ONOMASTIC DOMAIN AND THE CONCEPT OF ONOMASTIC UNITS

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ABSTRACT

This article covers the concepts of onomastic field and onomastic units. The article says in Haki that the quantitative set of lexemes, the organized state as a specific system, constitutes the composition of the linguistic vocabulary fund. These lexemes are usually studied in linguistics in particular word categories: noun category, adjective category, like verb category. It has been argued that the series will be further researched within itself in additional categories.

KEYWORDS

Anthroponymy, onomastics, onomastic units, linguistics, anthroponymy, lexical system, Onomastics field.

INTRODUCTION

Any language has as many linguistic tools as it can provide its multifaceted communicative function need and function. One such tool is the lexeme (word), which expresses concepts about something and phenomena, concrete and abstract, real existential or imaginary, religious-philosophical, cultural and domestic spheres.

The quantitative set of lexemes, its organized state as a specific system, constitutes the composition of the linguistic vocabulary. These lexemes are usually studied in the language, divided into certain word categories: noun category, adjective category, like verb category. These categories are further researched within themselves into additional categories. This situation also applies to the lexemes that make up the noun category.

Language names things and phenomena, diverse and complex concepts about them, their edges in general, relying on the characteristics of the main character. For example, the Uzbek language melon plant and its product are referred to as melon. Likewise, in Uzbek, the living being IoTs is generally referred to as sheep. Later, melons and coals are named in additional groups according to their known character. Examples include Cuckoo, jack russell terrier, bullfinch names, hissor sheep, Kazakh sheep, merenos. But, here, too, there is a generalization - rib, summing up the concept of them. If without this, the lexical wealth of the language would become quantitatively infinite when each grain of melon or grain of sheep was named separately (in fact, it is impossible), the language could not fulfill its communicative function. Hence, the generalization of things and phenomena, all existing being in the objective world, is a great miracle of human thought and language.

But there is also a need for everyday communication of jamnyat, a double need for the life of lisonny. It is something and phenomena in objective existence, the naming of each of the living beings separately, singly and wisely.

In ancient times, when people did not yet know the secret of natural phenomena well, it was GAN to give a common name to what they saw. Such names served to distinguish, distinguish between different objects, things, phenomena. For example, the word water meant water and any water, and the word Toa meant any mountain that was part of the type of this object. But gradually, ancient people came across many objects, mountains around which water flows. People were born with the need to separate one object from which water flows (a river, a river, a stream, a spring, etc.), mountains that differ from each other, hills and ridges.

Because the settlements of ancient people were either in the gorses on this mountain, on the banks of rivers. In order for them to find their habitat right, so that they could find their hunting ground wrongly, the mountains, the Rivers played the role of a swamp, a character. As a result, the individual gave additional special names to distinguish a mountain or river from another mountain and river. This is how such names as Oqdarya, Karadarya, Karatog, Uluttog, which existed from time immemorial, began to appear.

Naming a single grain of an object, thing and event, singled out and received separately, began to spread to all that the need for life required, and the language began to have a lot of names, which are now called proverbial horses. The recorded vital need also arose the fact that it is necessary to distinguish from each other people who live in seeds, tribes, balls, groups, belong to one seed and family.

A number of historians, ethnographers, who have studied the social life of ancient people note that a person belonging to the same clan or tribe, who had a common name for some clan and tribe, corresponded to the name of the seed or tribe to which he belonged, that is, a person belonging to that ethnic group was named after the seed. And the names of the breed or tribe, the ethnic group consisted of the name of a sacred, divine-worshipping animal, a bird. Gradually, this

tradition began with the fact that each individual who was a member of the clan and tribe was referred to by a separate name or nickname. This is how the names of the person (the initial, first-sounding horse of the person) appeared. Now in linguistics, two huge groups of horses have formed, which are called Related and proverbial horses. These two groups form the lexical composition, vocabulary, system of the language. The proverbial nouns in the language, their appearance, motivational foundations, semantics, linguistic structure are studied by the onomastic section of linguistics. Onomastics is actually a Greek word meaning" the art of naming".

Onomastics studies any proverbial horse that constitutes units of language onomastics in the linguistic and sociolinguistic aspect. Onomasticon is a dictionary that represents a general set of proverbial horses in a language, and it is a repertoire of proverbial horses belonging to the language of an ethnic group of a certain period. For Example, S.V.Veselovsky's " Onomastikon"

Although not published under the title" onomastikon", Sh.Japarov's Kfgmz Adam attarmngn sozdugu, G.F. Sattarov's "Tatar ismneri suzlege ", T.K.Jonuzakov, The esbaeva's "Qazaq esemdari ", " Spravochnik lichnix Imen narodov RSFSR " stand close to onamastikon (more precisely antrapokon)as it is the sum of the main foundation of the people's and nation's names living in the area at this time.

As you know, any science must have its own object of study. It is known from our above statement that the object of study of onomastics is any of the subtotal ottips in the language.

It is also known that certain linguistic units make up the types of vocabulary-meaning groups and lexemes in the language. These linguistic units are the object of study of a particular field and direction in linguistics. For example, the phonetics section of Uzbek linguistics studies phonemes, the lexicology section studies lexemes, semasiology studies the meanings of lexemes, the morphology section studies morphemes, the SOE making section studies methods and types of word making in a language, and the syntax section studies syntagms, sentence, text, and linguopoetics studies the artistic value of language tools, etc.

So, does onomastics also have here pgun - day units as a field of linguistics? Yes, has.

The language units that onomastics study are the Onoma (onim), i.e., the appearance and types of the horse with the crest. These are anthroponym, toponym, zoonym, phytonym, gsosmonim, theonym, etc. The derived terms give a general name to the types of onomastic units. In fact, each of these onomastic units is made up of a set of microonomastic units.

A notable nomist is A.V.Superanskaya brought 19 types of proverbial horses, which are part of this complex, while illuminating the proverbial horses that represent real and non-fictional (imaginary) objects around them under the concept of onomastic scale (onomastic complex).

Azerbaijani linguist A.M.Gurbanov, in his book" The Zdebi language of Azerbaijan without a problem", considers one of the special sections of lexicology to be" onomalokia "(onomastics), and considers onomastic units as "onomastic units",

and 7 groups of proverbial horses that make up these units reflect on anthroponyms, ethnonyms, toponyms, hydronyms, zoonyms, cosmonyms, ctematonyms. He also commented on these onomastic sections in his other works. Of course, the fact that this author defines the types and boundaries of the names that make up the onomastic unit is ambiguous and does not cover all the manifestations of the proverbial horse.

In all studies devoted to onomastics, anthropo - NIM are also mentioned. The anthroponym is originally a Greek word for antro-human+onim, i.e., endowed horses given to men. In Uzbek, the term is replaced by terms such as name, person name, Man Horse, Man name.

The anthroponym is also onomasgikaninghowever is a linguistic unit, such as a toponym or a zoonym, which includes specific units. For Example, N.V.Podolskaya reflects on the term anthroponym Yakan, noting that its composition includes a name, otchestvo, surname, nickname, nickname, kryptonim (nickname, name, name), andronim, gynaeconym, patronymic.

The set of anthroponyms in a language is referred to as anthroponymy (just like toponymy, zoonymy). For example, like Uzbek anthroponymy, Kazakh anthroponymy. The field of research on anthroponyms is called anthroponymy, and this branch of onomastics studies the linguistic and nonlinear properties of anthroponyms. An anthroponymic expert is referred to as an anthroponymist . The sum of anthroponyms in a language, as we have already given the concept of onomasticon above, constitutes an existing antrocon.

What are the anthroponymic units that study anthroponymy, which make up the foundation of anthroponymy? When concrete is obtained, the following onomastic tools, in which the Uzbek person is a proverbial horse, are units of Uzbek anthroponymy:

1. Names are names given to a concrete person.
2. Nicknames.
3. Nicknames.
4. Naming identity in Uzbeks using the BA'ei forms ("daughter" "son") that existed in the past.
5. Using Arabic forms ("Ibn", "Binni") of referring a person to his name by restoring the name of his past ancestors.
6. Russian surname and patronymics, officially forcibly adopted from the 20-30s of the last century.

The above are anthroponymic units and are studied by Uzbek anthroponymy.

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