ON THE MATTER OF PRAGMATICS OF NAMES IN UZBEK LANGUAGE

Abstract: The article considers use status and culture of antroponyms in verbal communication. Also linguistic and cultural analyses of antroponyms pragmatics in Uzbek language is enlightened in comparative aspect.

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 antroponymology, as a part of onomastics. The present article deals in the study of the linguistic and nonlinguistic features of antroponyms. The specialist of antropononyms 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 ethnographers. 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 it, the young people cannot tell the names of the relatives and instead of 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» (grandfather), «он» (son), «бери» (daughter), «бери» (daughter).
(brother), «бобо» (grandfather) [1, 6.10]. 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, 6.31]

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

“uforia акан қиёл бир эркак ўз хотинини – ўз ҳазол жуфтингизни қилли ўёлдингизни билан атаб чакиради. Ўз хотинининг исми айтиб атап чакириши керамида. Хотинининг исти Марям, қизининг исти «бобо» (brother), «бобой» (grandfather) “Мариям”, вуқти келиб, умумий ўлдимни топширгунда бўлсалан, хотинин “Ҳадича” деб чакириб, Аксаар она-боза баравар “лаббай” дейди; шундай-да, оиданинг ҳақиқий эгаси бўлган ота: “Каттангни айтимани, каттангни!” дейди. Ҳатто шунда ҳам “Мариям” 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 name of his daughter “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”, “бабул”. It is customarily, when husbands use father’s name is told correctly in public.

Old woman, Baaba, Babul.

The elderly becomes very capricious. If the body’s name is told correctly in public.

Addressing to the brothers «брат», «братан» or «братишкан», using interjections as «хой», «эй», «эян», «хай», «лоя», in some cases to whistle in order to call friends and using the shortened variants of the names as “Buni” instead of Bunyod, “Кайра” instead of Khasanboy, “Yakob” instead of Abdulvakhob, “Masha” instead of Mashkhuра, “Aziz” 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 calls her husband by the name, it shows that she wanted to be equal and dominate. Instead of the name she calls her husband by the name, it shows that she wants to be equal and dominate. Instead of the name she calls her husband by the name, it shows that she wants to be equal and dominate. Instead of the name she calls her husband by the name, it shows that she wants to be equal and dominate.

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 «одасас» (father), «болгариминг отаси» (the father of my children), “хўжайим» (master), “ака» (brother), “бува» (grandfather). In his turn the husband calls his wife «мамул» (an old woman), « кампир» (an old woman), even though his wife is young.

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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 – қошқоқсиз, нари-бери тил учина менга бир нарса ेजандек бўйиб қошқанисиз, икки йил Марғилон келиб юришинни мен үзимда сездим: сизнинг барча маанисиқатларини – душманимиздан уч олиш бўлсамни англамай, Йўқса, мен кўрақ эндиға, кўринишиб келмагандан ҳам бошқалар сизни кўрақ эдиқдар, тўғир эдиқдар… Ингови мақсадим икки дўстга бир чўрилик ва иш муносабат билан барвозларни 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”, Koranuyug and Russian women use “father”, the interjection “hey” [3, 6.103].

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

**Summary**

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

**References:**