

## LINGUOCULTURAL FEATURES OF ANTHROPNOMY IN THE GERMAN AND UZBEK LANGUAGES

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*This article examines the linguocultural features of anthroponymy in the German and Uzbek languages. It explores the historical, cultural, socio-economic, and global influences on personal naming conventions in both linguistic communities. The research highlights how names function as cultural markers and how globalization has affected traditional naming systems. The findings contribute to the broader understanding of anthroponymic studies in comparative linguistics and cultural studies.*

**INTRODUCTION. Anthroponymy: Definition and Significance.** Anthroponymy is a branch of onomastics that studies personal names, encompassing their etymology, semantic significance, historical evolution, and socio-cultural implications. Names are an essential part of human identity and social interaction. They function linguistically as lexemes with semantic, phonetic, and morphological properties. Beyond their linguistic features, names hold cultural significance, often reflecting historical events, religious beliefs, and social structures. Personal names can signify ethnicity, social status, political ideologies, and even individual aspirations.

Anthroponymic systems vary across languages and cultures, shaped by historical migrations, religious influences, and socio-political shifts. In some societies, names are strictly regulated by tradition, while in others, they evolve more freely. Naming conventions are often deeply embedded in cultural narratives, folklore, and communal identity, serving as markers of historical continuity and transformation. In modern societies, anthroponymy also interacts with legal frameworks, education systems, and global influences, further diversifying the evolution of personal names. Studying the anthroponymy of different

linguistic groups, such as German and Uzbek, helps reveal the interconnectedness of language, history, and culture, providing a broader perspective on the role of names in human civilization.

**Historical Background of German and Uzbek Names.** The historical development of personal names in German and Uzbek societies is deeply rooted in their respective linguistic, cultural, and socio-political evolutions. German names have origins in the ancient Germanic tribes, where names often reflected attributes such as bravery, nature, or warfare. Names like *Wolfgang* ("wolf path") and *Siegfried* ("victory and peace") were derived from Old High German and carried symbolic meanings associated with leadership and valor. With the spread of Christianity in the early medieval period, many traditional Germanic names were supplemented or replaced by biblical and Latin names, leading to the prevalence of Christian names such as *Johannes*, *Maria*, and *Peter*. The Middle Ages also witnessed the formalization of hereditary surnames, which became widespread due to administrative, legal, and taxation requirements. The Renaissance and Enlightenment periods further influenced German anthroponymy, introducing classical and intellectual names inspired by Greek and Roman antiquity.

Uzbek names, in contrast, have evolved through a rich interplay of Turkic, Persian, and Arabic influences. The early Turkic tribes used names that reflected nature, strength, and personal virtues. The expansion of Islam in Central Asia introduced a significant number of Arabic names, reflecting religious identity and cultural integration into the broader Islamic world. Names such as *Muhammad*, *Abdulloh*, and *Aisha* became common as Islamic traditions shaped naming conventions. Persian influence brought literary and poetic names, particularly during the Timurid and post-Timurid periods, when Persian culture and language played a crucial role in Central Asian society. Later, during the Russian and Soviet periods, Uzbek names saw further changes, with the introduction of Slavic naming patterns and the use of patronymic structures inspired by Russian linguistic conventions.

Despite external influences, both German and Uzbek naming systems have retained core elements of their historical identity. In contemporary society, many traditional names are being revived as part of cultural heritage preservation efforts, while others continue to evolve under the impact of globalization and socio-political changes.

**Cultural Basis of German and Uzbek Names.** Naming conventions in both German and Uzbek cultures reflect deep-rooted cultural values, traditions, and historical contexts. Names serve as linguistic markers of identity, often carrying meanings related to nature, mythology, religion, and social values.

In Germany, many names originate from ancient Germanic mythology and Christian traditions. Names such as *Wolfgang* ("wolf path") and *Siegfried* ("victory and peace") highlight cultural themes of heroism, strength, and harmony with nature. Additionally, biblical names such as *Johannes* and *Maria* have been prevalent due to the longstanding influence of Christianity on German-speaking societies. German names also exhibit regional diversity, with distinct naming customs in Bavaria, Saxony, and other areas, influenced by historical dialects and cultural variations.

Uzbek names, in contrast, are shaped by Turkic, Persian, and Islamic traditions. Many names emphasize familial and social values, such as *Otabek* ("father's support"), *Rustam* ("brave"), and *Nasiba* ("destiny"). The influence of Persian literature is evident in poetic and aesthetic names, while Islamic culture has contributed names of religious significance. Uzbek names often symbolize moral qualities, aspirations, and historical heritage, reinforcing cultural continuity across generations. Furthermore, Uzbek naming customs include specific traditions such as the selection of names based on religious blessings or family heritage, underscoring the communal and intergenerational aspects of anthroponymy in Uzbek society.

Both German and Uzbek naming traditions serve as vehicles for cultural expression, preserving historical narratives and social values. While external influences and modernization have led to adaptations, the cultural significance of names remains a vital part of identity formation in both societies.

**Socio-Economic Basis of German and Uzbek Names.** Economic and social structures significantly shape naming conventions in both German and Uzbek societies. In Germany, socio-economic factors such as class distinctions, occupational status, and regional economic history influence the selection of names. Wealthier families may favor classical or aristocratic names, such as *Maximilian* or *Charlotte*, reflecting historical nobility. Conversely, working-class families may opt for traditional or modern names influenced by popular culture. The rise of international business and media exposure has also introduced a growing preference for English or globally recognized names, reflecting aspirations for social mobility and international integration.

In Uzbekistan, socio-economic factors such as rural versus urban lifestyles impact naming patterns. Rural communities often preserve traditional Turkic and Islamic names, emphasizing cultural heritage and religious values. Urban centers, influenced by modern education, globalization, and economic migration, demonstrate more diverse naming conventions, incorporating Russian, Western, and even East Asian influences. Economic



development and increasing access to higher education also encourage name choices that signify prestige or intellectual aspirations, such as names derived from historical scholars and poets.

### **The Effects of Globalization on Anthroponymy in German and Uzbek Languages.**

Globalization has had a profound impact on anthroponymy in both German and Uzbek languages, shaping naming conventions through cultural exchanges, migration, economic development, and technological advancements. The increasing interconnectedness of the world has led to the adoption of international naming trends, influenced by global media, popular culture, and cross-border interactions.

In Germany, globalization has contributed to a rise in multicultural names, reflecting the country's diverse and international population. The growing presence of immigrant communities has introduced names of Arabic, Turkish, African, and East Asian origins into German society. Additionally, the influence of English and American culture, driven by media, entertainment, and business, has led to a preference for names such as *Liam*, *Emily*, and *Noah*, which are internationally recognized. While traditional German names remain popular, many parents now opt for names that have broader global appeal, facilitating international mobility and cross-cultural integration.

Similarly, in Uzbekistan, globalization has introduced new naming patterns influenced by Western, Russian, and neighboring Asian cultures. The younger generation, particularly in urban areas, is increasingly selecting names that reflect modernity, global connectivity, and professional aspirations. Names of English and European origin, as well as modified versions of traditional Uzbek names, have become more common. The historical Russian influence from the Soviet era persists, with many families continuing to use Slavic names or hybridized forms that blend Uzbek and Russian elements. However, there has also been a resurgence of historically significant and culturally rooted names as part of national identity preservation efforts.

Globalization has also impacted surname conventions in both Germany and Uzbekistan. In Germany, international marriages and legal name regulations have led to the adoption of double-barreled and hyphenated surnames, reflecting cultural fusion. In Uzbekistan, the shift away from Soviet-style patronymics toward more nationally distinct surname structures highlights a broader trend of balancing modernization with cultural heritage.

While globalization fosters cultural exchange and linguistic diversity, it also raises concerns about the erosion of traditional naming practices. The challenge for both German and Uzbek societies is to preserve linguistic and cultural identity while embracing the

benefits of a globally interconnected world. The ongoing evolution of anthroponymy in both languages illustrates how names serve as dynamic markers of cultural adaptation and continuity.

**Conclusion.** Anthroponymy in German and Uzbek languages serves as a fascinating field of study that reveals the intersection of language, culture, history, and socio-economic factors. While both languages have unique naming traditions, they share common themes of historical transformation, cultural symbolism, and adaptation to globalization. Studying these naming patterns provides valuable insights into the linguistic and cultural evolution of societies.

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