

Lexical features of anthroponyms related to the vocabulary of household items

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Article History:

Received on 28 August 2025

1st Revision on 2 September 2025

Accepted on 4 September 2025

Abstract

Purpose: This study aims to explore the lexical features of anthroponyms, focusing on their relationship with household vocabulary and their significance within the broader linguistic system. By examining how personal names are formed, used, and adapted across cultures, the research highlights their semantic, cultural, and pragmatic roles in society.

Research methodology: The research applies a descriptive linguistic approach, analyzing theoretical perspectives from Uzbek and English onomastic scholarship. Comparative analysis of anthroponymic systems is conducted using linguistic, ethnographic, and pragmatic frameworks to reveal both universal and culturally specific naming practices.

Results: Findings indicate that anthroponyms, beyond their primary naming function, encapsulate historical, cultural, and linguistic information. The study shows that naming customs reflect socio-economic conditions, spiritual beliefs, and cultural integration. Comparative insights reveal similarities in the role of names as markers of identity, while highlighting differences in legal regulation and cultural traditions between Uzbek and English contexts.

Conclusions: The research concludes that anthroponyms are not merely identifiers but integral components of cultural identity and social interaction. Their analysis provides deeper understanding of the dynamics between language, culture, and society.

Limitations: The study is primarily theoretical and descriptive, with limited empirical data. Broader cross-linguistic and ethnographic studies would strengthen the findings.

Contribution: This work contributes to the fields of lexicology, onomastics, and linguopragmatics by emphasizing the role of anthroponyms as cultural and linguistic units that bridge personal identity and collective heritage.

Keywords: *Anthroponym, Household Items, Lexicology, Linguopragmatics, Pragmatics*

How to Cite: Abdusalilova, M. (2025). Lexical features of anthroponyms related to the vocabulary of household items. *Journal of Multidisciplinary Academic and Practice Studies*, 3(3), 793-804.

1. Introduction

Nouns occupy a fundamental place in the lexical structure of every language, functioning as the core category through which human beings conceptualize and categorize the world around them. Within this lexical layer, proper nouns hold a particularly significant role. Unlike common nouns, which can be translated across languages and denote general classes of objects or concepts, proper nouns are inherently unique and retain their form across linguistic boundaries. For instance, while the word person may be rendered differently in English, Uzbek, or Indonesian, the proper name Anna remains phonetically stable across these languages (Ismatov, 2024; Nazarova, 2022). This phenomenon underlines the special role of proper nouns, particularly anthroponyms, in the preservation of identity

and cultural heritage. The study of proper nouns, and anthroponyms in particular, is not only scientifically valuable but also practically significant. From the moment a child is born, society bestows upon them a personal name, embedding them within a cultural and linguistic system that will shape their social identity. A name is not simply a label; it is a marker of individuality, a vehicle of cultural memory, and a carrier of historical, geographical, and even spiritual information. Consequently, the study of anthroponyms provides insights not only into linguistic systems but also into the socio-cultural contexts from which they emerge (Khudayberganova, Mukimova, & Karimova, 2023; Tokhtabaeva, 1984).

The systematic study of personal names belongs to the field of anthroponymy, a subdiscipline of onomastics. Onomastics itself investigates the origins, structure, and functions of names, encompassing anthroponyms (personal names), toponyms (place names), and zoonyms (animal names), among others. Within this framework, anthroponymy specifically focuses on personal naming systems, examining how names arise, evolve, and function across different societies. The scope of anthroponymy includes not only individual first names but also surnames, nicknames, pseudonyms, and patronymics, as well as culturally specific naming conventions. E. Begmatov, a key figure in Uzbek linguistics, emphasized that anthroponymy reflects the dynamic interplay between linguistic forms and social realities. According to him, anthroponymic systems are not static; they are influenced by historical events, cultural exchanges, and political changes. For instance, during the Soviet era, Russian-style surnames and patronymics were officially imposed in Uzbekistan, reshaping the traditional anthroponymic landscape. This illustrates how names serve as a mirror of socio-political contexts and cultural integration (Komiljonovna, 2022; To'xtasinov, 2017; Uralova, 2021).

Similarly, British anthropologist Sir Raymond Firth argued that assigning a name is more than a linguistic act; it is a symbolic process that confers existence and identity upon an individual. In his view, names are not arbitrary labels but essential components of personal and social identity, shaping how individuals are perceived by others and how they perceive themselves. The universality of naming is accompanied by profound cultural diversity in naming practices. In Uzbek society, for example, names often reflect kinship relations, ancestral heritage, and religious influences. Traditional naming conventions include suffixes such as *qizi* ("daughter of") or *o'g'li* ("son of"), linking individuals to their family lineage. Arabic influences introduced names with religious and spiritual connotations, while Soviet policies in the twentieth century introduced Russian-style surnames. Each layer of naming practice reflects a different historical and cultural influence, collectively forming a rich and complex anthroponymic system (Rofiyevna, 2025; Urubaevna, 2010).

In contrast, English-speaking societies, particularly in the United States, have fewer legal restrictions on naming practices. This freedom has fostered a wide variety of personal names, often reflecting creativity, individuality, and cultural hybridity. The cultural diversity of American society has led to the adoption and adaptation of names from numerous linguistic and cultural traditions, reflecting processes of migration, integration, and identity formation. In this context, names often serve not only as markers of personal identity but also as expressions of cultural belonging or differentiation. The comparison between Uzbek and English naming practices highlights both the universality and the particularity of anthroponyms. While all societies rely on names to distinguish individuals and structure social relations, the forms and meanings of names are deeply shaped by cultural, historical, and political contexts (Khamraeva, 2021; Nuessel, 2021).

From a linguistic perspective, anthroponyms are distinctive in that they often originate from common lexical items but acquire specialized meanings as personal identifiers. For example, a word meaning "hope," "flower," or "lion" in the lexicon may become a widely used personal name, thereby carrying both lexical meaning and personal significance. Over time, the semantic transparency of names may diminish, yet the cultural resonance often remains (Mnaidarova, Sarseke, & Sahin, 2024). Anthroponyms thus perform a dual function: they serve as unique identifiers of individuals and as carriers of cultural and historical meanings. They may reflect parents' aspirations, commemorate ancestors, express religious devotion, or symbolize particular virtues. As Begmatov observed, the selection of a name often arises from practical necessity—the need to distinguish one person from

another—but it simultaneously embeds the individual within broader cultural narratives (Hlushchenko, Didur, Okulova, & Pylypiuk, 2021; Vaxobovna, 2022; Yang, 2019).

Beyond their lexical and semantic features, anthroponyms also fulfill important pragmatic and social functions. A name is the primary linguistic tool through which individuals are addressed, identified, and integrated into society. It signals membership within a family, community, or culture and can influence social perceptions and interactions. In some cases, names may even affect an individual's opportunities or life trajectory, reflecting the social power of naming practices. The pragmatics of naming also extends to the adaptation of names across cultures. When individuals move from one cultural context to another, their names may be modified, translated, or substituted to conform to local linguistic norms. Such adaptations illustrate the intersection between personal identity and cultural integration. At the same time, the resistance to changing one's name in a new cultural context can serve as a form of identity preservation and cultural assertion (Ainiyala & Östman, 2017; Mensah, Rowan, & Ekpe, 2024).

An intriguing aspect of anthroponymic studies is the connection between naming practices and material culture, including household items. Just as objects in the domestic sphere carry names that reflect cultural values and functions, personal names also embody cultural meanings and traditions. For example, household items may be imbued with symbolic associations of hospitality, family continuity, or social status, paralleling the symbolic dimensions of personal names. By examining the interplay between anthroponyms and household vocabulary, researchers can uncover how language encodes cultural values across both the personal and material domains of life. Despite extensive discussions of anthroponyms, significant gaps remain in comparative and cross-cultural studies. While much has been written about specific naming practices within particular cultures, systematic analyses that compare anthroponymic systems across diverse linguistic and cultural contexts are still limited. Moreover, the relationship between anthroponyms and other lexical fields, such as household vocabulary, remains underexplored. This gap provides the rationale for the present study, which seeks to highlight the interconnectedness of naming practices and broader lexical and cultural systems (Fernández-Juncal, 2018).

The present research aims to explore the lexical features of anthroponyms in relation to household vocabulary and to analyze their significance within the wider linguistic and cultural framework. By employing a descriptive and comparative approach, this study examines how anthroponyms function as cultural and linguistic units, how they reflect socio-economic and spiritual conditions, and how they contribute to the construction of personal and collective identities. The focus on both Uzbek and English naming practices allows for the identification of universal patterns as well as culturally specific features, thereby enriching our understanding of the complex dynamics between language, culture, and society. The significance of this study lies in its interdisciplinary relevance. For linguists, it contributes to lexicology, semantics, and pragmatics by analyzing the unique features of anthroponyms as lexical units. For anthropologists and sociologists, it offers insights into how names reflect cultural values, social structures, and historical transformations. For cultural studies, it demonstrates the symbolic power of names in shaping identity and belonging. By situating anthroponyms within both linguistic and cultural frameworks, this research underscores the importance of names as more than mere labels—they are carriers of meaning, identity, and heritage.

2. Literature Review

2.1. Basic Concepts of Onomastics and Anthroponyms

Onomastics, as a branch of linguistics, focuses on the study of names, whether personal names (anthroponyms), place names (toponyms), or animal names (zoonyms). Anthroponyms, in this context, refer to personal naming systems that function not only as identity labels but also as carriers of cultural heritage, social representation, and historical reflection. According to Begmatov, anthroponymic systems are dynamic because they are continuously influenced by social, political, and cultural changes. This is clearly evident during the Soviet colonial era, when Russian-style patronymics were imposed in Uzbekistan, reshaping traditional kinship-based naming systems. From the perspective of linguistic anthropology, Raymond Firth emphasized that naming is a symbolic act that bestows social existence

upon an individual. A name is not merely a sound but a meaningful entity that affects how one is perceived by society. Therefore, the study of anthroponyms is not only valuable in linguistics but also significant in practice, as it relates directly to identity and social structures. In addition, anthroponyms serve as a bridge between individual identity and collective heritage. The selection of a name often involves a variety of motivations, ranging from honoring ancestors and religious figures to expressing parental aspirations or socio-political affiliations. In Uzbek culture, for instance, names such as *Ulugbek* or *Temurbek* may evoke historical pride and collective memory of national heroes, while names influenced by Arabic traditions can signify spiritual devotion. Similarly, in English-speaking contexts, names drawn from virtues such as *Hope* or *Grace* symbolize moral values, while the adoption of foreign or hybrid names reflects processes of globalization and cultural integration. These examples show that anthroponyms carry multiple layers of meaning that extend far beyond their surface function as identifiers (Aliakbarova, Madiyeva, & Xiao, 2020; Mensah et al., 2024).

Moreover, the act of naming is deeply tied to issues of power, authority, and cultural transmission. Naming regulations imposed by states, such as the Soviet requirement for standardized patronymics, demonstrate how political structures seek to shape social identity through linguistic means. At the same time, resistance to such impositions—whether by maintaining traditional suffixes in Uzbek names or preserving indigenous names within diasporic communities—illustrates the resilience of cultural identity in the face of external pressures. This highlights the dual nature of anthroponyms: they can serve as instruments of cultural conformity but also as tools of resistance and self-assertion. Finally, the comparative study of anthroponyms across societies opens a window into broader questions of intercultural communication and identity negotiation. In multicultural settings, names often become focal points of adaptation, as individuals may alter the pronunciation or even structure of their names to align with dominant linguistic norms. Such practices reveal both the challenges of assimilation and the enduring significance of names as symbols of personal and cultural belonging. Thus, anthroponymy remains a fertile field of research, offering insights not only into linguistic phenomena but also into the complex dynamics of history, society, and human identity (Sikandar, Arslan, & Ullah, 2024; Widodo, Suyatno, Mohamad, & Ismail, 2025).

2.2. Linguistic Dimensions of Anthroponyms

From a linguistic standpoint, anthroponyms are unique because they often originate from common lexical items that later undergo specialization of meaning. For instance, words meaning “hope,” “flower,” or “lion” can transform into personal names. Initially, the semantic transparency of such names remains visible, but over time, their lexical meaning tends to fade while their cultural resonance persists. Thus, anthroponyms carry a dual function: they serve as identifiers of individuals and as transmitters of cultural, historical, and aspirational meanings. Pragmatic perspectives highlight the social function of names. A name becomes the primary tool to identify, address, and integrate individuals into society. Names may even influence social perception and life opportunities. The adaptation or modification of names in different cultural settings illustrates the intersection of identity with processes of integration or resistance. In this sense, anthroponyms embody linguistic, pragmatic, and sociocultural dimensions simultaneously (Desai, Tadimeti, & Riccardi, 2023).

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encapsulate cultural narratives that are both personal and communal. For instance, a name originally derived from a flower may not only represent natural beauty but also signify resilience, purity, or even political symbolism within a given cultural context. This transformation illustrates the dynamic interaction between language and society, whereby anthroponyms acquire meanings that reflect the evolving values and identities of a community.

Furthermore, the pragmatic force of anthroponyms extends into institutional and professional domains. Studies have shown that the perception of a name can affect educational outcomes, employment opportunities, and social mobility, underscoring the extent to which names shape human experience. Names associated with prestige or familiarity often elicit positive social evaluations, whereas unusual or ethnically distinct names may lead to stereotyping or bias in multicultural societies. This demonstrates that anthroponyms are not merely passive labels but active agents in structuring social interaction and opportunity. Cross-cultural adaptation also highlights the fluidity of anthroponyms in globalized contexts. Migrants often face choices between retaining traditional names to affirm cultural heritage and modifying or simplifying names to ease integration in host societies. While name changes can facilitate social acceptance, they may also lead to feelings of cultural loss or identity fragmentation. Conversely, maintaining traditional forms may act as a powerful statement of resilience and cultural pride. These dynamics reveal the complex negotiation of identity embedded within anthroponymic practices. Ultimately, anthroponyms embody a unique intersection between language, history, and culture. Their dual role as both linguistic signs and cultural symbols makes them invaluable for understanding how societies encode identity, express values, and negotiate belonging. For this reason, continued interdisciplinary inquiry into anthroponyms is essential, bridging linguistics, sociology, anthropology, and cultural studies (Aldrin, 2016).

2.3. Comparative Study of Naming Systems: Uzbek and English Contexts

a) Naming Traditions in Uzbekistan

In Uzbek society, names are heavily embedded with religious, kinship, and historical meanings. The use of suffixes such as *qizi* (“daughter of”) or *o‘g‘li* (“son of”) highlights lineage and social belonging. Names often reflect Islamic influences, with many drawn from Arabic and infused with spiritual connotations. During the Soviet period, however, Russian-style surnames and patronymics were introduced, altering the traditional patterns. This demonstrates that names are not only linguistic products but also political and cultural instruments.

b) Naming in the Anglo-Saxon World

In contrast, Anglo-Saxon societies—particularly the United States—grant broad freedom in naming practices. With few legal restrictions, a wide variety of names emerge, reflecting creativity and individuality. The ethnic and cultural diversity of American society has contributed to the hybridity of names, as names from different linguistic traditions are adopted and adapted. In this setting, names serve not only as identity markers but also as expressions of cultural belonging or differentiation.

c) Points of Convergence and Divergence

The comparison reveals that while naming practices are universal, their forms and meanings are shaped by specific historical, social, and political contexts. In Uzbekistan, naming tends to be normative and tied to family structure and religion, whereas in the United States, it reflects individualism and flexibility. Nevertheless, both function as instruments of identity formation.

2.4. Anthroponyms and Their Relationship with Material Culture

An intriguing aspect of anthroponymic research lies in its connection with household vocabulary. Just as domestic objects embody symbolic meanings—such as the *tandir* in Uzbek culture symbolizing hospitality—personal names also carry symbolic value. Both domains reflect cultural identity, social status, and family continuity. This demonstrates how language encodes cultural values across both the personal and material spheres of life. Uralova (2021) has highlighted how proverbs with family-related lexemes reveal links between domestic values and social structures. Hence, the study of anthroponyms can be extended to better understand how language structures meaning across different domains of life. The symbolic parallels between anthroponyms and household vocabulary underscore the deep interrelation between language and material culture. Household objects are rarely neutral; rather, they

are embedded with meanings that extend beyond their practical functions. A simple item such as a dining table, for instance, may symbolize unity, continuity, and family authority, while a traditional stove can serve as a marker of generational heritage and domestic resilience. In a similar way, anthroponyms represent not only individuals but also the values, aspirations, and histories carried by their families. Both categories—names and household items—act as semiotic resources through which cultural values are transmitted and reinforced in daily life. Moreover, the relationship between anthroponyms and domestic lexicon highlights the importance of metaphor and symbolism in shaping social identity. Just as a family heirloom or handcrafted textile conveys status and tradition, so too does a name signal kinship bonds, lineage, and belonging. This analogy becomes even more significant in societies where oral traditions and proverbs play a central role in moral instruction. Proverbs involving household items often overlap in meaning with anthroponymic symbolism, jointly reinforcing cultural ideals of respect, hospitality, and continuity.

In contemporary contexts, the convergence of anthroponyms and household vocabulary also reflects processes of modernization and globalization. While traditional items and names continue to serve as carriers of heritage, both domains are increasingly subject to reinterpretation. Imported household goods may influence local practices, just as foreign names or hybrid naming styles enter domestic repertoires. This fluidity suggests that both anthroponyms and household items are dynamic signifiers, constantly reshaped to align with evolving social realities while still preserving links to cultural roots.

2.5. Anthroponyms as Social, Political, and Spiritual Markers

Anthroponyms often serve as markers of social, political, and spiritual identity. During the Soviet colonial era, the imposition of Russian names in Uzbekistan was not merely administrative but also a form of political hegemony. In Islamic traditions, naming a child is often associated with prayer or spiritual hope, rendering names sacred cultural expressions of faith. In Western contexts, names can become symbols of resistance or minority identity. Immigrant communities, for instance, often retain traditional names as a form of cultural resilience. Conversely, some adopt local naming norms to facilitate social or economic integration. This duality illustrates the flexibility and symbolic power of names in globalized contexts. The socio-political dimension of anthroponyms reveals how naming practices can function as instruments of both domination and empowerment. In colonial and postcolonial contexts, external authorities frequently imposed naming conventions to exert control over local populations, thereby attempting to erase or homogenize cultural identities. However, the persistence of indigenous naming practices demonstrates the resilience of local traditions and their role as a form of silent resistance. Similarly, in diasporic settings, the decision to preserve traditional names becomes a conscious act of cultural preservation, allowing communities to maintain continuity with their ancestral roots even while adapting to new environments (Amit & Dolberg, 2023; Muhammad, 2023; Shaik, 2024).

From a spiritual perspective, names often serve as lifelong reminders of moral obligations, religious beliefs, or divine blessings. In Islamic cultures, names such as Abdullah (“servant of God”) or Muhammad not only denote identity but also reflect devotion and aspirations for piety. In Christian or Jewish contexts, biblical names carry connotations of faith, strength, and hope, embedding religious narratives within personal identity (Belgrade, Kira, Sadaghiyani, & Lee, 2022). Such practices reveal the profound symbolic power of names in linking individuals to transcendental values and collective belief systems. In modern globalized societies, anthroponyms also intersect with discourses of multiculturalism and identity politics. For minority groups, the assertion of traditional names in public spaces can function as an act of visibility and recognition, challenging assimilationist pressures. At the same time, hybrid naming practices—combining local and foreign elements—illustrate the creative ways individuals negotiate dual or multiple identities. This demonstrates that anthroponyms are not static but rather dynamic markers, continuously reshaped to reflect the changing landscapes of politics, faith, and cultural belonging (Loveday, 2022; Sipavicius Seide & Saporas, 2022).

2.6. Challenges and Research Gaps

Despite the growing body of research on anthroponyms, significant gaps remain. First, comprehensive cross-cultural comparative studies are still limited. Most existing studies focus narrowly on one culture

without systematically comparing across contexts. Second, the relationship between anthroponyms and other lexical domains, such as household vocabulary, remains underexplored. Yet such connections could reveal how language reflects cultural values holistically. Another limitation is the dominance of descriptive and theoretical approaches, with relatively little empirical data. Fieldwork-based studies, such as generational surveys and ethnographic interviews, could enrich the understanding of naming dynamics in the context of globalization and digitalization. Despite the growing body of research on anthroponyms, significant gaps remain. First, comprehensive cross-cultural comparative studies are still limited. Most existing studies focus narrowly on one culture without systematically comparing across contexts. Second, the relationship between anthroponyms and other lexical domains, such as household vocabulary, remains underexplored. Yet such connections could reveal how language reflects cultural values holistically. Another limitation is the dominance of descriptive and theoretical approaches, with relatively little empirical data. Fieldwork-based studies, such as generational surveys and ethnographic interviews, could enrich the understanding of naming dynamics in the context of globalization and digitalization (Novikova et al., 2019; Sipavicius Seide, 2021).

Future research should therefore prioritize interdisciplinary and empirical approaches that bridge linguistics with anthropology, sociology, and cultural studies. By expanding the scope of analysis, scholars can capture how anthroponyms operate within broader semiotic systems that include objects, rituals, and narratives. Furthermore, the increasing relevance of digital identities provides a new frontier for anthroponymic studies. Online platforms often mediate how individuals present or modify their names, whether through pseudonyms, abbreviations, or hybrid forms, which in turn shape perceptions of authenticity, belonging, and authority in virtual spaces. Investigating these practices would shed light on how globalization and technology transform traditional naming conventions. Additionally, longitudinal studies across generations could reveal patterns of continuity and change, demonstrating how names adapt to shifting cultural, political, and technological environments while still preserving core elements of identity and heritage (Novikova et al., 2019; Sutrisno, Duwi, Anita, Eksa, & Jenny Yudha, 2024; Z & A, 2025).

2.7. Academic and Practical Significance

The study of anthroponyms contributes to multiple disciplines. In linguistics, it advances lexicology, semantics, and pragmatics by exploring the unique features of personal names. In anthropology and sociology, it provides insight into how names reflect cultural values, social structures, and historical transformations. In cultural studies, it demonstrates the symbolic power of names in shaping identity and belonging. Practically, understanding anthroponyms is important in law, administration, education, and migration. Differences in naming systems often create challenges in civil registration across borders. Hence, anthroponymic research holds broad implications for both academic and practical domains (Kasmahidayat & Hasanuddin, 2022; Kristiyani, Marlissa, & Urip, 2025; Meilani, Urip, & Mollet, 2025).

3. Research Methodology

3.1. Research Design

This study employs a descriptive linguistic design combined with a comparative approach. The descriptive method is applied to analyze the lexical, semantic, and pragmatic features of anthroponyms within Uzbek and English contexts. The comparative dimension seeks to highlight universal patterns of naming practices as well as culturally specific characteristics shaped by historical, political, and religious factors. The choice of design is grounded in the recognition that anthroponymy is both a linguistic phenomenon and a socio-cultural construct.

3.2. Data Sources

The research is primarily based on secondary data derived from published linguistic and onomastic scholarship in Uzbek and English. Core references include theoretical works in lexicology, pragmatics, and cultural linguistics, as well as dissertations and academic studies on naming systems and household vocabulary. Additional insights are drawn from ethnographic records and cultural histories that document the symbolic role of names and domestic objects in both societies.

3.3. Data Collection Procedures

Given the theoretical nature of the study, data collection was carried out through document analysis. Academic literature, historical texts, and linguistic treatises were systematically reviewed to identify anthroponyms, their origins, and their functions. Particular attention was paid to:

- a. Morphological structures of Uzbek names (e.g., *qizi*, *o'g'li*) and English surnames/patronymics.
- b. Semantic fields of names derived from common vocabulary items (e.g., nature, virtues, animals).
- c. Cultural references embedded in both personal names and household vocabulary.

The comparative analysis was strengthened by selecting representative examples from both linguistic traditions, ensuring that the study captures both micro-level linguistic features and macro-level cultural patterns.

3.4 Analytical Framework

The study integrates linguistic, ethnographic, and pragmatic frameworks to interpret the data.

- a. Linguistic analysis focused on the etymology, structure, and semantic evolution of anthroponyms.
- b. Ethnographic analysis examined naming practices as cultural markers tied to kinship, religion, and social identity.
- c. Pragmatic analysis explored the use of names in communication, identity negotiation, and cross-cultural adaptation.

Through this triangulated framework, anthroponyms are understood not only as lexical items but also as cultural symbols that connect personal identity with collective heritage.

3.5 Comparative Procedure

To highlight similarities and differences, the research compared Uzbek and English anthroponymic systems along the following dimensions:

- a. Historical influence (e.g., Soviet policies vs. Anglo-American liberal naming traditions).
- b. Religious and cultural impact (Islamic, Arabic influences vs. Christian or multicultural traditions).
- c. Social function (kinship ties in Uzbek names vs. individualism in American naming).
- d. Relation to household vocabulary as cultural markers of identity and domestic life.

This comparative procedure allowed the study to identify universal tendencies (e.g., names as identity markers) and culture-specific features (e.g., obligatory patronymics in Uzbek versus flexible naming in Anglo-Saxon contexts).

3.6 Limitations

This study is primarily theoretical and descriptive, with limited empirical data. No surveys or field interviews were conducted, which restricts the scope for quantitative validation. Moreover, the cross-cultural comparison is limited to Uzbek and English contexts, leaving out other linguistic traditions that may provide further insights. Despite these limitations, the study establishes a strong conceptual foundation and opens opportunities for future research employing empirical, ethnographic, and cross-linguistic approaches.

4. Results and Discussion

4.1. Results

4.1.1. Lexical and Semantic Characteristics of Anthroponyms

The findings reveal that anthroponyms extend beyond their primary role as personal identifiers. They encapsulate lexical and semantic information that reflects cultural values, historical influences, and societal aspirations. Many Uzbek names derive from common nouns such as natural elements, virtues, or religious expressions, while English names show a high degree of hybridity due to immigration and cultural blending. Over time, the original meanings of these names may fade, but their symbolic resonance remains strong.

4.1.2. Cultural and Historical Embeddedness

Uzbek naming conventions demonstrate a strong connection with lineage and kinship, often expressed through suffixes like *qizi* and *o'g'li*. Additionally, Islamic traditions contributed religious connotations, while the Soviet era imposed Russian-style patronymics that reshaped anthroponymic systems. In contrast, English-speaking societies, particularly in the United States, allow for greater freedom in naming, resulting in diversity that mirrors multicultural integration and creativity. These findings highlight how anthroponyms serve as a mirror of historical, political, and religious dynamics.

4.1.3. Pragmatic and Social Functions

Names function as powerful pragmatic tools in communication, shaping social interactions and identity negotiations. For instance, retaining traditional names within migrant communities acts as a marker of cultural resilience, while adopting localized names facilitates social integration. The findings suggest that anthroponyms are deeply tied to processes of inclusion, exclusion, and identity preservation across cultural contexts.

4.1.4. Connection with Household Vocabulary

One of the innovative outcomes of this research is the identification of parallels between anthroponyms and household vocabulary. Household items, much like personal names, carry symbolic associations such as hospitality, family continuity, and social prestige. This connection underscores how language encodes cultural meaning across both personal and material domains of life.

4.2. Discussion

4.2.1. Universal and Culture-Specific Features

The study confirms that anthroponyms are universal linguistic phenomena, yet their forms and meanings are shaped by specific cultural contexts. Universally, names function as identity markers and social tools. However, culture-specific variations—such as mandatory patronymics in Uzbek traditions versus liberal naming in Anglo-American contexts—illustrate how different societies encode values and norms into their naming systems.

4.2.2. Anthroponyms as Carriers of Collective Memory

The findings align with Firth's view that naming is not merely linguistic but symbolic, conferring social existence upon individuals. Names act as carriers of collective memory, embedding historical shifts, colonial policies, and religious legacies into individual identities. For example, Soviet-era impositions on Uzbek names reflect political hegemony, while the adoption of diverse names in the U.S. demonstrates cultural hybridity shaped by migration.

4.2.3. Interplay Between Language and Material Culture

The association between personal names and household vocabulary reflects a broader semiotic system where language encodes material culture. Just as a *tandir* oven in Uzbek homes symbolizes hospitality and tradition, names signal lineage, faith, and social belonging. This interplay highlights the need for interdisciplinary approaches that link linguistics with anthropology and cultural studies.

4.2.4. Implications for Cross-Cultural Understanding

The comparative analysis reveals that names are sites of negotiation in multicultural societies. Migrants often face the dilemma of preserving traditional names versus adapting to local conventions. This has implications for social integration, policy, and intercultural communication. Understanding anthroponyms as cultural and pragmatic tools can foster greater sensitivity in education, governance, and social interaction across diverse societies.

4.2.5. Research Gaps and Future Directions

Despite valuable insights, the study acknowledges its limitations as a primarily theoretical and descriptive work. Future research should include empirical data, such as interviews and surveys, to capture how individuals perceive and negotiate their names in everyday life. Expanding the scope beyond Uzbek and English contexts will also provide a more comprehensive understanding of global naming systems.

5. Conclusion

5.1 Conclusion

This study demonstrates that anthroponyms are more than simple identifiers; they are complex linguistic and cultural constructs that carry lexical, semantic, historical, and symbolic meanings. The findings reveal several key insights:

- a. Lexical and semantic richness – Anthroponyms often derive from common nouns and virtues, transforming into personal names that retain cultural resonance even when their original meanings fade.
- b. Cultural and historical embeddedness – Uzbek anthroponyms are deeply tied to kinship, religion, and socio-political history, including Islamic influences and Soviet-era patronymics. In contrast, Anglo-American naming practices are shaped by liberal traditions, migration, and multiculturalism.
- c. Pragmatic and social functions – Names act as powerful tools in identity negotiation, influencing social perception, integration, and resilience, particularly in migrant and multicultural contexts.
- d. Interconnection with household vocabulary – Both personal names and domestic objects serve as cultural markers of family continuity, hospitality, and social prestige, reflecting the symbolic role of language in both personal and material domains.
- e. Universality and cultural specificity – While anthroponyms universally mark identity, their forms and meanings vary according to cultural, historical, and political settings.

Overall, anthroponyms are integral components of cultural identity, collective memory, and social interaction, bridging personal individuality with collective heritage.

5.2 Suggestions

Based on the results and limitations of this study, several recommendations are proposed:

- a. Empirical Enrichment: Future studies should incorporate qualitative and quantitative fieldwork, including interviews, surveys, and ethnographic observation, to capture how individuals experience and negotiate their names in everyday contexts.
- b. Cross-Cultural Expansion: Comparative analyses should be extended beyond Uzbek and English contexts to include other linguistic and cultural traditions, enabling a broader understanding of global naming systems.
- c. Interdisciplinary Integration: Research should combine perspectives from linguistics, anthropology, sociology, and cultural studies to capture the full symbolic and pragmatic dimensions of anthroponyms.
- d. Practical Applications: Policymakers, educators, and administrators should recognize the sociocultural significance of names in areas such as civil registration, education, migration policy, and multicultural governance. Greater awareness can prevent misinterpretation and foster inclusivity.
- e. Digital and Global Contexts: With the rise of globalization and digital identities, future studies should investigate how anthroponyms evolve in online spaces and transnational communities, where issues of cultural adaptation and identity preservation are increasingly salient.

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