

## On the Semantic Dimensions of Personal Names in the Context of People and Languages

*Abduhakimova Madina*

*Teacher, Samarkand State Institute of Foreign Languages*

**Abstract.** *This article analyzes the formation of personal names in relation to the life, customs, and linguistic richness of different cultures, as well as their semantic dimensions. Personal names in various cultures are shaped by historical, religious, cultural, and social factors. Through examples from Uzbek, Russian, Arabic, and Western cultures, the article illustrates the semantic features, symbolic meanings, and national characteristics of names.*

**Key words:** *personal name, people, language, semantics, culture, customs, symbol.*

### Introduction

Language is the expression of the soul of the people, and the name is its heart. Each name embodies the historical memory, religious beliefs, and aesthetic views of the people. Both the Uzbek and German peoples have developed distinctive naming systems throughout their histories, reflecting their worldview, cultural values, and customs.

In today's globalized world, the evolution of names and the preservation of national identity have become significant topics of interest in the field of linguistic and cultural studies. Consequently, the semantic and cultural analysis of Uzbek and German names remains one of the most relevant subjects in international linguistics.

The significance of personal names in human history is incomparable. A name is not only a means to designate or distinguish an individual but also a reflection of a people's culture, values, religious views, and historical memory. Personal names reflect the mentality, hopes, and ideals of the people. Therefore, studying personal

names in the context of people and languages is a crucial aspect of linguistics, ethnography, and cultural studies. The semantics of names are dynamic, gaining new dimensions over time.

## Method

Each people's names reflect their history, culture, and national mentality. For example, in Uzbek culture, names such as "Bahrom" and "Rustam" were once symbols of heroism, whereas in later periods, names based on religion, such as "Abdulloh," "Muhammad," and "Ali," became popular. In the present day, names such as "Amir," "Adelina," and "Kamila" are commonly used in Uzbek society, reflecting international trends.

Personal names are closely linked to the people's lives and often express the hopes, dreams, and religious beliefs of parents. For instance, in Uzbek culture, names like "To'lqin" (wave), "Oybek" (moon prince), "Dilnoza" (sweetheart), and "Umid" (hope) express the people's views on nature and the spiritual world. Similarly, names like "Doniyor," "Yusuf," and "Maryam" are associated with religious sources.

## Result and Discussion

In English, many names have ancient Germanic and Latin roots: "William" (resolute protector), "Victoria" (victory), "Grace" (grace). In the Uzbek language, names derived from Turkic, Persian-Tajik, and Arabic sources have harmonized: "Otabek" (father's support), "Gulbahor" (flower of spring), and "Shahnoza" (beautifier of the city).

The primary layers of meaning in names can be categorized as follows:

- Nature-related meanings: Gulnora (pomegranate flower), Oybek (moon and prince), Zarnigor (golden, shining).
- Religious-spiritual meanings: Abdulla (slave of Allah), Iymon (faith), Maryam (holy mother).
- Heroic and strength symbols: Rustam, Bahrom, Temur.
- Beauty and elegance: Dilnoza (sweetheart), Kamola (maturity), Anora (beautiful like a pomegranate).
- Expressions of wishes and dreams: Umid (new hope), Saodat (happiness), Farhod (hardworking, happy).

The process of globalization has led to an exchange of names across cultures. In Uzbek families, names like “Daniel,” “Adriana,” “Mark,” and “Samira” are becoming common. This trend reflects the modernization of culture and the dynamic transformations in the language and naming system. Traditional names also play a significant role in preserving national identity.

In German society, name selection is often influenced by religious (specifically Christian) and family traditions. Names like Johann, Maria, Peter, and Anna are taken from the Bible and have been used for centuries. However, in modern times, English or international names such as Kevin, Lisa, and Sophie are also common, marking the process of cultural integration.

Culturally, Uzbek names reflect the hopes and prayers of parents, while German names express personal independence, historical heritage, and religious values. In the Uzbek language, names are primarily composed of lexemes with specific meanings. For example, names like Dilnoza (“delicate heart”), Jasur (“brave”), and Baxtiyor (“happy”) directly express positive qualities or states, reflecting the people's desire for goodness, happiness, and beauty.

In the German language, many names trace back to ancient Germanic roots. For example, Friedrich (“peace ruler,” Frieden – peace, reich – rich, ruler), Gertrud (“warrior woman,” ger – sword, trud – strength), Wolfgang (“wolf leader,” wolf – wolf, gang – walk). These names evoke social structures and lifestyles such as warrior culture, courage, and strength.

## Conclusion

Thus, while Uzbek names emphasize love, sincerity, and family values, German names emphasize strength, determination, and willpower. Personal names are an inseparable part of cultural heritage, symbolizing the nation's history, customs, religious beliefs, and social values. Studying the semantic dimensions of personal names from the perspective of people and languages not only contributes to linguistics but also provides valuable insights for ethnography, cultural studies, history, and other related fields. In today's globalized world, understanding the meaning of both national and foreign names contributes to fostering international cultural dialogue.

## Reference

- [1] Karimov, I. A. (2010). Language and Nation – Indivisible Concepts. Tashkent.
- [2] Gurevich, A. (1995). Germanic Onomastics. Berlin.
- [3] Mirzaeva, D. (2018). Uzbek Names: Semantics and History. Tashkent.
- [4] König, W. (2004). German Personal Names: Origin and Meaning. Munich.
- [5] Humboldt, W. (1836). On the Diversity of Human Language Structures. Berlin.
- [6] Teliya, V. N. (1966). What is Phraseology. Moscow.
- [7] Shansky, N. M. (1963). Phraseology of the Modern Russian Language. Moscow.
- [8] Fomina, M. I. (1990). Modern Russian Language: Lexicology. 306 p.