

Central Asian Problems of Modern Science and Education

Volume 4
Issue 2 *Central Asian Problems of Modern
Science and Education 2019-2*

Article 46

7-15-2019

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Recommended Citation

Kuvandik, O. M. and Dildora, Kh. (2019) "UNIVERSAL NAMES AND AFFIXOIDS WITH GENDER FEATURES IN KHOREZM EPOSES," *Central Asian Problems of Modern Science and Education: Vol. 4 : Iss. 2* , Article 46.

Available at: <https://uzjournals.edu.uz/capmse/vol4/iss2/46>

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UDK: 811.512.133 373.44

UNIVERSAL NAMES AND AFFIXOIDS WITH GENDER FEATURES IN KHOREZM EPOSES

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Abstract: This article clarified the specific features of the Khorezm eposes and proper nouns with peculiarities. This article highlighted the research results collected from more than fifty of Khorezm eposes. The author analysed the content and substitutional meaning of the constituent parts of the proper nouns, especially names of the people. Moreover, this article gave a wide range of information on the ethimology, usage, lexic, morphologic and syntactic peculiarities of the Khorezm eposes' language. Furthermore, the author analyzed the different names with gender features, the elements that expresses the people's gender by means of giving examples from the masterpieces of the Khorezm eposes, especially in dastans.

Key words: dastans, onomastics, gender features, affixoids, exaggeration.

Аннотация: В данной статье выяснены особенности хорезмских эпосов и имен собственных с особенностями. В этой статье освещены результаты исследований, собранные более чем из пятидесяти хорезмских эпосов. Автор проанализировал содержание и замещающее значение составных частей имен собственных, особенно имен людей. Кроме того, эта статья дала широкий



спектр информации об этиологии, использовании, лексике, морфологии и синтаксических особенностях языка хорезмских эпосов. Кроме того, автор проанализировал различные имена с гендерными особенностями, элементами, которые выражают пол людей, посредством примеров из шедевров хорезмских эпосов, особенно на дастанах.

Ключевые слова: дастаны, ономастика, гендерные особенности, аффиксоиды, перенапряжение.

Annotatsiya: Ushbu maqola Xorazm eposining o'ziga xos xususiyatlarini va o'ziga xos nomlarni o'ziga xos xususiyatlari bilan izohlaydi. Ushbu maqolada ellikdan ortiq Xorazm eposidan to'plangan tadqiqot natijalari aks etgan. Yozuvchi nomlarning tarkibiy qismlari, ayniqsa, odamlarning nomlari mazmunini va o'rnini baholashni tahlil qildi. Bundan tashqari, ushbu maqola Xorazm eposi tilining etiologiyasi, ishlatilishi, so'z boyligi, morfologiyasi va sintaktik xususiyatlari haqida keng ma'lumot olish imkonini berdi. Bundan tashqari, muallif turli xil nomlarni gender xususiyatlariga, odamlarning jinsini ifodalaydigan unsurlarga, Xorazm eposlarining asarlari misollari, ayniqsa, dostonlar ustida tahlil qiladi.

Kalit so'zlar: dostonlar, onomastikalar, jinsiy xususiyatlar, afsonaviylar, haddan tashqari bo'rttirish

INTRODUCTION: In the lexicon of Khorezm eposes, there are such anthroponyms that gender features appear in the universal form of such names, or we can met unnaturality from the point of view of sex. This situation is well-known in modern Uzbek anthroponyms. Some of the names of our language profiles are incompatible with current onomastic concepts. Examples of such names are:

1. **Kamalzhon** (name of female, dastan "Sayod and Hamra" on page 50);
2. **Kukgul** (name of male, dastan "Edigo", on page 198);
3. **Lola** (name of male, dastan "Asyl and Karam", on pages 259- 260);
4. **Oypora** (name of male, dastan "Ashik Garib and Hilola pari" on page 43);
5. **Oyhan** (name of male, dastan "Yusuf and Ahmad", on page 16);



6. **Agha Yunus** (name of female, dastan “Yunus pari”, on page 58);
7. **Tawka (King)** (name of male, dastan “Edigo” on page 204).
8. **Sanobar** (name of male, dastan “Gul and Sanobar”, on page 231) and others. Here we analyze some of the names used in the text of the Khorezm epos.

Masalan: “*Ammo Karamjonning bir hamrohi bor erdi, ul hamrohining oti **Lola** erdi. Anga aydi: san el oyog’i tingandan so’ng Asilxonning bo’gina borg’il*”.

The epos “Asyl and Karam”, included in the second book of “Oshiknoma” collections, contains the anthroponym of Lola (Tulip-the girl’s name). No one doubts that this name is certainly given for females in the category of gender-specific names in modern Uzbek anthroponyms and Khorezm regional anthroponyms. However, in the text of the above-mentioned poem, we can see that the name is used to call a man. For example:

...*Ammo Karamjonning bir hamrohi bor erdi, ul hamrohining oti **Lola** erdi. Anga aydi: san el oyog’i tingandan so’ng Asilxonning bo’gina borg’il...*

(But Karamjon had one companion, his name was Lola (tulip), He said to him: after people finish the working day, go to Asylkhan’s garden)

(See the poem “Asyl and Karam” on page 259);

or:

...*Kel o’zingni **Lolajonga** yor ayla,*

Kel, man olay sani Karam olmiydi...

(Let yourself be my beloved, Let me marry you, anyway Karam does not marry you)

(See the poem “Asyl and Karam” on page 260);

From the given fragments this will be clear that, Karamjon sends his fellow Lola in order to examine the love of Asyl by giving different questions.

The name **Sanobar** (the name of the flower) in the dastan “Gul and Sanobar”, which is included in the third book of "Oshiknoma" collection, can also be surprised



by today's ethnic Uzbek people in the way that it is used to determine a man's name. Let's look at the following passage:

*... Ammo roviyoni axbor va noqiloni osor va muhaddisoni dostoni bo'ston andog' rivoyat qilibdurlarkim, Chin shahrinda Xurshidshoh otlig' podsho bor erdi. Oning **Sanobar** otli bir o'g'li bor erdi...*

(Historians tell a story that in China there was one king named Khurshidshah. He had a son named Sanobar)

This unusual tradition can be seen in most of the above-mentioned names. For example: even though the name **Kamoljon** is seen as a male name and the names **Oypora** and **Ayhan** are determined as female names in Uzbek anthroponyms, it should be considered that they were used vice-verse in our national dastan's lexicon.

The name **Tavkais** also gender-oriented, first of all, as a woman's name. Because the name of the pretsedent of the famous epic "Alpomish" is all in our minds. However, in the language of Khorezm epics, we find that this name is used as a man's name.

We have already pointed out that the affixoid units employed in the names of dastans' lexion also have specific gender characteristics. Below we will try to analyze the unusual positions of these units.

Aga (Og'a-Brother). In the Khorezmian dialects and today's Khorezm anthroponymics, the element 'aga' is one of the common names of men. However, we can see this name was used as a female name in "Gurugli" eposes-**Aga Yunus Pary.**

Gul (Flower). This component is very active in forming proper nouns, and it is found in many names of epic dastans: **Gulasal** ("Yusuf and Ahmad"), **Gulrukh**, **Gulrukhipari**, **Gulrukhsor** ("Avaz uylangan"), **Gulandom** ("Gurugli"), **Gulshirin** ("Arab tangan"), **Gulikhiromon**, **Gulshan** ("Khirmondali"), **Guljon**, **Gulqiz**, **Gulnoz**



(“Gulqizoy”), *Guljamila*, *Gulsarvi* (“Edigo”), *Gulchehra* (“Oshiq Alband”), *Gulchaman* (“Oshiq Najab”), *Gulsutun* (“Shahriyor”) and others.

The element “gul”, which applies to nearly all the languages of the Central Asian peoples, can also be a part of the name and a root of the name: *Donogul* (“Donogul”), *Kukgul* (“Edigo”), *Lolagul* (“Gul and Sanobar”), *Novgul* (“Sayod and Hamro”), *Oygul* (“Avaz”), *Oqchagul* (“Yunus and Misqol”), *Olmagul* (“Zulfizar”), *Sarvigul* (“Khandon botir”), *Tutigul* (“Gurugli”) and others. There is a view that this affixoid can only be included in the name of women today. However, in the epos "Edigo", which is part of the "Oshiknoma" collections, we can see that **Kukgul** is used as a man's name:

...Ammo, Ko'kgul degan bola tamomi o'g'lonlarning ushoqlarini utdi...

(But the boy named Kukgul win all the other boys' small coins)

Looking at the anthroponyms of Khorezmian dialects, we can meet the facts that nowadays **Gulmon**, **Gulimmat**, **Gulmir** are used as well as the names of men. So this element was also involved in making male names.

It is wrong to say that the element “gul” is only used to mean “flower, odour, beautiful”. Actually, in spite of the fact that the lexema “gul” was originated from Persian languages, it is considered as one of the most actively used common nouns among Uzbek language and a number of its dialects. Principally, while giving a name to the newly born baby, this morpheme is used to indicate its future beauty, charm, attractiveness, pulchritude, elegance, prettiness, allure and other features regarding mostly women’s characteristics. As comparison:

Gulandom – odour of the flower, the scent of the blossom;

Guloro – decorated with blossoms;

Gulasal – The honey of the flower, sweet and tasty like honey, beautiful like flowers;

Guljamol – beautiful face, perfect girl;



Guljahon – the blossom of the world, the only beauty on the earth;

Gulniso – the prettiest of all the women;

Gulnor – the flower of the pomegranate;

Gulnoz – capricious, flirtatious flower and others.

The component “gul” is sometimes used together with Arabian units and sometimes can be applied with other words belonging to Persian and Turkish languages. For example, Persian + Arabian stemmed names: **Guljamol**, **Gulhadicha**, **Gulasal**, **Guliasror** and others; Persian+Persian stemmed names: **Gulandom**, **Gulanor**, **Guljahon**, **Gulchehra**, **Gulshirin** and others; Uzbek + Persian stemmed names: **Aqchagul**, **Guloyim**, **Oygul** and others.

At some points the lexema “gul” can be used without losing its connective bound - “i” in Persian stemmed names, for instance: **Gulisurx**, **Guliasror**, **Gulixiromon** and others.

We can see that the morpheme “gul” can be situated in different places of the words in our given examples. In some parts it is used before the main name and in other parts it is applied after the main name. However, the function of the lexema “gul” used in both ways is not the same. When it is used after the main name, the component’s function and meaning will be close to the affixoids and it nearly loses its lexical meaning. For instance: **Donogul**, **Oygul**, **Olmagul**, **Oqchagul**, **To‘tigul** and others. On the other hand, it is not difficult to perceive that, when it is used before the main name, this word does not lose its lexical meaning. For example: **Guljamol**, **Gulxadicha**, **Gulasal**, **Guliasror**, **Gulisurx**, **Gulixiromon** and others.

Oy (Moon). This element is also one of the most active onomastic affixoids, which has been involved in the creation of names: **Oysulton** (“Bozirgon”), **Oypora** (“Oshiq G‘arib and Shohsanam”), **Oyqulqiz** (“Gulqizoy”), **Oygul** (“Avaz”), **Oykhon** (“Yusuf and Ahmad”), **Oysanam**, **Oyjamol** (“Oshiq Garib and Shohsanam”) and



others. This item will also be used at the end of the names: *Boloyim*, *Gulqizoy*, *Gulnozoy*, *Guloyim*, *Donoguloy* and others.

The element “oy” in the content of these names were used not to describe the moon, but to express respect and loving. The affixoid *oy* is used in the form of a *oyim* (with the –im, which is the suffix of genitive case in Uzbek) and means ownership, expression of exaggeration in the sense of closeness, mastery.

The word *oy* is primarily a term used to refer to the name of women, however, its logical meaning is moon, sky and earth's natural satellite. However, in some cases it is added to the male names, meaning of "happiness, happy". For example, **Oybek** and **Oytemir**. This affixoid is also actively used in other Turkic languages.

All in all, the component “gul” and “oy” are considered to be one of the actively used onomastic units in the lexics of dastans, Uzbek dialects and Uzbek literary language, principally as a component of names. By investigating this unit more deeply, the new colourful meanings can become obvious. Summing up the above, it can be said that the study of the gender aspects of the names of the Khorezm epos can provide a better understanding of the contemporary Uzbek anthroponyms.

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