

ETHNO-CULTURE AND MOTIVATION PROCESS OF THE PEOPLE

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ANNOTATION: The article discusses the knowledge of the world, the nomination process, its three stages, the importance of this process in the study of onomastic units, the role of OLM as a component of epistemology.

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It is known that in the process of knowing the world, the denomination is of great importance. After all, any person, knowing the elements of the universe that surrounds him, gives a name based on its important signs. Nomination is not only a linguistic activity related to distinguishing and distinguishing things and events from others by naming them, but also performs an epistemological task related to their knowledge.

Any nominative unit names things-events, actions-states in existence. Generalized images of these things and events, actions and situations are reflected in our mind. The image reflected in this mind is expressed through the acoustic signals of one or another language. These three steps are essential components of the overall nomination process. The first two components in the nominative process, i.e., denotation and signifier (concept), are common to the nominative process of all languages, and in the third stage, differences between languages occur.

The second stage is manifested in the conceptualization of the universe in the human mind. Although the generalization of the general features of existing things, excluding the specific features, is common to all languages, there may be differences between languages as to which features of the thing being conceptualized serve as the basis for the generalization. Naming of most things and events shows the people's unique way of imagining and seeing the world, and the uniqueness of the people in creating images. That's why scientists have long been interested in elucidating the relationship between a thing and its name, the reason why a thing is named so, and its motivation.

In Uzbek linguistics, until recent years, due to the problem of introducing proper nouns into the language system, they were not included in dictionaries as lexemes. From the middle of the 20th century, the field of onomastics was formed as a separate field within the linguistics science, and a number of works devoted to the theoretical problems and practical realizations of onomastics were created.

As a result of the achievements of onomastic research since the 50s and 60s of the last century, it was recognized that the onomastic lexicon is a component of the general lexical system, and in turn, it is a unique system.

A number of studies of Uzbek linguists such as E. Begmatov, T. Nafasov, Z. Dosimov, S. Qoraev, N. Husanov, N. Ulukov, T. Enazarov have appeared in this direction [1, 2, 3, 4]. In particular, Ya. Avlakulov, using the concept of onomastic scale in order to unify onomastic units, aimed to illuminate the systematic nature of Uzbek onomastic units [5].

It is known that toponymic and hydronymic units are an important component of the system of onomastics. The famous toponymist scientist V.N. Toporov used the term toponymic scope

(toponimicheskoe prostranstvo) to express the set of toponyms of a certain language [6; 3-4], later A.V. Superanskaya uses the term onomastic scope (onomasticheskoe prostranstvo) [7] following the above idea. According to him, this term is useful for expressing the location of the name and the named objects in space and the coordination of this location with the location of the kurrai on the ground. Onomastic scope is a set of proper nouns used by a certain people to name real, hypothetical and mythical objects. The onomastic scale is determined by the model of the world, the landscape of the world that exists in the imagination of this people.

The reflection of the parts of the world in a mutually conditioned and organic way in the human mind is related to the language knowledge of the speakers. This includes the ability of speakers to use language codes correctly, as well as the ability to associate language codes with existence. The second skill is inextricably linked with the concept that has recently been called "world linguistic landscape" (OLM). OLM is considered a component of epistemology and shows the reflection of the universe in the human brain. In other words, the elements of the universe are mutually conditioned and dependently reflected in the human mind, and these reflected elements are expressed through the codes of a specific language.

The relationship of motivation is also very important in toponymic and hydronymic units, which form a specific part of the onomastic system. In particular, there are a number of toponymic and hydronymic objects in the Fergana region, which appeared as a result of the naming of these objects, the unique vision of the world, and the figurative description of the people living in this region. In particular, the Karkidon reservoir is located near the city of Kuva. The reason why it was called Rhinoceros was that the inhabitants of this land likened the shape of the water body to a rhinoceros animal. The name of the Sassiqlol reservoir in the Yozyovon area was created based on the smell of the water. Place names such as Terakmozor, Beshariq, Altariq are based on relief signs; Names such as Beshbola and Kunghirot came to the field based on their ethnic identity, and names such as Baghdad and Farish were compared to world-famous cities.

Summarizing the relationship of motivation in onomastic units, the following types of motivation can be distinguished:

- 1) genetic motivation (i.e. onomastic unit ar, in particular, the origin of toponyms from the name of the ethnos) Kungiro, Naymanchi;
- 2) semantic motivation (that is, the names formed on the basis of comparison of an object with another object) Baghdad; Samarkand (a village in Baghdad district);
- 3) derivational motivation (that is, onomastic units formed from the basic part by means of a formative tool and the motivational relation between the basic part and the formative is preserved) Ipakchi, Yigchilik; Yormadoz;
- 4) phonetic motivation (onomastic units that appear based on voice imitation) Khodarvesh;
- 5) linguistic and cultural motivation (onomastic units created on the basis of customs) Bogish, Begvachcha; Beshsari and others.

So, generalization of onomastic units of a certain language and detailed study of the process of motivation in them is of great importance in the study of folk ethnoculture.

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