


<b>Descriptive Names in the Uzbek Language</b>		<b>Linguistics</b> <b>Keywords:</b> descriptive name, name, Uzbek anthroponomy, Turkic languages.
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<p><b>Abstract</b></p> <p>In this paper illuminated the adherence in spiritual and magic power of the birth of a child goes back to ancient beliefs. The birth, the fate and the future of a child, the birth time of a child, if it was a girl or a boy, physical-psychological actions of a child after its birth, some of the physical imperfections and peculiarities on a child's body are believed to be the will of those spiritual powers. People thought that suchlike features on a child's body would have a negative influence on the life and the health of the child so they treated them delicately and feared that those peculiarities would increase in numbers or would get ugly in the further life and that it might venture the life and the health of a child.</p>		

People thought it was necessary to take these into account. Consequently, the name for a child was chosen according to the conditions during the time of a child's birth time. In fact such names consisted of expressing and describing the process of a child's birth and unnatural cases.

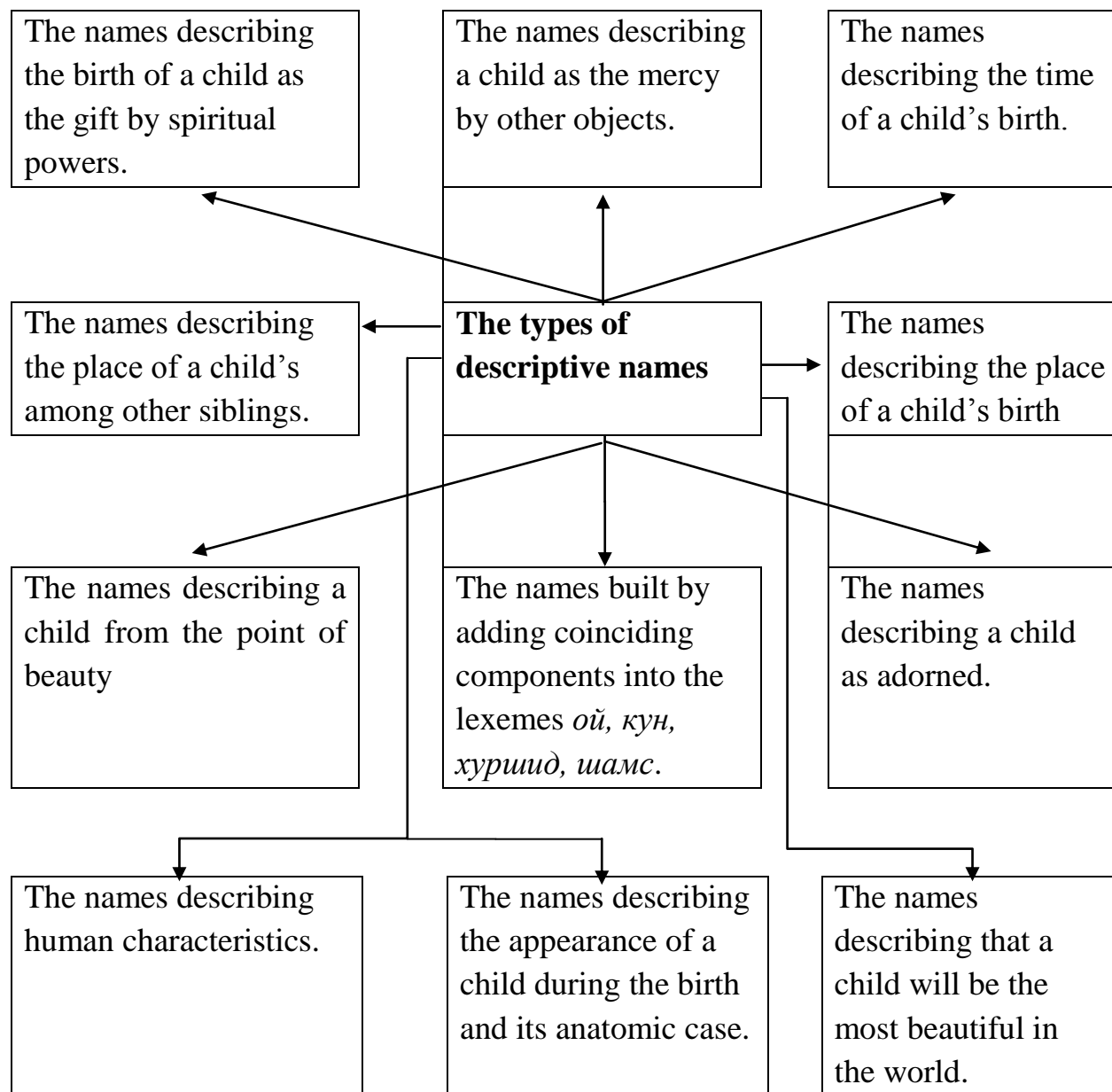
The birth of a child – is the greatest happiness for parents and the relatives as well and they believe that the child will bring new hope, joy, happiness and luck.

On the basis of the above mentioned, a name group called **descriptive names (guarding names)** has been born in ethnography and name-study research. The considerable part of Uzbek anthroponomy consists of suchlike names.

According to naming motives there exist the following types of descriptive names:

**1. The names that describe the birth of a child as the will of spiritual powers.**

1. The birth of a child was believed to be the mercy of Almighty and the names were chosen accordingly: Abdullah, Bakhshullah, Tukhfatullah, Ekhsanullah, Gaybullah, Inoyatkhon, Inoyatkhon and etc;



The Kirgiz onomatologist Sh. Japarov while giving some points about the personal names connects Turkic names *Теңри, Теңриберди, Теңрикул, Эгамназар* and their Arabic and Persian parallels *Алдаяр, Кудайберды, Кудаяр* with two motives: a) with the hope and dream of the families who were childless for a long time or whose child didn't remain alive; b) with religious belief and faith [5, p. 47].

The basis of the choice of these types of names is similar in all Turkic languages. For instance, according to the views of T. Januzakov, the names used in

the V-VIII centuries were all connected with the belief in the sky and *таңри*. Ancient Turkic people associated having a child with the sky and *таңри* and named their children based on this concept. In Kazak language the names like *Таңірберген, Көктуар, Айтөлды, Айтолыс, Кунтоғды, Айсулу* are among such like personal names [4, p. 27].

2) A child is described as a gift by spiritual powers: *Армузон, Нуъмон* (mercy), *Боязид* (gift), *Тухфанисо, Эҳсонтой, Ўлжа, Ўлжас, Ҳадия* and etc;

**2. The names describing the time of a child's birth.** A certain group of names reflects the description of the time of a child's birth:

a) the season and the month of a birth is described: *Асад, Ашур, Баҳор, Навбаҳор, Роби(я), Рамазон, Сафар, Сунбула, Қурбон, Ёзбой* and etc;

b) a name that describes on which day of the week a child is born: *Жумабой, Пайшанба, Душан, Шанба, Якшанба, Бозорбой, Бозоргул, Анна, Одинагул* and etc.

In Mongol language cosmo personal names are very productive. Besides, the Mongols call each day of the week with the name of a planet and give that name to a child: *Ням* (Sunday) – *The Sun*, *Даваа* (Monday) – *the Moon*, *Мягмар* (Tuesday) – *Mars*, *Лхагва* (Wednesday) – *Mercury*, *Пурэв* (Thursday) – *Jupiter*, *Баасан* (Friday) – *Venus*, *Бямба* (Saturday) – *Saturn* [4, p. 27].

In Persian traditions, a child is named according to which day of the week a child is born. For example, if it is Saturday a child is called Zaynab, if it is Sunday Maryam, if it is Monday Amina or Kulsum, a child born on Tuesday is called Khojar, Sora, Wednesday and Thursday children are called Amina or Kulsum [9, p. 213].

c) the time of the day when a child is born is described: *Азонбой, Субҳида, Субҳия, Тонгбой, Тонгнур, Намоз, Намозгул; Меърож* and etc;

d) the name which describes a natural occurrence: *Ёгинбой; Жамғирбой//Ёмғирбой; Жовун (Ёгин); Жалабой; Елдирум (Чақмоқ); Довулбой, Дўлбой, Бўрон, Қоржов* and etc;

e) a child's name which describes the time of a gathering or a party during the time of birth: *Байрам, Хайитбой, Наврўз, Наврўзой, Тўйчи* and etc.

**3. The names describing the place of the child among other siblings.** There exists a national custom to describe the child's place among other siblings. For instance: elder children are usually called *Аввалбой, Каттабек, Калонбек*, the next and the last ones are called *Кенжа, Кенжабека, Хулоса, Миёнжон (Ўртанча)*. Sometimes, this concept is described with the names built out of numbers: *Учбой, Чори, Чориқул, Панжи, Панжигул, Олтибой, Олтиной*.

**4. The names describing the place of a child's birth:** *Ёбон//Ёвон, Далабой, Ёзлок, Ёўлберди, Ёўлкелди, Ёўлтурди* and etc. If a child is not born in its own house, then the Uzbek call it *Меҳмон, Момохол, Бобоқул, Ёўлдош, Ёўлчи, Тогай, Тогайберди, Тогайзу* ( in uncle's house) [8, p. 159].

Other Turkic peoples also reflect the place of a child's birth in its name. For instance, in Bashkiria people call the child *Анга, Байгал, Саян* [1, p. 6], the Tatars use the names like *Иделбай, Иделбика* (the Idel river), *Жайлау, Ўзанбай, Товбай, Ўрмончи, Ўтар, Тўқай, Кўчим, Ёўлбоқди, Сафаргелди* [8, p. 159].

**5. The names describing the child from beauty of view.** Most parents want their children, especially daughters to grow beautiful that's why the names with motives of beauty account for a considerable number in Uzbek anthroponomy. Our study shows that personal names with this motive possess the following features:

1) the name is chosen from the words expressing beauty directly: *Барно, Жамол, Зебо* (pretty), *Кўркам, Лобар, Нигора* (beautiful), *Сулув, Хусния, Хуснижамол* and etc;

2) the name is selected from the lexemes expressing the meaning of light and sun: *Балқи* (grown), *Балқин* (bright), *Нурбадан, Шамсинур*;

3) the names is chosen relatively from the names of jewel stones and objects: *Кумуш, Кумушжамол, Кумушой, Кумушсулув, Ойкумуш, Олтин, Олтиной, Тиллаой*.

The great poet Alisher Navoi (1441-1501) in his “Saddi Iskandari” composed the following lines: “Ки кимсондин олтинни фарқ айлағай, Қизил тобадин кунни фарқ айлағай” where he compared the gold with kimsan. According to many Eastern peoples as well as in defining dictionary of Alisher Navoi works, kimsan – is a yellow substance which looks like bronze and gold and is used in a milled form to give paint decoration to objects.

In Korean language the name Kim means gold. It is obvious that the name Kim and kimsan have meaning and form in common. There may be a hypothesis that the reason for this might have been the existence of cultural relations between Western and Eastern countries.

Etymological transparency of surnames supposedly arising from the meaning of hieroglyphic signs is illusive. The history of development of surnames in Korea shows that in order to denote original Korean appellatives, into which a large number of Korean surnames date back, hieroglyphs were chosen closely according to sounding or optionally. For instance, two the most wide spread Korean surnames Kim and Pak ( mentioned in “ Samguk sagi” in the VII century) don’t mean “ gold” or “ pumpkin” properly from the meaning which corresponds to hieroglyphic signs, but date back ancient Korean roots: the family sign Kim ascending to ancient Korean *кым, ком, кам, гам* which means the elderly, priest or chief; the family sign Pak – ascending to original Korean “ bright” and “ light” [3, p. 138-144].

4) the nominative basis of a name comprises plants, mainly flowers which are the symbol of beauty:

- the names of some plants and flowers: *Атиргул* [3, p. 138-144], *Бинафша*, *Бойчечак*, *Лола*, *Райҳон*, *Раъно*, *Сафсаргул*;

- trees and their blossoms: *Бодомгул*, *Ойларгул* (the blossoms of peach), *Самбит* (willow), *Сарви*, *Чарос*.

5) the nominative basis of a name comprises the names of animals and birds:

- the names of animals: *Бўтакўз*, *Кийикжамол*, *Марал*, *Сувсар*, *Суйгун* (deer), *Қундуз*, *Фазола* (deer);

- the names of birds: *Қалдирғоч*, *Тўти*, *Майнахон*, *Лочин*, *Тўғоной*, *Тўрғай*;

6. The names formed adding the components which coincide with the lexemes *ой, кун, хуриид, шамсаре* used to describe the beauty of a child: *Кунсулув, Моҳгул, Моҳбегим, Моҳинисо, Ойбека, Ойсулув, Ойхон, Хуриид, Ҳилола*.

The names of this type are also formed from the names of planets that are thought to be the symbol of beauty: *Нажимой, Ойюлдуз, Чўлпоной, Хулкарой, Тонгчўлпон, Тонгюлдуз, Шамсиқамаранд* etc;

7) a child is described as adorned and the names are chosen from the words coinciding with it: *Музайян, Намиқа* (adorned), *Нақишбеканд* etc;

8) the names describing the delicacy and beauty of human: *Менгсулув, Нурюз, Қаламқош, Қоракўз, Қорасоч, Қорақош, Қуралай* and etc;

9) most parents choose a name the motive of which is the concept of wishing their children to grow beautiful.

Although the names of birds, animals, objects and other valuable things in Turkic languages meant the concepts of belief, deify, fetishism, totemism and animism in ancient times, later this motive was forgotten and these names started meaning beauty, delicacy, aesthetic notions and imaginations.

The names associated with the concept of beauty in many world languages are both similar and different. This case depends on aesthetic points of view and tastes of the nation who use the names. Now, we give the evidence for the names associated with the concept of beauty in Turkic and other languages. In Korean language women's names must have the concepts of beauty, mercy, shyness, delicacy and thus their names are chosen from the names of jewel stones and flowers: *Чинджу* (pearl), *Ёнок* (lotus and jewel stone), *Хоннён* (red lotus); *ок* which is the second part of a name (precious stone), *сук* (a loyal wife), *нён* (lotus), *хва* (flower), *воль* (the Moon), *мэ* (plum), *нан* (flavor plant), *чон* (crystal) are all chosen as the words with the meaning of delicacy [9, p. 176]. Turkic peoples choose the following names: *Гулжан, Гулназ, Қызгалдақ, Алмагул, Қамбар; Айман, Жібек* [4, p. 47], *Сундугоч* (nightingale), *Кулан, Тўти, Тилла, Олмос, Кумуш, Ёқут, Жавҳар, Забаржасад, Фируза, Инжу, Марварид, Маржон.Кунсулув, Юлдуз, Ой, Чўлпон, Зухра, Тоңсулув, Муштарий, Оққиз, Оқхол* [8, p. 49, 54, 56], *Қарлуғас, Акколи* (white swan), *Айсуле, Айкылыул* (Ойсулув) [7, p. 7-8, 20-21].

The Vietnamese the following names with certain meanings are usually selected to call a child: *Кук* (golden daisy), *Дао* (peach blossom), *Ляу* (silk), *Лиуеу* (willow), *Чай* (pearl fish), *Лоан* (date-palm), and the Dungeons have such common names as: *Гуйхуар* (a red flower), *Шандан* (lotus), *Хихуазы* (mallow), *Хуби* (amber), *СанхуорСаху* (pearl), the Nanays choose the following names: *Нэсултэ* (ash berry), *Сингэктэ* (bird cherry), *Дярикта* (hawthorn) [9, p. 97, 113, 212, 220].

**6. The names describing the appearance of a child during the birth and its anatomic case.** Some children are born with unusual signs or characters on their body or on some parts of the body. People thought that they might have a negative influence on the child's health and life and regarded them to have happened according to the will and the magic of God. Thus, a child was called *Кудрат*, *Кудратулла*, *Хайрат*, *Каромат*.

There exists a concept among people that children born with such signs are called "the child born with its own name". In these cases also people choose a name believing in the power of a word, to be exact the magic power of a name. These names describe the known features during the child's birth and they tried to select a name which suits to the child's condition.

This type of descriptive names exists in large numbers and they can be divided into the following semantic groups according to their meaning and content:

1) the names describing the condition of a child's birth: *Чала*, *Чалабой* (a child is born in 7-8 months), *Парда*, *Парданисо*, *Эшпарда*, *Тошпарда*, *Ўролбой*, *Парти*, *Партихўжа*;

2) when a child was born it had black or red birthmarks, black or red moles. For fear that these might increase or grow bigger in future or might affect the child's health later, the names which contained these signs and marks are chosen to name the child.

**Хол (moles):** *Холбек*, *Холдоно*, *Холдор*, *Холли*, *Холмурод*, *Холниса*, *Холчучук*, *Ойхол*, *Нурхоланд* etc.

**Менг//Менгли** (an ancient Turkic word which means a mole): *Менгберди, Менгли, Менгсулув, Мейли, Мейлихол* (“Менг” is a dialect form) and etc.

**Анор ва нор** (a red mole or birthmark): *Анорбой, Анора, Норбой, Норгул, Норжамол, Норсулув, Норча* and etc.

**Тожи** – this sign means a mole or a birthmark which is usually black or red on the child’s body: *Тожи, Тожибар, Тожигул, Ойтожи, Умртож* and etc.

**Шох**– this word was usually used to name children with a clour on their head: *Шохли, Шохдор*.

3) the names chosen according to the signs on the child’s sexual part of its body: *Кўчқор, Кўчқорали, Кўчқорбек, Мойли, Суннат, Суннатулла*;

4) when a child was born with extra part on its hand or other parts of the body, they were usually called *Сирғали, Сирға, Сирғаш, Нишонбой, Нишонгул, Нишоной, Олтибой* (with six fingers), *Олтияшар, Эркасари, Чиноқ* and etc;

5) a child was sometimes born blind or dumb. This was the motive for the name and with the hope of the child’s shift from these imperfections, parents called the child *Очил, Очила, Очилди, Очиллой*;

6) a child was sometimes born with its teeth ( or a white sign on its gums) and they were usually called *Садаф, Садафгул, Бўринисо, Бўрихол, Бўритош, Бўри, Бўриқул, Тошбўри*.

The names associated with the word *Бўри* (a wolf) exist among other nations. For instance: an Adigeyan name *Тугуз* (a wolf), an Arabic name *Зияб* (a wolf), a Georgian name *Мгелика* (a wolf kid), a Kalmic name *Чон* (a wolf), and an Ossetian name *Уархаг* (a wolf) [9, p. 12 , 54, 107, 150, 249].

Some names describe the above mentioned features in general: *Аломат, Туйма, Туймагул, Нишонбой, Нишонгул, Ойқўшоқ, Ортиқ, Ортиқгўзал, Хўроз, Қўшоқ, Хосият*.

The Tatars call a child with the following names with the hope of the child’s recover from a serious illness: *Очил, Очилгон, Қуттаймас, Жонтаймас, Отмас*,



*Олмос, Бетсамас, Толмас, Тирилар, Яшар, Турат*. Tatar anthroponomy contains the following names which are associated with the physical signs and features of a child: *Оқғүз, Оқбош, Оққол, Қорохол, Оққош, Күккүз, Олакүз, Сарибош, Қўнғирбош, Қизилбош, Сорасоч, Олтинсоч, Қўнғир, Оққош, Сори, Оқбика, Сорибика*<sup>1</sup>. The Kirghiz usually a child *Нишон, Нишонбой, Калмат, Калбуби, Артыкбай, Анор, Анорбой* (if a child is born with a red sign in its eye), *Барны* (with sore throat)<sup>2</sup>. The Bashkirs call a child *Йөзлебике, Йөлкәй, Йөзлөкәй* if it is born in a thin membrane, children born with moles are called *Минкәй, Менгдөгөл, Меңлесабы*, and those who are born with six fingers are called *Артыкбай, Артыкгул, Кушей, Кушбай* and *Йыуан* (fat children), *Назек* (overweight or thin baby), *Олтек, Олтикей* (humpbacked), *Колак* (with big ears) [7, p. 19-21, 23].

**7. The names describing the ways of protecting a child.** In ethnography and name-study there exist such concepts as “guarding names”, “typical names”, “ugly names”. Since ancient times parents have protected their children from enemies. This is also reflected in the choice of names for a child and it is aimed at distancing a child from evil powers which are regarded to be the enemies. Thus, people called the child bad, ugly, despicable, as if it was not their child or as if it was bought or found and so on. People believed that these measures lead the child to be strong willed and to be able to bear the attacks by evil powers and contrasting the child to strong and solid objects was particular among people. Now, we give the examples of the names with the motives of such concepts and imaginations:

1) a child is characterized as ugly and unimportant: *Девона, Ёмон, Ёмонқул/Забунбой* (unworthy), *Тасқара* (ugly), *Туроб* (soil), *Чўтир*.

The periapt names composed the main group of children’s names which according to Korean conceptions were supposed to protect a child from all kinds of misadventures, for example *Чхильсонтоль* “the boy of seven stars”. Besides, you can come across the names with intentionally negative symbols which were believed to “deceive” evil spirits, for instance *Тведжи* (pig), *Кэджи* (puppy), *Туккоби* (paddock). When a child grew, it was given a childlike nickname (пёльмён) which in many cases had an allegorical meaning. For instance, the nickname *Тудоджи* “mole-rat” meant “short-legged”, *Кэгури* “frog” – “fat”, *Токсури* “eagle – “fearless” [9, p. 176].

2) it was imagined that if a child is strong-willed and firm, it can bear the danger of evil spirits and it was compared to objects and arms: - stone: *Тошбой, Тошибиби, Тошболта* – steel: *Пўлат, Пўлатой, Бекпўлат, Тошпўлат*; – iron: *Темир, Темирбек, Темирпўлат, Бектемир*; – some solid objects and arms: *Болтабой, Болга, Ўроқ*; – some wood and fruitful plants: *Арча, Нўхат, Ёвишон, Ёвшанбой*.

3) a child through its name was described despicable and unpleasant, that's why a name was formed from bitter things. It was believed that this would protect the child from enemies: *Анзура* (onion), *Нораччиқ, Пиёзгул, Саримсоқ, Толҳак* (bittercornflower).

In many nations they call a child with unbeautiful names as they want the child to be safe from enemies or don't want an evil put an eye on it. The Altays: *Тезек* (argol), *Сурке* (louse egg), *Ийт-Кулак* (dog ear) [9, p. 23]; The Kirghiz: *Бокмурун, Бокбасар, Итбай, Кучукбай* [6, p. 50], in Kazak language: *Киёзбай, Жундыбай, Эйнек, Шэйнек, Шыныбек, Орындык, Отынышы* (lumberman) [4, p. 41]; the Turkmens: *Тыррык, Кирли, Тезек, Курре, Эшек, Тикен, Гызган, Сарымсак, Италмаз* [2, p. 15-16]; the Mongols: *Энэбиш* (“another”), *Хунбиш* (inhuman), *Нэргуй* (nameless), *Хулган* (mouse); the Tuvas: *Багай-оол* (a bad boy), *Мыйяк-оол* – (a nasty boy) [9, p. 214, 306].

4) a child is described as if it is somebody else's child, as if it is bought or found or as a stranger. It was reflected in the following names: *Бегона, Бўлак, Мусофир, Тогаймурод, Тогайгул* (born in uncle's house), *Ўлжа, Ўлпон, Сотиболди, Сотқиной, Топиболди*.

In families whose children didn't remain alive after the birth, they called the child with the following names in order to distance, to deceive or to lie the evil spirits: the Kirghiz *Сатыбалды, Саткын, Алынсатар, Таабалды, Адашкан* [5, p. 47-48]; the Arabs *Кабиха* (unpleasant), *Мурра* (bitter), *ал-Ханаиш* (snake), *Шабат* (spider), *Ўамут* (it will die); the Vietnamese *Эть* (frog), *Зюн* (worm), *Тхео* (hem); the Mandingos (South Sudan) *Ватва* (crocodile) [9, p. 47, 98, 203].

5) The families whose previous children died continuously called the next children *Avazoy, Avazxon, Badal, To'lagan, O'tagan, O'taxol* thinking that they were the mercy or a gift given in return to the dead child.

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