фил. наук. – Ташкент, 1984. – 20 с.
[22] Ёрматова И. Ўзбек халқ қаҳрамонлик эпоси поэтикаси: Филол. фан. докт. ... дисс. автореф. – Тошкент, 1994. – Б. 25.
[23] Мамадиев Ш. Ўзбек халқ достонлари тилида стилистик фигуралар: Филол. фан. номз. … дисс. автореф. – Самарқанд, 2007. – Б. 26.
[24] Жуманазарова Г. Фозил Йўлдош ўғли достонлари тилининг лингвопоэтикаси: Филол. фан. докт. ... дисс. автореф. – Тошкент, 2017. – Б. 75.
[25] Ҳожиев Ю. "Алпомиш" достонидаги шахс маънавий сифатларини ифода этувчи атов бирликларнинг семантик-структур, концептуал ва лексикографик хусусиятлари: Филол. фан. бўйича фалс. докт. (PhD) ... дисс. автореф. – Тошкент, 2020. – Б. 56.
[26] Ашуров Д. "Алпомиш" достонининг лингвокультурологик хусусиятлари: Филол. фан. бўйича фалс. докт. (PhD) ... дисс. – Наманган, 2021. – 155 б.
[27] Юунусова Б. "Алпомиш" достони ономастик бирликларининг лексик-семантик ва услубий тадқиқи: Филол. фан. бўйича фалс. докт. (PhD) ... дисс. автореф. – Наманган, 2022. – Б. 60.

galda, odatdagi nomlar kabi biror shaxsni boshqasidan farqlab, ajratib ko'rsatish vazifasini bajaradi. Shuningdek, ular voqealar silsilasi bilan turli etnografik, tarixiy, tarixiy-lingvistik va stilistik ma'nolarni ham o'zida mujassamlashtirgan bo'ladi. Nomlarda doston syujeti bilan bog'liq davr, xalqlarning urf-odatlari, yashash tarzi, tildagi eski unsurlarning ifodalanishini ham anglab yetish qiyinchilik tug'dirmaydi. Ayrim hollarda doston qahramonlarini mukammalroq ta'riflash maqsadida tarixiy shaxslar nomlari yoki ularning taxallus va laqablari keltiriladiki, ular shu hudud bilan bog'liq voqealarni anglatishda muhim rol o'ynaydi.

Qashqadaryo xalq dostonlari antroponimikasi tizimida tarixiy shaxslar sifatida talqin qilinishi mumkin bo'lgan hukmdorlar, olimlar, din peshvolarining ismlari faol qo'llanishini ko'rish mumkin. Qashqadaryo dostonlari tilida *Bobur, Shayboniy, Temurlang, Hazrati Ali, Bibi Maryam, Bahovuddin, Imomi A'zam, Muhammad (s.a.v.), Iso, Muso, Mustafo, Hotam, Sulaymon, Yusuf, Ya'qub* kabi tarixiy shaxs nomlari uchraydi.

2. Laqab nomlar. Professor E.Begmatovning antroponimlarga bag'ishlangan monografik ishida laqablarga katta o'rin berilgan. Olim tilshunoslik fanida o'rganilish tarixi, laqablarning mohiyati va ta'rifi, ism va laqablarning o'zaro munosabati, ism va laqablarning o'xshash va farqli tomonlari, laqablarni keng va tor ma'noda tushunish masalasi, laqablarning tasnifi singari masalalar xususida fikr yuritishga harakat qiladi. Jumladan, olim laqablarning tasnifiga to'xtalar ekan, ularni dastlab ikki guruhga ajratadi:

1. Asliy laqablar.
2. Nisbiy laqablar.

Bundan tashqari o'zbek tili tarixidagi va hozirgi tildagi laqablar materialiga tayangan holda quyidagicha tasnif etilganini kuzatamiz:

1. Shaxsning jismoniy kamchiliklari motiv bo'lgan asliy laqablar.
2. Kishilarning xarakteri va harakatidagi tipik xususiyatlarga ishora qiladigan laqablar.
3. O'xshatma laqablar.
4. Shaxsning kasb-kori, mehnat malakasi bilan bog'liq nisbiy laqablar.
5. Shaxsning qaysi urug', qabila yoki millatga tegishli ekanini ko'rsatuvchi nisbiy laqablar.
6. Shaxsning amal va unvoniga nisbat berilgan laqablar.
7. Diniy ma'noli nisbiy laqablar[28].

Dostonlar tilida qo'llangan laqab nomlar shu sohadagi tadqiqotlarda alohida mavzuviy guruh sifatida tadqiq etilganini ko'ramiz. Masalan, *Xo'ja Yusuf domla (JM), Yoqub pahlavon (JM), Bobo Zangi podachi (JM // NS), G'anibek (Jorxun maston), Donish vazir (JM), Asad mergan (JM // NS), Shodmon mergan (JM // NS // O), Ashurbek sardor (JM // NS), Sayxun usta (JM), So'ltoq (Rahmat) o'g'ri (KN), G'ulom cho'pon (KN), Sherna baxshi (KN), Xoliyor baxshi (KN), Xudoyberdi boy (KN), Hazratqul kalxat (KN), Janda mirzo (KN), Vali vazir (NS), Ko'char ko'r (NS), Shermon mahram (NS), Guldan cho'ri (NS), Malin savdogar (NS), O'tan o'tinchi (NS), Malin juhud (NS), Mengtosh jodugar (NS), Jang'il jag'-jag' (NS),*

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[28] Бегматов Э. Ўзбек тили антропонимикаси. – Тошкент: Фан, 2013. – Б. 59-74.

Chori chaqqon (NS), Durbek dobilboz (NS), Yoqub bayroqdor (NS), Qoraxon botir (NS), Shodmon chakmon (NS), Yusuf nayzaboz (NS), Ko'nak yoyandoz (NS), Olovxo'ja eshon (O), Chuvdali so'fi (O), Malla sabzifurush (O), Marday manqa (O), Rahmat ergashish (O), Mirza achish (O), Bekmirza belchishma (O), Farmon podachi (O), Bahovuddin darvozabon (O) kabi nomlar tarkibidagi *og'a, pari, cho'ri, usta, mergan, sardor, yoyandoz, jag'-jag', botir, nayzaboz, bayroqdor, chaqqon, maston, doston, boy, kalxat, sher, o'g'ri, vazir, domla, pahlavon* singari apellyativlar shaxs nomlari bilan birgalikda qo'llanilib, laqab nom maqomiga o'tgan.

3. Badiiy qahramon nomlari. Qashqadaryo xalq dostonlari tilida qo'llangan antroponimlarning ma'lum qismini badiiy qahramon nomlari sifatida alohida guruhga ajratish mumkin. Xususan, *Go'ro'g'li (JM // NS), Rustami Doston (JM // NS), Alpomish (KN), Barchin (KN), Yusuf (NS), Avazxon (NS // JM), Nuralixon (NS // JM), Tohir (KN), Zuhra (KN), Majnun (KN), Layli (KN), Hasan (KN), Husan (KN)* va boshqa nomlar shular jumlasidandir.

4. **Mifik va diniy-situativ nomlar**. Qashqadaryolik baxshilar ijrosidagi dostonlar tilida uchragan *G'ani mullabachcha (Jorxun maston), Xo'ja Yusuf domla (JM), Xo'jayi Xizir // Xidir (a.s.), Yusuf payg'ambar (NS), Muso (NS), Iso (NS), Maryam (NS), Muhammad (NS), Hotam (NS), Odam (NS), Karim (NS), Rahim (NS), Jabbor (NS), G'affor (NS), Qahhor (NS), Sattor (NS), Xo'jamuhammad (KN), Olovxo'ja eshon (O), Chuvdali so'fi (O)* kabi diniy-situativ nomlar o'rganilib, ulardan ayrimlarining izohi berildi.

Bobning ikkinchi fasli **"Dostonlardagi toponimlarning lug'aviy-ma'noviy xususiyatlari"** deb nomlangan. Bu faslda toponimlarning leksik-semantik xususiyatlari haqida fikr-mulohazalar keltirilgan. Qashqadaryo xalq dostonlari tilida *Termiz (O), Angar (O), Zangar (O), Nov (Yangi) shahar (O), Gurjiston (NS), Vayangan (NS), Samarqand (KN), Boysin // Boysun (KN), Tangiharam(KN), Sayrob (KN), Sherobod (KN), Pachkamar (KN), Buxoro (KN), Qandohar (KN), Qo'qon (KN), G'uzor (KN), Regar (KN), Darband (KN), Hisor (KN), Isfaxon, Qarshi (KN // JM), Sho'rob (KN), Oqdovon (KN), Konsoy (KN), Sultonrabot (KN), Tobatosh (KN)* kabi real tarixiy joy nomlari uchraydi.

Dostonlar tilida uchragan ba'zi nomlar baxshi-shoirning dunyoqarashi, bilimi va syujet rivojining talabi asosida qo'llangan bo'ladi va bunday nomlar tadqiqotlarda noreal nomlar sifatida qayd etib kelinadi. Bunday nomlarning asosiy qismi uslub talabi bilan yoki voqeani bo'rttirish va kuchaytirish maqsadida ishlatilgan bo'ladi. Ularni bugungi kunda biror hudud bilan bog'lashning iloji yo'q. Ana shu toifaga kiruvchi o'ylab topilgan (noreal) nomlar sifatida Qashqadaryo dostonlari matnida *Xidir cho'li (O), Qulon tog' (O), Ko'yi Qof (NS // JM), Chambil (NS // JM), Sunduz tog'i (NS // JM), Zarchaman cho'li (NS), Malik cho'li* (KN), *Shiram tog' (NS), Shahribarbar shahri (NS), Asqar tog' (NS // JM), Jayhun mamlakati (NS), Shahrig'ulg'ula shahri (NS), Keraga tog' (NS), Polapon tog'i (JM), Qulduston (JM), Quldus (JM), Junxay tog'i (JM) Bolxuvon (JM), Oqtosh (JM // KN), Pahlavon (JM), Arpali cho'li (JM), Hovdak ko'li (JM), Laylimkon (KN), Xidir dashti (O // NS), Zarchashma bulog'i (JM), Oqbet (KN), Oqbosh (KN), Gala (KN), Dumachovli (KN), Gilambaxt (KN), Ko'ytan (KN), Malik cho'li (KN),*

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Qo'rg'ontosh (KN), Kallatosh (KN), Qizil qiya (KN), Qizil qoya (KN), Gilambob (KN), Chakchak tog'i (KN), Chilmochin (NS), Hovdak ko'li (O // KN, JM), Jayhun daryosi (NS), Jayhun oroli (NS), Amu // Amudaryo (JM), Zarchashma bulog'i (JM), Oydin ko'li (JM) Xidir (O), Arpa (JM), Dumachavli (KN) Misqol pari bog'i, Og'a Yunus bog'i, Eram bog'i singari toponimik birliklar uchraydi. Shuningdek, Qashqadaryo dostonlaridagi ayrim to'qima nomlar bir vaqtning o'zida bir necha obyektlarni nomlab kelganligiga ham guvoh bo'ldik. Jumladan, *Qulduston // Quldus shahri, Chambil shahri // Chambil davlati, Oqtosh shahri // Oqtosh mamlakati, Ko'ytang tog'i // Ko'ytang yaylovi // Ko'ytang darasi, Oqtog' // Oqdovon, Qo'ng'irot (joy nomi) // Qo'ng'irot (el, xalq), Jayhun mamlakati // Jayhun daryosi // Jayhun oroli, Taka yovmit shahri // Taka yovmit eli, Hovdak ko'li // Hovdak yo'li* kabi toponimik nomlar shular jumlasidandir.

Ushbu bo'limda Qashqadaryo xalq dostonlari matnida uchragan *Boysun, Buxoro, Samarqand, Tangiharam, Termiz, Sayrob, Sherobod, Qo'qon, Qarshi, G'uzor, Darband, Hisor, Qandahor* kabi real nomlarga izoh berildi.

Bobning uchinchi fasli "**Dostonlardagi boshqa tur onomastik birliklarning lug'aviy-ma'noviy xususiyatlari**"ni o'rganishga bag'ishlangan bo'lib, ushbu faslda *Savr (NS // JM // O), Hulkar (NS // KN), Oy (NS), Hut (NS // O), Hamal (NS), Yetti qaroqchi (KN)* kabi astronimlar, *Jayron qashqa (KN), Bo'yra biya (KN), Qarri to'ri (KN), Bo'z (KN), Olmako'z (KN), To'ri ola oyoq (KN), Ko'k qashqa (KN), Ko'chil inak (KN), Boychibor // Chibor (KN), Jiyron ot // Jiyron qashqa (KN), G'irot // G'ir (NS // JM), Majnunko'k (JM), Oqbo'z (KN), Chavkar ko'k (NS), Tarlon ko'k (NS), Saman (NS), G'irko'k (NS // JM), Semurg'(NS //JM)* singari zoonimlarning leksik-semantik xususiyatlari haqida so'z yuritilgan.

"**Onomastik birliklarning tarixiy-etimologik tasnifi, struktur tahlili va lingvopoetik xususiyatlari**" deb nomlangan uchinchi bobda dostonlardagi onomastik birliklar tarixiy-etimologik jihatdan tasnif qilingan hamda ular o'z va o'zlashma qatlamlarga ajratib tahlil etilgan. Biz tahlilga jalb etgan dostonlar tilida bir qator onomastik birliklar qo'llangan bo'lib, ulardan o'z qatlamga mansub nomlarni quyidagicha guruhlarga ajratib tahlil etish mumkin: 1. Antroponimlar guruhi. 2. Toponimlar guruhi. 3. Boshqa tur onomastik birliklar guruhi.

Qashqadaryo xalq dostonlari matnida turkiy tillarga mansub antroponimlar salmoqli o'rin egallaydi. Masalan, *Ergash (KN), Jopsoq (NS), Oypari (KN), Xonimoy (KN), Bibigul (KN), Go'ro'g'li (NS // JM), Oysuluv // Suluv (KN), Oy Barchin // Barchin (KN), Ermat (KN), Bo'ritosh (KN), Alpomish (KN), Oyparcha (O), Chambar (O), Malla (O), Bekmirzo (O), Kichkintoy (O), Qag'ajon (O), Avaz // Avazxon (NS // JM), Uzumko'z (NS // JM), Qoraxon (NS), O'tan (NS), Jong'il (NS), Ko'nak (NS), Ko'char (NS // O), Mengtosh (NS), Qubbonoy (NS), Uldan (NS), Gali (NS), To'qson (O), Yomon (O), To'lak (JM)* kabi nomlar shu qatlamga kiradi.

O'zbek tiliga o'zaro tarixiy aloqalar tufayli tojik tilidan, O'rta Osiyoning arablar tomonidan bosib olinishi natijasida arab tilidan, arab tili orqali yahudiy tilidan, tarixiy davrlar taqozosi bilan mo'g'ul va boshqa tillardan ko'plab so'zlar kirib keldi. Qashqadaryo xalq dostonlarida uchraydigan nomlarning ko'pchiligini ana shunday o'zlashmalar tashkil qiladi. Masalan, *Olovxo'ja (O), Vazirsho (O), Rahmat (O // KN), Mansur (O // NS), Bahovuddin (O), Omon (O), Sohibjamol (O),*

Nurali (JM // NS), Misqol (JM // NS), G'ani (JM), Xidir // Xizir (JM // NS), Asad (JM // NS), Ashurbek (JM), Shohnodir (JM), Ali (JM // NS), Hasan (JM // NS), Qodir (JM // NS), Malik (JM), Murod (JM), Abdiolim (JM // KN), Mustafo (NS), Muhammad (NS), Ma'murxon (NS), Mahmud (NS), Ahmad (NS), Hotam (NS), Karim (NS), Rahim (NS), G'affor (NS), Qahhor (NS // KN), Samad (NS), Sattor (NS), Soqibulbul (NS // JM), Vali (NS), Qumri (NS), Haydar (NS), Shukuraliboy (KN), G'ulom (KN), Majnun (KN), Nazar (KN), Rajab (KN), Abdullaxon (KN), Xalil (KN), Hazratqul (KN), Janda (KN), Usmon (KN), Abdiqodir (KN) kabi nomlar shu qatlamga kiradi.

Ushbu bobda Qashqadaryo xalq dostonlaridagi o'zlashma qatlamga mansub onomastik birliklarga izohlar berilib, asar matnidan misollar keltirilgan. Buning natijasida arab tiliga mansub onomastik birliklar ko'p uchrashi va fors-tojik hamda yahudiycha o'zlashma nomlar ularga nisbatan miqdoran kamroq ekanligi aniqlandi. Xususan, *Gulnor // Gulinor* (JM // NS), *Bobo Zangi (JM), Gulisanobar (JM), Donish (JM), Xoliyor (JM // KN), Shodmon (JM // NS // O), Gulisara (JM), Guliruxsor (JM), Gulparcha (O), Xolparcha (O), Xoldorxon (O), Farmon (O // NS), Mirza (O), Shoniyoz (O), Guloyim (NS), Chori (NS), Zarkokil (NS), Sherman (NS), Gulpari (NS), Norguloy (KN), Sherdan (KN), Xo'jamahmud (KN), Farhod (KN), Dono (KN), Sherna (KN), Sherali (KN), Gulandom (KN), Pirmat (KN), Gulsim (KN), Xoldon (KN)* kabi nomlar fors-tojik tilidan o'zlashgan bo'lsa, *Sulaymon (NS), Yunus (NS // JM), Yusuf (NS // JM), Muso (NS), Maryam (NS), Iso (NS), Yoqub (NS // JM), Odam (NS), Ismoil (KN)* kabi nomlarning yahudiycha ekanligi aniqlanib, Qashqadaryo xalq dostonlari matnidan olingan misollar orqali dalillangan.

Bobning **"Dostonlardagi onomastik birliklarning struktur tahlili"** deb nomlangan ikkinchi faslida dostonlardagi onomastik birliklarning tuzilishiga ko'ra turlari, ularning model tiplari haqida fikr yuritilgan. Qashqadaryolik baxshilar tomonidan kuylangan xalq dostonlarida qo'llangan onomastik birliklarni tuzilishiga ko'ra uch guruhga ajratib tadqiq etish mumkin: 1) sodda tarkibli onomastik birliklar; 2) qo'shma tarkibli onomastik birliklar; 3) murakkab tarkibli onomastik birliklar.

Tarkibi birgina lug'aviy asosdan iborat atoqli otlar sodda tarkibli nomlar deb yuritiladi. Bu tarkibli nomlarni o'z navbatida yana ikki guruhga ajratish mumkin: 1) sodda tub onomastik birliklar; 2) sodda yasama onomastik birliklar kabi.

Sodda tub asosli onomastik birliklarga kiruvchi toponimlarga quyidagilarni kiritish mumkin: *Chambil (NS // JM), Vayangan (NS), Jayhun (NS), Gala (KN), G'uzor (KN), Buxoro (KN), Qandahar (NS), Qo'qon (NS), Qarshi (NS // KN), Hisor (KN), Qiziriq, Regar (KN), Xo'tan (KN), Zangar (O), Angor (O), Termiz (O), Qilib (O)* kabi.

Sodda tub asosli onomastik birliklarga kiruvchi antroponimlar: *Oydin (KN), Bobir (O), Sayxon (O), Janda (KN), So'ltoq (KN), Rahmat (KN // O), Tohir (KN), Zuhra (KN), Layli (KN), Barchin (KN), Jopsoq (KN), Farhod (KN), Majnun (KN), Dono (KN), Hasan (KN), Husan (KN), Nazar (KN), Rajab (KN), Ergash (KN)* va boshqalar.

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Sodda asosli atoqli otlarning yasama turiga quyidagilarni kiritish mumkin: *Xoldor (inson nomi) (O), Gulzor (ko'cha) (JM), Charmgar (mahalla) (JM), Qolduston (joy nomi)(JM), Gurjiston (mamlakat nomi) (NS).*

Qo'shma tarkibli onomastik birliklarni morfologik asosi va shakllanish modeliga ko'ra quyidagi kichik guruhlarga ajratish mumkin:

Ot+ot qolipidagi onomastik birliklar: *Shahrig'ulg'ula* (NS), *Shahribarbar* (NS), *Zarchashma (JM), Gilambaxt (KN), Kallatosh (KN), Laylimkon (KN), Tangiharam (KN), Tobatosh (KN), Gilambob (KN), Darband (KN), Sultonrabot (KN), Konsoy (KN), Ernazar (O), Oychinor (O), Oyto'ti (O), Shoniyoz (O), Olovxo'ja (O), Vazirsho (O), Bekmirzo (O), Gulparcha (O), Xolparcha (O), Oyparcha (O), Sohibqiron (O), Sohibjamol (O), Norguloy (KN), Xonimoy (KN), Xo'jamahmud (KN), Oypari (KN), Xidirali (KN), Bibigul (KN), Bo'ritosh (KN), Sherali (KN), Pirmat (KN), Hazratqul (KN), Abdiolim (KN // NS // JM), Nuralixon (JM // NS), Go'ro'g'li (JM // NS), Uzumko'z (JM // NS), Gulnor (JM //NS), Gapsarshoh (JM), Gulisanobaroy (JM), Guliruxsor (JM), Soqibulbul (NS), Guloyim (NS), Mengtosh (NS), Qubbonoy (NS), Gulpari (NS), Zarkokil (NS).*

Fe'l+ot qolipidagi onomastik birliklar: *Keldiyor (O), Berdiyor (O).*

Ot+fe'l qolipidagi onomastik birliklar: *Xudoyberdi (KN).*

Sifat+ot qolipidagi onomastik birliklar: *Oqtosh, Oqbosh (tog'), Oqbet (tog'), Qizilqiya, Olatog', Ko'kbuloq, Kattapoy.*

Son+ot qolipidagi onomastik birliklar: *Oltiyor.*

Qashqadaryo dostonlari tarkibida quyidagi murakkab tarkibli onomastik birliklar uchraydi: "Jorxun maston" dostonida quyidagi birikmali toponimlar qo'llangan: *Chortoqli Chambil, Chambil davlati, Asqar tog'i, Palapon tog'i, Oydin ko'li, Gulzor ko'cha, Junxay g'ori, Kengay dara, Bolxuvon shahri, Arpali cho'li, Hovdak ko'li.* Doston matnida birikmali antroponimlar ham uchraydi: *Misqol pari, Bek Soqi, G'ani mullabachcha, Jorxun maston, Donish vazir, Bek Shodmon, Asad mergan, Ashurbek sardor.* "Kelinoy yoki Norguloy" dostonida quyidagi birikmali toponimlar qo'llangan: *Oqbosh tov, Oqbet tov, Chakchak tog'i, Malik cho'li, Katta dara, Oq dovon, Hisor viloyati.* Dostonda qo'llangan birikmali antroponimlar: *G'ulom cho'pon, Ergash cho'pon, Jopsoq cho'pon, Dono cho'pon, Alim mergan, Suluv xola.* Doston matnida qo'llangan birikmali zoonimlar: *Jayron qashqa, Bo'yra biya, Qarri to'ri, To'ri ola oyoq, Ko'k qashqa, Ko'chil inak, Jiyron qashqa.*

"Oychinor" dostonida qo'llangan birikmali onomastik birliklar. Dostonda qo'llangan birikmali toponimlar: *Boysun tog', Hisor tog', Kattapoy havvor, Jilg'a soy, Ko'ytang darasi, Ko'ytan tog'i, Qiziriq cho'li.* Birikmali zoonimlar: *Oq bo'z, Chavkar ko'k, Tarlon bo'z.* Dostonda qo'llangan birikmali antroponimlar: *Oyto'ti momo, Bobir shoh, Amir Bobir shoh, Sayxon usta.*

"Nurali va Semurg'" dostonida qo'llangan birikmali toponimlar: *Chambil mamlakati, Sunduz tog'i, Zarchaman cho'li, Shiram tog'i, Xidir dashti, Shahribarbar shahri, Jayhun mamlakati, Jayhun oroli.* Doston matnida birikmali antroponimlar ham uchraydi: *Misqol pari, Bek Soqi, Asad mergan, Yoqub bayroqdor, Qoraxon botir, Yusuf nayzaboz.* Doston matnida birikmali etnonimlar ham uchraydi: *turkman eli, o'zbek eli, taka turkman eli.*

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"Oyparcha" dostonida quyidagi birikmali toponimlar qo'llangan: *Termiz viloyati, Angor tumani, Nov shahar, Xidir cho'li, Qilib shahri, Hovdak ko'li, Qulon tog'.* Dostonda qo'llangan birikmali antroponimlar: *Shoniyoz podsho, Olovxo'ja eshon, Chuvdali so'fi, Shodmon mergan, Malla sabzifurush, Marday manqa, Rahmat ergashish, Mirzo achish, Bekmirzo belchishma, Farmon podachi, Tonjurxon mahram, Xoldorxon mahram, Bahovuddin darvozabon.*

Bobning uchinchi fasli **"Dostonlardagi onomastik birliklarning lingvopoetik xususiyatlari"** tarzida nomlangan. Badiiy matndagi onomastik birliklar lingvopoetikasi bilan maxsus shug'ullangan D.Andaniyazova badiiy matndagi antroponim (antropoetonim)lardan allyutetik birlik sifatida matnni shakllantirish hamda intertekstuallikni ta'minlash; komik effekt hosil qilish; salbiy yoki ijobiy bahoni ekspressiv ifodalash; kuchli his-hayajonni ifodalash; ritorik figura tarkibida kelib tasvirni tiniqlashtirish; turli ma'nodagi murojaatni ifodalash kabi maqsadlarda foydalanish mumkinligini ta'kidlagan[29]. Biz ham Qashqadaryo xalq dostonlaridagi antroponimlarni yuqoridagi tasnifga asosan tahlilga tortdik.

1. Allyutetik birlik sifatida matnni shakllantirish hamda intertekstuallikni ta'minlash. Allyuziya sifatida taqdim qilingan birlik ko'pchilik uchun ma'lum va tushunarli bo'lishi lozim.

> Men **Alpomis**h, sen **Boychibo**r,
> Ko'ngilda qolmasin g'ubor,
> Qattiqroq yurgin jonivor,
> Sanam yordan olay xabar,
> Yurgin, dildorga boraylik,
> Taqsam tumorga boraylik[30].

2. Salbiy yoki ijobiy bahoni ekspressiv ifodalash. Antroponimlar faqatgina nomlash vazifasini bajarib kelmaydi, ular badiiy matnda salbiy yoki ijobiy bahoni bo'yoqdor tarzda ifodalash maqsadi bilan ham ishlatiladi. Masalan, Qora baxshi Umirov kuylagan "Nurali va Semurg'" dostonida Mengtosh maston ismli qahramon bor. Uning ismidanoq qahramonning ma'naviy dunyosi ochiq sezilib turadi. "…*Mengtosh maston labiga lolab, qoshiga o'sma, ko'ziga surma qo'yib atrofiga qirqta qizni jiyib, oq zulfini qoraga bo'yab tuyib, zindon qoshiga bordi. Zindon ichiga qarasa, ajab suvrat bir yigit yotganini ko'rib, bir maydon qarab turib, tovushiga zeb berib: "Hoy yigit, men podshoning kasal yotgan qizi bo'laman, sening dardingda o'laman, shu sabab bunda kelaman. Ishqing yuragimga tekkan ekan, seni eshitib tuzaldim, gunohingni otamdan tilab oldim. Qirqin qiz arqon tashlasin, endi zindonga chiqqin, bo'lmasa o'zim tushib boraman, agar sen yonimda bo'lmasang, yana kasal bo'lib qolaman", – deb buyruq berdi. Nurali qarasa, podshoning qizi zindonga tushib kelayotir. Uch oy yotib Nuralining tirnog'i o'sganma yo Mengtosh mastonning sho'ri qisganma, Nurali mo'ljalga kelgandan keyin mastonning bir quyrug'ini yulib oldi. Shu payt maston qo'lidagi tuproqni Nuralining ustiga sepib yubordi. Nurali behush bo'lib yiqildi, Mengtosh maston Nuralining belidan arqonni boylab: "Tort", – deb*

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[29] Анданиязова Д. Бадиий матнда ономастик бирликлар лингвопоэтикаси: Филол. фан. бўйича фалс. докт. (PhD) ... дисс. автореф. – Тошкент, 2017. – Б. 47.

[30] Қодир бахши Раҳимов. Келиной ёки Норгулой. Қарши давлат университети нашриёти, 2011. – Б. 83.

zindon ichidagi qizlarga baqirdi. Qirqin qiz Nuralini tortib olib, mirg'azablarga topshirdi"[31].

3. Kuchli his-hayajonni ifodalash. *Yo'lga tushgan karvon yurib, Daryo toshgan tarma erib, Oyparcha bularni ko'rib, Haydang, To'qson bobojon! – deb, Haydayapti otin surib.* Parchadagi To'qson bobo kuchli his-hayajonni hamda Oyparchaning so'nmas g'azab bilan oldinga intilayotganini ifodalash uchun qo'llangan. "Oyparcha" dostoni qahramoni Oyparcha To'qson boboga shunchaki To'qson bobo deb emas, balki uning nomiga *-jon* subyektiv baho ifodalovchi qo'shimchani qo'shib chaqiradi. Aynan shu morfologik vosita qahramonlar nutqining jonli chiqishini, ularning bir-biriga yaqin ekanligini ko'rsatib bergan. So'zlar tartibi va ohangdan esa kuchli his-hayajon va qattiq g'azablanish holatini bilib olish mumkin.

4. Ritorik figura tarkibida kelib, tasvirni tiniqlashtirish. Badiiy matnda yozuvchining ma'lum bir maqsadi bilan qo'llangan antroponimlar antropoetonim atamasi bilan ifodalanadi. Ular badiiy nutqda ritorik figuralar tarkibida qo'llanib, tasviriylikni oshirish yoki matnni shakllantiruvchi vosita sifatida xizmat qilishi mumkin. Masalan, quyidagi parchada baxshi umumtildagi antroponimni apellyativi bilan birga qo'llash orqali takrorga asoslangan ohangdorlikni kuchaytirishga erishgan:

> *Osmonda bor yorug' **oy**,*
> *Otam podachi gadoy.*
> *Quloq soling, mahramlar,*
> *Mahrini aytar **Parchaoy**[32].*

D.Andaniyazova dissertatsion ishida badiiy matndagi zoonimlarni shartli ravishda real, to'qima va mifozoonimlar kabi guruhlarga ajratib o'rgangan[33]. Biz ham Qashqadaryo xalq dostonlarida qo'llangan zoonimlarni real, to'qima va mifozoonimlar kabi guruhlarga ajratishni ma'qul topdik.

Real zoonimlar. Real zoonimlar deganda, tilimizdagi hayvonlarga nisbatan beriladigan maxsus nomlar tushuniladi. Dostonlar matnida *Qorabayr, Tarlon* kabi real zoonimlar uchraydi.

To'qima zoonimlar. Jonzotlarga laqab qo'yishda ba'zan ijodkorlar original nomlar yaratadi. Bunday nomlar to'qima zoonimlar deb ataladi[34]. Umuman olganda, to'qima zoonimlardan qashqadaryolik baxshi-shoirlar ham o'zlari kuylagan dostonlar matnida faol foydalanishgan. Masalan, *Bo'yra biya, Qarri to'ri, Bo'z, Olmako'z, To'ri ola oyoq* kabi.

Mifozoonimlar. Manbalarda zoonimlarning mifozoonimlar guruhi haqida ham ma'lumotlar qayd etilgan. Ma'lumki, mifonimlar xayolga, tasavvurga asoslangan nomlar bo'lib, nomning motivida mifik tasavvur yotadi. Bunday nom toponim ham, antroponim ham, zoonim ham, oronim ham bo'lishi mumkin. Badiiy

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[31] Қора бахши Умиров. Нурали ва Семурғ. – Қарши, 2016. – Б. 63.

[32] Умир шоир Сафаров. Ойпарча. Ўзбек халқ ижоди ёдгорликлари. Юз жилдли. 8-жилд – Тошкент: Ғ.Ғулом номидаги нашриёт-матбаа ижодий уйи, 2016. – Б. 204.

[33] Анданиязова Д. Бадиий матнда ономастик бирликлар лингвопоэтикаси: Филол. фан. бўйича фалс. докт. (PhD) ... дисс. автореф. – Тошкент, 2017. – Б. 47.

[34] Анданиязова Д. Бадиий матнда ономастик бирликлар лингвопоэтикаси: Филол. фан. бўйича фалс. докт. (PhD) ... дисс. автореф. – Тошкент, 2017. – Б. 47.

matnda mifozoonimlar alohida poetik ahamiyat kasb etadi. O'zbek xalq og'zaki ijodi va badiiy matnlarida *Semurg', Qaqnus, Samandar, Humo, Boychibor, Jiyronqush, G'irot, Tarlon ko'k* kabi mifozoonimlar faol qo'llangan. Ular mashhur nom sifatida matnni shakllantirishga, intertekstuallikka xizmat qiladi.

XULOSA

1. Qashqadaryo xalq dostonlari tilidagi onomastik birliklarning o'zbek xalqi va boshqa bir qator xalqlarning o'tmishi, milliy-tarixiy an'analari, urf-odatlari, qadriyatlarini o'zida saqlagan lingvomadaniy birlik sifatida o'rganilishi til tizimi taraqqiyoti hamda takomilini, onomastik birliklar bilan aloqador bo'lgan hudud dialekti, tarixi, etnografiyasi, tabiati va boshqa imkoniyatlarini o'rganishda, qolaversa, o'zbek tili leksikologiyasi va nomshunosligi uchun ham ilmiy-nazariy, ham amaliy ahamiyatga egadir.

2. Qashqadaryo xalq dostonlari matnidagi antroponimlar tarixiy shaxs nomlari, laqablar, badiiy qahramon nomlari, mifik va diniy-situativ nomlar kabi leksik-semantik guruhlarga ajratildi va boshqa lug'aviy-ma'noviy guruhlarga nisbatan laqab nomlar faol qo'llanganligi aniqlandi. Jumladan, laqab nomlarning ma'no guruhlaridan kishining kasb-kori, mehnat malakasi bilan bog'liq nisbiy laqablar miqdoran ko'p *(Asad mergan, Sayxun usta, So'ltoq (Rahmat) o'g'ri, G'ulom cho'pon, Sherna baxshi, Uldan cho'ri, Malin savdogar, O'tan o'tinchi, Durbek dobilboz, Yoqub bayroqdor, Yusuf nayzaboz, Malla sabzifurush, Farmon podachi),* diniy ma'noli nisbiy laqablar *(Xo'ja Yusuf domla, Olovxo'ja eshon, Chuvdali so'fi)* esa kam uchradi.

3. Dostonlar matnidan o'rin olgan atoqli otlarning aksariyat qismi birdan ortiq komponentlardan tuzilgan tarkibli yoki murakkab nomlar ekani ayon bo'ldi. Sodda tarkibga ega nomlar boshqa turdagi nomlarga qaraganda biroz kam miqdorni tashkil etdi. Tarkibiy jihatdan qo'shma nomlarni hosil qilishda "onomastik indikatorlar" ularning muhim elementi sifatida ishtirok etgan. Folklor asarlari onomastikasida bunday indikatorlar toponimlarga nisbatan antroponimlar tizimida ancha faol qo'llanganligi ma'lum bo'ldi.

4. Qo'shma va murakkab tarkibli nomlarning ko'pchiligi arab, fors tillariga mansub nomlar bo'lsa, sodda tarkibli nomlarning aksariyati turkiy qatlamga oid ismlardir. Ishda o'rganilgan qo'shma va tarkibli yoki murakkab nomlar orasida muayyan bir qatlamga mansub bo'lmagan (turkiy+arabcha; arabcha+turkiy; forscha+arabcha kabi) "gibrid nomlar" ham uchrashi aniqlandi.

5. "Oyparcha", "Nurali va Semurg'", "Jorxun maston", "Kelinoy yoki Norguloy" va "Oychinor" dostonlarida uchragan atoqli otlarning ayrimlari arxaiklashgan, ko'pchiligi hozirgi kunga qadar faol qo'llanib kelinayotgan nomlardir. Ba'zilari ayrim fonetik o'zgarishlarga uchragan tarzda ishlatiladi.

6. Dostonlardagi turkiy asosga ega bo'lgan atoqli otlar, asosan, toponimlar, oronimlar, gidronimlar doirasida keng qo'llangan. Bizningcha, buning o'z sababi bor. O'zining yashash makonlarini yerlik aholi tomonidan nomlash eng qadimiy jarayonlardan biri hisoblangan. Bu o'lkalarga boshqa xalqlar tillarining ta'siri esa keyingi hodisadir. Shu sababli, joy nomlari, tog'lar, daryolarning nomlari,

ko'pincha, qadimiy shaklini saqlagan holda qo'llanib kelingan. Kishi nomlari borasida bu fikrni aytish qiyinroq, chunki avlodlar almashgani kabi davrga bog'liq holda ular ham o'zgarib borgan.

7. Dostonlar leksikasida real hayotda mavjud bo'lgan tarixiy shaxslar (*Hazrati Ali, Bibi Maryam, Yusuf, Yoqub, Iso, Muso, Mustafo, Muhammad*), joylar (*Termiz, Angar, Zangar, Nov (Yangi) shahar, Gurjiston, Samarqand, Boysin // Boysun*), obyektlarning nomlari bilan bir qatorda, real hayotda mavjud bo'lmagan obyektlar (*Xidir cho'li, Qulon tog', Ko'yi Qof, Chambil, Sunduz tog'i, Zarchaman cho'li, Shiram tog'*) va ularning tasviri keng o'rin olgan onomastik birliklar qo'llangan.

8. Dostonlar leksikasida uchragan toponimlarning yasalishida toponimik aniqlagichlar ham ishtirok etgan. Bunday aniqlagichlar ichida oykonimik aniqlagichlar (mamlakat, viloyat, qishloq); gidronimik aniqlagichlar (ko'l, buloq, daryo, soy); oronimik aniqlagichlar (tog', qir, cho'l, dasht) faol uchradi.

9. Dostonlar tarkibidagi toponimlarning yasalishida affiksatsiya usulida yasalgan toponimlar miqdor jihatdan kompozitsiya usulida yasalgan toponimlarga nisbatan kam hisoblanadi. Asosan, *-chi, -zor, -loq, -iston, -obod* affikslari sodda yasama toponimlarni yasashga xizmat qilgan.

10. Nomlar, avvalo, uning kuylovchisi – baxshi yoki shoirning bilimi, so'z boyligi va eng muhim tomoni, uning qaysi dialekt vakili ekanligi bilan chambarchas bog'liqdir. Jumladan, dostonlarda uchraydigan atoqli otlarni qipchoq, qarluq va o'g'uz lahjalaridagi nomlar bilan qiyoslab o'rganish shevalararo munosabatlarning ildizlarini chuqurroq aniqlash, tarixiy-evolyutsion bosqichlarini anglash imkoniyatini beradi.

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KARSHI STATE UNIVERSITY

ABATOV DOSTON RUZIMUROD UGLI

ONOMASTICS OF KASHKADARYA FOLK EPICS
(On the example of the epics of Kora Bakhshi Umirov,
Umir poet Safarov, Kadir Bakhshi Rahimov)

10.00.01 – Uzbek language

DISSERTATION ABSTRACT
of doctor of philosophy (PhD) on PHILOLOGICAL SCIENCES

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	Huseyin Baydemir Doctor of Philological Sciences, professor
Leading organizations:	**Samarkand State University**

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The dissertation can be reviewed in the information resource center of Karshi State University (registered under number 78). (Address:180103, Karshi city, Kuchabog Street,17. Karshi city. Tel.:(0375) 225-34-13; Fax: (0375) 221-00-56; e-mail: qarshidu@mail.uz).

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Introduction (Doctor of Philosophy (PhD) dissertation annotation

The relevance and necessity of the dissertation topic. In world linguistics, elucidation of linguocultural, pragmatic, ethnolinguistic, and psycholinguistic features of the field of onomastics is becoming one of the important factors that ensure the development of the field. Onomastic units are important in the development and improvement of the language system as a linguistic and cultural unit that reflects the past, national-historical traditions, customs, and values of the nation to which it belongs. For this reason, many theoretical and practical works are being carried out in world linguistics on the linguistic nature of onomastic units in the text of folklore works. Such units cannot be perceived as a whole system without determining the place of onomastic units in the linguistic system. It is also important to demonstrate the linguopoetic value of onomastic units of folk epics.

Revealing the components of onomastic units such as anthroponyms, toponyms, zoonyms, and astronyms in the text of folk epics, which are immortal examples of folk creativity in the world, on the basis of linguistic paradigms, is important in illuminating the dialect, history, ethnography, nature, and social life of the area related to onomastic units. . Each of the onomastic units is created by the people, and they have both scientific and practical importance from the point of view of allowing a deeper knowledge of the roots of the past, traditions, various socio-political relations experienced by those people and understanding of historical-evolutionary stages.

Today, in Uzbek linguistics, the fact that the onomastic units in folk epics, which are our national cultural wealth, are important not only for our linguistics but also for our history, is expressed in scientific research. "Increasing the place and importance of the Uzbek language as a state language in our country and developing it based on the requirements of the times, we consider it the most important factor in realising our national identity, preserving the spirit of the nation, and ensuring our bright future. Thanks to our practical efforts towards this noble goal, the scope of use of the state language in the life of our society is expanding, and it is becoming a true reflection of the national language"[1]. As it was mentioned above, it is important to reveal the onomastic units in the folk epics, which are the incomparable treasure of poetic thought, which is the true mirror of the folk language, in the lexical-semantic, structural, and lexicographic aspects.

No. PF-4947 of the President of the Republic of Uzbekistan dated February 7, 2017 "On the "Strategy of Actions" for the Further Development of the Republic of Uzbekistan", No. PF-6084 dated October 20, 2020 "In Our Country on Measures to Further Develop the Uzbek Language and Improve the Language Policy", PF-60 dated January 28, 2022 "On the Development Strategy of New Uzbekistan for 2022-2026" This thesis is about the implementation of the tasks defined in the decree No. PF-158 of September 11, 2023, "On the Strategy of

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[1] O'zbekiston Respublikasi Prezidenti Sh.Mirziyoyevning o'zbek tiliga davlat tili maqomi berilganligining o'ttiz to'rt yilligiga bag'ishlangan tantanali marosimdagi nutqi. // https://www.gazeta.uz/oz/2023/10/21/uzbek-language/

Uzbekistan: 2030" and other regulatory legal documents related to this activity. serves at a certain level.

Dependence of research on the priority of the development of science and technology of the republican. The dissertation was carried out within the framework of the priority direction of republican science and technology development I. "Formation of a system of innovative ideas and ways of their implementation in the social, legal, economic, cultural, spiritual, and educational development of the information society and democratic state".

The degree of study of the problem. Onomastic units in folk epics are the object of research in a number of disciplines, such as linguistics, literature, and history. That is why the interest in onomastic units in folk epics has been the focus of attention for many researchers. In particular, scientists such as Dj.Mill, B.Rassel, O.Yespersen, Y.Kurilovich, P.A.Florenskiy, A.F.Losev, A.A.Reformatskiy, V.V.Vinogradov have done remarkable work in the field of onomastics[2]. It can be observed that in the works of scientists such as G.A.Khaburgayev, T.D.Suslova, Y.A.Karpenko, O.I.Fonyakova, N.I.Zubov, V.I.Suprun, L.V.Shulunova, R.G.Yagafarov, V.V.Anisimov and A.A.Novichikov onomastic units in the text of folklore and artistic works were the object of investigation[3].

Effective works devoted to the analysis of onomastic units in the text of folk epics occupy a leading position in Uzbek linguistics. In particular, in the research of S.Tursunov, Z.Kholmonova, I.Khudoynazarov, B.Toychiboyev, D.Andaniyazova, Q.Olloyorov, Y.Hojiyev, D.Ashurov and B.Yunusova the lexical-semantic, grammatical, semantic-structural, conceptual, lexicographical, and linguocultural characteristics are discussed[4]. The research that we are

[2] Сызранова Г.Ю. Ономастика. Учебное пособие. – Тольятти: Изд-во ТГУ, 2013. – С. 3.

[3] Хабургаев Г.А. Этнонимия «Повести временных лет» // Г.А.Хабургаев. – М.: МГУ, 1979. – 232 с.; Суслова Т.Д. Ономастикон В.П.Катаева (На материале тетрологии «Волны Черного моря») // Т.Д.Суслова // Русская ономастика. – Одесса: Изд-во Одесского гос. Ун-та, 1984. – С. 146-151.; Карпенко Ю.А. Имя собственное в художественной литературе // Ю.А.Карпенко // Филологические науки. – 1986. – № 4. – С. 9-16.; Фонякова О.И. Имя собственное в художественном тексте. – Л. Изд-во ЛГУ, 1990. – 103 с.; Зубов Н.И. Теонимия древнерусская // Н.И.Зубов // Русская энциклопедия. Русская ономастика и ономастика России: словарь // под ред. Трубачева О.Н. – М.: Школа-Пресс, 1994. – С. 221-227.; Супрун В.И. Ономастическое поле русского языка и его художественно-эстетический потенциал. Супрун В.И. – Волгоград: Перемена, 2000. – 172 с.; Шулунова Л.В. Бурятская ономастика: Автореф. дисс. … докт. филол. наук. – М., 2000. – 30 с.; Анисимова В.В. Развитие русской антропонимики в современном русском языке: Автореф. дисс. … канд. фил. наук. – М., 2004. – 22 с.; Ягафаров Р.Г. Башкирский народный эпос «Алпамыша и Барсынхылу»: генезис, специфика, поэтика: Автореф. дисс. … канд. фил. наук. – Казань, 2007. – 20 с.; Новичиков А.А. Ономастическое пространство англоязычных произведений фэнтези и способы его передачи на русский язык: Автореф. дисс. … канд. фил. наук. – Северодвинск, 2013. – 26 с.

[4] Турсунов С. "Алпомиш" достони лексикасини ўрганишга доир // Ўзбек тили ва адабиёти. – Тошкент, 1985. – № 3. – Б. 36-38.; Холмонова З. Шайбонийхон достони лексикаси: Филол. фан. номз. … дисс. автореф. – Тошкент, 1998.; Худойназаров И. Антропонимларнинг тил луғат тизимидаги ўрни ва уларнинг семантик-услубий хусусиятлари: Филол. фан. номз. … дисс. автореф. – Тошкент, 1998.; Тўйчибоев Б. "Алпомиш" ва халқ тили. – Тошкент: Ғафур Ғулом номидаги адабиёт ва санъат нашриёти, 2001. – 160 б.; Анданиязова Д. Бадиий матнда ономастик бирликлар лингвопоэтикаси: Филол. фан. бўйича фалс. докт. (PhD) … дисс. автореф. – Тошкент, 2017. – Б. 47.; Оллоёров Қ. Хоразм достонлари ономастикаси: Филол. фан. бўйича фалс. докт. (PhD) … дисс. автореф. – Самарқанд, 2018. – Б. 50.; Ҳожиев Ю. "Алпомиш" достонидаги шахс маънавий сифатларини ифода этувчи атов бирликларнинг семантик-структур, концептуал ва лексикографик хусусиятлари: Филол. фан. бўйича фалс. докт. (PhD) … дисс. автореф. – Тошкент, 2020. – Б. 56.; Ашуров Д. "Алпомиш" достонининг лингвокультурологик хусусиятлари: Филол. фан. бўйича фалс. докт. (PhD) … дисс. – Наманган, 2021. – 155 б.; Юунусова Б. "Алпомиш" достони ономастик бирликларининг лексик-семантик ва услубий тадқиқи: Филол. фан. бўйича фалс. докт. (PhD) ... дисс. автореф. – Наманган, 2022. – Б. 60.

conducting is the following from the above works: 1) taking the folk epics of Kashkadarya, which are full of folk spirit, as the object of research and sorting out the onomastic units in them and analyzing them; 2) implementation of lexical-semantic, structural, and linguopoetic classification of onomastic units in the text of Kashkadarya folk epics; 3) differing by linguistic factors, such as the etymological classification of onomastic units in the text of epics

In the dissertation written by Q.Olloyorov for the degree of Doctor of Philosophy (PhD) on the topic "Onomastics of Khorezm Epics", the nouns appearing in Khorezm epics are divided into lexical-spiritual groups such as place names, personal names, and other types of onomastic units. In folk epics, the role of the onomastic units in the lexical system of the language was determined, their linguistic value was revealed, the historical-etymological microsystems and formal structures of the onomastic units were studied, their simple (simple root, simple artificial), based on joint, complex types, one-component, two-component, and multi-component types[5].

Researcher J.Kholmurotova studied the functional and methodological features of the lexicon of Northern Khorezm epics[6]. A.Kholikov studied the lexical-semantic features of the language of the epic "Birth of Goroguli"[7]. The lexical-stylistic layers of the language of the Fazil poet's epics were specially researched by G.Jumanazarova[8]. Although the general aspect of the topic is covered in the aforementioned studies, the onomastic units used in the language of folk epics performed by the great representatives of the Kashkadarya school of epics have not been specifically studied in a monographic way.

The connection of the study with the research work of the higher educational institution where the dissertation was performed. This work was carried out as part of the research plan of Karshi State University on "theoretical and practical issues of Uzbek linguistics".

The purpose of the study. It consists in revealing the semantic, structural and linguopoetic features of onomastic units used in Kashkadarya folk epics.

Objectives of the study:

collection and systematisation of anthroponyms, toponyms, zoonyms, astronyms, and ethnonyms used in the text of Kashkadarya folk epics;

elucidate the role of onomastic units used in artistic and folklore works and the practical and theoretical methodological bases of their study;

to interpret the history of the study of the problems of folklore onomastics in world and world linguistics, Turkic studies, and Uzbek linguistics;

[5] Оллоёров Қ. Хоразм достонлари ономастикаси: Филол. фан. бўйича фалс. докт. (PhD) ... дисс. автореф. – Самарқанд, 2018. – Б. 50.

[6] Холмуротова Ж. Шимолий Хоразм достонлари лексикасининг функционал-услубий хусусиятлари. Филол. фан. номз. ... дисс. – Тошкент, 2000. – 160 б.

[7] Холиқов А.А. "Гўрўғлининг туғилиши" достони тилининг лексик-семантик хусусиятлари. Филол. фан. номз. ... дисс. автореф. – Тошкент, 2009. – Б. 24.

[8] Жуманазарова Г. Фозил Йўлдош ўғли достонлари тилининг лингвопоэтикаси: Филол. фан. докт. ... дисс. автореф. – Тошкент, 2017. – Б. 75.

to divide the onomastic units used in Kashkadarya folk epics into groups according to their lexical-spiritual characteristics, to improve their meanings given in existing linguistic and encyclopaedic dictionaries;

studying the linguopoetic properties of onomastic units used in Kashkadarya folk epics, such as ensuring intertextuality and expressing expressiveness.

The object of the study. It includes the onomastic units in the epics "Oyparcha", "Nurali and Semurg", "Kelinoy or Norguloy", "Oychinor" and "Jorkhun Maston" which were performed by the Kashkadarian Bakhshis.

The subject of the study consists of researching the lexical-semantic, structural, and linguopoetic properties of onomastic units in Kashkadarya folk epics.

Methods of research. The methods of historical-comparative, historical-etymological, descriptive, classification, and statistical analysis were used in the coverage of the subject of the study.

The scientific novelty of the research is as follows:

pure Turkic (Uzbek) *(Ergash, Gali, Tokson)* of the onomastic units in the text of epics such as *"Oyparcha", "Nurali va Semurg", "Kelinoy or Norguloy", "Oychinor"* and "Jorkhun Maston", Arabic *(Muhammad, Mansur, Rajab)*, Persian-Tajik *(Donish, Chori, Shodmon)*, mixed: Arabic+Uzbek *(Omongeldi, Hazratqul)*, Arabic+Persian *(Saqibulbul, Olovkhoja)*, Persian-Tajik+Arabic *(Norali, Sherali, Khojamahmud)*, Uzbek+Persian *(Bekmirzo, Oyparcha, Oypari)* models were found to be formed;

composition, activeness of the method, and inactivity of the affixation method in the formation of onomastic units in the epics "Oyparcha", "Nurali va Semurg", "Kelinoy or Norguloy", "Oychinor" and "Jorkhun Maston" *Khol+dor (human name)*, *Gul+zor (street name)*, *Charm+gar (neighbourhood name)*, *Gurj+istan (country name)*, *Tuya+chi (village name)* (affixation method), *Kalla+tash, Oy+chinar, Aq+bet, Kok+bulok* (method of composition) proved on the basis of onomastic units;

according to the structure of onomastic units in Kashkadarya folk epics, the *noun+noun (Konsoy, Zarchashma, Ayto'ti)*, *verb+noun (Keldiyor, Berdiyor)*, *noun+verb (Khudoyberdi), adjective+noun (Aqbosh, Kokbuloq)*, and *numeral+noun (Altiyor)* model is based on the fact that it consists of moulds;

the onomastic units were used in Kashkadarya folk epics, of which 177 anthroponyms, 94 toponyms, 4 ethnonyms, 18 zoonyms, 6 astronyms, and other types of units were determined, and their Turkish (Uzbek), Arabic, and Persian lexical meanings in Tajik languages, semantic features, principles of naming, and their linguopoetic features, such as clarifying the image in the text and forming onomastic metaphors, were revealed.

The practical result of the study is as below:

In the study of Uzbek onomastics, the place and linguistic status of Kashkadarya folk epics such as "Oyparcha", "Nurali va Semurg", "Kelinoy or Norguloy", "Oychinor" and "Jorkhun Maston" are determined;

The meanings of onomastic units in Kashkadarya folk epics were determined, and on this basis, "Brief explanatory dictionary of onomastic units of Kashkadarya

folk epics" was created, and for students of bachelor's and master's levels of higher educational institutions, "Uzbek language onomastics", "Semasiology", "Lexicography", "Lingvoculturology" is based on the fact that it can be an important source for organizing classes and creating educational literature;

Conclusions on the classification, lexical layers, lexical-semantic, structural structure, construction, and linguopoetic features of onomastic units in the text of Kashkadarya folk epics prepare the ground for the concordance of folk epics and serve as a linguistic resource in creating the onomastic fund of the Uzbek national language corpus.

The reliability of the results of the study is determined by the fact that onomastic units and materials drawn into the analysis made it possible to draw conclusions and develop recommendations on this subject based on the nature of the Uzbek language, their validity, methodological excellence, as well as the accuracy of the issues posed.

Scientific and practical significance of research results. The scientific significance of the research results is explained by the enrichment of Uzbek onomastics, including the scientific views on the onomastics of Kashkadarya folk epics, the scientific analysis, theoretical views and methods of the work can be used in the study of onomastic units of other folklore works.

The practical significance of the research results is that from the collected onomastic units, the analysis carried out and the conclusions obtained from them, "Uzbek onomastics", "Uzbek dialectology", "History of the Uzbek literary language", "Lexicology" and "Lexicography", "Lingvokulturology" in teaching the fields, Kashkadarya folk epics are explained by the fact that it serves as a linguistic source for creating "Brief explanatory dictionary of onomastic units and creating an onomastic fund of the Uzbek national language corpus".

Introduction of research results. Based on the scientific results obtained on the research of onomastic units used in Kashkadarya epics:

The lexical-semantic groups, formation methods, grammatical structure and structural models, and etymological features of onomastic units in the epics "Oyparcha", "Nurali va Semurg", "Kelinoy or Norguloy", "Oychinor" and "Jorhun Maston" conclusions on the topics FA-F1-G003 "Formation of a functional word in the modern Karakalpak language" and FA-A1-G007 "Korakalpak proverbs as an object of linguistic research" in the fundamental and practical-scientific projects (Reference No. 17.01/75, dated June 2, 2023, of the Karakalpakstan branch of the Academy of Sciences of the Republic of Uzbekistan). As a result, it made it possible to improve different aspects of the formation of onomastic units, model types, simple word formation, and the formation of given names;

According to the structure of onomastic units in Kashkadarya folk epics, noun+noun (Konsoy, Zarchashma, Ayto'ti), verb+noun (Keldiyor, Berdiyor), noun+verb (Khudoyberdi), adjective+noun (Aqbosh, Ko'kbulok), number+noun (Altiyor) model based scientific conclusions were used in the preparation of radio broadcasts of the Kashkadarya region television and radio company on topics such as "Embodiment of our identity", "Salvation in knowledge", "My hero", "Under one sky" (Information No. 17-05/89 dated May 16, 2023 of the National

Broadcasting Company of Uzbekistan of the Kashkadarya region). The resulting information made it possible to make radio broadcasts meaningful, to enrich the presented information with scientific sources, and to promote it among the general public;

The onomastic units, anthroponyms, toponyms, ethnonyms, zoonyms, astronims and other types of units used in Kashkadarya folk epics are identified, their dictionary meanings in Turkish (Uzbek), Arabic, Persian-Tajik languages, historical-etymological layers, scientific conclusions related to semantic features, principles of naming were used in the preparation of "Brief explanatory dictionary of onomastic units of Kashkadarya folk epics" (ISBN 978-9910-9727-5-1). As a result, the use of onomastic units of folk epics in the Uzbek language was clarified and made it possible to create an explanatory version of the dictionary.

Approbation of research results. The results of the study were discussed at 8 Scientific and practical conferences, including 4 international and 4 Republican scientific and practical conferences.

The publication of the results of the study. 16 scientific works on the topic of the dissertation, including 1 annotated dictionary, and doctoral dissertations of the Higher Attestation Commission of the Republic of Uzbekistan, were published in scientific publications, where it was recommended to publish the main scientific results, in particular, 3 articles were published in the Republic, 3 in the foreign Journal.

Structure and volume of the dissertation. The dissertation consists of an introduction, three main chapters, a conclusion, and a bibliography, and is 140 pages.

THE MAIN IDEA OF THE DISSERTATION

In the introduction to the dissertation, the relevance and necessity of the research topic, the degree of study of the problem are covered, the purpose, objectives, object, and subject of the study, scientific novelty, and practical results are described, the theoretical and practical significance of the results obtained, the introduction of the study, the publication of the results and the structure are mentioned.

The first chapter of the dissertation was called **"The problem of the study of onomastic units in folk epics"** and was composed of three sections. The first section of the chapter, entitled "The study of onomastic units in foreign linguistics", reacted to the work of scientists who conducted scientific research on the study of indirect onomastic units in World linguistics. While researchers such as Dj.Mill, B.Rassel, O.Yespersen, Y.Kurilovich, P.A.Florenskiy, A.F.Losev, A.A.Reformatskiy, V.V.Vinogradov made a significant contribution to the development of the onomastic sphere, A.V.Superanskaya, N.V.Podolskaya, V.A.Nikonov, N.I.Tolstoy, O.N.Trubachev, V.D.Bondaletov and M.V.Gorbanevskiy have studied and are still researching the general problems of onomastics[9].

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[9] Сызранова Г.Ю. Ономастика. Учебное пособие. – Тольятти: Изд-во ТГУ, 2013. – С. 3-4.

The main historical processes of the field of onomastics were described in the works of A.M.Selishev, P.T.Porotnikov, V.K.Chichagov, L.M.Shetinin, O.N.Trubachev, special types of onomastic units were given a lexicographical definition in the studies of N.A.Petrovsky, A.V.Superanskaya, B.O.Unbegaun, Y.A.Fedosyuk. The role and activity of famous horses in the artistic text was noted in the works of S.I.Zinin, E.B.Magazanik, V.N.Mikhaylov, O.I.Fonyakova, M.V.Bobrova, I.M.Ganjina, M.Y.Chernenok[10].

The researches of the following foreign linguists regarding the study of onomastic units in the artistic text and folklore works are worthy of recognition. In particular, it can be observed that the onomastics of folklore, artistic and historical works were studied in the researches of G.A.Khaburgayev, T.D.Suslova, Y.A.Karpenko, O.I.Fonyakova, N.I.Zubov, V.I.Suprun, L.V.Shulunova, R.G.Yagafarov, V.V.Anisimov, A.A.Novichikov[11].

The second chapter of the chapter is named **"The study of onomastic units in Turkish Linguistics"**. There are also a number of works devoted to the study of onomastic issues in Turkish Studies. In Turkology, a number of dissertations in onomastics were written, mainly in the post-1950s. They can be grouped thematically as follows: 1) studies in toponymic description[12]; 2) studies in anthroponymic description[13]; 3) studies in hydronymic description[14].

The onomastics of Turkic languages, in particular, and the formation and development of historical anthroponymy by Turkicologists T.Januzakov, A.Idrisov, T.Kh.Kusimova, Z.Sadikhov, A.G.Shaikhulov, A.Pashayev, M.Chobanov, G.F.Sattarov, S.Ataniyazov, B.Dozhanov, and others made a worthy contribution[15].

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[10] Сызранова Г.Ю. Ономастика. Учебное пособие. – Тольятти: Изд-во ТГУ, 2013. – С. 247.

[11] Хабургаев Г.А. Этнонимия «Повести временных лет» // Г.А.Хабургаев. – М.: МГУ, 1979. – 232 с.; Суслова Т.Д. Ономастикон В.П.Катаева (На материале тетрологии «Волны Черного моря») // Т.Д.Суслова // Русская ономастика. – Одесса: Изд-во Одесского гос. Ун-та, 1984. – С. 146-151.; Карпенко Ю.А. Имя собственное в художественной литературе // Ю.А.Карпенко // Филологические науки. – 1986. № 4. – С. 9-16.; Фонякова О.И. Имя собственное в художественном тексте. – Л. Изд-во ЛГУ, 1990. – 103 с.; Зубов Н.И. Теонимия древнерусская // Н.И.Зубов // Русская энциклопедия. Русская ономастика и ономастика России: словарь // под ред. О.Н.Трубачева. – М.: Школа-Пресс, 1994. – С. 221-227.; Супрун В.И. Ономастическое поле русского языка и его художественно-эстетический потенциал. Супрун В.И. – Волгоград: Перемена, 2000. – 172 с.; Шулунова Л.В. Бурятская ономастика: Автореф. дисс. … докт. филол. наук. – М., 2000. – 30 с.; Анисимова В.В. Развитие русской антропонимики в современном русском языке: Автореф. дисс. … канд. фил. наук. – М., 2004. – 22 с.; Ягафаров Р.Г. Башкирский народный эпос «Алпамыша и Барсынхылу»: генезис, специфика, поэтика: Автореф. дисс. … канд. фил. наук. – Казань, 2007. – 20 с.; Новичиков А.А. Ономастическое пространство англоязычных произведений фэнтези и способы его передачи на русский язык: Автореф. дисс. … канд. фил. наук. – Северодвинск, 2013. – 26 с.

[12] Абдимуратов К. Топонимика Каракалпакии: Автореф. дисс. … канд. фил. наук. – Нукус, 1966. – 23 с.; Юзбашев Р.М. Топонимическая реконструкция ландшафтов Азербайджана. Топонимика на службе географии // Вопросы географии. – М.: Мысль, 1979. – С. 110.

[13] Жанузаков Т. Лично-собственные имена в казахском языке: Автореф. дисс. … канд. фил. наук. – Алма-ата, 1960. – С. 19.

[14] Камалов А.А. Гидронимия Башкирии: Автореф. дисс. … канд. филол. наук. – Уфа, 1969. – 19 с.

[15] Жанузақов Т. Қазақ есимдериниң тарихы. – Алматы: Ғылым, 1971. – С. 216.; Идрисов А. Кыргыз тилиндаги ысмдар. – Фрунзе: Мектеп, 1971. – Б. 17-43.; Кусимова Т.Х. Древнебашкирские антропонимы: Автореф. дисс. … канд. фил. наук. – Уфа, 1975. – 22 с.; Садихов З. Личние имена в азербайджанском языке: Автореф. дисс. … канд. фил. наук. – Баку, 1975.; Шайхулов А.Г. Татарские и башкирские личные имена тюркского происхождения. – Уфа, 1983. – С. 11-31.; Пашаев А.М. Прозвища в азербайджанском языке: Автореф. дисс. … канд. фил. наук. – Баку, 1987. – С. 18.; Чобанов М.Н. Азербайчан антропонимикасынин эсаслари. Тбилиси, 1987.; Саттаров Г.Ф. Татар антропонимикасы. – Казань: КазДУ, 1990. – 278 с.; Атаниёзов С. Туркмен адам атларининг душундиришли созлуги. – Ашхабат: Туркменистан, 1992. – Б. 265.; Досжанов Б. Древние антропонимы в казахском языке: Автореф. дисс. … канд. фил. наук. – Астана, 2001. – 26 с.

Comparative studies on the onomastics, lexicography, and linguopoetics of folklore works were also conducted in Turkology[16].

The third section, named **"The study of onomastic units in Uzbek Linguistics"** focuses on the study of onomastic units in Uzbek linguistics.

Today, in Uzbek linguistics, on the study of onomastic units in folklore works and historical-artistic texts, D.Abdurahmonov, H.Bektemirov, A.Ishayev, S.Tursunov, Sh.Yaqubov, I.Khudoinazarov, S.Rahimov, Z.Kholmonova, J. Kholmurotova, B.Tuychiboev, R.Nuriddinova, M.Tillaeva, R.Khudoiberganova, N.Makhmudov, G.Jumanazarova, Y.Avlakulov, N.Khusanov, D.Khudoiberganova, D.Andaniyazova, Q.Olloyorov, M.Turdibekov, D.Yuldashev's researches should be noted[17]. These studies serve as a valuable resource for researching the materials of Uzbek onomastics and anthroponymics in Uzbek nomenclature.

In Uzbek nomenclature, many studies have been conducted on the lexicon, onomastics, syntax, methodology, linguopoetics, and linguostatistics of folklore works. For example, I.Khudoynazarov on the position of anthroponyms used in the epics performed by Ergash Jumanbulbul in the language dictionary system and

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[16] Алпамыс-батыр: Тексты и переводы // Под ред. М.О.Ауэзова и Н.С.Смирновой. Алматы, 1961. – 360 с.; Киреев А.Н. Башкирский народый героический эпос. – Уфа: Башкирское книжное издательство, 1970. – 302 с.; Сулейманов А.М. Башкирская версия эпоса об Алпамыше и легенды о нем // Материалы международной конференции «Эпос «Алпамыш» и народное творчество». – Термиз: Фан, 1999. – С. 126-129.; Сулейманов А.М. Башкирские народные бытовые сказки: Особенности сюжетного состава, типологии персонажей, жанровой проблематики и поэтики: Дисс. ... докт. филол. наук. – М., 1991. – 426 с. Ахмадов Р. Таджикский вариант эпоса «Алпамыш» // Эпос Алпамыш и эпическое творчество народов мира: Материалы международной конференции. Термиз: Фан, 1999. – С. 129.; Ахметшин Б.Г. Горнозаводской фольклор Башкортостана и Урала. – Уфа: Китап, 2001. – 288 с.; Байзаков Ж. Лексические особенности языка казахского героического эпоса «Алпамыс»: Дисс. ... канд. филол. наук. – Алма-Ата, 1967. – 230 с.; Сыдыков Т. Казахские версии «Алпамыса»: Автореф. дисс. ... канд. филол. наук. – Алматы, 1958. – 24 с.

[17] Абдураҳмонов Д., Бектемиров Ҳ. Ўзбек халқ достонлари ономастикаси. Ўзбек халқ ижоди. – Тошкент: Фан, 1968. – Б. 110-111.; Ишаев А. Достонлар тилининг баъзи хусусиятлари // Эргаш шоир ва унинг достончиликдаги ўрни. – Тошкент: Фан, 1971. – Б. 173-179.; Турсунов С. «Алпомиш» достони тилидаги антропонимлар // Антропонимика муаммоларига бағишланган регионал йиғилиш докладлари тезислари тўплами. – Жиззах, 1985. – Б. 58-60.; Ёқубов Ш. Навоий асарлари ономастикаси: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1994. – Б. 24.; Худойназаров И. Антропонимларнинг тил луғат тизимидаги ўрни ва уларнинг семантик-услубий хусусиятлари (Эргаш Жуманбулбул достонлари мисолида): Филол. фан. номз. ... дисс. автореф. – Тошкент, 1998. – Б. 26.; Раҳимов С. Хоразм минтақавий антропонимияси: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1998. – Б. 25.; Холмонова З. Шайбонийхон достони лексикаси: Филол. фан. номз. … дисс. автореф. – Тошкент, 1998. – Б. 24.; Холмуротова Ж. Шимолий Хоразм достонлари лексикасининг функционал-услубий хусусиятлари: Филол. фан. номз. ... дисс. – Тошкент, 2000. – Б. 126.; Тўйчибоев Б. "Алпомиш" ва халқ тили. – Тошкент: Адабиёт ва санъат, 2001. – Б. 160.; Нуриддинова Р. Ўзбек ономастикаси терминларининг лисоний таҳлили: Филол. фан. номз. … дисс. автореф. – Тошкент, 2005. – Б. 20.; Тиллаева М. Хоразм ономастикаси тизимининг тарихий-лисоний тадқиқи: Филол. фан. номз. … дисс. автореф. – Тошкент, 2006. – Б. 26.; Худойберганов Р. Ўзбек антропонимияси тизимининг вариантдорлиги: Филол. фан. номз. … дисс. – Тошкент, 2008. – Б. 146.; Маҳмудов Н. "Алпомиш" достони лингвопоэтикасига чизгилар // Ўзбек тилшунослигининг долзарб масалалари. – Тошкент: Низомий номидаги ТДПУ, 2010. – Б. 3-8.; Жуманазарова Г. Фозил Йўлдош ўғли достонлари тилининг лингвопоэтикаси: Филол. фан. докт. ... дисс. автореф. – Тошкент, 2017. – Б. 75.; Авлакулов Я. Ўзбек тили ономастик бирликларининг лингвистик тадқиқи: Филол. фан. номз. … дисс. автореф. – Тошкент, 2012. – Б. 22.; Ҳусанов Н. XV аср Ўзбек адабий ёдгорликларидаги антропонимларнинг лексик-семантик ва услубий хусусиятлари: Филол. фан. докт. ... дисс. – Тошкент, 2014. – Б. 243.; Худойберганова Д., Анданиязова Д. Абдулла Қодирий ва номлар бадиияти // Ўзбек тили ва адабиёти. – Тошкент, 2017. № 3. – Б. 25.; Анданиязова Д. Бадиий матнда зоонимлар лингвопоэтикаси // Ўзбек тили ва адабиёти. – Тошкент, 2017. №4. – Б. 73-80.; Оллоёров Қ. Хоразм достонлари ономастикаси: Филол. фан. бўйича фалс. докт. (PhD) … дисс. автореф. – Самарқанд, 2018. – Б. 50.; Турдибеков М. "Шажараи турк" асари ономастикаси. – Тошкент: Нодирабегим, 2020. – Б. 103.; Юлдашев Д. Тарихий антропонимларнинг антропоцентрик тадқиқи: Филол. фан. докт. ... дисс. автореф. – Тошкент, 2021. – Б. 76.

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their semantic and stylistic features[18], Q.Olloyorov on the onomastics of Khorezm epics[19], R.Rasulov on the syntactic connection of words in the epic "Alpomish"[20], S.Yuldosheva on the poetics of the epic "Alpomish"[21] and I.Yormatova on the poetics of the Uzbek heroic epic[22]. Sh.Mamadiyev on the stylistic figures typical of Uzbek folk epics[23], G.Jumanazarova on the linguistic poetics of the epics of Fozil Yoldosh[24], Y.Hojiyev, "Alpomish" The semantic-structural, conceptual, and lexicographic features of the noun units expressing the spiritual qualities of the person in the epic[25], D.Ashurov researched the linguistic-cultural features of the "Alpomish" epic[26] and B.Yunusova researched the lexical-semitic and stylistic features of the onomastic units of the "Alpomish" epic[27].

The second chapter of the dissertation is called **"Lexico-meaning features of onomastic units in Kashkadarya folk epics"**. The first section of the chapter, named **"Lexico-meaning features of anthroponyms in epics"**, focused on the problem of onomastics of folk epics, including the separation of the names of people into lexico-meaning groups in works dedicated to anthroponyms.

We can study anthroponyms in Kashkadarya folk epics in the following groups:

1. Names of historical figures.
2. Nicknames used in the language of the epics.
3. Names of fictional characters used in the language of epics.
4. Mythical and religious-situational names used in the language of the epics.

On this basis, we will try to briefly inform on the analysis of the names of people in Kashkadarya folk epics.

1. Names of historical figures. In the onomastics of folk epics, the names of people (anthroponyms) form a separate group, and they also have their lexico-meaning characteristics. The anthroponyms used in the text of the epics serve first as in the usual names, to distinguish one person from another. They will also embody various ethnographic, historical, historical-linguistic, and stylistic meanings with a series of events. The period associated with the plot of the epic in

[18] Худойназаров И. Антропонимларнинг тил луғат тизимидаги ўрни ва уларнинг семантик-услубий хусусиятлари (Эргаш Жуманбулбул достонлари мисолида): Филол. фан. номз. ... дисс. автореф. – Тошкент, 1998. – Б. 26.

[19] Оллоёров Қ. Хоразм достонлари ономастикаси: Филол. фан. бўйича фалс. докт. (PhD) ... дисс. автореф. – Самарқанд, 2018. – Б. 50.

[20] Расулов Р. Синтаксические связи между словами в дастане «Алпамыш»: Автореф. дисс. … канд. фил. наук. – Ташкент, 1975. – 19 с.

[21] Юлдашева С. Поэтика узбекского народного героического эпоса «Алпамыш»: Автореф. дисс. … канд. фил. наук. – Ташкент, 1984. – 20 с.

[22] Ёрматова И. Ўзбек халқ қаҳрамонлик эпоси поэтикаси: Филол. фан. докт. ... дисс. автореф. – Тошкент, 1994. – Б. 25.

[23] Мамадиев Ш. Ўзбек халқ достонлари тилида стилистик фигуралар: Филол. фан. номз. … дисс. автореф. – Самарқанд, 2007. – Б. 26.

[24] Жуманазарова Г. Фозил Йўлдош ўғли достонлари тилининг лингвопоэтикаси: Филол. фан. докт. ... дисс. автореф. – Тошкент, 2017. – Б. 75.

[25] Ҳожиев Ю. "Алпомиш" достонидаги шахс маънавий сифатларини ифода этувчи атов бирликларнинг семантик-структур, концептуал ва лексикографик хусусиятлари: Филол. фан. бўйича фалс. докт. (PhD) ... дисс. автореф. – Тошкент, 2020. – Б. 56.

[26] Ашуров Д. "Алпомиш" достонининг лингвокультурологик хусусиятлари: Филол. фан. бўйича фалс. докт. (PhD) ... дисс. – Наманган, 2021. – 155 б.

[27] Юунусова Б. "Алпомиш" достони ономастик бирликларининг лексик-семантик ва услубий тадқиқи: Филол. фан. бўйича фалс. докт. (PhD) ... дисс. автореф. – Наманган, 2022. – Б. 60.

the names, the customs of the peoples, and the way of living do not cause difficulties in learning the expression of old elements in the language. In some cases, the names of historical figures or their nicknames are cited to more perfectly describe the heroes of the saga, which play an important role in the meaning of events related to this area.

The active use of the names of rulers, scientists, and religious leaders can be seen in the system of anthroponymy of Kashkadarya folk epics, which can be interpreted as historical figures. Bobur, Shaybani, Temurlang, Hazrati Ali, Bibi Maryam, Bahouddin, Imam Azam, Muhammad prophet, Jesus, Muso, Mustafa, Hotam, Suleyman, Yusuf and Yakub are examples of anthroponyms in Kashkadarya epics.

2. Nicknames. Professor E.Begmatov's monographic work devoted to anthroponyms focuses mainly on nicknames[28]. In linguistics, the scientist tries to reflect on such issues as the history of study, the essence and definition of nicknames, the relationship of names and nicknames, similarities and differences of names and nicknames, the question of understanding nicknames in a broad and narrow sense, the classification of nicknames. For example, as the scientist classifies nicknames, he initially divides them into two groups:

1. Original nicknames.

2. Relative nicknames.

We also observe that nicknames in the history of the Uzbek language and the current language are classified as follows, depending on their material:

1. Original nicknames, in which the physical shortcomings of the person are the motive.

2. Nicknames that refer to typical characteristics and actions of people.

3. Metaphor nicknames.

4. Relative nicknames related to the profession of a person, or labor qualification.

5. Relative nicknames indicate which tribe or nation the individual belongs to.

6. Nicknames given in proportion to an individual's deed and title.

7. Relative nicknames with religious connotations.

We can see that the nicknames used in the language of the epics have been researched as a separate thematic group in studies in this area. For example, *Xoʻja Yusuf domla (JM), Yoqub pahlavon (JM), Bobo Zangi podachi (JM // NS), Gʻanibek (Jorxun maston), Donish vazir (JM), Asad mergan (JM // NS), Shodmon mergan (JM // NS // O), Ashurbek sardor (JM // NS), Saykhun usta (JM), Soʻltoq (Rahmat) oʻgʻri (KN), Gʻulom choʻpon (KN), Sherna bakhshi (KN), Kholiyor baxshi (KN), Khudoyberdi boy (KN), Khazratqul kalkhat (KN), Janda mirzo (KN), Vali vazir (NS), Koʻchar koʻr (NS), Shermon mahram (NS), Guldan choʻri (NS), Malin savdogar (NS), Oʻtan oʻtinchi (NS), Malin jukhud (NS), Mengtosh jodugar (NS), Jangʻil jagʻ-jagʻ (NS), Chori chaqqon (NS), Durbek dobilboz (NS), Yoqub bayroqdor (NS), Qoraxon botir (NS), Shodmon chakmon (NS), Yusuf nayzaboz (NS), Koʻnak yoyandoz (NS), Olovxoʻja eshon (O), Chuvdali soʻfi (O), Malla*

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[28] Бегматов Э. Ўзбек тили антропонимикаси. – Тошкент: Фан, 2013. – Б. 59-74.

sabzifurush (O), Marday manqa (O), Rahmat ergashish (O), Mirza achish (O), Bekmirza belchishma (O), Farmon podachi (O), Bahovuddin darvozabon (O) include oga, pari, chori, usta, mergan, sardor, yoyandoz, jaw-jaw, botir, spearman, flagman, nimble, maston, doston, boy, kalkhat, lion, thief, minister, domla, pahlavan were used in conjunction with Personal names, and the nickname passed to name status.

3. Names of the fictional characters. We can see that a certain part of the anthroponyms used in the language of Kashkadarya folk epics are divided into separate groups as the names of the fictional characters. They are *Goroglu (JM // NS), Rustami Doston (JM // NS), Alpomish (KN), Barchin (KN), Yusuf (NS), Avazkhan (NS // JM), Nuralikhan (NS // JM), Tahir (KN), Zuhra (KN), Majnun (KN), Layli (KN), Hasan (KN), Husan (KN)* and others. It can be observed that these names were used precisely not only in the language of the Kashkadarya epics but also in many of the epics of other regions and works of fiction belonging to the writer-poets.

4. Mythonymy and religious-situational names. Names as *Gani mullabachcha (Jorkhun Maston), Khoja Yusuf domla (JM), Khojayi Khizir // Khidir prophet, Yusuf the Prophet (NS), Muso (NS), Jesus (NS), Maryam (NS), Muhammad (NS), Hotam (NS), Adam (NS), Karim (NS), Rahim (NS), Jabbor (NS), Gaffor (NS), Kahhor (NS), Sattor (NS), Khojamuhammad (KN), Olovkhoja eshon (O), Chuvdali Sofi (O)* were studied and the explanation of some of them was given.

The second section of the chapter is named **"Lexico-meaning features of toponyms in epics".** This section provides feedback on the lexical-semantic features of toponyms. In the language of Kashkadarya folk epics, real historical place names are found such as *Termez (O), Angar (O), Zangar (O), Nov (New) shahar (O), Gurjistan (NS), Vayangan (NS), Samarkand (KN), Boysin // Boysun (KN), Tangiharam (KN), Sayrob (KN), Sherabad (KN), Pachkamar (KN), Bukhara (KN), Kandahar (KN), Kokand (KN), Guzar (KN), Regar (KN), Darband (KN), Hisor (KN), Isfakhan, Karshi (KN // JM), Shurab (KN), Akdavan (KN), Konsoy (KN), Sultanrabot (KN)* and *Tobatosh (KN).*

It is known that some of the names used in the language of the epics will be used based on the Bakhshi-poet's worldview, knowledge, and demand for plot development, and such names will be noted in studies as non-specific names. We know that the main part of such names will be used either at the request of the style or to exaggerate and reinforce the story. It is impossible to connect them with any territory today. As invented (unreal) names in this category in the text of Kashkadarya epics are *Khidir desert (O), Kulon mountain (O), Koyi Kof (NS // JM), Chambil (NS // JM), Sunduz mountain (NS // JM), Zarchaman desert (NS), Malik desert (KN), Shiram mountain (NS), Shahribarar city (NS), Askar mountain (NS // JM), Jaykhun country (NS), Shahrigulgula town (NS), Keraga mountain (NS), Palopon mountain (JM), Kulduston (JM), Kuldus (JM), Junkhai mountain (JM) Bolkhuvon (JM), Aktash (JM // KN), Pahlavon (JM), Arpali desert (JM), Hovdak lake (JM), Laylimkon (KN), Khidir field (O // NS), Zarchashma spring (JM), Akbet (KN), Akbosh (KN), Gala (KN), Dumachovli (KN), Gilambakht (KN), Koytan (KN), Malik desert (KN), Korgantash (KN), Kallatash (KN), Kizil hill (KN), Kizil cliff*

(KN), Gilambob (KN), Chakchak mountain (KN), Chilmochin (NS), Hovdak Lake (O // KN, JM), Jaykhun river (NS), Jaykhun island (NS), Amu // Amudarya (JM), Zarchashma spring (JM), Aydin lake (JM), Khidir (O), Arpa (JM), Dumachavli (KN), Miskol pari garden, Oga Yunus garden, Eram garden. We have also witnessed the fact that some of the fictional names in the epics of Kashkadarya meant several objects at the same time. Including *Kuldistan // Kuldus city, Chambil city // Chambil state, Aktash city // Aktash country, Koytang mountain // Koytang plateau // Koytang gorge, Aktag// Akdovon, Kongirat (place name) // Kongirat (peoples), Jaykhun country // Jaykhun river // Jaykhun island, Taka yovmit city // Taka yovmit people, Hovdak lake // Hovdak road* are examples of these.

This section explained real names such as Boysun, Bukhara, Samarkand, Tangiharam, Termez, Sayrob, Sherabad, Kokand, Karshi, Guzar, Darband, Hisor, Kandahar, which are found in the text of the Kashkadarya folk epics.

The third chapter is devoted to the study of **"Lexico-meaning features of other types of onomastic units in epics"**, in this section astronomy such as *Savr (NS // JM // O), Hulkar (NS // KN), Oy (NS), Hut (NS // O), Hamal (NS), Seven pirates (KN)*, zoonym as *Jayron kashka (KN), Boyra biya (KN), Karri tori (KN), Boz (KN), Olmakoz (KN), Tori ola foot (KN), Kok kashka (KN), Kokchil inak (KN), Boychibor // Chibor (KN), Jiyron horse // Jiyron kashka (KN), Girot // Gir (NS // JM), Majnunkok (JM), Akboz (KN), Chavkar blue (NS), Tarlon blue (NS), Saman (NS), Girkok (NS // JM), Semurg (NS // JM)* have been mentioned.

The third chapter of the dissertation is called **"Historical-etymological Classification of onomastic units, structural analysis, and linguistic features"**. In this chapter, onomastic units in epics are classified historically and etymologically, and they are analyzed by dividing their own and their assimilation into groups. Several onomastic units have been applied in the language of the epics that we have involved in the analysis, based on which names belonging to their layer can be analyzed in groups as follows: 1. Group of anthroponyms. 2. A group of toponyms. 3. Other onomastic unit group.

In the text of the folk epics of Kashkadarya, anthroponyms belonging to Turkish languages occupy a significant place. For example, *Ergash (KN), Jopsok (NS), Oypari (KN), Khonimoy (KN), Bibigul (KN), Gorogli (NS // JM), Oysuluv // Suluv (KN), Oy Barchin // Barchin (KN), Ermat (KN), Boritosh (KN), Alpomish (KN), Oyparcha (O), Chambar (O), Malla (O), Bekmirzo (O), Kichkintoy (O), Kagajon (O), Avaz // Avazkhan (NS // JM), Uzumkoz (NS // JM), Karakhan (NS), OTAN (NS), Jongil (NS), Konak (NS), Kochar (NS // O), Mengtosh (NS), Kubbonoy (NS), Uldan (NS), Gali (NS), Tokson (O), Yomon (O), Tolak (JM)* belong to this layer.

Due to their historical ties, many words have entered the Uzbek language from Tajik, Arabic as a result of the Arab conquest of Central Asia, and Jewish language through Arabic, Mongolian, and other languages by the presumption of historical times. Such appropriations account for most of the names found in the folk epics of Kashkadarya. For example, *Olovkhoja (O), Vazirsho (O), Rahmat (O // KN), Mansur (O // NS), Bahauddin (O), Omon (O), Sahibjamol (O), Nurali (JM //NS), Miskol (JM // NS), Gani (JM), Khidir // Khizir (JM // NS),*

Asad (JM/NS), Ashurbek (JM), Shahnadir (JM), Ali (JM // NS), Hasan (JM // NS), Kadir (JM // NS), Malik (JM), Murad (JM), Abdiolim (JM // KN), Mustafa (NS), Muhammad (NS), Ma'murkhan (NS), Mahmud (NS), Ahmad (NS), Hotam (NS), Karim (NS), Rahim (NS), Gaffor (NS), Kahhor (NS // KN), Samad (NS), Sattor (NS), Sokibulbul (NS // JM), Vali (NS), Kumri (NS), Haidar (NS), Shukuralibay (KN), Gulam (KN), Majnun (KN), Nazar (KN), Rajab (KN), Abdullakhan (KN), Khalil (KN), Hazratkul (KN), Janda (KN), Usman (KN), Abdikadir (KN) belong to this layer.

This chapter comments on onomastic units belonging to the assimilation in the folk epics of Kashkadarya and provides examples from the text of the work. This resulted in many occurrences of onomastic units belonging to the Arabic language, and Persian-Tajik and Jewish assimilation names were found to be quantitatively less than them. In particular, while *Gulnor // Gulinor (JM // NS), Bobo Zangi (JM), Gulisanobar (JM), Donish (JM), Kholiyor (JM // KN), Shodmon (JM // NS // O), Gulisara (JM), Gulirukhsor(JM), Gulparcha (O), Kholparcha (O), Kholdorkhan (O), Farman (O // NS), Mirza (O), Shaniyoz (O), Guloyim (NS), Chori (NS), Zarkokil (NS), Sherman (NS), Gulpari (NS), Norguloy (KN), Sherdan (KN), Hojamahmud (KN), Farhad (KN), Dono (KN), Sherna (KN), Sherali (KN), Gulandom (KN), Pirmat (KN), Gulsim (KN), Kholdon (KN)* have been borrowed Persian-Tajik names, *Suleyman (NS), Yunus (NS // JM), Yusuf (NS // JM), Muso (NS), Maryam (NS), Jesus (NS), Yakub (NS // JM), Adam (NS), Ismail (KN)* have been found to be Jewish, as evidenced by examples from the text of the Kashkadarya folk epics.

In general, the Uzbek people have long been in contact with many people, and as a result, the lexicology and onomastics of the Uzbek language are enriched with a number of words and names. In particular, Persian, Tajik, Arabic, and other languages have had a significant impact. The amount of assimilation onomastic units is determined from Turkish onomastic units as a result of historical-etymological research of Kashkadarya folk epics.

Chapter two **"Structural Analysis of Onomastic Units in Epics"** reflects on types, and their model types according to the structure of onomastic units in epics. Onomastic units used in folk epics sung by Kashkadarya Bakhshis can be researched by dividing into three groups: 1) simple compositional onomastic units; 2) mixed compositional onomastic units; 3) complex compositional onomastic units.

It is known that proper nouns, the composition of which consists of a single lexical basis, are simply called simple structured names. These structured names can be further divided into two groups: 1) simple fundamental onomastic units; and 2) simply made onomastic units.

Toponyms included in simple compositional onomastic units: *Chambil (NS // JM), Vayangan (NS), Jaykhun (NS), Gala (KN), Guzar (KN), Bukhara (KN), Kandahar (NS), Kokand (NS), Karshi (NS // KN), Hisor (KN), Kizirik, Regar (KN), Khotan (KN), Zangar (o), Angor (o), Termez (O)* and *Kilib (O)*.

Anthroponym included in simple compositional onomastic units: *Aydin (KN), Bobir (O), Saykhan (O), Janda (KN), Soltok (KN), Rahmat (KN // O), Tohir (KN),*

Zuhra (KN), Layli (KN), Barchin (KN), Jopsok (KN), Farhad (KN), Majnun (KN), Dono (KN), Hasan (KN), Husan (KN), Nazar (KN), Rajab (KN), Ergash (KN), etc.

Simply made onomastic units include: *Kholdor (human name) (O), Gulzar (Street) (JM), Charmgar (neighborhood) (JM), Kolduston (place name) (JM), Gurjistan (country name) (NS)*.

Onomastic units of complex composition can be studied on a morphological basis and formation model by dividing them into the following subgroups:

Onomastic units in **noun+noun** form are: *Shahrigulgula (NS), Shahribarbar (NS), Zarchashma (JM), Gilambakht (KN), Pachkamar (KN), Kallatosh (KN), Laylimkon (KN), Tangiharam (KN), Tobatosh (KN), Gilambob (KN), Darband (KN), Sultanrabot (KN), Konsoy (KN), Ernazar (O), Oychinor (O), Oytoti (O), Shaybanikhan (O), Bobirbek (O), Shoniyoz (O), Olovkhoja (O), Vazirsho (O), Bekmirzo (O), Gulparcha (O), Kholparcha (O), Oyparcha (O), Sahibkiron (O), Sohibjamol (O), Norguloy (KN), Khonimoy (KN), Khojamahmud (KN), Oypari (KN), Khidirali (KN), Bibigul (KN), Boritosh (KN), Sherali (KN), Pirmat (KN), Hazratkul (KN), Abdiolim (KN // NS // JM), Nuralikhan (JM // NS), Gorogli (JM // NS), Uzumkoz (JM // NS), Gulnor (JM // NS), Ganibek (JM), Gapsarshoh (JM), Gulisanobaroy (JM), Yakubbek, Ashurbek (JM), Shahnozkhan (JM), Gulirukhsor (JM), Sokibulbul (NS), Guloyim (NS), Mengtosh (NS), Kubbonoy (NS), Gulpari (NS), Durbek (NS), Zarkokil (NS)*.

Onomastic units in **verb+noun** form: *Keldiyor (O), Berdiyor (O)*.

Onomastic units in **noun+verb** form: *Khudoyberdi (KN)*.

Onomastic units in **adjective+noun** form: *Aktash, Akbash (mountain), Akbet (mountain), Kizilkoya, Olatog, Kokbulak, Kattapoy*.

Onomastic units in **number+noun**: *Oltiyor*.

The following complex-composed onomastic units are found in the Kashkadarya epics: in the "Jorkhun maston" epic the following compound toponyms were used: *Chortakli Chambil, Chambil state, Mount Askar, Palapon mountain, Aydin Lake, Gulzar Street, Junkhai cave, Kengay gorge, Bolkhuvan city, Arpali desert, Hovdak Lake*. Compound anthroponyms are also found in the epic text: *Miskol pari, Bek Soki, Gani mullabachcha, Jorkhun maston, Donish Vazir, Bek Shodmon, Asad mergan, Ashurbek sardor*, King of Aktosh. In the epic "Kelinoy or Norguloy", the following compound toponyms were used: *Akbash tov, Akbet tov, Chakchak mountain, Malik desert, Katta gorge, Ak Pass, Hisor region*. The compound anthroponyms used in the epic: *Gulam shepherd, Ergash shepherd, Jopsok shepherd, Dono Shepherd, Alim mergan, aunt Suluv*. Compound zoonyms used in the epic text: *Jayron kashka, Boyra biya, Karri Tori, Tori ola foot, Kok kashka, Kokchil inak, Jiyron kashka*.

Compound onomastic units used in the epic "Oychinor". The compound toponyms used in the epic: *Boysun mountain, Hisor mountain, Kattapoy havvor, Jilga soy, Koytang gorge, Koytan mountain, Kizirik desert*. Compound zoonyms: *Ak boz, Chavkar kok, Tarlon boz*. The compound anthroponyms used in the epic: *Oytoti momo, Bobir shoh, Amir Bobir shoh, Saikhan master*.

Compound onomastic units used in the epic "Nurali and Semurg". Compound toponyms used in the epic: *Chambil country, Sunduz mountain, Zarchaman desert,*

Shiram mountain, Khidir field, Shahribarbar city, Jaykhun country, Jaykhun island. Compound anthroponyms are also found in the epic text: *Miskol pari, Bek Soki, Asad mergan, Yakub bayrakdar, Karakhan batir, Yusuf nayzaboz*. Compound ethnonyms also appear in the epic text: *Turkmen eli, Uzbek eli, Taka Turkmen eli*.

In the epic "Oyparcha", the following compound toponyms are used: *Termez region, Angor district, Nov city, Khidir desert, Kilib city, Hovdak Lake, Kulon mountain*. The compound anthroponyms used in the epic: *Shaniyaz podsho, Olovkhoja eshon, Chuvdali sofi, Shodman mergan, Malla sabzifurush, Marday manka, Rahmat follower, Mirzo achish, Bekmirzo belchishma, Farman podachi, Tonjurkhan mahram, Kholdorkhan mahram, Bahouddin darvozabon*.

The third part of the chapter is called **"Linguopoetic Features of Onomastic Units in Epics"** D.Andaniyazova, who was specially engaged in the linguopoetics of onomastic units in the literary text, formed the text from anthroponyms (anthropoetonyms) in the literary text as an alleutic unit and ensured intertextuality, creating a comic effect, expressive expression of negative or positive evaluation, expressing strong emotions, clarification of the image as part of a rhetorical figure, and stated that it can be used for purposes such as expressing appeals in different meanings[29]. We also analysed anthroponyms in Kashkadarya folk epics based on the above classification.

1. Formation of the text as an alluthetic unit as well as ensuring intertextuality. The unit presented as an allusion must be known and understandable to many.

*Men **Alpomish**, sen **Boychibor**,*
Ko'ngilda qolmasin g'ubor,
Qattiqroq yurgin jonivor,
Sanam yordan olay xabar,
Yurgin, dildorga boraylik,
Taqsam tumorga boraylik[30].

2. Express a negative or positive assessment. Anthroponyms do not only fulfill the function of naming, they are also used in artistic text with the goal of expressing a negative or positive assessment. For example, in the epic "Nurali and Semurg" sung by Kora Bakhshi Umirov, there is a hero named Mengtosh maston. From his name, the spiritual character of the hero is noticeable. That is, many people got hurt or had problems because of him. In almost all folk epics, heroes like Mengtosh Maston can be found. *"...Mengtosh Maston went to the dungeon, painting her eyebrow, gathering forty girls around her, and painting her grey hair in black. Looking into the dungeon, she saw a strange young man lying down, looking at a field and said: "Hey Boy, I am the sick King's daughter, I will die for you, for this reason I came. As long as your love touched my heart, I healed when I heard you, I wished your sin from my father. Let Kirkkiz throw a rope, then come out of the dungeon, if not, I will go down myself, and if you are not by my side, I will get sick again", she ordered. When Nurali looks, the King's daughter falls into the dungeon. Lying for three months, it is impossible to know that Nurali's nails*

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[29] Анданиязова Д. Бадиий матнда ономастик бирликлар лингвопоэтикаси: Филол. фан. бўйича фалс. докт. (PhD) ... дисс. автореф. – Тошкент, 2017. – Б. 47.
[30] Қодир бахши Раҳимов. Келиной ёки Норгулой. Қарши давлат университети нашриёти, 2011. – Б. 83.

grew or Mengtosh maston was unlucky, Nurali scratched maston's hair. At this point, maston sprinkled the soil on top of Nurali. Nurali fell unconscious and Mengtosh maston fastened the rope from Nurali's waist and shouted to the girls inside the dungeon – "Lift". Kirkkiz lifted Nurlai and handed him over to the soldiers"[31].

3. Expression of strong excitement. *The caravan that has set out, passed the river, and Oyparcha saw these and said "Drive away, Tokson grandparent!" and rode her horse.* Tokson grandfather in the passage was used to express strong emotion as well as Oyparcha's moving forward with anger. The hero of the epic "Oyparcha" calls Tokson grandfather not just Tokson grandfather, but by adding to his name a grammatical form in which expresses a subjective assessment. It was this morphological tool that showed the lively output of the speech of the heroes, their close proximity to each other. And from the order and tone of words, one can find out the state of intense emotion and intense anger.

4. Used in the composition of the rhetorical figure and sharpen the image. Anthroponyms used in the fiction text with a certain purpose of the writer are represented by the term anthropoethonym. They can be used in artistic speech as part of rhetorical figures and serve as a means to increase representativeness or shape text. For example, in the following passage, Bakhshi is credited with achieving a strengthening of repetition-based tone through the use of the universal anthroponym along with the appellative:

<div style="text-align:center">

*Osmonda bor yorugʻ **oy**,*
Otam podachi gadoy.
Quloq soling, mahramlar,
*Mahrini aytar **Parchaoy**[32].*

</div>

In her dissertation work, D.Andaniyazova studied zoonyms in artistic text conditionally divided into groups such as real, fictional and mythozoonyms[33]. We also found it acceptable to categorize zoonyms used in Kashkadarya folk epics into groups such as real, fictional and mythozoonyms.

Real zoonyms. Real zoonyms are special names given to animals in our language. Real zoonyms such as *Karabayr* and *Tarlon* are found in the text of epics.

Made-up zoonyms. When nicknames creatures, sometimes writers create original names. Such names are called made-up zoonyms[34]. In general, made-up zoonyms were also actively used by Kashkadarian Bakhshi-poets in the text of the epics they sang. For example, *Boyra biya, Karri tori, Boz, Almakoz, Tori ola foot*.

Mythozoonyms. The sources also contain information about the mythozoonim group of zoonyms. It is known that mythonyms are names based on fantasy and imagination, and the motive of the name lies in a mythical imagination. Such a

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[31] Қора бахши Умиров. Нурали ва Семурғ. – Қарши, 2016. – Б. 63.

[32] Умир шоир Сафаров. Ойпарча. Ўзбек халқ ижоди ёдгорликлари. Юз жилдли. 8-жилд – Тошкент: Ғ. Ғулом номидаги нашриёт-матбаа ижодий уйи, 2016. – Б. 204.

[33] Анданиязова Д. Бадиий матнда ономастик бирликлар лингвопоэтикаси: Филол. фан. бўйича фалс. докт. (PhD) ... дисс. автореф. – Тошкент, 2017. – Б. 47.

[34]Анданиязова Д. Бадиий матнда ономастик бирликлар лингвопоэтикаси: Филол. фан. бўйича фалс. докт. (PhD) ... дисс. автореф. – Тошкент, 2017. – Б. 47.

name can be a toponym, anthroponym, zoonym, or oronim. In the literary text, mythozoonim have a special poetic significance. Mythozoonyms such as *Semurg, Qaqnus, Samandar, Humo, Boychibor, Jiyronqush, Girot*, and *Tarlon Kok* are actively used in Uzbek folklore and artistic texts. As a popular name, they serve to form the text, or intertextuality.

Conclusion

1. The organization of onomastic units in the language of Kashkadarya folk epics as a linguistic and cultural unit that preserves the past, national-historical traditions, customs, values of the Uzbek people and a number of other peoples, the development and improvement of the language system, the dialect, history, ethnography of the area related to onomastic units , in studying its nature and other possibilities, besides, it is of scientific-theoretical and practical importance for the lexicology and nomenclature of the Uzbek language.

2. Anthroponyms in the text of Kashkadarya folk epics were divided into lexical-semantic groups such as names of historical figures, nicknames, names of artistic heroes, mythical and religious-situational names, and it was found that nicknames were actively used compared to other linguistic-spiritual groups. For example, among the meaning groups of nicknames, there are many relative nicknames related to a person's profession and work skills *(Asad mergan, Sayhun usta, Soltoq (Rahmat) o'g'ri, G'ulom cho'pon, Sherna baxshi, Uldan chori, Malin savdogar, Otan otinchi, Durbek dobliboz, Yakub beyrakdoz, Yusuf nazaboz, Malla sabzifurush, Farman podachi)*, relative nicknames with religious meaning *(Khoja Yusuf domla, Olovhoja Eshon, Chuvdali Sofi)* arr rare.

3. It became clear that most of the nouns from the epics are compound or complex nouns composed of more than one component. Names with simple content were slightly less than other types of names. Structurally, onomastic indicators took part in the formation of compound names as their important element. In the onomastics of folklore works, it became known that such indicators are more active in the system of anthroponyms than toponyms.

4. Most of the names with mixed and complex content are names belonging to the Arabic and Persian languages, while most of the names with simple content are names belonging to the Turkic class. It was found that in the text of the above epics, hybrid names that do not belong to a specific layer (such as Turkish+Arabic; Arabic+Turkish; Persian+Arabic) are also found among mixed and complex names.

5. Some of the famous names found in the Oyparcha, Nurali and Semurg, Jorhun maston, Kelinoy or Norguloy and Oychinor epics are archaic, and most of them are names that have been actively preserved to this day. Some are used with some phonetic changes.

6. Names with Turkic origin in epics are widely used mainly as toponyms, oronyms, and hydronyms. In our opinion, there is a reason for this. The naming of the living spaces of by the local population was considered one of the most ancient processes. The influence of the languages   of other nations on these lands is a later

phenomenon. For this reason, the names of places, mountains, and rivers were often preserved in their ancient form. It is more difficult to say this about personal names, because they have changed over time as generations have changed.

7. In the lexicon of epics, there are real-life historical figures *(Hazrat Ali, Bibi Maryam, Yusuf, Yaqub, Isa, Musa, Mustafa, Muhammad), places (Termiz, Angar, Zangar, Nov (New) city, Georgia, Samarkand, Boysin // Boysun)*, along with the names of the objects, objects that do not exist in real life *(Khidir Choli, Kulon Mountain, Koyi Qaf, Chambil, Sunduz Mountain, Zarchaman Choli, Shiram Mountain)* and onomastic units with their images are left.

8. Toponymic identifiers were also involved in the formation of toponyms found in the lexicon of epics. Among such identifiers are oikonomic identifiers (country, region, village); hydronymic determinants (bush, spring, river, stream); oronymic identifiers (mountain, mountain, old man, steppe) are actively encountered.

9. Toponyms made by the affixation method in the formation of toponyms in epics are quantitatively less compared to toponyms made by the composition method. Basically, *-chi, -zor, -loq, -iston, -obod* affixes served to create simple artificial toponyms.

10. Names, first of all, are closely related to the knowledge of the singer – baxshi or poet, the wealth of words and, most importantly, which dialect he represents. In particular, comparing the nouns found in the epics with the names in Qipchoq, Qarluq and Oguz dialects gives an opportunity to more deeply determine the roots of inter-dialect relations, to understand the historical-evolutionary stages.

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АБАТОВ ДОСТОН РУЗИМУРОД УГЛИ

ОНОМАСТИКА НАРОДНОГО ЭПОСА КАШКАДАРЬИ
(На примере былин Кора Бахша Умирова, Умира поэта Сафарова, Кадира Бахша Рахимова)

10.00.01 – Узбекский язык

АВТОРЕФЕРАТ
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ФИЛОЛОГИЧЕСКИМ НАУКАМ

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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Цель исследования. Раскрыть лексико-семантические, морфологические и лингвопоэтические свойства ономастических сочетаний, использованных в народных эпосах Кашкадарьи.

Задачи исследования.

сбор и систематизация антропонимов, топонимов, зоонимов, астронимов и этнонимов, использованных в тексте народных эпосов Кашкадарьи;

раскрытие практических и теоретических методологических основ изучения и роль ономастических словосочетаний, использованных в художественных и фольклорных произведениях;

комментирование истории изучения проблем фольклорной ономастики в мировой, тюркоязычной и узбекской лингвистике;

разделение на группы ономастические единицы, использованные в народных эпосах Кашкадарьи, по словарно-значимым особенностям, совершенствовать их значения, приведённые в лингвистических и энциклопедических словарях;

Изучение лингвопоэтических свойств ономастических единиц, используемых в народных эпосах Кашкадарьи, таких как обеспечение интертекстуальности и выражение экспрессивности.

Объект исследования. Ономастические единицы, использованные бахши из Кашкадарьи, при исполнении эпосов «Ойпарча», «Нурали ва Семург», «Келиной ёки Норгулой», «Ойчинор» и «Жорхун мастон».

Предмет исследования. Лексико-семантические, структурные и лингвопоэтические особенности ономастических единиц в народных эпосах Кашкадарьи.

Методы исследования. При раскрытии темы исследования были использованы историко-сопоставительный, историко-этимологический, описательный, классификационный и статистический методы.

Научной новизной исследования является следующее:

было выявлено, что ономастические единицы в тексте таких эпосов, как «Ойпарча», «Нурали ва Семург», «Келиной или Норгулой», «Ойчинор» и «Жорхун мастон» состоят из чистотюркских (узбекских) *(Эргаш, Гали, Токсон)*, арабских *(Мухаммад, Мансур, Раджаб)*, персидско-таджикских *(Дониш, Чори, Шодмон)*, смешанных: арабско+узбекских *(Омонгелди, Хазраткул)*, арабско+персидских *(Сакибулбул, Оловходжа)*, персидско-таджикских+арабских *(Норали, Шерали, Ходжамахмуд)*, узбекско-персидских *(Бекмирзо, Ойпарча, Ойпари)* моделей;

было доказано, что композиция, активность метода и бездеятельность аффиксационного метода в образовании ономастических единиц в эпосах «Ойпарча», «Нурали ва Семург», «Келиной или Норгулой», «Ойчинор» и «Жорхун мастон» состоят из ономастических единиц типа *Хол+дор (имя человека)*, *Гуль+зор (название улицы)*, *Чарм+гар (название махалли)*, *Гурдж+истан (название страны)*, *Туя+чи (название села)* (способ аффиксации), *Калла+тош, Ой+чинор, Ок+бет, Кок+булок* (способ композиции);

были выявлены и обоснованы следующие модели ономастических единиц в народных эпосах Кашкадарьи: существительное+существительное

(Консой, Зарчашма, Ойтути), глагол+существительное (Келдиёр, Бердиёр), существительное+глагол (Худойберди), прилагательное+существительное (Окбош, Кокбулок), числительное+существительное (Олтиёр);

выявлены ономастические единицы, используемые в народных эпосах Кашкадарьи, из них определены 177 антропонимов, 94 топонима, 4 этнонима, 18 зоонимов, 6 астронимов и другие виды единиц, а также раскрыты их лексические значения в тюркском (узбекском), арабском, персидско-таджикском языках, принципы наименования и такие лингвопоэтические особенности, как уточнение описания в тексте, формирование ономастических метафор.

Внедрение результатов исследований. На основе научных результатов исследования ономастических единиц, используемых в эпосах Кашкадарьи:

Выводы о лексико-семантические группах, способах образования, грамматическом строении и структурных моделях, этимологических особенностях ономастических единиц в эпосах «Ойпарча», «Нурали ва Семург», «Келиной или Норгулой», «Ойчинор» и «Жорхун Мастон» были использованы в фундаментальных и прикладных научных проектах на тему FA-F1-G003 «Образование функционального слова в современном каракалпакском языке» и FA-A1-G007 «Каракалпакские пословицы и поговорки как объект лингвистического исследования» (Справка № 17.01/75 от 2 июня 2023 года Каракалпакского филиала Академии Наук Республики Узбекистан). В результате это позволило усовершенствовать различные способы образования ономастических единиц, отличительные черты образования простого слова и специальных наименований;

По структурному составу ономастические единицы в народных эпосах Кашкадарьи состоят из типов моделей существительное + существительное (Консой, Зарчашма, Ойтути), глагол + существительное (Келдиёр, Бердиёр), существительное + глагол (Худойберди), прилагательное + существительное (Окбош, Кукбулок), числительное + существительное (Олтиёр), научные выводы о которых использовались при подготовке радиопередач Кашкадарьинской областной телерадиокомпании на такие темы как «Символ нашего самосознания», «Спасение в знаниях», «Мой герой», «Под одним небом» (Справка № 17-05/89 от 16 мая 2023 года Кашкадарьинской областной телерадиокомпании при Национальной телерадиокомпании Узбекистана). В результате этого полученная информация позволила улучшить содержание радиопередач, обогатить представленную информацию научными источниками и пропагандировать ее среди широкой общественности;

Выявлены ономастические единицы, антропонимы, топонимы, этнонимы, зоонимы, астронимы и другие виды единиц, используемые в народном эпосе Кашкадарьи, а научные выводы, связанные с их лексическими значениями в тюркском (узбекском), арабском, персидско-таджикском языках, историко-этимологическими пластами, семантическими свойствами, принципами наименования были использованы при составлении «Краткого толкового словаря ономастических единиц народных эпосов Кашкадарьи» (ISBN 978-9910-9727-5-1). В результате этого были внесены уточнения в

употреблении ономастических единиц народных эпосов на узбекском языке, что позволило создать пояснительную версию словаря.

Структура и объём диссертации. Диссертационная работа состоит из введения, трёх основных глав, заключения, списка литературы. Общий объём работы 140 страниц.

**E'LON QILINGAN ISHLAR RO'YXATI
СПИСОК ОПУБЛИКОВАННЫХ РАБОТ**

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