

ANTHROPONYMS IN THE UZBEK LANGUAGE

Malokhat Sharipova

malokhat83@mail.ru

Uzbek State World Languages University

Abstract: This article examines the linguistic, cultural and historical characteristics of anthroponyms in the Uzbek language. The study explores the typology, semantic structure, etymology and evolution of Uzbek personal names, as well as the influence of Turkic, Arabic, Persian, Russian and modern global traditions on name formation. Special attention is paid to cultural symbolism, religious meanings, and the social functions of personal names in Uzbek society. The article also analyzes contemporary trends in name giving, including the revival of national identity and the emergence of innovative name forms after Uzbekistan's independence. The research aims to present a comprehensive overview of anthroponymy as an essential element of Uzbek cultural heritage.

Keywords: anthroponymy, Uzbek language, personal names, onomastics, etymology, semantics, cultural identity, Islamic influence, Turkic names, naming traditions

Introduction. Anthroponyms-personal names used to identify individuals-form an integral part of every language's onomastic system. As a linguistic phenomenon, they reflect the culture, social history, and worldview of a people. In the Uzbek language, anthroponyms occupy a central place in cultural and linguistic heritage. For centuries, Uzbekistan has served as a crossroads of civilizations, where Turkic, Persian, Arabic and later Russian cultures interacted. This multicultural environment has shaped a rich and diverse anthroponymic system that combines ancient nomadic traditions, Islamic and Persian poetic aesthetics, and modern sociopolitical influences.

The study of Uzbek anthroponyms is crucial for understanding national identity, cultural evolution and social behavior. Names in Uzbek culture often express parental hopes, religious values, and social ideals. Many of them are associated with historical figures, heroes, saints, natural phenomena, or abstract concepts such as purity, wisdom, beauty and strength. Because of their cultural depth, anthroponyms serve not only as identifiers but also as symbols of heritage and cultural continuity.

This article aims to provide a detailed analysis of anthroponyms in the Uzbek language by exploring their historical development, linguistic structure, semantic categories, and contemporary usage trends. Through this analysis, we gain insights

into how names function as markers of cultural identity and how they continue to evolve in modern Uzbek society.

Theoretical Foundations of Anthroponymy. Anthroponymy is a branch of onomastics that studies personal names and their linguistic, social, and cultural features. In the Uzbek linguistic tradition, anthroponyms are not simply words used to identify individuals; they are deeply connected to the national mindset, social customs and religious beliefs.

Key characteristics of anthroponyms include:

Nominative function - identifying a person uniquely among others.

Cultural function - preserving traditions, beliefs and history.

Social function - reflecting family structures, social status and ethnic affiliation.

Aesthetic function - satisfying cultural preferences for beauty and harmony of sound.

Symbolic function - expressing hopes, blessings and moral values. Thus, anthroponyms in Uzbek culture represent a complex combination of linguistic and cultural elements.

Historical Evolution of Uzbek Anthroponyms

Pre-Islamic Turkic Period

The earliest layer of Uzbek anthroponyms is of Turkic origin [6, p. 35]. These names reflect nomadic traditions, warrior culture, and close connection with nature.

Common semantic groups include:

Animals: Arslan ("lion"), Bori ("wolf"), Qulan ("wild donkey")

Natural elements: Yulduz ("star"), Oy ("moon"), Tog'ay ("forest")

Heroic qualities: Alp ("brave"), Botir ("warrior"), Qutluq ("blessed")

These names often symbolized protection, strength, and tribal identity.

Islamic and Arabic Influence. The introduction of Islam in the 8th century had a profound impact on Uzbek naming traditions. Arabic became a major source of personal names, especially those linked to religion.

Examples: Religious names: Muhammad, Abdulloh, Ahmad, Oisha, Maryam

Virtue-based names: Sabr ("patience"), Imon ("faith"), Adolat ("justice")

Names of prophets and companions: Yusuf, Ibrohim, Ali, Umar

Such names expressed devotion, spiritual purity, and respect for Islamic heritage. **Persian Cultural Influence.** For centuries, the Iranian cultural sphere influenced Central Asia. Persian names introduced romantic and poetic elements into Uzbek anthroponymy. Common examples: Female names: Dilafruz ("heart-delighting"), Shirin ("sweet"), Mehriniso ("woman of affection")

Male names: Rustam, Bahrom, Farhod

These names typically emphasize beauty, love, and nobility, adding aesthetic richness to Uzbek naming traditions.

Russian and Soviet Influence. During the 19th-20th centuries, Russian rule and Soviet ideology affected Uzbek anthropological patterns:

Introduction of surnames ending in -ov/-ova, -ev/-eva

Adoption of Russian forms in official records

Appearance of ideologically motivated names: Oktabr, Kim ("Kommunisticheskiy Internatsional Molodyozhi"), Vatan

Although such names remained relatively rare among Uzbeks, their impact on the administrative form of personal names is undeniable.

Post-Independence Revival and Modern Trends. After 1991, Uzbekistan experienced a cultural revival: Renewed interest in Turkic and Islamic names. Rising popularity of historical figures: Temur, Ulug'bek, Jaloliddin. Emergence of new, creatively formed names: Jasurbek, Diyorbek, Malohatxon. Influence of globalization and media: Samira, Yasmin, Amir, Daniel. Thus, modern Uzbek anthroponymy is dynamic and diverse [9, p. 416].

Linguistic and Structural Classification of Uzbek Anthroponyms

Simple Names. These names consist of one lexical component: Temur, Lola, Zebo, Sher, Sabina

Simple names are often of Turkic or Persian origin.

Compound Names. Compound anthroponyms combine two meaningful parts:

Turkic + Turkic: Sherzod, To'lqinbek. Arabic + Turkic: Abdulazizbek, Muhammadyusuf. Persian + Turkic: Gulnoraoy, Mehrinisoqiz. Such names allow for creative combinations and cultural blending. Diminutive and Affectionate Forms. Uzbek culture uses numerous suffixes expressing love, respect, or familiarity:

-jon: Dilnozajon, Azizjon. -oy: Zebooy, Guloy. -gul: Nasibagul, Raziya gul

-bek (for men): Ulug'bek, Odilbek

Diminutive forms highlight emotional relationships within families.

Patronymics and Surnames

Traditional Uzbek patronymics use:

o'g'li ("son of"), qizi ("daughter of"), Examples: Muhammad Ali o'g'li, Maftuna Karim qizi. Surnames may follow modern Uzbek, classical Turkic, Arabic or Russian patterns.

Semantic Categories of Uzbek Personal Names. Semantic analysis reveals several major groups: Names Denoting Beauty and Aesthetics. Dilnoza ("decorated heart"), Gulbahor ("spring flower"), Nigora ("beautiful gaze"). These names reflect the poetic sensibility of Uzbek culture [11, p. 608]. Names Expressing Strength and Bravery. Bahodir ("hero"), Sherzod ("son of the lion"), Rustam. These emphasize traditional masculine values. Names Expressing Virtues and Moral Qualities. Tohir ("pure"), Odil ("justify"), Saodat ("prosperity"), They represent parental hopes for a moral and righteous child. Names Connected to Religion. Abdulloh, Muhammad,

Ibrohim, Oisha, Zaynab, Maryam. These emphasize Islamic identity and spiritual values. Names Derived from Nature. Yulduz ("star"), Oybek ("moon lord"), Guldana ("flower grain"). Such names symbolically express beauty, harmony and natural purity. Sociocultural Functions of Uzbek Anthroponyms. Expression of Cultural Identity. Names preserve ethnic uniqueness and demonstrate the continuity of ancient traditions. Social Integration. Names help define a person's place within family, community and nation. Gender Roles. Female names often emphasize beauty and tenderness, while male names highlight bravery and strength. Reflection of Historical and Religious Contexts. Names serve as linguistic evidence of historical periods and spiritual transformations.

Modern Tendencies in Uzbek Naming Practices. Revival of National Heritage. Names of historical heroes, poets and scholars are increasingly popular.

Global Influence. International names are adopted due to migration, media and cultural exchange. Creative Name Formation. Parents invent unique combinations to express individuality. Re-Africanization and Turkicization. There is a rising interest in restoring purely Turkic forms: Alp, Archa, Boqi, Yashnar.

Conclusion. Anthroponyms in the Uzbek language represent a complex and multifaceted cultural phenomenon. They reflect centuries of interaction between Turkic, Islamic, Persian and modern global traditions. Uzbek personal names not only identify individuals but also transmit cultural memory, historical continuity, religious values and social ideals. Their semantic richness, structural diversity and symbolic meaning make them an essential part of the national heritage.

In the contemporary period, Uzbek anthroponymy continues to evolve dynamically, balancing tradition and innovation. The revival of ancient names, renewed interest in Islamic and Turkic heritage, and the influence of globalization demonstrate the living, adaptive nature of naming practices. By studying Uzbek anthroponyms, we gain valuable insights into the cultural identity, history and worldview of the Uzbek people.

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