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COMPARATIVE ANALYSIS OF NAMING MOTIVES IN ENGLISH AND UZBEK LANGUAGES

Annotation. *This article examines and compares naming motives in English and Uzbek languages from a linguistic and sociocultural perspective. It explores how personal names are formed, the semantic, historical, and cultural factors influencing naming practices, and the differences and similarities between the two language systems. The study shows that naming in both languages reflects social identity, traditions, religion, and worldview, but differs in structural formation and motivational sources due to cultural and historical development.*

Keywords: *Onomastics, naming motives, anthroponymy, English language, Uzbek language, cultural linguistics, naming traditions, semantic motivation.*

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INGLIZ VA O‘ZBEK TILLARIDA NOMLASH MOTIVLARINING QIYOSIY TAHLILI

Annotatsiya. *Ushbu maqolada ingliz va o‘zbek tillaridagi nomlash motivlari lingvistik hamda sotsiomadaniy nuqtai nazardan qiyosiy tahlil qilinadi. Tadqiqotda shaxs ismlarining shakllanishi, nom berish jarayoniga ta’sir etuvchi semantik, tarixiy va madaniy omillar hamda ikki til tizimidagi o‘xshash va farqli jihatlar yoritilgan. Tahlillar shuni ko‘rsatadiki, har ikki tilda nomlash jarayoni ijtimoiy identifikatsiya, urf-odatlar, diniy qarashlar va dunyoqarash bilan chambarchas bog‘liq bo‘lsa-da, ularning strukturaviy tuzilishi va motivatsion manbalari madaniy hamda tarixiy taraqqiyot ta’sirida o‘ziga xos xususiyatlarga ega.*

Kalit so‘zlar: *onomastika, nomlash motivlari, antroponimiya, ingliz tili, o‘zbek tili, lingvomadaniyatshunoslik, nomlash an’analari, semantik motivatsiya.*

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СРАВНИТЕЛЬНЫЙ АНАЛИЗ МОТИВОВ ИМЕНОВАНИЯ В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

Аннотация. *В данной статье рассматриваются и сопоставляются мотивы именования в английском и узбекском языках с лингвистической и социокультурной точек зрения. Исследуются особенности образования личных имён, семантические, исторические и культурные факторы, влияющие на процесс именования, а также сходства и различия между двумя языковыми системами. Результаты исследования показывают, что в обоих языках процесс именования отражает социальную идентичность, традиции, религиозные представления и мировоззрение народа, однако отличается по структурным особенностям и мотивационным источникам, что обусловлено историко-культурным развитием каждого общества.*

Ключевые слова: *ономастика, мотивы именования, антропонимия, английский язык, узбекский язык, лингвокультурология, традиции именования, семантическая мотивация.*

Introduction. Naming is one of the most significant linguistic and cultural phenomena in human society. Personal names are not only linguistic units but also carriers of cultural identity, historical memory, and social values. In both English and Uzbek languages, naming practices reflect the worldview of their speakers and are deeply connected with traditions, religion, and social structure.

In linguistic studies, the branch dealing with names is called onomastics, and the study of personal names is anthroponymy. Naming motives refer to the reasons and principles behind choosing a specific name. These motives may include religious beliefs, family traditions, historical events, social expectations, or aesthetic preferences [1;112–130 p.].

Analysis of Literature. Naming in any language is a complex linguistic and cultural phenomenon that reflects the worldview, traditions, and social values of a particular community. In both English and Uzbek languages, personal names (anthroponyms) are not randomly chosen lexical units but are deeply motivated by various semantic, cultural, historical, and social factors. However, the nature of naming motives differs significantly due to distinct cultural backgrounds, religious influences, and historical development.

In English-speaking cultures, naming motives are often characterized by individual choice, stylistic preference, and social trends. One of the most prominent features is the influence of popularity cycles, where names become widespread due to media, celebrities, films, and public figures. For example, names like Liam, Emma, Olivia, or Noah have gained popularity in recent decades largely due to cultural exposure and global media influence. Another important motive is phonetic aesthetics; parents often choose names based on how pleasant or modern they sound rather than their semantic meaning. [2, 5-18 p]

Methodology. Additionally, English naming traditions show a strong tendency toward innovation, including the creation of unique or modified spellings of traditional names, such as Jaxon instead of Jackson or Aiden variations. In English-speaking cultures, naming motives are often characterized by individual choice, stylistic preference, and social trends. One of the most prominent features is the influence of popularity cycles, where names become widespread due to media, celebrities, films, sports figures, and public personalities. For example, names like Liam, Emma, Olivia, Noah, and James have gained popularity in recent decades largely due to cultural exposure and global media influence. Social networks and digital platforms also play an important role in shaping modern naming trends, as parents are increasingly exposed to international naming patterns and global lifestyle culture.

Another important motive is phonetic aesthetics; parents often choose names based on how modern, soft, or internationally acceptable they sound rather than their semantic meaning. In addition, English naming traditions show a strong tendency toward innovation, including the creation of unique spellings, hybrid forms, or completely new invented names. This reflects a broader cultural value placed on individuality and uniqueness. For instance, variations like Jaxon instead of Jackson or Arya instead of Aria demonstrate how traditional names are reshaped for modern identity expression. [3, 340-356 p]

Result. Historical and literary influences also remain important in English naming practices. Names derived from biblical texts, mythology, royal families, or classical literature are still widely used. However, in modern society, these names are often selected for symbolic prestige or aesthetic appeal rather than strict religious commitment. Furthermore, English naming culture is highly multicultural. Due to migration and globalization, names from Arabic, Indian, African, and Asian origins are now commonly integrated into English-speaking societies, making the naming system highly dynamic and diverse.

In contrast, Uzbek naming motives are more strongly connected to cultural traditions, religious values, and semantic meaning. Uzbek anthroponymy is deeply influenced by Islamic culture, and many names originate from Arabic, Persian, and Turkic linguistic sources. Names such as Muhammad, Abdulla, Fatima, and Aisha reflect religious devotion and spiritual identity, while names like Gulnora (flower of light), Dilshod (happy heart), and Bahrom (brave, strong) express positive moral and emotional qualities. In Uzbek culture, names are believed to carry spiritual energy and influence a person's fate and character development.

Family traditions and social hierarchy also play a significant role in Uzbek naming practices. Elders, especially grandparents, are often involved in the naming process, and names may be chosen to honor ancestors, respected relatives, or national heroes. This reflects the collectivist nature of Uzbek society, where family unity and respect for lineage are highly valued. Unlike English naming practices, where individual parental choice is dominant, Uzbek naming reflects shared family responsibility and cultural continuity [4;78–95 p.].

Another important aspect of Uzbek naming motives is the use of protective and wishful semantics. Many names are given with the intention of protecting the child from misfortune or attracting happiness, success, and health. For example, names containing elements like "oy" (moon), "nur" (light), or "gul" (flower) symbolize beauty, purity, and divine blessing. This demonstrates the close connection between language, belief systems, and worldview in Uzbek culture.

In modern Uzbekistan, however, naming practices are gradually changing due to globalization, urbanization, and media influence. Parents increasingly consider international names or simplified modern forms that are easier to pronounce in global contexts. This shows a shift toward bilingual and intercultural identity formation, especially among younger generations living in cities.

In conclusion, the main difference between English and Uzbek naming motives lies in their orientation: English naming is more individualistic, trend-based, and stylistically flexible, while Uzbek naming is more traditional, meaning-oriented, and culturally grounded. However, both systems continue to evolve under the influence of globalization, technological development, and intercultural communication, resulting in increasing diversity and mutual cultural exchange.

Historical and literary influences also play a role in English naming practices. Names derived from biblical texts, mythology, or classical literature remain common, reflecting cultural heritage and educational traditions. However, these names are often selected more for symbolic or stylistic reasons rather than strict religious adherence. In multicultural societies, English naming practices are further diversified by immigrant communities, which introduce names from different linguistic backgrounds, contributing to a highly dynamic naming system.

In contrast, Uzbek naming motives are more strongly connected to cultural traditions, religious values, and semantic meaning. Uzbek anthroponymy is deeply influenced by Islamic culture, and many names originate from Arabic, Persian, and Turkic linguistic sources. Names such as Muhammad, Abdulla, or Amina reflect religious devotion, while names like Gulnora (flower of light), Dilshod (happy heart), or Bahrom (strong, brave) express positive moral and emotional qualities. In Uzbek culture, a name is often believed to shape a person's destiny, which increases the importance of meaningful selection [5;54–72 p.]

Family traditions and social hierarchy also play a significant role in Uzbek naming practices. Elders, especially grandparents, are often involved in the naming process, and names may be chosen to honor ancestors or respected family members. Unlike English naming practices, where individual parental choice is dominant, Uzbek naming reflects collective family decision-making and respect for tradition. In rural areas, traditional naming customs remain particularly strong, while urban regions show gradual influence from global naming trends.

Another important aspect of Uzbek naming motives is the use of symbolic protection and good wishes. Some names are given with the belief that they will protect the child from harm or bring prosperity and happiness. This reflects a cultural worldview where language and naming are closely connected with fate and spirituality.

Despite these differences, both English and Uzbek naming systems share some universal features. In both cultures, names are associated with identity formation, social belonging, and emotional attachment. Parents in both societies choose names with the intention of giving their children a positive start in life, whether through meaning, sound, or cultural association. Additionally, globalization has created new hybrid naming patterns in both languages, where traditional and modern influences merge [6;101–118 p.].

In conclusion, the main difference between English and Uzbek naming motives lies in their orientation: English naming is more individualistic, trend-based, and stylistically flexible, while Uzbek naming is more traditional, meaning-oriented, and culturally grounded. However, both systems continue to evolve under the influence of globalization, resulting in increasing diversity and mutual cultural exchange.

Conclusion. The comparative analysis of English and Uzbek naming motives reveals both universal and culture-specific features. While English naming practices are more influenced by individuality, media, and aesthetic preferences, Uzbek naming traditions remain deeply rooted in cultural, religious, and familial values. However, globalization is gradually blending these differences, leading to more flexible naming patterns in both cultures. Understanding naming motives helps to better appreciate linguistic diversity and cultural identity in a globalized world. The study shows that English naming motives are largely influenced by individuality, fashion trends, media, and global cultural interaction. In modern English-speaking societies, names are often selected for their uniqueness, aesthetic sound, and international acceptability. This reflects a broader cultural tendency toward personal freedom and self-expression. At the same time,

the rapid influence of globalization and digital communication has made English naming practices highly dynamic and constantly changing.

Furthermore, globalization has begun to reduce the sharp differences between naming systems. English names are becoming more diverse due to migration and cultural exchange, while Uzbek naming practices are gradually incorporating modern and international elements. This interaction leads to the emergence of hybrid naming patterns that combine traditional and modern features. [7, 220-238 p]

Overall, the study confirms that naming motives are shaped by a combination of linguistic, cultural, historical, and social factors. Understanding these motives provides deeper insight into how societies preserve identity while adapting to global changes. The comparative approach also highlights that while English and Uzbek naming traditions differ in structure and motivation, they share a common function: expressing human identity, values, and cultural continuity across generations.

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THEORETICAL APPROACHES TO THE CONCEPTUAL-SEMANTIC AND LINGUOCOGNITIVE STUDY OF ECOLOGICAL DISCOURSE METAPHORS

Annotation. *This article examines the main theoretical approaches to the conceptual-semantic and linguocognitive study of ecological discourse metaphors. The study is based on the assumption that metaphor should be understood not only as a stylistic device, but also as a cognitive mechanism of conceptualizing, semantically modeling, and interpreting reality. Particular attention is paid to the development of metaphor theory from traditional semantic interpretations to modern cognitive and discourse-oriented approaches. The article discusses such key notions as literal and figurative meaning, source domain, target domain, conceptual model, frame, slot, and metaphorical network. The findings demonstrate that these approaches can be effectively applied to the analysis of ecological discourse, cognitive linguistics, discourse analysis, and comparative metaphor research.*

Keywords: *metaphor, ecological discourse, conceptual-semantic analysis, linguocognitive analysis, literal meaning, figurative meaning, source domain, target domain, conceptual model, frame, slot, metaphorical network.*

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EKOLOGIK DISKURS METAFORALARINI KONSEPTUAL-SEMANTIK VA LINGVOKOGNITIV O'RGANISHNING NAZARIY YONDASHUVLARI

Annotatsiya. *Mazkur maqolada ekologik diskurs metaforalarini konseptual-semantik va lingvokognitiv jihatdan o'rganishning asosiy nazariy yondashuvlari tahlil qilinadi. Tadqiqot metaforaning nafaqat uslubiy vosita, balki borliqni konseptuallashtirish, semantik jihatdan modellashtirish va talqin qilishga xizmat qiluvchi kognitiv mexanizm ekanligi haqidagi qarashga asoslanadi. Maqolada metafora nazariyasining an'anaviy semantik talqinlardan kognitiv va diskursiv yondashuvlargacha bo'lgan taraqqiyot bosqichlari yoritiladi. Literal va ko'chma ma'no, manba soha, nishon soha, konseptual model, freym, slot va metaforik tarmoq kabi tayanch tushunchalarning nazariy mohiyati ochib beriladi. Tadqiqot natijalari metaforani ekologik diskursni tahlil qilish, kognitiv tilshunoslik, diskurs tahlili va qiyosiy tadqiqotlarda samarali qo'llash mumkinligini ko'rsatadi.*

Kalit so'zlar: *metafora, ekologik diskurs, konseptual-semantik tahlil, lingvokognitiv tahlil, literal ma'no, ko'chma ma'no, manba soha, nishon soha, konseptual model, freym, slot metaforik tarmoq.*