LANGUAGE CODES AND FOLK ETHNO-CULTURE

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ANNOTATION: The article discusses the process of nomination, generalized images of things and events, actions and situations, phenomena of denotation and signification (concept).

KEY WORDS: Nomination, epistemology, denotation, signification, onomastics, motivational process, world model, world view.

Any person, knowing the elements of the universe that surrounds him, names them based on their 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.

Nominative units name 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 nomination process, i.e. denotation and signifier (concept), are common to the nomination process of all languages, and at the third stage, differences between languages occur.

The second stage is manifested in the conceptualization of the world in the human mind. Although the concept of general features of existing things, excluding specific features, is common to all languages, there may be differences between languages as to which features of the thing being conceptualized are the basis for generalization. Naming of most things and events shows the people's unique way of imagining and seeing the world, the uniqueness of the people in creating images. That is 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 from 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 by Uzbek linguists E. Begmatov, T. Nafasov, Z. Dosimov, S. Qorayev, N. Husanov, N. Ulukov, T. Enazarov have been published in this direction [1, 2 , 3, 4]. In particular, Y. 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 (toponimicheskoye prostranstvo) to express the set of toponyms of a certain language [6; 3-4], later A.V. Superanskaya uses the term onomastic scope (onomasticheskoye prostranstvo) [7] following the

above idea. According to him, this term is useful for expressing the spatial location of the name and the named objects and the coordination of this location with the location on the ground. The onomastic scope is a set of proper nouns used by a certain people to name real, hypothetical and mythical objects. The onomastic scope 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 parts of the universe are mutually conditioned and dependently reflected in the human mind, and these reflected parts are expressed through the codes of a specific language.

The relationship of motivation is also very important in toponymic and hydronymic units, which are a special part of the onomastic system. In particular, there are a number of toponymic and hydronymic objects in Fergana region, which appeared as a result of the naming of these objects, the unique view 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 name Rhinoceros is based on the fact that the local residents liken the shape of the water body to a rhinoceros animal.

Place names such as Terakmozor, Beshariq, Altiariq are based on relief symbols; Names such as Beshbola and Kungirot 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, distinguish the following types of motivationcan work:

1) genetic motivation (that is, the origin of onomastic units, in particular, toponyms from the name of the ethnos) Kungirot, Naymanchi;

2) semantic motivation (that is, 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 relationship 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 traditions) Bogish, Begvachcha; Beshsari and others.

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

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