PROPER NOUNS FORMED FROM APPELLATIVES CONTAINING *-LI* IN AGAHI'S "RIYAZ UD-DAWLA"

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ANNOTATION
 The article analyzes the proper nouns containing the suffix "-li" with the base appellative – in the onomastic fund of the work "Riyaz ud-dawla" by Muhammad Reza Agahi. In it, the author expresses his attitude to the scientific-theoretical views related to the formation of proper nouns.

KEY WORDS: *onomastics, onomastics of historical work, appellative, base appellative, Turkic layer.*

INTRODUCTION

Since the formation of onomastics as a separate branch of linguistics, one of the main issues is related to the issue of formation features or non-formation. Z. Dosimov put forward important theoretical views in this regard [15, 44-48]. Therefore, it should be taken into account that in the cases where the toponyms are interpreted as derivative toponyms in many works, the formation is not the place names themselves, but the basis for the name is appellative. We can apply this criterion to all anonymous units. For example, taking into account that the base of the ethnonym "*Boyrachi*" consists of the components of *Boyra+chi*, we cannot call it a simple derivative ethnonym (or a simple derivative toponym of the village of *Boyrachi*, which formed in connection with this ethnonym). Because *boyrachi* was formed as a word until it became an onomastic unit, and this form and meaning became the basis for its transformation into an ethnonym. Likewise, if a newly built settlement in some region of Uzbekistan (probably because it was built by the state and planned to open on Navruz holiday) is called *Navrozobod*, it is not correct to interpret it as a toponym belonging to the Iranian layer. It is difficult to say anything about the toponym of *Navrozobod* other than saying that the basic appellation is the Iranian word(s). Therefore, both in the structural analysis of onomastic units and when talking about their etymology, it is correct to interpret the appellation as Turkic-based, the appellation based on Iranian languages, and the appellation based on Arabic. For that reason, some scientists do not consider the connection between etymology and onomastics to be so important. For example, according to V.A. Nikonov, Etymology – if it denies the reasons that gave rise to the names, it will be nothing. And these reasons are always and only historical reasons. D.Yuldashev and V.A.Nikonov repeated many times the words "Etymology is not necessary for the meaning of a person's name" or "Etymology is not necessary for a person's name" interprets that the meaning after it is transferred to the proper noun is important" [40, 181].

In fact, it is not important for us to know and understand why Khorezm was named that way, in order to know that, it means a province or an oasis. Or we do not know that Aktash is a mountainous place from its name. The reason is that even a native speaker of another language who goes there knows that it is a mountainous region. In the same way, when we say *Oxford* [7], we do not mean a place of oxen, but a city that is a famous place of intellectuals. But this onomastic unit and its appellation cannot be considered to be related to each other at all. Therefore, based on the nature of onomas, in many works, for example, expressions in the form of formation of toponyms or etymology of toponyms are given in the form of formation of base appellation of toponyms or etymology of base appellation of toponyms.

LITERATURE REVIEW AND METHODOLOGY

In fact, in onomastics, the concepts of appellative and root appellative differ. If we refer to the examples, both the appellative and the root appellative of the ethnonym "boyrachi", which we have seen above, is the lexeme "boyrachi". However, the appellative of the toponym Boyrachi is the lexeme of Boyrachi, and the root appellative is the ethnonym of Boyrachi. Otherwise, we could not interpret this name as an ethno-toponym. But in order to strive for brevity in our work and to achieve conciseness according to the nature of the terms, in some places the appellative term expresses both essentially different situations. O. Begimov writes, "Semantic aspects of appellative and onomastic lexicon are interesting from the point of view of connection between language and speech elements. A geographic object with its own name receives a secondary symbol. But each of

these words, if it is not an ononymization of the appellative, will have its own meaning structure. It has denotation and signification, the denotation of the two words is indeed the same, but the signification is unique to each word. As a speech phenomenon, the onomasiological designation shows its own characteristic and individuates the object, that is, carries out the denotation of the proper noun [1].

Name transfer is one of the most important extralinguistic features of the toponymy of Turkic languages, because name transfer is the result of social need. This phenomenon cannot be equated with the same linguistic or non-linguistic phenomenon as using a lexeme belonging to another category instead of a lexeme belonging to one category in the appellative lexicon [31, 17].

In our linguistics, there are no scientific works in which Turkic-based onomastic units are studied as a whole. But this voluminous work is reflected in various scientific collective works [32]. The main thing is that in the researches carried out on all types of onomastic units, in the analysis of the appellatives of that onomastic unit, regardless of the use of different terms and somewhat different approaches, attention is focused on the Turkic layer in the first place. For example, the first studies on the classification of Turkic toponyms were observed in the studies of O.T. Molchanova, and later in the studies of T. Nafasov, Z. Dosimov, L. Karimova, N. Okhunov, N. Ulukov, T. Enazarov, a more perfect lexical-semantic classification of Turkish-based toponyms was carried out [19; 20, 19-21; 14:17-20; 16; 13; 24; 33; 39]. Turkic appellations, the basis for cosmonomies, were reflected in A. Primov's research work. [25] Attention is also paid to Turkic onomastic units in folklore works. [22, 51-53; 36]

DISCUSSION
One of the most productive ways of formation of toponyms is onomastic conversion. For example, in toponyms such as *Sabadli, Borili, Kokarchinli*, the toponym *-li* is not a formative tool, but rather a formative relative to the appellative. In fact, in Riyaz ud-Dawla, there are a number of place names formed by adding the appellative *-li*. E.V. Sevortyan, F. G'aniyev [28; 11; 12], so there is no need to repeat them, in our opinion.

For example, *Sabadli - sabadli*. Connecting the base of the name with the old Uzbek word "sabad", which means "basket", is reasonable on the one hand, but on the other hand is not reasonable. The reason why we say it is not based is that despite the fact that the appellative of the toponym appears to consist of the composition of *sabad+li*, it does not have a base meaning for the toponym, that is, the origin of the name cannot be determined on the basis of any principle. It is true that in Turkic languages, the word "*sabad*" has other meanings besides the meaning of "*basket*". For example, in the Nogai literary language and dialects, this word is in the form of a basket, and its meaning as a dish is a key [21, 281]. Researchers have found that this word has forms such as in Persian *sebet* (basket) in Turkic languages, Kazakh, Karakalpak, Kyrgyz, Turkmen languages *sebet*, in the Uzbek language *savat,* in the Uyghur language as *sevet* [10, 75].

I.M. Steblin-Kamensky also emphasizes the historical connection of the word with Iranian languages. Interestingly, *korzinka* has the forms such as *wsrgast* in Voxon, *smul* in Ishkashim, *sabad* in Yazgulom and *kajova* in Tajiks of Badakhshan from the Pamir languages [30, 213]. M. Muin notes that the word *sabad* is related to different Iranian languages, its Arabicized form is *safaz* سفذ or *sabat* سبط, and in Syriac it is *sfatā* [37, 1081] and does not give its forms in different Iranian languages. M.R. Fedotov provides extensive information on the etymology of this word [32, 4]. The fact that the word *sabat* is used in various Turkic languages and Mongolian and Kalmyk languages in phonetic forms that are very close to each other increases the confidence that it is a Turkic word. In fact, even today, it is likely that the word basket is related to the word *suvut*, which means *willow* (Salix) in the Khorezm Oghuz dialect. The etymology of this word, which is *söyud* in the Azerbaijani language, is assumed by B. Ahmadov to be "since the willow is a water-loving tree, it is probably related to the word water" [2]. In our opinion, the word basket (Persian *sabad*) is related to the Turkish verb sava- to hit. According to *Tol /dol* (branches), in Turkic languages it later received the forms *savut//so'vut//suyit*. Probably, baskets were originally made from its branches. Accordingly, the appellative basis of the *Sabadli* toponym is the lexeme sabadli (suvutli) which means a place where willows are thickly covered with willows: "Jum'a kuni andin ko'chub *Sabadli* mavze'in maskani royoti nusratoyot va muaskari asokiri zafarmuosir qildi" (Riyaz ud-Dawla, – P. 257). Through the onomastics of Riyaz ud-Dawla, we can learn a lot of place names formed on the basis of lexemes with *phytonym+ "-li"* among Turkic toponyms. For example, the toponym *Chungulli* is currently used in the form of *chingil* and was formed on the basis of the phytonym (djəngəl in Khorezm dialects) meaning a thorny plant belonging to the leguminous family, from which yellow dye is made,

and the lexeme *chingilli* formed by adding *-li*: "*Chungullini* mazrabi xiyomi davlat va manzili saropardai shavkat qildi" (– P. 257).

RESULTS

Also, the lexeme of *Qabaqli*, which means a place where pumpkins grow a lot, gave rise to the toponym *Qabaqli*, which has the adjectives reflected in one of the semas of this lexeme: "*Qaboqli* mavze'in behishtnamun qildi,.. (Riyaz ud-Dawla, – P. 264). As for the etymology of the word *Qabaq* - pumpkin, the pumpkin (somatic unit), which is now considered its homonym, was actually formed through polysemy. I.V. Kormushin has given reasonable facts about these words [17, 9-29].

Currently, the appellative-based toponym formed by adding the suffix *-li* to the phytonym with the form of *yantoq* (thorny plant) is found in the work in the forms Yondaqli and Yontoqli: "*Yondoqli* mavze'ining farqig'a tamkin soyasin soldi" (– P. 270) va "chorshanba kuni *Yontoqli* mavze'ig'a afvoji bahramvoj bila nuzul qilib,.." (Riyaz-ud-Dawla, 293[a]). Now in dialects, the lexeme *yilgunli* (wild bushy tree) made by adding the suffix *-li* to the phytonym in the form of *yilguni* has created the toponym Yilgunli: "*Yilg'unli* marhalasig'a yetib, nuzul etti" (– P. 347). *Yilgun* is a phytonym with an ethnographic meaning among the Uzbek people. Our ancestors did not hold their children with a stick from *yilgun* when they were raising cattle. It is also mentioned in "Qisasi Rabguzi".

Some of the toponyms whose appellatives appear in the work have the appearance of zoonym+li. In particular, the word of *Baliqli* (name of place) was formed on the basis of the lexeme *Baliqli* means "rich in fish": "*Baliqli* mavze'ida oromguzin bo'ldi,.." (267[a]) Toponyms (in particular, hydronyms) with the same name as *Baliqli* are common in the regions inhabited by Turkic peoples.

Borili – a place of wolves, a place where wolves are often found: "panjshanba kuni *Bo'rili* marhalasin muxayyami xiyomi davlat va maskani a'lomi shavkat qildi" (Riyoz ud-Dawla, – P. 267).

Kokarchinli / Kogarchinli – a place with lots of pigeons, pigeon house: "kavkabayi sipehrdabdaba *Ko'karchinli* marhalasida maskan tutdi" (– P. 268) or "*Ko'garchinli* marhalasig'a vorid bo'lub,.. nuzul etdi" (Riyaz ud-Dawla, 363[a]). *Kaptar* (pigeon), which is used in modern Uzbek language, is a modified form of Persian *kabutar*. The word *kabutar* was first used in the written sources of Khorezm of the 14th century and in the works of Alisher Navoi. In Turkic languages, this bird is called *kogurchgun*. Later, forms like *kokarchin, kokbarchin* appeared. The fact that this word does not appear in the works of Alisher Navoi means that it fell out of use relatively early. Analyzing the etymology of ornithonym, E.V. Sevortyan also shows its forms in different Turkic languages [29, 57-58]. The scientist's use of the word in Uzbek dialects in the form of *gavarjin* is also used by O. Madrahimov who interprets the word *gəvərjin* as "a type of pigeon" [18, 59]. Currently, there are almost no people (generation) who knows and uses this word. Among the Uzbek anthroponyms, *Kokarchin* is a girl's name, which is considered very rare today. Sometimes the word *kokarchin* is found in literary works, mostly in poetry. But this often forces the reader to look for a dictionary and source. [4] E. Fozilov notes that this word is recorded in the first and unique examples of Uzbek lexicography: *ko'garchin* – ko'karchin, kabutar [35, 49].

Kokarchin, a unique monument of the 16th century, is also found in Zafarnama, translated by Muhammad Ali ibn Darvesh Ali al-Bukhari: "Bag'dodqa *ko'karchin* yibardingiz?". Alar dedilar: "Bale, yibarduk!". [38, 157] Although this word is almost not used in our literary language, it is found in the works of jadid writers at the beginning of the last century. For example, Fitrat writes in the poem "Yana Yondim":

> Ka'ba uzra aylanguvchi *ko'garchindek* yuragim,
> Soatlarcha shul ko'zlarning tegrasida aylandi.

The basic appellation found in the work is one of the compound toponyms with zoonym+li *Kiyikli*dir: "...shanba kuni *Kiyikli* marhalasidin otlanib,.. (– P. 323).

It should be mentioned that the toponym used in the work in the form of Hiloliy is popularly called *Yilanli*. The name *Hiloliy* appears in two places in the work. For example: "sayr-u shikor tariqasi bila *Hiloliy* rabotig'a borib,.." (Riyoz ud-Dawla, 288[a]). The Turkmen and international name of *Yilonli* is *Ylanly*. There

are different opinions and folk interpretations about the etymology of this name. For example, A. Otajonova says that "the animal represented by the word snake based on the ethnonym snake can be both a totem and a symbol" [23]. The name of the snake place is also found in many other Turkic nations. For example, *Yîlanlî yîlga – Йыланлы йылга* [5] in Tatarstan really means snake many rivers [13]. The same can be said about *Yîlanlî utrauî – Йыланлы утрау*, [3] the historical *Yılanlı Kale* [8] in Turkey, located in the Danube Delta in Bashkortostan. The appellative base of the toponym is the lexeme snake in the form of phytonym+li. Regarding the etymology of the word *ilon/yilon*(snake) in the Uzbek language, Sh. Rahmatullayev writes that it is formed by adding the suffix *-an* to the verb *yìl-* meaning "to move-, *jil-*" in the old Turkic language [26, 116]. It appears that zoonym motivation is based on the animal's external sign [27, 97].

"Kesakli" is one of the lexemes formed with the suffix -li, which is the basis for the toponym according to its meaning. Naturally, this means that the land is very dried due to water shortage in the region: "*Kesakli* manziliga tushti..." (343ª).

Dumanli toponym was formed on the basis of a lexeme formed from the combination of dumon (fog). Like *Kesakli*, we interpret this as a name related to the natural features of the area: "*Dumonli* manzilidin o'rduyi kayhonpo'ni ko'churib,.. (Riyaz ud-Dawla, 311ª).

There are also names such as *Moyliozak, Moylitoba*, which form the core of the appellative root, the name of something that is more visible in a certain area: "*Moylito'ba* navohisin mazrabi saroduqoti saodat mazohir va muaskari asokiri nusratmuosir qildi" (Riyaz ud-Dawla, 277ª) or "*Moylio'zak* nahrining shimoliy kanorida bir qal'ayi muazzam bino qilib," (Riyaz ud-Dawla, – P. 262).

One of the toponyms with suffix *-li* is *Juvozli*. It is known that *juvoz* (Pers. – "ogir") is a machine for extracting oil from the seeds of oil plants, for example: *moijuvoz*. There are several types of *juvoz* depending on the type of plant seed from which oil is produced, for example: *oil juvoz, rice husking objuvoz, paper juvoz*. The machine is driven by working animals (horse, ox) or water power. A *juvoz* consists of parts such as a gun, an arrow, a boat, a stick, wood, and a knot [6]. Even though *juvoz* has become a historicism, there are people who are nicknamed *"juvozchi"* because their ancestors drove *juvoz*.

One of the names with suffix *-li* in the appellative form Baloli has the form of abstract noun+li: "*Baloli* mavze'idag'i havlisikim,.." (337a).

CONCLUSION
The suffix *-li* is also found in the appellatives of some anthroponyms. For example: "*Qorli* mahram..." (Riyaz ud-Dawla, 301ª). Although it seems that the core of the appellative of this anthroponym is formed by the concept of snow, as in the names of people such as Qorjov and Parfi, in our opinion, it is related to the form of *qahr* (wrath in English) in the Oghuz Turkic language and the Uzbek dialect of the Arabic language. *Gahar* means "Gaty närazylyk, göwne degilmeklik we ş.m. netijesinde döreýän gazaply duýgy" in Turkmen [9, 383] A person's angry state leaves a positive impression on a person because it activates such feelings as enthusiasm, courage, and stability. In this way, snow (fierce) came to have a fierce meaning, and therefore this anthroponym was formed.

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