

ANTHROPOCOMPONENT "GUL" IN TURKIC PERSONAL NAMES

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Abstract

The article deals with the linguistic and cultural features of simple and compound personal names with the phytonymic component gul "flower" borrowed from the Persian language in the Turkic languages. In accordance with the localization of the element gul "rose, flower", all complex personal names that have this anthropoformant are divided into three groups: 1) names in which the anthropoformant is fixed in preposition, 2) names in which the anthropocomponent is fixed in postposition, and 3) names, in which the gul element is used both in the preposition and in the postposition of the compound name. An extensive system of semantic relations presented in the structure of complex personal names indicates that the gul is a symbol of beauty, grace and tenderness.

Key words

anthroponym, personal name, anthropocomponent, Turkic languages, phytophoric names.

Introduction. The relevance of the study of this problem is dictated by the need for a deeper disclosure of the rich cultural background and the evaluative component in the structure of complex personal names, which include the anthropocomponent /gul/ "flower; rose".

The aim of the study is to identify and describe the linguistic and cultural features of complex personal names with the gul component "flower; rose" in the Turkic languages. To achieve this goal, the following tasks were supposed to be solved: 1) to highlight the system-linguistic features of complex anthroponyms with a component of gulv in Karakalpak and other closely related Turkic languages on the basis of existing anthroponymic dictionaries 2) to supplement and clarify the list of linguistic features of anthroponymic units with features of a cultural background.

The scientific novelty of the study lies in the material involved in the study of complex personal names with the gul component "flower; rose", as well as in a comparative study and an integrated approach to the study of this semantic group

of anthroponymic units: the linguistic and cultural content of these anthroponyms is described.

Of the "flower" names presented in the anthroponymic systems of the Turkic languages, the lexeme *gul*, borrowed from the Persian language, draws attention.

Main part. In phytophoric names, it is this lexeme that is most often used as an anthropocomponent in the formation of complex personal names. However, the word *chechek* is also used to designate a flower in Karakalpak and some other Turkic languages. Both lexemes formed the basis for the creation of anthroponymic units *Guli Chechek*. The anthroponym *Gul* "flower" undoubtedly "reflects ancient Turkic ideas: some Turkic-speaking peoples "there were spring festivals of flowers, which researchers explain from the cult of deities, personifying dying and resurrecting vegetation" [6, p. 233-234].

"Persian borrowing *gul* "flower; rose", which has a great sensual and expressive potential, subsequently replaced the *chechek* component of female personal names. The anthropocomponent *gul* began to be widely used in Turkic female names, strengthening the historically manifested trend towards the involvement of plant images in the anthroponymic system" [2, p. 96].

Both phytonyms - *gulli chechek* - formed the compound name *Gulchechek* / *Gulchichak* in the Karakalpak language and in a number of other Turkic languages. In the Karakalpak language, the anthropocomponent is fixed in the preposition of a compound name. In Turkish, the position of the anthropocomponent in this flower name is not fixed: *Gülçiçek* - *Çiçekgül*.

The anthroponym *Chechek* "flower" in the Karakalpak language is found as an independent personal name much less frequently. The most popular and frequently occurring element in the structure of Kumyk compound names, reflecting an emotional, affectionate connotation, is the word *gul* "flower; rose". The anthropocomponent *gul* "rose" is often found in compound female names among the Karakalpaks [1, p. 138] and Turkmens [8, p. 77-78]. It is widespread among the Kazakhs [9, p. 75]; 7, p. 35-37], Tatars [4], Kumyks [2; 3] and the Kirghiz. "The epithets of complex female names reflect the national traits of the people, their attitude towards women" [1, p.139].

Derivative monobasic names formed from the onym *gul* "flower; rose", through derivational and formative affixes, there are few in the Turkic languages: Kumyk. *Gullu*, Turkish. *Gullu*, Tatars. *Gulli* / *Gullu* (possession affix -ly, -li, -lu, -lu) "flower", Kumyk. *Güller/Gullar* "flowers", Turkish. *Güller* (plural form of *gul/gül*), Tatars. *Gulday* "like a flower, like a flower" (comparative form of the onym *gul/gul*). In the Kazakh name book, we found a reduplicative *Gulgul* /

Gulgul "many flowers". A simple form of the female personal name Gulya, formed from the well-acquired Persian word gul "rose; flower", is found in many Turkic languages. The form of the 1st person singular has been fixed as an independent name in the following simple and compound anthroponyms with the component gul "rose; flower": kumyk. Gulum, Kazakh, Kyrgyz, Karakalpak. Gulim, Turkish, Uzbek my little rose"), azerb. Gulsevim (gul "rose, flower" + sev "mi-laya" + 1st person singular affix -im) "my (cute) flower; my rose; karakal. Gulayim (hum "flower-current" + /Ai "Moon" + 1st person singular affix -ym) "my moon flower"; Kazakh. Akgulim (ak "white", which is a symbol of purity and chastity + gul "rose; flower" + 1st person singular affix -im) "my white flower"; Azeri Gulsevim (gul "rose, flower" + sev "beloved" + 1st person singular affix -im) "my white flower".

The indicator of belonging can also be attached to the first component of a compound name: Kazakh. Gulimzhan (hum "rose, flower" + aff. 1st person singular -im + zhan "soul") "my spiritual flower", karakalp. Gulimkhan (hum "rose, flower" + aff. 1st person singular -im + khan "princess") "my dear (lit. princely) flower", etc.

The affix of belonging can not only be attached to the anthropocomponent gul "rose, flower", but also to other components of the compound name that define it, in whatever position of the anthroponym they are used:

a) in preposition in relation to the anthropocomponent hum "rose, flower": karakalp. Ayingul, accessories of the 1st person singular -im + hum "rose, flower") "my spiritual flower"; Tatars. Gulimbika (hum "flower, rose" + aff. accessories of the 1st person singular -im + bika "girl; lady, lady", Tatar. Gulimnur (hum "flower, rose" + aff. accessories of the 1st person singular -im + nur "shine, ray") "my radiant flower";

b) in postposition in relation to the anthropocomponent hum "flower, rose": Kazakh., Karakalp. Gulnazim (hum "rose, flower" + naz "coquetry" + aff. belongings of the 1st person singular -im) "my flirtatious flower"; Azeri Gyulsevim (gyul "rose, flower" + sev "sweet; beautiful" + affix -im) "my dear flower".

Conclusion. Thus, in the Turkic languages compound personal names with the anthropocomponent gul "flower; rose". The functional purpose of most of the names under consideration should be defined as the best wishes of the parents for the child to grow up beautiful, healthy, strong and the wishes of the parents to themselves. All these names express beauty, grace, sweetness, tenderness. Flowers, which are the standard of beauty in the national consciousness, introduced cultural semantics into the onomastic systems of the Turkic languages: a woman should be beautiful and attractive like flowers.

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