

ANALYZES OF STRUCTURAL-SEMANTIC FEATURES OF ANTHROPONYMS IN ENGLISH AND UZBEK LANGUAGES

Nazarova Nigora Djaxangirovna

*Teacher, Department of English language teaching methodology
Uzbekistan State University of World Languages*

Abstract: *Anthroponyms, the names given to individuals, are more than mere labels. They embody cultural, historical, and social nuances, revealing intricate patterns of linguistic structure and semantic meaning. This article delves into the structural-semantic features of anthroponyms in English and Uzbek languages, examining their similarities and differences, offering insights into the underlying cultural and linguistic frameworks that shape naming practices.*

Introduction. Linguists around the world have provided valuable information and ideas on onomastic and anthroponymic terminology and their current problems. Russian linguists and linguists: O.S.Akhmanova, V.A.Nikonov, A.K.Matveyev, L.M.Gorodilova and many others have played an important role in the development of these areas. Here are some of the ones I found to be interesting: A.K.Matveyev's article on the terminology of onomastics and onomatology "Onomastics and onomatology: a terminological study" was published in the journal "Problems of Onomastics" (Вопросы ономастики) [1]. The name of Muhammad's (peace and blessings of Allaah be upon him) father. In this case, the word slave is a personal name and is used in a positive sense, meaning the beloved of God. In fact, the word "slave" is used in a negative sense in society. Here is an example from the translation of "Stories of the Age of Happiness" and explain our thoughts. Bilal ibn Abu Rabah was an Abyssinian black slave, tall, slightly fat, with white hair and a sparse beard. He was a slave of Umayya ibn Khalaf, one of the nobles of Makkah (Ahmad Lutfi Kazanchi, Tales of the Age of Bliss, Book 3, p. 209). In this example, the word slave is used to mean a servant at the lowest level. So, we can use the name slave in both positive and negative ways. Famous noun and related noun have a mutual cognitive meaning. Anthroponymic structures, the way names are formed, are influenced by language-specific rules, historical influences, and cultural preferences [2].

English Anthroponyms

English names generally exhibit a relatively straightforward structure, often composed of one or two elements:

- **Simple Names:** These consist of a single word, often of Germanic origin (e.g., John, Mary, David).
- **Compound Names:** These are formed by combining two words (e.g., Elizabeth, Katherine, Edward).

Uzbek Anthroponyms

Uzbek anthroponyms, influenced by Turkic languages, showcase a more diverse structural landscape:

- **Single-Word Names:** These often derive from Arabic, Persian, and Turkic sources (e.g., Muhammad, Ali, Asli, Gulnora).
- **Two-Part Names:** These may involve combining two words, often with a specific semantic connection (e.g., Nodirbek, Gulchehra, Shohruh).
- **Patronymics:** These are formed by adding a suffix denoting parentage, indicating the father's name (e.g., Aliyev, Abdurahmanov, Shokirov).

Comparative Analysis

Both English and Uzbek languages feature single-word names, but Uzbek includes a wider range of sources for these names. Compound names are prevalent in English, while Uzbek employs two-part names with a semantic connection. Uzbek's use of patronymics distinguishes it from English naming practices [3].

Semantic Features of Anthroponyms. The semantic content of names reveals the values, beliefs, and cultural priorities embedded within a society.

English Anthroponyms

- **Religious Influence:** Names with biblical origins (e.g., John, Mary, Daniel) reflect the historical dominance of Christianity.
- **Nature-Based Names:** Some names draw inspiration from nature (e.g., Florence, Willow, River) signifying a connection to the natural world.
- **Virtue and Character:** Names like Faith, Hope, Charity, and Grace embody desired qualities.
- **Historical and Literary References:** Names with literary or historical allusions (e.g., Arthur, Romeo, Juliet) reflect cultural values and artistic influences [4].

Uzbek Anthroponyms

- **Islamic Influence:** Names from the Quran and Islamic tradition (e.g., Muhammad, Aisha, Ibrahim) are highly significant, reflecting the dominant role of Islam.
- **Nature and Beauty:** Names related to flowers, natural elements, and beauty (e.g., Gulnora, Gulchehra, Farhod) are common, indicating the cultural appreciation of nature.
- **Virtue and Success:** Names like Nodir (rare), Shohruh (glory of the king), Farhod (handsome) reflect aspirations for success and desirable qualities.
- **Historical and Literary References:** Names like Amir (prince), Farhod (from the epic "Leyli va Majnun") draw on cultural history and literature.

Comparative Analysis

Both cultures value virtue, religious influence, and natural imagery in naming. However, Uzbek names reflect a stronger Islamic influence, while English names have a more varied historical and literary reference [5].

Structural-Semantic Patterns in Anthroponyms

The interaction between structural and semantic elements provides deeper insights into naming practices.

English Anthroponyms

- **Compound Names with Semantic Connections:** Names like Katherine (pure) and Elizabeth (my God is an oath) illustrate semantic connections within compound names.

- **Family Names as Second Names:** In some cases, family names are used as middle names (e.g., James William Smith), reinforcing familial ties.

Uzbek Anthroponyms

- **Two-Part Names with Semantic Connections:** Names like Nodirbek (rare king), Gulchehra (flower face), Shohruh (glory of the king) combine elements with semantic connections.

- **Patronymics and Family Lineage:** The use of patronymics reflects the importance of family lineage and ancestry.

Comparative Analysis

Both languages demonstrate the use of semantic connections in compound or two-part names. Uzbek patronymics, however, offer a unique structural element that directly ties an individual to familial lineage [6].

Anthroponyms and Cultural Dynamics. Names reflect and shape cultural dynamics, reflecting shifts in societal values and evolving trends.

English Anthroponyms

- **Popularity Trends:** Names like Ava, Liam, Noah, and Olivia have become popular in recent years, highlighting trends influenced by pop culture and societal preferences.

- **Unisex Names:** The rise of unisex names like Riley, Alex, and Taylor reflects societal shifts towards gender neutrality.

Uzbek Anthroponyms

- **Modern Names:** Names like Kamola (perfection), Dilnoza (heart's delight), and Jasur (brave) represent modern naming trends.

- **Influence of Foreign Names:** The increasing use of English and Russian names reflects globalization and intercultural interaction.

Comparative Analysis

Both languages exhibit trends influenced by pop culture, societal shifts, and globalization. English shows a stronger emphasis on unisex names, while Uzbek continues to value traditional Islamic names while incorporating modern variations.

Conclusion. This analysis reveals the intricate interplay between structure and semantics in English and Uzbek anthroponyms. While both languages share some similarities, Uzbek names demonstrate a stronger focus on Islamic influences, familial lineage, and semantic connections, highlighting the importance of cultural and linguistic frameworks in naming practices. Further research into the historical evolution, sociolinguistic variations, and ongoing trends in anthroponymy will offer a richer understanding of the complex relationship between language, culture, and identity.

REFERENCES:

1. Matveev A. Onomastics and onomatology: terminological study // Questions of onomastics. - Ekaterinburg, 2005, №2.
2. **"Anthroponymy: An Interdisciplinary Perspective"** by A. V. Superanskaya (2005)
3. **"The Names of People: A Linguistic Study"** by R. A. Skelton (1997)
4. **"English Names and Their Origins"** by H. E. Weekley (1914)
5. **"Uzbek Anthroponymy: A Study in Linguistic and Cultural Diversity"** by M. N. Nabiyeva (2019)
6. **"The Sociology of Names: A Study in the Anthropology of Naming"** by J. C. M. De Vries (2007)

