



STRUCTURAL-SEMANTIC AND CULTURAL FEATURES OF ANTHROPNOMS IN ENGLISH AND UZBEK LANGUAGES

Nazarova Nigora Djaxangirovna

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

Abstract

Semantics is the study of the meaning of words, phrases and sentences. In semantic analysis, there is always an attempt to focus on what the words conventionally mean, rather than on what an individual speaker (like George Carlin) might want them to mean on a particular occasion. Anthroponyms, or personal names, offer a fascinating window into the cultural, historical, and linguistic tapestry of a society. Comparing and contrasting the structural-semantic and cultural features of anthroponyms in English and Uzbek languages reveals intriguing insights into the evolution of naming practices and the values embedded within them.

Key words

semantics, linguistic space, anthroponyms, structural-semantic and cultural features

Introduction

Semantics is the study of meaning in language. It can be applied to entire texts or to single words. For example, "destination" and "last stop" technically mean the same thing, but students of semantics analyze their subtle shades of meaning. In recent decades, an anthropological reorientation has become apparent in the sciences of the sign order, and primarily in linguistics, the object of which is increasingly becoming the "ego-oriented linguistic space". One of the most important modern trends in the study of "ego-centered linguistic space" is associated with the allocation of microsystems, units of which are united by some common feature of a formal and / or meaningful plan. These microsystems include the names of one person, a person - an anthropologic microsystem, within which common nouns and proper names are distinguished. It is the latter, known in linguistics under the name of anthroponyms, that are discussed in detail in this work from the point of view of the possibilities of conveying the pragmatic (in a broad sense, when we mean the whole sum of connotations - social, cultural, ethical, historical, emotive, evaluative, associative, as well as all information accompanying the anthroponym, which in the speech act carries information about the speech situation, the status of the interlocutors, about the assessment of the named, and content. The cumulative function inherent in language determines the possibility of accumulating and reflecting nationalcultural pragmatic information in anthroponyms. It is this aspect of anthropolexis, which has been studied much less than others, and is analyzed in detail in this work. Thus, the relevance of the dissertation is determined by the widespread prevalence of anthroponyms in various spheres of language use and the need to study them as a linguistic sign, for the semiotic nature of a proper name is understood ambiguously. The problems associated with the study of anthroponyms from the standpoint of their communicative nature, including from the point of view of their pragmatic functions, have not been sufficiently developed. In numerous works on onomastics, far from all the problems of a proper name are covered, in particular, there is no consistent description of pragmatic situations of generating additional information in the process of

stylistic functioning of a proper name in a literary text [1].

English: English names typically follow a two-part structure, consisting of a given name (first name) and a surname (last name). Middle names are also common, adding an optional third element. Surnames are often patronymic or locative, indicating ancestry or place of origin.

Uzbek: Uzbek names traditionally follow a three-part structure: *ism* (given name), *otasing ismi* (patronymic), and *familiya* (surname). The patronymic is derived from the father's given name with the addition of "-ovich" for males and "-ovna" for females. Surnames were adopted relatively recently, often based on occupation, tribal affiliation, or place of origin.

English: English given names draw from various sources, including biblical figures, historical figures, nature, virtues, and personal characteristics. Many names have roots in Old English, Norman French, and other languages, reflecting the diverse influences on English culture.

Uzbek: Uzbek given names often have meanings related to desired qualities, aspirations, or religious beliefs. Many names have Turkic or Persian origins, reflecting the historical and cultural connections of the region. Names may also signify natural elements, celestial bodies, or historical figures [2].

English: Naming practices in English-speaking cultures have evolved over time, influenced by factors such as religion, social status, and cultural trends. The popularity of certain names has fluctuated with changing fashions and values.

Uzbek: Uzbek naming traditions are deeply rooted in family and community ties, with strong emphasis on respect for elders and ancestral heritage. The choice of names often reflects family values, cultural identity, and religious beliefs.

English: In recent years, English naming practices have seen a rise in unique and unconventional names, reflecting a growing emphasis on individuality and personal expression. There is also a growing trend of reviving older, less common names [3].

Uzbek: While traditional naming practices remain strong in Uzbekistan, there is a growing openness to modern names and influences from other cultures. English anthroponymic lexicography, namely English anthroponymic dictionaries, which include exclusively personal names, is a poorly studied area that requires detailed consideration. The functional and structural characteristics of English-language anthroponymic dictionaries, as well as the ways of representing the semantic features of personal names in dictionaries, have not been sufficiently studied. The need to address these issues of describing English-language dictionaries determines the relevance of this study. In modern linguistics, the question of the structural and semantic structure of the English anthroponymic dictionary remains open and unexplored. Despite the popularity and diversity of modern English anthroponymic dictionaries, their status in the general lexicographic paradigm and their inherent structural and content features remain practically unexplored. The scientific novelty of the work lies in the structural-semantic and linguocultural analysis of English-language anthroponymic dictionaries and the development of their typology.

Despite the differences, there are also some notable similarities between English and Uzbek anthroponyms:

Meaning and symbolism: Both cultures place importance on the meaning and symbolism associated with names. Parents carefully choose names that reflect their hopes and aspirations for their children. Evolution and adaptation: Naming practices in both cultures have evolved and adapted over time, reflecting social, cultural, and linguistic changes [4].

Linguistics also distinguish proverbs from idioms and phrases; besides analyses them as sentences, clauses, conversational turns, speech acts. A Proverb is considered as a phraseological unit with figurative meaning in linguistics and to be equal to a sentence according to a complete utterance that they can form in a speech. Moreover, their diverse expressiveness and emotiveness are obviously noticed during the process of conversation. Therefore, proverbs can represent the speech situation clearly. Linguoculturology is one of the main aspects of linguistic investigations, it deals with various issues that relate with language spirit and

cultural variation of a nation, encompasses various national cultural notions and theories of conversational structure. This branch studies national spirit that is reflected in a language. It is associated with other studies as philosophy, logics, sociology, anthropology and semantics; and covers national-cultural knowledge through speech communication [5]. English and Uzbek proverbs connecting with the concept of “friendship” reflects the mentality, culture and traditions of a nation and take important place in the language of this nation. In both languages, proverbs about friends are various, besides synonymous or antonymous proverbs can be found among them. But their synonymic and antonymic relations are not considered to be absolute, because they are chosen according to a context, as a result their meanings may be also slightly changed. In world linguistics, the priority trend is the desire to show phraseological units, in particular the semantic field of somatic phrasemes, in structural-semantic and communicative-pragmatic senses. It is also necessary to study somatic phraseological units associated with the names of the organs of the human body in semantic-pragmatic and stylistic terms as a separate lexical-semantic group in this direction. This circumstance determines the importance of the subject for modern linguistics. In subsequent years, significant progress was achieved in the study of phraseological units in Uzbek linguistics. At the same time, the study of philosophical and epistemological, national psychological and ethno-cultural aspects of the use of somatic phraseological units in the language, having a holistic, formal-meaningful structure, has become one of the important tasks of Uzbek linguistics [6]. In modern linguistics study of phraseological units’ formation in lingua cultural aspect shows the relation between language and culture as fixed expressions are closely related to the life of the people more than other linguistic unions of the language. They are formed on the basis of centuries-old life experiences, traditions and rituals which continue to at present. Thus, mental qualities are clearly noticed. Especially, when there are onomastic components in the structure of the phraseological units, this feature becomes even more radiant. The reason is that onomastic units have become the bridge between nation's past and present life. Therefore, special study of phraseological units in various structural languages, their etymology, structure, semantics, and creating their classification is one of the important tasks of linguistics.

Conclusion: Comparing the structural-semantic and cultural features of anthroponyms in English and Uzbek languages provides valuable insights into the unique cultural identities and historical influences shaping naming practices in each society. While differences exist in structure and origin, both cultures share a common desire to bestow meaningful and symbolic names that reflect values, aspirations, and a sense of belonging. As societies continue to evolve and interact, it will be interesting to observe how naming practices adapt and influence each other in the years to come.

References:

1. Sharei, S., Yazdanmehr, E., & Firoozian Pour Esfahani, A. (2017). Translation of anthroponyms in children’s cartoons: A comparative analysis of English dialogues and Persian subtitles. *Journal of Language and Translation*, 7(4), 21-31
2. Rustamiy, S. (2018). Typological peculiarities of science of balaghah, rhetoric and stylistics. *The Light of Islam*, 2018(1), 16
3. Judickaitė-Pašvenskienė, L. (2013). Translation of Anthroponyms in Children's Cartoons: a comparative analysis of English dialogue and Lithuanian subtitles. *New Voices in Translation Studies*
4. Slobodian, A. S., & Norets, M. V. (2019). To The Problem Of Translation Into English Of Crimean Toponyms And Anthroponyms. *Modern Science*, (3), 323-326
5. Gotthardt H.H., Varga M.A. (eds.) *Introduction to Paremiology: A Comprehensive Guide to Proverb Studies*. Berlin: De Gruyter, 2014. P. 2-10
6. Yusupov U.K. *Contrastive Linguistics of the English and Uzbek languages*. Tashkent: Akademnashr, 2013. P. 27-262