

EVOLUTION OF ONOMASTIC UNITS IN THE ANECDOTES OF OGHUZ GROUP OF TURKISH LANGUAGES

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ABSTRACT

Article devoted to study of onomastic space anecdotes Oguz group of Turkic languages. Onomastic units of a literary text are a paradox in terms of perception: being versatile for understanding in a variety of languages in their denotative sense, in terms of connotations (assessment, expression, association), they are the most closely related to the specific linguistic and cultural environment, the most ethno-specific vocabulary reservoir. Article jokes treated as a separate and independent text and the use of onomastic units considered in different principles. The article also analyzes the stylistic features of the first onomastic units (anthroponomy, place names, mifonimy, Theon, ktematonimy) Azerbaijani, Turkish, Turkmen and Gagawuz anecdotes. Central to this study given to the concept of the onomastic space.

KEYWORDS: Joke, Turkish Languages, Onomastic Space, Onomastic Units

INTRODUCTION

Explanation of usage of onomastic units as a stereotype in the anecdotes gives possibility of description of forms of introduction of the national world panorama of different peoples of the world. As other specimens of folklore anecdotes too, they reflect their positive or negative attitudes to the surrounding us the world as to the contents. In the anecdotes onomastic units have been considered in three directions: 1) to determine the role of onomastic units in the expression of negative attitudes or their colourings; 2) to determine the role of positive colourings in the expression of onomastic units; 3) to determine the similar and distinctive colorings of onomastic units in the anecdotes of kindred languages.

“ONOMASTIC FIELD OF OGHUZ GROUP OF TURKISH LANGUAGES”

The main contents of anecdotes being satira, bases upon certain linguistic principles. Just these linguistic principles determine what kind of linguistic colourings these language units express within these anecdotes. But on the other hand linguistic principles ensure the mechanism of organization of the text. Let's consider them separately: I principle of transition. By this time signs belonging to one object are transferred into another one. These objects have no logical connections with one another, they are simply coordinated with one-another; II principle is the exclusion of the third element. By this time one of the two subjects is real but the second is imaginary and the third object does not take place in the text; the III principle is communicative principle. By this time the object to which the name belongs is intentionally substituted, sometimes this is also called as play on the word; IV principle is associative principle. Here the existing names are nearer to one – another semantically; V principle is the distributive principle. By this time replacement of words take place. Namely, duties belonging to one subject is transferred into the other subject; VI principle is ambiguity. On the background of this principle stands clamber.

“ONOMASTIC FIELD OF AZERBAIJANI ANECDOTES”

Azerbaijani anecdotes has got rich onomastic system. As a result of functional transformation of onomastic units, differentiations, namely nominativity gives its place to stylistics, by this time the main function of onim is stylistic, first of all it is informative stylistics. For the formation of this function the main means is the inner form of onomastic unit (etymological meaning). And if onomastic units enter the general vocabulary fund of the language, then they are literary onomastic speech phenomenon. They as a whole, though are the names of creative heroes and narratives, each of them individually possesses functions within the text and none of these functions duplicates the other. The analysis of anthroponomical field of these anecdotes makes it possible for us to say that here anthroponomy can be divided into three groups. A group of them contains specimens of names linked with the names of historical personalities related to shah, vizier and padshah such as Shah Abbas, Vezir Allahverdikhan, Amirkhan Arshad etc. The II group of anecdotes are related to the creators of the anecdotes, such as, Mirabdulla, Abbasqulu Kishi, Hazratgulu, Maharram ami, Haji dayi, Mirzabduljabbar, Mashag Isfandiyar, Gabardin oghlu Mansur and others: The III group of names are science figures, representatives of art such as Jalil Mammadquluzadeh, Huseyn Javid, Uzeyir Hajibeyov, Samad Vurghun and others.

One of characteristic stylistic signs, observed in the usage of anthroponomy in the Azerbaijani anecdotes, is the expression of critical attitude. Naturally, this sign (critical attitude) is a common characteristic sign for all the anecdotes in the Turkic languages. The difference lies in the fact, that may it be in Turkmen, Turkic or Gagauz anecdotes, we see this feature in the expression of all these common for all Turkic group of languages (namely we see them by means of ethonyms). But in the Azerbaijani anecdotes they are expressed by individual persons. For e.g. *Vay halına, Hitler* (Take care Hitler). Azerbaijani Anecdote – *Qulunu ordu sıralarına çağırırlar. Hərbi paltarını qoltuğuna vurub evə gəlir. Geyinib güzgünün qabağına keçir. Bir özüünə baxır, bir əynindəki paltara, deyir: - Dədən ölsün Hitler, gör üstünə kim gəlir* (Gulu was summoned to join the army. He takes his military dresses beneath his arm and comes home. He puts his dresses on, stands before the mirror. He looks at the dress he has on and himself and says. Let your father be dead. Hitler, see who comes upon you?)

In some of the Azerbaijani anecdotes we come across with teonyms, we meet the anthronyms of (*Allah, Tanrı* – God, Heavens) and the anthronyms of Kızir prophet and imam Ali. Naturally they are not used as creation of laughter or laughter-provoking situations but they are used as a means to emphasize the laughter and meaning: *Qaç, öküz gəlir – Günlərin birində Qulu öküz ilə Mışqəmir kəndinə gedəsi olur. Dar dağ cığırlarından keçmək asan olmur. Ayağı sürüşüb yıxılmasından qorxan Qulu “Ya Əli sən kömək ol” deyir. Birdən öküzün ayağı sürüşüb qaya ilə üzünə ayağı diyirlənməyə başlayır. İş belə görünən Qulu qışqırır: - Əli qaç, öküz gəlir* (Run away ox is coming – In one of the days Gulu has to go to the Village of Mishqamir. It was too difficult to pass through narrow mountain paths. Thinking and fearing the slip of his feet Gulu says; “You, Ali be helpful to me”. Suddenly the Ox’s foot skipped and it rolled down the rock. Seeing such a thing to happen Ali cries out. – Ali run away, ox is coming).

Azerbaijani anecdotes has possessed a very rich toponymic field. Anecdote have tried to reflect the places the have been created the neighboring territories. It is natural that in the usages of these anecdotes the main goal is not only to mention the name of these places, but it is also aimed at fulfilling a concrete stylistic function. In the Azerbaijani toponyms, while indicating the place, where the event has taken place: the anecdotes are used for the purpose of being used systematically, they are used to enumerate; they are used for the purpose of reminding; to express literary thought in a literary form; it is used repeatedly: for the concrete purpose the anecdotes are used to have their meanings to be revealed;

in the anecdotes additional meanings are given; they are used in metonymy and metaphoric meanings; they substitute one another and so on. In the Azerbaijani anecdotes we come across the toponyms standing in zero (0) positions indicating the contents of place. An example to this can be shown the combination used in Shaki anecdotes, which expresses the contents of place as the toponym in the zero position “*Habirda lap ağzının içində*” (Here just in your mouth).

In the Azerbaijani anecdotes one part of the onomastic field is occupied by ctematonyms. In the Azerbaijani linguistics components have possessed very rich varieties. In the anecdotes paronymy included into the ctematonym group – namely, the names of transport means, cars act as a means to form satire: - “*Bir gün qatarda eyni kupədə yol yoldaşı olan üç sərnəşin tanışlıq üçün özlərinin təqdim edir: Birisi əlini uzadaraq deyir: - İvan İvanoviç, zaparoje! O birisi: - Vasili Petroviç, moskviç*” Şəkili Məmməd isə özünü belə təqdim edir: - *Mamed QAZ-24*” [1, p.37] (“One day three passengers in one compartment for the acquaintance introduce one another. The first passenger having stretched out his hand says: Ivan Ivanovich, zaporojye! The second one says: - Vasili Petrovich, Moscvich! But Mohammad from Shaki introduces himself like this: Mamed, GAZ-24”).

In the anecdotes as the creator of satire can be pointed out hemeronym – the names of newspapers and journals which enter the ctematonym group:

Qəzet satışı – “Bir nəfər qəzet köşkündə satıcı işləyən Hacı dayıdan soruşur:

-Hacı dayı, “Şəki fəhləsi” qəzetinin sabahkı nömrəsi yoxdu ki?

-Ağro mən alım. “Şəki fəhləsi” qəzetinin sabahkı nömrəsini dünən satmışam! – deyər Hacı dayı cavab verir”. (-Hacı dayı (Uncle Hacı) – A person asks Hacı dayı, who is working as a sailor in a book-stall:

-Uncle Hacı, Don't you have the tomorrow's issue of the newspaper “Shaki Fahlası” (worker of Shaki).

-Let me take your pain upon myself, dear me, I sold the tomorrow's issue of newspaper “Shaki fahlası” just yesterday - answers Hacı dayı”.

ONOMASTIC FILED OF TURKIC ANECDOTES.

Turkic anecdotes too possess a very rich onomastic field. In the Turkic anthroponyms not only features peculiar to human being and society are expressed, but also the features of the place in which the events take place are reflected. In the Turkic anecdotes people speak by the language of anthroponyms, make criticism, explain their thoughts. Outside the heroes take place a padshah a chairman a sheyxul islam (an autonomous man of religion), a chief bey, a janitor, a warrior, a ruler, a teacher, an imam, a governor, a chief officer, an autonomous man, a small trader, a merchant, a poet, a doctor, a thief, a robber, a mother, a father, a child, a mother-in-law, a father-in-law, a servant and such-like people whom we often meet in society and who express certain features. The events linked with this strata of people give us possibilities to say that the events spoken in anecdotes have really taken place in the historical development of the life of the society.

Antronymic system of Turkic anecdotes are grouped as follows: 1. Anecdotes linked with the names of historical personalities such as: *Abdullah Chavush Tortop, Chakmak Memet, Cherchilerin Topal Nuru, Chil Durmush (Itlayici) Deligojaoghlu, Efe Gelal, Tamer, Emin Heybeli (Goja Etem). Ethem Tortop, Havali nine, Fehmi Bashyigit, Gadriye, Gara Galip Ormechi, Halil Hojanin Deli oghlani, Halil Rasih* and others; 2. Names representing one generation: a) names related to religion and conviction: *Azrail* (death angel); b) the names belonging to one character or to one group of belief: *Hatcha, Alanyali Jandarma kumandan*; c) state figures and rulers: *Ataturk, Ismet Pasha, Bashbakan Menderes, Belediye*

Bashbakanlar – Hacı Tevfik Tola, Shevket Bashiyyigit, Nejati Shahin; d) Men of religion – Hz.Muhammed, Hz.Omer, Hz.Ali; e) Angels - Azrail; 3. People emerging amongst the people: Ali Chirak, Ali Emmi, Antikachi Kemal, Ashik Rejeb, Atash Memet, Atif Shener, Bulbulin Veli, Jennet Teyze, Chakmak Memet and so on.

“Gulem Hasan, orta mahallede oturur. Bektaşidir. Evinin doğusunda Kirpiler’in, batısında hekim Cafar’ın, Firiklerin, Dındınların Bolat Hoca’nun evleri vardır. Ramazan ayında bir gece Gulem Hasan’ın evinin önünde manhi söyleyerek veritorlar davulu çalmayı... Şimdi giderler diye duymazlıktan gelir ama davulcu kapıyı çalmaya başlayınca giderç kapıyı açarç lâfını söyler!

-Namazınızda değilim, orucunuzda değilim! Neye çalıp duruyorsunuz davulu gapımın önünde? Bolat’a gidin Bolat’a...” (Gulem Hasan lives in the mid neighbourhood. He is a Bektashi.¹ In the south of his house there were Kirpiler’s and in the west of Hekim Gafar’s, Fikretler’s and the man of religion Bolat Hoja’s houses. In the month of Ramazan, one night while people were singing before Gulem Hasan’s house some people began to beat the drums. He thought that those who play drums would go now, he thought and when the drum player began to ring the door bell a second time, he went to the door and opened it!

-I am not bidding namaz with you, nor I fast with you. Why do you stop ringing at my door. Go to Bolat, Go to Bolat...”)

Turkic anecdotes also possess richest **toponymyc** system, to which Senirkent, Buyukcabaca, Ulugbey, Yassioreni, Ortayazi, Gencali, Garip, Isparta, Uluborlu, Gonen, Baladiz, Afyon, Dinar-colavsi, Dazkiri, Istanbul, Izmir toponyms can be set as examples. These toponyms show themselves in different stylistic colourings: 1. Systematization of toponyms introduces both the geography of the introduced events, and the borders of the described events: 2. By means of toponyms if on one hand the world outlook of the character is introduced, on the other hand, certain political information can be sent; 3. By means of toponyms the family, generation, the district, which the character belongs to, can be indicated.

“Ak olcak mi sandiydin? – Deligocaoğlu’nun oğlu Aliç önce Hacıosmanlardan Fedime hanımla, sonra Kalaylardan bir hanımla evlenir. Üçüncü olarak Akgiz’a sevdalanır...” (“Did you think there would be the white girl (Akgiz)? – The son of deliqojaoghlu Ali, at first marries Fedime khanum from Hajiosmans, then he marries another khanum from the Kalaylar. For the third time he falls in love with Akgiz...”)

The onomastic field of Turkic anecdote is established by zoonyms. We must note that, these onomastic units being rarely met among the anecdotes are language units and are used as a means of creating satire:

“Gurbette çalışan iki Karadenizli den biri izinden dönmüş, hemşerisine memleketten haberler veriyorduş

-Memlekete kar yağdı; kurtlarç çakallarköye indi! – deyince araların da şu söyleşi geçti: - Bir zarar verdiler mi? – Sizin cil horozu şakal kaptı! // - Peki, Karabaş neredeymiş? – Eşek Karabaşı tekmeyle öldürmüş! // - Eşek değirmen de değil miydi? – Değirmenden babanın tabutunu getirmişti! // - Uy babam öldü mü? – Öldü ya...” (One of the two Karademirli working in a foreign village, having got permission to go back to his home-land was talking about the news taking place in the foreign village – It snowed in the village. Wolves and jackals came down into the village. Suddenly interrupting the news teller, the other asked: Did they do any harm? – The jackal took away your freckled cock? But where was my dog? – Your ass had killed your dog with a kick! // - Wasn’t the ass in the Mill? – It was bringing you father’s

¹ Bektashi is a religious trend.

Coffin from the mill! // Oh, my God, did my father die? – Of course he died...”) (7)

The analysis of the purpose of usage of stylistic expressiveness of the onomastic units used in the Turkic anecdotes in the text by above mentioned means, gives us possibilities to determine the following principles: 1) by the onomastic unit peoples common occupation is reflected; 2) by means of onomastic units the attitude of the people to human beings are reflected; 3) by means of onomastic units peoples mental qualities are reflected. These are expressed both by anthroponyms and toponyms; 4) by means if onomastic units people’s behaviour is expressed; 5) by means of onomastic unit people’s mental peculiarities are reflected.

As we see, in the Turkic anecdotes anthroponymy can act as rich stylistic varieties, they do not only state a certain well-known anecdote hero or a real person, but they also Turn to one of the means to express the necessary meaning.

ONOMASTIC FILED OF TURKMEN ANECDOTES

Turkmen anecdotes have possessed a very rich anthroponymic system. In the Turkmen anecdotes exist anthroponyms belonging to individual persons and stand in allusive positions, one of which is “Aldar Kosa”. Though he is poor, but he is supporte of the weak, poor, disables. He is the one Turkmen who with his wit and strength gains victory on the ruthless strong men. It is interesting to know that Aldar Kosa and Molla Nasraddin are the imaginary common characters of the kazakhs, tatars, turkmens and ozbeks existing in the anecdotes of these peoples. The difference between Aldar Kosa and Molla Nasraddin lies in the fact that, Molla Nasraddin’s prototype has been determined among the people and after him the vivid prototypes of the heroes of regional anecdotes whose names are numerated exist or had existed. It is interesting to know that it is impossible to utter this thought about Aldar Kosa. Turkmens, Kazakhs, Uzbeks and Tatars consider him to be an imaginary character.

As for the etimology of the name is concerned, Aldar Kosa is more of a nick name than a name. “Aldar” means cheater, but “Kosa” is a name, known to all (without beard). The father who wants his son to be the defender of the rich names his son as Aldar (Cheater). When Aldar grows up, it becomes clear that his beard does not grow at all, and for this reason the people gives him a second nickname as – “Kosa”. From the scientific viewpoint we can say that the character Aldar Kosa has been not sufficiently studied by the both, Turkmen people and other turkologists. During the rule of tsarist Russia about 1900, in the book which was published for the first time about Aldar Kosa, information on his survival in reality was introduced. As to the information given in this book Aldar Kosa lived in 1290 in Samarkand during the rule of Ganibey.

“Padşah Aldar Kosanın “Niyə sənın saqqalın, bıgın yox?” deyə soruşaraq onun kosalıgına lağ etmək istər. Aldar Kosa “Anam Allahdan qız, atam oğul istəmiş, ikisinin istəkləri qəbul olmuş, beldən aşağı kişi, yuxarısı isə qız. Ona görə saqqalım və bıyığım çıxmaz padşahım” demiş”. (“One day padshah wants to mock at him by asking him “why you don’t have either moustache or beard? Aldar Kosa in his answer to the Padshah. My mother asked Allah for a daughter, but my father asked God for a son and God bid the desires of the both. I am a boy below the waist and a girl above the waist my padshah – he had said”).

Aldar Kosa is not alone in the anecdotes, parrallelly with him we come across the characters in the picture as Chirshanba Khatib, Dazja (bald) bala (Kaloghlan), Kurnaz oqlan, Shik Bermes Shigaybey, Alasha Khan, Sheytan Aldan, Mukhtar and others. In the Turkmen anecdotes to the allusive anthronyms belong Mammad Araz, Agha, Garri Ata, Durdu Kelij, Ishangulu Kekech, Ata Margan Kopak, Ata Saleh, Keymur Kor, Niyaz Vali (Kor Qari), Vali Qurban Seyidguli

Agha, Samsik Nazargulu. These characters have become famous as to some features. For e.g. Kamina along with being a poet was distinguished from the others by his witty answers. But Esen Polad creates a type of character who despite being poor, never loses his hope to succeed in life. Mammad Araz Agha Gumush is a joke-cracking type, being notorious by the length of his nose. Keymur Kor (Kor) being a historical hero is one of the most important characters of Turkmen anecdotes. As one of his eyes is blind he was called like this – Kor (blind). Among the heroes of Turkmen anecdotes there were four brothers called Gapbaklar. These four brothers lived in the province of Beherdenin Dur. Their names were Tapba, Betdi, Nazarish and Ayya.

“Bir gün Qarasatlıq bazardan yaxşı bir ayaqqabı alup gələr. // Bu vaxt atası Yanarsatılıq onun qabağına çıxır və oğluna: - Şu ayaqqabını maña versene, oğlum – deyir. // Onda oğlu deyir: – Meniñ saña bir şertim var: // Atası: - Yaxşı, de şertiñi, - diýendeç oğlu: - Darını deşip, onuñ deşiğinden buğda dənəsini keçir də, ayaqqabını sənə verim”. (“One day Garasatilig buys a pair of good boots and goes home. By this time his father Yanarsatilig meets him in the street and says to his son: - Would you mind giving me these pair of shoes, my son... By this time his sons says. I have got a condition for you: // his father: well, tell me your condition: His son: - pierce a mittet and through the whole of the mittet if you can pass a corn of wheat I shall give you these shoes”) (turkmen anecdote).

Certainly Turken anecdote types are too many and if we express them by famous investigator of Turkmen anecdotes Fikret Turkmen – Türkmenin psixologiyası yaratdığı şorta sözlərdədir” (Turkmen’s psychology lies in the brief words which turkmens have created”).

Turkmen anecdotes have possessed a very rich toponymic field. They depending on the contexts or theme act in distinctive stylistic features. For e.g. *“Seksen yaşında milçək (çibin). Bableymun oba Türkiye serhedine bitişik bir türkmen kəndidir. Bir gün Türkiyeden bir helikopter serhedi pozaraq Bableymun obasına keçir. Kəndin xalqı yığışib, acaba bu uçan haýwan nedir diýe maraqlanırlar. Kimi qarğa, kimi toyuqlar deyir; Qərara alırlar ki, kəndin ağsaqqalı Muhtara soralım bilse Muhtar bilər. Bunu Muhtar fikirləşib deyir, olsa olsa seksen yaşında milçəkdir (çibin) by – deyir”* (“A fly at the age of 80. Province Bableymun is a turkmen village attached to Turkish border. One day a helicopter from Turkey violates the border and passes to the turkmen village. The people of the village gather from around and want to know what that flying animal might be? “Some of them say that it is a hen, while the others think it to be a crow. They decided to go to the agsakkal of the village Muhtar. They think, only he can tell what it is. Muhtar thinks a little and says. “This is all in all a fly at the age of 80”) (the location where the event takes place, from what village the people having seen the helicopter, is the territory on which this village has located and it shows how backward the people residing here, are how narrow minded they are, all these are revealed by Bableymun and Turcic toponyms).

Onomastic Field of Gagauz Anecdotes.

Anecdotes – “jumbushler” occupies a special place in the anecdotes of Gagauz folklore. A.Moskov, V.Zajackovski, R.Chebotar – Gagauz, T.Arnaut and others have much spoken on Gagauz anecdotes in their investigations. T.Arnaut speaking on Gagauz anecdotes from the view of theme, divides them into 7 groups. 1) About religion and about men of religion; 2) About the people who rule over the state; 3) Anecdotes related to customs and traditions; 4) Anecdotes on neighbors and neighborhood; 5) Anecdotes on falsehood, theft, slyness; 6) On poverty; 7) Anecdotes on Nasraddin Khoja.

A scientist speaking on the Gagauz anecdotes gives the names of Nasraddin, Shalvar Kosa, Balakir Ganish, Galani

Petri. Each of these anthronyms is the expression of language, national-cultural features and the mode of thinking of the people to which it belongs.

“Marian Lupu Formuzalla davadan qabaq ondan soruşur: - Moldovanın Demokratik Partiyasının köməkliyi ilə Qaqauziyada demokratiyanı qurmaq olarmı? – Mümkündür, amma heyifdir”. (“Marian Lupu before the war asks Formuzalla: - By the help of Moldavian Democratic Party is it possible to establish democracy in Gagauziya? He answers, it is possible but it is a pity”).

The main part of the onomastic field of Gagauz anecdotes is occupied by ethnonyms, which are aimed at comparing the nationality of Gagauz with other ethnos, and by this comparison it is aimed at discovering self-belonging features of this or that ethnos.

In the onomastic field of Gagauz (Gumbush) anecdotes we come across another distinctive onomastic unit different from other investigated languages which is called “su anası” (Mother of water) mythonym. By this mythonym we come across “*Kəndli və su anası*” (a peasant and mother of water) anecdote: “*Kəndli və su anası*” – *Bir kəndli odun yığıb meşədən qayıdanda baltasını suda yumaq istəyir. Balta əlindən sürüçüb suya düşür. Kəndli ah-nalə edir. Bunu eşidən Su anasının ona yazığı gəlir və sudan çıxıb bir qızıl balta verir. Kəndli götürmür. Sonra gümüş balta verir. Kəndli bunu da götürmür. Sonra Su anası ona öz dəmir baltasını verir. Kəndli onu götürür. Su anası düzgün kəndlini mükafatlandırır və ona çoxlu dövlət verir. Kəndlinin qonşusu bunu eşidib tez özünü çayın kənarına verir və baltasını suya atıb ağlamağa başlayır. Su anası onun səsinə eşidib sudan çıxır və qızıl baltanı ona göstərib soruşur, bu səniyə?: - Kəndli hə-hə, mənimdir, - deyir. Su anası kəndliyə heç nə demir və suya gedir. Kəndli çox gözləyir, amma nə öz baltası, nə də qızıl balta gəlmir. Sudan səs gəlir: - Yalan çox gözləyər”.* (“A peasant and the mother of water” – Once a peasant having gathered some wood was returning from the forest. He saw water and wanted to wash his axe. Suddenly the axe slipped from his hand and dropped into the water. The peasant screamed out. The mother of water hearing his voice has mercy on him and having emerged from the water gives him a gold axe. The peasant won’t receive that axe. Then the mother of water offers him a silver axe. He won’t take it either. Then the mother of water gives him his own axe. The peasant takes it. The mother of water awards the truthful peasant and gives him much wealth. The peasant’s neighbour having heard about this quickly goes to the water, drops his axe and begins to scream out. The mother of water hearing his voice emerges from the water and showing him the gold axe asks him: “Is it yours” – The Peasant says, yes, yes it is mine. The mother of water says nothing to the peasant and dives into the water. No voice comes from the water. The peasant waits for a long time, but neither his own axe nor gold axe comes. A voice comes out of the water: - A liar shall wait too long”). This anecdote is not a laughter provoking anecdote, it is admonishing one. As it is seen from the contents of the anecdote, *mother of water* is imaginary. It is a mythonym to award truthful men. It has been introduced as the symbol of truthfulness and kind-heartedness.

CONCLUSIONS

- The most rapidly enriching and the most popular epic folklore of the Turkic peoples on the background of which stands satire are lətifələr (anecdotes) in Azeri; fikralar (turk), şorta sözlər (turkman); cümbüslər (gagauz). In these anecdotes onomastic units are used in different stylistic devices and their duties are not only to name this or that denotants but also they acquire extra-linguistic peculiarities. The main contents of anecdotes, being satire, here usage of onomastic units together with expression of satire bases upon certain linguistic principles as, transition,

exclusion, communicativity, association, distribution, double meaningness (ambiguity).

- In the anecdotes of Oghuz group of Turkic languages the usage of onyms serves to different stylistic purposes: 1) by means of onomastic unit peoples common occupation is reflected; 2) by means of onomastic unit attitude of people to persons is expressed; 3) by means of onomastic expression people's mental qualities are reflected. This is reflected by both, toponyms and anthroponyms; 4) by means of onomastic unit social behaviour of the peoples is reflected; 5) by means of onomastic unit mental features of the people are reflected.
- In the anecdotes as a result of functional transformation of onomastic units, differentiation, namely, nomination gives its place to stylistics, by this time, the main function of onym first of all is informative-style. For the creation of this style the main means is the inner form of onomastic unit (etimological meaning). And if onomastic expressions are included into the vocabulary fund of the language then the literary onomastics is a language phenomenon.
- One of self-belonging features of anecdotes belonging to the Oghuz group of Turkic languages is the protection of individuality in them, and for this reason in the expression of humor distinctive and individual features continue to show themselves. Perhaps it is as to this reason that invented names which we have accepted in narratives, tales, legends and sagas cannot express themselves in the anecdotes. Here the names return more to the initially original form of creation (only for the sake of naming and discriminating).

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