

SEMANTIC CONTENT AND LINGUOCULTURAL FEATURES OF UZBEK ANTHROPONYMS

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Abstract

This article provides a comprehensive analysis of the semantic content of anthroponyms in the Uzbek language, their motivational bases, as well as their linguocultural and cognitive features. The etymological layers of anthroponyms, their semantic evolution, and their relationship with social factors are scientifically examined. In addition, the role of personal names as a reflection of national mentality and cultural code is determined.

Keywords

semantics, linguoculturology, cognitive linguistics, etymology, nomination, motivation.

Аннотация

В данной статье комплексно анализируются семантическое содержание антропонимов в узбекском языке, их мотивационные основы, а также лингвокультурологические и когнитивные особенности. Научно освещаются этимологические слои антропонимов, их семантическая эволюция и взаимосвязь с социальными факторами. Также определяется роль личного имени как отражения национального менталитета и культурного кода.

Ключевые слова

семантика, лингвокультурология, когнитивная лингвистика, этимология, номинация, мотивация.

Anthroponymy, as an independent and complex branch of linguistics, requires the comprehensive analysis of personal names not only within the framework of nominative units, but also from semantic, cognitive, linguocultural, and sociolinguistic perspectives. In Uzbek linguistics, the study of the semantic content of anthroponyms is of particular importance, as it aims to reveal the internal

meanings of names, their motivational bases, and their close connection with national culture and social thought. A personal name, while serving as a linguistic unit that identifies an individual, also functions as a semantic and cultural code reflecting the historical memory, system of values, and mental model of a particular ethnos.

Despite the fact that anthroponyms have been studied by many linguists, their pragmatic and cognitive features have not yet been sufficiently explored. The analysis of the specific characteristics of anthroponyms makes it possible to identify the reasons for semantic transformations associated with names in the text.

In Uzbek anthroponymy, the semantic approach is primarily aimed at identifying the lexical bases of names and the degree of their motivation. Most anthroponyms have genetic and semantic connections with common lexical units of the language, which can be explained by the social, psychological, and cultural stereotypes present in the minds of speakers during the naming process. In particular, a name given to a child embodies semantic features related to the parents' wishes, intentions, beliefs, or certain circumstances. For example, "Baxtiyor" expresses a wish for happiness, "Umid" denotes Hope - faith in the future, and "Shodiyor" reflects joy and happiness. This highlights the issue of semantic motivation of anthroponyms as an important theoretical problem in Uzbek linguistics.

The semantic content of anthroponyms is directly related to their etymological sources. The Uzbek anthroponymic system has been enriched throughout historical development by various linguistic layers, resulting in semantic stratification of names. Ancient Turkic anthroponyms mainly belong to semantic fields expressing strength, bravery, social status, and natural phenomena. This layer includes names associated with the following semantic domains:

strength and bravery (Bahodir, Temur)

social status (Bek, Xon)

natural phenomena (Oybek, Yulduz)

Names of Arabic origin are primarily oriented toward expressing religious, moral, divine, and spiritual concepts:

Abdulloh - "servant of Allah"

Karim - "generous"

Rahim - "merciful"

Anthroponyms of Persian-Tajik origins reflect aesthetic, poetic and emotional-expressive semantics and occupy an important place in the naming system of the

Uzbek language. For example, Gulbahor - spring flower, Dilnoza - a tender heart, Shahnoza - an expression of elegance.

As a result of the mutual harmony of these layers, a complex semantic structure has been formed in the Uzbek anthroponymic space.

In the Uzbek language, anthroponyms can be divided semantically into the following groups:

1. Names expressing wishes and intentions. This is the most active group and has a positive semantic load: For example, we can take the names Saodat, Omad, Bakhtiyor.

2. Religious-anthropocentric names. Such as Muhammad, Ibrahim, Abdurahmon,

3. Aesthetic and emotional names. Gozal, Zebo, Latofat

4. Names based on natural and cosmic images. Moon, Star, Sun

5. Names with a protective (apotropaic) function. Tursun, Tokhtasin

This classification shows the semantic diversity of anthroponyms and their cultural basis.

In Uzbek linguistics, the historical-linguistic approach holds particular methodological significance in the study of the semantic content of anthroponyms. The semantics of names are subject to change under the influence of socio-historical conditions; semantic models that were active in certain periods may become passive or undergo transformation in later stages. From this perspective, the semantic evolution of anthroponyms is interpreted in close connection with general semantic processes within the language system.

In modern Uzbek linguistics, the semantic content of anthroponyms is increasingly interpreted within the framework of linguocultural and cognitive paradigms. According to this approach, an anthroponym is viewed as a sign that activates a specific conceptual structure in the human mind. Through names, national values, moral norms, and cultural stereotypes are transmitted. As a result, anthroponymy is formed not only as a field studying naming systems, but also as an important scientific domain that reveals the relationship between language and culture.

Anthroponyms also reflect social relations within society. Names are chosen in connection with:

social stratification,

the spirit of the эпоха (zeitgeist),

cultural tendencies.

For example, while religious names predominated in traditional society, global and universal names are becoming more widespread in modern society. This highlights the importance of the sociolinguistic dimension of anthroponymy.

The semantic content of anthroponyms is a complex and multi-layered phenomenon that reflects the intrinsic interconnection between language, culture, and cognition.

Based on the above considerations, it can be concluded that in Uzbek anthroponymy, personal names are historically and etymologically stratified, possessing semantic motivation as well as linguocultural and cognitive significance. They serve as important indicators of the national mentality. Therefore, the comprehensive study of anthroponyms is of great scientific importance not only for linguistics, but also for cultural studies and the social sciences.

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