

THE DEVELOPMENT AND LEXICAL LAYERS OF ANTHROPNYMS IN ENGLISH AND UZBEK LANGUAGES

Olimjonova Sevaraxon Sobirjon qizi

The master student of Asia International University

olimzonovasevara40@gmail.com

Abstract. The lexical stratification and historical evolution of anthroponyms in Uzbek and English are examined in this thesis. As an important part of onomastics, anthroponyms show how language, culture, and society have changed throughout time. The study looks at how personal name systems have changed over time in both languages, emphasizing the impact of religious beliefs, historical occurrences, and cross-cultural interactions. The lexical layers—native, borrowed, and hybrid elements—that make up anthroponyms are given particular consideration. The comparative study highlights the significance of personal names as indicators of identity and cultural heritage by revealing both parallels and discrepancies in their creation and usage in Uzbek and English.

Keywords: Anthroponyms, onomastics, lexical layers, English language, Uzbek language, naming system, etymology, cultural influence.

Introduction. They express a people's historical, cultural, and social identity, anthroponyms, or personal names, constitute a crucial field of linguistic study. Anthroponym analysis is a branch of onomastics that offers important insights into language development and cross-cultural communication.

Despite coming from separate language families, the English and Uzbek languages exhibit similar but dissimilar patterns in the creation and development of personal names. While Uzbek anthroponyms represent Turkic origins coupled with substantial Arabic, Persian, and later Russian influences, English anthroponyms have been formed by Germanic foundations, Norman influence, and Christian traditions. These names often have clear meanings that relate to moral or emotional traits, physical traits, or social goals. Names like Dilshod ("happy-hearted"), Botir ("brave"), Ozoda ("pure"), and Rustam ("heroic") are examples of names that show good qualities or traits. Many Uzbek names, such as Muhammad or Vali ("saint"), have religious meanings and come from Islamic traditions. These names are important to the culture and religion. One of the things that makes Uzbek anthroponyms unique is their morphological productivity. People often use suffixes like -bek, -jon, and -oy to change names and show love, respect, or devotion. For example, Gulnora-oy means warmth

and closeness, while Alisherbek means respect. The Uzbek language's vocabulary is always changing and growing, as shown by the constant creation of new words. The adaptability of suffixation in Uzbek facilitates the ongoing creation of new names, illustrating a dynamic and evolving lexical system. Old English, Latin, Hebrew, Greek, and Norman sources are the main sources of English anthroponyms, on the other hand. Many names, like Edward ("guardian of wealth"), Margaret ("pearl"), George ("farmer"), and Lucy ("light"), used to have clear meanings, but now they have semantic fossilization, which means that people don't understand what they mean anymore. Instead of focusing on lexical clarity, English naming rules usually put phonetic beauty, historical continuity, and family tradition first. English anthroponyms exhibit a relatively stable morphological structure, exhibiting minimal productive derivation or affixation. There are smaller versions, like Johnny or Maggie, but they are more phonetic than morphological changes. In modern English name standards, stylistic diversity is more important than structural originality. The goal of this paper is to look at how anthroponyms have changed in both languages and to find their lexical layers. The research demonstrates how historical and cultural factors influence the structure and semantics of personal names through a comparative analysis of these systems.

There are many historical phases in the development of English anthroponyms. Germanic names predominated throughout the Old English era, and they frequently included compound words with distinct meanings. Many French names joined the English naming system after the Norman Conquest, drastically changing its structure. Surnames that were derived from occupations (Smith), geographical regions (Hill), or patronymics (Johnson) were common throughout the Middle English era. English anthroponyms have become more varied in the contemporary age as a result of media, literature, and globalization. The origins of Uzbek anthroponyms may be found in ancient Turkic customs, when names were frequently connected to strength, nature, and good traits. Arabic and Persian names, which represent religious and cultural values, became prevalent as Islam spread. Russian naming customs had an impact on Uzbek anthroponyms throughout the Soviet era, especially when it came to the creation of surnames with suffixes like -ov and -ev. Traditional Uzbek naming customs have resurfaced since independence.

Conclusion. The comparison of Uzbek and English anthroponyms shows that personal names are cultural products influenced by social change, religion, and history in addition to being linguistic units. Uzbek anthroponyms maintain a strong connection to ethnic identity and religious traditions, whereas English anthroponyms show a

history of invasion and language mingling. Lexical layer research demonstrates the intricacy of naming systems and their capacity for long-term adaptation. By highlighting the significance of anthroponyms in representing human identity, an understanding of these processes advances more general language and cultural studies.

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