

Phytophoric Names in Karakalpak Anthroponymy

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Annotation. The study of personal proper names in the Karakalpak language, the study of their nature and essence, formation and origin, structural and semantic organization, region of distribution, development, improvement of orthoepic and spelling norms is the main problem facing anthroponymy. Proper names, which make up an extensive part of the lexical fund of a particular language, are a kind of historical categories. In this article, for the first time, an attempt is made to describe phytophoric proper names, where plants are identified with the moment of birth and death, are symbols of human life. Personal names preserve and bring to future generations information about a certain stage in the development of human history. Therefore, the study of the problem of phytophoric names in Turkish anthroponymy is of particular relevance.

Keywords. Phytophoric names, vocabulary, plant names, flowers, Turkish language, trees, culture, personal names, anthroponyms

In the anthroponymicon of the ancient Turks, they were used in a small way. In the linguistic consciousness of the Turks, as well as other peoples, female beauty is primarily associated with a flower. One of the common Turkish names is *Gül* "flower".

In the culture of the Turks, the image of graceful plants, beautiful flowers has always been in fashion, and this tradition has become fertile ground for the spread of such personal names. Moreover, some "purely" female names began to be used in the male name book. "The national linguistic personality, striving to reflect the ideal in the personal name, used different variants of anthroponyms, thereby wishing the child to be beautiful, gentle, attractive" [Galiullina 2009: 185].

Phytophoric anthropocomponent *Gül* "flower, rose" of Persian origin. He participates in the formation of a huge number of female names not only of the Turks, but of all the Turkic peoples. N. A. Baskakov, speaking about the fact that "the most popular and often found element in the structure of Karakalpak complex names, reflecting an emotional, affectionate connotation is the word *gul*, notes that "this element is widely used not only among the Karakalpaks, but also among other Turkic peoples [Baskakov 1978: 138].

The component *gúl* is used in both positions of compound Turkish names: a) in preposition: *Gúljamal* < *gúl* "flower" + *camal* "beauty, perfection", *Gúlnaz* < *gúl* "flower" + *naz* "tender", *Gúlbiyke* < *gúl* + *biyke* "lady" and others;

b) in postposition: *Aygúl* < *ay* "moon" + *gúl* "flower", *Hanımgúl* < *hanım* "lady" + *gúl* "flower", *Leylagúl* < *Leyla* "night" + *gúl* "flower", *Nazlıgúl* < *naz(-lı)* "tender" + *gúl* "flower", etc.

The use of the names of the plant world is also characteristic of other cultures. For example, in Chinese culture, among the designations of plants in names, one can single out a rose, jasmine, duckweed, lotus. It is also common in Western culture to use plant names as personal names. For this reason, many Western European anthroponyms easily penetrated the Tatar language space. A flower, in particular, a rose, is a common mythopoetic image of the countries of the East and West. As the most beautiful flower, the rose is mentioned in ancient Indian legends. The ancient Greeks considered the rose a gift from the gods.

She is a symbol of love, joy, beauty, glory. In ancient Rome, the rose was associated with Venus. Muslims believe that a rose is a gift from Allah himself, and a white rose grew from the sweat drops of the Prophet Muhammad during his night ascension to heaven (mirac). In the classical literatures of the Near and Middle East, Asia Minor and Central Asia, a rose is a constant attribute of beauty in lyric poetry. In Sufi poetry, the rose symbolizes God, the Absolute, denotes the Divine Beloved (God). In Christianity, the rose is also associated with God, in particular with Jesus Christ, according to legend, it appeared from drops of his blood [Galiullina 2009: 197].

The traditional image of beauty has found fertile ground in Turkish culture. The following names with the names of the plant world were borrowed into the anthroponymic space of the Turkish language from

Arabic, Persian: Gúlnara "pomegranate flower", Gúlsara "the freshest, best flower", Gúlhayat "flower of life", Gúljahan "peace, universe of roses", Gúljanat "flower of paradise", Gúlzar "flower garden", Gúlshat "like a rose", Gúlshad "cheerful, joyful rose", etc. The active functioning of the names Rose and Gúller was promoted by the synthesis of cultural traditions of East and West, which are closely intertwined in the anthroponymic systems of modern languages.

Melekshe "violet" in Turkish is a commonly used female name. In Eastern culture, the idea of violet as a modest, inconspicuous flower is widespread, which has also been expressed in the Sufi tradition. In Persian poetry, the violet was compared to a Sufi meditating, who sits with his head bowed to his knees, wrapped in his khirka (cloak of a dervish) of dark blue, among garden flowers shining with all colors. In ancient Greece, the violet was a symbol of nature that comes to life every year in spring and the emblem of Athens. The violet was also loved by the Romans. In the vicinity of Rome, there were entire plantations of violets, which were used in the same way as a medicinal herb. Among the ancient Gauls, violet was a symbol of modesty, innocence and chastity, beauty [Galiullina 2009: 185].

The etymology of this category of personal names is the most transparent. Male names associated with the names of plants express stamina, endurance in harsh conditions, unpretentiousness. These names are given to boys out of a desire to see them strong, persistent in various life situations.

Women's names associated with the names of plants express beauty, grace, sweetness, tenderness. They are given by the names of beautiful flowers, fruits. Very often, female names associated with the names of plants are complex in structure.

The tendency to use the names of plants and trees in the Turkic anthroponymic system, as can be seen from the examples given, has not been lost at the present time, moreover, it is supported by the fact of the existence of names with a component in the form of the name of a tree growing in the southern territories - plane trees. The collected material allows us to reconstruct a later regional (Central Asian) form of the personal name Shınar.

Many anthroponyms formed by combining the word gúl and astronomical terms. These names are mainly called women.

For example: Aygúl, Gúlbahar, Gúlzaz, Gúljayna, Yazgúl, Gúlgún, etc.

Anthroponyms formed by combining the word gúl and a number of male names are presented in the Turkish anthroponymicon: Gúlahmet, Gúlmırza, Gúlzaman, Gúlrıza, Gúlqasım, etc. Anthroponyms formed by combining the word gúl with the words bala, bab, ağa and the verb ver with the affix (-di) of the past tense, belong to the Turkish name. For example: Gúlbaba, Gúlbala, Gúlođlan, Gúlađa, Gúlberdi, Gúlqız, etc. There are quite a lot of anthroponyms formed on the basis of fruit names. The group of female names in Turkish anthroponymy consists of words denoting the names of fruits. Parents often call their children fruit names. The anthroponyms of this group are different in their structure. They are simple, derivative and complex.

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