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Paper Authors

Karimov Shohjahon



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THE ROLE OF QUALITY IN THE USE OF UZBEK ANTHROPONYMS

Karimov Shohjahon

Doctoral student of the Department of Uzbek Linguistics, SamSU

Tel: +998919869777

+998944889799

Email: shohjahonkarimov1@gmail.com

Annotation: The article discusses the transition of words in the category of adjectives in the formation of anthroponyms of the Uzbek language.

Keywords: Nomination, first name, patronymic, surname, nickname, pseudonym, kryptonym, appellation lexicon, motive, transmonization.

The main function of famous horses is to single out an object, a person, an event. It's about people creating a name for that purpose and naming an object with it. Nomination is a complex process that involves finding a suitable, acceptable name for an object, the process by which a given name changes from an appellate lexicon to a famous equestrian feature, and society's attitude toward the name.

The stability of the name as the name of a particular object depends on how well the name is chosen, motivated, its conformity to the onomastic system of language and the requirements of society, the national-linguistic taste of the time.

This means that naming is not just a spontaneous event, but a process that must meet specific linguistic and non-linguistic laws, needs and requirements.

An anthroponym is also a linguistic unit of onomastics, just like a toponym or

zoonym, which includes specific units. For example, N.V.Podolskaya thinks about the term anthroponym, which includes name, patronymic, surname, nickname, pseudonym, kryptonym (nickname, first name, first name), andronym, gynecologist, patronymic.

There are certain connections between groups of onomastic units, transitions to each other's functions. This process is called transmonization. For example, from toponyms, ethnonyms, hydronyms, etc., it becomes a noun. For example, Tashkentboy, Kokandboy, Kipchak, Mangiroy, Syrdarya (girl's name) and others. These are called topoanthroponyms, ethnoanthroponyms, hydroanthroponyms in anthroponymic research. The transition of personal names to toponyms is especially productive in toponymy. In the following, we will consider the role and importance of words

in the category of adjectives in the formation of nouns and nicknames.

Words and phrases chosen as anthroponyms have a specific basis and motive. There is no name without a motive. The choice of any name depends on the motive. The creation of anthroponyms (first name, first name, last name or nickname and nickname) takes place on the basis of certain needs and laws.

At the heart of all nouns lies the concept of word magic, the magical power of words. For example, naming a baby according to the process of birth and certain characteristics, expressing different wishes and desires to a child by name, keeping the child's name secret, changing the name to another name that weighs the child, naming people with inappropriate characters not to choose, to choose the name of the elders for the name, to imitate the name of great historical figures, to call the child by the name of God, prophet, saints, famous religious figures, ancestors, to know that their spirit applies to the child, etc. .

The concepts, beliefs, perceptions and beliefs mentioned are the factors that form the ethnographic basis of anthroponymic motivation. So believing in the magic of words is at the heart of anthroponomy.

In Uzbek anthroponymy there are a significant number of names associated with the motif of beauty.

The name is chosen directly from the words that express the concepts of beauty, elegance: Korkamoy, Suluvbeka, Suluvyuz, Chiroygul, Barno, Vajiha (beautiful,

charming), Vajhiya (moon-faced), Vasilat (beautiful, handsome) , Vasima (beautiful), Vasil, Vosila (beautiful, handsome), Jamal, Jamola, Zarofat (beautiful, wonderful), Zebo (beautiful), Lobar, Malohat, Nafosatxon, Nigora (beautiful), Husniya, Husnijamol, Husnikamol.

Names describing the means and methods of protecting a baby. In the ethnographic and onomastic literature, concepts such as "protective names", "protective names", "inferior names", and "ugly names" are used. From very ancient times Yomonbola, Yamonqul, Zalil (low), Tasqara (ugly).

The child is described as unpleasant, tasteless, and the name is formed from the name of bitter things. If this was done, the child's enemies would not approach him: Affon (badboy), Norachchik, Tolhak (bitter, kakra), Turishboy (bitter).

Names given on the basis of the child's desire to be kind and caring to his parents and relatives when he grows up: Mehribek, Mehribon, Mehribonu, Mehrdil, Mehriniso, Mehrisuluv, Mehriya (caring, passionate, kind).

Names based on the motive of wanting the child to be an honest, truthful, just person: Justice, Miradl (fair, truthful), Foruh (truthful), Harros (truthful), Truth, Dodar (just, odil).

Names based on the desire to make the child a clean, well-groomed person: Bejirim (clean, innocent, beautiful), Gulpok, Begubor (spotless, clean of flowers), Zarif, Zarifa (innocent) , pure), Zilola (pure as clear water), Ifofat (purity, purity), Innocent, Mubarra (pure, innocent), Mubila (pure, pure), Najobat (pure, pure,

from noble lineage), Solim, Solimbibi, Solimoy (spotless, clean, beautiful), Toza, Tozagul (clean, tidy), Pokiza (clean, tidy, sinless), Poluda (clean, tidy, innocent).

In some cases, geographical objects are called by old and new names in the vernacular, and the baby is given an additional name in addition to the main name.

In place names, as well as in anthroponyms, it is possible to call an object or a person by a nickname in addition to the main name. For example, the person Mahmud (name) - Akboy (nickname), Muhammad's name Kazakboy (nickname), Karavoy, Malla, Daroz, Kalta, Kiltiriq. That's the nickname - the names live next to the main name and create a neighborhood.

Historical and traditional terms of onomastics include nicknames, nicknames, and nicknames.

Nicknames and nicknames are an onomastic category that differs from a name.

The nickname is Arabic and has been used in the history of the Uzbek language in two senses: a) in its own sense, in the sense of an additional noun, and b) in the sense of a nickname. The plural form of the word alqab has the same meaning. The Explanatory Dictionary of the Uzbek Language states that the nickname is an additional name, and the meaning of the nickname is obsolete. To be nicknamed is to be nicknamed, to have a nickname.

The difference between a nickname from a name, a surname, a nickname from a nickname, a nickname from a name is

widely analyzed in the works of E. Begmatov. The most important of these is that the nickname is given to the person by others, and the nickname is chosen by the person.

Thus, the terms nickname and pseudonym also refer to a linguistic concept that belongs to the category of well-known names. Both terms are historical and traditional, as they have been used in Uzbek for centuries to denote famous horses.

In order to protect the baby from the evil forces that are considered his enemies, to mislead them, the child's main name is kept secret and he is called by another name. This creates a neighborhood. Also, in many nations, especially Turkic peoples, it is customary for young people not to say the names of their elders, and for brides not to say the names of their families. In such cases, the yangs refer to their in-laws and sisters-in-law by additional nicknames. For example, Karabola, Mullayigit, Karakoz, Karasoch, Mullaboy, Erkatoy and others. Such linguistic units, which were originally born as simple words and phrases, later become the child's name and neighborliness develops. In some cases, a child's nickname has taken his or her first name out of use (especially in the past).

The lexical basis of famous horses is not limited to related horses. Because other phrases can also be a lexical basis for famous horses. It should be noted that the signs and criteria that serve to distinguish famous and related horses are not only in their meaning and name, but also in a deeper concept. Here is one of them that related horses have their own independent

linguistic material, and that famous horses do not have such material. We see that in many theoretical literatures, this characteristic of famous horses is emphasized. Some of them are as follows: "Toponymic and anthroponymic names are always created on the basis of language. They use word-formation patterns of language, compound words, phrases, and even whole sentences that are often used in real life." Nevertheless, it is widely believed in linguistics that famous horses are made of purebred horses. This is partly true, many famous horses are based on related horses. But on the other hand, it is limited and incorrect to say that only horses of the same breed are the basis of famous horses. Suffice it to say that in the Uzbek language, human names and toponyms, ethnonyms are also made up of adjectives, numbers and verbs. In this sense, the idea that "most famous horses are related horses, and some of them are based on words of another category" is true. The lexemes that underlie the famous horse system are not just related horses. This is why the linguistic material that is the basis of famous horses is called "lexical basis" ("lexical basis"), "appellate", "appellate lexicon", "anthroponymic basis" in anonymous research. When it comes to the words on which famous horses are based, we have mentioned the qualities involved in the composition of nouns and nicknames. The general conclusion from the above analysis is that anthroponyms are based on the existing lexical possibilities (appellate) of the language. There are two types of lexical material: horses of the same name and horses of the same name. It seems a bit of a meltdown to call the famous horses, which serve to

create the famous horses, that is, the lexical base, the appellate. Because when we say appellate, we mean mostly simple words, that is, related lexicon. If the lexical basis is used instead of the appellate, the inconvenience disappears when the well-known noun bases are also mentioned as an integral part of the lexicon of the language. But in this case, the appellate should be understood as a lexical base of famous horses in general, as a material that serves to make them. Apparently, there is a process in onomastics in which a particular appellate (simple) lexeme serves as a lexical negie for making a noun or toponym.

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