

STUDY OF ANONOMASTIC UNITS IN NOMENCLATURE

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Annotation: The article describes the fact that proper nouns constitute an integral part of the lexical structure of any language, onomastic units and their study in Uzbek onomastics, as well as ideonyms and their types.

Keywords: Onomastic units, proper noun, ideonym, dignitonym, toponym, anthroponym, phaleronym, geortonym, chrononym

At various stages of linguistic development and under different historical conditions, languages generate names whose characteristics reflect the social, cultural, and historical contexts in which they emerge. The study of such naming systems constitutes one of the important tasks of linguistics. In Uzbek linguistics, the linguistic features of common nouns have been studied more extensively than those of proper nouns. Nevertheless, proper nouns and the attitudes toward them have long attracted the attention of representatives of the people.

The names of clans, tribes, ethnic groups, and nations, as well as those of cities, villages, streets, mountains, hills, cliffs, rainfed lands and foothill areas, lakes, rivers, canals, underground irrigation channels (karez), and wells, to a certain extent reflect the spiritual life, cultural values, and historical development of the communities inhabiting these territories.

The onomastic system of any language, including the Uzbek language, represents a complex and multifaceted linguistic phenomenon. In quantitative terms it is extensive and diverse, while in terms of nominative and functional characteristics it consists of elements that differ from one another but remain interconnected and mutually related within a unified linguistic framework. Just as the lexical wealth of a language is composed of specific lexical units, the onomastic fund of a language is formed by proper nouns that have developed within the scope of onomastic vocabulary [5, 43].

In onomastic studies, these are referred to as onomastic units, which denote specific proper names. Onomastics, in turn, is a branch of linguistics that investigates proper names in language from both linguistic and sociolinguistic perspectives.

Proper nouns constitute a broad conceptual category and encompass various types of names associated with human activity, cognition, and worldview. These include anthroponyms, which denote personal names; ethnonyms, which arise from the ethnic characteristics of a people; phytonyms, referring to the names of plants; toponyms, denoting place names; and zoonyms, which are names assigned to animals. Many of these names have been preserved for centuries and represent the product of long historical development. Proper nouns carry specific informational content, and the meaning conveyed by them differs significantly from the semantic content of common nouns.

Proper nouns form an integral component of the lexical structure of any language. In our view, the term “onomasticheskoye prostranstvo” may be translated as onomastic scope or onomastic system, since it represents a specialized system composed of such branches as anthroponymy, toponymy, cosmonymy, ethnonymy, and others. The onomastic scope of the

Uzbek language encompasses the entire set of proper-name forms existing within the language. In Uzbek linguistics, this onomastic scope is studied in both broad and narrow senses and is further classified into hierarchical levels such as super-scope, macro-scope, micro-scope, and smaller subdivisions.

The macro-level components of the onomastic scope include anthroponyms, toponyms, zoonyms, cosmonyms, hydronyms, and ideonyms. According to A. Gurbanov, the onomastic units of the Azerbaijani language include anthroponyms, ethnonyms, toponyms, hydronyms, zoonyms, cosmonyms, and ktematonyms [1,10]. Numerous studies have been conducted by scholars focusing on these macro-level categories.

The term “anthroponym” originates from Greek and refers to proper names given to individuals [2,34]. It is also considered a linguistic unit within the field of onomastics. Scholars such as E. Begmatov, N. Khusanov, G. Sattorov, and R. Nuriddinova have made significant contributions to the development of Uzbek anthroponymy.

The term toponymy (from *topos* – place, and *onyma* – name) refers to proper nouns that denote geographical locations. In the formation and development of Uzbek toponymy, scholars such as H. Hasanov, S. Qorayev, Z. Do‘simov, T. Nafasov [4,14], B. O‘rinov, L. Karimova, J. Latipov, N. Okhunov, and T. Enazarov have played an important role.

In Y. I. Ablakulov’s research work entitled “Linguistic Study of Onomastic Units of the Uzbek Language,” the application of the concepts “onomastic scope” and “onomastic unit” in Uzbek linguistics is examined. The study also analyzes the types of proper nouns included within this scope as well as the onomastic units that constitute it. Ablakulov investigates the composition of the macro-level domains of Uzbek onomastics and divides them into seven groups, further classifying them into micro-level categories. These include ktematonyms, artionyms, documentononyms, hemeronyms, chrononyms, and biblionyms. In addition, he discusses the macro-level domains of oronyms and cosmonyms, providing their respective classifications.

An ideonym is a proper name assigned to a unique entity that represents the product of human intellectual, ideological, or artistic activity. Ideonyms (from Greek *idea* – concept or idea, and *onoma* – proper name) denote the proper names of historical works, documents, and other cultural or intellectual creations. In essence, they refer to the proper name of a single object that emerges as the result of human cognitive, ideological, or artistic production. Within the superstructure of Uzbek onomastics, twenty-two macro-domains have been identified [1,42].

When classifying ideonyms, the following categories may be included among their micro-domains:

1. **Ktematonym** – a proper name assigned to a unique object, weapon, tool, or artifact that possesses particular historical or cultural value for a nation’s heritage.
2. **Geortonym** – a proper name designating festivals, commemorative days, or ceremonial events held within a specific year. Examples include *Navruz* and *Ramadan Eid (Eid al-Fitr)*.
3. **Chrononym** – the proper name of a historical period or stage. Examples include the *Timurid Period* and *Year of the Family*.
4. **Documentonym** – the proper name of documents that hold special significance in a nation’s history. Examples include the *Declaration of Independence* and the *Constitution of the Republic of Uzbekistan*.

5. **Hemeronym** – the proper name of mass media outlets such as newspapers, journals, bulletins, and information publications. Examples include the newspapers *Xalq So‘zi* and *Yangi O‘zbekiston*, as well as the journals *Saodat* and *Moliya*.

6. **Artionym** – the proper name of works of visual art [2,43], including paintings, graphics, sculpture, and other artistic forms. For example, *Mona Lisa* by **Leonardo da Vinci**.

7. **Biblionym** – the proper name assigned to literary, scholarly, religious, or political works. Examples include Alisher Navoi’s epic *Khamsa* and Abdulla Qahhor’s work *Tales from the Past* (*O‘tmishdan ertaklar*).

8. **Musiconym** – the proper name of musical works such as melodies, songs, or compositions. Examples include *Munojot* and *Ushshoq*, both traditional folk melodies.

9. **Dignitonym** – the proper name of honorary titles or official ranks. Examples include *Honored Artist of Uzbekistan* and *Hero of Uzbekistan*.

10. **Faleronym** – the proper name of orders, medals, and honorary badges. Examples include the *Friendship Order* (*Do‘stlik Order*) and the *Shuhrat Medal*.

One of the micro-domains of ideonyms is biblionyms. The names assigned to literary, scientific, religious, political, and other types of written works are referred to as biblionyms. The term biblionym originates from the Greek words *biblion* – “book, written work” and *onoma* – “name,” and it denotes proper names assigned to books or written sources. Biblionyms constitute an important onomastic unit in identifying and distinguishing cultural, literary, and scholarly heritage.

Biblionyms function as individual names that distinguish a particular work from other works. They often carry a specific semantic load that reflects the content, idea, theme, or the artistic intention of the author. For this reason, biblionyms perform not only a naming function but also convey the artistic and aesthetic essence of the work. For example, the titles “*Khamsa*” by Alisher Navoi, “*Tales from the Past*” (*O‘tmishdan ertaklar*) by Abdulla Qahhor, “*Night and Day*” (*Kecha va kunduz*) by Cho‘lpon, and “*Bygone Days*” (*O‘tkan kunlar*) by Abdulla Qodiriy serve as examples of biblionyms.

Structurally and semantically, biblionyms may vary considerably. Some consist of a single word (for example, *Khamsa*, *Devon*), while others are composed of several words (*Tales from the Past*, *Night and Day*). Their semantic structure often has a symbolic or figurative character and is usually formed in close connection with the thematic and conceptual content of the work.

It is well known that in onomastics, proper nouns (onomastic units) are special names used to distinguish a particular object, phenomenon, or cultural product from others. Proper names also play an important role in musical culture. Works of musical art—such as melodies, songs, maqoms, and other musical compositions—are assigned distinctive proper names. These names function as individual markers that differentiate a musical work from other compositions and reveal its aesthetic, semantic, and cultural significance.

The names of musical works constitute a special layer within onomastics. In onomastic studies, such proper names are interpreted by some scholars as names of musical works, musical names, or titles of artistic compositions. They represent individual names that denote a particular musical piece or composition and usually refer to a specific melody, song, or musical performance. For example, in Uzbek musical culture, names such as “*Tanovar*,”

“Munojot,” “Segoh,” “Bayot,” “Andijon Polka,” “Yor-yor,” and “Dilbarim” represent proper names of specific musical works.

The names of musical compositions also demonstrate diverse semantic characteristics. Some titles express human emotions and psychological states (for example, Munojot, Sog‘inch, Dil izhori), while others are associated with geographical regions or national traditions (Andijon Polka, Bukhara Shashmaqom). In addition, certain musical titles have developed in close connection with folklore and ritual traditions. For instance, songs such as Yor-yor or Kelin salom are closely linked with wedding ceremonies, and their titles reflect this socio-cultural context.

The titles of musical works also illustrate the lexical richness of the language. They are often created through poetic expressions, figurative language, or metaphorical units. Therefore, such titles not only perform a naming function but also convey the content, emotional tone, and aesthetic direction of the musical composition. For example, titles such as Sog‘inch (“Longing”), Spring Waltz (Bahor vals), and Evening Melody (Oqshom taronasi) demonstrate a harmonious combination of poetic meaning and musical imagery.

E. Begmatov [1,42] and Y. Ablalulov, in their classifications of onomastic units, did not include dignitonyms and falernonyms within the micro-classification of ideonyms. However, it would be more appropriate to classify dignitonyms and falernonyms within the macro-domain of ideonyms. Both dignitonyms and falernonyms can be considered products of human intellectual, ideological, and creative activity. Therefore, in our scientific research, we have included dignitonyms and falernonyms in the micro-classification of ideonyms.

A dignitonym refers to the proper name of titles and ranks established by the state or organizations in order to provide moral, material, or educational encouragement for individuals who have demonstrated outstanding achievements in their professional activities. These include honorary, religious, and academic titles, as well as official positions.

Falernomy denotes the proper names of orders, medals, awards, and various forms of official recognition such as Certificates of Appreciation, Letters of Gratitude, and Honorary Diplomas.

Studies have also been conducted on the linguistic investigation of chrononyms and geortonyms in the Uzbek language [3]. It is well known that the names of historical periods, stages, and centuries form a distinct lexical layer that is historically associated with specific events and historical developments. Chrononyms are considered proper nouns and perform specific functions, since the names of days, months, and weeks, when used in everyday communication, usually retain their literal meanings.

Similarly, the study of geortonyms, which denote the names of holidays, festivals, ceremonies, and public events, represents a complex field of research. Religious geortonyms refer to the names of rituals, commemorative days, and celebrations, such as Eid al-Adha (Qurbon Hayiti), Laylat al-Qadr, Mehrjon, and Day of Memory and Honor. In addition, geortonyms may also denote traditional flower festivals and seasonal celebrations such as Lola Sayli and Guli Surkh.

Despite the existence of several studies devoted to onomastic units in the Uzbek language, many categories of ideonyms—including documentonyms, biblionyms, ktematonyms, and hemeronyms—have not yet been examined through comprehensive scientific research. Although a number of studies have been conducted on Uzbek onomastic units, many of them have not been investigated at the monographic level, and their precise position within the overall onomastic system has not been fully determined.



In conclusion, it can be stated that onomastic units, particularly ideonyms, require further systematic investigation and application in scholarly research. Their comprehensive study would contribute significantly to the development of onomastic theory and to a deeper understanding of the linguistic and cultural features of the Uzbek language.

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