

COGNITIVE-LINGUISTIC ANALYSIS OF ANTHROPNOMS USED IN AMIR TEMUR'S
WORK “TEMUR TUZUKLARI”

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Abstract: This article analyzes the cognitive-linguistic features of complex, multi-component anthroponyms presented in the work “*Temur Tuzuklari*”.

Keywords: cognitive-linguistic, multi-component, structural-semantic, social schema, cultural schema.

Studying anthroponyms in historical written sources helps linguistics identify the formation, development, and functional load of personal names. Such research reveals how social structures, cultural values, ethnic affiliations, and cognitive representations are expressed in linguistic units of a given society. In particular, anthroponyms in historical works are not merely naming tools but also indicate social status, genealogy, and act as carriers of cultural information. In this regard, anthroponyms found in “*Temur Tuzuklari*” are significant materials for examining the historical layers of the language and national consciousness. This article approaches these anthroponyms from a linguistic perspective, focusing on their structural-semantic and linguistic-cultural features.

During the study of anthroponyms in *Temur Tuzuklari*, it was found that the vast majority—almost 86%—consist of complex, multi-component names [2]. This reflects that during the Timurid period, individuals had not only a given name but also elements akin to modern surnames or honorifics. The cognitive function of these components, which today appear as surnames like Botirov, Karimov, or Abdullayev, is consistent: the human mind organizes information through categorical structures, and names and surnames reflect family, lineage, and social connections [3]. Thus, personal names and surnames are not only identification tools but also cognitive models expressing meaning and social context.

Historically, this cognitive function in Uzbek developed through elements borrowed from other languages, particularly Arabic, using forms like *binni*, *abu*, and *ibn*, producing names such as *Abu Tohir* and *Abu Said*. Later, these components were supplemented by Turkic words with specific structural complexity [2]. This indicates that unique Uzbek surnames began forming during the Timurid period.

Analysis of multi-component names revealed that they consist of two, three, or more elements. Linguistic-cultural and national characteristics are particularly frequent in such complex names. When analyzing their linguistic parts, many elements were found to represent national-cultural concepts.

Based on structural features, complex anthroponyms in *Temur Tuzuklari* can be categorized into two main groups: two-component and three-component anthroponyms. Using componential analysis, they can be modeled as follows:

1. **Social schema + Name** – In this model, the social schema element typically represents social, class, or professional characteristics, such as *amir*, *hoja*, *mirzo*, *mullo*, *mavlon*, *sayyid*. Examples

include: *Amir Abbas, Amir Ali, Amir Boyazid, Amir Joku, Amir Muso, Amir Saifuddin, Amir Husain, Bekchik Temur.*

2. **Social schema + Cultural schema** – Here, the anthroponyms often lack a personal name, and all components relate to cognitive-cultural domains. Elements like *bahodir* (a heroic or distinguished soldier), *malik* (a state official honored for services) are added to the social schema. Examples include: *Amir Kulol, Bekchik Bahodir, Buyuk Bahodir, Ipmun Bahodir, Qochuli Bahodir, Malik Bahodir, Tamuka Bahodir, Tokal Bahodir, Tumon Bahodir.*

3. **Name + Cultural/Geographical schema** – In this model, the first component is a personal name, while the second indicates a lineage, tribe, or class affiliation. Ethnic or tribal groups include *Barlos, Tarhon, Jalayir, Argun, Tulkichi, Duldoy, Mogil, Sulduz, Tugdoi, Kipchak, Orlot, Tatar, Merkit, Mangit.* Geographical names include *Ghaznaviy, Jomi, Pershavari, Farg'oni.* Examples: *Bahrom Jalayir, Ahtom Yasuri.* Sometimes, even when semantic content is similar, the component order varies, and one component may be an ordinary personal name. Social-cultural concepts like *bugo/buga, ogo, noyon* are often incorporated. Examples: *Tolon Bogo Elchi Bugo, Polod Buga, Bahrom Chubin.*

For three-component anthroponyms, the structural modeling is as follows:

1. **Social schema element + Name + Cultural schema** – The first element indicates social status or class, often *amir, sayyid, or shaykh.* The second element is usually the personal name, while the third represents ethnic, national, genealogical, or cultural identity, such as *Barlos, Tarhon, Jalayir, Argun, Tulkichi, Duldoy, Mogil, Sulduz, Tugdoi, Kipchak, Orlot, Tatar, Merkit, Mangit.* Examples: *Amir Muso Barlos, Amir Muayyad Arlot, Amir Jaloluddin, Amir Bayon Sulduz, Amir Boyazid Jalayir, Amir Qorachor Noyon, Amir Sulaymon Barlos, Amir Hinduka Barlos, Amir Hoji Barlos.*

In some cases, social schema elements such as *amirzoda, mirzo, or sulton* are used for princes, and the third element may be another personal name rather than a cultural schema: *Amirzoda Pirmuhammad Jahongir, Qutlug Turkon oga* (Temur's sister), *Sulton Mahmud Ghaznaviy, Sulton Muhammad Hudovando, Sulton Sanjar Malikshoh, Halaku Sulton Chingizkhon.*

Anthroponyms in *Temur Tuzuklari* are thus significant sources reflecting historical and cultural context. Most of the names are complex, multi-component, expressing social status, ethnic origin, and cultural characteristics. Two-component anthroponyms combine social schema, personal name, and cultural/geographical element; three-component anthroponyms include social schema, personal name, and ethnic or cultural schema. The components of these anthroponyms manifest cognitive models of family, lineage, and society. Elements borrowed from Arabic (*abu, ibn*) combined with Turkic elements contributed to the complex structure of Uzbek personal names. Therefore, anthroponyms in *Temur Tuzuklari* are not only naming devices but also important historical, social, and cultural information sources.

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