Onomastic Conversion - An Active Way of Making Anthroponyms

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Abstract:

The article discusses onomastic conversion (lexical-semantic method) – an active method of making anthroponyms.

Keywords: naming (nomination), derivation, transformation, transposition, conversion, appellation lexicon, motive, transmonization, lexical-semantic method.

In language, the transition of words from one category to another is uninterrupted, because word groups themselves are not a phenomenon with a fixed boundary, as a result of the constant movement of language, words tend to move towards one lexical-grammatical category and perform their function. Language development occurs through events such as derivation, transformation, transposition, and conversion. Under the term transposition, Sh. Bali understands the transfer of a linguistic sign from one category to another and emphasizes that language plays a major role in the process of realization. He shows that limited linguistic characters can satisfy the infinite demands of speech through transposition, enrich the expression through inter-categorical exchange, and acquire a variety of semantic pattern. The scientist distinguished the semantic and functional types of transposition. According to him, the assignment of actual units to another grammatical function while retaining its semantic feature is a functional transposition, and the change of the primary function specific to word groups with the formation of a new lexical meaning is a semantic transposition.[1] The transition of matter from one form to another, from one form to another (or the law of conservation of matter), the transfer of energy from one form to another (or the law of conservation of energy) is being one of the most universal laws in nature, also it is one of the categories defining the development of physical and ethical world.

The transformation of all things in the material and spiritual worlds, and the transition from one form to another, is a necessary form of their occurrence, domination, and development. The transition of such matter from one type to another is one of the forms in which the transformation from one form to another is manifested in existence. After all, transformation is an eternal condition of the existence of matter. Consequently, everything in objective reality must constantly change under the influence of internal and external factors, and any change occurs as a result of causes and leads to certain results (consequences).

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[1]Sh Bali. General linguistics and questions of the French language. – M., 1955.

Hence, among the constant changes that take place in objective existence is transformation, which is one of the universal forms of matter.

Naturally, transformation is also part of the basic conceptual apparatus of the social sciences and humanities, which embodies reality as an ideal system. After all, the basic laws that exist in the material system are also present in 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 man, the owner of language, perceives time and space in the form of matter being in action, in turn, has long realized that changes in language also take place in connection with the forms of occurrence of this matter. In particular, the acceptance of language units and word groups as a group of linguistic units with lexical-grammatical, semantic, methodological features and differentiated and unified (integrated) according to these features is at the same time a functional-syntactic and functional-semantic function between these groups. Due to which the occurrence of transformation (conversion, transposition) phenomena has become much more than described and described in the linguistic literature.[2]

Conversion - lexical unit, historically and etymologically derived from the Latin word, "*conversio*" to *translate*; *means change. Replacement, modification, recalculation* in Uzbek; in the sense of replacing government bonds issued in previous years with new ones. It also has the status of a term in linguistics.[3] We approach the term *conversion* from a linguistic point of view.

Nominative, which is functional alteration of words is a common phenomenon in language, which involves the transfer of a lexeme belonging to one word group to another word group. But this process is not just about exchange, it is about creating a new word, i.e. conversion. The term conversion is defined in the dictionary of linguistic terms as follows: *Conversion* (lat. *Conversio* – rotation, change) is the transition of a word from one word group to another without changing phonetically and morphologically, thus forming a new word[3]Conversion is interpreted in some scientific studies as the transition of words from category to category.

The term *conversion* is used in various fields of scientific knowledge, but in linguistics the term is interpreted as one of the types of word formation. In the literature on word formation, conversion is still referred to as the *lexical-semantic method* or *lexico-grammatical method* of word formation.

The conversion process, an independent word belonging to The conversion of appeals means two words. In this process, a word is formed from one word to another, more precisely, a word belonging to one category is transferred to another category. The conversion of appeals means two words. In this process, a word is formed from one word to another, more precisely, a word belonging to one category is transferred to another category.

In the method of conversion, the semantic change is often of a "narrowing in meaning" character. For example, the good and bad qualities serve to express the characteristics of animate and inanimate objects, in particular objects and persons, but when used in place of a no, they are used only in relation to people. For example, *a **good** book, a **good** man, a **bad** word, a **bad** wife: the **good** is kind when the **bad** is barking.*

In compound words, both internal (semantic) and external (phonetic) differences are pronounced, while in conversion, external differences are not expressed, so artificiality is not pronounced in this way. Conversion is

Eltazarov J.D. Interactions and migration cases in the paradigm of word groups. –Tashkent: National encyclopaedia, 2006. -P 150

[3]Annotated dictionary of the Uzbek language. – Tashkent: National Encyclopaedia of Uzbekistan, 2020. – 2-j. – P. 398.

also one way to enrich vocabulary. As a result, a particular word acquires a new lexical-grammatical meaning, independent words become auxiliary words.

The transition of words from one category to another ("migration") and has several components (in general linguistics, the name is lexicalization, special forms are lexicalization – substantivization, adjective – adjectivation, substitution – prominalization, formation – verbialization, verb – verbalization), as well as In recent years, it has been repeatedly noted that the phenomena of conversion, sometimes called transposition, have a contradictory interpretation in Uzbek linguistics. Although much work has been done in recent years to study the relationship between different categories of words, the application of language-specific laws in their classification, there is a consensus on the nature of intergroup alteration. Is not the only term that can be fully explained.

When thinking about the nominative properties of onomastic units, including anthroponyms, it is necessary to understand the interdependence, relevance, and different aspects of terms such as motive, motivational basis, lexical basis, method of construction, construction basis, constructive tool.

Naming is not just a spontaneous event, but a process that must meet specific linguistic and non-linguistic laws, needs, and requirements. The features of this process are referred to in onomastic research in certain terms: terms that generally express the concept of naming (nomination): naming, naming, naming system, naming function, naming, nomination, onimization, onomastic nomination, nomination system, naming culture, naming art, etc.[1]

Motivation is one of the main factors in the study of different language level units, because the main essence of language is, first of all, naming. Motivation, on the other hand, plays a key linguistic stimulus, a weapon, in naming. When it comes to the motivation of anthroponymy of Turkic languages, most researchers stem from the fact that the lexical unit underlying it, rather than the name, represents the name of an object or event. However, the meaning on which a word is based is often based on an aspect of the meaning present in the word, rather than on the general denotative meaning of the word. For example, while the male name *Arslan* means a type of animal as a common nou, his *"strong, powerful"* sema was the motive for the name. Thus, when studying and classifying anthroponyms from the point of view of social linguistics, it is necessary to identify and consider the semantics of the lexeme to the noun, which in turn leads to the formation or choice of a name (motive).[2]

The term *motive* is historically and etymologically derived from the Latin word *modoo*, which originally means *"moving"* and refers to the concept of *tone* in music, and in psychology the factor that *causes a particular goal in* human activit[1].

The term *motive* is defined in dictionaries as follows:

Motive I. 1) cause, bois; 2) evidence, excuse.

Motive II. 1) theme, motive, subject; 2) motive, tone, melody

From these explanations of the term motive, the meanings of "cause, therefore" and "excuse" also apply to the fields of onomasiology and onomastics.

Motive (lat. Motivus) is a character trait that is the basis for naming something, event or object[2]. The criterion of motivation indicates to what extent the name itself means that the object or concept corresponds to the main feature of the name.

Any name is based on a specific motive. This process is called motivation. The term motivation means *to justify, to prove, to give a reason.* Hence, the process of relying on certain characteristics in naming is motivation.

Terms denoting the method and means of making a proper noun: a) terms related to the lexical-semantic method: conversion, internal conversion, external conversion, onomastic conversion, onomastic migration, toponymic conversion, transposition, transposition method, functional migration; b) terms related to the morphological method: onomastic suffixes, historical artificial names, affixal construction of toponyms, transposition (migration), mixed (hybrid) names; c) terms related to the syntactic method: compound noun, attributive compound toponyms, compound nouns based on equivalent combination of components, nouns based on compound subjunctive components, object compound pattern toponyms, predicative compound pattern toponyms, predicative relational toponyms, syntactically structured ethnonyms, syntactic component compound ethnonyms, compound component ethnonyms, toponyms.[1]

There is a view in the scientific literature that proper nouns, including anthroponyms, are not created, they are created. Of course, there is a definite basis for this idea as well. Some anthroponymic units are formed from ready-made appellations in the language, simple words belonging to the self and assimilation layer present in the language lexicon, and other onomastic units.

Anthroponyms are formed by phonetic-orthoepic, lexical-semantic, affixation and composition methods. Features of the structure, types and models of anthroponyms in the Uzbek language have been studied by F.Abdullaev, E.Begmatov, N.Husanov, S.Rahimov, Sh.Nizomova and other scientists.

Formation of anthroponyms by phonetic-orthoepic method. E. Begmatov suggests that in this way the names are formed in the form of diminutive words. Abbreviations of names and related phonetic phenomena have been studied by F.Abdullaev, B.Urinbaev, E.Begmatov.

In the phonetic-orthoepic method, abbreviated forms are formed in order to hide the original name or permanent nickname. For example, Zulash (Zulayho), Gulnoza (Gul, Gulnoza), Munash (Munavvar), Mirzohid (Mirza), Muzash (Muzaffar), Abjal (Abdujalil), Boboi (Bobonazar), Inob (Inobat), Muqat (Muqaddam, Muqaddas) , Such as Mukar (Mukarram).

This method creates abbreviated forms of nicknames from a first name, sometimes from a first name.

Formation of anthroponyms by affixation method. In the Uzbek language, affixes are used to create simple structural nicknames, but there are only a few suffixes for anthroponyms.

E. Begmatov, noting that it is incorrect to assume that all nouns are made of ready-made words, includes the following affixes that form a simple lexeme in Uzbek and anthroponyms formed by nominators through them in the group of affixed nouns:

Names with suffix *-chi*: *Toychi, Norchi, Ovunchi, Tinchi, Ermakchi, Engilchi, Yomgirchi;*

-li, -lik suffixes: Begli, Berkli, Dovulli, Yazli, Qolli, Pirli, Telli, Tengli, Tajli, Tuyli, Norli, Moyli, Norliq, Zorliq, Zarliq;

Names ending in *-man // - mon :Oymon, Mahman // Mohmon, Tashmon, Dolmon;*

Names ending in *-cha: Bodomcha, Imamcha, Inimcha, Kokcha, Mayramcha, Mohicha, Norcha, Nurcha, Oymacha, Oycha, Ulcha, Osmoncha, Orincha, Bozcha, Boycha, Toyibcha;*

Suffixes *-g'on // -qon, -kan, -gan: Oskan, Topgan, Turgan, Turagon;*

-ak additional names: *Kosak, Kuchak;*

Suffixes *-chin: Barchin, Olchin;*

Suffixes *-q // -iq: Topildiq, Missed, Joy, Topdiq, Tupindiq;*

Names ending in– *lan: Toylan, Boglon, Toylon;*

Names ending in - *don: Uldon, Obodon*[1]

We agree with the scientist that these constructions are more specific to the historical anthroponymy of the Uzbek language. In modern anthroponymy, such derivativeanthroponyms are very rare.

According to the scholar, the above-mentioned noun forms are not unique to the anthroponymic form, but are also specific to onomastic semantics in terms of the meaning they represent. For example, *Tuyindiq*(satisfied, satisfaction) – our children have had enough, we have had enough, we have been satisfied; *Kurbancha* – the youngest girl born in the month of Qurban; The name of the bridegroom does not mean "the owner of the wedding", but "the child born on the day of the wedding". From this point of view, it is expedient to include these names in anthroponymic constructions.

Nicknames, nicknames and surnames are formed from toponyms or some other names and adjectives using the affix -iy and its variant -viy, which are borrowed from the Persian language. For example, Alavi (Abdulla Alavi – poet, literary critic), Almai (son of Fazlullah Mirjalol – poet, translator, Arabic scholar and calligrapher), Gulshani (Mulla Muhammad Sodiqkhoja – historian, poet from Bukhara), Mavloni (Mashhura Egamovna – microbiologist), Ahmad Ali Muhammad's son – poet, translator, doctor), Hamdamiy (Hamdam Bahrom – painter).

Syntactically constructing anthroponyms. Anthroponyms are also created in the Uzbek language by the syntactic, ie compositional method. For example, *Gulyora, Guljamol, Dustmirza, Dustmurod, Dustniyaz, Zebogul, Zebojamol, Zebochehra, Ziyodagul, Keldimurod, Tukhtamurod, Safarmurod.*

Formation of anthroponyms by conversion (lexical-semantic) method. It is necessary to distinguish onomastic conversion from simple conversion in language. In recent scientific sources on 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 proper nouns from appellations is an onomastic conversion.

A.V. Superanskaya and N.K. Frolov note that in toponymy it is expedient to use the term *conversion* in describing the transition of appellatives to the noun (onim) without the addition of any morphemes. In this regard, an attempt was made to introduce the concept of *derivative conversion* into the field of onomastics by defining the range of linguistic units that are interrelated with *onomastic conversion.*

As E. Begmatov rightly points out, any word that has become a noun is separated from the morphological category to which it previously belonged and falls into the category of noun (proper nouns).

In terminological dictionaries, the transition of appellate to the position of a proper noun is called onimization or proper noun. This phenomenon, more precisely elsewhere, is called *onomastic conversion.* Onomastic conversion is also referred to as the onomastic conversion method. Onomastic conversion is the transition of an appellate lexicon to the function of a proper noun without any constructive means. For example, *bolta,*

tesha (tool names)>*Bolta, Tesha*(person's name is an anthroponym), *gul,rayhon*(flower, basil) (plant name)>*Gul* (flower)*Rayhon* (girls' name is an anthroponym), *gulhkan* (bonfire) (fire; warming or chopping wood for any other purpose, deliberately burnt grass, flame)>*"Gulkhan"* (magazine name – heteronym), *kurtak* (bud, shona; flower that has not yet opened, petals)> *"Guncha"* (magazine name – heteronym).

Onomastic conversionplays an important role in the formation of onomastic units, including anthroponyms, toponyms.

Apparently, two different terms are used in relation to the same linguistic phenomenon. According to N.Uluqov, the term is a conversion for the formation of proper nouns without any changes from related nouns: toponyms, including hydronyms, anthroponyms, zoonyms, phytonyms.It is expedient to use the term transonimization in relation to the formation of a proper noun from one propernoun, i.e. toponyms from an anthroponym, a hydronym from an oekonim.

So, **transonimization** is the transition from one type of proper noun to another type of proper noun. Of course, these considerations are well-founded, and these two phenomena must be distinguished in terms of their essence, object, and function.

Creating the first name, nickname, and pseudonym of people without any means of making appeals is called anthroponimization.

There is also an encyclopaedic-ethnographic meaning associated with the reason for the formation of each proper noun. Therefore, the transfer of any word to a noun has been referred to as semantic construction or onomastic conversion.

In some literatures, conversion is not only a phenomenon of the transfer of words from one category to another, but also its application to various "rotations" within a word group, for example, the change of a proper noun to a commonnoun This is probably why some researchers have used the term onomastic conversion. In fact, in onomastics, scientists use different terms to describe the phenomenon of transformation of a proper noun into a common noun, a common noun into a proper noun or a proper noun of another category – metaphor and metonymy, transformation (Yu.A. Karpenko, E.M. Murzaev and others), as tey call. In the process of studying the nomenclature of toponyms, Z. Dusimov expressed his attitude to such views, saying that metaphor and metonymy are stylistic phenomena, "kalkalash" – the phenomenon of word formation, transformation – changed the basic syntactic structure on the basis of linguistic rules. And he emphasizes that the second type is a phenomenon of structural formation, suggesting that these terms cannot be the basis for expressing the above concept, and applies the term transposition to this type of naming principle of toponyms.

Transposition in terminological dictionaries "(lat. Transrositio" – substitution) – the transition of one category of nouns to the function of another category of nouns "82, in another dictionary" (lat. Transposito – substitution) – a non-specific function of grammatical categories, i.e. in the text of a category word use like any other category word "83. This itself determines that there is no method of naming called onomastic conversion. This is because a single linguistic phenomenon cannot be two different things in two places, i.e., both the method of word formation and the principle of naming. In our opinion, when the term onomastic conversion is used in linguistics, it is expedient to accept it not as a method of derivation, but as a naming principle.

The fact that the lexemes underlying the proper noun system do not consist only of common nouns is a reason to ignore interpreting the issue in this way. For this reason, the linguistic material on which the names of proper nouns are based is called "lexical basis", "appellate", "appellate lexicon", "toponymic lexicon", "anthroponymic basis".

Lola (tulip) is *a genus of nouns, the name of a large, beautiful flowering perennial plant* belonging to the tulip family. *Lola* is *a beautiful girl who blooms like a tulip as a name or a girl who is born when tulips open.*

Iron is a chemical element of group VIII of the Mendeleev periodic table, a dark silver metal that flattens when hammered, takes any shape, when combined with carbon, forms steel and cast iron. *Temir* (iron)*quality durable, long-lived child.*

Happiness as a commonnoun *is the name of a spiritual-moral concept, which manifests itself as a person's complete satisfaction with the results of his activities, achievements in life, satisfaction with lifestyle, purposefulness, fulfilment of dreams and hopes. A state of complete satisfaction and helplessness in life; felicity prosperity. Bakht* (happiness) as a name – a happy cheerful, godly child.

Honey as a common noun *is a sweet liquid food product formed by the processing of the juice of a plant flower in the body of working bees.*Asal (honey) – sweet, cute and a lovely girl (p. 35).

The *maple*is *a large, long-lived shade tree with bark-blue, claw-like leaves.* As an anthroponym, *Chinor (maple)* whether *maple-like and long-lived, or supportive, means a supportive child* (438-b).

Silver (literal) – *a chemical element belonging to the first group of the Mendeleev periodic table, a white-blue shiny, original metal.*

As a name, *Kumush (silver)*is a girl as *precious as silver, or a girl with a white face and white body.*

The appellation of *coral*refers to *a sea creature that clings to underwater rocks in the form of a bush and lives motionless.*

As for the name of the *Marjon (coral),* it has the anthroponymic meaning of *pearl, system of pearls, large red beads, precious as a pearl, beautiful girl.*

In conclusion, when a language unit based on a name becomes an anthroponym, it loses its previous meaning and function and becomes the name of an individual. Moreover, the word that is a noun is subject to the specific laws of the anthroponymic system. Language is both enriched and perfected on the basis of the transfer of words from one word group to another without any grammatical means. A word that moves from one category of words to another is itself used in the meaning, grammatical function, and categories specific to the previous category. This has been variously interpreted and referred to by linguists. As a result, linguists have called this phenomenon, as a separate type of word formation, essentially a method of conversion.

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