

RESEARCH ARTICLE

Semantic and Linguocultural Interpretation of Anthroponym-Component Paremias

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VOLUME: Vol.06 Issue05 2026

PAGE: 50-53

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Abstract

This article presents a comparative investigation into the semantic and linguocultural characteristics of anthroponym-component paremias in Uzbek and French. The study aims to identify the semantic organization of paremiological units containing personal names and to reveal their conceptual and national-cultural meanings. Particular attention is paid to the transformation of anthroponyms from nominative units into symbolic and evaluative linguistic structures. Comparative, semantic, interpretative, and linguocultural methods were applied. The findings demonstrate that anthroponyms within paremias function as mechanisms of cultural memory, collective cognition, and conceptual representation, reflecting historical, religious, and social values embedded in language.

KEY WORDS

Anthroponym, paremia, proverb, linguoculture, semantics, anthroponymy, onomastics, comparative linguistics, conceptual analysis, cultural memory, national mentality, linguistic worldview.

INTRODUCTION

Contemporary linguistic research increasingly emphasizes anthropocentric approaches that interpret language as a reflection of human cognition, cultural experience, and social interaction. Within this paradigm, language units are regarded not merely as structural elements but as carriers of national consciousness and collective memory.

Among the linguistic phenomena that preserve cultural knowledge, paremias occupy a distinctive position. Proverbs and proverbial expressions represent compressed forms of social experience and embody cultural values transmitted across generations. Their semantic complexity becomes particularly visible when anthroponyms are incorporated into their structure.

Anthroponyms traditionally serve a nominative function by

identifying individuals; however, within paremiological discourse, personal names frequently lose their direct referential meaning and acquire generalized symbolic value. Consequently, anthroponym-component paremias become important linguistic mechanisms through which societies conceptualize human behavior, ethical norms, historical memory, and national identity.

Although anthroponymy and paremiology have been widely studied independently, comparative research examining anthroponym-component paremias in Uzbek and French remains insufficiently developed. Therefore, the present study aims to contribute to comparative linguistics and linguocultural studies through an integrated analysis of these units.

METHOD

Theoretical Foundations of Anthroponym-Component Paremias

Anthroponymy constitutes one of the principal branches of onomastics concerned with the investigation of personal names and their linguistic, historical, cultural, and social dimensions. Within contemporary linguistic scholarship, anthroponyms are no longer interpreted solely as nominative units serving the purpose of individual identification; rather, they are increasingly viewed as complex semiotic and cognitive entities that preserve collective experience and reflect national conceptual systems.

From an anthropocentric perspective, personal names represent an important mechanism through which language encodes cultural values and social knowledge. The significance of anthroponyms becomes particularly evident in paremiological discourse, where they acquire meanings that extend beyond direct reference to specific individuals.

Paremias, including proverbs, proverbial expressions, and other fixed phraseological units, constitute culturally stabilized linguistic formations that accumulate historical experience, ethical principles, and collective patterns of evaluation. Due to their condensed semantic structure, paremias perform not only communicative but also cognitive and educational functions within society. Their concise form allows complex cultural meanings to be transmitted efficiently across generations.

When anthroponyms become embedded within paremiological structures, they undergo a process of semantic expansion and conceptual reinterpretation. Under such conditions, personal names gradually lose their individual-referential function and transform into generalized cultural symbols capable of representing broader social, ethical, and historical meanings.

From a linguocultural perspective, anthroponym-component paremias perform several interconnected functions. The nominative function represents the primary layer of anthroponymic meaning and serves to preserve references to historically significant, legendary, or culturally recognizable figures. Within paremias, however, this function frequently becomes secondary as names evolve into symbolic units.

Anthroponyms frequently become instruments of social and moral evaluation. Through the use of personal names, paremias express approval, criticism, irony, or collective attitudes toward particular behavioral models. In this way, names become carriers of axiological meaning and participate

in constructing value-oriented interpretations. Anthroponyms operate as conceptual markers that verbalize culturally significant notions such as justice, authority, morality, labor, wisdom, and social hierarchy. They enable abstract concepts to be represented through personalized linguistic forms.

Within paremiological discourse, personal names often function symbolically rather than literally. Anthroponyms may become associated with archetypes, cultural stereotypes, or historically established meanings recognized by members of a speech community. Anthroponyms in paremias also perform pragmatic functions by influencing interpretation and communicative intention. Their use allows speakers to express evaluation indirectly while activating shared cultural knowledge.

Taken together, these functions determine the process of semantic transformation experienced by anthroponyms within paremiological structures and explain their role in preserving national conceptual systems.

Semantic analysis demonstrates that anthroponyms embedded in paremias undergo a process of resemanticization, whereby their original lexical meaning is modified and enriched by cultural interpretation. As a result, anthroponyms become multifunctional semantic units capable of encoding collective experience and ideological perspectives. The conducted analysis allows anthroponym-component paremias to be classified into several semantic categories.

One of the most productive semantic groups includes paremias based on historical anthroponyms. In such expressions, historical figures cease to function as individual personalities and instead become symbolic embodiments of social values, authority structures, and historical consciousness.

Example:

Rendre à César ce qui appartient à César

("Render unto Caesar what belongs to Caesar")

This paremia originates from Biblical discourse and illustrates a process of conceptual generalization. The anthroponym César no longer designates a specific Roman ruler but functions as a universal symbol of political authority, legitimacy, institutional order, and legal responsibility.

The semantic structure of the expression reflects the division between public obligation and moral accountability, thereby extending the meaning of the historical name into a broader

philosophical category.

A comparable mechanism may be observed in Uzbek paremiological tradition:

Sulton suyganini el suymas.

In this expression, Sulton should not be interpreted as an individual historical figure. Instead, it functions as an abstract representation of centralized power and authority. The paremia verbalizes the idea that official preferences may not coincide with collective social evaluation, reflecting historical experiences of governance and public perception.

Thus, historical anthroponyms become instruments for preserving collective memory and constructing sociocultural meanings.

Religious anthroponyms occupy a central position in the paremiological systems of many cultures because they reflect spiritual values and metaphysical interpretations of reality.

Example: Quand Saint Vincent est clair et beau, il y a du vin comme de l'eau.

This French paremia demonstrates the integration of religious belief with agrarian traditions. The anthroponym Saint Vincent transcends its ecclesiastical origin and functions as a symbolic mediator between divine order and agricultural prosperity.

The semantic interpretation of the proverb reveals the interaction of meteorological observation, economic expectations, and religious worldview. A similar conceptual structure is found in Uzbek linguistic culture:

Odam bolasi - Odam Atodan.

In this example, Odam Ato represents not merely a religious figure but a universal anthropological and ethical concept.

The paremia encodes ideas of human equality, common ancestry, and collective identity. Consequently, religious

anthroponyms perform both sacred and social functions by connecting theological narratives with everyday moral experience. A particularly productive category includes stereotyped anthroponyms, where personal names become generalized models of social behavior.

Example: Jean qui rit et Jean qui pleure.

In French paremiological tradition, Jean frequently appears as a generalized anthropological figure representing ordinary human experience.

Within this paremia, the name symbolizes emotional instability and psychological variability rather than referring to an actual individual.

Similarly, Uzbek paremias employ personal names as generalized social identifiers.

Example: Har Ahmadning gapiga ishonma. In this expression, Ahmad functions as an abstract representative of any person whose statements require critical evaluation.

This semantic shift demonstrates the transformation of individual naming into social typification and collective categorization. Overall, stereotyped anthroponyms reveal the ability of language to convert personal identity into universal cultural models.

RESULTS AND DISCUSSIONS

The conducted comparative analysis revealed several significant tendencies. First, Uzbek anthroponym-component paremias predominantly reflect collective ethical principles and communal evaluation systems. Second, French paremiological tradition demonstrates stronger historical individualization and symbolic interpretation of personal names.

Third, semantic transformation processes show that anthroponyms evolve from concrete referential units into cultural signs. Comparative findings are summarized below:

Criterion	Uzbek	French
Dominant anthroponym type	Religious / Everyday	Historical / Religious
Semantic orientation	Ethical evaluation	Historical-metaphorical
Conceptual focus	Destiny, morality	Justice, individuality
Cultural basis	Collectivism	Individualism

The analysis confirms that anthroponyms function as linguistic mechanisms of cultural conceptualization.

CONCLUSION

The study demonstrates that anthroponym-component paremias represent complex linguocultural structures situated at the intersection of language, cognition, and collective memory.

Comparative analysis of Uzbek and French materials revealed that anthroponyms within paremias lose their direct nominative function and acquire symbolic, conceptual, and evaluative meanings.

Uzbek paremias tend to emphasize collective values and ethical norms, whereas French paremiological tradition reflects stronger historical symbolism and individual-centered conceptualization.

Therefore, anthroponym-component paremias should be regarded as an important source for understanding national worldview models and mechanisms of cultural knowledge transmission.

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