

PAPER

NEW NAMES IN THE KARAKALPAK ANTHROPONOMICAL SYSTEM

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Abstract

This article deals with the analysis of personal names that have appeared in the Karakalpak anthroponomical system in recent times. A review of the material shows that the modern anthroponomical system is undergoing a renewal process through the introduction of new units from other languages, the use of traditional anthroponomical formants, and the integration of borrowed elements within a single anthroponym. A partial return to the historical anthroponomical system is also evident.

Key words: onomastics, anthroponomical system, new names, Karakalpak language.

INTRODUCTION

In today's rapidly globalizing world, languages and cultures are undergoing major changes, particularly in areas most susceptible to external influences. One such area is the system of personal names, which, in addition to their nominative, identifying, and differentiating functions, also perform cognitive, cumulative, social, and other passive functions. [5.192]

The anthroponomical system serves as a link between generations and functions as a repository and transmitter of a people's culture. At the same time, its existence is directly influenced by social factors that can significantly affect the further development of the anthroponomical system. This

specificity is most clearly expressed in the naming systems of Turkic-speaking peoples.

Karakalpak anthroponomy, which became more open in the 20th century due to extralinguistic factors, has gradually developed in three main directions:

The continuation of the Turkic tradition—foundational in the development of the anthroponomical system—imbued with new semantic and functional layers;

The development of Eastern naming traditions that entered Karakalpak society with the adoption of Islam;

The introduction of Russian and, through it, European naming traditions, which later merged with national naming practices.

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Today, these linguistic and cultural traditions determine both the current state and future directions of the Karakalpak anthroponomical system. A notable feature of the modern naming system is that these traditions do not exist in isolation; instead, their mutual influence and merging within a single anthroponomy is increasingly observed. As a result, the Karakalpak name register is being enriched with new units that were previously either unrecorded or infrequently used.

Through studying the Karakalpak anthroponomical system of the late 20th and early 21st centuries, we have concluded that the aforementioned linguistic and cultural traditions have closely intertwined, forming a unique anthroponomical worldview. Names borrowed from various sources over different periods continue the traditional motivations for naming laid down by the ancestors of modern Karakalpak. Of course, anthroponomical units do not directly reflect ancient beliefs; rather, due to their linguistic functions, they serve as symbols encoding the cultural code and collective memory of the Karakalpak people. A name is a bearer of a people's cultural information. "The nature of the information encoded in a name reflects the socio-cultural orientation of the era as a whole; thus, onomastic material becomes a crucial component of its semiotic space." [2.192]

Regarding the adaptation of names borrowed from foreign languages, D.K. Boranbaeva noted: "The language undergoes more or less significant changes compared to the former form and linguistic status of the borrowed personal names that enter the receiving language's system." [1. 26–33]

T. Januzakov, in his work, pointed out that names like Arthur, Dias, and Marat, now commonly given to infants, are considered international names. [3.26]

In Kazakh anthroponomy, M.D. Musabayeva identifies certain frequently occurring personal elements and morphemes—so-called "suffixoids"—such as *-tai*, *-jan*, and *-xan*. She explains the uniqueness of these elements by noting that in the language they are used both as individual lexical words and as morphological, word-forming units. In the scholar's view: "In such names as Axmetjan, Muxametjan, Ayjan, and Togjan, the

element *jan*, having become grammatically abstract and turned into a formal morphological unit, loses its lexical meaning." [4.196]

Modern Karakalpak names include individual anthroponyms derived from commonly used Karakalpak words, compound personal names, newly borrowed names from Arabic, names introduced through globalization and mass media, as well as names that have undergone phonetic changes.

METHODS

The goal of this study is to analyze newly emerged anthroponomical units in the Karakalpak anthroponomical system, which had not been previously identified and, in our view, reflect qualitative changes in the naming system. The research is based on lists of newborn names obtained from the Civil Registry Office under the Cabinet of Ministers of the Republic of Karakalpakstan for the years 2019–2023. These lists contain the full range of names given to newborns in municipal districts and the city of Nukus in the Republic of Karakalpakstan.

It is worth noting that transformative processes in the Karakalpak anthroponomical system affecting the qualitative aspect of the naming system began as early as the 1920s–1930s. Cultural comprehension of a new reality was quickly reflected in the anthroponomical system, enriching it with names from Russian and European languages. These names represented a fundamentally new type of anthroponyms with no prior tradition of usage. Their gradual spread among Karakalpaks led to the establishment of a European naming tradition within the anthroponomical system, which, alongside the Turkic and Eastern traditions, introduced unique functional features and contributed to qualitative changes in the naming corpus.

In our study of the newest Karakalpak name register, we found that the emergence of new trends in the modern anthroponomical system is primarily due to sociocultural factors, particularly the multicultural environment and the influence of religion. Under their influence, we observe an intensification of name-creation processes, the penetration of names from other ethnic anthroponymicons, and the widespread adoption of

religious names.

Let us now examine in more detail the influence of each of these factors on the modern Karakalpak anthroponomical system.

“The nature of the information encoded in a name reflects the socio-cultural orientation of the era as a whole; thus, onomastic material becomes a crucial component of its semiotic space.” [2.38]

One significant reason for the qualitative change in the name register is the multicultural environment in which the majority of the Karakalpak population resides. The tradition of name creation, established in the early stages of the national anthroponomical system’s formation, is now acquiring new features and capacities, enriching the name register with new units born from the interweaving of various cultures. We believe that the new names appearing in the modern Karakalpak anthroponomical system reflect the specificity of the national character, which itself is evolving under the sociocultural conditions of modern society. For instance, in rural areas and towns, the tendency to give children traditional Karakalpak names continues, whereas in the capital city, increasingly original names are being given to children.

RESULTS

In general, the frequency of male and female name usage in the Karakalpak anthroponomical system from 2015 to 2023 is presented in the following table:

During the studied period, a notable trend in the Karakalpak anthroponomical system is the use of traditional Karakalpak name-forming components within personal names.

The most active component in name formation is the word *ay* (‘moon’). Since the times of the ancient Turkic onomastic system, personal names including the *ay* component have had a high frequency of use at various stages of the national anthroponomical evolution. These names clearly reflect the national worldview formed during the early Turkic period. In the modern anthroponomical system, this anthrocomponent continues to actively participate in the formation of new names using traditional models. For example, between 2015 and 2023 in the Republic of Karakalpakstan, the following names were recorded (frequency in parentheses): Aydana (1929), Aysuluw (1081), Aysenem (857), Aizada

(771), Ayana (326), Ayaryw (382), Aygul (339), Aydos (905), Ayjamal (899), Ayziya (420), Aybek (564).

At present, *ay* is actively used in the composition of newly formed personal names, which started appearing in the second decade of the 21st century. These include female names such as Aygera, Ayla, Aylin, Aylina, Ayluna, Aylita, Aymera, Aysedora, Ayzura, Aylida, Aylima, and others.

On the one hand, these names retain phonetic similarity with national anthroponyms, while on the other, they are created by analogy with European or Russian names.

Another prominent trend is the use of Russian or European personal names that are partially modified or newly created by parents. This phenomenon is widespread not only in female names but also in male ones, with examples such as: Ayluna, Makaryasuluw, Marinasuluw, Marsbay, Mayagul, Janira, Rimajan, Safiyabanu, Arsenbek, Arturbek, Avrambek, Dalerbek, Danilbek, Putinbek, Romanbek, Taysynbek, and others.

Currently, there is also a growing tendency for parents to return to the historical anthroponomical system. The spread of religious values in modern society has promoted religious symbols—among them, anthroponomical units. A desire to highlight national and religious identity, along with the involvement of religious figures in the naming process, are key factors contributing to the popularity of Muslim names.

Although the structure of the anthroponomical system remains intact, many of the sacred and value-based concepts reflected in this system have undergone considerable change due to evolving religious views. This points to a certain continuity in the religious (or pre-religious) concepts and anthroponyms of Turkic peoples. Therefore, beyond the linguistic features of names (structure, semantics), the study of personal names also requires an examination of extralinguistic factors—such as religious beliefs, cultural and historical context, local landscape, traditional occupations, etc.—to better understand both the motivation behind naming practices and the position of these names within the wider Turkic anthroponomical systems.

As a comparison, statistical data from 2015 and 2023 illustrate a sharp increase in the use of religious

names:

This trend is especially noticeable in male names that have been reintroduced into active use since the late 20th century. In addition to the increased frequency of religious names, compound names consisting of two or more components—common from the mid-19th century until the 1920s—are now used more frequently.

DISCUSSION

Based on the examples provided, compound male names are more numerous than female ones. Female names, however, also follow a similar pattern, incorporating various elements such as xanim, xan, gul, banu, and others.

In conclusion, a review of the most widespread phenomena in the modern Karakalpak anthroponomical system reveals an ongoing renewal of the name pool through the incorporation of new elements from other languages, the use of traditional anthrocomponents, and the blending of borrowed components within a single name. Additionally, there is a noticeable partial return to the historical anthroponomical system.

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