

## SYSTEMATIC FEATURES OF ANTROPONYMS IN ENGLISH AND UZBEK

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**Abstract.** This article examines the systematic features of anthroponyms (personal names) in English and Uzbek from a comparative linguistic perspective. It analyzes how naming systems in both languages are organized and how they reflect cultural values, social structure, and historical development. The study outlines the main components of the anthroponymic system—given names, surnames, patronymics/matronymics, and additional name elements such as nicknames and honorific forms—and describes their functions in identification, kinship marking, and social positioning.

**Key words:** Anthroponyms; structural analysis; semantic analysis; English language; Uzbek language; onomastics; cultural identity; cross-linguistic comparison.

**Annotatsiya.** Ushbu maqola ingliz va o'zbek tillaridagi antroponimlarning (shaxs ismlarining) tizimli xususiyatlarini qiyosiy lingvistik nuqtayi nazardan o'rganadi. Unda har ikki tildagi nomlash tizimlari qanday tashkil topgani hamda ular madaniy qadriyatlar, ijtimoiy tuzilma va tarixiy taraqqiyotni qanday aks ettirishi tahlil qilinadi. Tadqiqot antroponimik tizimning asosiy tarkibiy qismlarini — ism, familiya, otasining/onasining ismi (patronim/matronym), shuningdek laqablar va hurmat ifodalovchi shakllar kabi qo'shimcha nom unsurlarini — yoritib beradi hamda ularning shaxsni identifikatsiya qilish, qarindoshlikni belgilash va ijtimoiy mavqeni ko'rsatishdagi vazifalarini tavsiflaydi.

**Kalit so'zlar.** Antroponimlar; strukturaviy tahlil; semantik tahlil; ingliz tili; o'zbek tili; onomastika; madaniy o'zlik; tillararo qiyosiy tahlil.

Personal nomenclature, known as anthroponomy, represents one of the most foundational linguistic elements, intricately woven into the historical and socio-cultural fabric of human society. As a specialized branch of onomastics, the modern study of anthroponyms transcends simple identification, exploring the morphological architecture and semantic depth of names as vessels of cultural heritage. English and Uzbek anthroponyms, though rooted in distinct linguistic families —Germanic and Turkic respectively — exhibit both universal features and unique characteristics shaped by religion, history, and social customs.

For example, English anthroponyms often reflect biblical, mythological, or aristocratic traditions, while Uzbek anthroponyms may preserve Islamic, Turkic, or national elements, reflecting values such as honor, courage, and beauty. From a structural perspective, anthroponyms reveal different morphological patterns: English names are often monosyllabic or bisyllabic and may include compound forms, while Uzbek names typically display agglutinative features, suffixation, and meaningful root morphemes. From a semantic standpoint, anthroponyms embody symbolic meanings, sometimes linked to nature, professions, or desirable qualities.

Thus, analyzing the structural and semantic aspects of anthroponyms in English and Uzbek allows us to better understand how languages encode cultural heritage and identity.<sup>1</sup>

It has long been acknowledged that human names are an important element of linguistic study. Onomastics is the scientific study of names, while anthroponymy is the branch that focuses on personal names.<sup>2</sup> Among linguists, the nature, significance, and purpose of proper names have long been a topic of discussion. The British linguist A. Gardiner put up one of the most essential theories regarding proper names. According to him, "proper names are words whose function is to identify individuals, not to describe them". This view holds that personal names do not immediately convey lexical meaning, as they are fundamentally different from common nouns.<sup>3</sup>

English personal names are distinguished by their multicultural impact and historical diversity. English names are categorized by academics based on their gender, origin, structure, and semantic reason. English names are categorized by Hanks, Hard castle, and Hodges (2016) according to their etymological origins: Germanic names, including William, Edward and Robert are the foundation of conventional English anthroponyms. Originally, these names had two significant components. Biblical (Hebrew) names, such as John, Mary, Joseph and Daniel were brought about by Christianity. Roman and Christian influences led to the English adoption of Latin and Greek names like Victor, Helen and Alexander. Early Celtic ancestry is shown in names like Brian, Owen and Fiona.<sup>4</sup>

Algeo (1992) asserts that centuries of language interaction and cultural integration are responsible for the variety of English personal names. English names have a rather straightforward structure. According to Algeo (1992), the majority of English names synchronically obscure yet mono morphemic or historically compound. They can be separated into:

**Basic names:** Paul, Kate, and John;

**Compound names:** Christopher, Frederick;

**Abbreviated forms:** Liz (Elizabeth), Tom (Thomas).<sup>5</sup>

Unlike agglutinative languages, English does not have productive name-forming suffixes. English names are often gender-specific, although unisex names like Alex, Jordan and Taylor are becoming more common, according to Crystal (2003).<sup>6</sup> This pattern is a reflection of contemporary societal shifts and evolving perspectives on gender identification.

In terms of cultural symbolism and semantic purpose, Uzbek personal names are very different from English names. Ismoilov (2019) states that Turkic, Arabic, and Persian languages are the primary sources of Uzbek anthroponyms.<sup>7</sup> Uzbek personal names frequently convey positive meanings and are semantically straightforward. They fall into the following categories:

- ✓ Names expressing positive qualities include: Baxtiyor (happy) and Jasur, Botir (brave);

<sup>1</sup> Zebuniso R. STRUCTURAL AND SEMANTIC ANALYSIS OF ANTHROPONYMS IN ENGLISH AND UZBEK LANGUAGES //Russian-Uzbekistan Conference. – 2025. – C. 222-224.

<sup>2</sup> Crystal, D. The Cambridge Encyclopedia of the English Language. Cambridge University Press, 2003.

<sup>3</sup> Gardiner, A. The Theory of Proper Names. Oxford University Press, 1954.

<sup>4</sup> Hanks, P., Hardcastle, K., & Hodges, F. A Dictionary of First Names. Oxford University Press, 2016.

<sup>5</sup> Algeo, J. Onomastics and the English Naming Tradition. Cambridge University Press, 1992

<sup>6</sup> Crystal, D. The Cambridge Encyclopedia of the English Language. Cambridge University Press, 2003.

<sup>7</sup> Ismoilov, A. O'zbek antroponimiyasi asoslari. Toshkent, 2019.

- ✓ Names associated with nature and beauty include: Gulbahor (spring flower) and Oybek (moonlord);
- ✓ Names that convey wishes and hopes include: Umid (hope) and Orzu (dream);
- ✓ Names that are traditionally used to protect children from failure or being unlucky include: Tursun and Qoldi.

In terms of morphology, suffixes that denote gender, social standing, or aesthetic value are commonly found in Uzbek names. While female names frequently include **-oy**, **-gul**, **-xon** and **-niso**, male names frequently contain **-bek**, **-boy**, **and -jon**. These components emphasize how naming serves social and cultural purposes.<sup>8</sup>

The English and Uzbek naming systems have both parallels and distinctions, according to a comparative study. Personal names are indicators of identification and cultural continuity in both languages. Their language traits, however, are very different. English personal names are mostly used as reference units and often lose their original meanings over time. In contrast, Uzbek names frequently maintain their cultural connotation and distinct semantic meanings. While Uzbek name customs are still strongly linked to family values, religion, and societal cultural standards, English naming practices are increasingly impacted by globalization and personal desire.<sup>9</sup>

**Conclusion.** The findings of this study highlight the profound connection between language and social identity. By examining the components of both English and Uzbek naming conventions—from patronymics to honorific forms—it becomes clear that the Uzbek system remains more tightly woven into the fabric of communal and familial lineage. In contrast, English anthroponyms reflect a historical shift toward individualization. This comparative perspective provides a deeper understanding of how naming acts as a mirror for a nation’s history, social positioning, and cultural preservation, offering a valuable framework for further cross-cultural linguistic research.

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