

## CROSS-CULTURAL ANALYSIS OF PERSONAL NAMES MEANING 'WISHES' IN UZBEK AND GERMAN

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### Abstract:

The article is devoted to the comparative study of the anthroponyms of the Uzbek and German languages, in which personal names expressing desire are analyzed. In the anthroponymic system of the Uzbek language, the practice of naming a child with names expressing desire has been preserved, while in German, these motivated names have undergone various phonetic sound changes as a result of the blurring of their semantics, and historically, names expressing desire are not given as names today based on their semantics. They are given as names based on factors such as beautiful pronunciation and brevity.

**Keywords:** Uzbek, German, anthroponym, contrastive, motive, desire, desemantization

### Introduction

At the initial stage of the formation of the anthroponymic system of many peoples, the motive of expressing the wishes and hopes of the name giver prevailed. While this motif has been preserved in the Uzbek anthroponymic system to this day, in the comparable German language naming system, name givers hardly refer to it.

Historically, the anthroponyms of the German language were formed on the basis of wishes related to the growth of a child, to become a good person in the future. When choosing the name Eberhart (Eber "pig", hart "strong, strong"), it was intended that the child would be as strong as a pig, and the name Rudolph, in the old German language hruod, means glory, so that the child given this name would gain fame in life. Also, Baldwin baldo means "brave/courageous" wini "friend/comrade", and the name Roland means glory and land, country. It is believed that the wishes of the givers expressed in names like the above, expressing that the child will become a mature person in the future, will affect the child's future and achieve the good wishes expressed in the child's name. That is why the meaning of the name was considered important. But this situation was preserved in the anthroponymic system of the ancient German language until the 6th-7th centuries AD, and gradually, the semantics of anthroponyms with the motive of desire became blurred. By the time of the Old German language, the appellative forms of names with a desire motif had almost fallen out of use.

Below is a comparative analysis of Uzbek nouns with the motive of desire and their anthroponyms in German:

Children born after a long wait are given names such as Maqsad, Murad, Orzu, Tilaboldi, Intizor. To express that the birth of a child was a joy for the family members, the child is given names such as Sevinch, Kuvonch, Kuvondiq. Names that represent the safe growth of a child are Eson, Amon, Esonali, Omonturdi. In times when medicine was not well developed, parents gave their children names like Tursun, Tokhta, Turdi, Tokhtasin. Also, the newborn baby expressed his desire to grow up with his older siblings by following names like Ergash, Ilash, Eshbolsin, Sherikbol. Many of the names listed above were actively used in times when common folk medicine was not well developed and child mortality was high. In this regard, names such as Orinboy, Orinkhan, Orinjon, and Yodgor were chosen with the intention that a new-born child would take the place of a close family member who died earlier. Among the names with the motive of desire, there are many names that express the fact that the child will grow up to be a person



with good qualities. Mehriban, Mehribek, Mehriya, Adolat, Mirodil, Masuma, Zabona, Ilgor, Omila, etc. The names of various plants, flowers and trees are also chosen as names with the intention of transferring some positive aspect of them to the child: Roza, Violet, Lola, Nagiz, Raihon, Sunbula, Bodomgul; Names like Sarvi, Sarviniso, Charos are mostly chosen as names for women. In the anthroponymic system of the German language, the name of a flower or tree, such as Rose "rose", Viola "violet", Laura "daphne", Jasmin "jasmin", is used as a motif name. When choosing the names of flowers and trees in the Uzbek language, attention is paid mainly to its meaning and then to its melody. When choosing the name Nafsha, parents intend for their child to be beautiful like a violet flower, and it is believed that a child born with the name Sarviniso will grow up to be a girl with a beautiful figure like a cypress tree. The above names used in the anthroponymic system of the German language are mainly chosen based on the motive of beautiful pronunciation. Based on the examples given above, it can be said that the names expressing desire formed on the basis of the names of various flowers and trees are mainly women's names and are almost never given to men as names. In the Uzbek language, the name Shamshad can be given as a boy's name. Shamshad is the name of a tree.

In practice, German names have moved away from their appellative forms, undergone various phonetic sound changes, and as a result of naming a child while neglecting the meaning of the name over time, the study of the semantics of names in the anthroponymic system of the German language loses its importance, and on the contrary, the semantics of most German surnames have been preserved and it can be divided into different semantic groups and researched like Uzbek names. In this sense, we identified various German surnames with plant, flower, tree motifs listed below. In particular, such as Rose "rose", Bohne bean, Knoblauch "garlic onion", Dornbluet "thorn flower". Surnames formed on the basis of the name of a flower, plant, or tree used in the anthroponymic system of the German language mainly represented the name of a profession. For example, Bohne was used in the Middle Ages to refer to a person who planted and cultivated beans. In the Middle Ages, beans were mainly eaten as a staple food during fasting months. The word Bohne was also used as a nickname for a person of lesser importance, and it was formed as a surname. The surname Haberkorn was formed on the basis of the term Haferkorn, an oat kernel, which represented a profession mainly engaged in the trade of grain products. But in the Middle Ages, Haferkern was also used as a nickname for an insignificant person, and it became a surname. Knoblauch is used as a last name for "garlic onion", which is also used to refer to people who are involved in the cultivation of this plant or who like this vegetable [3].

Names of different peoples and peoples are given to the child with the hope that he will be the successor of his people. By this, it is indicated which tribe the child is from, or whether the child's appearance is similar to a certain nation or people. Such names are called ethnoanthroponyms. More than 130 nationalities and peoples live in the territory of Uzbekistan. In the Uzbek anthroponymic system, ethnoanthroponyms such as Bahrin, Barlos, Bahmal, Dormon, Kyrgyz, Naiman, Kipchak, and Mangit are found. Ethnographic and linguistic research of Kyrgyz ethnoanthroponyms Sh. Japarov notes that ethnoanthroponyms used in the Kyrgyz language, such as Kyrgyz, Kazakh, Nogai, Uzbek and Arabic, also exist in the anthroponymic systems of other related languages [4]. The above-mentioned ethnoanthroponyms also exist in the Uzbek anthroponymic system. In particular, in E. Begmatov's book "Meaning of Uzbek Names", words meaning nation and people such as Kyrgyz, Kazakh, Nogai, Uzbek and Arab are listed as names. Even in the comparable German language there are few names derived from the name of a people: the name Frank was formed on the basis of the name of the tribe of the Franks.

In the German language, surnames are mainly formed on the basis of the name of a people, people: Bayer, Westphal, Luxemburger. In world linguistics, anthroponyms formed on the basis of the name of a nation are also referred to as "ethnophoric names".

Szilagy-Kosa, who did a comparative analysis of surnames derived from German and Hungarian folk and folk names, notes that surnames derived from German ethnonyms have several variants,



but the number of surnames derived from ethnonyms in Hungarian is slightly higher than in German [3: 161- 168]. German ethnophore names can be used as surnames with suffixes, unlike Uzbek ethnoanthroponyms, for example, Bayer-ling, Swalen-s, Bayer-ling, Bayer-le, Hesz+lein [1: 257]. Suffixes such as -ling, -le, -lein appearing in last names are considered to represent diminutive meanings, and they represent connotative meanings such as diminutive-caressing as part of appellatives.

Among the anthroponyms of the Uzbek language, there are also names with the motive of desire based on the names of things used in everyday life, for example: Bolta, Tesha, O'raq, Qilich, etc. names are chosen with the intention of passing on to the child the strength and sharpness characteristic of their appellative forms. In the German language, personal names representing things are found mainly in surnames today. For example, the surname Korb "basket" or Spiegel "mirror" was originally used as a nickname for a person who made baskets or mirrors. In the early Middle Ages, when family names began to be used, these nicknames became surnames. The surname Beil "axe" was used in medieval German to refer to a carpenter or blacksmith who worked with this tool, and later it became a surname. The surname Brotsack is also derived from the components Brot bread and Sack, and was used in the Middle Ages as a nickname for a baker or a person who ate a lot of bread. The German anthroponyms analyzed above were not chosen based on the motive of desire, but were used as nicknames on the basis of making something or something related to the appellative form of the word.

#### Summary

Based on the above analysis, it can be concluded that in the Uzbek anthroponymic system, names with the motive of desire have been used since ancient times. Although German parents today do not choose names for their children based on desire, the main motives for choosing a German name are the desire to avoid problems and difficulties with the given name in the future.

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