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Actant Models of Kazakh Anthroponyms-Composites with Substantive and Verb Components

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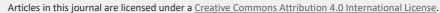**Rumaniyat Aselderova**
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Abstract

The Kazakh anthroponymicon during its centuries-old history did not experience serious pressure from religious and state institutions and therefore is characterized by a high degree of non-formalization. It has preserved the ancient traditions of naming, which are based on cultural and gender stereotypes: firstly, the preference for the birth of a male baby; and secondly, the birth of a boy child that is considered as a gift of higher sacred powers. This article explores a group of male anthroponyms formed as a result of the addition of substantive forms and the verbs *tuu* 'to be born', *kelu* 'to come', and *beru* 'to give'. They retain syntactic relations that go back to the original sentence: propositional semantics and actant models. Complex two-part anthroponyms belong to polypropositive structures; the primary proposition for all of them is the proposition 'A child was born'. Further, depending on the semantics and valency of the verbal component, there are situations of a reward, a birth time with different actants. In the surface structure of the anthroponym, depending on the relevance for those who give the name, in addition to the predicate, actants of various types are verbalized, such as agent, patient, and donor. In addition to the dictum content, the considered names include modal meanings: an evaluative mode, intention, which are expressed implicitly. Names-wishes and names-thanksgiving are distinguished depending on the intention.

Key words: Kazakh, anthroponym, composite, actant model, proposition, modus, dictum

Introduction

Anthroponyms contain various connotations, additional meanings associated with cultural and national stereotypes. G.R. Galiullina (2009, 3–4) writes:

> In this regard, it is of particular interest to study the anthroponymics of the Turkic-speaking peoples, whose system of personal names in the process of historical progress did not undergo frontal changes under the influence of historical, cultural, social factors, but preserved the ancient traditions of naming.

In this respect, Kazakh anthroponymy differs from the anthroponymy of other languages. U.A. Musabekova (1996) writes about this comparing Kazakh and Russian anthroponymy:

> The Kazakh anthroponymic system, although it was influenced by Islam, was not subject to such strict regulation as it was observed in the Russian anthroponymy, the process of naming in the Kazakh language was not subjected. Until 1917 there was no pressure from the state as well. Due to these circumstances, the development of Kazakh anthroponymy proceeded in accordance with the trends that emerged at the early stages of the development of the language, which include a close connection between anthroponyms and appellative stems, a clearly expressed and clearly felt motivation of anthroponyms, the predominance of internal motivation, the presence of a large number of naming motives.

As the ethnographer Saule Shalginbayeva notes, in modern Kazakh society, naming "at koyu" ('give a name') is one of the most "viable" ethnic traditions (2002, 13). The significance of this tradition for native speakers of the Kazakh language and culture has not been lost to this day.

The purpose of our work is to study the semantics of complex two-part personal Kazakh names, consisting of substantive and verbal components [Subst + Verb]. They word-formatively go back to syntactic constructions and, accordingly, retain a semantic connection with the proposition and actant models.

The Kazakh tradition of naming is characterized by a motivational and derivational connection of the anthroponym not only with the common word, but also with the sentence, the predicate of which is the verb. Kazakh anthroponyms-composites, formed without a connecting element, are typical for the word-formation system of agglutinative languages, including Kazakh. Vladimir Arakin characterizes this method of word formation as an "agglutinative" method (2005, 207). Sofia Tolstaya rightly emphasizes that anthroponymic models and word composition mechanisms "in principle do not differ from the word composition system in the sphere of appellative vocabulary" (2021, 9–10).

Researchers analyzing the methods of formation of Kazakh names did not dwell in detail on the features of the propositional semantics of anthroponyms (Dzhanuzakov 1982; Kul'deyeva, 2001; Mazhitaeva and Rakhimberlina 2014; Ospan 2019). The presence of a verb in the structure of a complex Kazakh name allows us to see a propositional component and actant models in its semantics. The verb, as it is known, has a referential correlation with the denotation-proposition. We use the communicative-pragmatic understanding of the proposition proposed by Yelena Paducheva: "Proposition is what appears in a speech act, that is, what can be subjected to approval, doubt, what can be the subject of a request, an order, wishes, promises" (2004, 36).

The connection between the semantics of a derivative word and syntax was updated in the studies of the 1990s; this was influenced by the rapid development of cognitive linguistics. Psycholinguist Leonid Sakharny considered the syntactic nature of word-formation processes to be their integral property: "The 'syntacticity' of word-formation processes is conceived as a universal, fundamental property that determines the nature and typology of word-formation processes, and, as a result, the structure of derivative words" (1974, 7). The semantics of the word-formation model of adding words "as a whole is propositional in nature, since it represents a multiple interpretation of one entity through relation to other entities, that is, it implements the general principle of propositional notation" (Kosyreva 2008, 171). Important for our study is the concept of the actant model of Algirdas-Julien Greimas (2000, 167), since the analyzed anthroponyms-composites [Subst + Verb] contain a proposition. According to Lucien Tesnière, the verbal node in a sentence acts as "a kind of little drama", in which "there is necessarily an action, and most often also actors and circumstances", which are called predicate, actants and circonstants in syntax (1988, 117). The content plan of a proposition includes the semantic roles of nominal components, or "deep cases", determined by the valency of the predicate verb (Fillmore 1968). "It should not be forgotten that the actant model is in the first place nothing but an extrapolation of the syntactic structure" (Greimas 2000, 169).

Dmitriy Yermolovich (2001, 12), recognizing the complexity of the plan of the content of a proper name, distinguishes four plans in it. Firstly is the existential, or introductive, plan, containing an indication of the existence and objectivity of the signified: "There is such an object"; secondly, the classifying plan, denoting the belonging of an object to a certain class, representing, as it were, a folded message: "This object is a person (mountain, river, etc.)"; thirdly, the individualizing plan—the special purpose of this name for naming one of the objects within the denotation, that is, the referent of the name. The three planes listed above carry the information: "There is a man called Smith". Fourthly is the characterizing plan, denoting a set of referent features sufficient for the interpreters to understand what or who is being discussed (Yermolovich 2001, 12). Yermolovich's concept, in our opinion, allows for an extended interpretation of the conceptual and significative meaning of proper names and includes in it the correlation not only with the concept, but also with the proposition. This is especially significant for the analysis of complex Kazakh anthroponyms with substantive and verbal components, which are the object of study in this article.

Methods

The compound two-part names are selected from directories of Kazakh personal names (Dzhanuzakov and Yesbayeva 1988; Dzhanuzakov 1989; Dzhanuzakov 1991; Smagulov 2006). The selection criterion was the presence of verbal and substantive forms in the composite name. The verbal component includes the verbs *tuu* 'to be born', *kelu* 'to come', and *beru* 'to give', which are used mainly in the past tense (*keldi, berdi*) or the long past indicative (*tugan, bergen*). In semantic analysis, we relied on the etymology of complex Kazakh names, presented in the dictionary-reference book of the authoritative Kazakh scientist Tel'kozha Dzhanuzakov (1989). Names with the formal structure [Subst + Verb] in the Kazakh anthroponymicon are typical for men. This is evidenced by the number of male names selected by us—52. Female names of a similar structure with the verbs mentioned above are absent in the sources. The quantitative characteristics of the collected material are presented in Table 1.

Table 1: The Number of Complex Kazakh Names-Composites with Verbs *Tuu, Beru,* and *Kelu*

Compound Two-Part Male Names Subst + Verb			
With the Verb *tuu*	With the Verb *beru*		With the Verb *kelu*
tugan	*bergen*	*berdi*	*keldi*
12	14	12	14
12	26		14
	Total 52		

We analyzed the collected anthroponyms from the point of view of the grammatical features of the components that make up the complex name, and determined their actant status in the propositional structure of the basic syntactic construction. Sofia Tolstaya speaks about the conditionality of the semantics of Proto-Slavic complex two-part anthroponyms by the syntactic meaning of the motivating phrases: "[. . .] the internal syntax (or microsyntax) connecting the components of a complex name is not completely lost in these anthroponyms" (2021, 13). Although Tolstaya's thesis seems to relate only to the Proto-Slavic complex anthroponyms, it is also quite applicable to the object of our study—to the Kazakh complex names with motivating syntactic sentences-propositions.

An important parameter of the study is the grammatical-syntactic analysis of verb forms, associated with pragmatic characteristics, with the intention of an utterance encoded in a complex name—for example, wishes and gratitude. To clarify cultural codes, stereotypes, and standards, a commentary was used that contains cultural, historical, and anthropological information. In this regard, we adhere to Nguyen Viet Khoa's point of view on the socio-onomastic analysis of many anthroponymic systems and proper names (PN) in general: "[. . .] the problem of PN meaning/sense is best solved by taking into account the unique traditions and values of each language community and their naming processes" (2022, 46).

Results And Discussion

Composites with the Verb Tuu 'To Be Born'

Propositions refer to the dictum plan of a sentence. They "portrait" reality, that is, the events taking place in it with their participants, or represent the results of mental operations and report on some established features, properties, relationships (Shmeleva 1994). Anthroponyms as identifying names contain in their interpretation an implicit introductory proposition, including information about the birth of a child, which requires a naming procedure, that is, identification of an individual (see the discussion in the last paragraph of the Introduction: Yermolovich 2001). This is the basic proposition for all anthroponyms: P_1 'A child was born'. It has an actant model [agens + predicate], in which an agent is an animated person actively participating in an action (Greimas 2000, 164–165). In Kazakh male names-composites, it is axiologically marked and reflects the culturally conditioned stereotypes of the Kazakh society, in which the birth of a male baby is welcomed. A man is the guardian and successor of tribal traditions, the protector of the clan. And, accordingly, there must be a male heir in the family (Temirgazina and Ibrayeva 2021). In other words, the basic proposition 'A child was born', depending on the gender of the child, includes a gender-motivated evaluative modus: 'A male child was born, and this is good' or 'A female child was born, and this is bad'.[1]

The dictum content of Kazakh male composite names [Subst$_{nomin}$ + Verb] with the verb *tuu* (in the form of the long-past indicative *tugan*) is constructed depending on the valence of the predicate, the actant status of the nominal component, and its grammatical characteristics—first of all, the case:

> *Yertugan* [yer + tugan], 'a hero was born' (Dzhanuzakov 1989, 71);
> *Kaztugan* [kaz + tugan], 'a judge was born' (91);
> *Baytugan* [bay + tugan], 'a rich man was born' (45).

There are two propositions in these composite names. The first initial implicit proposition P_1 'A boy is born' has a positive evaluative mode, conveying the society's approval of the event. In the actant model, the univalent verb *tugan* opens the position of the actant – agenc [agenc + predicate]. The second proposition P_2 'The boy became a hero/judge/rich man' also has a positive evaluative mode. Its actant model is [beneficiary + predicate + patiens]. The first actant performs the semantic role of the subject – the beneficiary or recipiens.[2] This is an actant experiencing improvement, one who benefits from the results of the intervention of the sender-donor (giver of goods) (Greimas 2000, 165). The second actant – patiens denotes a person with a high social status (*yer* 'a man, a hero', *kazi* 'a judge', *bay* 'a rich man'). The beneficiary wishes to achieve this status in a later life. In the surface the structure of the name-composite [Subst$_{nomin}$ + Verb], both propositions are combined: predicate is explicated—the monovalent verb *tugan* and actant *yer* 'a man, a hero', *kazi* 'a judge', *bay* 'a rich man'. The actant is syncretic and is at the same time a patiens, a beneficiary: 'A hero/rich man/judge was born'. Let us recall here Greimas' thesis about the syncretism of actants, which could become the first "typological criterion" for them (2000, 167).

It can be stated that the Kazakh two-part names-composites [Subst$_{nomin}$ + Verb] have a polypropositive structure. In addition to the dictum content, a propositional setting is singled out in these names—the intention of wish (**Int$_{wishes}$**): 'We wish that . . .' It enters the modus frame of the statement and is expressed implicitly.

Researchers say that "[. . .] modal meanings are explicated in one way or another in the semantic recording of the value of the indicator of the function of the utterance, its propositional setting" (Gusarenko 2015, 161). Thus, the modus-dictum structure of the anthroponyms considered above has the formula **(Int$_{wishes}$) [(P$_1^+$) P$_2^+$]**[3] and is presented in Table 2.

Table 2: Modus-Dictum Structure of Composites with the Verb *Tuu*

Subst$_{nomin}$ + Verb: *Yertugan* 'A hero was born'		
Modus	**Dictum**	
Int$_{wishes}$	**(P$_1^+$)**	**P$_2^+$**
(*We want . . .*)	(*a boy to be born*)	*to make the boy a hero*
Actant Model	[agens + predicate]	[beneficiary + predicate + patiens]
Verbalization	*A hero was born*	
Actant Model	[agens + predicate]	

Composite *Aytugan* 'born on a new moon' (Dzhanuzakov 1989, 25), has a different structural and actant model than the composites discussed above. The structural model is [Subst$_{accus}$ + Verb], the actant model is [predicate + sirconstant], in which the sirconstant indicates the time of the birth of the baby. The appearance of the sirconstant in the actant model is due to the temporal semantics of the substantive component *ay* 'a new moon, moon'.

Composites with the Verb Kelu 'to Come'

In the Kazakh name list, the compound male names with the verb kelu [Subst$_{nomin}$ + Verb], are common. There are 14 of them. The verb "kelu" is used in the form of the past tense indicative "keldi":

> *Bekkeldi* [bek + keldi], 'a ruler has come' (Dzhanuzakov 1989, 51–52);
> *Bigeldi* [bi + keldi], 'a judge has come' (55);
> *Sultangeldi* [sultan + keldi], 'a sultan has come' (132);
> *Khangeldi* [khan + keldi], 'a khan has come' (144);
> *Toregeldi* [tore + keldi], 'an aristocrat has come' (140).

The semantic connection of the verb of motion *kelu* 'to come' with the naming procedure is based on the metaphor COMING means BORN, the opposite of which is the metaphor LEAVING means DIE. This metaphor goes back to the Old Turkic language (DTS 2016, 315).[4] The substantive in the nominative case in the composition of anthroponyms denotes a man—a carrier of a high social or material status: a ruler (*khan, sultan, bek*), a judge (*bi*), an aristocrat (*tore*), a rich man (*bay*). And, accordingly, the anthroponym implicitly includes a wish for a male infant to become the owner of this high social status, as in names with the verb *tuu*.

The verbal predicate *kelu* 'to come' in the surface structure of the composite is common to the propositions P$_1$ and P$_2$, as it metaphorically denotes the birth of a person and the attainment by him of a high status as an object. The verb *kelu* has the primary meaning of an active movement. This meaning affects the character of the subject and maintains his active status as an agens. This actant is syncretic, like the actant in names with the verb *tuu*. Thus, the actant model in the surface structure of a name looks like this: [agens + predicate]. It metaphorically represents the situation of the birth of a baby as the arrival of a sultan, khan, aristocrat, and so on, into the world: 'A ruler/aristocrat/judge has come'.

The modus-dictum structure of the anthroponyms considered above with the verb *kelu* looks as follows: **(Int$_{wishes}$) [(P$_1^+$) P$_2^+$]**. The decoding of the formula is presented in Table 3.

Table 3: Modus-Dictum Structure of Anthroponyms with the Verb *Kelu* and an animate noun

Subst$_{nomin}$ + Verb: *Khangeldi* 'A Khan has come'		
Modus	Dictum	
Int$_{wishes}$	**(P$_1^+$)**	**P$_2^+$**
(*We want . . .*)	(*a boy to be born*)	*for the boy to become a khan*
Actant Model	[agens + predicate]	[beneficiary + predicate + patiens]
Verbalization	*A Khan has come'*	
Actant Model	[agens + predicate]	

Composites with the verb *kelu* can be singled out as a separate group, in which the substantive component denotes a concept that is of high value in the eyes of native speakers of the language and culture:

> *Bakytkeldi* [bakyt + keldi], 'happiness has come' (Dzhanuzakov 1989, 46);
> *Bazargeldi* [bazar + keldi], 'a holiday/fun has come' (41);
> *Dauletkeldi* [daulet + keldi], 'a wealth/prosperity has come' (62);
> *Orazgeldi* [oraz + keldi], 'happiness has come' (117);
> *Yryskeldi* [yrys + keldi], 'welfare/good luck has come' (123);
> *Nurgeldi* [nur + keldi], 'a light/radiance has come' (112).

Culturally significant concepts—such as *bakyt* 'happiness', *bazar* 'a holiday, joy, fun', *daulet* 'a wealth, a prosperity'—act as an actant-object, the achievement of which is a wish for a newborn. The words *bakyt* 'happiness', *bazar* 'a holiday, joy, fun', *daulet* 'a wealth, a prosperity', *oraz* 'happiness', and *yrys* 'a well-being, good luck' denote a set of quite traditional and universal values. A peculiar cultural-specific value is the concept of *nur*. The word *nur* comes from the Arabic language, meaning "a light, a ray, a radiance" (Dzhanuzakov 1989, 111). In the culture of the Turkic peoples, along with the Sky—Tengri, its luminaries are recognized as divine, sacred phenomena. The role of the Sun is especially important. The concept of *Nur* is included in the cosmogonic representations of the ancient Turks. It is semiotically significant for the Kazakh traditional culture. Nur is a guide that shows a person the direction in the Cosmos. It is a guarantee of their eternity and infinity (Rakhimzhanov et al. 2022, 17).

The dictum of the analyzed names, in addition to the original basic proposition P_1 [agens + predicate] 'A boy is born', contains the proposition P_2. It describes the situation of giving: 'God gave a boy happiness/joy/prosperity'. In the role of the giver, or, in the words of Greimas, the donor, the higher powers, the Almighty, God act; in the role of addressee-recipiens—a baby. The actant model of proposition 2 is [donor + predicate + recipiens + patiens]. In the surface structure, in the substantive and verbal components, the predicate and the syncretic actant are explicated, uniting patiens, recipiens and agents, since the meaning of active movement in the predicate gives the inanimate object the quasi-subjective status of the producer of movement—the agent. The modus-dictum structure of the composite includes an implicit wish and two propositions: $\textbf{(Int}_{\textbf{wishes}}\textbf{)}\,\textbf{[(P}_1\textbf{}^+\textbf{)}\,\textbf{P}_2\textbf{}^+\textbf{]}$. See Table 4.

Table 4: Modus-Dictum Structure of Anthroponyms with the Verb *Kelu* and an inanimate noun

Subst$_{nomin}$ + Verb: *Bakytkeldi* 'Happiness has come'		
Modus	Dictum	
Int$_{wishes}$	**(P**$_1$**$^+$)**	**P**$_2$**$^+$**
(*We want . . .*)	(*a boy to be born*)	*so that the Almighty bestows happiness on the baby*
Actant Model	[agens + predicate]	[donor + predicate + recipiens + patiens]
Verbalization	*Happiness has come*	
Actant Model	[agens + predicate]	

The actant model of the anthroponym *Zhumakeldi* [zhuma + keldi] 'born on Friday' (Dzhanuzakov 1989, 84) differs from the composites considered above. As in the anthroponym Aytugan (see paragraph 1 on page 5), the sirconstant *zhuma* functions in it, which indicates the time of the birth of the child: [predicate + sirconstant]. The noun *zhuma* comes from the Arabic word *dzhumga*, meaning "meeting, the day of gathering of the entire community" (Dzhanuzakov 1989, 84). "This is a day of spiritual uplift and service. According to the hadiths of the Prophet Muhammad, on this day the first man, Adam, was created" (Encyclopedic Dictionary). If any important event, such as a wedding, a birth of a child, or a circumcision rite takes place on Friday, the Kazakhs consider it a good sign—a sign of Allah's favor.

The substantive component *zhuma*, due to its cultural significance, is often found in Kazakh male names: *Zhumazhan, Zhumabek, Zhumabay, Zhumatay, Zhumakan, Zhumagazy, Zhumadil, Zhumaniyaz, Zhumash;* and in one female name: *Zhumagul.*

Anthroponyms-Composites with the Verb Beru 'To Give'

[Subst_{nomin} + Verb]

Composite names with the verbal component *beru* 'to give' also reveal a connection with the archaic notions of the Kazakhs that a man is the successor of the clan and the bearer of tribal traditions. They prayed for the birth of a boy, turning to higher powers, so the Kazakhs have two-part male names with the verb *beru* 'to give' in the meaning of 'a grant, a reward'. The verb *beru* is of Old Turkic origin. In the Old Turkic language it also has, in addition to the direct meaning 'to give', the figurative meaning 'to bestow' (DTS 2016, 101). The verb is three-actant, including the subject— the donor, the object of donation, and the recipients of the gift. See for example:

Tanirbergen [Tanir + bergen], 'Tengri bestowed' (Dzhanuzakov 1989, 137);
Kudaybergen [kuday + bergen], 'God granted' (97);
Allbergen [alla + bergen], 'God granted' (27).

The dictum of the listed male names has a polypropositive character. It includes, in addition to the original implicit proposition P_1 'A boy was born', the proposition P_2 'God gave the boy's parents', the actant model P_2 [donor + predicate + recipients + patiens]. In the P_2 surface structure, only the verbal predicate and the actant-donator 'God gave' are explicated as the most relevant elements. Patiens (a male baby) and recipients (parents) are non-verbalized in anthroponyms due to the redundancy of this information. The native speakers of the language and culture "read" these meanings in the implicatures determined by the traditional situation.

The donator – giver is expressed by nouns in the nominative case *Tanir* 'Tengri', *kuday* 'god', *alla* 'god' and denote higher sacred powers. This type of subject is also called mythological, since "natural phenomena, higher forces, fate are the producer of the action" (Bogdanova 2017, 85). The nature of the actant emphasizes the value of the birth of a boy in Kazakh families, since the implicatures of anthroponyms contain a stable cultural code: 'the birth of a male child is predetermined by higher sacred forces that bestow/reward parents'.

The origin of this tradition of naming male babies is not connected with Muslim beliefs. It has more ancient roots and goes back to the pagan Tengrian beliefs of the ancient Turks. *Tanir* 'Tengri', *kuday* 'god' act as actants-givers. The concept of *Tanir* "belongs to the most ancient mythological fund of the peoples of Central Asia and may have been presented in the Xiongnu language (3rd century BC and earlier)" (Neklyudov 2008, 972). *Kuday* or *Huday* is the supreme god in Turkic mythology, possessing Kut, that is, a higher energy, a grace. According to the folklore of the Turkic peoples, *Kuday (Huday)* together with his brother *Erlik* created a land and plants, mountains, seas, and trees (Adaeva and Aubakirov 2020). In the name *Allabergen*, which arose later, during the period of Islam, built according to a similar derivational model, the name of the god *alla* of Arabic origin is used.

The predicate *bergen* 'gave' in the form of a long-past tense verb is used in the metaphorical meaning of "a grant, a reward". Mayna Yantsenetskaya notes that metaphorical formations are usually based on several distinct propositions, the last of which is of a mental nature. There can be more than one deep structure of a derivative word: variants of both the propositions themselves and their connections are possible. In these cases, one can speak of the subjective content of the proposition, which is not clearly fixed, but still conditioned by deep formulas (Yantsenetskaya 1992; see also Temirgazina and Zhakupova 2021).

We agree with the statement of Kuralay Urazaeva that the analyzed names contain a pragmatic component—the intention of gratitude: "These names are forms of metaphysical 'contacts' with the higher power and formulas of gratitude to the Almighty for the birth of a child" (2010). In other words, the intention of gratitude implicitly enters into the mode of these names. The modus-dictum content of names can be represented in the formula $(Int_{gratitude}) [(P_1^+) P_2^+]$ and Table 5.

Table 5: Modus-Dictum Content of Anthroponyms with the Predicate *Beru* and the Subject-Donor

Subst_{nomin} + Verb: *Tanirbergen* 'Tengri bestowed'		
Modus	Dictum	
Int_{gratitude}	**(P_1^+)**	**P_2^+**
(*We give thanks . . .*)	(*for the birth of a boy*)	*for the fact that the Almighty gave a boy to his parents*
Actant Model	[agens + predicate]	[donor + predicate + recipients + patiens]
Verbalization	*Tengri bestowed*	
Actant Model	[donor + predicate]	

Anthroponym-composite *Dosbergen* [dos + bergen] 'a friend bestowed' differs from the names discussed above in that the donor subject does not have a mythological, sacred character. Dzhanuzakov interprets the meaning of this name as follows: "a child born at the sincere request of a friend" (1989, 64).

[Subst$_{accus}$ + Verb]

Let us now look further at the names with the verbal component *bergen* 'bestowed', which have a different formal structure [Subst$_{accus}$ + Verb]:

> *Yrysbergen* [yrys + bergen], 'granted happiness / bestowed good fortune / prosperity' (Dzhanuzakov 1989, 46);
> *Bakbergen* [bak + bergen], 'granted happiness / bestowed a good fortune' (45);
> *Nurbergen* [nur + bergen], 'granted a sacred light / grace' (112).

In these names, in contrast to the anthroponyms presented above, in the surface structure of P_2 the object of donation is explicated, expressed by nouns in the accusative case, *bak, nur,* which denote inanimate concepts-values. The subject-donor and the addressee are not verbalized, but implied: according to the ideas of Kazakhs, the donor is the highest sacred forces (*kuday, alla, Tanir*), the addressee is a baby boy. *Yrys* comes from the Turkic word *oryz* and means "happiness; share; well-being" (Bektaev 2007, 492). *Bak* is a word of Persian origin. It means "happiness, luck". The propositive and modus meanings of these anthroponyms are presented in the formula **(Int$_{gratitude}$) [(P$_1$$^+$) P$_2$$^+$]** and Table 6.

Table 6: Modus-Dictum Content of Anthroponyms with the Predicate *Beru* and the Actant-Addressee—the Baby

Subst$_{accus}$ + Verb: *Yrysbergen* 'bestowed a good fortune'		
Modus	Dictum	
Int$_{gratitude}$	**(P$_1$$^+$)**	**P$_2$$^+$**
(*We give thanks . . .*)	(*for the birth of a boy*)	*for the fact that the Almighty gave the boy good luck*
Actant Model	[agens + predicate]	[donor + predicate + recipiens + patiens]
Verbalization	*Bestowed a good fortune*	
Actant Model	[predicate + patiens]	

The following names have slightly different propositive semantics:

> *Rakymbergen* [rakym + bergen], 'bestowed mercy' (Dzhanuzakov 1989, 122);
> *Yesberdi* [yes + berdi], 'granted support' (72);
> *Belberdi* [bel + berdi], 'granted support / hope' (53);
> *Akberdi* [ak + berdi], 'granted a reward' (25).

The substantive component in the accusative case *rakym* 'mercy, favor', *yes* 'support', *bel* 'support, hope', *ak* 'a reward, a gift' appears in proposition P_2 as an actant-object of donation. A non-verbalized actant-donor, that is, the higher sacred forces grant this object to parents, showing them mercy by the birth of a male child. In other words, the implicit recipiens of the gift is not a baby, as in the names discussed above, but his parents, who were given support, goodwill. The verb *berdi* 'gave' is the past tense form of the indicative of the verb *beru*. The modus and dictum of the analyzed anthroponyms are presented in the following formula **(Int$_{gratitude}$) [(P$_1$$^+$) P$_2$$^+$]** as well as in Table 7.

Table 7: Modus-Dictum Content of Anthroponyms with the Predicate *Beru* and Actant-Addressee—Parents

Subst$_{accus}$ + Verb: *Rakymbergen* 'bestowed mercy'		
Modus	Dictum	
Int$_{gratitude}$	**(P$_1$$^+$)**	**P$_2$$^+$**
(*We give thanks . . .*)	(*for the birth of a boy*)	*for the fact that the Almighty bestowed mercy on parents*
Actant Model	[agens + predicate]	[donor + predicate + recipiens + patiens]
Verbalization	*Bestowed mercy*	
Actant Model	[predicate + patiens]	

Conclusion

As the analysis of Kazakh male names-composites showed, their content contains modus and propositional meanings that have a formal expression or are not formally expressed. They are based on the syntactic relations of the generating construction—the sentence from which the anthroponym-composite is formed. The dictum of anthroponyms includes several propositions, first of all, the implicit initial proposition P_1 'A child was born', which is due to the nature of the anthroponym and the cultural situation of naming. The second proposition P_2 is expressed explicitly, and the verbal predicate and one of its actants, expressed by the substantive, are necessarily deduced into the surface structure. Actant models built on the valency of the verbal component of the composite convey the different semantic roles of substantives in the composition of the composite: agens, patiens, beneficiary, donor, recipiens, and sirconstant.

Anthroponyms with the verbs *tuu* 'to be born', *kelu* 'to come' include in the modus-dictum structure the wish intention, which is influenced by culturally determined gender stereotypes about the preference for the birth of male babies. In addition to male names-wishes, a significant group is made up of names-thanksgiving with the verbal predicate *beru* 'to give'. A specific actant in them is a donator-donor of mythological type, that is, the highest divine powers *Tanir, kuday, alla*. It is to them that gratitude is addressed for the birth of a boy, for the support and encouragement that they give to parents. The Kazakh anthroponymicon reflects the ancient traditions of naming, cultural and gender stereotypes, which are largely relevant for modern speakers of the language and culture (Albekova et al. 2021). In Kazakh complex names with substantive and verbal components, a peculiar microsyntax is preserved, associated with the syntactic features of the original sentence.

Notes

1 Further on in the formulas, the evaluative mode of the proposition is reflected as a sign (+) (good) and (−) (bad).

2 Sometimes this actant is called recipiens, patiens who acquires something in the course of realizing the situation (Ryadinskaya & Migachev 2006, 177).

3 Parentheses ( ) in this formula convey the implicitness of the expression and square brackets [ ] denote dictum content. The noun in the nominative case is abbreviated as $Subst_{nomin}$, the noun in the accusative case is $Subst_{accus}$, and Int means intention. The letter P denotes a proposition, and the digital index with it is its number.

4 See, for example, the Kazakh idioms *duniege kelu* 'come into the world' and *omirge kelu* 'come into a life' with the meaning 'to be born' (Kenesbayev 207, 85).

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