

RESEARCH ARTICLE

Consonant Anthroponyms

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Abstract

This article discusses names that are close in form and pronunciation, as well as names from the national language fund that can appear in a similar manner. Similar names are selected from the available material. In addition, names that generate similarity exist in the anthroponymy system as "similar names," a phenomenon that arises during the process of naming an infant. This phenomenon is not a mandatory feature, nor is it always a required linguistic regularity or obligation. Names that produce similarity are not created with the intention that they should always be used in a similar form. This is connected to the family traditions of the name-givers (nominators) during the naming of the child. The article also analyzes the role of names that create similarity in linguistic anthroponymy, the group of similar names, the desires and searches of those who name children belonging to the same family or one lineage-generation, and the creation of broad meaning. Furthermore, the very essence of assigning similar names to a child is revealed through sociolinguistic and ethnographic issues. The linguistic criterion serving the similarity of anthroponyms – the form of the names and, accordingly, their similarity in pronunciation, full or partial rhyming – is extensively explored. The causes and needs for naming children with similar names have been analyzed extensively and deeply based on materials from the anthroponymy of Turkic languages.

KEYWORDS

Anthroponyms, onomastics, name, similar names, Turkic anthroponyms, pronunciation, name forms, linguistic criterion, base name, syllable, Uzbek anthroponymy.

INTRODUCTION

The study of onomastic issues is widespread in countries such as the USA, China, the Republic of Belarus, Great Britain, Germany, Latvia, Lithuania, Moldova, Azerbaijan, Ukraine, France, the Czech Republic, Poland, and Russia. Especially in Russia, onomastics – regarded as a noble discipline – has developed extensive expertise in studying various types of names. As noted by A. Madvaliev in the explanatory Dictionary of the Uzbek Language under the entry for Madvaliev, anthroponymy (from Greek "anthropos" meaning human and "onyma" meaning name) is a branch of onomastics that focuses on the study of personal names, including their

origins, distribution, and related aspects [1].

B. Yoldashev points out the division of onomastics into branches such as anthroponymy, toponymy, theonymy, zoonymy, cosmonymy, and astronymy, based on the categorization of named objects [2].

Uzbek onomastics is currently one of the fairly developed areas of Uzbek linguistics. Nevertheless, in Uzbek anthroponymy there remain problems that have not been sufficiently researched or have not reached full maturity in investigation. One of these is the custom in naming a child

such that the child’s name is close in pronunciation (and form) to the name of a previous child in the family, or to the names of close relatives, their children, the father, grandfather; if a girl, to the mother or sisters. This feature in the Uzbek language and its dialects is referred to in scientific literature as “uyqash ismlar” or “ismlar uyqashligi” (consonant/similar names or name consonance) [3].

According to our observations, the word “uyqash” does not appear in historical dictionaries. In our opinion, “uyqash” is connected to the root “uy” (house), where “uy” means to gather in one place, “uy” denotes room or place, and “uya” means group. “In ancient Turkic, ‘uya’ (nest) is related to close relatives, and ‘uyur’ refers to a herd of mares belonging to one stallion”.

The root “uya” may also be linked to “uy” in the sense of a dwelling place or household. Since ancient people likely built “uy” (houses) by digging earth, piling soil, or gathering stones.

Moreover, “uy” can express the meaning of a place where a clan or family gathers, as the root “uy” is present in “uyushmoq” – to unite or assemble.

It is noteworthy that the etymologically related word “uymoq,” which rarely appears in most dictionaries, is explained in the Explanatory Dictionary of the Uzbek Language as: uymoq – to stack one upon another, to gather in one place.

“Uyqash”:

extremely close to each other, similar;

matching, analogous, harmonious, fitting [4].

An example confirming the first meaning of uyqash is the following lines by “Abdulla Oripov: Menman bu – o‘zbekning faxriy xo‘jasi, Uyqashga o‘xshaydi ismimiz biroz.”

“Uyqash” similar, close, resembling matching, corresponding, harmonious, fitting one another.

TABLE I.

REPRESENTATION OF THE WORD “UYQASH” IN THE UZBEK-RUSSIAN DICTIONARY

Uyqash	
сходный, близкий, похожий	o‘xshash, bir xilga o‘xshagan, yaqin
подходящий, соответствующий, идущий к лицу, гармонирующий	mos, to‘g‘ri keladigan, uyg‘unlashgan, bir-biriga mos, muvofiqlashgan

The above opinion, when applied to “uyqash ismlar,” implies that the meanings of “gathering in one place” (e.g., piling soil) and “closeness” mean collecting or stringing together names similar in pronunciation and form into one group. Accordingly, the name of the newborn’s older brother (for a boy) or sister (for a girl) serves as the base, and a rhyming name matching in pronunciation is sought. The selected name is called “uyqash ism” (consonant/similar name), and in this process the prior name acts as “support,” “target,” “basis,” or “model.” This tradition is maintained when naming subsequent children. As a result, similarity in pronunciation and form emerges among the names of children in one family.

LITERATURE REVIEW

Although the similarity of names has not yet been specially and sufficiently studied, some onomatologists have drawn attention to this phenomenon in anthroponymy. This is visible in the works of Bashkir linguist Z.G. Uraksin and Azerbaijani onomatologist Sh.M. Sa‘diyev. According to Z.G. Uraksin, among Bashkirs there exists an ancient custom of giving a child a name that matches or is close in form and

pronunciation to the name of the father, mother, or previous brother or sister. Here the initial or final parts of the names are close in pronunciation, resulting in name consonance (e.g., Shamil – Kamil, Ravil – Nail – Rail) [5].

According to Sh.M. Sa‘diyev, among Azerbaijanis, in some cases brothers’ and sisters’ names also show similarity [6]. In Uzbek onomastics, the issue of similar names was first specially addressed in the works of L.I. Royzenzon and A.I. Isaev. These authors termed the series of similar names “anthroponymic series” and defined it as follows: An anthroponymic series is a group of certain names whose affixes (prefixes and suffixes) or certain segments match, representing the formal correspondence of names of brothers and sisters in one family and their use within one family circle [7, 8].

METHOD

The authors believe that the reason for assigning similar names is to better distinguish and differentiate individuals belonging to one family: “The essence of the anthroponymic series is that it serves as an additional sign microsystem in

anthroponymy, helping to better differentiate people within a small community.” Thus, the anthroponymic series is an additional means of differentiating individuals through names.

The phrases “additional sign microsystem” and “additional means of designating people” in the cited opinion require clarification, as the ideas beneath them are unclear. Similar names are not added elements for differentiating a person’s main and sole name. If multiple individuals have distinct names, differentiation becomes easier. The authors also classify names given to twins, such as Hasan-Husan and Fotima-Zuhra, as similar names. While Hasan and Husan show formal and pronunciation similarity, Fotima and Zuhra do not

qualify as similar.

Names capable of similarity in form and pronunciation are pre-existing phenomena in the fund of national language names; similar names are selected from this material. Therefore, names that produce similarity are not pre-existing similar names in the anthroponymy system but arise during the naming process of the infant. This is not an obligatory feature, nor a constant linguistic law or requirement. Names generating similarity were not created to always be used similarly. This depends on the family traditions of the nominators during child naming.

TABLE II.

CHARACTERISTICS OF NAME SIMILARITY

Three characteristics showing that name similarity is a conditional phenomenon:
Not all families view giving similar names as a regularity or absolute occurrence.
Sometimes, although several children receive similar names, when naming a middle or last child, similarity is not observed, i.e., the consonance is broken.
Although many similar-sounding names exist in the language and rhyme in pronunciation, they do not always function as personal names.

The similarity of names is not a linguistic regularity but a socio-ethnic custom. In this practice, parents likely intend to reflect the mutual kinship and closeness of children by arranging their names into a harmonious group. In some cases, similarity among several children’s names leads to confusion, with one being called by another’s name. This is particularly frequent in the speech of elders: Mavlon! No! Davron. Look here?! etc. [9].

In general, questions such as when and why name similarity emerged, its essence, socio-ethnic causes, its presence or absence in certain languages, and the functional nature of similar names require scientific investigation. Samarkand

linguists, studying names in 500 Uzbek households in the center of Nurota district from the viewpoint of name similarity, defined the phenomenon as follows: “Thus, the anthroponymic series consists, on one hand, of names sharing a common affix and, on the other, of names with matching segments; they are traditionally selected personal names for naming twins and are widely used in twin naming” [10].

As previously emphasized, similar names in linguistic anthroponymy do not belong to the history of related name groups. The group or series of similar names arises from the desires, searches, and – in a broad sense – the creativity of those naming children of the same family or lineage “Fig. 1”.

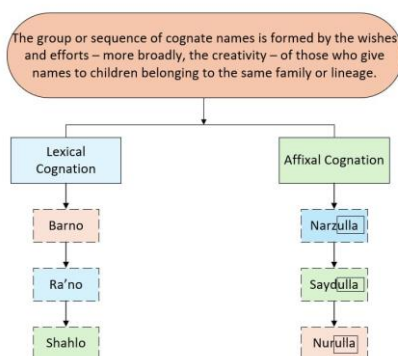


Fig. 1. Emergence of lexical and affix similarity in names

The custom of naming children with similar names exists in all Turkic languages. This indicates, on one hand, the great

antiquity of the tradition and, on the other, its connection to a common basis. Therefore, revealing the true essence of assigning similar names to children is one of the key issues in sociolinguistics and ethnography.

In this regard, the following statements by L.I. Royzenzon and A. Boboxujayev are noteworthy: "This phenomenon (name similarity) occurs in the anthroponymy of all Turkic peoples, yet questions concerning its essence, degree of spread, whether it is an ancient phenomenon or a recent innovation, the traditions of using anthroponymic series, whether it is developing or falling out of use – these await research. At present it is difficult to answer these questions, as no special studies are devoted to anthroponymic series." The above opinions on anthroponymic series were reiterated by A. Boboxo'jayev in his article [11].

As noted earlier, to produce name similarity, a base name (point) is necessary to define the nature of the similar series. Observation of this phenomenon in Uzbek anthroponymy

shows that for boys, similar names are often based on the name of the baby's brother, father, grandfather, or uncle. Sometimes the similar name is chosen in reference to a relative's son on the paternal or maternal side. For girls, the base role is played by the sister, mother, maternal aunt, or paternal aunt; occasionally a close female relative's name serves as the base point.

However, the most productive and typical case is selecting a similar name for the baby in relation to the brother's or sister's name. The base name forms the first link (or ring) in the system of similar names. This first ring serves as the criterion (measure) for selecting other similar names. Names chosen relative to the first ring then become criteria for subsequent selections. Thus, similarity arises in the names of children belonging to one family. Depending on the number of children, similar names in one family may range from 2 to 5–6. These form the system (series) of similar names "Fig. 2".

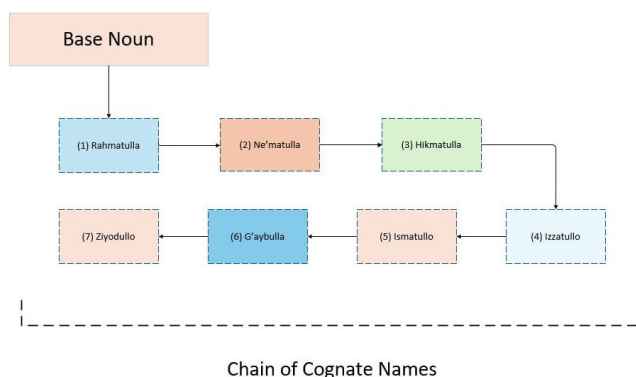


Fig. 2. System (series) of similar names

What, then, is the linguistic criterion and requirement for name similarity? Primarily, it is the formal similarity of names and, consequently, their similarity in pronunciation – complete or partial rhyming. Why is it necessary to give a child a similar name? Various answers are possible. The causes and needs for assigning similar names demand broad and deep analysis based on anthroponymy materials from all Turkic languages. It is clear that this custom ranks among the most ancient phenomena in anthroponymy history. In our view, the original reason for similar naming in antiquity was to address members of one family, clan, or tribe with mutually close and similar names, thereby distinguishing them from members of another family or clan. If a group of formally and phonetically similar names formed the name fund of one ethnic group, a different group of names produced similar names for another clan or tribe.

We believe there are also traces of aesthetic considerations in choosing similar names for children. Harmonious names attract attention and evoke a sense of beauty, musicality, and gentleness. That is why, among Uzbeks, when someone visits a family and inquires about the children's names, upon hearing their similar names it is common to hear: "Their names are very beautiful – where did you find such lovely, pleasing names?", "See how well their names match one another – may no evil eye touch them."

When discussing anthroponymic series, it should be noted that the term "seriya" is given without translation in Russian-Uzbek dictionaries, and in some places "qator" (row/series) is provided as an explanation [12]. The current use of "serial" for long-running films indicates that "seriya" is employed in Uzbek without a direct equivalent. In our opinion,

“anthroponymic series” can be rendered as “anthroponymic similar row,” “rows of similar anthroponyms,” or “rows of consonant names.”

The emergence of anthroponymic similar rows, their types, and factors have not yet been adequately studied. Our examination of archival materials from civil registry offices in certain regions, along with observations in specific families,

has enabled identification of the forms (types) of anthroponymic similar rows.

Typically, the name of an older brother or sister serves as the base or target when selecting a similar name for a newborn. For the next child, a name harmonious and matching the base is chosen. Adhering to this custom for later-born children creates a row of similar names for particular names.

**TABLE III.
EMERGENCE OF SIMILAR NAME ROWS**

Rows of similar names	
1	Similarity between older brother’s name and younger brothers’ names
2	Similarity between older sister’s name and younger sisters’ or brothers’ names
3	Similarity between mother’s name and daughters’ names
4	Similarity between father’s name and sons’ names
5	Similarity of a child(ren)’s name in the family with the name of a close relative’s child
6	Similarity of a child(ren)’s name in the family with the name of a close relative (maternal aunt, paternal aunt, maternal uncle, paternal uncle)
7	Similarity of a grandchild’s or great-grandchild’s name with the grandfather’s or great-grandfather’s name

It should be emphasized that similarity among names of persons not residing in the same household (items 5 and 6) is debatable as to whether it belongs to the phenomenon of name similarity. Full similarity occurs when all children of one family have similar names, e.g., Saodat, Salomat, Sabohat, Sijoat. However, it is extremely rare for both sons’ and daughters’ names in a family to be chosen similarly at the same time. This is due to the gender-specific formal characteristics of names. In practice, boys’ names are similar

among themselves separately, and girls’ names separately, e.g., Javod, Obod, Asadulla, Izzatulla, Ahadulla (sons); Sojida, Zohida (daughters). Observations indicate that similarity proceeds along two independent lines (girls’ and boys’ names). Similar names exist in every family or nearly every family. Yet parents do not always consistently follow this custom. Consequently, in many cases similarity is only partially realized (Table 4).

**TABLE IV.
TYPES OF NAME SIMILARITY**

No	Types of similarity	Example
1	Initially some children receive similar names, but consistency is later abandoned	Zamon, Omon, Togay, G’uzor
2	Similar names appear among middle children	Namoz, Ro’ei, Ko’zi, Omon
3	Previous several children have similar names, but the youngest does not follow	Rahmatulla, Ne’matulla, Hikmatulla, Izzatulla, Ismatulla,
4	Some children’s names follow two kinds of similarity	Jamol, Kamol (1), Ziyodulla, G’aybulla (2)
5	Similarity appears irregularly – sometimes in first and last children, first and middle, or only in the last	Jamol, Bahrom, Jalol, Chorshanbi, Mavlon, Davron, Farmon

6	Children's names are similar, but girls' names do not follow the pattern	Ziyodulla, Murodulla (ug'illar), Mohira, Sanobar (qizlar)
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The phenomenon of similarity can be divided into two groups according to the degree of formal and harmonic correspondence: 1) complete similarity; 2) incomplete similarity. In compound names, the exact same element is repeated at the end, forming an anthroponymic row:

Male names: -berdi // -bergan: Xoliqberdi, Xudoyberdi, Nurberdi, Eshberdi, Tangriberdi -jon: Eshjon, Alijon, Boyjon, Diljon, Do'stjon etc. -xon: G'anixon, G'ozixon, Hojixon, Nurxon, Olimxon, Oqilxon, GTirxon, Mirzaxon etc. -boy: Bekboy, Beshboy, Anorboy, Jonboy etc. -ali: Umarali, Safarali, Usmonali, Nurali, Durali, Dadaali etc. -bek: Saidbek, Isabek, Islombek, Keldibek etc. -qul: Sohibqul, Subxonqul, Sottiqul, Sodirqul, Nurqul, Tursunqul etc. -nazar: Eshnazar, Madnazar, Mamanazar, Pirnazar, Nurnazar, Ollanazar etc. -niyoz: Mamaniyoz, Nurniyoz, Olloniyoz, Otaniyoz, Pirniyoz, Jumaniyoz etc. -murod: Turdimurod, Tursunmurod, Tug'murod, To'ramurod, To'xtamurod etc. -ulla: Shukrulla, Nurulla, Fayzulla, Hamidulla, Umidulla, Sayfulla etc. -din (-iddin): G'ayniddin, Ayniddin, Kamoliddin, Salohiddin, Sayfiddin etc. -mat, mamat: Eshmat, Toshmat, To'ymat, Nurmat etc. -ko'zi: Turdiqo'zi, To'raqo'zi, To'xtaqo'zi, Ulug'qo'zi, Ulqo'zi etc.

Female names: -zoda: Oyzoda, Gulzoda, Durzoda, Dilzoda, Mengzoda etc. -nur: Oynur, Gulnur, Dilnur, Mengnur etc. -beka: Boybeka, Yozbeka, Nurbeka, Norbeka etc. -niso: Tojiniso, Oyniso, Oliyniso, Orziniso, Rabbniso etc. -bibbi: Omonbibbi, Onabibi, Orzibibi, Otashbibbi, Oqbibbi etc. -buvi: Oybuvi, Onabuvi, Oqbuvi, Norbuvi etc. -oyim: Guloyim, Oqoyim, Xonoyim etc. -bonu: Oybonu, Gulbonu, Orzibonu, Sapparbonu etc. -xol: Oyxol, Omonxol, Oromxol, Oqxol, Pardaxol, Parchaxol etc. -tosh: Ro'zitosh, Bo'ritosh, Oytosh, Omontosh, Ortiqtosh, Suluvtosh etc.

Initial sound and final part exactly match, forming similar rows: Ortiqjon, Omonjon, Onajon, Odiljon, Obidjon etc.

It is difficult to always explain name similarity by forcing it into a fixed pattern. Some similar names stand out with a single distinguishing element: Ro'zi and Qo'zi, Jamol and Jalol, Safo and Bafo, Vahob and Shahob. Sometimes nearly all sounds are similar, with the name differing by only one or two sounds: Mohira, Nodira, Ibodat, Saodat. Often identical consonants and vowels adjacent to differing vowels bring names closer in pronunciation: Nazifa – Vazifa, Karim – Salim, Kozim – Nozim,

Vahhob – Shahob etc.

When explaining name similarity, one may focus on one factor while overlooking another co-occurring factor. Such shortcomings appear in the article by L.I. Royzenzon and A. Boboxo'jayev cited earlier. For instance, while matching final syllables are emphasized, similarity in initial letters is ignored: ra- in Nazira and Nodira; -da in Mohida, Mavluda, Mavjuda, Ma'buda; -or in Asror, Ahror, Abror; -il in Ismoil and Isroil. Their role in creating similarity is noted, yet initial-letter similarity is not highlighted.

Thus, sometimes the core part forming the similar row is itself rhyming. Therefore, in Qo'ziboy and Ro'ziboy, Tojiboy and Hojiboy, similarity lies not only in "boy" but also in the rhyming core [13]. Likewise, it is incorrect to consider only part of the similar sounds and disregard the rest. In Ibodat, Shahodat, Saodat, similarity is not solely from the -at syllable but also involves the odat part: (Shah)odat, (Ib)odat, (Sa)odat etc. Similarly, in Nazifa and Vazifa not -fa but -azifa; in Mavluda, Mavjuda, Ma'buda the initial letter plus -uda; in Iskandar, Samandar not -ar but -andar; in Bafo, Safo not -fo but -afo – these contribute to similarity. These features must also be taken into account.

CONCLUSION

In conclusion, the phenomenon of similar names ("uyqash ismlar") in Uzbek and broader Turkic anthroponymy represents a significant socio-linguistic and ethnographic tradition rather than a strict linguistic rule. Similarity in names arises not from a pre-established structural system within the language, but from the creative and cultural choices of nominators during the naming process. It is a conditional and family-based practice shaped by tradition, aesthetic preference, kinship ties, and a desire to symbolically reflect unity and closeness among family members.

The study demonstrates that the linguistic criterion for name similarity is primarily based on formal structure and phonetic harmony, including full or partial rhyme, shared affixes, repeated syllables, or matching initial and final sound segments. However, similarity cannot always be confined to a single structural element, as it often results from the interaction of several phonetic and morphological components. Both complete and incomplete similarities

contribute to the formation of anthroponymic rows (series), which develop around a base name serving as a model for subsequent selections.

Importantly, name similarity is not universally or consistently applied within families. It may be fully realized, partially maintained, or even abandoned in later generations. This confirms that the phenomenon is optional, flexible, and culturally motivated rather than linguistically obligatory. The tradition appears across Turkic languages, suggesting its historical depth and common cultural roots.

At the same time, the practice reflects aesthetic values embedded in naming traditions. Harmonious and rhyming names create a sense of beauty, musicality, and cohesion, reinforcing emotional bonds within the family and symbolically distinguishing one kin group from another.

Despite existing observations, many questions remain open: the historical origins of anthroponymic similarity, its degree of distribution, its evolution over time, and its functional role in contemporary society. Therefore, further comprehensive and comparative research across Turkic languages is necessary to fully understand the essence, development, and sociocultural significance of similar names in anthroponymy.

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