



**STRUCTURAL-SEMANTIC MODELS OF COMPOUND HISTORICAL
ANTHROPONYMS IN THE UZBEKISTAN LANGUAGE.**

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Abstract. This article explores the linguistic nature of compound historical anthroponyms, which are an important part of Uzbek onomastics. Personal names with complex structures from various historical sources and archival documents were selected as the object of research. The article highlights the structural patterns of name formation and their semantic scope using comparative-historical and descriptive methods. Furthermore, anthroponymic models resulting from the mutual integration of Turkic, Arabic, and Persian layers are classified, and their etymological basis is revealed.

Keywords: anthroponymy, onomastics, compound names, structural model, semantic model, etymology, theophoric names, historical lexicon, component, affixation.

The anthroponymic system of the Uzbek language is a complex linguistic phenomenon that has gone through a long path of development. The historical memory of the nation, its social structure and cultural ties are imprinted in personal names. The study of historical anthroponyms, especially the structural and semantic analysis of compound names, is of urgent importance in studying the internal development laws of the language. Compound names occupy a leading position in the Uzbek system of names in terms of quantity and content. As E. Begmatov noted, “the system of compound names is a unique synthesis of the vocabulary and grammatical capabilities of the language” [1, 42].

In this study, anthroponymic materials from Mahmud Kashgari's "Devonu lug'atit turk", foundation books, genealogies and archival documents of the 14th-19th centuries were analyzed. The methods of descriptive, comparative-historical analysis and component analysis were used in the work. Linguistic models of anthroponyms were grouped based on their structural parts and semantic center.

1. Analysis of structural models.

Compound historical names are mainly formed as a result of the grammatical

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combination of two or more independent bases. According to our observations, the following models are considered the most productive:

A) "Noun + Noun" (Substantive) model: This model is the oldest and quantitatively the largest group in Uzbek onomastics. In this case, both components mean independent subjectivity:

Temurmaliq (Temur + Maliq);

Sultanmurod (Sultan + Murod).

The second component often acts as an "anthroponymic indicator" determining the social status of a person (bek, khan, shah, mirzo) [4, 115].

B) "Adjective + Noun" (Adjective) model:

In this model, the first component expresses a sign, quality or predicted virtue of a person:

Ulugbek (Ulug + Bek);

Karaomon (Qara + Amon).

In this case, the "Qara" component was used in the ancient Turkic language in the meanings of "awesome, huge, strong" [3, 56].

V) "Verb-participating" models:

In the archaic layer of Uzbek onomastics, verb-participating models occupy a special place. This can be clearly seen in the group of apotropaic (magical-protective) names:

Noun + Verb (Past tense): Khudoyberdi, Tangribirgan.

Verb (Order) + Noun: Tursunmurod, Tokhtaboy. [2, 78].

2. Semantic models and linguocultural features

Semantically, compound names reflect the worldview of society. During the study, the following semantic models were found to be dominant:

1. Theophoric models: A complex system formed under the influence of Islam on the basis of the lexeme "Abd" (slave) and the names and attributes of Allah (Al-Asmo al-Husno). For example: Abdurahim, Abdukadir. [5, 201].

2. Hierarchical models: Names with the components "Amir", "Shah", "Bek", "Vazir" expressing the social origin of a person: Shahjahan, Amirqul.

3. Totemistic models: An ancient layer connecting man with nature and the animal world: Arslonkhan, Boribay.

Analysis of historical sources shows that compound anthroponyms underwent linguistic convergence (language mixing) during their development. The purely Turkic models (Kutlug'bilig) of the time of Mahmud Kashgari were later replaced by complex



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anthroponymic systems (Gavharshodbegim) consisting of an Arab-Persian-Turkic synthesis [6, 33].

This process proves that the role of onomastic units in the enrichment of the Uzbek language is incomparable. Structural-semantic analysis of compound historical anthroponyms in the Uzbek language allows us to make the following generalizations:

1. Compound names are the foundation of the onomastic landscape of the Uzbek language, and their linguistic models are stable and systematic.

2. Many words in the names (bek, khan, abd) lost their lexical meaning over time and turned into purely anthroponymic formants.

Historical models serve as linguistic templates for the current naming system of the Uzbek language.

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