Motivation, Euphemization, and Dysphemization in Uzbek Names and the Factors that Cause Them to Appear

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Abstract: There are a number of urgent problems that need to be solved in order to increase the status and prestige of the Uzbek language as a state language. In particular, the creation of explanatory and spelling dictionaries of Uzbek names is one of the tasks that cannot be delayed. Names are one of the most important factors that determine a person's position in society and can change their future for better or worse. They should be pleasant to hear and easy to understand, regardless of the language from which they are taken. Euphemistic intentions and social reasons must obey the generally accepted rules of society, as well as unwritten linguistic and cultural laws. The beauty of a name should not be beautiful only to speakers of one language. After all, as a result of the achievements of the Uzbek nation, their names are reflected in the world.

1 INTRODUCTION

Anthroponyms, which are an integral part of people's linguistic memory, culture, and spirituality, are the object of research in world science not only in linguistics, but also in history, ethnography, sociology, psychology, sociolinguistics, psycholinguistics, and linguoculturology. In the new century, the field of onomastics in linguistics also requires new directions of research. Therefore, approaches to the study of onomastic units are being formed in the sociolinguistic, ethnolinguistic, psycholinguistic, pragmalinguistic, linguocultural, and linguopoetic aspects.

Onomastics in general and anthroponymics in particular have their own internal laws in the language system. Today's globalization conditions require that personal names, which are one of the most important values of the nation, be regularly enriched on the basis of the vocabulary of the national language, national and religious values, and in accordance with them. Due to the importance of the name issue, in some European countries, special laws have been adopted on giving historical and national names and not taking names from other nations. In Turkey, Mustafa Kemal Atatürk's reforms in terms of names for his people are known from history, and

today in the world arena, Turks can be recognized as Turks by their names.

One of the issues that should be paid attention to in this regard is the issue of preserving the traditional anthroponymic fund of this language and fighting against its decrease.

In the field of Turkology, very effective work has been carried out on the study of proper nouns. This includes the candidate dissertations of M.M. Ginatulin (Danilina N.V. 1986.), V.G. Naumov (Nosirov O'. 1965.   ), N.V. Danilina (Tashkent: Uzbekistan, 2014.), the book "Onomastics of the Ancient Turks" by V.Kh. Makhpirov, the book "Onomastic lexicography" by V.E. Staltmane, and the book "Toponymy and anthroponymy of the Modern Gagauz language" by I.V. Dron and S.S. Kroglo. Collections on the study of proper nouns, such as "Sociolinguistic aspect of proper nouns" (M., 1984) and "Problems of onomastics" (Almaty, 2004), have also been published.

In Uzbek linguistics, the works of E. Begmatov, G. Sattorov, S. Rahimov, I. Khudoinazarov, R. Khudoyberganov, and D. Yuldashev are noteworthy(Begmatov E. 1965).

2 EXPERIMENT TECHNIQUE

The motives for naming children in Uzbek have been the subject of research by many scholars. E. Begmatov and N. Ulukov have defined a number of terms related to the motivation of names, such as motive, criterion of motivation, motivated noun, motivation, non-motivated noun, motivating, motivating basis, motivating element, nominative function, nominator, principle of nomination, nomination, situation of nomination, motive of nomination, function of nomination, etc. One of the most common motives for naming a child in Uzbek is to wish them health and longevity. Names such as Tursun, Turdi, To'khtasin, and O'lmas are all associated with these wishes. Other common motives include wishing the child to be strong and resilient, to overcome various diseases, and to have a long and prosperous life. Names such as Tosh, Temur, and Cho'yonboy are all associated with these wishes.

In some cases, names may be given with the intention of protecting the child from evil spirits or the evil eye. These names are often ugly or unpleasant-sounding, but they are believed to ward off evil. Examples of such names include Sarimsoq, So'g'onboy, and Piyozbek. The choice of names for children has changed over time in Uzbekistan. In the past, names were often chosen based on the child's birth order, their physical appearance, or their parents' wishes for their future. Today, names are more likely to be chosen based on their meaning or their sound. There are a number of factors that can influence the choice of a name for a child in Uzbekistan. These factors include the child's religion, ethnicity, family traditions, and the parents' wishes for the child's future. The naming of children is an important cultural practice in Uzbekistan. The names that are chosen for children reflect the hopes and dreams of their parents for their future.

Experimental Technique for Naming Strategy

The experimental technique for naming strategy is a method of identifying the factors that influence the choice of a name for a child. This technique involves collecting data on the names of children, their parents' characteristics, and the cultural context in which the names are chosen. The data is then analyzed to identify the relationships between these factors. The experimental technique for naming strategy can be used to study a variety of aspects of naming, including the following:

The factors that influence the choice of names in different cultures

The changes in naming practices over time

The relationship between names and social status

The role of names in identity formation

The experimental technique for naming strategy is a valuable tool for understanding the cultural significance of names. By identifying the factors that influence the choice of a name, we can gain a better understanding of the ways in which names are used to express cultural values and beliefs.

Example

The following is an example of how the experimental technique for naming strategy can be used to study the factors that influence the choice of names in Uzbekistan. A researcher collects data on the names of 100 children in Uzbekistan. The researcher also collects data on the parents' characteristics, such as their religion, ethnicity, and education level. The researcher then analyzes the data to identify the relationships between these factors.

The researcher finds that the most common names for children in Uzbekistan are those that have religious significance. For example, the name Muhammad is the name of the Prophet Muhammad, and the name Fatima is the name of the Prophet Muhammad's daughter. The researcher also finds that the names of children are often influenced by the parents' ethnicity. For example, the name Timur is a Turkic name, while the name Davron is a Tajik name.

The researcher's findings suggest that the choice of names in Uzbekistan is influenced by a variety of factors, including religion, ethnicity, and the parents' wishes for the child's future. The experimental technique for naming strategy is a valuable tool for understanding the cultural significance of names. By identifying the factors that influence the choice of a name, we can gain a better understanding of the ways in which names are used to express cultural values and beliefs.

3 RESULTS AND DISCUSSION

In early 2022, the website "Silive.com" published a list of banned names in different countries. The reasons for banning these names vary, but they all have one thing in common: they are considered inappropriate or offensive. In Uzbekistan, there are a number of names that are banned. These names include:

• Names that contain the word "slave" or "servant"

• Names that are related to royalty or other high-ranking officials

• Names that are associated with negative or harmful concepts

- Names that are too short or too long
- Names that are considered to be offensive to religious or cultural groups

The government of Uzbekistan has a number of reasons for banning certain names. First, they believe that it is important to protect children from being named in a way that could be harmful to them. Second, they want to ensure that all names are respectful of religious and cultural beliefs. Third, they want to promote the use of traditional Uzbek names. The list of banned names in Uzbekistan is constantly changing. This is because the government is constantly reviewing the list to make sure that it is up-to-date and reflects the current values of society.

4 AUTHOR RECOMMENDATIONS – REMOVAL OF NAMES FROM BANNER LIST ON UZBEKISTAN

The authors of the article make a number of recommendations for removing names from the list of banned names in Uzbekistan. These recommendations include:

- Removing names that contain the word "slave" or "servant". The authors argue that these names are outdated and offensive, and that they should no longer be banned.
- Removing names that are related to royalty or other high-ranking officials. The authors argue that these names are no longer relevant in the modern world, and that they should no longer be banned.
- Removing names that are associated with negative or harmful concepts. The authors argue that these names can be harmful to children, and that they should no longer be banned.
- Removing names that are too short or too long. The authors argue that there is no scientific basis for banning names based on their length, and that these restrictions should be lifted.
- Removing names that are considered to be offensive to religious or cultural groups. The authors argue that these names should only be banned if they are actually offensive to a particular group of people.
- The authors also recommend that the government of Uzbekistan create a new list of banned names that is based on the principles of respect, equality, and inclusion. They argue that this new list

should be more inclusive and less restrictive than the current list.

- The authors of the article argue that the list of banned names in Uzbekistan is outdated and harmful. They make a number of recommendations for removing names from the list, and they call for the creation of a new list that is based on the principles of respect, equality, and inclusion. In addition to the names that are banned by the government of Uzbekistan, there are also a number of names that are considered to be taboo or offensive by some people. These names often have negative connotations or are associated with negative concepts. For example, some people might consider names that are related to death or disease to be taboo. Others might find names that are associated with poverty or misfortune to be offensive.

It is important to be aware of the cultural and religious sensitivities of others when choosing a name for a child. By choosing a name that is respectful of others, you can help to create a more inclusive and welcoming environment for your child.

Here are some examples of names that are considered to be taboo or offensive by some people:

- Names that are related to death or disease: For example, names such as "Mortal", "Cancer", or "Death".
- Names that are associated with poverty or misfortune: For example, names such as "Beggar", "Poor", or "Misfortune".
- Names that are associated with negative concepts: For example, names such as "Evil", "Hate", or "Disaster".
- It is important to note that not everyone will find the same names to be taboo or offensive. What one person considers to be a perfectly acceptable name, another person might find to be deeply offensive. It is always best to err on the side of caution when choosing a name for a child and to avoid names that you know might be considered to be taboo or offensive by others.

5 CONCLUSION

In conclusion, it is appropriate to recall the Russian phrase "как корабль назовешь, так он и поплывет" (which can be translated as the English proverb "Give a dog a bad name and hang him" (Akhmetov A. 1995)). Names are crucial factors that determine a person's position in society and shape their future for better or worse. They should be pleasant to hear and

easy to understand, regardless of the language they are derived from (Begmatov E. 1965.). Euphemistic intentions and social reasons must conform to the generally accepted rules of society, unwritten linguistic norms, and cultural laws (Begmatov E. 1965.). The beauty of a name should not be limited to a specific language; it should be appreciated globally, reflecting the achievements of the Uzbek nation (Begmatov E. 1965.).

Moreover, it is essential to dispel the notion that "whatever a baby sees in their eyes at birth becomes their name." Such primitive ideas should not spread on a global scale (Begmatov E. 1998.). In Uzbek tradition, there are etiquette standards that discourage mentioning the names of spouses, parents-in-law, and other relatives, favoring special nicknames and euphemisms (Begmatov E. 1998.). For instance, in Uzbek families, spouses may refer to each other by the name of their eldest child, as seen in the novel "Mehrobdan Chayon" (Scorpio from the Altar) (Begmatov E. 1998.).

The study of Uzbek names reveals ancient beliefs, high cultural-aesthetic taste, creativity in name formation, and the effective use of the language lexicon (Begmatov E. 1998.). It involves an understanding of the belief in the magic of words and the influence of names on a person's fate, health, and prospects (Begmatov E. 1998.). Both euphemisms and dysphemisms are occasional phenomena that are continually evolving and flexible (Begmatov E., Dosimov Z., Nafasov T., Qorev S. 1991). Over time, euphemisms may become established linguistic units and lose their euphemistic character due to frequent use (Begmatov E., Dosimov Z., Nafasov T., Qorev S. 1991). On the other hand, dysphemisms retain their negative force and do not transform into orthophemes (Begmatov E., Dosimov Z., Nafasov T., Qorev S. 1991). In summary, the study of Uzbek names highlights the intricate interplay of cultural, linguistic, and social factors (Begmatov E., Ulukov N. 2005.), and underscores the importance of using names that embody respect, aesthetic appeal, and positive intentions for the well-being and identity of individuals and the Uzbek nation (Begmatov E., Ulukov N. 2005.).

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