ISSN:2828-6235
Impact factor:13.77

International Journal of Literature and Language Studies(IJLLS)

SEMANTIC AND FUNCTIONAL FEATURES OF ADJECTIVES IN KARAKALPAK ANTHROPONYMS

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Abstract: In the morphology of the Karakalpak language, adjectives, like other branches of speech, occupy a significant place and stand out as an independent branch of speech with its own lexico-grammatical and semantic features. Numerous dissertations on adjectives have been defended, and scientific articles have been written. Especially in recent years, attention to the study of the semantic features of adjectives has increased. This article discusses the semantic and functional features of adjectives in Karakalpak anthroponyms.

Keywords: Semantic and functional features of adjectives in Karakalpak anthroponyms, color-color adjectives, adverbial adjectives, qualitative adjectives.

Because adjectives primarily describe the characteristics of an object or person, their scope of use in our lives is very broad. Without adjectives, it is difficult for us to describe an object or person, to reveal their good and bad characters, or to imagine creating a picture of nature. In enriching our lexical vocabulary, adjectives hold a special place in linguistics due to the abundance of synonymous and antonymic variants. We can freely use the antonymy that expresses the opposite character of each adjective. In other parts of speech (nouns, numerals, verbs, adverbs), such an antonymic phenomenon is rare. Therefore, adjectives are distinguished by their lexico-semantic characteristics within different parts of speech.

Currently, research has been conducted on the study of personal nouns, their etymology, and lexical features. There is a group of adjectives whose general meaning is the basis for the formation of personal nouns. The opinions expressed regarding the meaning of proper nouns derived from adjectives are controversial in scholarship.

Personal nouns derived from adjectives can be studied by dividing them into the following groups:

People's names formed on the basis of qualitative adjectives: Muhammad (praiseworthy), Ahmad (highly praised), Azim (great), Rustam (strong, powerful), Farhod (victorious), Dilbar (beloved), Gulara (adorned with flowers), Buzruk (great), Barzu (high, great), Bakir, Nodira (skilled), Zarip (beautiful), Zuhra (luminous), Nodir (rare), Hamid (glorious), Jamila (beautiful, pure-hearted), Bahodir (hero, wrestler).

2. Personal names formed on the basis of the adverbial modifier of circumstance: Botir, Bahrom (victorious), Yaxsigul, Boqiy (eternal), Salim (unharmed, healthy), Erkinboy, To'g'jon, Qutlibiyke, Mehribon, Paraxat.

3. Proper names formed on the basis of color-color adjectives: Qarajon, Oqqiz, Oqsungil, Sariboy, Sarigul, Qaraman, Qarashash, Qoraqas, Feruza (blue stone).

4. Proper nouns formed on the basis of form-appearance adjectives: Ayday, Aydana, Aysha, Marjon, Mengli, Tolg'anoy, Qorliboy, Jupar, Ipak, Hosil.

5. Proper nouns formed on the basis of taste adjectives: Tatligul, Shiringul, Palbibi, Palqiz, Palzada.

6. Proper nouns formed on the basis of volume-measurement adjectives: Tung'ishbek, Genjebay, Genjexon, Uzoqboy, Uzayda, Artiq, etc.

The semantic function of adjectives related to proper nouns can also be demonstrated with words belonging to the nouns. For example, let's consider personal names like Eagle, Swallow, Parrot, Hawk, Lion. Here, when human names are named in relation to birds, we cannot understand these people as eagles, swallows, parrots, or hawks. The reason a person is given the proper name "Burgut" (Eagle) is to be as strong and agile as an eagle. The reason they are given names like "Qaldirg'och," "Tuti," and "Qarchig'a" (Swallow, Parrot, Hawk) is given with the wish for girls to be gentle, kind, beautiful, and pure-hearted.

V.A. Nikanov argues that semantically classifying the Turkic personal name Arslan as "related to animals" is inappropriate. When he gave this name to his son, he didn't compare it to a four-legged animal, but rather to a lion-strong and brave one. "A noun is understood not through the meaning of the noun-forming word, but through the relationship between the character, quality, and attribute associated with that word."[7] Furthermore, if we pay attention to the semantic meaning of personal names like Nabat, Ipak, Hinji, and Feruza, when more often given to daughters, they are given with good intentions: may their lives be as sweet as nabot, as pleasant as silk, as bright as pearls, and as precious as turquoise. From this, it is evident that the properties related to the object serve as the basis for the names of things, objects, situations, and appearances in any personal names.

One of the semantic and functional features of adjectives in anthroponyms can be seen through compound personal nouns. For example, in proper nouns like Aqilbek, Danagul, Yaxsigul, Nozgul, Hasilbika, Erkejon, the function of adjectives expressing characteristics related to human behavior can be clearly seen through the adjectives in the first component of the compound word.

Speaking more broadly about the semantic and functional function of adjectives, if we look at the history of our people today, we can often encounter personal names such as Ernazar, Aydosbiy, Alpomish, Barchinoy, Tumaris, Guloyim, which embody the courage of our ancestors and, upon hearing them, reflect such characteristic features of a historical figure as courage, justice, resilience, loyalty, and beauty. Parents mention the names of our historical ancestors with the hope that their children will grow up to be brave, strong, and truthful, and become valuable to their homeland.

One of our traditions, preserved since ancient times and continuing to this day, is when a newly married bride calls her sisters-in-law and brothers-in-law from her in-laws' home by giving them a different name. In our language, this is called taboo, and it refers to words formed by prohibiting the pronunciation of certain words for various reasons. Because it was considered shameful and disrespectful for a bride to call her in-laws by name, it has become customary for her to give them other names. For example: Beautiful girl, Botakoz, White girl, Ayday, Moon girl, Erkejon, Karakas, if the bride or brother-in-law is the last or middle child of the family, Genjetay, Small, White guy, Middle girl. For example: "White young man, come here, I'll give you some baursak," he called out himself (M. Nizanov).

Among the people, adding nicknames to people who have come out with famous names is considered one of the ancient traditions. Nicknames are given based on distinctive features of a person's appearance, character traits, profession, or field of activity, as well as an event reminiscent of them. Also, in connection with the presence of several people with the same name in one village, they were given nicknames based on the characteristic features mentioned above, so as not to confuse them. When analyzed lexically and morphologically, most of these nicknames

are derived from adjectives based on characteristics and behavioral traits. For example, in the history of the Karakalpak people, there are Ajiniyaz Qosiboy o'g'li (Ziywar), our great ancestor Ernazar biy (Ernazar Alako'z), Erejep tentak, Jiyrenshe sheshen, Nasriddin afandi, O'mirbek laqqi, and others. Erejep Tentak's grandfather was a man named Seri Tentak. The boy of Seri tentak was Qulshi tentak. This Qulshi tentak's son - Erejep tentak, known to us, became famous (Karakalpak legends). In ancient times, Jiyrenshe the orator would go before the Khan, deliver the truth, and receive a reward for every word he spoke. "Whoever stands naked at the top of the minaret for one night, regardless of who they are, the Khan will give their daughter in marriage," the Khan's herald seemed to be proclaiming. Nasratdin Afandi heard about this (Karakalpak legends). Your bright-eyed Ernazar, Was your son who died for you (I.Yusupov). This time, as soon as news of the wedding arrived, three renowned horsemen arrived. - Modiyor the blue-haired, Sheroz the tailor, and Artiqboy the blue-haired boy (M. Nizanov).

Thus, in the formation of anthroponyms, adjectives are used either as roots in the word structure or are semantically related to that word.

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