

FACTORS OF CONTRIBUTING TO THE EMERGENCE OF SIMILAR NAMES IN ANTHROPOLOGY

Tuychieva Zulaykho Khamrokulovna

Teacher, Uzbek Language and Literature Department, Philology Faculty,
Gulistan State University, Gulistan, Republic Of Uzbekistan, Uzbekistan

Abstract: This article deals with the problem of similarity of proper names, in particular anthroponyms. On the basis of comparison with the data of anthroponymy, the conclusion is made about the factors contributing to the emergence of the anthroponymic series.

Key words: anthroponymy, similar names, anthropological series, similarity, similarity of the event, language criterion

Uzbek onomastics is one of the most developed areas of Uzbek linguistics. However, despite this, there are problems in the field of research of anthroponymy in Uzbek language that have not yet been adequately researched or have not been studied thoroughly. One of these is the fact that when naming a child, his name should be close (in shape) to the name of previous children in the family, or to the name of close relatives, his children, or father, grandfather, mother, sisters, if there is a girl, should also be as the name given to the boy in pronunciation. This feature is referred to in Uzbek language, in its dialects as similar names”, in the scientific literature it is called “similarity of names”.

The phenomenon of similar names (1) the names given to children belonging to a certain family or relatives are in pronunciation, accordingly, in the form of affinity, mutual compatibility. In some literature, this group of names with such similarity is referred to as “anthroponomical series”. How do anthroponomical similar series occur? The types, factors of this have not yet been studied enough.

The word of similarity is not met in the vocabulary of historical dictionaries, as we have already observed. In our opinion, “similarity” is related to the suffix-uy, iy, that is uyliq (to collect in one place), house-room, place, nest-group, the word “yʻya”(uya-nest) in the ancient Turkic language is related to close relatives, herd of horses, that is, is mares that belong to a certain stud”.

The core of “Uya (nest)” in “uy (house)”, that is, it is related with the residence, can also be associated with the house in the sense of the living place, because those who lived in ancient times, probably built a “house” by digging up the ground for living, carving the soil or collecting stones. It is also likely that the word “uy (home)” represents the meaning of the core, the place where the family gathers. Because “organized” also means a union, where there is also a “uy (house)” core means to unite, to sum.

It is noteworthy that the word “similar”, which most do not meet in dictionaries, is interpreted in the Explanatory Dictionary of the Uzbek language in the core “Uymoq (to gather)”: Uymoq – to collect up in one place, to collect in one place... (Explanatory Dictionary of the Uzbek Language, Vol. 4, 2008, p. 272).

The word “yuqash (similar)” was also mentioned in this dictionary:

Uyqash (similar)– 1) incredibly close to each other, similar; 2) suitable, harmonic, harmonious, reconciled. (Explanatory Dictionary of the Uzbek Language, Vol. 4, 2008, p. 273), as an example confirming the first meaning of similar, the following examples of Abdulla Aripov are presented:

This is me – who is the owner of pride of the Uzbeks,

Our names are also somehow similar.

The word of uyqash (similar) was also previously explained in the “Uzbek-Russian dictionary”: “Ууqash”: 1) сходный, близкий, похожий; 2) подходящий, соответствующий, идущий к лицу, гармонирующий” (“Uzbek-Russian dictionary”. - Tashkent: Head Publishing House of Uzbek Encyclopedia, 1988, p.487).

The presented idea is to “to collect in one place” (for example, to dig the soil), and when the meaning of “closeness” is applied to similar names, the pronunciation gives the meaning of combining in one group, to assemble a group of names similar in the shape. According to this, the name of the older brother, who was born before the newborn, is taken from the name of his sister, in this case will be taken the name of much more elder daughter, which is close by its pronunciation. To the baby they are called rhymed names, corresponding in pronunciation, the found name is referred to as “similar name”, in the process the name of the person who was born before the baby plays the role of “base”, “target”, “basis”, “pattern”. Here such a ritual is also practiced in keeping a name for children who are born after the birth of the baby. As a result, in the pronunciation and form of the names of children of one family, and at the same time affinity also arises.

Although the fact that the names similarity has not so far been specially and adequate research has not stirred, some namesakes have paid attention to this phenomenon in anthroponomy. This can be seen in Bashkir linguist Z.G.Uraksin and Azerbaijani Sh.M.Sa’diev’s works.

Here will be close to the fact that the head or the last parts of the names are pronounced, and there will be a similarity of the names (like Shamil– Kamil, Rauil– Nail–Rail)¹. According to M.M.Sa’diev, in some cases in Azerbaijan, the names of brothers and sisters can also be similar to each other².

In Uzbek onomatology, the issue of names of similarity is the first discussed by L.I.Royzenson, A.I. Isaev in their works and enlightened specially. These authors call the series of similar names as “anthroponomical series”, and described this concept in this way: “the anthroponomical series is a group of known nouns, in which the suffixes (prepositions and suffixes) or some segments correspond, and the children of one family are brothers, sisters whose names coincide in shape and are used in one family circle”³.

The authors of this idea consider that the reason for the laying down of similar names is in the better separation, differentiation of people belonging to the same family: “the importance of anthroponomical series is that, it is an additional character micro-system of anthroponomy, which serves to better distinguish people among the smaller community. So the anthroponomical series is an additional means of distinguishing people by means of their names”⁴.

¹Z.G. Uraksin. Main criteria of choosing names in Bashkir. – Personal names in the past, present, future - M; 1970 p. 183.

²Sh.M. Sa’diev. Main rules of choosing names for newborn babies. – at the same place, p.188

³L.I. Royzenson, A.I. Isaev. About anthropological series.-Issues of onomastics.-Samarkand, 1971,-p.38

⁴The same place, p.38

The phrase “Additional symbolic micro-system”, “Additional means of indicating people” in the quoted opinion requires accuracy. Because the thoughts under these phrases are incomprehensible. Similar names are not elements that are added to the main and suddenly unambiguous name of the individual to denote the person. Because the name of more than one person is different from each other, and it is easy to distinguish a certain person. The authors brings the names given to twins such as Hasan-Husan, Fatima-Zuhra⁵, which are also included in the series of similar names. Even though Hasan and Husan may have similarities in the form and pronunciation. But Fatima and Zuhra are not similar names. Because similarity is not the names that are put in the process of giving a name. In this sense, Fatima and Zuhra cannot meet this criterion.

The form and pronunciation of which can come without similar to the names in the language, in the fund of national language names and available ready-made phenomenon. Similar names are selected from this material. Hence, the names that cause drowsiness are not the names that already exist in this case in the system of anthroponomy, but the phenomenon that occurs in the process of putting a name to the baby. This phenomenon is certainly not a necessary feature, nor is it a linguistic legality and compulsion, which is always a must. The names that cause similar are not always created to be applied without similarity either. It depends on the family traditions of the name-bearers (nominators) in the process of naming the baby.

Names can be attributed to two features that similarity is a conditional phenomenon: 1) in all families, similarity is not regarded as a legitimate, absolute phenomenon in the giving the names; 2) sometimes similarity is not practiced when the middle or last child in the family is given a name without the names of several children, that is, similarity is broken; 3) all similar names in the language cannot implement the same task as a name, even though they are pronounced same.

The similarity of names is not a legislative-style of linguistic phenomenon, but some kind of socio-ethnic custom. Hence, it is necessary that the names given to the children by the parents are beautifully arranged in a group, that the children are mutual, that they stand close to each other by soul.

The phenomenon of similarity can be divided into two groups according to the degree to which the similar names coincide in form and harmoniously: full similarity; partial similarity or incomplete similarity.

In full similarity, the pronunciation of names almost coincides with each other, becomes completely close. For example: Yuldash, Kuldash; Zamon, Omon (for boy children); Salima, Halima, Karima (name of girls). In part, that is, in incomplete similarity, a part of the names will be mutual similar: Shahodat, Ibodat; Muazzam, Muharram, Mukarram (name of girls). In the given names, parts of the names are formed by affinity in pronunciation and form.

The factor that causes names to remain similar in the names is in the language material. This material gives opportunity to be close or harmonious features in pronunciation in the composition of similar names, and thanks to this, similarity is appeared.

The fact that several children’s names are similar in some cases causes them to confuse the name and when calling one of the children. This is especially much in the speech of the elderly people: such as Mavlon! Oh, no, Davron. Look here!

⁵L.I. Royzenson, A. Babakhodjaev. Anthropological series of Uzbeks in Nurata (Samarkand region). – Onomastics of Central Asia. – M., 1978, - p. 145.

In general, it is necessary to understand when and why names arise from similarity, its essence, socio-ethnic reasons, in what languages they exist or do not exist, the functional essence of similar names and other scientific research.

Our research on archival materials in a number of civil registry offices in Syrdarya region, as well as observations on the example of certain families, allows us to determine the appearance (types) of anthroponomical similar series.

Similarity of names for the baby plays the role of a base, target in the choice of a name. For the next newborn baby, the name is chosen that is consonant, and is base for the name. Here is the rule that even to children born later, the action in the selection of a name will cause a similar series of certain names.

Names that make up similarity do not stand in the language anthroponomy, as we have already noted before, in the style of what related name groups. Similarity brings a group of names, a series of wishes and searches of names to a family, a generation, children belonging to, arise in a broad sense. For example, in relation to the name Ra'no, Barno, Shahlo is chosen. Also in order to construct similar names usually used -ulla ending with the purpose of bringing similarity – also to such names as Abdulla, Narzulla, Saydulla, Nurulla, Izatulla. These names are independent meaningful names in the system of anthroponomy in Uzbek. But here is this – the pronunciation of the -ulla ending is similar, caused by close names, and in this case when choosing a name for the child was the opportunity in the style of similar names when choosing a name.

Giving children similar names is met in all Turkic languages. This case, on the one hand, can be seen from the extreme antiquity of this tradition, on the other hand, can be seen from the belonging of one common basis. So, similar names for a child are one of the main issues of sociolinguistics and ethnography, revealing the original essence of giving names.

In this sense, L.I.Rozeyson and A.Babakhodjaev draws attention to the following points: “this phenomenon (the similarity of names) is met in the anthroponomy of all Turkic peoples, but whether it is the essence of similarity, the degree of prevalence, whether it is an old, ancient phenomenon or an anthroponomical innovation, the traditions of the use of anthroponomical series, whether it is a process of reproduction or a phenomenon. It is difficult to find answers to these questions right now, because there are no special studies devoted to the anthroponomical series yet”⁶.

The above-mentioned thoughts about anthroponomical series by A.Babakhodjaev once again was noted in his article⁷.

As we have already noted, in order to make the similar name, it is necessary to have a base name (point), which determines how the similar series will be. Observing this phenomenon in Uzbek anthroponomy, the names given for sons is a base of similar names for newborn baby, which indicates the choice: 1) his brother; 2) his father; 3) his grandfather; 4) his uncle's name by analogy. Sometimes the similar name is also put by analogy with the name of the sons of relatives by the father or mother of the child. The role of the base name in the similarity of the girl-children's name is played by the names of a) her sister's; b) the baby's mother's; c) aunt's; d) father's sister's. Similar names of girls in some cases are the name of a relative that serves as a base point. But the most productive and typical case is the choice of a similar name for a baby in relation to the name of a brother or sister.

⁶Onomastics of Central Asia. Moscow. “Nauka”, 1978, p.144

⁷A. Babakhodjaev. Anthroponomical series of Uzbeks in Nurata // Vestnik LGU, No.8, 1979, - p. 124-125

The base name is the first syllable of the system of similar names, in other words, it forms the first syllable in the system of similar names. Here this *first ring* plays the role of a criterion (measure) for other names, which are chosen as similar. The first ring plays the role of a host for the selection of subsequent names by the name, which is chosen by analogy to the first ring. Thus, in the name of children belonging to the same family, there is a phenomenon of similarity. Similar names can reach from 2 to 5-6 per a family member, depending on the number of children in the family. Here are the names that make up the system of similar names (series). They are: like Rakhmatulla (base name, first ring), Ne'matulla, Hikmatulla, Izzatulla, Ismatulla, Gaybulla, Ziyadulla. Here is a phrase from 7 names of the series of similar names. Such as Saodat (base name, first ring), Salomat, Sabohat, Sijoat. In this place, the range of similar names consists of 4 names.

So what is the linguistic criterion by which the names serve for similarity, what is in demand? This is primarily the form of names, accordingly, similarity in pronunciation, complete or incomplete rhyme. Why is it necessary to give the child a similar name? This question can be answered in different ways. The reason and need for the giving of similar names requires an extensive and in-depth analysis of this phenomenon on the basis of anthroponomy materials of all Turkic languages. The same is clear that this custom is among the most ancient phenomena in the history of anthroponomy. In our opinion, the first reason for giving names to be similar was in ancient times to call people belonging to one family, root, tribe by mutual close, similar names, and through this to distinguish them from a group of people belonging to another family, tribe. Hence, if a group of similar names in form and pronunciation form the foundation of the names of one ethnic group, then another group of names that are different from those that have arisen similar names belonging to the tribe of people.

With the passage of periods, the main factor in the occurrence of similar names was forgotten, people knew that similar names are a means of affinity, interacting with the children of one family, or interacting children with their parents, other relatives. Similar names, on the one hand, served to quickly remember the name of the children, to find them quickly, to keep it in memory well, on the other hand, sometimes (as we have said before) also caused confusion of the name of the children.

The basis, that is, the choice of the first ring name in relation to the name of the father or mother, expresses the natural closeness between the children and his parents, the similar name chosen by the deceased grandfather or grandmother, father's or mother's sister, uncles is considered to be as the respect for those relatives of the baby.

In our opinion, there are traces of aesthetic appearance when choosing how to similar the name of children. Because the similar names attract the attention of a person, in which it is felt the presence of some kind of beauty, musicality, and tenderness. Therefore, among Uzbeks it is necessary to ask the name of the children of the family of a person entering a family, to hear the names of their similar names, then people say "how the names are very beautiful", where did you get these beautiful, cute names? See that the names are worthy to each other, let the God no bewitch him/her.

Used literature:

1. L.I. Rozeyson, A. Babakhodjaev. Anthroponomicalseriesof Uzbeks//Problems of onomastics, Samarkand, 1971. p. 38.
2. Z.G. Uraksin. MaincriterionofchoosingnamesofBashkir. – Personal names in the past, present and future. – M; 1970. p. 183.
3. Sh.M. Sa'diev. Main rules of choosing names for newborn babies. – same place, p. 188.
4. L.I. Rozeyson, A.I. Isaev. About anthroponomical series. – Problems of onomastics. – Samarkand, 1971, - p. 38.

5. Sameplace, p. 38.
6. L.I. Rozeyson, A. Babakhodjaev. Anthroponomical series of Uzbeks in Nurata (Samarkand region)//Onomastics of Central Asia. M: Nauka, 1978, p. 144.
7. Onomastics of Central Asia. M. “Nauka”, 1978, p. 144.
8. A. Babakhodjaev. Anthroponomical series of Uzbeks in Nurata//Vestnik LSU, No. 8, 1979, p. 124-125.