NOMINATIVE MIGRATION OF THE APPELLATIVE LEXICON TO ANTHROPONYMS

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Annotation

In the article, onomastic conversion (lexico-semantic method) is nominative, i.e. functional transfer of words is a common phenomenon in the language, in which a lexeme is transferred from one group of words to another group of words, the transition of appellative vocabulary to a noun without any constructive means of thinking.

Keywords: Naming (nomination), derivation, transformation, transposition, conversion, vocabulary of appeal, motif, transmonization, lexico-semantic device.

The transition of words in a language from one category to another category will be non-stop, since the word categories themselves are not a phenomenon characterized by a strict limit, as a result of the constant movement of the language, words move towards one lexical-grammatical category and tend to fulfill their function. Language development occurs through phenomena such as derivation, transformation, transposition, conversion.

Naturally, transformation also took place from the basic consciousness apparatus of the social and humanitarian Sciences, which embodied reality as an ideal system. After all, the main laws existing in the material system also take place from ideal systems, and so is the universal nature of the laws and categories of dialectics. In linguistics, too, the forms of change, migration and renaming in language are explained as forms of manifestation of linguistic transformation.

The fact that a person, the owner of a language, perceives time and space in the form of the practice of matter, in turn, has become much more aware that changes in language also occur in connection with the forms of reality of this matter. Including the perception of language units and word categories as a group of linguistic units with lexical-grammatical, semantic, methodological signs and differentiation and Unification (integration) according to these signs at the same time, due to functional-syntactic and functional-semantic task among these groups, the occurrence of the phenomena of transformation (conversion, transposition) has also become much more significant in linguistic literature.

The linguistic unit of conversion is historically-etymologically derived from the Latin word conversio, which actually means conversion; means the meanings of transformation.
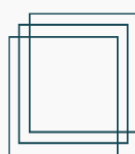
Replacement, modification, recalculation in Uzbek; used in the meanings of replacing government bonds issued in previous years with a new one . It also has the status of a term in linguistics. We approach the term conversion from the point of view of linguistics.

Nominative, that is, functional migration of words is a common phenomenon in the language, in which the migration of a lexeme belonging to one word category to another word category is envisaged. But this process is not just an exchange, it is considered to make a new word, that is, a conversion. The term conversion is explained in the dictionary of linguistic terms as follows: conversion (lot. conversio-rotation, change) is the transition of a word from one word category to another word category, in this way a new word is formed, without changing the phonetic and morphological aspect of the word . Conversion is interpreted in some scientific studies as the transition of words from category to Category.

Two words are meant by the conversion of appellants. In this process, a second word is formed from one word, or rather, a word belonging to one category goes to another category.

Semantic change in the conversion method is also often possessed in the character of "narrowing of meaning". For example, good, bad qualities serve to express character-traits characteristic of living and inanimate objects, in particular things-objects and individuals, but when applied in the place of a horse, only the ratio to people is applied. For example, a good book, a good man, a bad word, a bad wife: find good and speak, cover bad (proverb)

Both internal (semantic) and external (phonetic) differentiation are brightly felt in the yasmodic words, while the external differentiation is not expressed in the conversion, so the yasmality is not vividly felt in this method.

Conversion is also one of the ways to enrich the lexicon. As a result of this, a certain word acquires a new lexical-grammatical meaning, independent words become auxiliary words.

The transition of words from one category to the second category ("migration") and having several components (called in general linguistics lexicalization, the private manifestations of jump – substantivation, adjective – adjectivization, pronoun – prominalization, fluency – adverbialization, verb – verb-verbalization), as well as the phenomena that are called conversion, sometimes transposition in relatively later years, have a lot of conflicting interpretation in Uzbek linguistics. In the work carried out in the next coming years, devoted to the study of word categories, not a single opinion was made on the relationship, interaction of words of different categories with each other, the application of laws specific to the level of language in their classification, but a unanimous opinion on the nature of the phenomenon of inter-generational migration of.

When thinking about the nominative properties of onomastic units, including anthroponyms, it is necessary to understand the connection, connection and different

aspects of such terms as motive, motivational basis, vocabulary, method of reasoning, basis of reasoning, formative tool.

Motivation is considered one of the main factors in the study of units of different language levels, since the main essence of language is, first of all, naming, naming. Motivation, on the other hand, plays the role of the main linguistic stimulus, weapon in naming. When it comes to the motivation of the anthroponymy of Turkic languages, most researchers proceed from the fact that not the name, but the lexical unit lying on its basis, expresses the name of what thing or phenomenon. Whereas the meaning of a word, which is taken as a basis for a name, in most cases is based not on the general denotative meaning of a word, but on one aspect of the meaning that exists in a word. For example, if the name Lion men expresses the meaning of a kind of animal as a related horse, then for the name its "strong, powerful" SEMA became a motive. Hence, when researching and classifying anthroponyms from the point of view of social linguistics, it is necessary to specify and consider the noun of the lexeme to the noun at which the noun is being formed or chosen .

The term motive is historically-etymologically derived from the Latin word modoo, which originally means "motive" and Means melody in music, and in psychology-the concept of a factor that causes the fulfillment of a certain goal in human activity .

The term motive is given in dictionaries with explanations such as:

Mativ I. 1) reason, bois; 2) evidence, excuse.

Mativ II. 1) theme, motive, theme; 2) motive, tone, kuy51.

From these comments on the term motive, the meanings "cause, bois", "excuse" are also relevant for the fields of onomasiology and onomastics.

Motive (lat. motivation) is a character-trait that is the reason, the basis for naming something, event or object. To what extent the name itself corresponds to the main character-trait of what, object or concept it represents indicates the criterion of motivation.

Any name is based on a certain motive. This process is called motivation. The term motivation refers to the meanings of justifying, giving evidence, giving reason. Hence, in naming, the process of basing on certain character traits is motivation.

In the scientific literature there is a view that the so-called horses, including anthroponyms, are not made, they are formed. Of course, this opinion also has a certain basis. Some anthroponymic units are formed from ready-made appellants in the language, simple words and other onomastic units belonging to the own and assimilated layer present in the language lexicon.

Anthroponyms are made in the phonetic-orthoepic, lexical-semantic, affixing and compositional method. Features of the formation of anthroponyms in the Uzbek language, types according to their structure, models F.Abdullaev, E.Begmatov, N.Husanov, S.Rahimov, Sh.Studied by Nizomova and other scientists.
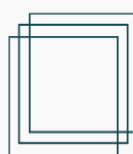
The formation of anthroponyms in the phonetic-orthoepic method. E.Begmatov refers to the fact that names are made in this method of pampering-diminutive forms. The names are abbreviated and are related to phonetic phenomena F.Abdullaev, B.Yerbayev, E.Studied by Begmatov.

With the phonetic-orthoepic method, in order to hide the original name or permanent nickname, abbreviated forms are formed. For example, such as Zulash (Zulayho), Gulnoza (Gul, Gulnoza), Munash (Munawvar), Mirzohid (Mirza), Muzash (Muzaffar), Abjal (Abdujalil), Boboi (Babanazar), Inab (Inabat), Muqat (Holy, Holy), Mukar (Mukarram).

With this method, abbreviated forms of nicknames are formed from the first and last name, and sometimes from the first.

The formation of anthroponyms in the affixing method. In the Uzbek language, nicknames with a simple structure are made by the affixing method, but the suffixes characteristic of making an anthroponym are only a few, almost none.

E.Begmatov, noting that it is wrong to look that the names are all made from words of a ready-made form, includes the following suffixes that form a simple lexeme in the Uzbek language, and anthroponyms made by nominators by means of them, in the group of names made by affixing:

names with the suffix-chi: wedding, Norchi, Hunter, Tinchi, Ermakchi, Lightman, Rainman;

names with suffixes-li, - li: Begli, Berkeley, Hurricane, Summer, hand, Pirli, Telli, equal, Crown, wedding, Norli, Oilli, Norliq, Zorliq, Zarliq;

names ending with-mon / / - man: Aymon, Mahman // Mohmon, Tashmon, hail;

- names that ended with the addition of cha: almond, Imamcha, Inyam, Goycha, Mairamcha, Mohicha, Norcha, Aymacha, Aycha, Ulcha, Ottoman, Arincha, Bozcha, Boycha, as Toyibcha;

-Gan / / - blood,- kan, - Gan names with adverbs: O'yankan, composed, Turgan, Turgan;

- names with adverbs ak: Kosak, Street;

- names with the addition of chin: Barchin, Olchin;

- names with adverbs q / / - iq: like Found, missed, rejoiced, found, Fed;

- names with lan suffix: Toylan, Baglon, Toylon;

- names with grain additives: Uldon, Obodon

Adding to the scientist's thoughts, we must say that these developments are more characteristic of the historical anthroponymy of the Uzbek language. In today's modern anthroponymy, such fictitious anthroponyms are extremely rare.

The scientist believes that the above-mentioned forms of the name are characteristic of onomastic semantics not only by a specific anthroponymic form, but also by the meaning that it expresses itself. For example, wedding – we had enough children, we were fed, we were satisfied; Kurban – the youngest girl born in the month of Kurban; the name of the wedding does not mean "the owner of the wedding", but the name "the boy who was born on the wedding day" means, the names of the oil, sheep mean the

owner of oil, the From this point of view, it is advisable to include these names in anthroponymic patterns.

The Uzbek language is derived from Persian-iy and its variant-Viy affixing nicknames, nicknames and surnames from toponyms or some other nouns and adjectives. For example, Alawi (Abdullah Alawi – poet, literary critic), Almaiy (Fazlullah Mirjalol Oglu – poet, translator, Arabist and calligrapher), Gulshani (Mulla Muhammad Sadiqhoja – Bukharian historian, poet), Mevlani (Mashhura Egamovna – microbiologist scientist), Tabibi (Ahmed Ali Muhammad Oglu – poet, translator, physician), Hamdami (Hamdam Bahram – artist).

The construction of anthroponyms in the syntactic way. In Uzbek, syntactic, that is, anthroponyms are also made by the method of composition. For example, such as Gulyora, Guljamal, Dostmirza, Dostmurod, Dostniyoz, Zebogul, Zebojamal, Zebochehra, Ziyadagul, Keldimurod, Tuktamurod, Safarmurod.

The formation of anthroponyms in the method of conversion (lexical-semantic). It is necessary to distinguish onomastic conversion from simple conversion in the language. In the latest scientific sources onomastics, the lexical-semantic method is referred to as onomastic conversion. Indeed, the conversion method essentially corresponds to the lexical-semantic method of Word formation. Hence, the formation of ungodly horses from the appellants is an onomastic conversion.

E.As Begmatov correctly noted, any word that has passed into the function of the name itself is separated from the morphological category to which it originally belonged, and goes to the category of a horse (a named Horse).

In terminological dictionaries, the transition of appellants to the task of a noun with a noun is considered to be an onimization or a consonant jump. This phenomenon is called onomastic conversion, making it more pronounced in other places. Onomastic conversion is also referred to as onomastic conversion method. Onomastic conversion-the transition of the appellative lexicon to the function of an outstanding horse without any formative means. For example, ax, tesha (tool names) > ax, Tesha (person name – anthroponym), flower, basil (plant name) > Flower, Basil (girl name – anthroponym), bonfire (fireball; grass, flame, deliberately burned with wood for warming or any other purpose) > like "Bonfire" (magazine name – gemeronim), Bud (Bud, shona; flower that has not yet been opened, petals are not written) > "Bud" (magazine name – gemeronim).

An important place in the formation of onomastic units, including anthroponyms, toponyms, is occupied by onomastic conversion.

The formation of the name, nickname and nickname of people without any means of making appellants is called anthroponymization.

There is also an encyclopedic-ethnographic meaning associated with the reason for the formation of each atakli horse. That is why the migration of any word to the patronymic horse has been considered to be made in a semantic way of making or onomastic conversion.
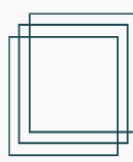
In some literature, conversion is only about the fact that without the phenomenon of the migration of words from one category to another category, it is also used to refer to the various "rotations"of one word category within itself, for example, such phenomena as the migration of a pointed horse to a related horse are also referred to by this term. That is why some researchers must have used the term onomastic conversion. In fact, in onomastics, the phenomenon of the transformation of a horse with a horse into a related horse, a horse with a horse of a related horse or a noun of another category is different from scientists – the phenomenon of metaphor and metonymy, calcification, transformation (Yu.A.Karpenka, E.M.They call it with terms like Murzayev and others). In the process of researching the naming properties of toponyms Z.Do simov expressed his attitude to such views and expressed the opinion that metaphor and metonomy are stylistic phenomena, the phenomenon of calcification – word formation, transformation is a phenomenon of formation of a second type structure by changing the basic syntactic structure based on the laws of the language, and uses the term transposition for the principle of naming of toponyms in this variety.

Transposition in terminological dictionaries "(lot. transrositio " - displacement) - the transition of a category of nouns with nouns to the task of names of another category" , in another dictionary "(lot. transposito-displacement) - is explained in the form of" the application of grammatical categories in a non-specific task, that is, the word of one category in the text, like the word of another category." Hence it itself establishes that there is no way in which name formation is called onomastic conversion. Because the phenomenon of one language is two different in two places, that is, it cannot be both a way of making words and the principle of naming. In our opinion, when the term onomastic conversion is used in linguistic science, it is advisable to take it as the principle of naming, and not as a method of derivation.

The fact that the lexemes that lie on the basis of the system of nouns with nouns consist only of related nouns gives reason to avoid interpreting the issue in this way. For this reason, linguistic material that underlies the so-called nouns is referred to in research on nomology as "linguistic basis" "appellative", "appellative lexicon", "toponymic lexicon", "anthroponymic basis".

Lala (ft.)- a related horse, the name of a perennial plant belonging to the family of tulips, with large, beautiful flowers. Tulip as a name is a beautiful girl who flourishes like a tulip, or a girl born when tulips open.

Iron, as a (Own) related horse, is a chemical element belonging to the VIII group of the Mendeleev periodic table, a dark silver-colored metal that, when hammered, becomes flattened, of the desired shape, when added with carbon, forms steel and cast iron. Iron (own) name quality is as strong as iron, that is, it is resistant to scourges, a long-lived child .

Happiness (ft) as a related horse is the name of a spiritual and moral concept that manifests itself as a complete satisfaction of a person from the results of his activities, achievements in life, satisfaction with the way he lives, achieving a certain goal, the
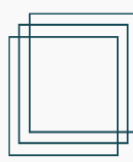
capture of desire-hope. A state of complete satisfaction and bearmanliness with life; Bliss, goth. Happiness as a name is a happy bliss, tolei is a tall child .

Honey as a related horse – in the working bee organism of aphids on a plant flower q.sweet liquid food, which is formed from the development of yta. Honey (a.)- honey, sweet, that is, a pretty girl (P.35).

Maple (ft.)- large tree with scaly foliage, long-lived cersoya with pubescent foliage.

Plantain as an anthroponym has the meaning of plantain as a base and a long life or a support, a supporting child (438-b).

Silver (own.)- A chemical element belonging to the first group of the periodic table of Mendellev, a shiny, original metal of white-blue color.

As a name while Silver (own.) a precious, precious girl like silver, or a white-faced, white-body girl.

Coral (ft.) appellative refers to a marine creature that lives without excitation, clinging to the rocks under water in bunches in the form of a bush.

As a coral name, however, it has the anthroponymic meaning of dur, Pearl, a system of pearls, a large bead of red color, precious as a necklace, a leech girl.

 In short, the unit of language taken as the basis for the name goes into the function of an anthroponym, is disconnected from its previous meaning and function, and becomes the name of a separate person (individ). In addition, the word with the name is subject to the specific laws of the anthroponymic system. Language grows both rich and improved on the basis of the migration of words from one word category to another without any grammatical means. The word itself, which moved from a certain word category to another category, was used in the past category-specific meaning, grammatical tasks and categories. It was interpreted and called differently by linguists. As a result, linguists called this phenomenon a conversion method in essence as a separate type of Word formation.

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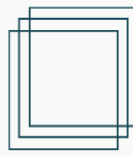
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