

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 5, May 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

THEMATIC GROUPS OF ANTHROPNYMS USED IN “BOBURNOMA”

M. Amonov

Associate Professor at Fergana State University,
Doctor of Philosophy (PhD) in Philological Sciences

Abstract:

The article analyzes the lexical-semantic features and classification of anthroponyms found in *Baburnama* and examines their role in the development of Uzbek anthroponymy.

Keywords: Anthroponymy, onomastics, Uzbek anthroponyms, *Baburnama*, historical anthroponyms, classification of personal names, religious anthroponyms, personal names, lexical-semantic features of anthroponyms, Uzbek onomastic studies.

Introduction

Anthroponyms constitute one of the most significant components of the onomastic system of any language, since they reflect not only the linguistic structure of personal names, but also the cultural, religious, historical, social, and ethnographic experience of a people. Personal names accompany individuals throughout their lives and serve as important markers of identity, lineage, social status, religious worldview, ethnic affiliation, and cultural memory. For this reason, the study of anthroponyms occupies an important place in modern linguistics, particularly within onomastics and its specialized branch, anthroponymy.

The Uzbek anthroponymic system has developed over a long historical period under the influence of various linguistic, cultural, and religious factors. Its formation reflects the interaction of Turkic naming traditions with Arabic,

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 5, May 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

Persian-Tajik, Mongolian, Indian, and other lexical layers. In particular, the spread of Islam in Central Asia played a decisive role in the emergence and consolidation of religious anthroponyms derived from the names of prophets, saints, religious leaders, and concepts associated with Islamic belief. At the same time, historical sources demonstrate that Uzbek anthroponymy preserved names motivated by social status, profession, lineage, place of origin, personal qualities, and temporal circumstances of birth.

Among the most valuable historical sources for the study of Uzbek anthroponymy is Zahir al-Din Muhammad Babur's *Baburnama*. This memoir is not only a literary and historical monument, but also an important linguistic source containing extensive onomastic material. The work provides information about rulers, military commanders, scholars, poets, religious figures, ordinary members of society, and representatives of different ethnic and cultural groups. The abundance and diversity of anthroponyms in *Baburnama* make it possible to investigate the naming practices of the fifteenth and sixteenth centuries and to identify the lexical-semantic, chronological, social, and cultural features of personal names used during that period.

The relevance of the present study lies in the fact that the anthroponyms recorded in *Baburnama* have not yet been fully investigated as an independent and systematic object of linguistic analysis. Although Uzbek onomastic studies have achieved considerable progress, the thematic classification of personal names in this historical monument remains an important research problem. A detailed analysis of these anthroponyms can contribute to a deeper understanding of the historical development of Uzbek personal naming traditions and their relationship with social hierarchy, religion, geography, professional activity, genealogy, and cultural worldview.

The aim of this article is to analyze the thematic groups of anthroponyms used in *Baburnama* and to determine their lexical-semantic characteristics. The study focuses on religious anthroponyms, names of real historical individuals, names

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 5, May 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaoa.com/index.php/2>

associated with personal qualities, names indicating time of birth, anthroponyms based on place of origin, profession, lineage, titles, nicknames, and ethnic background. Through this analysis, the article seeks to demonstrate that anthroponyms in *Baburnama* are not merely identifying units, but linguocultural signs that encode historical, social, and ideological information about the period described in the memoir.

Literature Review

The study of anthroponyms has a well-established tradition in both general linguistics and Uzbek linguistic scholarship. As a subdivision of onomastics, anthroponymy investigates personal names, their origin, historical development, lexical-semantic structure, geographical distribution, frequency, spelling, social function, and cultural significance. In linguistic dictionaries and theoretical works, anthroponymy is commonly defined as the branch of onomastics devoted to the study of names of human beings, including given names, surnames, patronymics, nicknames, pseudonyms, cryptonyms, and other forms of personal designation.

In international and Russian linguistic traditions, scholars such as N. V. Podolskaya contributed significantly to the theoretical clarification of anthroponymic terminology. Her approach broadened the scope of the term “anthroponym” by including different types of personal naming units, such as given names, patronymics, surnames, nicknames, pseudonyms, and other designations used to identify individuals. This theoretical interpretation is important because it allows anthroponyms to be analyzed not only as isolated proper names, but as elements of a larger naming system functioning within society.

The scientific study of Uzbek anthroponyms began to develop systematically in the late nineteenth and early twentieth centuries. Early works by E. T. Smirnov, N. S. Likoshin, N. Ostroumov, A. Samoylovich, S. Oldenberg, and V. and M.

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 5, May 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

Nalivkin addressed personal names mainly from ethnographic, historical, and cultural perspectives. These studies laid the preliminary foundation for later linguistic research, although personal names were not yet treated as an independent object of systematic linguistic analysis.

A new stage in Uzbek anthroponymic studies began in the 1960s, when personal names became the focus of linguistic inquiry. Scholars such as D. Abdurahmonov, U. Nosirov, F. Abdullayev, M. Shamsiyeva, A. Ishayev, and X. Doniyorov published works devoted to different aspects of Uzbek names. However, the most significant contribution to the formation of Uzbek anthroponymy as an independent field belongs to E. Begmatov. His dissertation *Uzbek Anthroponymy* and subsequent monographs, including *Names and People*, *The Orthography of Personal Names*, *The Orthography of Uzbek Names*, *Uzbek Names*, and *The Beauty of a Name*, provided the theoretical and methodological basis for the study of Uzbek personal names.

The semantic, etymological, orthographic, and transcriptional problems of Uzbek anthroponyms were further developed by scholars such as Y. Menajiyev, X. Azamatov, D. Abdurahmonov, S. Ibrohimov, N. Mamatov, F. Kamolov, R. Jumaniyozov, Y. Pinkhasov, T. Mirzayev, and others. Their studies contributed to the explanation of name meanings, the standardization of spelling, and the analysis of Uzbek personal names in Russian transcription.

The study of anthroponyms in historical written monuments has also attracted scholarly attention. Researchers such as G. F. Blagova, A. S. Tolstova, Q. Karimov, E. Begmatov, A. Rustamov, Y. Is'hoqov, Sh. Yoqubov, and N. Husanov analyzed personal names found in historical and literary sources. In particular, N. Husanov's research on the lexical-semantic and stylistic features of anthroponyms in fifteenth-century Uzbek written monuments and Sh. Yoqubov's work on the onomastics of Alisher Navoi's works are especially relevant to the study of historical anthroponymy.

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 5, May 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

Despite these valuable contributions, the anthroponymic material of *Baburnama* has not been sufficiently investigated as a separate object of systematic linguistic classification. This gap is particularly important because *Baburnama* contains a large number of personal names belonging to different lexical layers and thematic groups. Therefore, the present study builds upon the achievements of Uzbek and international anthroponymic scholarship and seeks to expand the analysis of historical Uzbek personal names through the thematic classification of anthroponyms used in *Baburnama*.

Methods and Methodology

The methodological basis of this study is formed by the principles of onomastic, anthroponymic, lexical-semantic, historical-linguistic, and descriptive analysis. Since the research focuses on personal names used in *Baburnama*, the study applies a qualitative linguistic approach aimed at identifying, classifying, and interpreting anthroponyms according to their semantic, historical, cultural, and structural characteristics.

The primary source of the research is the text of Zahir al-Din Muhammad Babur's *Baburnama*. The anthroponyms occurring in the memoir were selected and systematized according to their lexical-semantic features, thematic affiliation, chronological relevance, and social function. Particular attention was paid to the fact that *Baburnama* contains a large number of names referring to real historical individuals. The analysis therefore considers these names not only as linguistic units, but also as documentary markers reflecting the socio-political and cultural environment of the fifteenth and sixteenth centuries.

The first stage of the methodology involved the identification and extraction of anthroponyms from the text. Personal names, titles, nicknames, names accompanied by social or professional indicators, names denoting lineage or origin, and names connected with religious figures were included in the research material. The second stage involved their classification into thematic and lexical-

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 5, May 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaoa.com/index.php/2>

semantic groups. These groups include religious anthroponyms, names of rulers and sovereigns, names of scholars and men of letters, names of military figures, names of ordinary people, names associated with personal qualities, names indicating time of birth, names based on place of origin, names indicating profession, genealogical anthroponyms, nicknames, and ethnically marked names.

The lexical-semantic method was used to determine the meaning and motivational basis of anthroponyms. This method made it possible to identify names derived from religious concepts, personal qualities, social titles, professions, geographical names, temporal circumstances, and ethnic affiliation. The historical-linguistic method was applied to explain the origin and development of names belonging to different lexical layers, including Turkic, Arabic, Persian-Tajik, Indian, and mixed formations.

The descriptive method was used to present the collected material in a systematic form. Through this method, the anthroponyms were described in terms of their function, semantic motivation, and role in the text. The comparative method was also applied where necessary, especially in distinguishing between religious names, historical personal names, and names formed according to social, professional, or geographical markers.

The methodological approach of the study is based on the assumption that anthroponyms in historical texts are not merely nominative units, but complex linguistic signs that encode social, cultural, religious, and historical information. Therefore, each anthroponym was analyzed in relation to the context in which it appears, the person it denotes, and the semantic or social information attached to it. This approach allows for a comprehensive understanding of the anthroponymic system represented in *Baburnama* and its significance for the development of Uzbek anthroponymy.

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 5, May 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaoa.com/index.php/2>

The main part

It is widely recognized that, upon the birth of a child, a personal name is bestowed with the advice and consent of senior family members. Traditionally, the naming of a child is undertaken by the parents, close relatives, or respected elders within the family. The process of naming should be guided by ethical and aesthetic principles and should reflect the aspirations of those choosing the name, as well as the national and religious values of the community. This is because a personal name accompanies an individual throughout his or her entire life and becomes an integral part of personal identity.

Naming practices vary across different nations and cultures and are closely associated with specific ceremonies, as well as national and religious traditions. For instance, among peoples adhering to Christianity, newborn children are often taken to a church, where a priest performs the rite of baptism and confers a name upon the child. In Uzbek society, the naming ceremony is conducted in a somewhat similar manner, although it possesses distinctive features. The choice of a name is generally made by elderly family members or relatives. Subsequently, an imam recites the *adhan* (the Islamic call to prayer) into one of the infant's ears and pronounces the child's name into the other. In many countries where Islam is the predominant religion, personal names associated with religious concepts and values are particularly widespread. In certain Asian countries, such as China, South Korea, and Japan, it is also possible to encounter names derived from natural phenomena and the names of animals.

Personal names, surnames, patronymics, pseudonyms, nicknames, and similar units constitute the object of study of onomastics, an independent branch of linguistics devoted to the investigation of proper names. As noted above, this field itself comprises several specialized subdisciplines. More specifically, the study of personal names falls within the domain of anthroponymy. The term *anthroponymy* has been defined in various ways by linguists, reflecting different theoretical approaches and scholarly traditions.

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 5, May 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaoa.com/index.php/2>

1. Anthroponymy (Eng. *study of personal names*; Fr. *anthroponymie*; Ger. *Anthroponymie*; Sp. *antroponimia*) is a branch of lexicology concerned with the study of personal names. More specifically, it is a subdivision of onomastics that investigates the names of individuals and their linguistic characteristics.

2. Anthroponym (from the Greek *anthropos* – “human being” and *onyma* – “name”) refers to the proper name of an individual, that is, a personal name. The term anthroponymy denotes the branch of lexicology, or more precisely onomastics, devoted to the study of personal names and their usage.

3. Anthroponymy has been defined from several perspectives:

1. It is a branch of onomastics that examines the origin, historical development, transformation, geographical distribution, frequency of use, and other aspects of human proper names.

2. It denotes the entire body of personal names characteristic of a particular language or linguistic community.

3. It represents a specialized field of linguistic inquiry within onomastics concerned with the study of personal naming systems.

From this perspective, anthroponyms may be classified into the following categories:

personal names; patronymics (names derived from the father's name); matronymics (names derived from the mother's name); family names or surnames; collective or common appellations; pseudonyms; cryptonyms; and other forms of personal designation.

Thus, anthroponymy may be understood as the branch of lexicology that investigates the proper names of human beings in all their diversity.

4. Anthroponymy (from *anthropo-* “human” and the Greek *onyma* “name”) is a subdivision of onomastics that studies personal names, including their origin, development, distribution, semantic characteristics, and related issues. It explores the linguistic, cultural, and historical dimensions of human naming practices and the role of personal names within a given society and language.

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 5, May 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

As can be seen from the definitions presented above, they converge on a common understanding: anthroponymy is the branch of linguistics concerned with the study of personal names. As a specialized field of inquiry, anthroponymy has developed within the broader framework of **onomastics**, the linguistic discipline devoted to the study of proper names. E. Begmatov notes that an anthroponym, like a zoonym or a toponym, constitutes a distinct linguistic unit within the onomastic system. Similarly, N. V. Podolskaya argues that the term *anthroponym* encompasses a wide range of personal naming units, including given names, patronymics, surnames, nicknames, pseudonyms, cryptonyms, andronyms, gyneconyms, and patronymic formations. Although Podolskaya's interpretation differs in certain respects from those proposed by other scholars, all of these approaches ultimately converge on the recognition that anthroponyms represent the linguistic expressions used to identify human beings.

The study of anthroponyms has achieved a considerable degree of development in both international and Uzbek linguistics. Numerous scholarly works, including doctoral dissertations, candidate theses, master's theses, and research articles, have been devoted to various aspects of anthroponymic studies, demonstrating the vitality and significance of this field of research.

The systematic collection and scientific investigation of Uzbek anthroponyms began in the late nineteenth and early twentieth centuries. Initially, personal names were not examined as an independent object of linguistic inquiry; rather, they were discussed as subsidiary components of broader ethnographic, historical, or philological studies. Subsequently, anthroponymy emerged as a distinct area of scientific investigation. Among the earliest scholars to address this subject were E. T. Smirnov (1899) and, later, N. S. Likoshin (1916), whose works laid the foundations for the scholarly study of Uzbek personal names. Likewise, the studies conducted by N. Ostroumov (1910), A. Samoylovich (1911), S. Oldenberg (1928), and V. Nalivkin and M. Nalivkina (1897) explored

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 5, May 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaoa.com/index.php/2>

a number of issues related to the etymology and ethnographic aspects of Uzbek personal names and nicknames.

N. S. Malitsky (1928) focused his attention on the personal names and customs of the indigenous population of Tashkent. In contrast to Malitsky's ethnographic approach, S. Ibrohimov and M. Rahmonov (1935) investigated issues related to the orthography and spelling conventions of Uzbek personal names and surnames.

The scientific study of the linguistic characteristics of Uzbek personal names dates primarily from the 1960s. During this period, scholars such as D. Abdurahmonov (1960), U. Nosirov (1965), F. Abdullayev (1960, 1961), M. Shamsiyeva (1962), A. Ishayev (1961), and X. Doniyorov (1960) published a number of scholarly and popular-scientific articles and conference abstracts addressing various aspects of Uzbek anthroponymy.

It is difficult to imagine the development of Uzbek anthroponymic studies without acknowledging the outstanding contribution of E. Begmatov, who is widely recognized by scholars as the founder of Uzbek anthroponymy. Between 1962 and 1965, Begmatov collected extensive materials relating to Uzbek anthroponymy and published numerous articles and theses dealing with the linguistic and extralinguistic features of anthroponyms, as well as the lexical, structural, and grammatical characteristics of given names, nicknames, pseudonyms, surnames, and patronymics. Subsequently, in 1965, he defended his Candidate of Sciences dissertation entitled *Uzbek Anthroponymy*, which marked a turning point in the institutional development of this field.

Following this pioneering work, Begmatov published a number of influential monographs on Uzbek naming practices, including *Names and People* (1966), *The Orthography of Personal Names* (1970), *The Orthography of Uzbek Names* (1972), *Literary Names and Surnames of Uzbek Authors in Russian Transcription* (1981), *Uzbek Names* (1992, 2000, 2007), and *The Beauty of a Name* (1994).

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 5, May 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

These publications made a substantial contribution to the advancement of Uzbek anthropomorphic scholarship.

The semantic and etymological aspects of Uzbek anthroponyms were also addressed by Y. Menajiyev, X. Azamatov, D. Abdurahmonov, and E. Begmatov in their practical handbook entitled *What Does Your Name Mean?*, which sought to explain the meanings and origins of Uzbek personal names. Questions concerning the Russian transcription and orthography of Uzbek names attracted the attention of scholars such as S. Ibrohimov (1961, 1967), N. Mamatov (1958), F. Kamolov, R. Jumaniyozov, Y. Pinkhasov, T. Mirzayev, and E. Begmatov (1962), whose articles were widely published in the academic and public press. In particular, Begmatov's works *The Orthography of Personal Names* (Tashkent, 1970), *The Orthography of Uzbek Names* (Tashkent, 1972), and *Literary Names and Surnames of Uzbek Authors in Russian Transcription* (Tashkent, 1981) were devoted specifically to the problems associated with the Russian spelling and transcription of Uzbek anthroponyms.

By the 1970s, Uzbek onomastics had become established as an independent branch of linguistic inquiry. As the field expanded, research devoted specifically to anthroponymy also developed rapidly and diversified in terms of both methodology and subject matter. Studies by scholars such as G. F. Blagova (1963, 1970), A. S. Tolstova (1961), Q. Karimov (1962, 1967), and E. Begmatov (1984, 1985) focused primarily on the analysis of anthroponyms attested in historical written monuments. In contrast, the research conducted by E. Begmatov (1981, 1984), R. Qo'ng'urov (1964, 1966), A. Jumayev (1985), and G'. Sattorov (1985) examined issues relating to the formation of anthroponyms, the structure of borrowed personal names, and the grammatical and semantic characteristics of naming units.

Particular attention should also be given to the studies of L. I. Royzenzon, E. B. Magazanik, A. Isayev, A. Bobokho'jayev, R. Rahimov, T. S. Yerokhina, M. N. Ramazanova, V. B. Suzanovich, and V. A. Nikonov, who investigated the

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 5, May 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

frequency and regional distribution of Uzbek anthroponyms. Meanwhile, E. Begmatov, V. A. Nikonov, and L. V. Danilov explored the linguistic means by which gender distinctions are expressed within Uzbek anthroponymic systems. The stylistic characteristics of anthroponyms have been examined by scholars such as X. Doniyorov, B. Yo‘ldoshev, X. Usmonov, E. Qilichev, and U. Qosimov. Furthermore, Uzbek linguistics has witnessed the emergence of sociolinguistic and functional-semantic studies devoted to anthroponyms occurring in folklore and oral literary traditions. In this regard, the works of D. Abdurahmonov, H. Bektemirov, S. Yo‘ldoshev, B. Fayzullayev, S. Tursunov, A. Ishayev, and I. Xudoynazarov deserve particular recognition.

The scholars mentioned above have made an invaluable contribution to the development of anthroponymic studies. Their research has provided comprehensive analyses of both contemporary and historical anthroponyms, thereby enriching our understanding of Uzbek naming traditions and their linguistic foundations.

In his Candidate dissertation, E. Begmatov observed that the scholarly investigation of anthroponyms among Turkic peoples began only in the late nineteenth and early twentieth centuries. Nevertheless, references to Turkic personal names can be traced back much earlier, notably in the works of *Dīwān Lughāt al-Turk* by Mahmud al-Kashgari and *Shajara-i Turk* by Abulgazi Bahadur Khan. These works contain some of the earliest references to personal names used among Turkic peoples. However, the information provided in these sources is predominantly historical and ethnographic in nature. Their authors did not undertake a systematic linguistic analysis of anthroponyms; rather, they recorded observations and descriptive remarks concerning naming practices.

In addition to the scholars discussed above, the contributions of N. A. Baskakov, A. Satibalev, I. Kenesbayev, G. N. Zharkeshova, and T. Jonuzakov should also be acknowledged in the development of Turkic anthroponymic studies. Nevertheless, particular emphasis should once again be placed on the work of E.

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 5, May 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaoa.com/index.php/2>

Begmatov, who, throughout his scholarly career, conducted comprehensive investigations into anthroponyms across the Turkic languages and laid the theoretical and methodological foundations for the study of Uzbek anthroponymy as an independent linguistic discipline.

In order to determine the manner in which Uzbek anthroponymy has evolved, to identify the factors that have influenced its development, and to establish its place within contemporary Uzbek onomastic studies, it is both natural and necessary to turn to the anthroponyms preserved in historical sources. In particular, the period spanning the fourteenth to the sixteenth centuries, often regarded as the era of the Eastern Renaissance, deserves special attention. It is widely acknowledged that this period witnessed the emergence of numerous outstanding scholars, statesmen, poets, and intellectuals from the territory of present-day Uzbekistan, who left behind a rich scientific and literary heritage. Their works continue to serve as valuable sources of knowledge for various branches of modern scholarship.

Anthroponyms attested in the historical sources and literary works of the fifteenth and sixteenth centuries occupy an important place in the development of Uzbek onomastics. The anthroponymic system of this period has been examined, to a certain extent, by scholars such as A. Rustamov, E. Begmatov, Y. Is'hoqov, and Sh. Yoqubov. More comprehensive information regarding the anthroponymy of this period can be found in the works of N. Husanov, who conducted extensive research on this subject. In particular, N. Husanov defended his doctoral dissertation entitled *Lexical-Semantic and Stylistic Features of Anthroponyms in the Language of Fifteenth-Century Uzbek Written Monuments*. Likewise, through his Candidate of Sciences dissertation entitled *The Onomastics of Alisher Navoi's Works*, Sh. Yoqubov provided important insights into the anthroponymic characteristics of the fifteenth and sixteenth centuries.

Nevertheless, despite these significant contributions, personal names occurring in historical monuments have not been investigated as an independent object of

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 5, May 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

research. Indeed, Sh. Yoqubov's dissertation remains one of the few studies devoted specifically to this issue. Furthermore, among the written monuments of the fifteenth and sixteenth centuries, the onomastic units—and anthroponyms in particular—found in the memoirs of *Zahīr al-Dīn Muḥammad Bābur's Baburnama* have not yet been subjected to specialized and systematic investigation.

This is especially noteworthy given that *Baburnama* represents an invaluable historical source depicting the socio-political environment of the fifteenth and sixteenth centuries, while also providing extensive information on the history, culture, ethnography, and onomastic traditions of regions such as Central Asia, India, and Afghanistan. Consequently, the study of the anthroponymic material contained in this work has considerable significance for the history of Uzbek anthroponymy.

A substantial proportion of the onomastic units employed in *Baburnama* consists of anthroponyms. The memoir contains references to approximately 1,700 personal names, the majority of which are, from a historical-etymological perspective, of Arabic origin, while others derive from Persian-Tajik, Uzbek, Hebrew, Arabic-Uzbek, and Arabic-Persian linguistic sources. The diversity of these naming patterns reflects the complex cultural, religious, and linguistic interactions characteristic of the period.

One of the constituent components of Uzbek historical anthroponymy is represented by personal names used in literary texts to portray and individualize artistic characters. Such names may generally be divided into three categories. The first category comprises religious names; the second consists of the names of historical individuals who actually lived in the past; and the third includes proper names created by poets and writers for artistic purposes, often referred to as literary or fictional names. In his doctoral dissertation, N. Husanov classified anthroponyms according to these three categories.

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 5, May 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

The anthroponymic material of *Baburnama* likewise contains examples belonging to each of these groups. However, our analysis has demonstrated that nearly 90 percent of the anthroponyms recorded in the memoir refer to contemporaneous individuals, that is, people who lived during Bābur's lifetime and participated directly or indirectly in the historical events described in the work. This feature substantially enhances the documentary and historical value of the anthroponyms found in *Baburnama*, distinguishing them from purely literary naming practices.

Drawing upon the classification principles established in Uzbek anthroponymic scholarship, we have categorized the anthroponyms occurring in *Baburnama* into the following groups:

I. Classification of the Anthroponyms in *Baburnama* According to Their Lexical-Semantic Characteristics

From a lexical-semantic perspective, the anthroponyms occurring in *Baburnama* may be divided into two principal categories: (1) religious anthroponyms and (2) anthroponyms referring to real historical individuals.

The spread of Islam throughout Central Asia exerted a profound influence on the region's onomastic system. As a consequence of the introduction and consolidation of the Islamic faith, numerous onomastic units associated with Islamic culture and religious tradition emerged, including anthroponyms, toponyms, ethnonyms, ethnotoponyms, and mythonyms. The widespread use of religious anthroponyms in the literary language of the fourteenth and fifteenth centuries was largely conditioned by the influence of Islam and the Holy Qur'an. The names of prophets, members of the Prophet Muhammad's family, his companions, and other revered religious figures gradually became an integral component of the naming traditions of the Muslim population.

This process is clearly reflected in *Baburnama*, where a considerable number of anthroponyms possess explicit religious associations. The presence of such names in the memoir demonstrates not only the author's linguistic preferences but

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 5, May 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

also the dominant religious and cultural environment of the period. These anthroponyms constitute valuable evidence for tracing the interaction between language, religion, and social identity in the historical development of Uzbek anthroponymy.

For the purposes of the present study, the religious anthroponyms identified in *Baburnama* have been systematized and presented in the following table.

Group of Religious Anthroponyms			
Names of Prophets	Names of the Relatives of the Prophets	Names of Saints	Names of Shaykhs (Religious Leaders)
1. Muhammad	1. Haydar	1. Avliyoxon	1. Shayx Abdullo Barlos
2. Ya'qub	2. Hasan Xalifa	2. Is'hoq ota	2. Shayx Abdullo eshik og'a
3. Zakariyo	3. Imom Abu Hanifa	3. Lamak	3. Shayx Abdulvohid Forig'iy
4. Hazrat Nuh	4.	4. Langarkon	4. Shayx Abdulfath
5. Ayub	5.	5. Mehtar lom	5. Shayx Abdulvajd
6. Ibrohim	6.	6. Xoja Ahror Vali	6. Shayx Vays
7. Mavlono Yusuf	7.	7. Xoja Kalon	7. Shayx G'ayn
8.	8.	8. Xoja Muhammad	8. Shayxiy
9.	9.	9. Xoja Xizriy	9. Shayx Abusaidxon
10.	10.	10.	10. Shayx Ali barin

All of the names listed above constitute anthroponyms associated with Islam and the Holy Qur'an. From an etymological perspective, these anthroponyms belong predominantly to the Arabic lexical stratum. It is noteworthy that the memoir contains approximately fifty anthroponyms accompanied by the title or affiliation *Shaykh*, which attests to the significant role played by religious figures within the socio-cultural milieu depicted in *Baburnama*.

In contrast to religious names, anthroponyms referring to real historical individuals occur far more frequently in the text. Our analysis revealed that more than 90 percent of the personal names mentioned in *Baburnama* belong to actual historical figures. These anthroponyms were classified into the following categories:

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 5, May 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaoa.com/index.php/2>

1. Names of Rulers and Sovereigns

This group includes the names of kings, khans, and political leaders who exercised authority during different historical periods. Examples include: Chinggis Khan, Miranshah, Muhammad Shaybani Khan, Sultan Mahmud Khan, Sultan Ahmad

2. Names of Spiritual Figures and Men of Letters

This category comprises anthroponyms associated with scholars, poets, writers, and individuals devoted to intellectual and spiritual pursuits. Examples include: Mulla Hijri, Yusuf Khojakim, Asiriddin Akhsikati, Husayn Udi, Khoja Abdullah Marvari

3. Names of Military Commanders, Officers, and Retainers

These anthroponyms denote individuals involved in military affairs and state service. Examples include: Abdulfath Navkar, Sulayman Navkar

4. Names of Ordinary Members of Society

This category includes anthroponyms referring to representatives of the general population occupying various social positions. Examples include: Mu'izz al-Din Abdulaziz Mirokhur, Muhammad Dughlat, Mo'min Ali Tavochi, Rahmat Piyoda II. Classification of Real Personal Names from a Chronological Perspective

The anthroponyms referring to historical individuals were also classified according to their temporal relationship to the events narrated in *Baburnama*.

1. Names of Individuals Who Lived Prior to the Events Described in the Memoir
This category includes eminent historical and literary figures who had passed away before the events of the narrative took place. Examples include: Amir Timur, Ulugh Beg Mirza, Nizami, Shaykh Sa'di Shirazi

2. Names of Contemporary Figures Who Did Not Directly Participate in the Events of the Narrative

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 5, May 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaoa.com/index.php/2>

These individuals were contemporaries of Babur but were not directly involved in the development of the events described in the memoir. Examples include: A'lamon, Abdurahman Jami, Alisher Navoi

3. Names of Individuals Who Directly Participated in the Events of the Narrative
This category comprises the anthroponyms of persons who played an active role in the historical events recounted in *Baburnama*. Examples include: Qasim Beg, Sultan Mahmud, Ahmad Tanbal, Sultan Husayn Mirza

Anthroponyms belonging to this group account for more than 90 percent of all personal names recorded in the memoir, demonstrating the documentary character of *Baburnama* as an eyewitness account of historical events.

While the foregoing classifications were based primarily on the distinction between religious anthroponyms and names of real individuals, our subsequent classification approaches the anthroponymic material from the perspective of lexical meaning and patterns of formation.

III. Classification of Anthroponyms According to Lexical Meaning and Formation

1. Anthroponyms Associated with Religious Concepts

Personal names reflecting Islamic beliefs and religious values occur frequently throughout the text. Examples include: Abdulaziz, Abdulquddus, Abdurahim, Abdurahman, Abdughaffar

Most of these names are derived from or associated with the Ninety-Nine Beautiful Names of Allah (*al-Asmā' al-Ḥusnā*). In addition, *Baburnama* contains anthroponyms originating from the names of prophets mentioned in Islamic tradition, such as: Ayyub, Muhammad, Ya'qub, Ibrahim

These names reflect the profound influence of Islamic religious consciousness on the anthroponymic traditions of the period.

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 5, May 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

2. Names Reflecting the People's Beliefs and Worldview

This category consists of anthroponyms of a religious-totemistic nature, expressing traditional beliefs, spiritual attitudes, and reverence toward particular supernatural forces or sacred entities. Examples include: Karimberdi, Olloberdi, Ug'onberdi, Karimdod, Xalifadod

Such names illustrate the interaction between Islamic beliefs and pre-Islamic elements of folk culture, thereby preserving traces of the worldview characteristic of earlier stages of social development.

3. Names Expressing Personal Qualities and Characteristics

These anthroponyms are motivated by the desire to emphasize particular traits, virtues, or attributes associated with an individual. Examples include: Bahodirkhan, Akhiy, Ahliy, Ma'suma Sultan Begim, Pahlavon Badakhshi, Ra'na Sangayi Kafir, Sodiq Pahlavon, Qobil

Such names serve as indicators of social esteem and embody culturally valued characteristics, including courage, loyalty, nobility, beauty, and competence.

4. Anthroponyms Indicating the Time of Birth

This group comprises personal names bestowed in connection with the time of a child's birth, particularly when the birth coincided with a significant religious festival, sacred month, or special day of the week. Examples include: Bayram Khan, Bayram Sultan, Odina, Jumaboy, Ramazan

These anthroponyms reflect the close relationship between naming practices and the temporal, religious, and cultural realities of society. They provide valuable evidence of the role played by ritual calendars and collective traditions in shaping historical Uzbek anthroponymy.

When creating his work, Babur provides complete and detailed information about each anthroponym in the work. He pays special attention to the name of each person. In our research, we also tried to explain in detail why personal names are

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 5, May 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

named that way. Due to the large number of anthroponyms in the work, dividing them into thematic groups was a rather complicated and complicated process. Babur's memoirs touch on the names of ordinary people, from great rulers to ordinary people, and information about them.

The work also contains names that are named based on lineage, title, nickname, profession, and place of birth, and we found it necessary to divide these anthroponyms into the following groups:

1. Names that are named based on the name of the place of birth. Such names provide information about where the people are from. Such names are found in the work quite often. For example: Information is given about names such as Ali Seystoni, Alikhan Farmuli, Balkhiy Fozilkor, Bekkin Weiss Logariy, Boboyi Kabuliy, Jalolkhan Biharkhan Bihariy.

1. Qualifying anthroponyms indicating class, lineage. The work contains only anthroponyms indicating class, lineage and nickname. These anthroponyms provide information about the owner, which class or lineage he belongs to. For example: There are names such as Begim Sultan, Beka Sultanbegim, Abdulali tarkhan, Abdullatif mirzo, Darvishbek tarkhan.

2. Qualifying anthroponyms by profession. Qualifying anthroponyms by profession are added to the names of individuals and indicate the profession they belong to. For example: Abdulaziz Mirokhor, Abdulvahhab Shig'ovul, Abdulkarim Ashrit (Eshikoga), Abdullatif Bakhshi, Abdulla Kitobdar are mentioned in the work.

3. Anthroponyms with genealogical adjectives. As we all know, the work "Baburnama" provides valuable information about many peoples. For this reason, anthroponyms indicating genealogy can be found in many works. Such anthroponyms provide information about the genealogy of individuals. For example: names indicating genealogy such as Abduldulvahab Mongol, Abdurrahmani Afghan, Jaloliddin Hindubek Qavchin, Jahongir Barlos, Ibrahim Chigatay.

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 5, May 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

Due to the large number of names in the work, it is necessary to study them in different thematic groups. In the following classification, we divided the anthroponyms in the work into groups based on the nicknames added to them. We have divided the names that come with nicknames in the work into two groups. The first group includes anthroponyms used with nicknames that express a person's appearance and physical strength, for example: Sheikh Ali Bahadir, Muhammad Humayun Bahadir, Kul Ahmad Oruk. The second group includes anthroponyms used with nicknames that express a person's flaws and shortcomings, for example: Mamaq Sultan, Miraki kor Devona, Muhammad Bobo Qashqa, Sultan Muhammad Kosa, Khalil Devona, Khudoyberdi Bukaq. Names that come with nicknames of various lexical and semantic characteristics are also used in "Boburnoma". In addition to anthroponyms used with nicknames, some ratios are also given a lot of space to anthroponyms that express the concepts of kinship and closeness.

We have also classified the names used in "Boburnoma" according to their lexical layer. The work uses names of people belonging to different nations. Therefore, it is natural that the lexical layer of anthroponyms in the work is also different. Turkish, Arabic, Indian, Persian and Afghan anthroponyms can be seen in the work. Turkish, Arabic and Indian names are used very often in the work. We have touched upon Turkish and Arabic names in our research. However, Indian names in the work also have their place. Therefore, we will briefly touch upon Indian names. There are more than 60 Indian names in the memoir. This makes up more than 16% of the Indian words in the work. Indian names in the work can be divided into two groups according to their origin: The first group includes names consisting of purely Indian words, such as Basant Rav, Rup Narayan, Lodi Biban, Bikramajit Hindu Raja. The second group includes names based on words with Muslim elements, such as Bihar Mirza, Mahmudkhan Lodi, Qasim Sanbali, and Sheikh Guran.

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 5, May 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

Conclusion

The analysis of anthroponyms used in *Baburnama* demonstrates that this historical memoir contains an exceptionally rich and diverse anthroponymic system. The personal names recorded in the work reflect the socio-political, religious, cultural, ethnic, and linguistic realities of the fifteenth and sixteenth centuries. They serve not only as identifying units, but also as valuable linguistic signs that preserve information about social hierarchy, religious consciousness, professional activity, genealogy, geographical origin, personal qualities, and cultural worldview.

The study shows that the anthroponyms in *Baburnama* can be classified into several major thematic groups. From a lexical-semantic perspective, they include religious anthroponyms and names referring to real historical individuals. The religious names are closely connected with Islamic tradition, including the names of prophets, saints, religious leaders, and figures associated with Qur'anic and Sufi culture. Their presence in the text confirms the strong influence of Islam on the naming practices and worldview of the period.

A particularly important finding is that the majority of anthroponyms in *Baburnama* refer to real historical persons who lived before or during Babur's lifetime. These include rulers, military commanders, scholars, poets, religious figures, officials, and ordinary members of society. This feature enhances the documentary value of the memoir and distinguishes its anthroponymic system from purely literary or fictional naming practices.

The classification of anthroponyms according to lexical meaning and formation reveals that many personal names are motivated by religious beliefs, moral values, personal qualities, time of birth, place of origin, profession, lineage, title, nickname, and ethnic affiliation. Such diversity shows that naming practices in the historical Uzbek context were closely connected with social identity, cultural tradition, and collective worldview. The presence of Turkic, Arabic, Persian-Tajik, Indian, Afghan, and mixed anthroponymic forms further demonstrates the

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 5, May 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaoa.com/index.php/2>

multilingual and multicultural character of the environment reflected in *Baburnama*.

Overall, the study confirms that *Baburnama* is an important source for the historical study of Uzbek anthroponymy. Its anthroponymic material provides valuable evidence for understanding the development of personal naming systems, the interaction of different lexical layers, and the role of historical, religious, social, and cultural factors in the formation of Uzbek names. The thematic analysis of anthroponyms used in *Baburnama* contributes to the further development of Uzbek onomastic studies and opens new perspectives for research on historical anthroponymy, linguocultural identity, and the language of classical literary monuments.

References:

1. Ахманова О. С. Словарь лингвистических терминов Издательство “Советская энциклопедия” Москва, 1969. – 50с.
2. А. Ҳожиев Тилшунослик терминларининг изоҳли луғати: - Т.: “Ўзбекистон миллий энциклопедияси” Давлат илмий нашриёти. – Тошкент, 2002. – 166.
3. ¹Жеребило Т. В. Словарь лингвистических терминов. Изд. 5-е, испр. и доп. – Назрань: ООО “Пилигрим”, 2010. – 36 с
4. Ўзбек тилининг изоҳли луғати: - Т.: “Ўзбекистон миллий энциклопедияси” Давлат илмий нашриёти, 2006. – 1 - жилд. – 89 б.
5. Б. Йўлдошев “Ўзбек ономастикаси масалалари” фанидан услубий қўлланма. Самарқанд: СамДу нашри – 2011. 376