

# **Lithosonyms in Uzbek linguistics: motivational basis for the formation of anthroponyms (on the example of names of gemstones)**

## **Литосонимы в узбекском языкознании: мотивационная основа образования антропонимов (на примере названий драгоценных камней)**

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### **Abstract**

The article describes the branches of onomastics, the factors that form the basis of the name of stones, and the practical significance of the study of stone names in linguistics, as well as the emergence of anthroponyms (names of people) on the basis of lithosonyms (names of gemstones) and the main purpose of naming are stated as well.

**Keywords:** onomastics, phytonym, hydronym, lithonim, anthroponym, gemstones, demonim, chrematonim, cosmonim, oykonim, lithosonym, anthroponym, Nikonov V. N., ethnographic content, anthroponomic indicator, Persian names, Arabic names, Turkish names.

### **Аннотация**

В статье описаны отрасли ономастики, факторы, лежащие в основе названия камней, и практическое значение изучения названий камней в лингвистике, а также возникновение антропонимов (имен людей) на основе литосонимов (названий драгоценных камней) и указывается основная цель наименования.

**Ключевые слова:** ономастика, фитоним, гидроним, литоним, антропоним, драгоценные камни, демоним, хрематоним, космоним, ойконим, литосоним, антропоним, Никонов В.Н., этнографическое содержание, антропономический показатель, персидские имена, арабские имена, турецкие имена.

If we have perceptions of the world around us that arises primarily through names, onomastic units take the leading place. Onomastics in Greek "onomastics" means "the art of naming" - a branch of linguistics that studies any proper names, the history of their origin and change, as well as the sum of all proper names [1]. Onomastics is the study of proper names

[2.10]. Onomastics is a branch of lexicology that studies the names of places, individuals, plants, natural phenomena, and animals.

Azerbaijan is one of the most developed republics in onomastic research. The Onomastics Center has been operating at the Baku Pedagogical Institute for many years. With the initiative of this center, several scientific conferences on "Problems of onomastics in Azerbaijan" were organized [3.10].

In Russian linguistics, Superanskaya A.V. [4] divides the onomastic units into branches that differ according to the object of study and interprets them as follows:

- Anthroponyms (name of the person);
- Zoonyms (animal name);
- Toponyms (geographical place name);
- Chronyms (names of historical times and periods);
- Chrematonyms (names of weapons);
- Demons (names of fairies);
- Phytonyms (plant names)

Research on onomastics has also been conducted in Uzbek linguistics such as anthroponyms [5], toponyms [6], ethnonyms [7], glossary of onomastic terms [8.75], as well as phytonyms (plant names), cosmonyms (studying celestial bodies), hydronyms (sea and river names), zoonyms (animal names), oykonims (city and village names).

A study of world linguistics reveals that names of gemstones and not precious stones have not studied yet.

According to the linguistic features of the names, onomastics can be divided into theoretical and practical types. Theoretical onomastics studies the origin of proper (nominal) names in language and speech, literary and dialectal, the basics of nomination, their development, various changes in the process, their use in speech, their distribution in certain regions and languages, and their structure. The study of proper names (poetic onomastics) in literary texts is a separate problem. Onomastics also studies the phonetic, morphological, word-formation, semantic, etymological, and other aspects of proper names using comparative-historical, structural, genetic, areal, onomastic mapping, and other methods of linguistics.

Practical onomastics studies transcription and transliteration of names belonging to foreign languages, identification of traditional (according to pronunciation and spelling), translatable and non-translatable names, preparation of instructions on how to write "foreign" names in their own language, learning foreign languages that deals with the creation of new words, naming and renaming from mixed names [1].

The Stone world is endless, extremely interesting, mostly classified, and even mystical. There are more than one hundred and fifty gemstones and semi-precious in nature [9].

At one time, stones with the property of preserving from trouble-making, bringing luck and wealth, preventing and treating diseases were widely used in consumption among the population, and each of these stones had its own etymology. Some of the stones are named according to their origin. Today in Uzbek linguistics there is a need to study the names of stones that we do not notice, do not distinguish and are important for our daily lives. Such issues as artistic transitions, formed on the basis of stone names, the role of lithosonyms in anthroponymics still remains open. Such studies are also of practical importance in the further enrichment of the Uzbek lexical fund.

In ancient times, gemstones were distinguished only by their color. All reddish stones were called as "rubies", green stones as "emeralds" and blue ones were called "diamonds". Later, the stones were taken into account according to the color and also the purity, uniqueness, durability and toughness. All lightning stones were called "jewels"[10]. In fact, only four of them can be called diamonds, rubies, emeralds and diamonds. Jewelry is a unique mineral used to make decorative precious jewelry.

In Russian linguistics, Nikolashvili M.N. [11] carried out a scientific research on the names and types of gemstones in Russian language, which also does not give a special name to

the branch of onomastics, which studies the names of stones. Only the term gemstones is considered. The names of the stones have different sources and are formed without any clear rules. However, as the number of minerals discovered increased, new names were required, and the Greeks became accustomed to using the word "LITOS" (stone) for these names in conjunction with some of the descriptions of this stone [12].

In linguistics, it would be useful to call the branch of onomastics that studies stone names lithosonyms (originated from Greek "litos" - stone, "onoma" - name). The study of stone names, i.e. lithosonyms, on the example of Turkish manuscript sources, will be a valuable innovation in linguistics as well.

Various aspects have played a key role in shaping the names of the stones. For instance, the geographical location of the stone, its discovery, honoring celebrities, the color of the stone, its shape, medicinal properties and the composition of the stone.

For example, columbite - based on the name of the place (Colombia), alexandrite - according to the name of the person (Alexander II), cavansite - according to the composition (calcium, vanadium, silicon), garnet - according to the form (in the form of pomegranate seeds, its Russian name), ruby - in terms of color (Latin "rubinus" - red [13]).

The stone and its associated rituals, customs and traditions have long existed among the people. In the early days, the religion of Phytism was based on the worship of idols and amulets. These inanimate objects are mostly made of stone, and the stones were a source of worship. It is obvious that there are many types of stone and stone-related ideas all over the world, and these views differ from a religious point of view. For example, the most sacred stone in the history of the Muslim world, the Hajrasul-Aswad (black stone) in Mecca is considered as a religious miracle. In the Christian faith, there is the concept of "living stones", which includes the idea that these stones can change man and the material world [14].

The linguistic phenomena associated with the stone has not been sufficiently studied not only in Uzbek linguistics, but also in world linguistics. The thematic group of names of precious and semi-precious is the most interesting and still undiscovered treasure. The study of this topic contributes to the development of the lexicon of Uzbek linguistics and opens the way for the discovery of new aspects of onomastics.

Human beings were created to need someone to name something. The names given to individuals who affect the character of this person in a certain sense. Each name has its own meaning.

Well-known linguist V.N. Nikonov says: "Anthroponomy is happy with the existence of inseparable practical and theoretical tasks" [15]. Therefore, the interest in anthroponyms and their study has an ancient history. A number of anthroponomic studies have been conducted over the centuries. As a result, the science of studying human names, anthroponomics, has emerged by the scholars such N.A Baskakov, G.F. Sattorov, T. Jonuzakov, R. Kungurov, J. Mukhtorov, E. Begmatov, D.Abdurahmonov, E. Kilichev, I. Khudoynazarov and others conducted research in Uzbek linguistics. In particular, Ernst Begmatov's contribution to the development of Uzbek onomastics is significant, whose works are mainly in the field of anthroponymy. He defended his dissertation on "Anthroponymy of the Uzbek language." in 1965. Begmatov's research interests include the spelling of human names (1970), Uzbek names (1991), and the spelling of Uzbek names (1972).

The word "name" means a person's nickname and is an anthroponym. People have been very responsible in naming their children for ancient times. Therefore, most of the names will have a specific reason and ethnographic meaning.

While naming a child, parents want the baby to live a long life, to grow up to be a mature person, and to be happy in the future. These desires and dreams form the basis for a child to choose a name and follow its traditions. In other words, the Tajiks who are living in the Surkhandarya region hold the "*Nom guzaron*" ceremony (a special ceremony is held when a

child is named after his grandfather, and the name is considered halal), which is evidence of the above.

In ancient times, the name of the baby was believed to be a protector of the child, to influence his/her fate, and was considered a sacred event that will accompany him for a lifetime. In this way a group of names called "custodial names" or "protective names" was formed. We know from primitive society that people worshiped various stones and believed that they had magical properties. There are similar ideas today, and the usefulness of some stones has been proven in medicine. Such stones include diamonds, amber, rubies, and lapis lazuli[16]. Perhaps, people name their offspring after precious stones. Even today, the names given to Uzbek boys and girls are based on lithonyms to protect them from various disasters and to protect their health, and the custom of wearing stone objects is preserved. According to this belief, children (mostly girls) are named Durдона, Gavhar, Marvad, Marvarid, Yakutoy, Lalikhan, Zumrad, Oltinoy, Marjonbibi and Marjona. These names later meant dignity, beauty, nobility, delicacy, and delicacy. New anthroponyms have been created by adding grammatical categories specific to the word family to such gemstones and mineral names.

**Anthroponomic indicators.** In Uzbek linguistics, a separate article about the indicators was published by Z. Dustmatov for the first time. However, we have not encountered any other research on anthroponomic indicators yet. Indicators are a means of combining anthroponyms into a unique system of language vocabulary. They come in the form of human names, characterize it in some way, and express a connotative meaning. The anthroponym, which receives each indicator, acts as a microtext for that indicator.

Depending on the nature of the anthroponyms, the indicators are divided into:

1. Characteristic of male names: *jon, bek, khan, sher, arslon*;
2. Characteristic of female names: *oy, oyim, beka, gul, pari*;
3. Indicators that are neutral for men and women: *jon, khan*.

Similar indicators are added to the names of precious stones and minerals to create names. In particular, *Sangina*- stone. A name given with the intention of making the soul as hard as stone.

*Olmos* (Diamond) in Persian-Tajik, means a child as strong and precious as a diamond. Diamond is the most valuable ornament, which means that it is the name of the family ornament. The Arabs call it "*Almas*", which means the heaviest.

*Oltinbibi* is the Uzbek name, means "precious girl, as precious as gold", and in some households this name is given to the sixth daughter. Or they give the same name to a baby born with another extra finger. Maybe this name was given to a baby who was born in yellow. *Altynbek* is a child as precious as gold, which belongs to the lineage of khans".

*Kumush* (Silver) in Uzbek means a girl as precious as silver, beautiful or a white-faced and white-skinned girl. There are such forms of this name such as *Kumushoy, Kumushkhan, Kumushali*, means "may Allah take care of the precious and rare child".

*Simina*, in Arabic means silver, pure, clean, tidy and beautiful.

*Mahakgul*, in Arabic "mahak" "is a stone used to determine the purity of gold and silver. A beautiful girl who can differentiate between right and wrong[17].

*Gavhar* in Persian-Tajik means pearl, as precious as a pearl, priceless, cheerful, a beautiful girl. In ancient times, people also believed that a pearl protects a baby from calamities. There are such forms of this name such as *Gavhargul, Gavharoy, Gavharhon* and *Gavharshod*.

*Yoqut* (Ruby) in Arabic and Jewish means a beautiful, priceless, rare and precious girl [18]. There are such forms of this name such as *Yoqutoy* and *Yoqutxon*. The name of the gemstone, the ruby is based on the anthroponym created by suffixes. The ruby is a red gemstone. The Turkic peoples believed that ruby protects people from various diseases and cures them.

*Firuz*, (Turquoise) in Tajik means "happy, priceless, precious, beautiful girl, or a girl with a radiant face." There are such forms of this name in the followings:

- Firuz* - "happiness, fortune, invincibility, victory;
- Feruz* - invincibility, heroism (for boys);
- Feruz* "victory, lucky girl (for girls);

There are alternatives such as *Feruzsho* means "invincible victorious king, ruler", which is also derived from the Persian-Tajik language. [19]. These names are actually derived from the name of a single stone, turquoise, which is intended to be as precious and unique as turquoise. Forms: *Firuza*, *Feruzabonu*, *Feruzahon*, *Gulferuza*. Turquoise is another name of *Firuza*, which was once called "heavenly stone". *Feruz*, in Persian means "victory stone" or "turquoise" - "stone of happiness" as a symbol of prosperity and courage [20].

*Anora*, a pomegranate fruit, is a Persian-Tajik and Uzbek name. It is one of the rare names in Central Asia. This is the name given to a girl who was born with a red spot. Few of these gemstones are named after a pomegranate seed. A red stone is named after a baby as a pomegranate seed according to the similarities between a pomegranate stone, a pomegranate seed, and a red spot on the baby's body. This anthroponym was originated based on an external sign. The people of the East believed that pomegranate contributes to the development of strong desires in a person. The Persians considered the pomegranate to be their master and even called it the "royal stone".

There are also alternatives such as *Anoriddin*, a Persian-Tajik and Arabic name which means "a child who was born with a red spot or a devotee of a red spot of religion"; *Anortoy* means "red-spotted and a beloved child"; *Anor*, a Persian-Tajik name means "born with a red spot on the body, a mark"; *Anorbibi*, a Persian-Tajik and Uzbek name means "red-spotted, a noble girl"; *Anorgul*, a Persian-Tajik name means "beautiful girl like a pomegranate flower"; *Anortosh* means a strong girl as a stone, a long life"; *Anorhol*, means "a red-spotted beautiful girl"; *Menganor*, a girl who was born with a red spot;

*Munchoq*, (Beads) in Arabic means "precious as jewels" and this name was given if the baby was born very small.

*Marjon*, *Marjona* (Coral), means a pearl, a system of pearls, a large red bead, graceful, bright, and a beautiful girl. There are also alternatives such as *Marjonoy*, *Marjonxon*, *Marjon*, *Marjonabonu*.

*Marvad*, *Marvarid* (Pearl), in Persian-Tajik means "pearl, precious, a girl of a priceless personality.

*Mursala*, in Arabic means, "coral, pearl", this name given to a baby that was seen by the prophets and is considered to be the most precious stone for the Arab people.

*Murassa*, an Arabic name which means, an adorned with precious jewels.

*Kimyo* means valuable, jewels; rare, unique, unparalleled.

*Lojuvard* is a type of gemstone with a dark blue color and this name given to girls with the intention of having the qualities of "precious, glittering or beautiful girl". This stone is very expensive.

*Lali* is an Arabic name, means "precious, a priceless child." *Lalikhon* (for a girl) is used for girls. It is derived from the name of the stone. *Lal* (ruby) is also a red gemstone, probably given to a baby born with a red spot on his/her body.

*Zumrad* (Emerald) is derived from the Persian-Tajik word "emerald", a green gemstone, meaning a girl as precious as an emerald. The name *Zumrad* is also popular with blue-eyed girls.

*Zaytuna* is a tree from which olive oil is extracted. *Zaytun* is also the name of a green, yellow, olive stone. *Olivin*, (derived from Latin word "Oliva") was named as of the similarity between the olive fruit and the stone. *Olivi's* Arabic name is *zabarjad*.

*Zabarjad* an Arabic name means the original, precious stone, as precious as a *zabarjad*, a precious girl [17].

*Yoqut* (Ruby), ancient Jewish-Arabic name, means a red gemstone. It is also called ruby. The Turkic peoples believed that rubies could cure various diseases. There are alternatives of this name such as *Yaquthon*, *Yoqutbibi*, *Yoqutoy* which means beautiful, high-ranking, honorable girl like a priceless, rare ruby.

*Javohira* is actually derived from the word "gavhar" (pearl) and has the forms such as *Javhariya*, *Javohirbek*, *Javohirjon*, *Mirjavohir*, *Javohirkhan*, *Javohirmirzo*. This anthroponym means rich, precious stone, jewelry, or a precious child as a jewel.

*Durakhshan* means a shining pearl, glorious, beautiful, and used in many similar forms. For instance, *Durdona* (Pearl) is an Arabic, Persian-Tajik name, means "pearl, an excellent pearl; the dearest, a dearest girl"; *Durbek* is an Arabic and Uzbek name, meaning "pearl, as precious as a pearl, the king of khans." This name given with the intention of longevity of the child, in relation to the author *Durbek* of the epic "Yusuf and Zulayho".

There are alternatives of this name in the followings:

*Durbon*, means "intelligent, far-sighted, wise";

*Durbotin*, means "precious, brave young man as a pearl";

*Durjon*, meaning "dear and beloved child";

*Durmurod*, meaning- "Let a son grow up and achieve his goal, or an intended child";

*Durmuhammad*, an Arabic name meaning, "priceless, precious, let Muhammad (peace and blessings of Allaah be upon him) take care of his son";

*Dursaboh*- "sahar, tong chog'ida tavallud topgan durdek qadrli, qimmatli, sahardek musaffo qiz";

*Durnazar*, meaning "a precious son born by the grace of Allah"; *Durkhanim*, *Durkhan*, *Durkhol*, meaning "precious girl born with a birth-mark".

*Durustkhon*, *Dursulton*, *Dursoat*, *Dursihat*, *Dursanam*, *Dursadaf* names given to the girls, meaning "a girl as precious as a pearl, or a girl born with teeth";

*Dursaboh* - "a girl born in the morning, as precious as a pearl, as pure as the morning";

*Durposhsha*, *Durniso*, *Durnabot*, *Durmomo*, *Durkunoy*, *Duriya*, *Durikhan*, *Durzoda*, *Durjahon*, meaning "May her life of a pearl of the world, a unique girl, or a girl as precious as a pearl, be as wide and enlightened as the world";

*Durjamol*, *Durgul*, *Durbor*, meaning "a girl of a priceless personality or having meaningful words, eloquent speaker";

*Durbeka*, meaning "a princess or a girl of a priceless personality".

*Inju*, (Pearl), an Uzbek name, meaning "pearl, jewel or servant, maid";

*Injubeka*, is "a princess, a girl or a woman of a priceless personality."

*Gavhar*, a Persian-Tajik word, meaning a girl of a priceless personality or a noble. In ancient times, people believed that a pearl protects a baby from harm. It has alternatives such as *Gavhargul*, *Gavharoy*, *Gavharkhan*.

*Zaynab* is the name of a gemstone. The sweet-smelling flower was also called zaynab, which means a beautiful overwhighted woman.

*Marmar* (Marble) is an Arabic name meaning "strong as marble, hard as soul."

*Aqiqa* is the Arabic word, meaning "a red precious stone." *Aqiqa* is also the name of a family ceremony held on the occasion of the birth of a child.

*Qayroq*, an used in the sense of being as qayroqstrong and healthy as a stone. The same name was chosen for a child born at the time of ripening of *Qayroq*, a type of wheat.

*Sadaf*, in Arabic-Uzbek, given for a child born with teeth, meaning "as precious as a pearl, a precious girl."

*Alexander* is an anthroponym based on a gemstone called alexandrite, named in honor of the Greek general Alexander the Great. Hence the situation of naming the name Alexander by the name of a stone to a person is superior to the name of the commander.

*Safir*, *Safira*, derived from Arabic word, meaning "ambassador, representative", "blue ruby", and as an expression of a person's meaning, priceless or pleasant. If, this word translated from the ancient Greek, it means blue. It is common to be given this name for blue-eyed children.

A well-chosen name has a great influence on one's destiny and life, and it embodies a person's spirituality. Thus, parents choose stone names for their babies based on their appearance or due to their parents' intentions and desires. The names of the stones were believed to be "asceticism". This is the reason why the names of the stones were given as names. Parents want their children to be harmonious, mature, highly valued, always respected, and to contribute to the future and prosperity of the country. Each person's name is integrated with the character and

becomes a whole. The name is also the most convenient means for individuals to communicate with each other in the family, neighborhood and a public place. From the examples given above, it becomes clear that the name arises for a certain reason, which is associated with the desire, imagination of the contestants. The concept of the name, the worldview directly reflects the nationality and mentality of the Uzbek people, and special ceremonies associated with anthroponyms are as the object of the study of ethnography directly.

Linguistic study of nationality is considered to be one of the main and important issues of today's modern Uzbek linguistics. The information on the origin of anthroponyms based on lithosonyms, the meaning and basis of which are examined has a practical importance.

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