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ON THE MATTER OF PRAGMATICS OF NAMES IN UZBEK LANGUAGE

Abstract: The article considers use status and culture of anthroponyms in verbal communication. Also linguistic and cultural analyses of anthroponyms pragmatics in Uzbek language is enlightened in comparative aspect.
Key words: anthroponyms, anthroponymy, name, nickname, penname, speech culture, social relation.
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Introduction

Nowadays the matters of pragmatics are broadly researched in linguistics. This research is devoted to the significant features of the pragmatics of names in Uzbek language.

Antroponym, which means *antro* – person, *onym* – name, derived from Greek. However, in Uzbek linguistics the terms *name, person's name, peoples' names* are used instead of the term *antroponym*. The Russian linguist N.V.Podolskaya considers pertinent to include the name, patronymic name, surname, nickname, pseudonym in the term antroponym and defines them through the different terms as cryptonym, gineconym, patronym.

The complex of antroponyms in the language is called antroponymia. The branch engaged in the study of antroponyms is called antroponymics, as a part of onomastics. The present article deals in the study of the linguistic and nonlinguistic features of antroponyms. The specialist of antroponymics is considered to be antroponymist.

Materials and Methods

The tradition of addressing to a person not calling his name is spread among many nationalities, in particular, among Shor and Abkhaz people. This tradition and the speech behavior of people can also be seen in the Uzbek language. One can mention that this tradition traces back to ancient times. The influence of this process kept in some social relationship in the contemporary Uzbek language.

Initially, the studies of the matter drew attention of ethnographs. Among Uzbek linguists Prof. E.Begmatov was the first, who thoroughly investigated the matters of antroponyms and expounded them in his works.

Firstly, we shall consider the matters of addressing to familiar people in some dialects of Uzbek language. As it is known, the first function of the people's names is to distinguish the person from another one. However, the language and even dialect speakers have a different approach to people's names in the communication.

In this regard we can cite the treatise "Names and people" by E.Begmatov as an example, which elucidates such issues, as respecting the names of people is equal to respecting these people in the tradition of the ancient Turkic nations. This respect lies in addressing to people without naming them. Due to it, the young people cannot tell the names of the elderly, the spouses cannot address to each other by their names. According to Uzbek traditions, children cannot tell the names of the relatives and instead of names they use the polite forms of expressing «ота» (father), «дада» (dad), «буви» (grandmother), «ойи» (mother), «она» (mother), «опа» (sister), «ака»

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(brother), «бобо» (grandfather) *[1, б.10]*. In this respect, it is worth mentioning the story concerning this tradition: Abu Khurayra saw two people and asked one of them: "Who is this person to you?" He answered: "This man is my father". "In this way don't call your father by his name, don't go at the head and don't sit on the higher place than him" *[2, б.31]*

There are also some traditions in the social relationship, which are linked to the use of antroponyms in speech.

Ўзбекда ахир ҳар бир эркак ўз хотинини – ўз ҳалол жуфтини қизи ё ўғлининг номи билан атаб чақиради. Ўз хотинининг исмини айтиб чақириш ярамайди. Хотинининг исми Марям, қизининг исми Хадича бўлса, мўмин-мусулмон, шарму ҳаё юзасидан бўлсамикан, хотинини "Хадича" деб чақиради. Аксар она-бола баравар "лаббай" дейди; шундай-да, оиланинг ҳақиқий эгаси бўлган ота: "Каттангни айтаман, каттангни!" дейди. Ҳатто шунда ҳам "Марямни" демайди... (Chulpon, "Night and day") (In Uzbek traditions each man calls his wife by the name of his son or daughter. Telling the wife's name won't do. If the wife's name is Mariam, while daughter's name is Khadicha, the man calls his wife by the daughter's name *"Khadicha"*. Both wife and daughter respond to call. Then, in this way, the man says: "I am calling the elder". Even here, in order to clarify, he does not say "Mariam").

However, there are cases of breaking the rules of the ancient traditions according to the alien ideas and losing the ethics of addressing to friends, parents and relatives. In some families there are cases, when the father is called as «пахан», «бобой», the grandmother or other women are called as «бабуля», «бабушка».

«Кексайгандан кейин одам аразчи, инжиқ бўлиб қолар экан. Болалари дастурхон устидан оминсиз туриб кетишса, кампирнинг аччиги чиқади ва огир "уф" тортади. Бу уйда ҳеч кимнинг исми тўлиқ айтилмайди. Санта, Раджа, Мамон, Кампиршо, Бааба, Бабул каби номлар билан чақираверишади. Лекин ҳар гал набиралари «Бааба» деб чақиришганда, беихтиёр лаблари титраб, аччиқланаверади:

– Эна дегин, уйингга буғдой тўлгур, ёки ача де, катта ойи де, бааабанг нимаси, нима, мен сенга кучукманми?.. Худо кўрсатмасин, вақти келиб, омонатимни топширгудай бўлсам, "вой мамул", битаси "вой бабул" деб овоз чиқаришармикан?...» (From the magazine "Star of the west") (The elderly becomes very capricious. If the children do not thank the god after eating, the old woman got angry. Nobody's name is told correctly in this house, they prefer to use *Santa, Radja, Mamon, Old woman, Baaba, Babul*. Every time when the grandchildren call their grandmother by *"Baaba"*, she shivers and becomes angry. –Say grandmother, what does it mean *"Baaba"*, am I a puppy to be called like

this? When I die, some of them will cry *"mamul'*, some others *"babul")*.

Addressing to the brothers «брат», «братан» or «братишка», using interjections as «ҳей», «эй», «эв», «ҳов», in some cases to whistle in order to call friends and using the shortened variants of the names as *"Buni"* instead of Bunyod, *"Khaya"* instead of Khasanboy, *"Vakhob"* instead of Abduvakhob, *"Masha"* instead of Mashkhura, *"Azi"* instead of Aziza. There are also cases when along with the names the nicknames are used: *bald Ravshan, lame Ali, and cool Rakhim*. All of these matters show the disrespect to the addressees and breaking the forms of addressing.

After the marriage the bride and bridegroom change their speech behavior and the ways of communication. In some areas of our country the young people before marriage can address to each other by their names, but after the wedding they refuse calling each other by the names, especially in the public.

If the wife calls her husband's name in Khoresm, people around understand it negatively. If the wife calls her husband by the name, it shows that she wants to be superior and dominate. Instead of the name she can use «бобой» (an old man), «уста» (master), «оға» (brother), «ака» (brother), «бува» (grandfather). In his turn the husband calls his wife «момой» (an old woman), «кампир» (an old woman), even though his wife is young.

Furthermore, the children should call their father «ака» (brother), when their grandfather is alive. If the children call their father «ота» (father), it shows disrespect towards their grandfather.

The tradition of calling the husband by the name of the eldest child in the family or using «дадаси» (father), «болаларимнинг отаси» (the father of my children), «хўжайиним» (master), «бу кишим» (this man), or even «бу» (this) still exists in Ferghana.

It is customarily, when husbands use «болаларим» (my children), «келинингиз» (your daughter-in-law), «қизингиз» (your daughter), «опангиз» (your sister), «оилам» (my family), «турмуш ўртогим» (life companion) towards their wives, which show the mutual respect of the married couple.

Абдулла Қаҳҳор ўта нозик таъб, маданиятли одам эдилар. Мен у кишининг бирор маротаба отимни айтиб, баланд товуш билан чақирганларини эсламайман. Бозор-ўчарга бориб қолсак, нуқул: «Қанисиз, қанисиз?» деб орқамдан юрар эдилар...

Уйдаги икки телефоннинг биттаси у кишининг иш столида, бошқаси менинг столимда турар эди. Агар бирор зарурат туғилиб қолса, «Кибриё!» деб чақирмасдан, столдаги телефоннинг галтагини айлантирар эдилар, «Лаббай!» деб телефоннинг гўшагини кўтарар эдим... (Abdulla Khahhor was a man of culture and

taste. I cannot remember when he calls me by my name and shouts to me in a loud voice. If we happened to be in the market, he always went after me, calling me; "Where are you?"

One of two telephones was on his writing table, another one on my table. If there was a need, instead of calling me "Kibriyo", he would phone me and I would answer him "I am all attention".)

There were cases in Chuvash families in the past, when the married couples forget their names.

The tradition of not naming people's names leads to using the pronouns as the euphemistic means. These euphemistic expressions are mostly used in the speech of brides.

For example, the main heroine Kumush in the novel "Days gone by" by A.Kodiriy in her letter to her husband Otabek uses "*boshqalar*" (others) for denoting herself, while "*birovlar*" (strangers) expresses her husband.

«Сиз – қочқоқсиз, нари-бери тил учида менга бир нарса ёзгандек бўлиб қочгансиз, икки йил Марғилон келиб юришингизни мен ўзимда сездим: сизнинг барча машаққатларингиз – душманингиздан ўч олиш бўлаганини англадим. Йўқса, мени кўрар эдингиз, кўргингиз келмаганда ҳам <u>бошқалар</u> сизни кўрар эдилар, тўяр эдилар… Ниҳояти мақсадим икки дўстга бир чўрилик ва шу муносабат билан <u>бировларни</u> кўриб юриш…». (You are fugitive, I feel that you have been here in Margilan for two years in order to prosecute your enemy. Otherwise you will visit me, if you don't want to see me, the *others* desire it…At last my dream to see *the strangers*…")

In the abovementioned sentences some euphemistic expressions are used. Kumush efficiently used them in order not to say "I shall see you".

Not telling the person's name in the traditions of many cultures is linked with two ideas. Firstly, there is an attempt to conceal a person's name; secondly, not pronouncing a person's name is considered to be respect towards him. Concealing a person's name is understood as protecting the child from the evil one, death, which is related to taboo. Not telling the name of a person due to the ethical traditions is still preserved among Uzbeks.

Though not telling a person's name shows the respect towards a person, some religious customs became the bases of these traditions, which were veiled under the notion of "respect".

Taboos of calling a person by his name are preserved among Turkman, Kazak and Kirgiz people. Moreover, when a Korean woman speaks to her husband, she uses the expressions *"father of somebody"*, the Arab and Ukraine women use the pronoun "*he*", Koranugay and Russian women use "*father*", the interjection *"hey" [3, б.103].*

The tradition of not calling a person by the name is widely spread among Shor, Abkhaz, Armenian, Georgian, Azerbaygan, Kumik and Turkman peoples.

Summary
The study of the cases of using the names makes the great contribution not only into linguistics, but also psychology, sociology, cultureology, grounding the actuality of the matter.

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