ORIGINAL ARTICLE

INTERNATIONAL JOURNAL OF ARTIFICIAL INTELLIGENCE

ISSN: 2692-515-x, Impact Factor: 9.23

American Academic publishers, volume 6, issue 01,2026

Journal: https://www.academicpublishers.org/journals/index.php/ijai

COMPARATIVE LINGUISTIC FEATURES OF ENGLISH AND UZBEK PERSONAL NAMES

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Abstract. This article examines a comprehensive investigation of the linguistic features of human names in Uzbek and English languages. Anthroponyms, in contrast to common terminology, convey the speakers' deeper worldview by preserving old cultural layers, social customs, and religious influences. The study highlights the distinct developmental routes and cultural symbolism of the English and Uzbek naming systems by comparing and contrasting their structural, semantic, and sociolinguistic characteristics. The findings show that Uzbek names exhibit obvious meanings and intricate morphological patterns based on agglutinative principles, whereas English names tend to be structurally simple but historically layered reflecting diverse cultural and linguistic influences.

Keywords: anthroponyms, proper names, personal names, English personal names, Uzbek personal names, culture, identity, comparative linguistics, semantics, sociolinguistics.

Аннотация. В статье представлено комплексное исследование лингвистических особенностей личных имён в узбекском и английском языках. Антропонимы, в отличие от общеупотребительной лексики, передают более глубокое мировоззрение носителей языка, сохраняя древние культурные пласты, социальные традиции и религиозные влияния. Путём сопоставительного анализа структурных, семантических и социолингвистических характеристик систем именования в английском и узбекском языках в исследовании раскрываются различные пути их развития и культурная символика. Полученные результаты свидетельствуют о том, что узбекские имена характеризуются прозрачной семантикой и сложными морфологическими моделями, основанными на агглютинативных принципах, тогда как английские имена отличаются относительной структурной простотой, но при этом являются исторически многослойными, отражая разнообразные культурные и языковые влияния.

Ключевые слова: Антропонимы, собственные имена, личные имена, английские личные имена, узбекские личные имена, культура, идентичность, семантика, социолингвистика.

Annotatsiya. Ushbu maqola o'zbek va ingliz tillaridagi shaxs ismlarining lingvistik xususiyatlarini qiyosiy jihatdan har tomonlama tahlil qiladi. Antroponimlar oddiy leksik birliklardan farqli o'laroq, til egalari dunyoqarashini aks ettiruvchi muhim madaniy, ijtimoiy va diniy qatlamlarni o'zida mujassamlashtiradi. Tadqiqot davomida ingliz va o'zbek nomlash tizimlarining strukturaviy, semantik hamda sotsiolingvistik xususiyatlari solishtirilib, ularning rivojlanish yo'llari va madaniy ramziyligi aniqlanadi. Tadqiqot natijalari shuni ko'rsatadiki, o'zbek ismlari asosan aniq semantik mazmun va agglutinativ tamoyillarga asoslangan

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murakkab morfologik tuzilishga ega bo‘lsa, ingliz ismlari strukturaviy jihatdan nisbatan sodda, biroq tarixiy jihatdan qatlamli bo‘lib, turli madaniy va lingvistik ta’sirlarni aks ettiradi.

Kalit so‘zlar: Antroponimlar, atoqli otlar, shaxsiy ismlar, ingliz shaxsiy ismlari, o‘zbek shaxsiy ismlari, madaniyat, shaxsiyat, semantika, sotsiolingvistika.

Introduction

Human names play an essential role in human communication and they are an integral part of any linguistic system. Additionally, personal names serve mainly to identify people within a culture, in contrast to common nouns. However, contemporary linguistic research shows that human names are sophisticated language entities with cultural, historical, and social connotations rather than just labels. In comparative linguistics, the study of human names is especially crucial since various speech communities' worldviews, customs, and values are reflected in naming systems. Two different linguistic and cultural systems are represented by the English and Uzbek languages. While Uzbek is a Turkic language with semantic transparency and cultural symbolism in naming customs, English is a member of the Indo-European language family and has evolved under significant historical and multicultural influences.

The study is guided by the following research questions:

1. How have linguists interpreted the linguistic, semantic, and cultural functions of human names in their scholarly works?

2. What are the main linguistic principles and criteria for the classification of English personal names, and how do these classifications reflect historical, cultural, and social factors?

3. What linguistic and cultural features underlie the classification of Uzbek personal names, and how do these features demonstrate national traditions and value systems?

The aim of this article is to categorize personal names in both Uzbek and English from linguistic and cultural viewpoints, examine academic methods for studying anthroponyms, and examine the linguistic characteristics of human names in both languages.

Main part

1. The Analysis of Scientists’ Works on Human Names

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.[1] 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.[2] According to him, "proper names are words whose function is to identify individuals, not to describe them"[3] (Gardiner, 1954, p. 43). This view holds that personal names do not immediately convey lexical meaning, as they are fundamentally different from common nouns. Later researchers, however, have reexamined this

[1] Crystal, D. The Cambridge Encyclopedia of the English Language. Cambridge University Press, 2003.
[2] Gardiner, A. The Theory of Proper Names. Oxford University Press, 1954.
[3] Gardiner, A. The Theory of Proper Names. Oxford University Press, 1954.

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notion. According to E. Pulgram (1954), human names maintain historical and cultural connotations even though they may eventually lose their original lexical meanings.[4] According to this viewpoint, names are culturally significant units rather than semantically meaningless. According to Crystal (2003) names are a unique lexical category whose main purpose is identification rather than description.[5] David Crystal emphasizes the sociolinguistic aspect of human names, pointing out that naming customs are a reflection of ideology, religion, social development, and cross-cultural interaction. According to him, "Names provide a unique insight into the values and preoccupations of a society at a particular point in time"[6] (Crystal, 2003, p. 154). From this viewpoint, personal names serve as linguistic indicators of social identity. Additionally, Trudgill (2000) highlights the social aspect of naming, contending that names serve as markers of cultural affiliation, class, and ethnicity.[7] He claims that shifts in the popularity of a name frequently reflect more general social and cultural trends.

The role of Uzbek linguists is crucial in anthroponymic studies. We can definitely say that they have contributed substantially to human names. According to Ismoilov (2019), Uzbek personal names have a strong cultural foundation and represent the moral and spiritual ideals of the community.[8] According to Uchkunova (2017), Uzbek names are typically semantically transparent and driven by the desires, values, and customs of their parents.[9] According to Suyunov (2020), "personal names in Uzbek function as carriers of cultural memory and national worldview," highlighting the linguocultural relevance of Uzbek anthroponyms (p. 87).[10] These findings show that, in contrast to many English names, Uzbek names maintain a distinct semantic and cultural meaning.

2. Classification of English Personal Names

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, Hardcastle, 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.[11]

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 are

[4] Pulgram, E. Theory of Names. University of California Press, 1954.
[5] Crystal, D. The Cambridge Encyclopedia of the English Language. Cambridge University Press, 2003.
[6] Crystal, D. The Cambridge Encyclopedia of the English Language. Cambridge University Press, 2003, p. 154.
[7] Trudgill, P. Sociolinguistics: An Introduction to Language and Society. Penguin Books, 2000.
[8] Ismoilov, A. O‘zbek antroponimiyasi asoslari. Toshkent, 2019.
[9] Uchkunova, M. O‘zbek tilidagi shaxs ismlarining semantik xususiyatlari. Toshkent, 2017.
[10] Suyunov, X. O‘zbek ismlarining lingvokulturologik tadqiqi. Samarqand, 2020, p. 87.
[11] Hanks, P., Hardcastle, K., & Hodges, F. A Dictionary of First Names. Oxford University Press, 2016.

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synchronically obscure yet monomorphemic or historically compound. They can be separated into:

Basic names: Paul, Kate, and John;

Compound names: Christopher, Frederick;

Abbreviated forms: Liz (Elizabeth), Tom (Thomas).[12]

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).[13] This pattern is a reflection of contemporary societal shifts and evolving perspectives on gender identification.

3. Classification of Uzbek Personal Names

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.[14] 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);

Names associated with nature and beauty include Gulbahor (spring flower) and Oybek (moon lord);

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 (Uchkunova, 2017).[15]

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 (Suyunov, 2020).[16] These components emphasize how naming serves social and cultural purposes.

A Comparison between Uzbek and English Personal Names

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

[12] Algeo, J. Onomastics and the English Naming Tradition. Cambridge University Press, 1992.
[13] Crystal, D. The Cambridge Encyclopedia of the English Language. Cambridge University Press, 2003.
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cultural standards, English naming practices are increasingly impacted by globalization and personal desire.

Conclusion. Human names have been analyzed and categorized theoretically in this article. The analysis of scientific literature demonstrates that personal names serve as carriers of cultural, historical, and social meaning in addition to serving as identifying markers. The way English names are categorized shows how language interaction, religious tradition, and contemporary globalization have impacted this system, which is marked by structural simplicity and decreased semantic transparency. Uzbek names, on the other hand, maintain substantial cultural symbolism, a rich morphological structure, and a clear semantic meaning. Anthroponymy is therefore a crucial area of study for comprehending the connection between language, culture, and identity.

In addition, the study shows that human names are intricate linguistic, cultural, and social realities rather than just arbitrary labels. While Uzbek names maintain semantic richness and national viewpoint, English personal names represent historical multilingualism, social development, and globalization. A deeper comprehension of naming systems and their function in language and culture is achieved through the comparison of English and Uzbek anthroponyms.

In summary, the examination of scientific literature reveals that human names are a complicated language phenomena that incorporates sociolinguistic, cultural, semantic, and referential elements. Academics agree that anthroponyms must be examined in the context of their culture and history rather than only as language entities.

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