

LINGUISTIC AND CULTURAL FEATURES OF ANTHROPONYMS

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Annotation: This article is dedicated to the study of the linguistic characteristics of anthroponyms, their cultural and social significance in society, and current research issues in Uzbek anthroponymy. As an essential branch of onomastics, anthroponymy analyzes the structure, classification, and functional properties of personal names. The article examines the linguistic, communicative, and encyclopedic types of information conveyed by anthroponyms, their historical development, and dialectal variations. The distinctive features of Uzbek anthroponymy and research directions are elucidated based on scholarly sources. The article is intended for researchers in the fields of linguistics, linguoculturology, and onomastics.

Keywords: anthroponym, anthroponymy, onomastics, linguistic features, cultural significance, Uzbek anthroponymy.

Introduction: Anthroponyms -linguistic units encompassing personal names, surnames, nicknames, and pseudonyms - hold significant importance in studying the connections between language and society. As a branch of onomastics focused on personal names, anthroponymy occupies a distinct place in linguistics and linguoculturology. Anthroponyms serve not only as tools for identifying individuals but also as a crucial source reflecting the cultural, historical, and social experiences of a society. This article is devoted to analyzing the linguistic characteristics of anthroponyms, their cultural and social significance, and current research issues in Uzbek anthroponymy.

Main part: An anthroponym is a proper noun representing a person's name, surname, nickname, or pseudonym, holding a significant place in a language's lexical system. Anthroponymy, as a branch of onomastics studying personal names, intersects with lexicology and semantics in linguistics. Like other lexical units, anthroponyms possess both general and specific features, reflecting the systemic structural properties of a language. Therefore, anthroponyms are analyzed from both synchronic (contemporary state) and diachronic (historical development) perspectives. Systemic structural and historical comparative methods enable a deep exploration of their linguistic characteristics.

According to A.V. Superanskaya, the linguistic features of anthroponyms are based on the following types of information:

Linguistic information: The phonetic, morphological, and syntactic structure of an anthroponym (e.g., phonetic variants of the name "Abdusalom": Abduusalom, Abdusaloom).

Communicative information: The speaker's attitude toward the name and its emotional impact (e.g., "Hearing the name Hitler makes me uneasy").

Encyclopedic information: The semantic content of an anthroponym, reflecting cultural or social meanings (e.g., “Gulnora” evokes the delicacy and charm of a flower).

Anthroponyms are classified based on various criteria:

Simple anthroponyms (e.g., “Ali”).

Complex anthroponyms (e.g., “Muhammadali”).

Personal names.

Surnames.

Nicknames and pseudonyms.

Anthroponyms derived from Turkic, Arabic, Persian, or other languages (e.g., “Timur” – Turkic, “Said” – Arabic).

The linguistic classification of anthroponyms is based on the following criteria:

Phonetic: Differences in pronunciation and regional accents.

Morphological: Derivational forms and suffixes (e.g., ov/ev, zoda, o‘g‘li).

Semantic: The meaning of names (e.g., “Zulfiya” – delicacy, “Shamsiddin” – sun of the faith).

Stylistic: Usage in literature and poetry.

Pragmatic: Social status and communicative context.

Anthroponyms have existed throughout human history, playing a significant role in sociocultural development. Each anthroponym carries its own historical and cultural “biography” and forms part of a society’s information system. Their primary function is to identify and distinguish individuals. Anthroponyms hold spiritual and social significance, providing information about a person’s lineage, social status, or origin. For example, in Uzbek, suffixes like “o‘g‘li” or “qizi” (e.g., Alisher o‘g‘li, Gulnor qizi) indicate lineage, while in Russian anthroponyms, forms like “ev” or “ova” (e.g., Ivanov, Ivanova) are common. Recent trends show Uzbek anthroponyms being influenced by Russian models, reflecting the language’s adaptation to socioeconomic changes.

Anthroponyms are key linguocultural units that reflect a society’s cultural and social life. They provide insights into a people’s historical experiences, religious values, and social structure. In Uzbek anthroponymy, Islamic influence (e.g., “Abdulla”, “Fatima”) coexists with Turkic names (e.g., “Alpomish”, “Gulnor”), highlighting the syncretic nature of the culture.

The cultural significance of anthroponyms is evident in the following aspects:

Historical Heritage: Names reference a people’s mythological and historical values (e.g., “Rustam” – a hero from Alisher Navoi’s *Khamsa*).

Social Marker: Anthroponyms indicate social status or origin (e.g., “Qo‘qoniy” – related to the city of Qo‘qon).

Emotional Impact: The pronunciation of names (e.g., elongating vowels or doubling consonants) conveys the speaker’s attitude.

In Uzbek oral traditions (epics, folktales), anthroponyms are notably stable. Passed down through generations, names like “Alpomish” or “Go‘ro‘g‘li” remain preserved in folklore. Meanwhile, sociopolitical changes lead to the emergence of new names. During the Soviet era, names like “Oktyabr”, “Marks”, and “Telman” were widespread, while postindependence, national names like “Navoiy” and “Temur” regained prominence.

Studying Uzbek anthroponymy involves several pressing issues, including:

1. Analysis of Historical Anthroponyms: Comprehensive study of all components of Uzbek anthroponymy—names, nicknames, pseudonyms, and Arabic/Persian forms—is necessary to uncover historical and cultural connections.
2. Mythonyms and Theonyms: Names rooted in Uzbek mythology and religious concepts (e.g., “Xudoyberdi”, “Xidirali”) require indepth research.
3. Stylistic Features: The role of anthroponyms in literature, such as their stylistic significance in the works of Babur or Alisher Navoi, needs exploration.
4. Orthographic Issues: Inconsistencies in the spelling and pronunciation of anthroponyms (e.g., “Muhammad” vs. “Muxammad”) demand standardization.
5. Lexicography: Compiling explanatory, orthographic, and etymological dictionaries of Uzbek anthroponyms is a key research direction.

The dialectal features of anthroponyms are most evident in their pronunciation. For example, in the Kipchak dialects of Uzbek, sound alternations occur: “y” ↔ “j” (Yo‘ldoshboy ↔ Jo‘ldoshboy), “x” ↔ “q” (Zebi ↔ Zevi), “q” ↔ “g” (To‘qqizboy ↔ To‘g‘izboy). These differences highlight regional characteristics. Systematic analysis of dialectal names requires compiling and studying anthroponyms in Uzbek dialects.

Anthroponyms are also categorized into thematic groups:

Religious Concepts: “Abdurahmon”, “Xudoyberdi”.

Animal World: “Qo‘chqor”, “Bo‘ri”.

Plant World: “Lola”, “Rayhon”.

Other Semantic Groups: Natural phenomena (e.g., “Yulduz”) or profession-related names (e.g., “Usta”).

Homonymy in anthroponyms occurs when names belong to different lexical domains. For example, “Marhamat” as a personal name and as the name of a district in Andijan province are homonyms, as they refer to distinct entities. However, identical personal names (e.g., two individuals named “Robiya”) are not considered homonyms, as they are not linguistic factors.

Polysemy is absent in anthroponyms, but polyonymy (the use of a single name for different individuals or contexts) is common. For instance, “Alpomish” may refer to the epic hero or other individuals. Additionally, names vary across languages: “*Ibn Sino*” ↔ “*Avicenna*”, “*Aristotle*” ↔ “*Arastu*”.

Conclusion: Anthroponyms hold a significant place in linguistics and linguoculturology, as they reflect a language’s lexical structure, a society’s cultural and social experiences, and historical development. Uzbek anthroponymy possesses unique linguistic and cultural characteristics, and its study encompasses historical, stylistic, and lexicographic directions. The dialectal variations, thematic groups, and homonymic features of anthroponyms underscore their complex role in

language and society. Future research, including the creation of etymological dictionaries, systematic analysis of dialectal features, and exploration of their stylistic roles in literature, will further enrich the field.

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