

UZBEK AND LEXICO-SEMANTIC AND LINGUISTIC CHARACTERISTICS OF ANTHROPNYM IN FRENCH LANGUAGES

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Abstract: The article deals with the formation of anthroponyms in the Uzbek and French languages and their linguistic and cultural features. Along with the denotative meaning, anthroponyms also have a connotative meaning in a literary text. This meaning can take emotional, value, historical and aesthetic forms. When forming emotional, evaluative and other additional semantic fragments, the general idea of the work is the main factor of the author's pragmatic goal, which is one of the main factors in expressing its communicative content.

Key words: naming (nomination), first name, middle name, last name, nickname, alias, cryptonym, appellative vocabulary, motif, transmottane.

Introduction: The main function of proper nouns is to single out an object, person, or event. This is related to the fact that people name an object for this purpose. Naming (nomination) is a complex process, which includes finding a suitable and acceptable name for an object, the process of the given name changing from appellative lexical to possessing a noun characteristic, society's attitude to the name. Stabilization of the name as a proper name of a concrete object depends on how correctly the name is chosen, motivated, its compatibility with the onomastic system of the language and the requirements of the national-linguistic taste of the society. So, naming is not just a (spontaneous) phenomenon, but a process that must respond to its own complex linguistic and non-linguistic laws, needs and requirements. Anthroponym is a linguistic unit of onomastics, like a toponym or a zoonym, which includes specific units. For example, NVPodolskaya, while thinking about the term anthroponym, noted that it includes first name, patronymic, surname, nickname, pseudonym, cryptonym (nickname, first name, name), andronym, gynekonym, patronym [1]. Among the group of onomastic units, there are certain connections, transitions to each other's functions. This process is called transmonization. For example, it moves from toponyms, ethnonyms, hydronyms, etc. to the function of a name. For example, Toshkenboy, Ko'kanboy, Kipchak, Mangiroy, Sirdaryo (maiden name) and others. These are called topoanthroponyms, ethnoanthroponyms, hydroanthroponyms in anthroponymic studies. The transition of personal names to toponyms is especially fruitful in toponymy.

Here, we will think about the role and importance of anthroponyms, that is, in the formation of names and nicknames. Words and phrases chosen as anthroponyms have a certain basis, motive. There is no name without a motive. The choice of any name depends on the motive. The creation of anthroponyms (name, patronymic, surname or nickname and nickname) is based on certain needs and laws. In the giving of all names lies the concept of word magic, the magical power of words (magiya).

For example, giving a name to the baby according to the birth process and some characteristics, expressing various wishes and dreams to the child through the name, keeping the child's name secret, replacing the name with another name because it is a burden on the child, naming people with inappropriate characteristics for the child. not naming, choosing the name of the elderly for the name, imitating the names of great historical figures, naming the child after the name of Allah, the prophet, saints, famous religious figures, past ancestors, believing that their spirit uses the child, etc. are proof of this. . The mentioned concepts, beliefs, imaginations and beliefs are the factors that form the ethnographic basis of anthroponymic motivation. So belief in word magic defines the core of anthroponomy. In Uzbek anthroponymy, there is a considerable number of names related to the motif of beauty. The name is chosen directly from the words expressing the concepts of beauty and elegance: Korkamoy, Suluvbeka, Suluvyuz, Chiroygul, Barno, Vajiha (beautiful, charming), Vazhiya (moon-faced), Vasilat (handsome, handsome). , Vasima (beautiful), Vasil, Vasila (handsome, handsome), Jamal, Jamola, Zarafat (handsome, wonderful), Zebo (handsome), Lobar, Malohat, Nafosatkhon, Nigora (beautiful), Husnia, Husnijamol, Husnikamol. Names that describe means and methods of protecting the baby . In ethnographic and onomastic literature, there are concepts such as "protecting names", "protective names", "subordinate names", "ugly names". From very ancient times, Yamonbola, Yamonqul, Zalil (downer), Taskara (ugly). The child is described as unpleasant, vulgar, and the name is derived from the name of bitter things. If this is done, it is believed that the child's enemies will not approach him : , Affon (smelly), Norachchik, Tolhak (bitter, bitter), Turishboy (bitter). Names given based on the motive of wanting the child to be kind and caring to his parents and relatives when he grows up : Mehribek, Mehribon, Mehribonu, Mehrdil, Mehriniso, Mehrisuluv, Mehriya (caring, loving, kind). Names given on the basis of the motive of wanting the child to be an honest, truthful, fair person : Adolat, Miradl (just, righteous), Faruh (truthful), Harros (supporter of the truth), Haqiqat, Dodar (fair, fair). The names given based on the motive of wanting the child to be a clean, tidy person: Bejirim (neat, sinless, handsome), Gulpok, Begubor (immaculate, pure of flowers), Zarif, Zarifa (innocent) , pure), Zilala (pure as clear water), Ifafat (purity, chastity), Ma'sum, Mubarra (pure, sinless), Mubila (pure, clean), Najabat (pure, chaste, of white blood), Solim, Solimbibi, Solimoy (immaculate, clean, beautiful), Toza, Tozagul (pure, neat), Pokiza (clean, neat, sinless), Poluda (clean, pure , innocent). In some cases, there are cases of calling geographical objects by their old and new names in the vernacular, calling the baby by an additional name in addition to the main name. Place names, as well as anthroponyms, call an object or a person by a nickname other than its main name. For example, the person Mahmud (name) is Oqboy (nickname), Muhammad's name is Qazaqboy (nickname), Karavoy, Malla, Daroz, Kalta, Kiltiriq. This is the nickname - the names live side by side with the main name and create a neighborhood. Among the historical-traditional terms of onomastics, nicknames, nicknames, nicknames, etc. can be included. A nickname and nickname is an onomastic category that differs from a name. The word nickname is Arabic and used in the history of the Uzbek language in two senses: a) its own meaning, in the sense of an additional name, and b) in the sense of a nickname [2]. The plural form of this word alqab has the same meaning [2]. In the "Annotated Dictionary of the Uzbek Language" it is noted that the nickname is an additional name, and its meaning of nickname is out of use [3]. To be nicknamed means to be nicknamed, to have a nickname [3]. The difference between a nickname from a name, a surname, a nickname from a nickname, and a nickname from a name is widely analyzed in the works of E. Begmatov [4]. The most important of these is that a nickname is given to a person by others, and a nickname is chosen by the person himself. So, the terms nickname and nickname also express a linguistic

concept that belongs to the categories of proper nouns . These two terms belong to the historical-traditional terms, as they have been used in the Uzbek language for several centuries as expressions of nouns [5]. In order to protect the baby from the evil forces, which are considered as his enemies, to mislead them, the main name of the child is kept secret and he is called by another name. Also, in many nations, especially Turkic nations, there is a custom of young people not to mention the names of their elders, and the brides' names of family members. In such cases, young people address their brothers-in-law and sisters-in-law with additional nicknames. For example, Karabola, Mullayigit, Karakoz, Karasoch, Mullaboy, Erkatoy , etc. Such linguistic units, which were initially born as simple words and phrases, later become the name of the child and coexistence occurs. There have been cases (especially in the past) where a child's nickname has supplanted his or her main name . The lexical basis of proper nouns does not consist only of related nouns . Because other word groups can be a lexical basis for nouns . It should be noted that the signs and criteria that serve to distinguish common nouns from each other are not only their meaning and name, but a deeper concept. One of them is that cognate nouns have their own independent lexical material, while common nouns do not. In many theoretical literatures, we see that this sign of nouns is specially emphasized. Some of these are as follows: Toponymic and anthroponymic names are always created on the basis of language. In their construction , word formation models, compound words, phrases, and even whole sentences are used, which are often used in everyday life" [3]. Nevertheless, in linguistics, it is widely believed that nouns are derived from nouns. This is partly true , many common nouns are based on cognate nouns. But, on the other hand, it is limited and incorrect to say that only cognate nouns are based on nouns . It is enough to say that in the Uzbek language personal names and toponyms, ethnonyms are made up of adjectives, numbers, and verbs. In this sense, the idea that " most of the common nouns are related nouns, and a certain part of them appear on the basis of words belonging to another category" is close to the truth. The lexemes underlying the system of common nouns do not consist only of related nouns in this way. This is why the linguistic material underlying proper nouns is called "lexical base" ("lexical base"), "appellative", "appellative lexicon" and " anthroponymic base" in onomological studies. Speaking of words that form the basis of proper nouns , we mentioned the adjectives that are part of the nouns and nicknames. The general conclusion from the above analysis is that anthroponyms are created on the basis of existing lexical possibilities (appellative) in the language. Such lexical material is of two types: cognate nouns and proper nouns. It seems a bit confusing to consider the nouns that serve to form nouns, that is, the lexical base, as appellatives. Because when appellative is called, mostly simple words, that is, related lexicon, are understood. However, if the appellative is taken as a lexical base, the inconvenience disappears when the proper noun bases are also recorded as a structural element of the language lexicon. But in this case, it is necessary to understand the appellative as the vocabulary base of common nouns, the material that serves to make them . It seems that there is such a process in onomastics, in which a certain appellative (simple) lexeme serves to make a name or a toponym.

Paremiological richness of language is one of the research subjects of linguistic and cultural studies. In fact, most of the proverbs are stereotypes of the national consciousness. Usually proverbs and proverbs are studied as a genre in folkloristics. Linguistics is just being studied. From a pragmatic point of view, the purpose of proverbs is mixed. A single proverb can contain warning , investigation, consolation, advice, criticism, threat, etc. Not all proverbs can be considered a subject of linguistic and cultural studies. In particular, proverbs that do not belong to any nation, culture , but belong to all ethnic groups. In order to enter the research scope of this science, the proverb must be closely related to the

history, culture, life, and spirituality of a nation. recorded a large amount [Bob; Tout l'argot]. The term "full name" refers to the full, unabridged form of the name [Podolskaya: 107]. The following objects are referents of full names: brigitte – woman;

marguerite – 1) gray hair, 2) vodka, 3) guillotine; michel - 1) rich man, 2) stupid, short-sighted: Martin

– 1) plan , 2) perforator for opening the safe, 3) fur coat; However, some anthroponyms, although they have acquired a certain connotative meaning in social discourse, are written with a capital letter without changing their graphic appearance. For example, Marie-Jeanne - marijuana; Nélène – heroin; Isabelle – spear, sword; Charles is a swindler, a thief.

Each referent of an anthroponym exists as a separate lexeme and is idiomatic

is a component of expressions and phraseology: faire le Jacques - to play a fool; être gros jean comme devant – to be unlucky; Marie couche-toi là! - sleepy woman; faire sa Josephine – to pretend, to pretend to be a delicate woman; don't talk, Charles!

- if not, of course it is clear; faire le coup du père François - to strike from behind and the like. In addition, the presence of foreign anthroponymic combinations is also observed in the French social discourse, for example: Bobby - English mirshabi; Bob - 1) game sock, 2) big watch, 3) shilling; roi David - a key (a device that opens a lock); Marie-Jane - Marijuana; Popoff, Ivans - Russians.

Anthroponyms made from similar nouns are widely used in the text of artistic works . For example, in the novel "Disgusting Body" by the writer I.Vo, Miss Mouse (same name - mouse "mouse"), Melrose Ape (same name as ape " humanoid monkey"), Lady Throbbing (throbbing - "trembled , scared " "), we meet a number of names such as Sir Claude Aglet (aglet - ribbons worn on the shoulders of soldiers). Readers of the work anthroponyms in this form

they have little difficulty in interpreting. There are no big shifts in the meaning of similar nouns moving to the group of artistic anthroponyms. In the text of the work, the names formed from related nouns become one of the means of creating an artistic image of the characters who are the owners of these names. Native anthroponyms also acquire new meaning fragments as a result of their activation in artistic speech. In the analysis of the text of the work of art, it is important to determine which parts of the systemic meaning of the anthroponyms of this group are preserved and which signs of occasional meaning are acquired. Thus, proper nouns are divided into different groups , and the study of their functions in the text has its share in the development of linguistics . Famous nouns are an integral part of a complete and complete artistic text, and they show their own spiritual properties only in the composition of a work of art.

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