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Semantic and Stylistic Features of Formative Morphemes in Anthroponym

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Abstract: This article analyzes the semantic and stylistic features of formative morphemes involved in the formation of anthroponyms. It highlights the role of affixal units within the naming system, their contribution to meaning construction, and their functions as markers of both individual and social identity. Using examples from Uzbek anthroponyms, the study explores the functional load and connotative meanings of these morphemes. The findings contribute to understanding how morphological elements in personal names reflect cultural, social, and stylistic contexts.

Introduction: Personal names (anthroponyms) represent more than just individual identifiers; they are complex linguistic and cultural units that reflect a society's worldview, values, and historical memory. In the Uzbek language, anthroponyms are particularly rich in semantic and stylistic meaning, often constructed through specific morphemes that carry connotative, symbolic, and cultural significance. These formative morphemes not only indicate genealogical, religious, or social belonging but also express wishes, ideals, or emotional attitudes toward the named individual.

This study aims to examine the semantic and stylistic properties of morphemes involved in anthroponym formation in Uzbek. It classifies these morphemes by function and origin, while also analyzing their motivational basis. The analysis reveals how even the smallest morphological components can convey deep cultural meanings and fulfill stylistic roles in discourse.

Literature Review

The study of anthroponymy as a subfield of onomastics has been widely explored by both Western and Central Asian scholars. Classical theoretical frameworks were laid by V.A. Nikonov, A.V. Superanskaya, and E. Cohen, while Ferdinand de Saussure's structuralist theories provided a foundation for analyzing paradigmatic and syntagmatic relations in names.

In the Uzbek linguistic context, the works of Y. Tojiyev and R. Saloyev have significantly contributed to understanding the word-formation mechanisms of personal names, with a focus on derivational affixes and their semantic implications. Cultural linguistics and cognitive approaches have also enriched the field, as demonstrated in studies that treat anthroponyms as linguistic signs embedded in social and cultural systems.

Despite this progress, there remains a gap in the detailed analysis of morphemic components within Uzbek anthroponyms from a stylistic and semantic perspective—a gap this article seeks to address

METHODS

This research applies a structural-semantic and functional-stylistic approach to the analysis of anthroponymic morphemes in Uzbek. The methodology includes:

• Morphemic analysis, to isolate and classify formative elements within names.

• Semantic analysis, to interpret both denotative and connotative meanings of morphemes.

• Contextual analysis, using examples from Uzbek literature, oral tradition, and naming databases to illustrate usage.

• Etymological tracing, particularly of Arabic, Persian, and Turkic morphemes.

• Typological classification, to group morphemes by functional domains (e.g., religious, honorific, kinship-based, descriptive).

The corpus includes over 100 Uzbek anthroponyms selected from dictionaries, literary texts, and oral folklore records

The main part

In recent years, increasing attention has been given to systematic approaches in linguistic research. A distinctive feature of these studies lies in the shift from analyzing linguistic facts in isolation to uncovering the underlying essence beneath each phenomenon. The focus of researchers has moved toward revealing the interrelations among linguistic elements, rather than studying them autonomously.

Ferdinand de Saussure, regarded as the father of structural linguistics, directed scholars' attention to the relationships between linguistic units and demonstrated the existence of paradigmatic and syntagmatic types of relations [10, 60].

Based on the above considerations, it can be concluded that proper nouns in language—those that denote specific referents—may represent material, natural or artificial, imaginary, real or mythical, secular or religious entities. These referents may be associated with land or water, located on the surface of the earth, underground, or in space (the heavens).

In this study, our focus is not only on the semantics of anthroponyms, but also on their motivation. The article treats anthroponyms as lexemes marked by the archisememe "person", and aims to classify them into semantic groups by examining the underlying motivations behind their formation. We set out to analyze the general and specific, unifying and distinguishing features of these names, identifying the factors that led to their creation.

Anthroponyms that share the semantic component of "person" belong to the personal semantic field. In the Uzbek language, units associated with this microfield are observed across various linguistic levels. In particular, at the morphemic level, they appear in both affixal and lexical morphemes, allowing for the classification of different groups.

Among the morphemic units associated with the personal field are those used in the formation of personal names in Uzbek. Specifically, affixes such as -chi, -kor, -soz, -paz, -xon, -do'z, and -shunos—used in the derivation of nouns with the "person" seme—may be considered elements of this microfield. In Uzbek linguistics, noteworthy insights have been provided by

Professor Y. Tojiyev regarding affixes that form personal nouns and their semantic properties [5]. Additionally, the research conducted by R. Saloyev has also focused on this topic, offering significant contributions to the study of personal noun formation in Uzbek [12].

In addition, at the morphemic level, there exist certain forms that contribute to the emergence of anthroponyms and serve to reveal various semantic nuances embedded within them. These morphemes play a key role in the motivated formation and semantic differentiation of personal names. Examples include: abdu, abdi, bek, begim, beka, bibi, bibish, bi, bobo, boy, bonu, buva, buv, bu, gul, dada, yor, jon, zoda, zod, mirzo, momo, moh, mulla, murod, mo'min, nazar, niyoz, nisa, niso, nor, nur, oy, oyim, oxun, pochcha, sayyid, said, sulton, toy, tosh, to'ra, xol, xon, qon, xonim, xonum, shayx, shoy, qul, qo'zi, hoji, and others [12].

Abdi, Abdu – meaning servant, slave, devotee, or worshipper; these morphemes denote submission or obedience. They typically function as the first component in theophoric personal names. Examples: Abdunadir, Abduqadir, Abdulatif, Abdurasul, Abdughani, Abduvali.

Begim – originally meaning child of a bek, descendant of nobility, or royal offspring; it also denotes a ruler, sovereign, or the wife or daughter of a king – i.e., queen, princess, lady, or noblewoman. In anthroponyms, begim conveys a sense of respect, nobility, and high social status.

Examples: Nodirmohbegim, Gulbadanbegim, Xonzodabegim.

Bobo – meaning grandfather, specifically the father of one's father or mother. In some contexts, it also conveys the meaning of a venerated such as a saint, spiritual elder, or Sufi guide (pir). In anthroponymy, the morpheme bobo is used either to honor a paternal ancestor, to name a child after their grandfather, or to express the wish that the child will have a long and prosperous life like their forefather. Examples: Qobilbobo, Asrorbobo, Asilbobo, Hojibobo, Bobo (from Persian-Tajik origin: meaning a deceased grandfather or a child named after their grandfather; also from Arabic: father, spiritual guide, venerable shaykh), Boboali (given to a child named after his grandmother, invoking the blessing of Ali), Boboahmad, Bobobek, Bobodo'st.

Boy - the morpheme boy denotes association with wealth, nobility, or descent from affluent or ruling families. In personal names, boy is used to express wishes for prosperity, abundance, and respect toward the child. In some contexts, it may also carry

affectionate or endearing connotations.

Examples: Inomboy, Salimboy, Odilboy, Boy, Boyali, Boybek, Boyberdi, Boybeka, Boybo'ri, Boygul, Boymaqom (Uz.–Ar. of high rank, dignified), Boysariq (Uz. a boy with yellow hair who will grow up to be wealthy), Boyxo'roz (Uz.-Ft. a child with red marks like a crowned rooster, wished to be prosperous), Boyo'g'li (Uz. descendant of a wealthy man; a child from the Boyo'g'li clan or one who will live as long as a boyo'g'li bird), Boyqo'zi (Uz. a child born during lambing season, or one hoped to live in wealth with many flocks).

Gul - the morpheme gul means flower and conveys meanings such as beauty, grace, elegance, and the wish that the person's life will be as blossoming and flourishing as a flower. It symbolizes delicacy, innocence, aesthetic charm, and purity.

Examples: Gul, Guloyim, Gulali, Gulanor, Gulandom, Gulafro'z, Gulbayoz, Gulbarchin, Gulbegim, Gulbeka, Gulbibi, Gulbodom, Guljahon (Ft. – literally "flower of the world," meaning the most beautiful girl in the world or a girl whose life will be as vast and prosperous as the world), Guldavlat (Ft.–Arab. – a girl as beautiful as a flower who will be wealthy or a flower-like daughter seen as the wealth of her parents), Oygul, Bodomgul (Ft. – a girl as beautiful as the almond blossom or born during almond blooming season).

Moh (Persian origin) literally means moon and is used in anthroponyms to convey notions of beauty, grace, and radiance—i.e., as beautiful as the moon, or moon-faced. It may refer to a girl born during a moonlit night, at new moon, or on a full moon (cf. p. 584 of the cited source). Moh (ft.) – moon; a radiant, graceful girl like the moon, Mohak (ft.) – a small or newly rising moon; a delicate girl as charming as a crescent moon, Mohbegim (ft.–Uz.) – a noble-born girl as beautiful as the moon; a princess with moonlike beauty.

Murod (Arabic origin) means desire, wish, goal, or longing. In personal names, it denotes a desired or long-awaited child, often born after much yearning or prayer. It also implies purpose, blessing, or divine gift. (cf. p. 584 of the cited source). Murod – a child who is longed for or born as the fulfillment of a wish, Murodbek (Ar.–Uz.) – a noble-born child who is the fulfillment of a wish or goal, Murodnafas (Ar.) – a child born through the will or power of God, or as a blessing from a sacred, revered source

Mo'min is one of the names (attributes) of Allah in Arabic, meaning the protector, guardian, or one who grants safety and faith. In anthroponyms, it typically refers to someone faithful, pious, submissive to God, or trustworthy. Mo'min – a devout, believing servant of God; one who has faith and submission, Abdumo'min (Ar.) – servant of al-Mu'min (the Protector); servant of God who grants safety, Qulmo'min (Uz.–Ar.) – a humble, devout, and submissive servant of God; a believer marked by gentleness and faith.

Nazar – 1) Literally meaning gaze or look, the morpheme nazar in personal names conveys recognition, favor, grace, kindness, and compassion. In some names, it also expresses meanings such as gift, charity, or offering, implying divine attention or benevolence from God, the Prophet, or revered saints. 2) In its older Hebrew-derived sense, nazar refers to someone who is devoted to God, pious, disciplined, or modest. Examples: Nazarbek (Ar.–Uz.) – a noble-born child favored by God. Nazarberdi (Ar.–Uz.) – a child born through God's attention and mercy. Qulnazar (Uz.–Ar.) – a humble servant upon whom God's gaze and grace have fallen

Niyoz - This morpheme has four main meanings: a) something achieved through supplication, plea, or entreaty b) something desired, hoped for, or longed for c) something given out of compassion, generosity, or grace – a gift, favor, or donation d) something dedicated or bestowed through sacred attention or divine will. Examples: Murodniyoz (Ar.–Ft.) – a child born after persistent prayer and longing, Qulniyoz (Uz.–Ft.) – a child obtained through supplication to God or regarded as a divine gift

Oy - The morpheme oy (moon) in female names expresses beauty, radiance, and elegance, while in male names it often implies good fortune and noble destiny. It can also refer to a child born during a new moon or full moon. Examples: Oyqiz (Uz.–Ar.) – a moon-like beautiful and radiant girl, or a daughter born under the moon, Oyqosh (Uz.) – a girl with crescent-shaped eyebrows, or metaphorically, a child who will "eclipse" the misfortunes of previous children.

Qo'zi - This morpheme means lamb, used in affectionate terms to express a child's smallness, dearness, innocence, and tenderness. It can also refer to a child born during the lambing season or to one who is hoped to grow up wealthy and prosperous. Example: Boyqo'zi (Uz.) – a child born during lambing season, or one blessed with abundant livestock and wealth

Hoji denotes a person who has performed the pilgrimage (Hajj) to Mecca, and also serves as an honorific title. In personal names, it refers to a child from a pilgrim's family or a descendant of someone who has performed the Hajj. Example: Mirhoji (Ar.) – a noble descendant of pilgrims; a child hoped to attain high status and dignity

CONCLUSION

The analysis reveals that formative morphemes in Uzbek anthroponyms are not merely structural

elements but serve as carriers of rich semantic and stylistic content. These morphemes reflect key cultural values—such as beauty (gul, moh), faith (mo'min, niyoz), lineage (bek, boy, mirzo), and divine blessing (abdu, nazar). They encapsulate the social, historical, and emotional environment in which a name was formed.

By highlighting the interaction between form and meaning, this study contributes to the broader understanding of name formation as a linguistic and cultural process. The findings demonstrate that the anthroponymic system in Uzbek is deeply rooted in tradition, yet flexible and expressive—providing insight into how identity is linguistically constructed.

This research opens further avenues for interdisciplinary study, including the pragmatics of name use, sociolinguistic variation in naming, and comparative anthroponymy across Turkic and Islamic cultures

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