

LINGUOCULTURAL APPROACHES TO PERSONAL NAMES

(UZBEK AND ENGLISH COLOR-SEMANTIC ANTHROPONYMS)

Turaeva Guzal

Senior teacher

Termez State University

Annotation : The article explores the symbolic meanings of colors in different cultures and investigates how these meanings influence personal naming systems. Comparative analysis reveals both universal and culture-specific features in Uzbek and English color-based names.

Keywords : anthroponymy, linguoculturology, color semantics, personal names, Uzbek language, English language, comparative linguistics, cultural symbolism, cognition.

In modern linguistics, anthroponyms are studied not only as naming units but also as carriers of cultural memory, national identity, and worldview. Within the framework of linguoculturology, personal names reflect traditions, beliefs, aesthetic values, and symbolic systems of a particular society.

Language embodies the historical memory, spiritual values, and cultural worldview of a nation. One of the most significant domains reflecting this relationship between language and culture is anthroponymy — the branch of linguistics concerned with personal names. Modern linguistic scholarship increasingly interprets anthroponymy not merely as identification markers

but as complex linguistic signs encoding social, cultural, and cognitive information.

Within anthroponomical systems, color-semantic personal names occupy a distinctive position. Colors have historically functioned as symbolic representations of purity, strength, beauty, spirituality, power, and emotional states. Consequently, color lexemes became productive components in personal naming traditions across various cultures.

The present study examines linguacultural approaches to color-semantic anthroponyms in Uzbek and English languages. The comparative analysis aims to identify universal and culture-specific semantic patterns reflected in naming practices.

According to John Algeo, naming traditions constitute an essential part of national identity and preserve historical-cultural continuity. Similarly, David Crystal emphasizes that personal names represent sociolinguistic phenomena closely connected with cultural development and collective consciousness

Uzbek anthroponymy preserves a highly developed system of symbolic naming practices shaped by centuries of cultural, historical, and spiritual evolution. Within this system, color-semantic personal names occupy a distinctive position because they reflect national worldview, aesthetic perception, and collective cultural memory. In Uzbek naming traditions, color lexemes are not merely descriptive elements; rather, they function as symbolic markers expressing moral ideals, social values, emotional attitudes, and parental aspirations.

The semantic richness of Uzbek color-based anthroponyms is closely connected with ancient Turkic mythology, Islamic cultural traditions, folklore, and Eastern poetic imagery. Unlike purely nominative structures, these names carry metaphorical and evaluative meanings that reveal how Uzbek society conceptualizes beauty, purity, dignity, and spirituality.

White Symbolism

Among color symbols in Uzbek culture, white (oq) occupies a particularly sacred and positive position. The color white traditionally symbolizes purity, honesty, innocence, prosperity, wisdom, and divine blessing. In everyday cultural consciousness, white is associated with goodness, sincerity, moral cleanliness, and favorable destiny. Consequently, the lexical component oq frequently appears in Uzbek personal names as an expression of positive parental wishes for the child's future life.

Anthroponyms containing the element oq often reflect aspirations for spiritual perfection, social respectability, and successful destiny. Such names embody the belief that language possesses symbolic power capable of influencing human fate and character.

Examples include: *Oqila*, *Oqartoy*, *Oqboy*, *Oqgul*, *Oqbibi*.

The name *Oqila*, although etymologically connected with the Arabic root meaning “wise” or “intelligent,” acquires additional symbolic resonance within Uzbek linguistic consciousness through its phonetic association with oq. Similarly, compound names such as *Oqartoy* and *Oqboy* combine color symbolism with affectionate or socially prestigious lexical elements.

From a linguocultural perspective, the productive use of oq in anthroponyms demonstrates how Uzbek naming traditions integrate symbolic color perception into personal identity formation.

By contrast, white symbolism in English anthroponymy developed through different historical and sociolinguistic processes. In English naming traditions, the color white often appears in surnames or descriptive identifiers rather than symbolic compound personal names. Examples include : *White, Whitman, Whitney, and Whiting*. Historically, such names were associated with physical appearance, pale complexion, light hair color, clothing, or geographical features. Unlike Uzbek anthroponyms, English white-based names were less frequently used to express explicit parental aspirations or spiritual symbolism.

Nevertheless, both linguistic traditions associate white with positive moral qualities. In English cultural consciousness, white symbolizes innocence, purity, goodness, peace, and honesty. Christian religious traditions significantly influenced this symbolism, as white became associated with holiness, virtue, and divine grace. Similarly, in Uzbek culture, Islamic traditions strengthened the sacred perception of white as a symbol of righteousness and spiritual purity.

Such formations create semantically rich and emotionally expressive names. In contrast, English white-related names are generally structurally simpler and historically functioned as surnames or descriptive family identifiers rather than symbolic personal constructions.

Another important distinction lies in the degree of metaphorical meaning. Uzbek white-semantic anthroponyms preserve strong metaphorical and

cultural associations connected with morality, spirituality, and destiny. English white-based names, although carrying positive connotations, often retain more practical historical origins linked to physical description or social identification.

From a linguocultural perspective, the comparison demonstrates that both Uzbek and English anthroponymic systems reflect universal human associations between white color and positive moral values. However, Uzbek naming traditions preserve deeper symbolic and emotional functions, while English anthroponymy reveals stronger historical and descriptive tendencies.

Bibliography

- 1 John Algeo. *Onomastics and the English Naming Tradition*. Cambridge: Cambridge University Press, 1992.
- 2 David Crystal. *The Cambridge Encyclopedia of the English Language*. Cambridge: Cambridge University Press, 2003.
- 3 Patrick Hanks., Hardcastle, K., & Hodges, F. *A Dictionary of First Names*. Oxford: Oxford University Press, 2016.
- 4 Ismoilov, A. *O‘zbek Antroponimiyasi Asoslari*. Tashkent: O‘zbekiston Milliy Ensiklopediyasi, 2019.