

SYNCRETISM IN VERB-NOUN COGNATE WORDS IN THE UZBEK LANGUAGE

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ABSTRACT

The main content of the article is the expression of syncretism in the core morphemes of the verb-noun cognate words in Turkic languages, in particular, in Uzbek, the phenomena of a substitution, conversion, transposition, homonymy, polysemy in Uzbek. Verb-noun cognate words have the property of named in conjunction with the meaning of action, and the ability to express the meaning of a person in the category of nouns is analyzed, creating a secondary nomenclature and expressing syncretic meaning.

KEYWORDS: substitution, conversion, transposition, homonymy, polysemy, secondary nomenclature, occasional meaning, associative meaning, canotive meaning.

1. INTRODUCTION

There are many viewpoints in general linguistics and Turkology regards to the evolution and making of the cognate words. These views have been studied since ancient times based on the morphological laws of languages about linguistic facts.

Russian linguist V.V. Vinogradov also noted that nouns and verbs in a language consist of pairs with the same phonetic structure and gives the information: "...the verb system is more syncretic and syntactic than all independent word groups¹". The same opinion is expressed by Turkologist E.V. Sevortyan. He says, "... the initial verb formation consists of a verb and a noun core, and differs only in the text."

In Turkology, too, views on the origin of cognate words have been linked to syncretism. Turkologists A.N. Kononov, A.T. Kaydarov, I.A. Batmanov, N.K. Dimitrov, E.V. Sevortyan, K.M. Musaeu, B.M. Yunusaliev, E. We can see this in the scientific research of M. Kojibekov. According to I.A. Batmanov, it is not always possible to distinguish between modern nouns and verbs (syncretic nouns and verbs).² A.N. Kononov wrote about the ancient Turkish language sources: A.H. Кононов қадимги туркий тил манбалари асосида шундай ёзди: art (noun, "back") art (verb, "to load", "to put at the back"), toz (noun, "battle") -toz (verb, "to spread, "to dust") mün (noun, "poverty", "disability"), mün (verb, to make a mistake"), juq (noun, "leftover"), juq (verb, "to use", "to join")³.

According to him, aḡ (noun, "smartness", in the context of "mind") - aḡ (verb, "to remember"), bük (noun, "broken part", in the context of "joint"), bük (verb, "to bend") likewise, noun-verb syncretism is reflected in the core words of these types.⁴ In particular, the monograph of EZ Kajibekov's dissertation is highly appreciated by Turkologists as a fundamental work on syncretism in Turkology. In his monograph he describes the basis of 342 homogeneous (syncretic) nuclei of noun- verb types.

He also calls syncretism as "verb-noun homonymy." However, some researchers also point out that there are controversial ideas in the monograph.⁵ In the materials of the Uzbek language there are a number of words (syllables) that express the concept of both subject and action at the same time. For example, to'y (noun, "wedding ceremony") to'y (verb, "to be full"), shish (noun, "lump") -shish (verb "to get bloated"), tin (noun, "a pause")-tin (verb, "stop"), ko'ch (noun, "a load")-ko'ch (verb, "to move out")⁶.

Our observations show that the comparative-historical study of Turkic languages from the sources shows that little attention has been paid to defining the core of lexical and grammatical syncretism, which is much more complicated.⁷ Even today, the classification of verb and noun stems as homonymous, similar to

¹ Mirtojiev M.M. Research of Turkish root words. –T., FAN.2017.12-p.

² Batmanov I.A. Parts of speech in the Kyrgyz language. – Frunze, 1936.-pp. 15-16.

³ Kononov A.N. The grammar of the language of the Turkic runic monuments of the U11-1X centuries – L.: Nauka, 1980. -p.80.

⁴ Kazhibekov E.Z. Türkic vocabulary grammatical syncretism of monosyllabic roots-bases.-AKD.-Alma-Ata, 1981. S13-14.

⁵ Mirtojiev M.M. The study of Turkish root words.T., FAN.2017.294 p.

⁶ Eltazarov J.D. Interaction and migration of word groups in the Uzbek language. – T., Doctoral dissertation abstract. 2007.20-p.

⁷ Sevortyan E.V. Verb Formation Affixes in the Azarbaydzhan Language (Nauka, Moscow, 1984), p. 246.

syncretic or correlative stems, is reflected in Turkological research. In Turkology, the origin of such morphemes is called homogeneous stems.

Most Turkologists consider the first depictions of noun-verb come from single syllable. According to them, the Turkic languages did not have grammatically distinctive features of the verb and the noun, and therefore two or more lexical and grammatical units were reflected in the nature of the original cognate words.⁸ N.K. Dmitrev writes: "The noun and verb stems that come in similar forms differ as syntactic units in the text". Interestingly, the ancestor had basic signs of multifunctionality and polysynthetics as early as the language era. That is, from the earliest stages of language development, the existence of cognate words, homonymy, and homogeneity were recognized as inevitable. This is due to the weakness of word formation in the transition period, the lack of morphological and syntactic features, the lack of vocabulary (skunden). Of course, the antiquity of language, the emergence of the need for word formation, was reflected in the ancestral language.

In the development of Turkic languages, the root word has a morphological essence and is the basis for syncretism. Even in the early development of the ancient language, the lack of quantitative verb-horse lexemes, the need for word formation led to the emergence of lexical-semantic homonymy as a system.⁹

Famous linguist M.M. Mirtojiyev wrote in his monograph "Root Turkic words" as follows "...When it comes to Turkic primitive words, it is understood in many places that their phonetic structure in the case of nouns and verbs is the same. In Turkology, there are different views on the phonetic structure of root words consisting of nouns and verbs".¹⁰

This monograph of the scientist can be said to have been a great achievement of Turkology. In the monograph he tried to reveal the issues related to syncretism in the original words on the example of Turkish, including Uzbek language materials. M.M. Mirtojiyev points out the importance of the conversion phenomenon in the emergence of syncretism in the original words in the Turkic languages.¹¹ Of course, the essence of the matter becomes clear as a result of the conflict of opposing views. From our observations, we come to the conclusion that the views of Turkologists on syncretism are contradictory. This view is reflected in the research of the Turkologist B.A. Serebrennikov. He objected to the above remarks. He sharply criticized the views on the existence of syncretism in Turkic languages.¹² According to him, "hypotheses about the antiquity of noun-verb syncretism in Turkic languages are unfounded and impossible."¹³

Linguist E.M. Khachirova studied the existence of historical substantivization, variability (conversion), nomadism (trnposition), polysemantic, homonymous phenomena in the development of word groups in the Turkic languages on the example of Karachay-Balkar language. He analyzes the phenomena of conversion, transposition, polysemy, polyfunctionality, homonymy in the form of verbs on the basis of the materials of the Turkic languages (Karachay-Balkar) and highlights the common use in the development of Turkic languages.

According to him, the phenomena of conversion, transposition, polysemy, polyfunctionality, homonymy are the phenomena associated with syncretism in the Turkic (Karachay-Balkar) language. He emphasizes that in the Karachay-Balkar language the verb-noun phrases are not only word-formation, but also that the stems are genetically formally related, and that the forms are compatible with each other. He also explains that in the analysis of the materials of the Karachay-Balkar language, the verb-language is derived from a single root. For example, according to him, the first is used in the sense of language-"kesmoq" (to cut), the second in the sense of "tongue"-human organism. Or, the word tin (to calm down), tin (pleasure), that is, to rest after calming down, gives many examples.¹⁴

Magerramli Baba Baladja oglu emphasizes that syncretism in morphemes in Turkic languages, especially Azerbaijani, is a homonymous and polysemantic phenomenon. He dwells on the syncretic nature of the verb. According to him, there are two forms in Turkish languages that signify syncretism. The first is that the form, the noun, and the verb appear in a core homonymy. The second form is manifested in the homonymy of two or more noun verbs.¹⁵

⁸ Gramota. Philological sciences. Questions of theory and practice. 2017.

⁹ Maharramli Baba Balaji oglu. On the issue of syncretic root morphemes in the Turkic languages [scjovrn1.rv> articles> issen 1997- 2911 2014 7-2 36](http://scjovrn1.rv>articles> issen 1997- 2911 2014 7-2 36).

¹⁰ Mirtojiyev M.M. Research of Turkish root words. T., FAN.2017a.11-p.

¹¹ Mirtojiyev M.M. Research of Turkic root words. – T., FAN.2017p.257-351-pp.

¹² Kazhibekov E.Z. Problems of reconstruction of the Turkic para-language: a propedeutic perspective // Soviet Turkology. Baku, 1987. № 4, p. 11.

¹³ Serebrennikov B.A., Gadzhieva N.Z. Comparative-historical grammar of the Turkic languages. – Baku: Maarif, 1979. -304. p.

¹⁴ Khachirova E.M. Conversion and substantiation of the lexical forms of the verb and the adjective in the Karachevo-Balkarian language. cyberleninka.ru> article> konversiya-i-substanktivatsiya-leksicheskikh.

¹⁵ Maharramli Baba Balajaoglu. A question about syncretic root morphemes in the Turkic languages. <https://www.gramota.net>>

It seems that the contradictory views of syncretism in Turkology in general linguistics have not yet come to an end.

The expression of various grammatical meanings, which is being studied with great interest by researchers, is the existence, invariability of the syncretic form of language. As V. Wund points out, the very idea that a horse and a verb can never be separated, and that both a word and a horse live as a verb, is itself an evolutionary period of language. Syncretic forms express the indivisibility of different grammatical forms.

The fact is that a morpheme simultaneously takes an active part in the role of the verb. It is important to clarify the relationship between the noun and the verb stem. We know that syncretism is a specific word that belongs to two word groups. More verb-horse syncretisms are meant here.¹⁶

From the above considerations, it is clear that in Turkic languages the question of treating verb and noun stems as the basis for syncretism is controversial. In our opinion, Turkic languages, including Uzbek, have common features of verb-horse stems. The great poet, linguist Alisher Navoi's work on linguistics "Muhokamat ul-lug'atayin" focuses on monosyllabic words of the verb and noun type. The meaning in the cores indicates distinctive characters. Alisher Navoi thinks about the difference of Uzbek vowels in a number of signs and proves it on the basis of o-ö, u-ü contradictions.

For example, "o't" - "fire", öt ("movement"); "to'r", ("net") "tuzoq" ("trap"), "tür" ("type of a game"); "o't" ("to win"), "öt" ("to burn the sheep's head to get rid of the hair").¹⁷

A.Nurmonov praises M.Kashgari's contribution to Turkish linguistics and writes: "He recognizes lexical homonyms as a few words that are formally similar. That is why he gives and interprets such words in the form of a separate article. For example: -o't, ("plant"): "o't undi" ; -the plant that animals eat: "Atqa o't bergil", ("give the horse plant"); "o't" ("medicine", "cure"), "O't ichdim" (" I had medicine"); Bek unga angar berdi ("Bek have the horse plant"), "Bek unga zahar berdi" ("Bek have a poison").¹⁸ M. Koshgariy explained the origins of verb-noun type cognate words. For example, yozdi – yechdi "U tugunni yozdi (yechdi) ("He unfolded (uncovered) the carriage"): yozdi – yozdi, bitdi "He wrote a letter": Yozdi –mistaken "he wrote a letter", He made a mistake while speaking: Yoz –"summer" (season).¹⁹

From the above considerations, it is clear that syncretism is ancient in verb-noun type cognate words in Turkic languages. In this regard, G.I. Ramstedt: "Some languages of the Indo-European family compare the phonetic similarity of the stems of verbs and horses with the conversion that occurs more often in English."²⁰ It is understood that in the literature on general linguistics and Turkish linguistics, the commonality of ideas is the basis of the phenomena of conversion, substantivization, transposition, homonymy, polyfunctionality in the emergence of syncretism.

The process of conversion of verb-type lexemes in Turkic languages, including Uzbek, is complicated. Verb-type lexemes can be derived from a single stem in the process of conversion. In the part of his doctoral dissertation on conversion of historical words in the Uzbek language, Gulyamov focuses on the transition of root words from one category to another, and thus the formation of words. He describes and interprets this as a "semantic phenomenon."²¹ Of course, there is a basis for this idea.²² Because in the process of transition to the noun phrase, different verb forms, noun-forming suffixes are involved in the verb phrase. For example: Stop is a verb. The original command is a 111 person form of desire. At the root of the plural verb is expressed the meaning of the command - desire 111 - the form of the action - the command associated with the fulfillment of the state - desire. The addition of the -sin (-sun) affix to the stem of the second verb ensures the formation of a second lexeme, i.e. the horse lexeme. Stop -sin is a well-known horse, a place name. For example, Mashina bog' oldida to'xtasin, men chiqaman- stop the car in front of the garden, I will get off (S.Ahmad).-To'xta, to'xta bolaginam deb yolvordi open, -bu gplarni kim senga aytdi o'zi? -Stop, stop my son, begged my sister,- who told you that? (H. Tukhtaboyev). To'ztasin ariq -iflos bir kuchukbachchani ko'tarib, hammadan keyin chiqdi-Tukhtasin stream – got out after everyone, carrying a dirty puppy (Oybek). Parpi buvam bilan To'xta xolam o'zlarining eshaklariga minishdi- My Parpi grandma together with Tuxta xolam got on the donkey (H. Tukhtaboyev). In both cases, the verb is the root and retains its basic meaning. First and the second sentences include the words: to'xtasin, to'xta are lexemes that mean "to stop". The second and third sentences include the words: To'xtasin, To'xta are lexemes with noun-verb type.

That is, conversion occurs, it burns. Even when the meaning understood from the root of the verb is fired, it creates an associative attitude in the owner of the language, without losing its essence. The point is that the verb to stop means the restriction associated with the fulfillment of the state, the command means the desire.

¹⁶ Mirtojiev M.M. The study of Turkish root words. – T., FAN.2017c .12-p.

¹⁷ Nurmonov A. History of Uzbek linguistics. – T., Uzbekistan. 2002. 87 – p.

¹⁸ Nurmonov A. History of Uzbek linguistics. – T., Uzbekistan. 2002.42 –p.

¹⁹ Kashgari M. Devonu lug'atit turk. – T., FAN., volume 3.1966.66 –p.

²⁰ Ramstedt G.I. Introduction to Altai Linguistics: Philology // Ed. Spread.N.A.Baskakov. – M., 1957. -p. 179.

²¹ Mirtojiev M.M. Research of Turkish root words. – T., FAN.2017d.291-p.

²² Mirtojiev M.M. Research of Turkish root words. – T., FAN.2017e.291-p.

But verb-to'xtasin, verb-noun type words which are person's name are formed by re-comprehension by the listener.

In the process of re-perception, the opposite meaning occurs. The referent (naming "ancestors"), etc., which is important based on association in the naming process, recall signals about "facts of the same image".²³ Naturally, the association of the names of such persons by the owner of the language is accompanied by the fact that they play an important role in the linguocultural life of people belonging to that nation. Avallo, the spiritual concept represents an abstract meaning. However, it occurs at the base of the concepts in the entity to which it is related. The spiritual concept is manifested in the form of denotations concerning being outside the language, and the content is realized through the specific meaning. The meaning understood from the core emerges as a result of the supplication to Allah by expressing the conceptual meaning. As the linguist, E. Begmatov writes: The meaning of the name To'xtasin is the meaning of the verb tokhtasin and the notion that parents want their child to live.²⁴ To'xta (Uzbek)- particularly: to'xtagin, yashagin ("stop", "stay alive"), long live. Word forms: To'xtaboy, To'xtaqul, To'xtaoy, and others.²⁵ Besides, To'xtaxon, To'xtaxo'ja, To'xtamat, To'xtash, these personal names have second meaning so they associate with the speaker. Naturally, there are semantic differences between the verb "to'xtasin" and the person's name "To'xtasin". Here the suffixes of "xon", "boy", "xo'ja" which add a meaning of respect, pampering. As N.Mahmudov rightly points out, "A person evaluates and names the qualities in the external world as if they are "passing through" his own body, based on his own way of looking at them. it is worth noting that interpretation is extremely difficult.²⁶ The above examples show that the names of the person named by the native speaker emphasize his or her own desires, the longevity and continuity of the child. It turns out that according to the nature of meaning, action is a restriction based on a feature of the situation, it expresses the meaning of desire. Boundary means the child's survival in this world. Apparently, this sign causes re-perception and naming in man. So, the first meaning is different from the semantics of "restriction of movement" (harakatni chegaralash) and the second meaning is "living" (yashash). The associative meaning of a lexeme is realized through the word as a lexical meaning, but when the lexical meaning finds its expression in the lexeme, the associative meaning is formed about a particular lexical unit in the linguistic consciousness of language owners. Associative meaning is formed not only based on semantic aspect of a lexeme, grammatical form, intonation feature, word formation structure, methodical, dialectical sign, but also based on extralinguistic factors.²⁷

In the Uzbek language, there are a lot of personal pronouns, which are verbs of the verb-noun type. Such person horses of the verb-noun type have different semantic subtleties as a result of the conversion. Personal names interact with verb-noun lexemes through the addition of morphemes and produce syncretism. The intersection of these two-word groups occurs based on the formation of a horse from a verb. The original words were originally formed with concrete meanings.²⁸

But man's understanding of nature developed more and more. This has led to a tremendous expansion of the meanings of the few primitive words. Original words have evolved naturally. This feature in words is important in their division, in the formation of new words, in the formation of different ways of word-formation.²⁹ In our language, the semantic features of the core morphemes of the verb-noun type create a conceptual meaning by the owner of the language, which leads to syncretism in the language.

For example, the verb-tursun, the stem type, -sun, -sin command-the the suffix of desire to express the action-state meaning of the verb. In the latter case, the verb Tursun (-sin) is renamed under the influence of the linguocultural, spiritual emotion in the mind of the person possessing the language. For example, tell Mehr to get in the car (Mehriga ayt mashinaga chiqmay tursin) (T.Ashurov).

To'lishgan oy, to'lin oy, o'g'lim,
Ketgan yering qaysi joy, o'g'lim?
Tilab olgan Tursunboy o'g'lim,
Endi mening holim ne kechar ?

(M.Yusuf).

Tursunxon ayaning hovlisi shundoq guzarining yonginasida edi (Tursunxon aunty's house was next to bazaar) (From newspaper).

That is, in our national mentality, it means to pray to Allah, to ask Him for help, to stand up, to give the rest of one's life because there are no children in the family. Or, it embodies an association, such as giving to

²³ Golubeva N. N. Secondary and re-nomination, precedent nomination. <https://cyberelinka / ru> artillrvt...>

²⁴ Begmatov E. Uzbek names. – T., O'ME.1998, P. 3.

²⁵ Begmatov E. Uzbek names. – T., O'ME.1998, P. 438.

²⁶ Mahmudov N.Linguistics. – T., Classical words .2017. P. 56.

²⁷ Lutfullaeva D.E. Theory of associative linguistics. – T, Meriyus, 2017. P. 25.

²⁸ Mirtojiev M.M. Sources of lexical homonyms in Uzbek language. – T, taken from FAN.2014.54-p. See: Potebnya A.A.Iz zapisok po russkoy semantike. –M., 1958.S.34.

²⁹ Mirtojiev M.M. The study of Turkish root words. – T., FAN.2017. P. 55.

families with many children and living like them. Logically, the name of this person has a broader meaning than the verb *Tursun*. While the first meaning represents the final relation of the verb to the action-state, the second person noun *Tursun* also forms a connotative meaning based on the first meaning. There are also forms of this person's name, such as *khan*, *-boy*, *-khoja*, *-oy*, which express respect. As E. Begmatov noted, *Turdi*, *Turdi* (on his own) stops, lives, gets healthy. Forms: *Turdiyoy*, *Turdiybek*, *Turdiygul*, *Turdiykhon*, *Turdiyoy*.³⁰ The point is that the verb-noun type syllable morpheme names a person as a product of re-perception when a semantic suffix is added, giving it a new meaning. It allows the formation of different types of lexical-semantic groups. As E.S. Kubryakova points out, "Linguistic meanings, which were initially accepted in the human brain by associating certain characters from real reality, can then begin a new life in the human psyche and intellect as ideals - concepts, free from their own vocabulary. ... linguistic meanings, in our view, can take place both about the verbal person who expresses them and in part outside such a connection.

...in the conceptual system of man, many concepts form their own associative and connotative field".³¹

In the process of knowing the universe, man interacts with the elements in existence, which opens a wide way to understand the knowledge about the existence of new properties in being. In the process of knowing the world, he re-perceives and encounters the economics of naming-related language. In this process, if a new word is not perceived about the word used in the human mind, then it creates a nomenclature that expresses a new meaning in the word used in linguistic units. This is formed based on a re-perception of the world around man and his objects. Apparently, the renaming is manifested as a product of language and thinking. The versatility of linguistic phenomena is reflected in the multilevel facts in the naming of real objects. In such cases, the language unit has two or more meanings. The word can be semantically expanded in the secondary nomination process as it changes according to the expression plan.³²

It is understood that the creator of a particular national language in the development of language is the indigenous population, which reflects the content and meaning, the essence of their language. This will be important in the spiritual and spiritual world of that language. It creates a set of conceptual meanings unique to the language.

Therefore, in the materials of the Uzbek language, homogeneous core morphemes of the verb-noun, verb-adjective, verb-adjective type can create linguocultural concepts in the language. Of course, this is reflected in the existence of the ambiguous nature of the core morpheme. Polysemy and syncretism in language occur based on word formation (core). Naturally, there is an association around a meaning that is understood from the core.

It is understood that in the materials of the Uzbek language in the process of conversion of verb-noun, verb-adjective, verb-number type there is a basis for the division of personal names into lexical-semantic groups of associative secondary nouns of linguocultural description. As the well-known linguist A.Nurmonov noted, "... linguistic units, in addition to the speech process, are united into certain groups in memory based on some common features. For example, the word education is associated with several words in the mind, such as school, book, teacher. It is not difficult to see that such a relation has a completely different character from the syntagmatic relation. The next relationship is not long, it is localized in the brain and belongs to the treasure stored in the memory of each person. Such a relationship is an associative relationship".³³

It seems that the verb-noun type of personal names also consists of certain groups according to their content.

Based on the above analysis, we can divide the verb-noun type person's names into the following spherical lexical-semantic groups:

1. The names of associate person names which have the type of verb, which signify the stability and continuity of the action based on national customs, commands, prayers to Allah, by the owner of the language: In this case, the meaning understood from the root of the verb-verb type is expressed in the original sense. For example: *Sot* (sell)-verb, we can see it in words with *-i*, *-ib*, *-di* (*-ti*) *-gan*, *-ar*, *-may*, *-moq*, *-qin* and *-ol* verbs with verb-forming and verb-forming suffixes. *Sotti* (sold), *sotgan* (sold), *sotib oldi* (bought), *sotar* (sells), *sotib* (selling) such verbs have the core word of *sot* in them.

The core meaning is the direction of action from one subject to another, that is, the sale - the expression of the performance of goods or other based on money circulation. That is, all cases involving a branded product or a person are characterized by the transfer from one entity to another under the influence of one entity. In "Devon" M. Kashgari explains several forms of the verb *sotti*: *sotti-sotti* - *ol tovar sotti* - as the sale of goods.³⁴

³⁰ Begmatov E. Uzbek names. – T., O'ME.1998c.427-p.

³¹ Kubryakova E.S. The role of the nominative aspect in speech activity. –M .; Science, 1986.-P.148-149.

³² Khudoyberdieva L.S. Leveling of nominative units in Uzbek language. PhD., scientific degree. Author's abstract. – T., 2003.17 -p.

³³ Nurmonov A. Paradigm and its relation to the linguistic landscape of the world (SLM). Selected works. III volumes. – Tashkent: Akademyashr, 2012.-P.98.

³⁴ Kashgari M. Devonu lug'atit turk .T., FAN., 1966.b. 2 –jild.213-p.

For example Sardor og‘uga ilashib ota- onasi halol yiqqan mol-dunyoni sotti, keyin oilani (Sardor sold his parent’s hard earned money by becoming addicted to drugs then he sold his family) (Gazetadan).)–Xafa bo‘lma o‘rgilay! Buvinga mendan salom aytingin. Echki sotgan xotin salom aytdi,degin (Don’t be sad sweetie! Say hi ti your grandma from me. Tell her the woman who sold the goat said hi.) (U.Hoshimov).-Irim yomon bo‘ladi, molni arqoni bilan sotib bo‘lmaydi (It’s a bad sign to sell the cow with its rope) (O‘.Hoshimov).

Dunyoning ishlarin o‘ylab bosh qotar:

Mudom tushunganlar ko‘kka tosh otar.

Sotmaydi yurtini biror otboqar,

Sotsa, zerikandan ziyoli sotar!.. (M.Yusuf).

In the given 1,2,3 sentences there is an attitude of action based on the monetary circulation performed by two subjects.

In sentence 4, the author reveals other meanings of the verb sot through context. As a result of the association, the implicit meaning is revealed. That is, the one who gives his ori, honor, conscience: career, deeds, wealth to the world. If necessary, traitorous, treacherous meanings will be realized.

In the 3rd volume of the "Explanatory dictionary of the Uzbek language" to sell with the verb Sot, in the definitions of the word "sot": Sotmoq (to sell); 2 Ko‘chma nafrat (portable hatred). Sotqinlik (Betrayal), xoinlik qilmoq (to betray). Do‘stini sotmoq (To betray a friend). Vatanni sotgan er bulmas. (He is no man if he sells the homeland.) (Proverb).

Sotqin nafr (Betrayal hatred). O‘z vijdonini sotib, qarshi tomonga o‘tgan (He sold his conscience and went in the opposite direction); sotilgan (sold out), xoin (a traitor). Mulla Tursunning sotqin riyokor ekanligi ko‘pchilikka ma‘lum bo‘ldi (Most people found out that Mullah Tursun was a traitor and a hypocrite) (Happiness).

While the sign of the primary nomenclature in a language signifies the transmission of accurate information about the existence and the performance of a new communicative task, the sign of the secondary nomenclature is a "semantic" process, the leading communicative process directly predominant in language.³⁵

We have already mentioned the names of such verb-type persons as Tokhtasin, Tokhtaxon, Tursunboy, Tursunoy. Like these names, the names of such people as Sottikhon, Sotimkhan, Sotiboldi, Sotvoldi, Sotqinoy, which are connected with the verb sot in our language, also appear based on our national spirituality, customs, national thinking, spiritual experiences.

In the book "Explanatory dictionary of pseudonyms of the Uzbek language", published by D.Khudoyberganova and D.Andaniyazova, the name of Sotvoldi is written as follows: - It is known that the Uzbek names Sotvoldi, Sotqinoy, Sotilg'on are names given based on certain traditions. He also referred to this custom by the name of Sotvoldi in the work. "Bu bola er-xotnga juda qimmatga tushgandi. Negadir ularning bolalari turmasdi. Ikki –uch oygina yashab, ularni dog‘da qoldirib ketardi. Mana shu Sotvoldi dunyoga kelganda irim qilib bolani tug‘ruqxonadan o‘zlari emas, qo‘shnilari Anzirat xola olib kelgan va ikki kishi guvohligida ularga ming so‘mga sotgan edi.Nominig Sotvoldi ekanligi ham shunda edi" ("This child was very expensive for the couple. For some reason, their children did not stay. They lived for two or three months and left them in the spot. When Sotvoldi was born, his children were brought from the maternity hospital not by themselves, but by their neighbors, Aunt Anzirat. It was also the fact that his name was Sotvoldi" (S. Ahmad. The price of a kiss).³⁶ Adding to the opinion of the authors, there is no doubt that this story focuses on the fact that the name of S. Ahmad Sotvoldi refers to the verb to sell. The fact is that in the book "The meaning of Uzbek names" by the famous scientist E. Begmatov gives the meanings of several nouns associated with the verb sot. For example, Sotboy, Sotiboldi, Sotim, Sotimkhan, and others. In all nouns, verbs and verb combinations are repeated as sold or purchased.³⁷ Hence, the verb sot acquires a syncretic essence with its polyfunctional character. It is understood that the verb sot has three distinct semas. The first is the semantics of "selling," (sotmoq) the second is "traitor," (xoin) and the third is "living" (yashamoq). Also, to increase the artistic color of the work of art from the above names, the artist uses methods that reveal the human psyche, spirituality and personal qualities, which is important in revealing the content of the work. D. Khudoyberganova and D.Andaniyazova cover this situation based on S.Ahmad's comedy "Bride's Revolt". Sotti is the heroine of the S.Ahmad's comedy "Bride's Revolt". The name Sotti brings the association with the verb to betray (sotmoq) it means that she tells the secrets of her sister inlaw’s to the mother in law. Sottikhon came to the play as a "speaking" title, creating a humorous effect. Be careful of this Sottikhon. Don't tell her a secret, she betray

³⁵ Telia V.N. Secondary nomination and its types [Text]. VN Telia // Language nomination (Types of names). – M.: Nauka, 1977. -P.129-221.

³⁶ Khudoyberganova D., Andaniyazova D. Explanatory dictionary of poetonyms of the Uzbek language. – T., Turon zamin ziyo. 2016.88-p.

³⁷ Begmatov E. Meaning of Uzbek names. –T., Meaning of the National Encyclopedia of Uzbekistan. State Scientific Publishing House. 1998.393-p.

immediately. Don't trust your friend, because he backstabs.³⁸ It should be noted that such examples can be found in the works of A. Qahhor, Oybek, G. Gulom, A. Mukhtor, O. Hoshimov and others. It is understood that the nominative meaning is reflected in the object, process, features based on a person's conscious understanding, connection with the inner world. Hence, the name will also have its expression as a national cultural symbol. Along with the lexical units of a language, their lexical meanings are also imprinted in a person's linguistic memory. This situation leads to the emergence of various associations related to the semantics of lexical units. The name, as a system, is associated with the owner of the language, as it has its lexical meaning in language units because any name is reflected in the concepts that exist in the memory of the owner of the language. D. Khudoyberganova connects the formation of associations with word meaning and word-specific features. According to him, "a person stores in his memory not only the meanings of words but also the properties of them that they feel in the objective world through their sensory organs. This is why a certain word creates certain associations in the memory of the person who hears it."³⁹ Man reflects his family in connection with the house, his various varieties in connection with the tree. It is understood that every object, event, action has its association through the name.

2. Associated personal names of the type based on national traditions, various superstitions, desires, prayers to Allah: In our language, there are personal names such as Tilaboldi, Tilavoldi, Tilabberdi, Topiboldi, Topvoldi, Topdiboy, Topiljon, which are analyzed directly above. formed based on secondary nomenclature in the verb type, such as given names. This is because these names, which are formed based on "tila" and "top" verb stems, are formed by affixal morphemes that form different forms of the verb. Affixes that form only a word (phrase) form a word from one category to another, without adding any modal meaning of any character to it. Many of the affixes that make nouns, adjectives, adverbs, verbs have such a feature.⁴⁰ This allows us to conclude that the nouns Tilaboldi, Tilavoldi, Tillaberdi, and other related nouns in the presence of verb-forming affixes such as -b (v), -ol, -di, -ber, -y, -r added to the verb stem, Topiboldi, Topvoldi, Topdiboy, Topiljon, and other personal names are formed from the addition of the affixes -ib, -ol, -di to the stem of the verb top and the addition of affixoids such as -boy, -jon. Apparently, the names of the cited persons give rise to a secondary nomenclature. The first nomenclature is understood from the root of the verb. For example, Sobir bobo ko'chasi o'tgan o'quvchilarga mayiz ulashar va qo'lini ochib baxt tilab qolar edi (Sabir Bobo would hand out raisins to the students crossing the street and open his hands to wish them happiness) (S.Rajabov).

Senga baxtlar tilarman singil,
To'kilmasin ko'zingdan namlar.
Pok niyat tilaydi ko'ngil,
Sevgidan baxt toping odamlar.

Tilab, tilarman, tilaydi lexemes mean that the core meaning is to lift the human psyche, to soothe the heart, to reveal the objectivity of intention, to make the future activity continuous and open.

Volume 4 of the "Explanatory Dictionary of the Uzbek Language" gives the following explanation of the verb "tilak" related to "tila": Tilak 1: A wish, an intention, a wish, a prayer, etc. Tila tilagingni (make your wish).

2. An inner desire to do something, to achieve it; desire, intention ...Rayimjon o'n olti yashar yigitchalik vaqtidayoq unda traktorni boshqarish tilagi tug'ildi (When Rayimjon was 16 years old, he wanted to drive a tractor.) H. Noman, Owner of his profession.⁴¹ Other meanings of the tila lexeme are also explained in the glossary. But it is not drastically different from the meaning understood from the core.

M. Kashgariy provided other meanings in "Devon": Tiladi-asked. Ol ani tiladi- he asked about him.

Tiladi -wanted, Tangri andag' tiladi -God wanted this. (tilar, tilamak).⁴² Analyses show that the meaning at the core of the verb tila has a polysemantic character, which gives rise to secondary nomenclature in Turkic languages, including Uzbek. For example:

Tilaboldi aka xo'jalikka ko'p foydasi tekkan, hamqishloqlarining yukini yengillatgan inson edi (Tilaboldi aka was a man who benefited the farm a lot and eased the burden of his neighbors) (From the newspaper).

U xo'p deydi, demas: "Menga ham kerak",

³⁸ Khudoyberganova D. Anthropocentric study of the text in the Uzbek language. 88-89-pp.

³⁹ Khudoiberanova D. Anthropocentric study of the text in the Uzbek language (on the example of text creation and semantic perception). DD. – Tashkent, 2015. 109 p.

⁴⁰ Usmanov S. Taken from the book The morphological structure of the word in the Uzbek language. – T., LLC "SHIDFSP" printing house.2010 (1964) .Pages 71-72. Prof.Reshetov V.V. Osnovy phonetics and grammar of the Uzbek language ... pages 97-101-108-111,190-192,206; Magrufov Z.M.Slovoobrazovatelnye and slovoizmenitelnye affixes of the Uzbek language ("Uzbek-Russian dictionary"), – M., 1959, pp. 716-727.

⁴¹ Annotated dictionary of the Uzbek language. – T. National Encyclopedia of Uzbekistan, State Scientific Publishing House. Volume 4, 2008, p.

⁴² Kashgari M. Devonu lug'atit turk. – T., FAN., 1966c.3-vol.286-287.

Ishonmasang, borib o'zidan so'ra.

Joningni prokatga ber desang, Tilak

Ikki qo'llab tutar: Marhamat, jo'ra ... (M.Yusuf. Tilak Jo'ra).

Tilash Xo'jamberdiev rahbarligidagi sozandalar ansambili xalqimiz sevgan, ardoqlagan sa'atkorlardan tashkil topgan (The ensemble of musicians led by Tilash Khojamberdiev consists of artists who are loved and respected by our people) (From the newspaper).

There are commonalities between the meaning in the core of the language and the names of the individuals mentioned above. The fact is that in all the names of the person mentioned, the semaphores 'supplications' (iltijo) and 'desire' (istak) to Allah come to the fore.

The secondary nomenclature is formed in the national-cultural thinking of the language owner, in the fund of knowledge resources and on this basis names the person. The above-mentioned personal names are reflected not only in the life of the Uzbek nation, but also in the life of the Kyrgyz, Kazakh, Turkmen, and Karakalpak nations. This is because the naming principles of these nations, from which the origin of language development consists of a single core, are also common. The difference is in the variety of formal forms of the names. A. Gulyamov writes: "Word is also formed semantically. Semantic word formation is the use of words in a new sense, the change of meaning in the development."⁴³ The names of the cited persons also reveal a new meaning on a semantic basis. Comments by E. Begmatov on this can confirm the validity of our opinion: Tilab (uz.) - qar. Tilaboldi. Forms: Tilabbek, Tilabjon, Tilabboy, and other forms. In all the examples given, the meanings of supplication, supplication, supplication to Allah are reflected. Or: Tilak, Tilak (own.) Is a child who is our desire, our dream. Forms: Tilakboy, Tilakjon, and other forms. Apparently, the same thing happened with the Uzbeks and other Turkic-speaking nations. In our opinion, the conversion of the verb "tila" gave rise to a secondary nomenclature in the "tila" noun type. The meaning of the Tila horse lexeme has expanded relative to the Tila verb lexeme. That is, if the verb lexeme is manifested in the semantics of "desire" and "supplication", in the secondary nomenclature it is realized through the connotative meaning. This is because Tilak is associated with the name of a person and its forms in connection with the national tradition, the national mentality of the language owner. The fact that people who have no children in this family, who dream of seeing them, are born through prayers, almsgiving, and charitable events, as well as prayers to God, is expressed through the signs of "thanksgiving."

In our opinion, there are also forms of personal names, such as Topgan, Topdi, Topdivoy, Topiboldi, Topivoldi, Topiljon, which are derived from the root of the verb, based on national-cultural, national-mentality, national thinking. It should be noted that these personal names can be said to have originated based on the homonymous feature of the top verb lexeme. This is because we can observe the unrelated meanings of the lexeme of the verb top, which are separated from each other. For example, top-verb means to fall, top-verb to think, to have an opinion, to know, top-verb to seek, to take. M. Kashgari explains the verb found in Devon in connection with the verb top as follows: tapdi-topdi. Qul tengriga topdi (The slave worshiped and worshiped God).-ol hanqa tapdi - he served the khan. ol nenni tapdi- he found what was lost (tapar, tapmaq).⁴⁴ Let's compare: Abror Shukurovich beixtiyor ! "Paytini topdi-ya! Balo bu odam !"- deb qo'ydi ichida (Abror Shukurovich is involuntary! "It's time!" "Woe to this man!") (O. Yakubov) said to himself.

Pok dilingni kemirdi hasad,

Qadamingda topding aziyat,

Do'stim, menga qilma vasiyat,

Xudo bilar, kim oldin ketar. (M.Yusuf).

Kunlardan bir kun hasta eshon meni chaqirib: -O'g'lim, qayerdan bo'lsa ham bir eshak topib kel, -deb buyurib qoldi (One day, a sick man called me and said, "Son, find a donkey from somewhere.") (G. Gulyam). Qodirjon ko'chma so'risini olmalar tagiga jildirdi, kuz havosidan miriqib nafas oldi. Cho'zilmoqchi bo'lgan ham ediki, tap etib yoniga olma yumaladi (Kadyrjan slid his portable chair under the apples and breathed in the autumn air. He was about to stretch when an apple was rolled up next to him) (From the newspaper).

In the above sentences, the top lexeme itself becomes more active in the context of the participial sentence, showing implicit meanings. That is, in the first sentence the lexeme top differs from the semantics "biladi" (knows) and in the second sentence the semantics "olding" (took), in the third sentence the semantics "olib" (taking), in the fourth sentence the semantics "tushmoq" (to get down). Hence, the meanings in the quoted sentences are further realized in the context with the meanings understood from the core. It turns out that the meaning understood from the core is the primary meaning, the latter are syncretic meanings.

The semantics of lexical units also reflects the cultural features of the whole humanity or a particular ethnos. The national-cultural features of a particular ethnos are revealed in the example of lexical units taken

⁴³ Gulomov A. On the ways of word formation in the Uzbek language // Works of the Institute of Language and Literature. – Tashkent. FAN, 1949.76-p.

⁴⁴ Kashgari M. Devonu lug'atit turk. – T., FAN., 1966.9-p.

separately.⁴⁵ In our view, the secondary nomenclature also reflects the national embodiment by the language owner as a linguistic unit.

E.Begmatov noted that “anthroponyms are related to human desires and activities, they reflect the needs and creativity of man, the name of man reflects the cultural, educational and ethnic views of ancient people, in general, the names of socio-economic, cultural and everyday life of the people. “can be the basis for studying them based on an anthropocentric paradigm.⁴⁶ Developing this view, we can say that the names of such people as Topgan, Topdi, Topdivoy, Topiboldi, Topivoldi, Topiljon, Topila are also a product of re-perception of spiritual and cultural mental thinking. Let's look at the example of M. Yusuf's poem "Topvoldi". The name of the poem has nothing to do with the person. However, there is a symbolism that we need to know and understand: “Would I be a true poet too, but”:

Eng go‘zal baytlarim yirtilmaganda.
Ushbu she'rni ham tamaki izlab,
Tokchadan topvoldim kutilmaganda.
Topdimu otini topvoldi qo‘ydim,
Yuzlaridan o‘pdim yarim kechada .
Qulog‘iga shivirlab: men uydan to‘ydim,
Sen bor,o‘ynab kelgin, dedim, ko‘chada!..

Symbolism is related to the lexemes “found” and “found”. The lexeme "topvoldi", which is a product of the poet's thinking, is a secondary name with an occasional meaning. That is, it reflects syncretism. The names of the individuals mentioned above also create a relationship about a character. For example Sahib-ata remembered that in the difficult days of the war, Allah gave him his liver, his torch-bearer Topiljon (From the newspaper).

Topiboldi qishloqdagi eng zo‘r temirchi ustalardardan bo‘lib unga kelguvchilar ko‘p edi (Topiboldi was one of the best blacksmiths in the village and many people came to him) (S.Rajabov).

Topildi akani qishloqdagilar juda hurmat qilishar, u doim qishloq ahlining og‘iriga tayanch, mehnatkash edi (Tapildi aka was highly respected by the villagers, he was always hardworking) (M.Norboeva).

As M. Kashgari writes, the combination of the lexemes of worship, worshiped and found the lost is inextricably linked with the names of the person mentioned. Because worship and worship is for Allah. Finding applies to all objects, events, situations, situations, and other things in existence. Both are present in the names of the persons cited. In this case, the first name is reflected in the core, which is the basis of the vocabulary richness of the language. The denotate (proposition) is named at the same time and opens the way for renaming. The secondary nomenclature reflects the semantic relationship in the morphological structure of the word.⁴⁷ It is understood that each object has its sign and is named according to that sign. Man's attitude to the objective world is manifested based on knowledge, reflection, spiritual and cultural views, traditions, psychological understanding.

The names of Topdi, Topgan, Topiboldi, Topvoldi, Topilboy, Topila and others are grouped based on one character. As E. Begmatov wrote, the "found" sema unites around.⁴⁸ However, there are also differential characters in the naming of this person's names. For example, Topgan, Topgan (own.) - a found, another child. A baby name that distracts “enemies”. Topdi, Topdiboy, Topdi (own.) - a child who has been found and replaced by children who have not been raised.

Topdiq, Topdiq (own) is a found child, that is, it is not our child, but another child. Such a name is given to protect the baby from death.

Topiboldi, Topiboldi (own.) - another child found. A name that distracts the baby's "enemies" and so on⁴⁹.

It is understood that the language owner prioritizes the requirement for naming in the process of performing secondary naming. This is the basis for the connotative meaning in the names of persons. That is, the semantic meaning in person names expands. In the name of each person, syncretism occurs in addition to the meanings that are understood from the core.

Thus, it is possible to conclude that the names of the given persons have a single stem in the verb-noun type and their semantic meanings have expanded as a result of language development.

⁴⁵ Lutfullaeva D.E. Theory of associative linguistics. – T., Meriyus. 217.47-p.

⁴⁶ Begmatov E.A. Anthroponyms – the object of anthropocentric research // Uzbek language and literature.- Tashkent. 2013. 3-issue. 37 p.

⁴⁷ Golubeva N.A. Secondary and repeated nomination precedent nomination <https://cyberleninka / ru> artill> vt>

⁴⁸ Begmatov EA Anthroponyms – the object of anthropocentric research // Uzbek language and literature. – Tashkent.2013.-3-issue. -P.37.419-p.

⁴⁹ Begmatov EA Anthroponyms – the object of anthropocentric research // Uzbek language and literature. – Tashkent. 2013. Issue 3. -p.37.419.

There is no doubt that these analyzes exist not only in Uzbek but also in Kazakh, Kyrgyz, Uyghur, Karakalpak, and other Turkic languages, including Tajik.

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