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### LINGUOCULTURAL ANALYSIS OF ANTHROPNYM SEMANTICS IN THE ENGLISH AND UZBEK LANGUAGES

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#### Abstract

This thesis analyzes the semantics of anthroponyms in the English and Uzbek languages from a linguocultural perspective. The study scientifically examines the national-cultural meanings, connotative features, associative fields, and the concept of lexical background in anthroponyms. In addition, the semantic transformation of anthroponyms and their role in expressing cultural codes and national associations are comparatively analyzed on the basis of English and Uzbek materials.

**Keywords:** anthroponym, semantics, linguoculture, connotation, lexical background, cultural code, national association, semantic transformation, linguocultureme.

In modern linguistics, anthroponyms are regarded not only as means of naming individuals, but also as important linguistic units reflecting culture. Each language expresses the worldview and values of a particular ethnic group. Therefore, the semantics of anthroponyms is studied at the intersection of language and culture. The main aim of this research is to analyze the semantics of anthroponyms in English and Uzbek from a linguocultural perspective and to



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identify their national-cultural meanings, connotative features, and associative fields.

Language reflects the spiritual life of society and plays a significant role in representing the worldview. Every culture possesses its own national color and system through which universal and national values are expressed. The development of noble human qualities is primarily shaped by the natural melody of the mother tongue, lullabies and the speech environment heard from childhood. From this perspective, the native language is regarded as an important expression of a nation's spirituality, inner world and national identity. As Abdulla Avloniy stated, "The mirror reflecting the existence of every nation in the world is its language and literature. The loss of a national language is equal to the loss of the nation's spirit" [1]. For example, Uzbek anthroponyms such as Oygul, Gulchehra, and Mehribon reflect national-cultural values associated with beauty, elegance, and kindness. In English names such as Grace, Hope, Victor, moral and individual values are expressed. This demonstrates that the cultural mentality of every nation is also manifested through anthroponyms. For instance, the English image John Bull is used as a representation of the typical Englishman, while in Uzbek culture the name Alpomish symbolizes courage and heroism. These anthroponyms are associated with particular cultural codes and national associations.

The concept of a cultural code refers to a system of meanings and symbols characteristic of a particular national culture. In other words, historical, moral, aesthetic, and social perceptions formed in the collective consciousness of a people are manifested through language in a coded form. Anthroponyms constitute an important component of this cultural code[3].

The most valuable units in shaping the national linguistic worldview are non-equivalent vocabulary, archetypes, mythologemes, as well as units of the



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paremiological and phraseological fund of a language, all of which are referred to as linguoculturemes, a term introduced by V.V. Vorobyev. According to Vorobyev, the concept of a “linguocultureme” is interpreted as a unit expressing the interrelation between language and culture [10.43]. For example, the Uzbek anthroponym Boychechak signifies not only the name of a flower but also symbolizes spring, renewal and elegance. The English anthroponym Robin Hood embodies national-cultural meanings related to justice, freedom, and devotion to the people. In such units, cultural information is embodied alongside linguistic meaning.

As O.A. Leontovich emphasizes, anthroponyms, names of political realities, public organizations, state institutions, famous books, films, paintings, and other phenomena constituting an inseparable part of the life of linguoculture bearers are formed around cultural meanings that may function as cultural signs [4.21]. For example, in English culture the name Sherlock Holmes is associated with intellect and detective reasoning, whereas in Uzbek culture the name Nasriddin Afandi symbolizes wit and folk wisdom. These anthroponyms function as cultural signs shaping particular concepts within national cultures [2]. Thus, all onyms possessing ethnocultural features may be regarded as linguoculturemes. The semantic structure of onyms contains extralinguistic content that directly reflects national culture in the language functioning within that culture.

The part of word meaning associated with history, geography, traditions, and folklore is closely connected with the culture of a nation. From this perspective, E.M. Vereshchagin and V.G. Kostomarov emphasize the existence of a national-cultural component within semantics and interpret nominative units containing such a component as lexical units possessing national-cultural semantics [9.17]. For example, the Uzbek anthroponym Temur conveys ideas of power and statehood associated with the historical figure Amir Temur. The English name



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Arthur, through the image of King Arthur in British folklore, expresses the values of courage and chivalry. This demonstrates the close connection between anthroponyms and national history and culture

Scholars also pay special attention to the concept of the “lexical background.” According to E.M. Vereshchagin and V.G. Kostomarov, the lexical background is not limited to the lexical or conceptual meaning of a word; rather, it also includes additional semantic features related to the history, culture, traditions, national mentality, and social experience of a particular people [9.44]. In other words, the lexical background is a set of cultural and associative perceptions that arise in the human mind through a word.

The lexical background is especially evident in anthroponyms. For example, the Uzbek anthroponym Temur not only functions as a personal name but also evokes national-cultural associations such as power, statehood, bravery, and military leadership connected with the history of Amir Temur. Similarly, the name Bibixonim is associated with historical and cultural memory and evokes perceptions of Eastern elegance, love, and national architecture.

In English, anthroponyms also possess a broad cultural lexical background. For instance, Sherlock Holmes is not merely a proper name but evokes associations related to intellect, logical thinking, and detective abilities. Likewise, the anthroponym Romeo is perceived in English and world culture as a symbol of romantic love. In such cases, the anthroponym acquires not only lexical meaning but also a particular cultural and emotional background.

The lexical background plays an important role in revealing the national-cultural features of anthroponyms. Through it, proper names perform not only a naming function but also express the cultural memory, values, and social mentality of a particular people.



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L.I. Zubkova investigates the semantic structure of anthroponymic formulas and their national-cultural connotative features. According to the scholar, the polysemy of Russian names, their various forms and connotative characteristics, as well as the system of patronymics, surnames, and pseudonyms reveal the national-cultural specificity of non-equivalent vocabulary in Russian. Therefore, they are regarded as linguistic units possessing rich connotative potential [12.127]. For example, the Uzbek components -bek, -oy, and -gul express social status, respect, and aesthetic meanings, as in Oybek, Gulmira, and Nodirabegim. In English, shortened and affectionate forms are widespread, such as Elizabeth – Liz – Lizzy and Michael – Mike. These forms express emotional closeness and social relations in speech.

E.V. Khabibullina examines the functional aspect of anthroponym semantics, particularly the use of precedent names as instruments of language play in modern youth slang. She emphasizes that such names are more widespread and popular than other precedent phenomena. However, in many cases they lose their original status as proper names and undergo transformation [11.371]. The semantic transformation of anthroponyms refers to the process by which personal names move beyond their original meanings and acquire new figurative, symbolic, or pragmatic meanings. In other words, an anthroponym no longer performs only a naming function but also begins to express certain characteristics, personality traits, social evaluations, or cultural images. For example, the English anthroponym Einstein originally refers to the surname of the famous scientist Albert Einstein. However, in modern speech it is metaphorically used to mean “a very intelligent person.” For example:

He is a real Einstein.

In this sentence, Einstein is used not as a personal name but in the meaning of “an intelligent person.” Thus, the anthroponym performs a new semantic function.



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Similarly, in Uzbek the name Alpomish, originally the name of a folk epic hero, may be used in speech to mean “strong,” “brave,” or “heroic person”:

U haqiqiy Alpomish ekan.

Here, Alpomish has become a symbol of heroism and courage. Consequently, the name acquires additional emotional, evaluative, and cultural meanings beyond its naming function.

Thus, during the process of semantic transformation, anthroponyms:

- acquire metaphorical meanings;
- become enriched with national-cultural associations;
- perform evaluative functions;
- turn into instruments of pragmatic influence.

Therefore, the semantic transformation of anthroponyms is considered an important linguistic phenomenon demonstrating the close interrelation between language and culture.

In conclusion, anthroponyms are not merely means of naming individuals, but important linguistic units embodying the cultural mentality, historical memory, and social values of a particular nation. Analyses conducted on the basis of English and Uzbek materials demonstrate that the national-cultural component occupies an important place in anthroponym semantics.

The results of the study indicate that English anthroponyms are characterized by individualism, personal independence, and historical-mythological images, whereas Uzbek anthroponyms emphasize kindness, beauty, respect, and collective values. Moreover, anthroponyms were found to reflect important features of national culture through associative and connotative meanings. Therefore, the linguocultural study of anthroponyms makes it possible to gain a deeper understanding of the complex relationship between language and culture



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and possesses significant theoretical and practical importance for the development of modern onomastics and linguocultural studies.

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