

INTERNATIONAL CONFERENCE
“Global Horizons in Philology and Pedagogy: Experiences of Turkic Nations”
September 25, 2025

**STRUCTURAL AND SEMANTIC ANALYSIS OF ANTHROPNYMS IN ENGLISH AND
UZBEK LANGUAGES**

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Abstract: This article explores the structural and semantic features of anthroponyms in English and Uzbek languages, highlighting both commonalities and differences between the two linguistic systems. Anthroponyms, as an integral part of onomastics, serve not only as identifiers of individuals but also as cultural markers reflecting historical, social, and national characteristics. The study focuses on the classification of personal names, their morphological structures, and the semantic meanings they convey. By comparing English and Uzbek anthroponyms, the paper reveals how language and culture are intertwined in shaping naming traditions. The findings contribute to a deeper understanding of linguistic and cultural identity, while also offering insights for translation studies, lexicography, and cross-cultural communication.

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

INTRODUCTION

Names are one of the most ancient linguistic units, deeply rooted in the social, cultural, and historical development of human civilization. Among them, anthroponyms, or personal names, play a particularly significant role as they not only serve to identify individuals but also encode valuable information about national traditions, worldviews, and social structures. The study of anthroponyms is closely related to the field of onomastics, which investigates the origin, structure, semantics, and functions of proper names in different languages. In modern linguistics, the structural and semantic analysis of anthroponyms is gaining increasing attention, as names are no longer perceived solely as labels but as linguistic phenomena carrying rich cultural and historical connotations. 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.

Furthermore, this research is relevant for fields such as translation studies, cross-cultural communication, and sociolinguistics. By comparing English and Uzbek anthroponyms, the study aims

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to reveal not only linguistic differences but also cultural connections, offering insights into how personal names reflect broader social realities.

CONCLUSION

The comparative analysis of anthroponyms in English and Uzbek languages demonstrates that personal names are far more than simple identifiers; they serve as vital carriers of cultural, historical, and linguistic information. From a structural perspective, English anthroponyms tend to be concise, often derived from biblical, mythological, or aristocratic sources, while Uzbek anthroponyms exhibit agglutinative patterns, with roots and affixes that reflect specific semantic meanings. These differences illustrate the distinct linguistic mechanisms through which each language shapes its naming traditions. Semantically, anthroponyms in both languages encode values, beliefs, and worldviews of their respective societies. English names frequently reflect religious and historical legacies, while Uzbek names emphasize moral virtues, desirable human qualities, or symbolic associations with nature. Despite these differences, both linguistic systems reveal the universal function of anthroponyms as a bridge between language and culture. The findings highlight that the study of anthroponyms provides insights not only into linguistic structure but also into the cultural identity of nations. Such an approach contributes to a broader understanding of how names reflect social stratification, historical continuity, and intercultural exchange. Moreover, the results of this research are valuable for translation studies, intercultural communication, and lexicography, as they shed light on the challenges of rendering personal names across different languages and cultural contexts.

In conclusion, the structural and semantic analysis of anthroponyms in English and Uzbek enriches our knowledge of linguistic diversity and cultural specificity. It underscores the necessity of viewing personal names as dynamic linguistic units that preserve collective memory and national identity while simultaneously adapting to global linguistic and cultural interactions.

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