


<p><b>ETHNO-CULTURAL BASES OF ANTHROPNYMS OF TURKIC PEOPLE</b></p>		<p style="text-align: center;"><b>Linguistics</b></p> <p><b>Keywords:</b> Uzbek anthroponymy, interdisciplinarity, ethnocultural factor, sociocultural factor, polynomial anthroponyms.</p>
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<p style="text-align: center;"><b>Abstract</b></p> <p>Anthroponyms encode information about the historical and social position of a particular ethnic group. In addition, the anthroponyms of the Uzbek people are tools containing incomparable information from a linguocultural point of view. This article emphasizes the importance of studying anthroponyms of Turkic peoples in the principles of interdisciplinary communication, the role of ethnocultural factors in anthroponyms, and the appearance of names in literary texts.</p>		

**1. INTRODUCTION**

Researching anthroponyms in the modern Uzbek language, not only from a linguistic point of view but with the effective use of special methods of scientific branches, is one of the urgent issues of linguistics. In this regard, the cooperation of such sciences as history, literature, folklore, geography, archeology, ethnography, sociology, religious studies, art studies, cultural studies, local studies, logic, and philosophy is not only one side, but all the sciences in cooperation achieve certain achievements in one way or another. Famous linguist Shoabdurahmanov explained the necessity of such beneficial cooperation in an article he wrote 12 years ago: Collection and research of anthroponyms is of interest not only to linguistics, but also to other fields of science. Anthroponyms began to attract the attention of physicists, biologists, and psychologists. They say that it is possible to know the fate, character, temperament, physical and mental state of the owner of the name through the sounds that make up the anthroponyms and the vibration in their pronunciation, as well as the position of the letters representing the sounds in the alphabetical order. They believe that the harmony of sounds in anthroponyms reflects a certain genetic and social predisposition. In fact, Albert Weinik, a correspondent member of the Belarusian Academy of Sciences, who conducted experiments using the biolocation method in this field and gave theoretical conclusions, was able to determine the level of happiness of any anthroponym, which at the same time showed that the desired and undesired names are of great importance in human life. (Shoabdurakhmanov: 2003, 20.)

**2. MATERIALS AND METHODS**

During the study of anthroponyms, the collected materials are examined in several layers:

**1. From a Historical Perspective.** In this case, the "old-new" aspect of the material is checked. In which period it was used a lot, in which source, in which period is the oldest example, etc. are analyzed. For example, anthroponyms such as *Mels*, *Telman*, *Ernest*, *Bernora*, *Berta*,

*Zoya, Klara, Mayya, Marat, Mauzer, Moskovboy, Elbrus, Flora, Fidel* appeared as a result of the popularization of sociopolitical ideology in Uzbek society. Although anthroponyms such as *Halima, Tamara, and Tursunoy* are ethnoculturally old, their popularity at the national level is related to certain ideological factors in social life. (For detailed information on this topic, see Begmatov: 2013, 15-20.)

**2. Culturally ethnocentric.** It is determined which ethnonym belongs to the linguistic fund of the anthroponym. The international popularization of onomastics is evident at this point. For example, the practice of determining the ethnocultural status of famous people by their names and predicting which race, nation, and people they belong to is often observed. In this, of course, etymological analysis is referred to. Etymologically, it is determined which national language this or that name belongs to.

**3. Linguistically and culturally.** Every person on earth, regardless of their number and way of life, is a separate culture. Any element related to that culture also enriches the linguistic and cultural treasure. V.A. Nikolova, an onomist, said, “Anthroponymy is a valuable source of information about a specific nation, which helps to clarify the ethnic structure, culture, way of life, and beliefs of the population of the past.” Anthroponymics is closely related to ethnography, history, sociology, and culture.” (Nikonov: 1974, 56.)

Anthroponyms encode information about the historical and social situation of a particular person or ethnos. Including the anthroponyms of the Uzbek people are tools that contain incomparable information from a linguistic and cultural point of view.

Our nation has had its own guidelines and traditions for naming a child since ancient times. Even a change of religious belief has not been able to erase the traces of our identity in many of our names. For example, *Oybika, Oysuluv, Oyxon, Quyoshxon, Bo‘riboy, Boybo‘ri, Avazzon, Go‘ro‘g‘li, Burgut, Qaldirg‘och, Toychi, Tangriberdi, O‘rmon, Toshboy, Bolta, Tesha*, and other names preserve the pre-Islamic ethnocultural motifs. About the genesis of such names, the renowned scientist Ernest Begmatov put forward the opinion that “names like *Tangribergan, Tangriberdi, Tangriqul, Quvonchbek, Oyzoda, and Oyxon* are related to the cult of the sky, sun, and moon and are examples that clearly show that our ancestors worshiped the earth and blue ‘gods’.” (Begmetov: 1965, 18). Z.B. Muhammedova, who carried out valuable research on the history of the Turkmen language, also expressed her opinion about such names: “In our opinion, anthroponyms for the names of natural phenomena, sun, moon, plants, and animals should be counted as the oldest names.” (Muhammedova: 1973, 45).

Farida Ashimkhanova, a linguist who studied Kazakh folk anthroponymy, put forward the following thoughts in this regard: “The name is given seven days after the birth of a child. First names are chosen from convenient and everyday words. For example: *Bo‘ribay, Qo‘ylibay, Jetibay, Altin, Kumis, Kumisbek, Bektay, Baris, Qutjan, Temirbek, Kunbek*, etc. As you can see, there are ethnocultural motives in the naming of these names. Also, there are names formed on the

basis of mythological concepts related to the worship of natural bodies such as the moon, sun, mountain, river, lake: *Aysulu*, *Ayxan*, *Ayday*, *Kunay*, *Kunbek*, *Aykun*, *Tautay*, *Taubay*, *Ko'lbay*, *Ko'ltay*, *Bo'ribay*, etc. (Ashimkhanova: 2007, 18)

In the book “Turkish Mythology” by the Turkish folklorist Bahaddin O’gel, there is talk about the epics about the origin of the Turkic peoples. The cited examples also contain information about the genesis of anthroponyms related to the moon and the sun: “First, four elements—water, fire, earth, and wind—were created. Those four elements were placed in the first human body. At the end of nine months, a person was wounded. He called her name ‘Oyota.’ *Oyota* and *Oydada* got their names from that. “The ancestor of man started from the moon.” (Ögel: 2006: 479-480)

‘Oguznoma,’ one of the ancient written sources, is of incomparable importance in studying the history of the Turkic peoples, their ideas about existence and man, their way of life, and their culture. This work preserves ethnocultural traces related to the way of naming children of the Turkic peoples. We can see this tradition in the following passage taken from the text of Bakhtiyor Isabek:

“It was dark. A light fell from the sky. Brighter than the day, brighter than the moon. I went to Oguz Kakaon and saw that there was a girl in this light. He was sitting alone. She was a very beautiful girl. Bright from the light of the fire in his head. There was one (mine). It was like a star of the Golden Pile. This girl was so beautiful that when she laughed, the Blue God laughed, and when she cried, the Blue God cried. Oguz Khakon saw her and fell in love with her. He slept with her, and she got pregnant. After days and nights, his eyes light up. She gave birth to three sons. The first one was named *Kun*. The second one was called *Oy*. The third one was named *Yulduz*. Another day, Oguz went hunting. He saw a tree in the middle of meadow. There was a girl sitting alone in the hollow of this tree. She was a good, beautiful girl. His eyes were bluer than blue. Her hair was like a river wave, and her teeth were like pearls. I was so beautiful: the people of the earth who saw him said, “Hey, hey, hey, hey, we're going to die,” and they turned from milk to milk. When Oguz Kagan saw him, he lost his temper; his heart was on fire. He fell in love with her and took her. He slept with her. He got his wish. She became pregnant with a child (a girl). Days and nights passed, and then his eyes opened. She gave birth to three sons. The first one was named *Ko'k*. The second one was named *Tog'*. The third one was named *Tengiz*. After that, Oguz Kagan gave a big wedding.” (Oguznoma: 2007, 14.)

Anthroponyms as social phenomena should be studied within the framework of sociocultural research. Because anthroponyms naturally arose from the need to distinguish members of society from each other. Azerbaijani linguist M. Chobanov puts forward the following opinion about this: “The history of names is as long as the history of the people who use that name. When the first human community—the family and clan system—appeared—they felt the need to separate the members of the family or tribe from each other, to distinguish children from each other. In other words, there is a need to distinguish between people who are close (*unsiyat*)

and distant (*mukhtalif*) in a family or tribe. In order to cover this need, it was necessary to refer to the people in the team differently, and it became necessary to give each of them a separate name. Names appeared with the emergence of the individual society and are developing together with the society at all stages of its development. Therefore, anthroponyms are formed closely with the history of the people.” (Chobanov: 1983, 10)

In science, there is the concept of *polynym anthroponym*. In the living language, the use of several nouns for the same person is often observed. In other words, the total polynomial of official and unofficial names of a person constitutes anthroponyms. For example, in many cases, instead of a person’s real name, someone from the family calls him a different name because of petting or various ethnocultural reasons, and this name becomes his name. (Chobanov: 1983, 46)

In our people, the names of religious leaders, dear saints and prophets, and the names of their companions are also given special respect. It is explained by this ethnocultural motivation that the names of these persons are mentioned before or after the names of such persons as hazrat, hazratim, khoja, khojam, pir, pirim. In his noted dissertation, Omonturdiev states that this situation was created as a result of taboo and euphemization: “The norm of the ethical requirement of speech is the basis for the euphemization of tabooed, openly or directly uncomfortable realities, in particular, the most common means of reference.” (Omonturdiev: 2009, 49)

The scientist gives the following example to confirm his opinion: “Among these people are *Bahouddin Balogardon, Bahouddin Pirim, Devonai Bahouddin, and Devonai Bahouddini Buxoriy*. Among scholars and saints, he is known by the names *Bahouddin Muhammad Naqshband, Shayx Bahouddin, Hazrati eshon, and Xojai buzrug*. His disciples, contemporaries, and the whole nation considered it impolite to mention the real name of the pir and praised him as *Hazrati xoja, Hazrat xojamiz*.” (Bokir: 1993, 208)

As can be seen from the quoted passage, the appearance of the *polynym anthroponym* is connected with the height of respect for this person. That is, taboo and euphemism cannot be the direct cause here. If we point to the euphemization of the means of reference as the reason for the emergence of polynomialism, a legitimate question arises as to what caused the taboo and euphemization itself. It can be said that the nation as a super-society moves within certain ethnocultural patterns, rules, traditions, and pictures. The high respect shown to individuals in society sometimes leads to the euphemism of means of address. We can see this in the example above.

This is a phenomenon that exists in almost all nations. Hiding the real name of a person related to word magic was tabooing; therefore, nicknames were also strong in European nations. V. N. Peretruxhin writes: “In addition to giving a Christian name during baptism, the custom of calling with a nickname (informal name) has continued for a long time. Sometimes a person had three names (a nickname and two Christian names): one revealed, the others hidden. The secret name was known only to the person who took the child to pop and his closest people. In this case, the real name of the child is hidden to protect him from the evil eye and diseases. There have been

cases when a person known as Dmitriy died—at the time of the funeral, the Pope mentioned his name as Fedot. Only then will people remember that the deceased is not Dmitriy, but Fedot.” (Omonturdiev: 2009, 40).

We can emphasize that this phenomenon is widespread in the Turkic peoples and has not been overlooked by researchers. For example, Chobanov cites several arguments in this regard: “In a city, a newborn child is named *Binnat*. This name is recorded in all official documents. But this child is called Gara (Black) in the family because of its dark color, and the child is also known by this name in the neighborhood. Gara grows up and starts a family. Everyone forgets Gara’s real name. For some reason, a letter is sent to the city council from higher organizations asking for information about this person. The responsible people check and write a reply to the higher organization that such a person does not live in the city. Another example: in the school where I taught, there was a student named *Ilyas*. Everyone called him by this name, and he was recorded in magazines with the same name. At the time of signing the certificates, the name Knyaz caught my attention. At first, I thought it must be a new student from another school. If I ask, it is the official name of *Ilyas*.” (Chobanov: 1983, 46)

A. Amanturdiev explains the phenomenon of ‘multiple names’ in his research by linking it to euphemism. In addition to the usual procedure and requirements for naming in Turkic peoples, there are also the following reasons: a) If a child or teenager living with an official name is chronically ill, it is changed to ‘cannot bear the name.’ As a result, the child will have a double name. The second of this name becomes active as a save name; b) if there is no child left in the family, if he is born and dies, the next born baby, regardless of whether it is a boy, will be given names such as *O’lmas*, *Tursun*, *Turg’un*, *Umrzoq*, *Sotiboldi*, *Xudoyberdi*, *Yashar*, *Turdiboy*, *Toshtemir*, *Bo’ri*, and *Arslon*. (Omonturdiev: 2009, 39)

We can see from the following example that there is an ethnocultural factor that creates polynym anthroponyms in the naming habit of the Tuvas, another Turkic nation. “S.P. Weinstein said that in many peoples, including the Tuva language, most of the famous names found in the family due to the death of children from evil spirits were not named or given “street” names, taking into account some of its features. For example, *Chimit*, *O’lmas*, *O’g’il bola*, *Qiz*, *Mergan*, and *Chechak*. He wrote that this custom exists in many nations of the world, that the wife does not tell the names of her husband and his relatives.” (Omonturdiev: 2009, 16).

Kazakh linguist S. Amanjолоv wrote in an article about the ethnocultural characteristics of anthroponyms: “The easiest way to get to know a certain people is to study the names given to their children by that people and the reasons for naming them.” (Amanjalov: 2002, 368). Another Kazakh linguist, K. Jubanov, emphasizes that in order to understand the ethnocultural aspect of anthroponyms, one should pay attention to a tradition in Kazakh families and says that the ancient custom of indicating to which family a person belongs—the ‘principle of sleep naming’ based on alliteration and assonance—is well preserved even today. For example, like *Opa-Sapa*, *Shamg’ali-Muftig’ali* (Jubanov: 1966, 98.).

In fact, by studying the ethnocultural basis of anthroponyms, we will be able to imagine their current situation more clearly. Even some words, some meanings, and some concepts, which have completely gone out of use today, have been preserved in one form or another in the anthroponymic fund. For example: *Avaz*, *Bo'zdin*, *Hubbi*, *Qayumar*, etc.

**4. Linguistically Poetic.** In the literary text, onomastic units are not only the name of a specific object but also serve to emphasize the various literary intentions of the writer. In particular, the names and surnames of some characters, nicknames (anthropoetonyms), place names (topopoetonyms), and animal names (zoopoetonyms) are deliberately used by the writer to help achieve a specific artistic goal in the work. The possession of such expressive properties of onomastic units requires a separate study of their linguopoetic properties.

Linguist A. Nurmonov writes: “In fiction, one tries to choose a name suitable for the character of the characters. For example, in the epic ‘Tahir and Zuhra,’ *Tahir* is pure and flawless; *Zuhra* is bright and beautiful; and the hero whose intention is black is named Karabotir. It seems that the name is a prelude to a person’s desire for his offspring, and in works of art it is a reference to the character of the hero. So, the name says a lot. Unraveling the spell of the name and determining its meaning is of great practical importance.”

By studying the linguopoetic properties of first names, surnames, patronymics, nicknames, place names, and animal names in literary texts, in addition to the nominative function of these units, the functions of intertextuality, onomastic metaphor, allusive name, ‘speaking’ name, expressing subjective evaluation, as well as the functions of names A number of studies have been conducted in Uzbek linguistics on its use for various poetic purposes, such as its symbolic meaning and referring to specific associations [Khudoyberganova, Andaniyazova: 2016; Andaniyazova: 2017].

Observations show that the selection of the names of some heroes in Uzbek folk epics also has an artistic purpose, that is, proper nouns (personal names) are assigned an occasional meaning based on the purpose of the text. As a result, the text with the target tag will appear. For example, *Dingboy*, *Qing'irboy*, *Chalaboy*, *Qvnoqboy*, *Yortiboy*, *Kuymasboy*, *Toymasboy*, *Daqqi*, *Dumaloq*, *Baxiloy*, *Kallaboy*, *Bo'lakboy*, *Qanorboy*, etc. have the same meaning. This is a common method in folklore samples, and usually the name of positive characters is assigned a positive meaning, and the name of negative characters is assigned a negative meaning.

In fiction, the name often refers to the character of the hero. The characters usually have a personality that matches the meaning of their name. If we look at examples of classic literature, we can find heroes worthy of the name in the literature of almost all nations. The nickname of Sancho, one of the heroes of the famous ‘Don Quixote’ work, is Panso, which is a nickname suitable for the body of such a name, which means ‘boyfriend.’ E. Magazanik analyzes a number of purposefully used names in Russian literature and connects the meanings understood from their names and surnames with the hero’s character and mentality. The scientist emphasizes that the

anthroponym Radion Raskolnikov, given to the main character in the novel ‘Crime and Punishment’ by the famous Russian writer F. Dostoevsky, has a certain purpose for the writer and expresses the following opinion: both the name and the surname of the hero clearly show the artistic intention related to the idea of the work. As the reader knows, the hero commits the crime with an ax. The surname ‘Raskolot’ (‘to crack’) and the name with the appellation Radion (‘radium’), ‘strong chemical element,’ refer to the character and actions of the hero. [Magazanik: 1978]

### 3. RESULTS

We can find this situation in the classical examples of oral and written literature of the East. In our opinion, the first beautiful examples of giving symbolic names to heroes can be found in the work ‘Kutadgu bilig.’ A number of researchers have also expressed their opinions about the names in the work. “Kuntugdi (rising sun) is a symbol of justice; in the place of Elig, Aytoldi (full moon) is a symbol of the state; in the place of the minister, Ogdulmish (sane) is a symbol of reason; in the place of the minister’s son, Ozgurmish (awake) is a symbol of contentment. The minister’s relative is in place.”

*Jobir, Majnun, Layli, Iso, Yusuf, Farhod, Dilorom, Parichehra, Paripaykar*, and many other anthroponyms in Alisher Navoi’s works are noteworthy as characters that serve the stylistic purpose of the author in accordance with their nominative meaning. In general, the linguistic approach to anthroponyms provides important information for linguistics, without a doubt.

In conclusion, it can be said that anthroponyms, which are the largest units of onomastics, encode information about the historical and social situation of a certain person or ethnic group, the national-spiritual world of a certain people, and information about the universe and life. Including the anthroponyms of the Uzbek people are tools that contain incomparable information from a linguistic and cultural point of view. Especially, the use of such tools in an artistic work shows its own laws. In the research of anthropoethonyms in works of art, it is necessary to pay special attention to the ethnocultural traces in the root of the nouns. Noble horses serve as robust yet delicate conduits linking the nation from its past to its future.

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