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**АНГЛИС ЖАНА КЫРГЫЗ АНТРОПОНИМДЕРИНИН ЛИНГВОМАДАНИЙ  
ӨЗГӨЧӨЛҮКТӨРҮ**

**Аннотация.** Антропонимдерди изилдөө — адамдардын аттары-коомдун лингвистикалык жана маданий өзгөчөлүктөрү жөнүндө түшүнүк берет. Бул изилдөө англис жана Кыргыз антропонимдеринин лингвомаданий өзгөчөлүктөрүнө арналып, ат коюу конвенциялары маданий баалуулуктарды, каада-салттарды жана социалдык нормаларды кандайча чагылдырарын ачып берди. Бул теманын актуалдуулугу маданияттар аралык байланышка болгон кызыгуунун өсүшү жана Ысымдар маданий маркер катары кандайча кызмат кылаарын түшүнүү зарылдыгы менен баса белгиленет. Бул изилдөөнүн негизги максаты-эки тилдин антропонимдерине мүнөздүү болгон лингвистикалык жана маданий нюанстарды талдоо, алардын инсандыгын жана маданий өкүлчүлүктөрүн калыптандыруудагы маанисин баса белгилөө. Конкреттүү милдеттерге тандалган англис жана Кыргыз антропонимдеринин маанилерин жана субтексттерин изилдөө үчүн этнолингвистикалык, лингвомаданий жана лингвокогнитивдик ыкмаларды колдонуу менен салыштырма талдоо жүргүзүү кирет. Бул изилдөө мурунку изилдөөлөрдө чектелген көңүл бурулган эки тилдеги антропонимдерди жана алардын социалдык-маданий контексттерин ар тараптуу изилдөө аркылуу учурдагы адабияттардагы боштукту толтурууга багытталган.

**Негизги сөздөр:** антропонимдер, лингвомаданиятология, этнолингвистика, социалдык-маданий иденттүүлүк, ат коюу конвенциялары, англис тили, кыргыз тили, маданий баалуулуктар.

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## ЛИНГВОКУЛЬТУРНЫЕ ОСОБЕННОСТИ АНГЛИЙСКИХ И КЫРГЫЗСКИХ АНТРОПОНИМОВ

**Аннотация.** Изучение антропонимов — имен людей — дает представление о лингвистических и культурных особенностях общества. Данное исследование посвящено лингвокультурным особенностям английских и кыргызских антропонимов, выявляя, как соглашения об именовании отражают культурные ценности, традиции и социальные нормы. Актуальность этой темы подчеркивается растущим интересом к межкультурной коммуникации и необходимостью понять, как имена служат культурными маркерами. Основная цель этого исследования - проанализировать лингвистические и культурные нюансы, присущие антропонимам обоих языков, подчеркнув их значение в формировании идентичности и культурных представлений. Конкретные задачи включают проведение сравнительного анализа выбранных английских и кыргызских антропонимов с использованием этнолингвистических, лингвокультурных и лингвокогнитивных методов для изучения их значений и подтекста. Это исследование призвано заполнить пробел в существующей литературе, проведя всестороннее изучение антропонимов в обоих языках и их социокультурных контекстах, которому в предыдущих исследованиях уделялось ограниченное внимание.

**Ключевые слова:** антропонимы, лингвокультурология, этнолингвистика, социокультурная идентичность, соглашения об именовании, английский язык, кыргызский язык, культурные ценности.

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## LINGUOCULTURAL PECULIARITIES OF ENGLISH AND KYRGYZ ANTHROPONYMS

**Abstract.** The study of anthroponyms – names of individuals – offers insights into the linguistic and cultural characteristics of a society. This research focuses on the linguocultural peculiarities of English and Kyrgyz anthroponyms, revealing how naming conventions reflect cultural values, traditions, and social norms. The relevance of this theme is underscored by the growing interest in intercultural communication and the need to understand how names serve as cultural markers. The primary aim of this study is to analyze the linguistic and cultural nuances inherent in the anthroponyms of both languages, highlighting their significance in shaping identity and cultural perceptions. Specific tasks include conducting a comparative analysis of selected English and Kyrgyz anthroponyms, employing ethnolinguistic, linguacultural, and linguacognitive frameworks to explore their meanings and implications. This study seeks to fill a gap in existing literature by providing a

comprehensive examination of anthroponyms in both languages and their sociocultural contexts, which has received limited attention in prior research.

**Keywords:** Anthroponyms, linguocultural, ethnolinguistics, sociocultural identity, naming conventions, English, Kyrgyz, cultural values.

### **Introduction**

Anthroponyms serve as an important aspect of linguistic and cultural identity, reflecting the unique histories, traditions, and social values of different societies. The naming conventions in any given culture can reveal much about the linguistic peculiarities and cultural priorities of that society. English and Kyrgyz anthroponyms, representing distinct linguistic heritages, provide a rich field for comparative analysis. By investigating these names, we can gain insights into how each culture perceives individuality, family ties, and social roles.

#### *Proper names and their role in society*

Proper names have always played a significant role in society. They are essential for human communication and mutual understanding. Proper names differ from common nouns in their tendency towards universality in usage. This raises key questions: What exactly is a proper name? What is its historical origin? To answer these questions, we can turn to linguistic encyclopedic dictionaries.

A proper name (onym) is derived from the Greek word “onoma”, meaning "name." It is a word, phrase, or sentence that serves to individualize and identify an object, distinguishing it from a series of similar objects. Proper names are distinct from other words because they do not have a direct conceptual relationship. Their primary linguistic function is to highlight and specify concrete objects for the purpose of individualization [1, p. 221].

There are three main sources of proper names:

1. The transformation of a lexical unit into a proper name.
2. The transition of a proper name from one category to another.
3. The adoption of foreign proper names.

Proper names can be categorized into the following types:

1. Anthroponyms: Personal names of individuals.
2. Toponyms: Names of geographical locations.
3. Theonyms: Names of deities.
4. Zoonyms: Names and nicknames of animals.
5. Astronyms: Names of celestial bodies.
6. Cosmonyms: Names associated with cosmic spaces and star clusters.
7. Phytonyms: Names of plants.
8. Chrononyms: Names associated with historical periods or events.
9. Idonyms: Names of objects in cultural and spiritual domains [9, p. 366 ].

Proper names serve not only as linguistic tools but also as markers of cultural, historical, and social identity. Their study offers valuable insights into the evolution of language and human interaction.

This study aims to explore the linguocultural peculiarities of English and Kyrgyz anthroponyms through a systematic analysis of their formation, usage, and underlying cultural significance. Understanding these differences is crucial not only for linguists and cultural anthropologists but also for educators, translators, and anyone involved in intercultural communication.

### **Literature Review**

The study of anthroponymy, or the linguistic and cultural significance of personal names, is an area of interest in linguistics, with particular attention to the connections between language, identity, and culture. In Kyrgyz linguistics, this topic has been explored from multiple perspectives, including linguocultural foundations, cross-linguistic influences, and the symbolic meanings embedded in names. Akylbekova (2016) provides an essential foundation in linguoculturology, tracing its historical development and application to Kyrgyz linguistics. Her work emphasizes the importance of linguocultural analysis in understanding the deep cultural layers embedded in language, particularly in the context of Kyrgyz identity and heritage. This focus on linguocultural theory forms the groundwork for analyzing how personal names reflect and preserve cultural values and historical experiences [2, p.163-164]. The influence of other languages, particularly Russian, on Kyrgyz anthroponyms is analyzed by Zholdoshbaev (2013). His research highlights how Russian has shaped the Kyrgyz naming conventions through loanwords and transliterations, reflecting linguistic assimilation processes that impact cultural expression. This study adds a layer of understanding to Kyrgyz anthroponymy by identifying specific linguistic features introduced through language contact [4, p.180-183]. Japarov (2004) takes a broader cultural perspective, asserting that names are a valuable cultural asset. His exploration underscores the cultural wealth inherent in names, viewing them as carriers of historical and social significance that contribute to national identity. This view aligns with Akylbekova's perspective, situating anthroponymy as a cultural phenomenon [3]. Chymanova and Nurdinova (2018) delve into natural phenomena as they are represented in Kyrgyz anthroponyms, examining how environmental elements are woven into naming practices. This study suggests that Kyrgyz names not only reflect personal identity but also maintain a strong connection to natural and spiritual elements, enhancing our understanding of the interrelationship between language, nature, and identity in Kyrgyz culture [11, p.132-134]. Табалдиева (2024) explores the linguocultural characteristics of English phraseological units containing proper name components. The study emphasizes the intricate interplay between language, culture, and history, reflecting how proper names in these units serve as repositories of cultural and national identity [10, p.218-224-134]. From an international perspective, Leonovich (2002) explores English naming conventions, providing a comparative framework for understanding how names function in different linguistic and cultural contexts. His findings on English naming practices highlight both universal and culturally specific aspects of anthroponymy, underscoring the global relevance of names as cultural markers [7, p.111-116]. Phraseological units with proper name components represent an intriguing area of study within linguistic and cultural analysis. As emphasized by Ergashaly kyzy (2022), these linguistic constructions encapsulate national, cultural, and historical contexts through their reliance on proper names. The article provides a comprehensive examination of phraseological units in the English language, focusing on various categories of proper names, including traditional male and female names, biblical names, mythological references, and other culturally significant anthroponyms [12, p.62-66].

Finally, Zulpukarov et al. (2023) explore the etymology of Kyrgyz dwelling and family names, linking these to broader regional linguistic traditions shared by the Altai and Chinese communities. This research adds a unique dimension to the study of Kyrgyz anthroponymy, suggesting that Kyrgyz names reflect historical cultural exchanges and a shared heritage within Central Asia.

Overall, these studies illustrate the multifaceted nature of anthroponymy within Kyrgyz and English-speaking cultures, revealing both unique and universal elements of how personal names reflect identity, history, and cultural values. Despite the existing literature, there is a notable gap in

comparative studies that specifically analyze the linguocultural dimensions of English and Kyrgyz anthroponyms, as well as their cognitive implications. While the literature provides a foundation for understanding anthroponyms within their respective cultures, there is a lack of comprehensive comparative analyses focusing on the ethnolinguistic, linguacultural, and linguocognitive dimensions of names in English and Kyrgyz. This gap highlights the necessity for further research to explore how these names reflect broader cultural narratives and societal values.

### **Researching methods and materials**

This study employs a mixed-methods approach, integrating qualitative and quantitative research methods. The qualitative aspect includes ethnolinguistic and linguacultural analyses to explore the meanings and cultural contexts of selected anthroponyms. The quantitative aspect involves statistical analysis of naming trends, frequency, and sociolinguistic factors influencing name choice.

The selection of methods is grounded in the following frameworks:

- *Ethnolinguistics*: This approach helps in understanding how cultural contexts shape naming practices and the meanings behind specific names.
- *Linguacultural Analysis*: This framework focuses on the relationship between language and culture, examining how anthroponyms reflect and influence cultural values.
- *Linguocognitive Analysis*: This method investigates how names function within cognitive processes, shaping perceptions of identity and social roles.

The research material consists of selected English and Kyrgyz anthroponyms. A total of 10 names from each language will be analyzed to illustrate the linguocultural peculiarities. The chosen anthroponyms include:

#### *English Anthroponyms*

1. James
2. Elizabeth
3. William
4. Grace
5. Michael
6. Emily
7. David
8. Sarah
9. Thomas
10. Charlotte

#### *Kyrgyz Anthroponyms*

1. Aitmat (meaning "gift of God")
2. Aigul (meaning "moon flower")
3. Nurbek (meaning "lightful")
4. Gulnara (meaning "flower of pomegranate")
5. Askar (meaning "brave")
6. Aizhan (meaning "moon and life")
7. Bakyt (meaning "happiness")
8. Altynay (meaning "golden moon")
9. Temir (meaning "iron")
10. Aizirek (meaning "brilliant light")

### **Discussion and Analysis**

The analysis of anthroponyms will focus on the following dimensions:

- **Ethnolinguistic Analysis:** This will examine the cultural significance of the names, their origins, and the narratives they embody within their respective cultures.
- **Linguacultural Analysis:** This section will highlight how naming conventions reflect social norms, familial relationships, and gender roles in both cultures.
- **Linguocognitive Analysis:** This analysis will explore how names influence identity perception, cognitive associations, and their role in intercultural interactions.

The development of any onomastic system is influenced by extralinguistic factors such as societal, religious, and cultural changes. These factors have led to the loss of significative and connotative components in personal names (PNs) across many cultures. As naming conventions have become increasingly formalized, names often lack descriptive qualities tied to referents, reducing them to mere identifiers with referential meaning.

Historical trends illustrate how personal names have evolved in their use and meaning. For instance, in 11th-12th century England, names like *William*, *Robert*, and *Ralph* were common among men. By the 14th century, *John* dominated, used by about 25% of the male population. This overuse rendered names insufficient as unique identifiers, often leading to ambiguity in communication. Modern English names such as *Norman*, *Siegmund*, and *Roy* demonstrate the persistence of an established anthroponymic system. According to N. D. Arutyunova, personal names are monofunctional signs with reduced semantic structures, serving primarily as unique referents rather than carriers of descriptive information.

The uniformity of official PNs is supplemented by unofficial designations like nicknames and pseudonyms. These additional identifiers help restore the lost individualizing potential of formal names. For example, the nickname *Honest Abe* highlights Abraham Lincoln's integrity, combining descriptive and evaluative elements. Similarly, the epithet *the Iron Lady* for Margaret Thatcher integrates gender-specific and connotative meanings, emphasizing her strength and determination. These examples demonstrate how nicknames enrich the semantic and functional scope of PNs in social and communicative contexts.

Anthroponyms such as *the Iceman* exemplify the integration of descriptive and symbolic elements into personal identifiers. Used for UFC champion Chuck Liddell, this nickname merges the predicative attribute *ice* (symbolizing coldness and composure) with the taxonomic element *man*. Like other descriptive names, it evolves into a personal identifier with both significative and connotative components.

The evolution of PNs reflects broader cultural and social dynamics. While formal names often lack descriptive significance, unofficial designations like nicknames compensate by incorporating evaluative and contextual elements. These dual-function identifiers not only individualize referents but also enrich communication by embedding cultural and personal nuances.

**Table 1. English Anthroponyms and their etymological roots**

<b>Anthroponym</b>	<b>Meaning</b>	<b>Cultural Significance</b>
William	Resolute protector	Represents strength and leadership
Smith	Metal worker	Reflects traditional craftsmanship
Johnson	Son of John	Indicates familial connections

Mary	Bitter	Represents historical and biblical ties
Elizabeth	God is my oath	Symbolizes faith and devotion

### *The Influence of Natural Phenomena on Kyrgyz Anthroponyms*

The origin and evolution of personal names remain a highly debated topic. Historical records indicate that names existed during the era of cavemen, often consisting of one-syllable words. These early names carried descriptive meanings rather than being designed for aesthetic appeal. A dedicated field of study, anthroponymy (or anthroponomastics), explores the origins, meanings, and peculiarities of human names. Several factors influence the creation of anthroponyms, including historical events, political regimes, geography, and natural phenomena.

**Firstly**, the role of natural phenomena, which can be classified into geological, biological, physical, and chemical categories, is significant. Among these, physical phenomena such as weather and seasons have inspired names like **Jamgyrbek** (rain) and **Salkyn** (cool weather). The spring season, symbolic of new beginnings, is reflected in names like **Jazgul** and **Nurjaz**. Celestial bodies and sky-related concepts, influenced by ancient beliefs like Tengrism, contributed names such as **Asman** (sky), **Jyldyz** (star), and **Aiperi** (moon fairy).

**Secondly**, biological phenomena, including plants and animals, serve as a rich source of inspiration. Names derived from plants and flowers, like **Roza** (rose), **Almagul** (apple flower), and **Badamgul** (almond flower), emphasize beauty and femininity. Animal-inspired names, such as **Arstan** (lion) and **Shumkar** (falcon), convey strength, speed, and freedom. In Kyrgyz culture, domestic animals associated with wealth also influence names, such as **Kozubek** (lamb) and **Jylkychy** (horse breeder).

**Thirdly**, chemical and geological phenomena are equally prominent. Fire and water, representing power and life, have inspired names like **Jalyn** (flame) and **Tolkun** (wave). Precious metals and stones, symbolizing value and strength, are reflected in names like **Altyn** (gold), **Kumush** (silver), and **Almaz** (diamond).

In conclusion, Kyrgyz anthroponyms inspired by natural phenomena reflect cultural values, beliefs, and aspirations. These names not only symbolize attributes like strength, beauty, and purity but also highlight humanity's deep connection with nature. As nature continues to influence human life, it will remain a vital source for anthroponyms, preserving the cultural and historical essence of the Kyrgyz people.

*Table 2. Kyrgyz anthroponyms and their etymological roots*

<b>Anthroponym</b>	<b>Meaning</b>	<b>Cultural Significance</b>
Aibek	Brave hero	Represents valor and heroism
Askar	Defender	Symbolizes protection and courage
Altynai	Golden girl	Indicates beauty and value
Nurgul	Light flower	Represents purity and grace
Dastan	Epic story	Reflects cultural storytelling

## **Results**

The analysis reveals significant differences and similarities between English and Kyrgyz anthroponyms. For instance, English names often have historical and biblical roots, reflecting a Western cultural heritage, while Kyrgyz names frequently embody traits of bravery and beauty, reflecting Central Asian values. These findings highlight the role of names as cultural artifacts that encapsulate societal values and identities.

### **Results of Discussion and Analysis**

The analysis of English and Kyrgyz anthroponyms provided significant insights into their linguistic, cultural, and functional aspects. These findings were categorized based on ethnolinguistic, linguacultural, and linguocognitive dimensions, highlighting the shared and unique features of anthroponyms in both languages.

#### **1. Ethnolinguistic Dimension**

**Cultural Significance:** English anthroponyms often reflect historical events, familial relationships, and religious ties (e.g., *William* - "resolute protector," *Elizabeth* - "God is my oath"). Similarly, Kyrgyz names, inspired by natural phenomena, represent cultural values like strength (*Arstan* - "lion") and beauty (*Almagul* - "apple flower").

**Natural Influences:** Kyrgyz anthroponyms demonstrate a profound connection with nature, with names derived from celestial bodies (*Jyldyz* - "star"), flora (*Roza* - "rose"), and fauna (*Shumkar* - "falcon"). In contrast, English anthroponyms tend to reflect socio-historical and occupational origins (*Smith* - "metal worker").

#### **2. Linguacultural Dimension**

**Naming Conventions:** English names such as *Johnson* ("son of John") signify familial lineage, while Kyrgyz names often emphasize individuality and natural phenomena. The dual function of unofficial names, such as nicknames (*Honest Abe* for Abraham Lincoln), adds evaluative meaning and enhances cultural expression.

**Social and Gender Roles:** Names like *Elizabeth* in English symbolize faith and devotion, while Kyrgyz names such as *Altynai* ("golden girl") convey value and femininity. Both languages exhibit gender-specific naming practices, rooted in their respective cultural norms.

#### **3. Linguocognitive Dimension**

**Identity Perception:** Personal names in both languages act as identifiers, with English names often influenced by historical continuity and Kyrgyz names by natural and cultural symbolism.

**Cognitive Associations:** English nicknames like *The Iron Lady* convey metaphorical strength, while Kyrgyz names such as *Jalyn* ("flame") evoke vivid imagery and cultural resonance.

#### **Findings Summary**

- **English Anthroponyms:**
  - Dominantly influenced by historical, familial, and occupational contexts.
  - Semantic evolution has led to reduced descriptive qualities in formal names, supplemented by nicknames that restore individuality and evaluative meaning.
  - Strong focus on cultural legacy and societal structures.
- **Kyrgyz Anthroponyms:**
  - Deeply rooted in natural phenomena, reflecting humanity's interaction with the environment.
  - Rich in descriptive and connotative components, capturing cultural values and aspirations.
  - Integrates celestial, biological, and geological influences, with unique names like *Asman* ("sky") and *Tolkun* ("wave").

#### **Quantitative Results**

From the analyzed data, the following patterns emerged:

- **English Anthroponyms:**

- 5 names analyzed for cultural and etymological significance (*William, Smith, Johnson, Mary, Elizabeth*).
- 3 nicknames discussed (*Honest Abe, The Iron Lady, The Iceman*), illustrating the extended functional scope of names.

- **Kyrgyz Anthroponyms:**

- 10 names analyzed across natural and cultural categories, including celestial (*Jyldyz*), biological (*Roza*), and geological influences (*Altyn*).
- 2 thematic categories identified: gender roles and cultural values (*Nurgul, Dastan*).

The study underscores the role of anthroponyms as cultural markers, revealing the intricate interplay of history, nature, and identity in English and Kyrgyz naming conventions.

### Conclusion

This study underscores the importance of anthroponyms in understanding the linguocultural characteristics of English and Kyrgyz societies. By comparing the etymological roots, meanings, and cultural implications of selected names, the research illustrates how personal names function as vital expressions of cultural identity. The insights gained from this analysis can contribute to broader discussions in linguistics, anthropology, and intercultural communication.

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