

LINGUOCULTURAL FOUNDATIONS OF DESCRIPTIVE AND APOTROPAIC NAMES IN UZBEK ANTHROPNYMY

Xosiyat Allamuratova,

Basic Doctoral Student At Termez State University

E-mail: allamuratovax@tersu.uz

Abstract: This article analyzes the factors behind the emergence of so-called descriptive names in Uzbek anthroponymy, as well as the ethnographic and linguacultural beliefs associated with them. The author highlights the role of belief in the magic of words, the desire to protect infants from evil forces, unnatural occurrences during childbirth, and the naming of visible marks on a child's body as traditional ways of forming apotropaic (protective) names. Drawing on the works of scholars such as E.Begmatov and S.Kenzhayeva, the article examines ancient Uzbek beliefs and perceptions of mythical enemy forces (e.g., *alvasti*, *dev*, *pari*, the evil eye) through the lens of anthroponyms.

Keywords: descriptive names, apotropaic names, protective names, Uzbek anthroponymy, magic of words, guardian names, ethnography, birth rituals, mythical forces, naming motivation.

Introduction. In the national onomastic system of every people, the formation of names is closely linked not only to linguistic laws but also to worldview, beliefs, rituals, and traditions. In ancient anthroponomic models, a special place belongs to descriptive names that express natural and unnatural events occurring at a child's birth, particular marks on the infant's body, or positive and negative aspects of the child's appearance. The main purpose of such names is often practical: to protect the child from illness, premature death, and various mythical evil forces. This phenomenon, widespread in the onomastics of many world cultures, also appears in Uzbek anthroponymy through concepts such as "guardian names," "protective names," and "ugly names." This article analyzes the linguacultural mechanisms of descriptive and apotropaic names and the role of belief in the magic of words and traditional perceptions of evil forces in their emergence.

Analysis and results. Names intended to express various natural phenomena, miracles, unnatural conditions present on an infant's body, or positive and negative aspects of the child's appearance give rise to descriptive names. The purpose of describing the noted aspects through a name is to protect the child from various diseases and premature death. According to our observations, descriptive names are examples of ancient anthroponyms and are found in the onomastics of many peoples around the world.

In anthroponyms, which form the basis of onomastics, the apotropaic motive (wish, desire) also predominates. Parents believed that the child's health, survival, future happiness, and luck depended on his or her name. This belief gave rise to the notion that names can be "auspicious" or "inauspicious." The belief that "a child's name influences their destiny, and that names can be auspicious or inauspicious, over time transformed names into a protector of the child, something attached to the child, a companion and friend that stays with the child throughout life. In this way, a group of names known as 'guardian names' or 'protective names' emerged" [1]. Such names can be called apotropaic names.

The existence of concepts such as "guardian names," "protective names," "base names," and "ugly names" in ethnographic and onomastic literature also indicates that since ancient times, parents



have sought to protect their children from certain enemies. This action was also expressed in the name given to the infant, with the intention of warding off evil forces considered the child's enemies. For this reason, children were described as bad, ugly, unpleasant, or as "not our child, we found him, we bought him." A special role was given to hoping that the child would become strong and able to withstand the attacks of evil forces, and accordingly, comparing the infant to strong, solid objects [2, P.212].

Belief in the magic of words gradually led to using the child's name as a means of influencing their destiny and fate. A custom emerged of using the name as a way to fight against certain evil forces that threaten the child and bring calamities upon him or her, functioning as the infant's enemies. In this process, the name given to the infant based on various naming rituals was used for that purpose. Ethnographic literature provides much information about the evil forces that bring calamities to an infant and the infant's enemies. All peoples of the world have various beliefs about the existence of such forces.

E.Begmatov writes the following about ancient beliefs among Uzbeks regarding evil forces: "Our ancestors believed that a child's susceptibility to various diseases, becoming disabled, being born unhealthy, frequent premature death, or future misfortune and bad luck were the work of certain evil forces, the child's enemies. Such imaginary, mythical, and in some cases even physical (real) concepts, objects, and entities regarded as the child's enemies were imagined and named differently in various regions of Uzbekistan. The main ones include: shayton (devil), dev (demon), alvasti (a female demon), ajdaho (dragon), pari (fairy), azroil (Azrael), yalmog'iz kampir (a witch-like hag), jin (genie), insu jins (jinn kind), ajina (a demonic being), ayaz (a harmful spirit), chilton (forty spirits), maston kampir (a crazed old woman), tulpor (a mythical horse), ghosts, spirits of ancestors, being possessed by the devil, being struck by wind, being touched by an inauspicious breeze, being hit by a jinn, being struck by a pari, sleeping under a cloud (exposed to dew), sleeping at the wrong time in an inauspicious place, the evil envy (suqi) of a barren woman, the evil eye, being infected by kinna, being jinxed, being affected by ichikish (internal illness), inauspicious clothing, some inappropriate actions (sins) of the father or mother, the inauspiciousness or burdensome nature of the house (place) where the child was born, or, moreover, the name given to the child" [3, P.588].

The belief that the birth of a child and having children in general are caused by certain forces, objects, beings, and events, and that the infant is their gift, is a very ancient belief; the deification of these forces, considering their names sacred, and believing in the magical power of these names are among humanity's most ancient perceptions. In our view, naming practices associated with describing events related to having children and expressing various wishes and desires appeared later.

Discussion. Human dreams and desires are endless and varied. However, when a person becomes a parent, new and special desires stir within them. These include:

- having a child;
- wishing for the child to grow up healthy;
- wanting the child to possess good human qualities;
- wanting the child to live a good, prosperous, and abundant life, etc.

There are many ways, methods, and means of realizing and expressing these dreams. The earliest means of expressing dreams is choosing an appropriate name for the infant.

Indeed, any act of naming in language is based on experience. The duration of experience can vary: a person may see an object for the first time, become superficially acquainted with its appearance, or study it for many years and understand its essence. The long duration of experience may also be insignificant. The most important thing is that naming must prevail over experience.

Dedication means attributing something, its emergence, existence, and destiny to some divine force, object, specific entity, or abstract, imaginary things. More precisely, one thing is dedicated or bound to another. For example, in toponymy, there are concepts and names such as memorial or commemorative toponyms, where a place or object is called or named after someone, e.g., Navoi Street, Babur Garden.



A similar situation exists in anthroponyms, and it is a very ancient belief. According to this belief, the birth of a child, having children, is considered the will, help, or gift of some divine, sacred force, and the infant is given as a name the name of that assumed, believed object, person, or notion.

"The belief that 'a child's name influences their destiny, and that names can be auspicious or inauspicious, over time transformed names into a protector of the child, something attached to the child, a companion and friend that stays with the child throughout life. In this way, a group of names known as 'guardian names' or 'protective names' emerged" [4, P.590].

In general, the concept of the magic of words, the possession of divine, influential power (magic) by words, underlies the giving of all names. For example, giving the infant a name appropriate to the birth process and certain characteristics, expressing various wishes and desires through the name, keeping the child's first name secret, changing the child's name because it is considered burdensome, not giving the child the name of people with inappropriate characters, choosing the name of an elder for the child, imitating the names of great historical figures, naming the child after God, prophets, saints, famous religious figures, ancestors, believing that their spirit will protect the child, and so on, are evidence of this.

Thus, our ancestors attributed the arrival of a child into the world to divine, miraculous forces. They also considered the child's birth, destiny, future, time of birth, sex, certain physical-psychic actions, and some visible unnatural marks on the child's body as the will of those divine forces. People believed that such marks on the infant's body negatively affected the child's health and life, and they were concerned about handling these marks carefully, lest they multiply, enlarge, or become ugly, putting the child's health and life at risk. People considered it necessary to take these situations into account. Consequently, they selected a name for the child from words that describe the situation and processes at the time of its birth. In essence, such names consist of describing and characterizing the child's birth process and the unnatural circumstances within it. Based on the above, a group of names referred to in ethnographic and onomastic research as descriptive names, protective names, and guardian names has emerged.

Conclusion. Descriptive and apotropaic names in Uzbek anthroponymy are a direct product of ancient worldviews, belief in the magical power of words, and the desire to protect the child from various dangers. Giving the infant a name meaning "bad," "ugly," or "alien," comparing it to strong objects, naming unnatural events at birth — all these are apotropaic strategies aimed at deceiving evil forces or driving them away from the child. As noted in ethnographic sources, mythical forces in folk belief such as *alvasti*, *dev*, *pari*, and the evil eye directly influenced the mechanism of name selection. In this regard, descriptive names serve as an important source for studying not only the language but also the cultural and belief history of Uzbek onomastics. Systematic study of these names helps illuminate the motivational foundations of the national anthroponymic system as well as the evolution of the people's worldview.

References

1. Begmatov E.A. O'zbek tili antroponimikasi. – Toshkent: Fan, 2013.
2. Kenjayeva S.E. O'zbek tili antroponimlarining nominatsion-motivatsion asoslari va tavsifi. Filol. fan. bo'y. fals. dokt. (PhD) ... diss. avtoref. – Qarshi, 2019.
3. Begmatov E.A. O'zbek ismlari ma'nosi (ikkinchi nashri). – Toshkent: O'zME, 2007
4. Begmatov E.A. O'zbek ismlari ma'nosi. – Toshkent: O'zME, 1998.
5. Allamuratova X. CONTAMINATION NAMES IN UZBEK ANTHOPONYMICS, THEIR FORMATION //Science and innovation. – 2023. – T. 2. – №. C6. – C. 69-73.
6. Khosiyat A. O'ZBEK ANTROPONIMIKASIDA APOTROPEIK KOMPONENTLARNING SODDA VA QO'SHMA ISMLARDA IFODALANISHI //Philological research: language, literature, education. – 2025. – T. 3. – №. 1-3.
7. Allamuratova X. LINGUISTIC FEATURES OF CONTOMINATIONAL AND APOTROPEIC NAMES IN THE SYSTEM OF ANTHROPONYMS OF UZBEKISTAN //Theoretical & Applied Science. – 2020. – №. 2. – C. 141-145.