

Antroponyms And Their Research Issues

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Abstract: This article discusses the significance of onomastics within linguistics, specifically its sub-field of anthroponymy, and its connections with other disciplines. It also explores the research object of anthroponymy, its interdisciplinary study with fields such as history, literature, ethnography, and sociology, and its unique characteristics.

Keywords: Anthroponym, history, linguistics, ethnography, common linguistic elements, geographical names, tribe names, Karakalpak female names.

Introduction: Anthroponym is a main branch of onomastics within linguistics, comprising the collection of proper names. Anthroponymy, as a part of onomastics, is the branch of linguistics that studies proper personal names. People's names are primarily given to distinguish a person's status in society. Regarding this, V.A. Nikonov states: "People's names are extremely important in and for society. They cannot be neglected in society. Thus, the strong interest in people's names is understandable". [1:33] Like other words, anthroponyms are subject to the rules of language; thus, they form an essential part of the language system and are studied in conjunction with ethnography, history, sociology, and jurisprudence.

In fact, by studying personal names, we can uncover the language history, customs, social status, and other mysteries of a people. The current composition of Karakalpak personal names includes elements common to Arabic-Persian, Turkic, and Mongolian languages, as well as names that have entered through the Russian language. Moreover, Karakalpak people's names require comprehensive study from the perspective of their grammatical structure and semantic features. As society changes and develops, so do science and culture, and with them, personal names are continuously enriched with new names appropriate to each society. Some of these names become obsolete and fall out of use. Personal names help unlock the secrets of historical pages, reveal who performed

actions in past historical events, and determine people's status in society [2]. Consequently, by studying people's names, it's possible to identify the unique characteristics of Karakalpak people's names from different historical periods.

Anthroponymy is a widely researched field within general linguistics. In the study of onomastics within Turkic linguistics, scholars like V.V. Radlov, G.A. Levshin, P. Melioranskiy, V.V. Bartold, N.A. Baskakov, N.A. Aristov, G.N. Potanin, and A.M. Sherbak have made significant contributions. Meanwhile, Kazakh onomastics, particularly the field of anthroponymy, has been specifically researched by scholars such as T. Januzaqov, G. Jarkeshova, V.U. Maxpirov, O. Sultaniyayev, E. Qoyshibayev, V.N. Potapova, A. Abdirahmanov, G. Qonqashpayev, S. Amanjолоv, M. Tinishbayev, and D. Junisov. Among their notable works, J. Agabekova examined the ethno-linguistic characteristics of Arabic-origin names that have become established in the Kazakh language, while A. Baygutova investigated the linguo-folkloristic and gender aspects of anthroponyms in her research [3].

In Uzbek linguistics, scholars like G.F. Sattarov, T. Januzaqov, R. Qongurov, J. Muxtorov, E. Begmatov, D. Abdurahmonov, E. Qilichev, and A. Xudaynazarov have researched anthroponyms. E. Begmatov defended his candidate's dissertation on "Uzbek Language Anthroponymy" in 1965. I. Xudoynazarov defended his candidate's dissertation on "The Significance of

Anthroponyms in the Lexical Stock of the Language and Their Semantic Features” in 1998. In 2000, N. Husanov defended his doctoral dissertation on “Lexico-Semantic Features of Anthroponyms in the Language of 15th-Century Written Monuments”.

In Karakalpak linguistics, which has assimilated the linguistic experiences of other peoples, attention has also begun to focus on the study of this field. Scholar N.A. Baskakov was among the first to emphasize the crucial importance of studying Karakalpak toponymy and onomastics. In the first volume of his work “Karakalpak Language”, he provided a list of Karakalpak people’s names. These were the initial scholarly observations and collected materials on Karakalpak anthroponymy. In his article, N.A. Baskakov demonstrated that the “flower” component is used in three different variants within Karakalpak female names and revealed the semantic pathways of their formation [4:138-142].

Historian and ethnographer L.S. Tolstova, in her article [5:67-71], provides a brief overview of Karakalpak anthroponyms and, based on linguistic and historical ethnographic materials, substantiates the formation of personal names related to geographical names (Shimbay, Moynaqbay, Tortkulbay, Nokisbay, Daryabay, Tenizbay, etc.) and those related to tribes and national names (Qiyatbay, Qipshaqbay, Mangitbay, Turkmenbay, Qazaqbay, etc.). In another article, she mentions that the name Samiram, belonging to the group of ancient Eastern anthroponyms, is preserved in Karakalpak folklore. According to the scholar, Samiram is the original form of the name Shammurat (or Sammuramat), the male king of Assyria who lived in the 9th century BC, and is also related to the name Shamiram known to the ancient Armenian people. Through personal names, the author unravels the historical connections between peoples, drawing particular attention to the similarity of the Samiram legend among these peoples.

Certain issues related to Karakalpak people’s names have also been researched by local scholars. For instance, D.S. Nasirov’s article, co-authored with L.S. Tolstova, discusses the history of Karakalpak people’s names and surnames, as well as the unique usage of kinship terms within people’s names. This article also broadly presents the semantic classification of Karakalpak personal names and their historical development stages [6:152-156].

J. Shamshetov highlighted the usage of Arabic-origin strata within Karakalpak personal names, their structural peculiarities, and their phonetic distinctions [7:77-82]. O. Yusupov, on the other hand, uncovered the etymology of the anthroponyms Alpamis, Baybori,

Ashim, and the ethnonym Qonirat, providing historical descriptions with several credible pieces of evidence [8]. Q. Qoshanov, in his work “Issues of Interrelation between Russian and Karakalpak Languages” (Nukus, 1991), demonstrated the circumstances of Russian personal names entering the Karakalpak language and their usage peculiarities. In addition, the author paid special attention to the issues of writing Karakalpak personal names.

The first dictionary of Karakalpak personal names, titled “Personal Names”, was published by O. Bekbawlov in 1973. The second dictionary, “Karakalpak Names” was published in 1994 by O. Dospanov, M. Qalenderov, E. Dospanova, and G. Qalenderov. These dictionaries primarily focus on the spelling of personal names and issues related to choosing names.

Karakalpak proper names have been extensively researched by O. Sayimbetov. In his monograph, “Proper personal names in the Karakalpak language”, he comprehensively explored the history of the formation of Karakalpak personal names, their strata by origin, historical-ethnographic characteristics, and types based on semantics.

The place of anthroponyms in linguistics holds immense importance. Currently, in the research stage, due to changes in Karakalpak society and socio-political events, the naming of certain personal names has become less frequent, while conversely, new names have begun to emerge as a result of societal changes. Such situations arise from historical, cultural changes, the exchange and renewal of customs and traditions, or other influencing factors. Anthroponyms are significant for several fields because they encapsulate the changes in any society, and phenomena resulting from moral, national, and psychological consciousness. This is because the naming customs and principles of any people reflect their national mentality, social psychology, or the integrative state of their language with other languages. This, in turn, ensures the continuous study and research of anthroponyms in linguistics and determines their relevance.

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