

COMPARATIVE STUDY OF ANTHROPONYMS IN LANGUAGE AND CULTURE

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Abstract

Every nation has its own worldview and understanding of the world, because every person belonging to a particular society sees and understands the surrounding reality through the prism of their native language, which is a reflection of the culture of this community and serves as a means of shaping the thinking of its representatives.

Due to the shift of linguistic science towards the anthropocentric paradigm of the individual as a whole and the individual in particular, interest in such a scientific direction as linguoculturology, which reflects the interconnection and interdependence of the culture and language of the people and the resulting formation of the national picture of the world, is increasing. The focus of researchers is on humanity, culture, and language. An important aspect of this relationship is the role of anthroponyms, as each nation contributes its own worldview to its own names.

Keywords: Anthroponymy, anthroponyms, linguoculturology, human, culture, language.

Introduction

It is widely recognized that language performs several essential functions, including serving as a means of communication and as a vehicle for the storage and transmission of information. At the same time, language embodies national culture and conveys it from generation to generation. In the context of globalization, the relationship between language and culture has become increasingly significant, as it may contribute to the homogenization of cultures.

Language encapsulates cultural knowledge and, together with traditions, rituals, and customs, represents the cultural heritage of a particular people.

As a result of the shift in linguistic science toward the anthropocentric paradigm, interest in such research areas as the study of the human factor in language, particularly linguoculturology and anthroponymy, has been steadily increasing. Contemporary linguistics places the human being, culture, and language at the center of scholarly inquiry. In this context, anthroponyms occupy a significant position, as each nation projects its worldview onto proper names. At the present stage of linguistic development, it is therefore essential to study proper nouns from a linguocultural perspective, especially within the context of a multilingual society.

Onomastics, as an independent branch of linguistics, has attracted considerable scholarly interest in recent years, as evidenced by the works of E. M. Vereshagin [1], L. S. Golovina [2], I. L. Kuchsheva [3], M. E. Rut [4], A. I. Stepanova [5], and A. V. Superanskaya [6]. In contemporary linguistic research, proper names are examined from various perspectives. In particular, scholars analyze the etymology of anthroponyms, explore the relationship between a name and a character's image in literary works, and investigate the methods and strategies for translating proper names from one language into another.

From a linguocultural perspective, attention is paid to the influence of culture, customs, and traditions on the choice of personal names. From a comparative perspective, similarities and differences, as well as universal and culture-specific features of proper names, are examined. For example, the Russian personal names *Lyubov* and *Nadezhda* have semantic equivalents in Uzbek anthroponymy, such as *Muhabbat* (a female name meaning "love") and *Umida* (a female name meaning "hope"). However, while *Nadezhda* in Russian functions exclusively as a female name, Uzbek distinguishes gender through separate forms: *Umida* as a female name and *Umid* as a male name.

In a narrow sense, onyms include personal names and animal nicknames, as well as geographical and astronomical names. In a broader sense, the term encompasses the names of newspapers, books, paintings, magazines, aircraft, institutions, and historical events. In the present article, however, attention is limited to personal names.

It may be concluded that all proper names can be regarded as linguoculturemes due to their ethnocultural marking. Proper names possess cultural and historical significance and constitute an essential feature of a particular ethnos; thus, onomastics represents the realization of national identity within language.

An analysis of the national specificity of anthroponymic lexemes and the cultural connotations embedded in their semantics allows us to conclude that personal names, in all their forms and connotative variations, including patronymics, surnames, nicknames, and pseudonyms, belong to the category of non-equivalent vocabulary characterized by national and cultural specificity.

Owing to their anthropocentric nature, proper nouns constitute an indispensable element of literary texts, where they primarily serve to nominate characters. In addition, proper names function within micro-texts such as phraseological units, proverbs, and sayings. From our perspective, proper names are linguistic units that perform not only an identificatory function but also possess a significant connotative component of meaning. Of particular importance is the national and cultural semantics of linguistic signs, which emerge through the interaction of language and culture. Onyms form an integral part of the historical and cultural life of a nation and thus represent a national-cultural component of the lexicon.

This function of proper names is clearly illustrated in literary works. For instance, in the well-known work *Kutadgu Bilig* by Yusuf Khos Hajib, the characters bear meaningful names such as *Kuntogdy* (literally “the rising sun”), *Oytoldy* (“the full moon”), *Ogdulmish* (“highly praised”), and *Odgurmish* (“the cautious”), which reflect both symbolic and cultural connotations embedded in the text.

Proper names also play an important role in micro-texts. For example, the Russian personal name *Ivan* demonstrates dual semantics: on the one hand, it may denote a lazy or foolish person, while on the other, it can signify a wise and resourceful individual. This semantic ambivalence may be explained by the association of the folk form *Ivan* with the notion of foolishness, whereas the Old Slavic full form *Ioann* is linked to solemnity and elevation, and consequently to wisdom. Similarly, in Russian proverbs, the names *Makar* and *Martyn* also exhibit dual semantics, expressing both poverty and misfortune, on the one hand, and unexpected wealth and good fortune, on the other.

The name *Malanya*, frequently encountered in Russian folklore, is associated with ideas of abundance and prosperity attributed to a girl bearing this name (cf.

“Business-minded Malanya came to church with a spindle”; “In Malanya’s field, not for pleasure but for reserve, she bends her back forward”). Similar semantic associations are connected with the celebration of St. Melania’s Day in Russia. In folk tradition, this day, also known as *Vasilievskaya Kolyada* or *Generous Evening*, originally fell on December 31, the eve of the New Year and St. Basil’s Day. Consequently, the concepts of abundance, generosity, and extensive preparations became firmly linked with the name *Malanya*.

In contrast, personal names occur less frequently in Uzbek proverbs and sayings. Nevertheless, when they do appear, they also carry expressive and evaluative meanings, as illustrated by the following examples: *Ishni Eshmat qiladi, lofni Toshmat uradi* (“Eshmat does the work, while Toshmat boasts about it”); *Alining alamini Validan olmoq* (literally, “to take out one’s anger at Ali on Vali”); *Qishloqda odam qolmasa, echkining oti Mulla Norquzi bo’ladi* (literally, “If no people remain in the village, even a goat will be called Mulla Norquzi”).

The names of saints and biblical characters also acquire specific semantic connotations. Thus, the name *Nikola* is associated with the concepts of help and support, as this saint was regarded as one of the principal patrons of peasants (cf. “Nikola saves at sea,” “Nikola lifts a cart for a man,” “Call upon God for help, and Saint Nicholas will be on his way”).

In both global and Russian cultural traditions, the name *Judas* possesses the universally recognized semantics of betrayal (cf. *Irod klyanyotsya, Iuda lobzayet, da im very ne imut*). A similar semantic load is carried by the name *Cain* (cf. “the mark of Cain”).

Names connected with religious beliefs are also present in Uzbek proverbs. For example: *Iso o’z yo’liga, Muso o’z yo’liga* (literally, “Jesus goes his own way, Moses goes his own way”), corresponding to the Russian proverb “Every Moses has his own design”; *Aql – Hasan, odob – Husan* (literally, “wisdom is Hasan, manners are Husan”).

Historically, all onyms originate from common nouns and arise from the need to name or distinguish an object from others. This is reflected in personal names such as *Temir* (“iron”), *Toshtemir* (“stone, iron”), and *Mirza* (“clerk”), as well as in Russian names such as *Vera*, derived from the common noun *faith*.

Throughout history, the choice of personal names has been influenced by ideology and significant historical events. For example, during the Soviet period,

ideologically motivated names became widespread among Russians, such as *Ninel* (the reverse form of *Lenin*), *Oktyabrina* (derived from October, the month of the Revolution), and *Vladlen* (an abbreviation of *Vladimir Lenin*). Similar tendencies were observed among Uzbeks, where names such as *Mels* (from *Marks, Engels, Lenin, Stalin*) and *Oktyabr* gained popularity.

It should also be noted that during the Soviet era, in the context of intercultural communication, many Uzbek personal names acquired so-called Russian equivalents or secondary names. Thus, *Xolis* was often called *Sveta*, *Tursun – Taya*, *Qumri – Klara*, *Bakhtiya* and *Fazilat – Faya*, *Nigmat – Kolya*, and *Tulaboy – Tolya*.

In Uzbek naming traditions, several cultural factors play a significant role in the choice of a child's name. In particular, the day of the week is considered important: if a girl is born on Friday, she may be named *Odina*, while a boy born on the same day may be called *Odil*. Physical features at birth, such as a birthmark, may also influence naming, as in the name *Holida* (*hol* meaning “spot” or “mole”). If a child is born on a holiday, the name often reflects this circumstance: for example, a boy born on *Navro'z* may be named *Navroz*, and a girl *Navroza*; *Hayitkhon* is a name given to a girl born during the celebration of *Hayit*, while *Hayitbay* is given to a boy. If a girl is born during the first or second day of the new moon, she may be named *Hilola*, as the moon during this period is referred to as *hilal*. In addition, children are frequently named in honor of singers, artists, and musical groups.

At present, names of saints, prophets, and their relatives are becoming increasingly common, such as *Muhammad* and *Madina*.

With regard to representatives of other nationalities residing in Uzbekistan, particularly Koreans, it was common for them to give their children Russian personal names, while retaining Korean surnames, which often consist of a single syllable.

Patronymics and surnames emerged relatively late in the history of naming practices. The absence of surnames, apart from those designating historical figures, can be explained by the fact that a surname is more specific than a personal name. For example, the Russian surname *Kuznetsov* originally denoted “the son of a blacksmith.” Among some Uzbek families, it has long been customary to form surnames from the father's personal name; thus, if the father's

name is *Rahim*, the children's surname becomes *Rahimov* (or *Rahimova*), while a patronymic may be absent.

At present, two parallel naming models coexist. In the first, a newborn is given the father's surname and a patronymic formed from the father's name (e.g., *Saidkhanov Akmal Muzaffarovich*). In the second model, the patronymic is replaced by an explicit indication of filiation through the father's name, as in *Rahimov Sardor Nigmatulla o'g'li* (literally, "Rahimov Sardor, son of Nigmatulla").

There is also a widespread belief that it is preferable to name newborn girls after precious stones, such as *Feruza* (literally "turquoise") or *Yoqut* ("ruby"). Because such stones are associated with hardness and durability, these names symbolically convey wishes for strong health, stability of character, and resilience in the face of life's challenges.

In our view, the process of naming a newborn reflects a close interweaving of universal and national-cultural characteristics. The universal dimension is manifested in the fact that all personal names carry profound semantic content. A name is capable not only of expressing an individual's identity but also of embodying parental hopes and aspirations – namely, the wish that the child will be happy, fortunate, endowed with a good destiny, and that their life will be filled with well-being, blessings, and harmony.

At the same time, the universal is realized through the national and cultural, since in each culture a name possesses its own specific meanings and values. Thus, the Russian name *Svetlana* contains the semes "light" and "brightness." Similarly, the Korean name *He Jin* includes the meaning "light," while also conveying additional connotations such as "precious" and "valuable." The name *Su Jin* incorporates the semes "pearl" and "purity," whereas *Yeon Ju* (literally "beautiful pearl") denotes a rare and precious treasure, symbolizing elegance and refinement. Comparable meanings are found in Uzbek anthroponyms such as *Durdona*, which conveys the semantics of "pearl" and "uniqueness," and *Marjona*, meaning "pearl," "red bead," or "precious."

The female name *Liliya* signifies purity and innocence, just as the Korean name *Na-ri*, which symbolizes a lily; both evoke the delicate beauty of nature and suggest renewal and promise. The Uzbek name *Mehrangiz* expresses the meanings of compassion and kindness (*mehr* meaning "kindness") and originates

from the Persian–Tajik tradition, where it denotes a “beloved, gentle, and precious girl.” Similarly, the Korean name *Yun Ju* contains the semes of kindness and compassion, signifying mercy, gentleness, sympathy, and understanding.

Interestingly, the name *Fazilat* literally means “virtues” or “qualities,” while the related name *Fayzilat* combines *faiz* (literally: “grace,” “charm,” “attractiveness”) with *fazilat* (“virtues”), reflecting a nuanced semantic enrichment.

At the present stage, many personal names share identical roots with the addition of affixes to indicate gender distinctions, as seen in examples such as: *Yevgeniy – Yevgeniya*, *Aleksandr – Aleksandra*, *Valentin – Valentina*, *Yan – Yana*, *Rashid – Rashida*, *Shuhrat – Shuhratxon*, *Xurshid – Xurshida*, *Feruz – Feruza*, *Nodir – Nodira*.

Thus, a proper noun (onym) is a linguistic unit that performs not only an identifying function but also conveys background information marked by historical and cultural specificity. It possesses expressive potential, reflecting the speaker’s or text author’s attitude toward a situation or content. Proper names are an integral component of a nation’s historical and cultural life, serving as a key element of the national-cultural lexicon.

The relationship between the individual, language, and culture is particularly pronounced in proper names, more so than in other linguistic units. Several factors influence the choice of a personal name, including historical events, the day of the week or holiday on which a child is born, the presence of distinctive physical features such as birthmarks, religious or cultic affiliations, as well as family traditions and personal preferences.

Proper nouns reflect the national-cultural characteristics of a community, and their semantics should be analyzed from a linguocultural perspective. Such an analysis should emphasize the pragmatic aspects of meaning, including cultural connotations, associative fields, and motivational components. Future research perspectives lie in studying the chronology of onyms and their lexicography, as well as in developing classifications of proper names based on etymology, gender differentiation, and the various factors influencing the choice of a particular name.

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