SemantJournals American Journal of Education and Evaluation Studies 2997-9439, Vol 03, No. 02, 2026

Article

Differences Between English and Uzbek Anthroponyms and the Cultural-Historical Factors Important in Their Formation

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Abstract: This article provides a comparative analysis of the systems of English and Uzbek anthroponyms. The formation of personal names, their semantic features, and the influence of historical and cultural factors are examined. The relationship between anthroponyms and national values, religious beliefs, and social relations is revealed. In addition, changes occurring in anthroponymic systems in the modern era are analyzed.

Keywords: anthroponymy, personal names, English anthroponyms, Uzbek anthroponyms, cultural factors, historical factors, onomastics.

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Introduction

Digital In linguistics, anthroponyms are considered one of the most important onomastic units reflecting human culture and history. The system of personal names of every nation is closely connected with its historical development, religious beliefs, social structure, and national values. English and Uzbek anthroponyms were formed in different cultural and historical environments, and therefore exhibit significant differences in structure, meaning, and usage. The study of these differences allows for a deeper understanding of the intrinsic relationship between language and culture.

English anthroponyms were mainly shaped under the influence of Christianity, ancient Germanic tribes, and Latin and Greek cultures. Many English personal names originate from religious sources, with names of Biblical figures and saints being widely used. Such names are often short and phonetically compact and are commonly used together with a family name. In English, surnames are distinguished by their derivation from professions, places of residence, or ancestral names. This reflects the importance of social stratification and professional identification in English society.

Uzbek anthroponyms, on the other hand, were primarily formed under the influence of Islamic culture, Eastern worldview, and folk traditions. A large proportion of Uzbek names have religious meanings, expressing gratitude to God, good wishes, and positive qualities. At the same time, Uzbek anthroponyms reflect the circumstances of a child's birth, the parents' hopes and aspirations, and the social environment. In Uzbek traditions, forms connected with the father's or grandfather's name occupy an important place, indicating the strong role of lineage and kinship relations.

Cultural and historical factors play a decisive role in the formation of anthroponyms. In English anthroponyms, the processes of industrialization and urbanization led to the stabilization of the surname system, whereas in Uzbek anthroponyms, political and religious changes throughout history are reflected in the composition of names. In the modern era, globalization is influencing anthroponymic systems in both languages. While short and convenient English names are spreading to other cultures, a combination of national and modern names is also observed in Uzbek society.

A comparative analysis of anthroponyms shows that individualism and simplicity prevail in English names, whereas collectivism, spirituality, and symbolic meaning are more strongly expressed in Uzbek names. These differences are directly related to the historical experiences and cultural values of both nations.

The comparative study of English and Uzbek anthroponyms indicates that personal names are important markers reflecting a society's historical experience, cultural values, and social structure. Although the anthroponyms of both nations are unique, their development demonstrates a shared need to express an individual's place in society and cultural identity. Therefore, anthroponyms constitute an important object of study not only for linguistics but also for cultural studies and history.

English anthroponyms were mainly shaped under the influence of Christianity, ancient Germanic tribes, and Latin and Greek cultures. Many English names originate from religious sources, with Biblical figures and saints' names being widespread. These names are usually short and phonetically concise and function together with a surname. English surnames are notable for being derived from occupations, places of residence, or ancestral names, reflecting the importance of social stratification and professional identification in English society.

Uzbek anthroponyms, in contrast, were formed mainly under the influence of Islamic culture, Eastern worldview, and oral folk creativity. Most Uzbek names have religious content, aiming to express gratitude to Allah, good wishes, and virtuous qualities. At the same time, Uzbek anthroponyms reflect the circumstances of a child's birth, parents' aspirations, and the social environment. Forms connected with the father's or grandfather's name are significant in Uzbek traditions, demonstrating the strength of lineage and kinship relations.

Cultural and historical factors play a crucial role in the formation of anthroponyms. In English anthroponyms, industrialization and urbanization contributed to the consolidation of the surname system, while in Uzbek anthroponyms, political and religious changes throughout history are reflected in name composition. In the modern period, globalization affects anthroponymic systems in both languages. Short and convenient English names are spreading across cultures, while Uzbek society demonstrates a blending of national and modern names.

The comparative analysis of anthroponyms reveals that individualism and simplicity dominate English names, whereas collectivism, spirituality, and symbolic meaning are more prominent in Uzbek names. These differences are closely connected to the historical experiences and cultural values of both nations.

Gender, social status, and historical period are also important factors in the formation of anthroponyms. In the English anthroponymic system, a clear distinction between male and female names has existed since early periods, and this distinction is evident in both phonetic and morphological features. Many female names end with soft sounds, which is associated with aesthetic and cultural perceptions in English. In Uzbek anthroponyms, along with gender differentiation, the expected social role of the child and their status within the family are also taken into account. The dominance of meanings related to strength, protection, or stability in some names can be explained by historical experience and social needs.

Anthroponyms also reflect historical events and social changes within a society. In English anthroponyms, names of political figures, royal dynasties, or literary characters that were popular during certain periods are widely used. This indicates the significant place of historical personalities in English cultural memory. In Uzbek anthroponyms, the influence of historical trials, social

transformations, and religious values is strongly felt. The emergence of certain names reflects the spiritual state and hopes of the people during specific historical periods.

The role of anthroponyms within the language system also requires comparative analysis. In English, personal names are used in largely unchanging grammatical forms and perform syntactic functions. In Uzbek, anthroponyms actively integrate into the morphological system of the language by taking plural, possessive, and case suffixes. This difference reflects not only the structural characteristics of the languages but also variations in attitudes toward individuals and communication culture.

Modern mass media and digital culture also influence the development of anthroponyms. In English, names popularized through cinema, music, and literature spread rapidly. In Uzbek society, although the influence of mass culture is noticeable, the opinions of parents and elders, as well as religious and national factors, still play an important role in name selection. This demonstrates the stability and traditional nature of the Uzbek anthroponymic system.

The comparative study of anthroponyms is also important for intercultural communication. Understanding the meanings and usage characteristics of English and Uzbek names plays a significant role in translation, international education, and intercultural relations. Misinterpretation of names can lead to cultural misunderstandings; therefore, the in-depth study of anthroponyms is also relevant for applied fields of linguistics.

From this perspective, analyzing English and Uzbek anthroponyms in a cultural-historical context makes it possible not only to identify linguistic differences but also to understand the worldview, values, and historical memory of both nations. Anthroponyms occupy a special place in the language system as important cultural markers expressing national identity, and their study contributes to understanding the internal mechanisms of social development.

Structural and semantic features of english and uzbek anthroponyms

One of the key differences between English and Uzbek anthroponyms lies in their structural organization. English personal naming conventions typically consist of a given name followed by a family name, with middle names serving an optional and often symbolic function. This relatively fixed structure reflects the institutional stability of naming practices in English-speaking societies. In contrast, Uzbek anthroponymic structure is more flexible and historically variable, often including elements such as the father's name, honorific suffixes, or traditional components reflecting lineage and social respect.

Semantically, English personal names tend to lose their original lexical meanings over time and function primarily as identifiers rather than meaningful lexical units. For example, names such as *William* ("protector") or *Robert* ("bright fame") are rarely associated with their etymological meanings in everyday usage. Uzbek names, however, often retain strong semantic transparency. Names like *Shukrullo* (gratitude to God), *Baxtiyor* (happy), or *Sabriddin* (patience in faith) continue to convey clear meanings and cultural messages.

Religious influence on anthroponymic systems

Religion has played a fundamental role in shaping anthroponymic systems in both cultures. In English anthroponyms, Christianity introduced a wide range of Biblical names, many of which entered the language through Latin and Greek translations. Names such as *John*, *Mary*, *Peter*, and *Paul* became dominant during the Middle Ages and remain common today. Over time, these names became culturally neutral and are often used regardless of religious affiliation.

In Uzbek anthroponyms, Islamic influence remains more explicitly visible. Arabic and Persian names entered the Uzbek language along with Islam and became deeply embedded in naming traditions. Many Uzbek names directly reference divine attributes, prophets, or religious virtues. This reflects the enduring role of religion in personal identity and social values within Uzbek society.

Social and family-oriented naming traditions

Another important distinction concerns the social orientation of naming practices. English

anthroponyms emphasize individual identity, with names serving primarily to distinguish one person from another within a legal and administrative framework. Family names, while inherited, function mainly as markers of ancestry rather than active social identifiers.

Uzbek anthroponyms, by contrast, are strongly connected to family and community structures. Naming a child is often a collective decision involving elders, and names may reflect family history, ancestral memory, or communal expectations. The use of patronymic forms and respectful address terms highlights the importance of hierarchy, kinship, and social harmony in Uzbek culture.

Historical changes and political influence

Historical and political transformations have also influenced anthroponymic development. In English history, the Norman Conquest introduced French-origin names, while later periods saw the revival of classical and literary names. The Industrial Revolution further standardized naming practices due to administrative and legal requirements.

In Uzbek history, periods such as the spread of Islam, Russian imperial rule, and the Soviet era left noticeable traces in naming systems. During the Soviet period, secular and ideologically motivated names emerged, while post-independence Uzbekistan has seen a revival of traditional and religious names. These shifts demonstrate how anthroponyms serve as indicators of broader historical and ideological change.

Contemporary trends and globalization

In the contemporary era, globalization and digital communication have accelerated changes in anthroponymic systems. English names, due to their global visibility, increasingly influence naming practices worldwide. Short, internationally recognizable names are often preferred for ease of communication.

Uzbek naming practices are also evolving, particularly in urban environments, where parents may choose names that balance national identity with global appeal. Nevertheless, traditional naming principles rooted in meaning, spirituality, and family values continue to play a significant role, indicating a dynamic coexistence of tradition and modernity.

Conclusion

The comparative analysis of English and Uzbek anthroponyms demonstrates that personal names are not only linguistic units but also cultural-historical phenomena. The anthroponyms of both nations have followed unique paths of development, shaped by religious beliefs, social relations, and historical processes. Although anthroponymic systems are changing in the modern era, their national distinctiveness is preserved. This study serves as an important scholarly foundation for further research in the field of anthroponymy.

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