



Making Anthroponyms from Nouns by Conversion Method

Shohjahon Dusmurodovich Karimov

PhD Researcher, Samarkand State University, Uzbekistan

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Abstract

The article discusses the onomastic conversion (lexical-semantic method) - a nominal, i.e. functional transfer of words is a common phenomenon in the language, in which the transfer of a lexeme from one-word group to another word group, the transition of appellate lexicon to a noun without any constructive means. 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.

Keywords: *Anthroponymization; Horse Appellation; Noun, Noun; Nomination; Derivation; Transformation; Transposition; Conversion; Appellation Lexicon; Motive; Transmonization; Lexical-Semantic Method*

Introduction

According to popular belief in Turkish linguistics, the first lexical units (words) formed in a language appeared in the form of noun-verb identities. This meant that the primary word group had both a noun (noun) and a verb property, and that both subject and action meanings were expressed through a single form. In the materials of modern Turkic languages and the history of Turkic languages, outside the verbal context, there are a number of words (stems) that simultaneously express both the subject (subjectivity) and the concept of action.

A set of words denoting a subject meaning and words belonging to this category are called nouns. Subjectivity is a broad concept in grammar that includes person (*person, human*), object (*cotton, water*), event (*riot, struggle*), and so on. Nouns are divided into nouns and related nouns in terms of meaning and the nature of the concept they represent.

This historical-genealogical connection between the noun and the verb has always been manifested throughout the history of their development. It is also known that the conversion of the verb and its transition to the system of anthroponyms is connected with this historical-genealogical connection. Proper name and substantive nouns, i.e. appellatives, belong to the same category, so conversion, i.e., the transfer of horses denoting the concept of subjectivity to the proper name, in particular to anthroponyms, is very active.

Main Part

Anthroponymized noun appellative can be lexically and spiritually grouped as follows:

Anthroponymization of appellatives expressions representing the concept of person: *Bashar* (person, man, human; mankind, humanity), *Yigit* (adolescent, young adult; be a big guy growing up healthy), *Inson* (person, man; humanly boy), *Man* (male, generous man), *Son* (in the sense of getting a son after the daughter).

Anthroponymization of appellatives expressing the concept of a person believing in Islam. Such names belong to the group of religiously motivated names and are associated with a strong belief in Allah, expressing the notion of a person who believes in His Oneness, His angels, books, prophets, destiny, the Day of Judgment, and the Resurrection [1]. For example, such as *Zahid* (pious, pious, pious; left the world), *Muslim* (submissive, Muslim; pious), *Muslima* (Muslim, godly woman), *Muslim* (believer in Islam; follower of Islam; pious), *Muhlis* (sincere, benevolent, faithful or worshiper, worshiper), *Muhlisa* (kind girl; godly girl), *Momina* (a Muslim girl who believes in Sharia; a pious woman).

The beliefs and rituals associated with naming have been going on since time immemorial and have become a definite ethnographic tradition. This, in turn, gives rise to terms related to the ethnographic basis of names. These are:

1. Terms denoting the process of naming a person or a geographical object: naming, name selecting, name giving, calling, titling, naming a child, naming a baby, choosing a name for a baby, appropriate name, and so on.
2. Customs, terms denoting beliefs related to naming: adoptive names (names), dedication names, names, wishes, negative names, descriptive names, euphemistic name, lucky names, unlucky names, boyish name, girl's name, ethnography of names; taboo name, totemic name, totem-based names, totem ethnonyms, double name, doubletitle, the child's pseudonym [2].

Anthroponymization of appellatives denoting kinship and closeness, like: *Ana* (*ona* in dialect; girl named after mother), *Amma* (a girl named after her deceased aunt), *Acha* (a girl named after her mother or grandmother), *Ayajon* (a precious, cherished girl named after her mother or grandmother), *Bobo* (a child named after a deceased grandfather / great-grandfather. According to some sources, *Bobo* is a father, a religious leader, a great sheikh. *Bobojon* is a child named after his grandfather. The child was called "Bobojon" without saying his real name, and the name became the child's name), *Bobokolon* (a child named after his great-grandfather replacing him), *Buva* (a child named after his grandfather or great-grandfather), *Buvak* (baby, infant, babe), *Buvicha* (a little girl named after her grandmother or a girl named after her sister), *Doda* (named after the deceased father (father) or grandfather), *Volida* (whether the mother is a rich woman with children or a girl who takes the name of her late mother), *Jiyan* (let him be a nephew to his uncle, or a child born in his uncle's house), *Ena*, *Enash* (a soul-loving girl named after her mother or grandmother), *Momo* (a girl named after her grandmother), *Otajon* (whether it is a precious, child, or a young man like his father, to whom his father's name is given), *Og'a* (whether it is a child named after his brother (s) or a senior who has grown up), *Og'ajon* (a dear, beloved child named after his brother), *Tog'a* (a child born in his uncle's house or a child named after his uncle), *Singil* (younger sister), *Checha* (a word specific to the dialect; the wife of close relatives like brother, uncle, a girl named sister in law) [9].

Anthroponymization of appellatives expressing the concepts of friendship, brotherhood. Noun appellatives are named in the conversion method based on the motivation of the parents to want the born child to live with their family members, relatives and neighbors as well as their children and become friends, friends, brothers and sisters, like: *Anis* (close friend, companionship, companion, interlocutor), *Axiy* (friend, brother; high; the possessor of mercy, generosity), *Yoron* (friend, companion), *Do'st*, *Jo'ra* (grow up to be a companion, companion, companion, friend to the children of the father or his

predecessors), *Rafiq* (friendly, sympathetic, generous or valuable, hotamtoy, open), *Rafiq*a (friend, companion, comrade, partner), *Ulfat* (let him grow up to be a friend and companion to older children and parents), *Sherik*, *Habib* (dear, dear friend) [6].

Anthroponymization of appellatives representing human body parts and their parts. *Bag'ir* (close to heart, dear or knowledgeable, wise child), *Tavon* (strong, energetic, resilient, resilient, healthy child), *Tirsak* (let the parent be the support, the backbone, that is, the elbow), *Mijja* (as dear as a lash, as precious as a black eye; the whites of our eyes are black), *Mujgon* (eyelashes), *Dil* (heart, heart, vitality, that is, the possessor of a conscientious, generous heart, or brave, courageous), *Jamol* (a beautiful, delicate, handsome child), *Ruxsor* (lit.: cheek, face; beautiful, graceful, beautiful-faced girl), *Chehra* (face; beautiful, graceful) [10].

Anthroponymization of appellatives representing celestial bodies: *Axtar* (star, three star; that is, happy, blissful), *Yulduz* (let the fortune be as high and bright as a star), *Gunash* (may his life be as bright as the sun; child of the sun), *Xurshid* (the sun; a very beautiful or attractive, fortunate child), *Shamsi* (sun, light, rabbit, radiant), *Kunash* (sun, day (see *Oftob*, *Shamsia*)), *Kavkab* (star, planet; light, rained, i.e. happy, fortune high), *Moh* (moon, beautiful girl like the moon), *Mohi* (like moon, the beauty, the elegance), *Mohlar* (moons, i.e. the captain of the beauties), *Mahtob* // *Mohtob* (moonlight, moon, full moon, radiant, radiant moon girl born in the moon), *Oftob* (sunny, radiant; shining, radiant), *Quyosh* (Let Fortune shine as bright as the sun; sun child or beautiful child or beautiful), *Oy* (in the name of women it means beautiful, in the name of men it means happy, lucky), *Qamar* (beautiful as the moon, moon-faced, beautiful), *Osmon* (be as high as the sky), *Halol* (a girl born on the night of the new moon, a two-day lunar eclipse) [6].

Anthroponymization of appellatives representing professional names. In Uzbek linguoculture a group of anthroponyms based on the lexical basis of professional names are based on the desire of people to appreciate and respect a certain profession or occupation in which their grandparents, past generations, relatives are engaged in the family, to continue the family traditions in the future and to have such a profession or social factors, such as envy of a profession, ethnographic habits, like: *Podabon*, *Mirshab*, *Kosiba*, *Suvchiboy*, *Yilqichi*, *Qovunchi*, *Cho'liq*, *Chilangar*, *O'qchi*, *Ipakchi* [3].

In the anthroponymy of the Uzbek language, there is a conversion of horses and appellations, representing the names of historical and modern professions, into anthroponyms by the method of conversion:

Adib [a.] – writer; teacher, coach, educator.

Adib [a.] – writer girl; a gentle, well-mannered girl.

Voiz [a.] – preacher, preacher of religious sects, orator. Forms: *Voizxon*, *Voizqul*

Gulsoz [p.] – florist, a girl who takes care of flowers.

Gulchi [p.-a.] – a flower grower or flower seller girl.

Zargar [p.] – master of goldware.

Yilqichi [uz.] – lit.: horse feeder, that is, let their horses be plentiful and rich.

Jibachi [uz.] – jiba (military uniform made of metal, armor) maker or the name of one of the lower ranks in the palace of the Emir of Bukhara in the past.

Musavvir//*Musavvur* [a.] – artist, painter, photographer.

Musavvira [a.] – painter, photographer girl.

Muxbira [a.] – press (journalist) girl.

Notiq [a.] – eloquent, a master of words; owner of colorfulness.

Notiqa [a.] – eloquent, clear language girl.

Noshira [a.] – publisher, enlightened, educated, knowledgeable.

Olima [a.] – knowledgeable, wise girl.

Rassom [a.] – photographer, artist.

Raqqosa [a.] – dancer girl, artist girl.

Sarrof [a.] – lit.: money changer, money grinder: expensive coins, identifying and distinguishing stones; goldsmith.

Sayyod [a.] – hunter.

Sayyoda [a.] – hunter girl.

Sovchi [uz.] – waterman, farmer boy.

Tabib [a.] – vaccinator, physician, healer.

Shoir [a.] – poet, eloquent speaker, orator.

Shoir [a.] – poet, eloquent speaker, orator girl.

O'qchi [uz.] – shooter, sniper; hunter boy.

O'roqchi [uz.] – a child born during the grain harvest.

Anthroponymization of appellatives representing action, career names. Based on the desire of the child to grow up to have a high career and career, as well as the motivation to express the actions, career and title of the ancestors, the appellations expressing such a concept are called by the method of conversion. For example, *Amir* (ruler, guide or Commandment - life, vitality), *Amira* (a ruler, a leader, a submissive woman), *Arbob* (sir, host, owner or career, a person whose position is great), *Valiy* (saint, holy saint, or miracle, prophet), *Vazir* (whether as an assistant, an aide, a high-ranking official, or as a healthy adult minister), *Vazira* (vizier, that is, to be an official), *Malik* (podshoh; let the king, the governor, the king, that is, grow up healthy, dignified, wealthy), *Malika* (the queen; a woman belonging to the royal family; great rank girl), *Noib* (deputy, assistant), *Noiba* (whether an assistant, a helper girl, or a deputy), *Rais* (chief, leader, leading sarvar girl), *Raisa* (chief, captain, leader, chief girl or gr.: polite, kind, obedient), *Sarboz* (be a soldier, a soldier, a military man), *Sardor* (leader, chief; chief of the tribe), *Sulton* (king, ruler, king, that is, long-lived and high-ranking), *To'ra* (nobleman, prince; a man of great careers or a child as strong as a shield), *Xon* (be a king, a ruler, a ruler, that is, a man of great ranks, a leader), *Xonim* (lady, princess; ruling woman; a girl or such a girl belonging to the dynasty of khans), *Xoqon* (ruler, king of kings; great king, emperor) [4].

Anthroponymization of appellatives representing socio-political stratification: *Sayid* (lit.: master, possessor; chief, leader. This word is an honorary title of the descendants of Muhammad (s.a.v.); nobility; aristocratic), *Xo'ja* (boss, master, lord; teacher) [7].

Anthroponymization of appellatives representing the concept of space, country: *Adir* (great, high; great rank), *Jahon* (life is as wide as the universe and full of light), *Viloyat* (holy, blessed, i.e., daughter of guardianship, sanctity, or country), *Devor* (protected or as strong as a wall бўлсин), *Diyor* (the country, the child of the motherland), *Dunyo* (is the shortest part of a name that contains the word "dunyo"), *Dala* (a child born in the field or an adult in the fields, the owner of the land), *Muzofat* (region or added, increasing), *Mamlakat* (country; motherland child), *Kishvar* (country, motherland child), *O'rda* (nest, shelter or camp or many, cannon, gang, that is, let the children multiply and become a gang), *Chodir* (a child born in a cap or a child born in a veil), *Yaylov* (a boy born in the meadow, in the meadow, or free, to spread out), *Qo'rg'on* (whether fortified, solid, or protected, protected) [8].

Anthroponymization of appellatives representing water bodies and structures: *Arna // Anna* (let his life flow like a great anchor), *Buloq* (let your life be as clear and lasting as a fountain), *Daryo* (whether his life is as long as a river, long or as a win-win, victorious, successful), *Dengiz* (may his life be as wide and boundless as the sea), *Ja'far* (heavenly ditch, ankh), *Chashma* (let his life be as pure and continuous as spring water), *Sohil* (coast, border; purpose, desire, aspiration) [6].

Anthroponymization of noun appellations representing animal, bird names.

a) Anthroponymization of appellations representing pets: *Dagar // Digar* (lamb (8–10-month-old male lamb), i.e., beloved, male son), *Jiyron* (ginger - a thoroughbred horse, brown horse), *Toy* (foal, colt or child named after grandparent (mother's father) or second child in the family), *Takaboy, Takajon* (whether the marble under the pillar is as strong as a stone or as strong as a taka, an energetic child or a rich, wealthy man), *Bug'ro* (be as strong and mighty as a two-legged camel), *Buqa, Buqaboy* (be as strong, strong, enduring as a bull), *Tovshan* (a rabbit-like, agile child), *Qunon* (three-year-old male horse; be a cheerful and powerful young man), *Qulon* (let him grow up playing and spreading like a beautiful child or slave like a 1-year-old foal), *Qo'zi* (whether a beloved, masculine child, or a wealthy child, or a child born in the lambing season), *Qo'chqor* (forehead or be a strong young man like a ram when he grows up healthy);

b) anthroponymization of appellate representations of wild animals: *Oxu* (deer; a beautiful, delicate girl like a deer), *Jayra* (a deer, a beautiful, graceful girl like a wild deer), *Jayran // Jayron* (a young man agile as a deer), *Quralay* (black eyes of a deer or deer child; beautiful, pretty girl), *Sirtlon* (the wolf of the mane, as strong as the hyena, mighty, brave), *Suvsar // Savsar* (a valuable fur-bearing animal; be as beautiful, graceful, beautiful, precious girl as water), *Maral* (animal like a steam), *Sayg'oq* (be as agile, strong, and long-lived as a saiga), *Qashqir* (wolf);

c) anthroponymization of appellations representing birds, birds: *Andalib* (nightingale; sweet tongue, sweet child), *Lochin* (a child as smart as a falcon, a brave child, or a child belonging to the falcon family), *Mayna* (mayna (bird), sparrow or mayna (brain), i.e. intelligent, wise), *Sulgun* (сулгун (a pheasant, a beautiful, handsome girl like a hawk), *Turna* (a girl born when the cranes come), *To'ti* (sweetheart, orator; a girl named after her mother), *Uqob* (eagle, brave, shrewd), *Qaldirg'och* (a girl born when swallows fly, or a girl whose eyebrows are as thin and slender as a swallow's wing), *Qarqara* (a child resembling a crane and a black bird or blackbird above its neck), *Qarchig'ay* (clever as a vulture, brave), *Qirg'iy* (agile, agile, brave like a hawk), *Qumri* (a child as gentle as a bird), *Juvona//Jugona* (pigeon cub; young woman), *Kabutar // Kaftar // Kaptar* (let it fly like a dove, let it live a long life, let it fly like a dove, let it fly safely), *Kaklik* (a pheasant, a free and beautiful girl like a desert bird), *Bozi* (boz – falcon, falconry; brave, clever or playful, playful - a dancer), *Burgut* (strong as an eagle, agile or a child of the eagle tribe), *Bulbul* (sweet-tongued, eloquent), *Chil* (gray sparrow or hawk), *To'rg'ay* (a child as free as a sparrow, free to grow, or a child belonging to the sparrow), *Tovus* (a peacock-like, proud girl), *Qunduz* (as beautiful as a beaver, a beautiful girl), *So'na* (a girl as beautiful as a wild duck) [5].

Based on the motive of wanting the child to grow up to be a strong, powerful, strong-willed person, the horse appellate, which represents the names of animals, is figuratively converted into an anthroponym: *Buroq* (strong as a horse, enduring), *yulbars* (as strong as a tiger), *Sher, Qoplun* (brave as tiger, energetic), *Serka // Sarka* (energetic, strong as a sergeant), *Sirtlon* (as powerful as a hyena).

Apparently, nouns in various grammatical forms, including possessive and possessive, diminutive forms, can also be named in the conversion method.

Anthroponymization of appellations representing plant, tree names:

Anthroponymization of appellations representing flower names, like: *Chechak* (flower, grass; beautiful, graceful, graceful), *Afg'uvon* (a red-flowered tree that opens in the spring is a beautiful, graceful girl like a purple), *Lola* (a beautiful girl who blooms like a tulip, or a girl born when tulips open), *Savsan* (beautiful girl like a lily flower), *Sambit* (beautiful as oleander, elegant, beautiful girl), *Safsargul*

(purple beautiful girl; charming white face), *Ra'no* (beautiful as a red flower, beautiful, graceful), *G'uncha* (a girl as beautiful as a bud; beautiful, beautiful girl), *Binafsha* (as beautiful as a purple flower, an elegant girl), *Nilufar* (as beautiful as a lily plant, a beautiful girl), *Jambil // Janbula* (a lovely girl as sweet as a fragrant plant) [7].

Conclusion

In conclusion, the creation of anthroponyms in the Uzbek language from noun, adjective appellations, desire and figurative motives is historically and still active.

The newborn was given the names of celestial bodies, animals, birds, fruit and ornamental trees, and flowers based on the motivation of the national customs, traditions and values of the Uzbek people associated with naming. As a result, the appellations representing such concepts have been anthroponymically converted.

Anthroponyms have also been created by conversion from clear and abstract noun appeals as an expression of the desire, intention, aspirations of children to be hardened, mature, strong, strong, energetic, courageous, valued, respected.

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