

INFORMAL ANTHROPONYMIC FORMS IN UZBEK AND GERMAN: A LINGUOCULTURAL PERSPECTIVE

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Abstract

In this article, we examine the informal forms and their linguistic and cultural features resulting from the reduction of anthroponyms in Uzbek and German languages. Anthroponyms are commonly shortened in speech for various reasons, including linguistic economy and the expression of affectionate or close relationships. Our analysis reveals that both languages employ similar strategies for shortening anthroponyms, often based on initial, middle, or last segments. However, we note distinctions in the frequency and usage of abbreviated surnames, with German surnames more prevalent in journalistic style. Additionally, we observe the formation of informal variants through the suffix '-i' in both languages, though with differing connotations and usage patterns. Our study focuses primarily on Uzbek anthroponyms, with German anthroponyms subjected to comparative analysis where appropriate. Overall, our findings shed light on the commonalities and differences in the reduction of anthroponyms across Uzbek and German languages.

Keywords

Uzbek language, anthroponyms, appellative, surname, name, contraction, informal forms, dialectal variants, hypocoristic suffix, language saving, petting

Introduction: Ways of word formation in anthroponyms

When talking about word formation, first of all, the methods of forming cognate nouns are meant, and their formation features have been the object of many scientific studies. However, the production of horseshoes is usually overlooked by researchers, and therefore the number of studies conducted on this problem is limited. Here the question arises: Is the formation of anthroponyms different from the formation of common nouns? In our opinion, proper nouns, in particular, personal names, not only from the point of view of their use but also from the point of view of word formation, form a separate group of the vocabulary

of each language. For this reason, both types of nouns have different aspects. This is also confirmed by Gafurov's opinion about the formation of anthroponyms, which will be quoted below:

Имена людей, антропонимы - это прежде всего слова, и, как все слова, они подчиняются законам лингвистики. Но антропонимы образуют в языке совершенно особый слой, в котором возникает свои закономерности. [Гафуров 1987: 3]

"Names of people, anthroponyms are, first of all, words, and, like all words, they obey the laws of linguistics. But anthroponyms form a completely special layer in the language, in which their patterns arise."

By the above opinion, it can be said that common and proper nouns can differ from each other not only by the function of naming but also by the phenomenon of word formation. Taking into account that Uzbek proper names are almost similar in form to appellatives, it can be said that the formation of appellatives and proper nouns in the Uzbek language is almost indistinguishable from each other. But there are aspects of proper nouns that differ from the formation of appellatives, and for this reason, it is necessary to study the formation of proper nouns as a separate branch of onymic grammar.

E. Begmatov (2013) scientifically researched the formation of Uzbek nouns, in particular, the formation of anthroponyms. E. Begmatov (2013) distinguishes the phonetic-orphoeptic, lexical-semantic, syntactic (composition), and affixation methods of forming anthroponyms.

Analyzing the anthroponyms of the Uzbek language, the following two types can be distinguished according to the basis of their creation:

I. Anthroponyms formed with an appellative base

1. Lexical-semantic type - an anthroponym formed as a result of a word group change: *Shirin, Saxon, Sotiboldi*

2. Formation of anthroponyms using affixes: *Abdu-rahim, Turdi-khan, Salim-ov, Salim-ovna*

3. Formation of anthroponyms by combining words: *Tosh-temir, Bo'ri-tosh*

II. Anthroponyms formed with an onymic base

1. Anthroponyms made by transonymization

Anthroponym ← Toponym

Toshkan ← *Toshkent*

Guliston ← *Guliston*

Qo'qon ← *Qo'qon*

2. Anthroponyms formed as a result of combining onymic units:
Muhammad+Salim, Muhammad+Yusuf

3. Anthroponyms made by shortening names

Matqodir ← *Muhammad-qodir*, *Mama-rasul* ← *Muhammad-rasul*, *Mels* – *Marx*, *Engels*, *Lenin*, *Stalin*.

The aim of this article is to compare the formation of new variants by shortening personal names and their linguistic and cultural characteristics. We hypothesize that Uzbek and German personal names are contracted differently from common nouns. We analyze whether the creation of personal names through the shortening of common nouns follows the same pattern as the formation of words through the shortening of common nouns, or if their contraction follows a distinct method of formation, different from that of common nouns. The article also examines the contraction of Uzbek and German personal names from a comparative perspective. Uzbek and German personal names and their contractions were chosen as the focus of the study. The examples analyzed were selected from research and fictional literature on personal names in the Uzbek language. Examples in German were taken from works dedicated to the study of personal names and from the language corpus of the electronic dictionary of the German language - Digitales Wörterbuch der deutschen Sprache (DWDS). Descriptive and cross-sectional research methods were employed in the article.

The method of forming words by shortening words is defined differently in science. Begmatov (2013) refers to the formation of new variants through the reduction of anthroponyms as the phonetic-orthographic method. The reduction of anthroponyms does not create new names at all; these forms are known only in a small circle of communication and are familiar only to those who know the owner of the name and are not literate. For example, *Shavkat* can be shortened to *Shavash*, *Chavish*, *Chavanka*, *Chavchanka*. Shortened anthroponyms are always used instead of their full form, and only after they become familiar to everyone can they be classified as a separate name [Begmatov, 2013, 222].

Lohde [1961, 54] gives the following explanation for the way words are formed by contraction: "By contraction of words neither new words are formed nor migration to another word group is observed. By shortening the words, only the abbreviated version of the full form of the shortened word appears. Fleischer and Barz [1995, 218] state that the shortening of nouns is related to word formation in two ways. First, word-forming constructions as a complete base form for contractions, and secondly, new words are formed based on the words formed by contraction.

In scientific research on linguistics, it has been determined that the shortening of words takes place based on various reasons:

- word saving factor (linguistic economy);

□ referencing;

□ to express shades of meaning such as keeping a distance, taboo, and negative evaluation. [Michel, 2006, 72]

According to the German onomastic scientist Albrecht Greule [1996, 193-203], the shortening of the full forms of *Sebastian* and *Albert* into *Basti* and *Bert* in German was not due to the influence of children's language, but because of the need for more caressing.

In the Uzbek language, personal names are also shortened to express the meanings of caressing and affection, as well as to facilitate the pronunciation of (long) names consisting of two parts or more than two syllables.

In German, as Fleischer/Barz [1995, 220] pointed out, anthroponyms can be shortened mainly on the basis of initial (*Stefan* → *Stef*, *Wolfgang* → *Wolf*) and final segments (*Joachim* → *Achim*, *Martina* → *Tina*). Abbreviations can also be made based on the middle segment of the name (*Sebastian* → *Basti*, *Elisabeth* → *Lisa*). But in the German language, it is very rare to shorten anthroponyms based on the middle segment, and this is typical only for first names, and shortened forms are used in the sense of caressing [Donalies, 2005, 143].

In the Uzbek language, anthroponyms can be shortened based on the initial, final, and in very rare cases, the middle segment.

Contraction of Uzbek anthroponyms based on the main segment:

Abdu ← *Abdurazzoq*

Gul ← *Gulnora*, *Gulmira*, *Gulnoza*

Bobo ← *Bobomurad*

Bek ← *Bekmurod*

Contraction based on the last segment of the name:

Qosim ← *Abduqosim*

Bek ← *Asadbek*, *Ulug'bek*

Ali ← *Muhammadali*

On the basis of the middle segment, the contraction is very rare, and it is formed primarily by the sound change in the stem: *Shano* ← *Gulshunos*.

When Uzbek names are used in different dialects, their shortened forms are formed and thus their dialectal variants appear. R. Khudoyberganov, who has studied the variation of anthroponyms of the Uzbek language, notes that dialectal anthroponyms can have more than one variant [2008, 14].

Dialectal or dialect-specific anthroponyms are the names of persons characteristic of the region where the dialect is spoken. Over time, dialectal personal names may transfer to the literary language:

Table 1: Dialect-specific variants of Uzbek anthroponyms

Literary language	Dialect
O'g'ilxon	Ulxon
O'g'ilbo'lsin	Ulbo'lsin
Totlioy	Tolloy

While studying the shortened forms of nouns, it is natural to ask how the shortened form of anthroponyms differs from the shortened forms of appellatives. Shortened forms and full forms of appellatives form mutually synonymous pairs. The full and shortened forms of personal names also create synonymous pairs. However, if the shortened form is used as a personal name for a different person, the synonymy between the full and shortened forms is lost. For example, the following are variants of personal names in German. (1a) *Michael Schumacher* hatte einen Skiunfall.

(1b) Es ist zu wünschen, daß sich Ballack und *Schumi* rechtzeitig vor der Demontage ihrer Denkmäler zurückziehen. Respekt und Anerkennung haben sie allemal verdient.

(1c) Hans Schumi bleibt auch als liebenswerter Mensch seinen Kollegen und Freunden in Erinnerung.
(https://www.ots.at/presseaussendung/OTS_20170720_OT50154/kaerntner-volkspartei-trauert-um-hans-schumi, 28.03.2025)

(2a) Und was sagt *Sebastian* Kurz dazu?

(2b) Man muss dazu sagen, dass es für *Basti* nicht leicht ist, etwas vor mir geheim zu halten.. (www.dwds.de, 28.03.2025)

Schumi in sentence (1b) is a shortened version of the anthroponym *Schumacher* in example (1a), and both forms represent the same person, the German racing driver Michael Schumacher. In sentence (1c), *Schumi* is the surname of another Austrian politician. Although *Basti* in sentence (2b) is a shortened form of the name *Sebastian* in example (2a), it refers to two different persons in the given examples. This situation is also observed in the Uzbek language, e.g.:

Qosim ← *Abduqosim*, Matkarim ← *Muhammadkarim*

(3a) Ro'paramizdagi hovli *Matkarim* akaniki (Ma'suma Axmedova).

(3b) Ularning ajablanishini ko'rgan *Muhammadkarim* kuldi (Salomat Vafu).

Although *Matkarim* in example (3a) is a shortened form of the name *Muhammadkarim* in sentence (3b), but as we have seen above, both forms refer to different persons. At this point, we consider that it is permissible to dwell on the abbreviations of the name *Muhammad*, taking into account that it is one of the most beloved names in the peoples of the Islamic religion, in particular, in Uzbekistan.

Another reason for taking this name into analysis is that in the dictionary of E. Begmatov, which includes about 15,000 Uzbek names, there are more than 200 different variants and forms of the name *Muhammad*.

Many new names are using the name *Muhammad* and its shortened forms. It is a historical tradition to give names to children with religious motifs, mainly from the Arabic language, in countries where many of the main people are Muslims and the Holy Qur'an serves as an important program in their lives. Sometimes parents who don't have a deep understanding of the Arabic language give their children unusual names by using words from Arabic. The German scientist Annemarie Schimmel also notes the following in her treatise on this situation: "Parents' attempts to create names that rhyme with their names or the names of their first-born children lead to the creation of completely meaningless names." [Schimmel 1995, 70]

This situation is also observed in the shortened forms of Arabic names. Below are the contracted forms of Uzbek names:

1. The name *Muhammad*, which is the first or second component of compound names, is shortened in various forms:

a) The last syllable of the name is preserved, and the <d> in it is devoiced and becomes <t> or <n>, for example, *Matmurad* ← *Muhammadmurad*. The name *Muhammad* can be shortened as the first or second component of a double name as shown above: *Matkarim* ← *Muhammadkarim*, *Matniyoz* ← *Muhammadniyoz*, *Matazim* ← *Muhammadazim*;

Like *Holmat* ← *Holmuhammad*, *Alimat* ← *Alimuhammad*, *Qulmat* ← *Qulmuhammad*.

Elman ← *Elmuhammad*, *Qoshman* ← *Qoshmuhammad*, *Tajiman* ← *Tajimuhammad*, *Toyman* ← *Toymuhammad*, the anthroponym *Muhammad* is shortened to *-man*, and the number of such names is limited and their frequency of use is also very low.

In compounds where the first part is *Muhammad*, it can be shortened to *Ma-* or *Mama-*: *Masaid* ← *Muhammadsaid*, *Mayunus* ← *Muhammadyunus*, *Masharif* ← *Muhammadsharif*; Like *Mamarajab* ← *Muhammadrajab*, *Mamarasul* ← *Muhammadrasul*, *Mamayaqub* ← *Muhammadyaqub*:

b) the shortened name consists of the first and last syllables of the name *Muhammad*. The anthroponym *Muhammad*, which is the second component of compound names, is replaced by the letter <u> in the first syllable to <a> and the <d> in the last syllable becomes voiceless to <t>: *Alimamat* ← *Alimuhammad*, *Ashirmamat* ← *Ashirmuhammad*, *Mamat* ← *Muhammad*, etc.

Although the above-mentioned contractions are made based on the factor of language saving and easy pronunciation of the name, from the point of view of Islamic society, they can be understood as disrespect not only to the owner of the name but also to the language of these names.

2. The anthroponym *Amir*, which means a title, also drops the vowel <a>, and the anthropoformant *Mir-* serves to make compounds: *Mirodil*, *Mirtemir*, *Mirolim*.

Short forms of nouns can be used not only as variants of nouns but also as forms of endearment. E. Begmatov calls the formation of forms of caress through the shortening of names as phonetic-orphoepic names and believes that such name variants are formed based on the laws of speech economy [Begmatov 2013, 218-219].

Below, we will analyze the suffixes that form the meaning of "caress" by joining nouns in the Uzbek language.

Suffixes *-m/im*, which express the meaning of caress, are added to the first syllable of names or the first component of compounds: *Ollam* ← *Ollabergan*, *Begim* ← *Bekmurod*, *Durdim* ← *Durdimurad*,

Taking into account that the shortened forms of names are used mainly by family members and close friends of the owner of the name, it can be assumed that the suffixes *-m/-im* are actually possessive suffixes.

Another suffix that serves to make shortened forms of first names is *-i*, which can be added to the first syllable of names in the form of address to express caress, close relationship.

Guli ← *Gulnara*, *Gulmira*, *Gulnoza*;

Dili ← *Dilshoda*, *Dilnoza*, *Dilafruz*;

Zuli ← *Zulayho*, *Zulfiya* (*Zulpi*);

Begi ← *Bekzod*.

According to A. Kononov, the suffix *-i* in personal words such as *buzuq-i* 'troublemaker', *qishloq-i* 'villager' may have been borrowed from the Persian-Tajik language [Kononov 1960, 109]. At this point, it should be noted that the enclitic additions *-i/-si* in izofa compounds were also formed under the influence of the Persian-Tajik language.

Also in German, the suffix *-i* can be added to names of persons and things to express kindness, close family relations, or discrimination [Greule 1996, 193-203]. In German, the suffix *-i* is added to the first syllable of first names or surnames to express caress and closeness, for example: *Rudi* ← *Rudolph*, *Kathi* ← *Katharina*, *Manni* ← *Manfred*, *Susi* ← *Susanne*.

Unlike the Uzbek language, in the German language the suffix *-i* can be added to the names of inanimate objects in addition to personal words: *Kuli* ← *Kugelschreiber* 'pen', *Trabi* ← *Trabant* 'satellite/satellite'. In this case, the suffix *-i* does not mean benevolence, closeness, or caressing, but diminution. In addition, this supplement can have a negative meaning:

Drogi ← *Drogenabhängiger* 'person addicted to drugs

Ami ← *Amerikaner* 'American'.

According to the DUDEN-Grammar book, which serves as the main source for the standard grammar of the German language, nouns with *-i* in the root and shortened nouns should be distinguished from abbreviated nouns made by adding *-i* separately: *Dissi* ← *Dissident* 'Dissident/a person who has a different opinion from existing views in society', *Chauvi* ← *Chauvinist* 'chauvinist' as (Duden-Grammatik, 2016, 748-749).

Among the Uzbek anthroponyms, some names originally end with *-i* and do not add the suffix *-i* to them: *Bakhti* ← *Bakhtiyor*, *Shahi* ← *Shahida*, *Zari* ← *Zarina*, etc.

The German linguist Köpcke identified 5 types of words formed with the suffix *-i* in the German language. The following table lists the forms made with *-i* in German and their Uzbek equivalents:

Table 2: German and Uzbek personal names based on the suffix *-i*

Group	type of word formation	German	Uzbek
1	Anthroponyms that do not have a full form and originally end in <i>-i</i>	<i>Grigori</i>	<i>Soli, Boqi</i>
2	One-segment contractions	<i>Moni</i> ← <i>Monika</i>	<i>Zari</i> ← <i>Zarina</i> <i>Sarvi</i> ← <i>Sarvinoz</i>
3	Multi-segment contractions	<i>Klaumi</i> ← <i>Klaus-Michael</i> <i>Hanemi</i> ← <i>Hannemarie</i>	<i>Matg'ozi</i> ← <i>Muhammadg'ozi</i> <i>Mattoji</i> ← <i>Muhammadtoji</i>
4	contraction based on <i>-i</i>	<i>Daggi</i> ← <i>Dagmar</i>	<i>Guli</i> ← <i>Gulnora</i> <i>Nappi</i> ← <i>Nafisa</i>
5	<i>-i</i> is added to the full form of the first name	<i>Fritzi</i>	-

As we can see in the table, there are similarities between the anthroponyms of the German and Uzbek languages in the first, second, and fourth groups, while in the third group, the contraction of personal names is different. In German, the multi-segmented noun is formed based on the first syllables of the two components of the compound *Klaumi*, while in Uzbek, it is formed based on shortening the first component and leaving the second component unchanged.

In addition to the above, the names of the Uzbek language undergo a drastic change, adding only the first syllable of the name and the consonant of the second syllable: *Husi* ← *Husnida*.

Also, in oral speech, the sounds in the nouns can change dramatically, and the consonant in the head syllable can become a different sound, and *-i* is added to the resulting structure to form an abbreviated form of the noun:

Nappi ← *Nafisa*

Shoqi ← *Shohsanam/Shohida*

Muqi ← *Mukhsin/Mukhibillo*

Mappi ← *Maftuna/Manzura*

Sho'qi ← *Shuhrat*.

Based on the examples given above, it can be concluded that both in German and Uzbek, anthroponyms can be shortened based on the suffix *-i*. But unlike the Uzbek language, in German, the suffix *-i* can be formed not only based on anthroponyms but also based on adjectives and verbs: *Blödi* (stupid person) ← *blöd* (stupid), *Brummi* (truck) - *brummen* (to hum).

Another of the productive hypocoristic suffixes of the Uzbek language is *-sh/-ish*, which can be added to both female and male names to express the meanings of caressing and getting close. In this case, the first and second syllables of the name are preserved, and the suffix *-sh/ish* is added to it:

Bobosh ← *Bobomurod*

Otash ← *Otabek*

Ruqish ← *Ruqiya*

Fotish ← *Fotima*

Dilish ← *Dilshoda/Dilnavoz*

Some nouns are shortened in such a way that their first syllable is preserved and the consonant of the second syllable is replaced by a sleep sound and *-sh/-ish* is added to it:

Qaqosh ← *Qahromon*

Paqish ← *Faxriddin*

Muqish ← *Muxibillo*

In addition to the above, under the influence of the Russian language, Uzbek names were formed based on Russian hypocoristic suffixes or forms that begin with sounds similar to Russian forms of caress, and although they are not literary, they are actively used in everyday speech:

Alik ← *Alisher*, *Tolik* ← *To'lqinjon*, *Nurik* ← *Nurillo/Nuriddin*, *Fedya* ← *Farrux*, *Shurik* ← *Shuhrat*, *Dilya* ← *Dilfuza*, *Gulya* ← *Gulnora/Gulnoza*, *Gulchehr*, *Borya* ← *Botir*, *Baxa* ← *Bahodir/Bahrom*

(4) U [...] qo'shiq aytayotgan **Gulandom - Gulyaga** ko'ngli talpinayotganini sezib turardi. (O'tkir Hoshimov).

(5) **Gulichka**, uydan gollandskiy sir olib kelganman (Tog'ay Murod).

It can be seen from the given examples that there are many cases of Russian adverbial suffixes being added to Uzbek anthroponyms, and this is mainly characteristic of the oral style.

To save the language, Uzbek nouns from other languages, mainly from Russian, are actively used in the oral style: *Dima* ← *Dilmurod*, *Misha* ← *Muhammad*, *Masha* ← *Mashhura*, *Shurik* ← *Shuhrat*, *Tolik* ← *To'lqin*, *Ziko* ← *Zaynobiddin*

Conclusion

In conclusion, the analysis reveals that both German and Uzbek languages exhibit the use of shortened forms of personal names, albeit with distinct patterns. While German shortens both first names and surnames in both oral and written communication, Uzbek primarily contracts first names, influenced by the ongoing literaryization process and borrowing of suffixes from the Russian anthroponymic system. These linguistic phenomena reflect cultural norms and historical influences, underscoring the dynamic nature of language evolution.

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