

PRINCIPLES AND HUMAN FACTOR OF OBJECT NOMINATION

Jo'oraboeva Gulruh Solijonovna,

Associate Professor of Fergana State University,

Doctor of Philosophy in Philology (PhD)

Quldashev Nizomiddin Ahmadalievich,

Associate Professor of Fergana State University,

Doctor of Philosophy in Philology (PhD)

O'rinboeva Ezozkhan Kamolovna,

Senior lecturer of Fergana State University,

Doctor of Philosophy in Philology (PhD)

Abstract. The article examines the naming of objects based on the principle of relativity, positivity and negativity, as well as the role of the human factor in it, on the example of toponyms of the Fergana Valley.

Key words and word expressions: onomastics, toponymy, toponym, anthropocentric paradigm, principle of relativity, principle of negativity, principle of positivity, motive of naming objects.

Introduction

Language is not only a means of communication between people, but also a complex and perfect linguistic structure that embodies many features of a particular nation's unique thinking, material life, culture and spirituality, national mentality, past and present. Any language cannot develop without the human factor, beyond the will of society. After all, "In the development of the language, its owner plays an absolutely decisive role. Language is deprived of the opportunity to take a step towards perfection completely independently of the needs of its owner's beliefs, needs, mental and spiritual potential, thinking and imagination. [1, 92].

The main part

As mentioned, development and changes in language cannot happen without the participation of the individual factor. According to Yu.V. Fomenko, "any change in the language is based on processes in the human mind" [2, 53]. Therefore, at the current stage of development of world linguistics, the study of language in relation to external factors such as the person who uses it, socio-economic environment, national culture and mentality has become one of the main issues. On the basis of this issue, an anthropocentric paradigm was born, which studies language on the basis of the human factor, and man on the basis of the language factor.

About the application of the anthropocentric research method to other fields, including onomastics, E. Begmatov noted the following: "Researches that express the connection and multifaceted relationship between the language and the person who owns it have been carried out in Uzbek nomology for a long time, even if not under the name of "anthropocentric research". . In anthroponymy, the role of nominators (name givers) in choosing a name, in toponymy, the principles followed by people in determining the motives for naming places, etc [3, 37].

Onomastics, including the field of toponymy, can indeed provide rich material for the anthropocentric research method of studying the interaction of socio-economic, political, cultural-spiritual, ethnic relations between language and person (society). In particular, the following aspects are the basis for this method in toponymy:

- toponyms are the product of people's creativity over the centuries;
- toponyms were created due to the need to distinguish thousands of surrounding objects from each other;
- ethnic, cultural and spiritual views and religious beliefs of people are embodied in toponyms. This situation is clearly seen in the names that have totemistic ideas and beliefs as the basis and motive of toponyms. In the center of these imaginations, the image, customs and views of a person, characteristic of the historical period in which he lived, are reflected;
- toponyms reflect the national thinking, national culture, national mentality, and national character of the nation that created it. We can see this in the names of professions, work tools, clothes, plants and animals, which form the lexical basis of toponyms, as well as in the example of names created on the basis of various similes and metaphors;
- no matter at what historical stage it was created, the motives of the names of the objects reflect the important views and beliefs of our ancestors about farming, animal husbandry culture, economic activity, attitude to nature, socio-political life practiced in the long history. For example, toponyms such as *Piyozchilik*, *Uzumchilik*, *Pakhtakor*, *Pakhtachi*, *Gulshanbog* were motivated by the people's activities and imagination related to farming culture, while in the names *Pichokchilik*, *Kunchi*, *Zargarlik*, *Okchi*, *Karnaichi*, *Kosiblar*, *Degrezchithe* views of the namesake are related to crafts, as well as the motives of place names such as *Orzu*, *Bakht*, *Tinchlik*, *Birdamlik*, *Shodlik*, *Nurafshon*, *Ezgulikare* based on the wishes of the people.

In the emergence of toponyms, that is, in the naming of an object, the relationship between the personality factor and the name is important, and the research of this process requires working directly within the framework of the anthropocentric approach we are talking about. For example, giving a name to any object, determining the principle and motives of the naming of the place, is certainly carried out with the help of the activity of a person (namer)¹.

¹ Note: the naming of geographical objects is usually done by the majority, and in the toponymic system, the nominator (nominator) is organized by the community or people.



The naming of objects reflects the national way of seeing the world and the discipline of perception of the people living in this area, first of all, the linguistic landscape of the world belonging to this people [1, 143]. That's why linguists recognize various types of nouns, including anthroponyms and toponyms, as a mirror of social history and, moreover, of the human spiritual world [3, 35-37].

The creator of the name, that is, the people, has always followed certain principles and rules when giving a name to a place. First of all, the most important aspects for this area, for example, the names of water sources, geomorphological forms of the place, names of plants and animals, the ethnic composition of the population or their profession, who owns the place, or any historical event that happened in this place, in general. In general, it focuses on other natural geographical, socio-economic and historical conditions related to the object. When naming geographical objects, on the basis of these extralinguistic factors, relying on his thinking and worldview, national culture and spirituality, he chooses the best of them as a motive for the toponym. It can be said that toponyms are a reflection of a person and the material and spiritual world that surrounds him, in other words, they are the introduction of the possibilities of creativity in the individual factor. Studying the name in connection with the human factor allows us to reveal the essence of its social functions.

According to scientists such as V.A. Nikonov, E.M. Murzaev, A.E. Kibrik, L.M. Maidonova, Z. Dosimov, T. Nafasov, N. Ulukov, who conducted special investigations on the nomination of toponyms [4, 5, 6, 7, 8, 9, 10], the naming of geographical objects is based on principles such as positivity, negativity, relativity, which are fundamentally different from each other, and the motives chosen by the namer in the emergence of a toponym are determined within the framework of these principles.

In particular, positivity (Latin *positivus* - positive) is one of the most productive methods widely used by the human factor, that is, the namer, in naming geographical objects, and it was evaluated by E.M. Murzaev as a reflection of geographical reality mainly in toponyms. For example, when naming objects, the geomorphological features of the place are important for people, and the nomadic pastoral people are interested in the vegetation of this place, or the farming people are interested in the soil of the place where they live, its specific aspects, and in the process of naming, this sign is the main considered a factor [8, 34]. Accordingly, according to the principle of positivity, the richness of the area, the abundance of an object is often considered characteristic, and this characteristic was chosen as the motive for the toponym. However, the study of the toponymy of Uzbekistan, including the Fergana Valley, shows that the principle of positivity is not only based on the natural-geographic characteristics of the object, but other economic and social factors related to the place, for example, the occupation of the population or events related to the object, are also important. is enough. Thus, the name giver of the area under study pays attention to 2 aspects in naming on the principle of positivity:

1. The name is based on the natural and geographical features of the place. In this case, the location of the object, its nature, the flora and fauna of the area, as well as the number of the differential sign that is the basis of the name, are selected as motives for the toponym:

a) the relief feature of the place is taken by the subject as a motive for the toponym: *Dasht (Chust district), Kizilyozi (Yangigishloq district), Tashqishloq (Uzbekistan district);*

b) the name of the water source for the object is taken as a motive: *Soyboyi (Koshtepa district), Artizanboyi (Kokand city), Kanaltagi (Quva district), Tikariq (Pop district);*

c) the world of plants is taken as the basis for the name: *Koshkayragoch (Torakurgan district), Chinor (Pop district), Kyzilkiyak (Sokh district), Jiydazor, (Beshariq district);*

d) the fauna associated with the geographical object is taken as the basis for the name: *Otbozor (Norin district), Kaklikkurgan (Chust district), Laylakuya (Quva district);*

e) the number of distinguishing signs (objects) that are the basis of the name is taken as a motive for the name:

✓ the number of subjects is based on: *Ucholish (Tashloq district), Beshtol (Yangikurg'on district), Altiariq (Altiarikq district), Ettibulok (Fergana district);*

✓ **yakka, qo'sh, to'p** counting words denoting quantity are used as a basis: *Yakkatut (Tashloq district), Koshkayragoch (Torakurgan district), Topsada (Mingbuloq district);*

f) a quality of the distinguishing subject that is the basis of the name is taken as a motive for the name:

✓ color is used as a motive for the name: *Akbulok (Namangan district), Ko'ktosh (Chust district), Kyziltepa (Altiarik district), Karatepa (Uzbekistan district);*

✓ size is taken as a motive for the name: *Uzunkocha (Chortoq district), Kattachek (Uchqorg district), Kichikkurgancha (Toraq district), Pastmahalla (Chust district);*

✓ taste is taken as a motive for the name: *Shirinsuv, (Uzbuloq district), Shoariq (Norin, Pop district), Shorbuloq (Chust district), Achchikkol (Kokand city, Mingbuloq district);*

✓ feature is taken as the motive for the name: *Damariq (Quva district), Yangiyol (Uchk district), Kaynarbulok (Beshar district), Yomonjar (Quva district);*

2. The name is based on the socio-economic characteristics of the place. In such toponyms, the human factor focuses on the social origin, occupation and other aspects of the population living in this place:

a) names of persons associated with the object are taken as a motive: *Mirsultonchek (Norin district), Yorqinboychek (Uchqorg district), Madyorovul (Mingb district), Ashirqulmergan (Uzb district), Boboshbek (Uchk district), Ormonbek (Balyqchi district);*

b) as a distinguishing feature, the economic activity of the people living in this area, that is, the profession, is taken as a basis: *Mikhchagar (Kuva district), Etikdoz (Chust district), Misgarlik (Kokan district), Bordonchi (Kosht district);*

c) in relation to the object, the social origin of the person is taken as a motive: *Khojaqishlaq (Baghd. district), Eshantopi (Uchqorg district), Eshankurgan (Buvaidda district), Toraqurgan (Tora district), Khojaqishlaq (Nam district);*

d) when naming an object, an event related to it is used as a motive: *Kumbosti* (Uzb. t.), *Jangketmon* (Furq. t.), *Soykeldi* (Kuva t.), *Labbaytoga* (Nam. sh.), *Khojaoldi* (Buv. t.) and others.

Toponyms created on the basis of the principle of positivity are important because they contain specific information about the area, and it is necessary to emphasize the value of this principle in the integration of such names with the science of linguistics, as well as in determining the practical importance of toponyms.

The principle of negativity (from the Latin *negativus* - negative, negative) is the naming by the namer on the basis of a sign that is not typical (characteristic) for the object [10, 54-55]. The principle of negativity, unlike positivity, is motivated by an aspect that is scarce for the known. For example, Z. Dosimov stated that the place called *Qumloq* in the bottomless desert does not make any sense. Because the environment itself is sand. It does not distinguish the object from others. A distinguishing feature for a desert is, of course, rock, water, vegetation, etc. Therefore, it is natural for the names of Toldi, Kurgan or Uchkuduk to appear in a treeless desert [8, 36]. Usually, in large areas, the denominator works in the law of positivity. For example, the naming of these places due to the fact that Uzbeks lived in Uzbekistan and Kyrgyz lived in Kyrgyzstan is characteristic of the principle of positivity. Contrary to this, the appearance of toponyms such as *Qazokovul* and *Turkmanovul* in these places is a negative situation for these regions where there are many Uzbeks or Kyrgyz.

Most of the time, the name giver applies the principle of negativity when assigning the names of ethnic groups to populated areas, "that is, not in a part of the territory where a nation or people live as a whole, but in the peripheral part of this territory where representatives of two peoples live mixed, the name of ethnic groups is applied to places as a characteristic feature, a distinguishing sign" [11, 35]. In particular, *Kyrgyzmahalla* in *Rishton*, *Uychi* districts of *Fergana Valley*, *Kyrgyz* belonging to *Asaka* district, *Kyrgyzguzar*, *Kyrgyzkurgancha* in *Buvayda* district, *Tajik* in *Andijan* city, *Kattatojik* in *Asaka* district, *Tajikmahalla*, *Tajikabad*, *Oltinkol*, *Tashloq*, *Tajik* village in *Kuva* districts, *Shortojik* in *Shahrikhan* district, *Tajik Muyon* in *Kuvasoi*. , *Uyghur* toponyms in *Pakhtaabad* district are named based on the principle of negativity, and the selection of *Kyrgyz*, *Tajik*, *Uyghur* ethnonyms as a motive for the name in the areas inhabited by Uzbeks is a rare and negative situation for the place. Naming based on the principle of negativity requires ingenuity on the part of the individual. Therefore, this method is mostly used by people who know the area well and live in this area. Those who live outside the designated area are based on the positive character of this place.

Naming places according to the principle of relativity occurs by comparing, comparing, comparing the signs of two identical objects [9, 12-15]. On the principle of relativity, the name giver chooses the size of the geographical object, its location relative to the earth's surface, distance, time of appearance, quantitative sign and other features as a motive for the name. In particular, in the process of naming based on this principle, object names consisting of one lexeme are compared by means of units representing an antonymic pair such as big - small,

new - old, high - low, upper (bolo) - lower (poyon), and the difference in this form is a binary opposition. is called an event [12, 59]. According to experts, the appearance of two objects with the same name is often caused by the increase of the population, migration from one place to another, the division of these settlements into two as a result of the expansion of the territory [13, 57]. Therefore, objects named on the basis of the principle of relativity are very close to each other in terms of distance. The toponymy of the Fergana Valley contains many toponyms based on the principle of relativity. The nominator, that is, the subject, compares and names geographical objects based on the following characteristics of the place:

1. In comparison, the volume characteristic of the place is taken into account. In this case, taking into account the object's size and shape, the name includes both *katta* (major) and *kichik* (minor) qualities. Names based on the principle of relativity are especially common in the toponymy of the Kokan region. In particular, there are about ten village names made in this way in Dangara district alone. For example: *Katta Amirobod - Kichik Amirobod, Katta Boybucha - Kichik Boybucha, Katta Aravon - Kichik Aravon, Katta Minglar - Kichik Minglar, Katta Ganjiravon - Kichik Ganjiravon, Katta Turk - Kichik Turk*. Toponyms of this type are also recorded in the archival documents of the Koqan Khanate, which are mainly formed through *Tajik-Persian* lexemes *kalon* (كلان) – 'big' and *xurd* (خرد) – 'small': *Kenagas kalon* (کنگس کلان) – *Kenagas xurd* (کنگس خرد), *Koshtepa kalon* (قوش تپه کلان) – *Koshtepa xurd* (تپه خرد قوش) and others [14, 378-385]. However, later these lexemes were replaced by *katta* (big) and *kichik* (small) adjectives. Currently, in the Uchkoprik district, such village names as *Katta Kenagas - Kichik Kenagas, Katta Koshtepa - Kichik Koshtepa* can be an example of this.

2. In comparison, the location of the geographical object is taken into account. In the principle of relativity based on this method, the location of the object, i.e., whether one is above or below the other, is considered an important factor, and the location of naming objects in the vertical direction is of particular importance. In this way, toponyms are created using the following lexemes: a) with *yuqori* (upper)-*pastki* (lower) lexemes: *Yukori Archa – Pastki Archa (Fargona district), Yukori Chuja – Pastki Chuja (Norin district)*; b) with *yuqori* (upper)-*quyi* (lower) lexemes: *Yukori Bachkir – Kuyi Bachkir (Buvaida district), Yukori ckarnon – Kuyi Karnon (Chust district)*; b) in some cases, it is also made with lexemes *yuqori* (high) – *past* (low), *baland* (high) – *pastki* (low), *bolo* (high, upper) - *poyon* (lower): *Yukori Guldirov – Pastki Guldirov (Namangan district), Baland Yangiqorgon – Pastki Yangiqorgon (Beshariq district), Beshkapa Bolo – Beshkapa Poyon (Uzbekistan district)*. The words *yuqori* "high", *quyi* "lower", and *past* "low" in the toponyms of this group can also be used in the meaning of the name of one of the parts of the world. According to the opinion of toponymist N. Okhunov [13, 59], in the speech of the residents of the Kokan group districts of Fergana region, the word *yuqori* expresses the concept of "south" and the meaning of the direction from which water comes. The word *past* is used instead in the sense of "north".

3. In comparison, the time of appearance of the object is taken into account. In this ratio, the time of creation of places is taken into account, and in the name of the first established main object, *eski* and *yangi* qualities are found in the name of the object that appeared later:

Yangi Arab - Eski Arab (Oltiariq district), Eski Gulbog - Yangi Gulbog (Mingbuloq district), Eski Khuzhaobod - Yangi Khuzhaobod, Eski Tuda - Yangi Tuda (Pop district).

4. Nisbatlashda sonlarga asoslaniladi. In the names of objects in such a conflict, the amount of which is not so large, the namer distinguishes and compares them from each other by the numbers one (the first part), two (the second part), sometimes three, four: *Koshtegirman-1 – Koshtegirman-2 (Baghdad district), Oybek part 1 – Oybek part 2 (Marhamat district), Khalqabad-1 – Khalqabad-2 – Khalqabad-3 – Khalqabad-4 (Pop district) etc.* Toponyms attributed using ordinal numbers are also recorded in archival documents related to the history of the Kokan Khanate (Buloqboshi I and II (هردوبلاغباشى), *Beshkapa I and II (هردوبشکپه قشلاق), Tagob village I and II (هردوتکاب قشلاق) [14, 377-378],* in our opinion, the ordinal numbers contained in some of these toponyms were later replaced by the adjectives 'big and small', 'upper and lower'. For example, the toponym of Buloqbashi I and II (هردوبلاغباشى) belonging to Rishton district is now Yuqori Buloqbashi - Pastki Buloqbashi, the toponym of Tagob village I and II (هردوتکاب قشلاق) belonging to Uzbekistan district has been changed to the form Katta Tagob - Kichik Tagob.

In the principle of comparison, sometimes the name used three antonymic units (trinary opposition) when comparing objects. Usually, this method of naming is typical for larger areas, the naming ratio is based on the location of the object, and toponyms include Yuqori-Orta-Pastki (upper-middle-lower) and Yuqori-Orta-Quy (upper-middle-lower) lexemes. Toponyms such as Yuqori Oqchi - Orta Oqchi - Pastki Oqchi in Koshtepa district and Yuqori Ghirvan - Orta Ghirvan - Quy Ghirvan belonging to Namangan district can be cited as examples.

Conclusion

In general, from the emergence of toponyms, the principle and motives of naming, it is clear that the process of their naming is the product of a whole activity centered on a person, so it is important to research and study this process within the framework of the anthropocentric approach we are talking about.

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