Semantic-Syntactic relations and cognitive features of Russian and Uzbek pseudonyms

S. S. Ibragimova

Abstract. This article discusses and analyzes the semantic-syntactic relations and cognitive features of Russian and Uzbek pseudonyms, national and cultural originality of pseudonyms. If we compare the languages and cultures of different peoples, we can distinguish matching and non-matching elements. An analysis of the semantics of pseudonyms showed that a pseudonym retains a preonomastic meaning and has a peculiar semantics, and the bases of pseudonyms inform about the character of a person, about physical properties and shortcomings, about behavior, about origin, about comparing a person with various objects, animals, plants, about a profession, an occupation, a social position, a particular life event, etc. It should be also emphasized the role of metaphorization in the formation of pseudonyms, since the process of metaphorization (as it is defined by cognitive linguistics) is a very important tool in the creation of pseudonyms. It is closely connected with the literary text, as it predetermines the special position of the context, acting as an aesthetically significant component of the literary text.

1 Introduction

Each language has its own national specificity of the concept. V.I. Karasik notes, “the complete absence of a concept in a particular linguistic culture is a very rare phenomenon, rarer than the absence of a one-word expression for a certain concept” [1]. T. Pulatov also noted such discrepancy. He compared “the sun, in Russian this is not at all what “quyosh”
in Uzbek, and certainly not at all what “oftob” in Tajik. What kind of relationship — friendly or painful — a person entered into with a heavenly body so they were expressed by the language and pronounced. After all, the Uzbek, who lives most of the year under its scorching rays, will never say the affectionate diminutive “sun”, just like the Russian does not have the feeling that the sun can be not only fruitful and earth-renewing, but also hostile. But to the moon, this night luminary, bringing coolness and appeasement, the Uzbek has a completely different attitude — he calls everything beautiful and desirable “moon-faced”, “moon-like”, and with such intonation that for the Russian ear it may seem at least pretentious” [2]. And he is right, because in each culture the content of the concept is nationally specific. For example, among the Chinese, a snake is a symbol of beauty, grace, dexterity, while in our country, a symbol of deceit, evil, or cunning lies in the word fox, and the wolf is a naive animal, but in reality the wolf turns out to be more cunning than the fox. Observations of these animals proved that the wolf is more cunning than the fox.

2 Experimental part

<table>
<thead>
<tr>
<th>Source domain</th>
<th>Cognitive structure</th>
<th>Target domain</th>
</tr>
</thead>
<tbody>
<tr>
<td>Andizhony, Toshkandy, Margarita; Rose; Luke; Elena; Charkhy; Parisoda; Laylo; Nodira; Yorkinoy; Bahora; Yulduz; Hulkar; Suhaily</td>
<td>Andizhony homeland, pride, loyalty, love, patriotism</td>
<td>Andizhony</td>
</tr>
<tr>
<td>Tamara; Jasmine; Rose; Svetlana; Guli</td>
<td>Youth, freshness</td>
<td>Bahora</td>
</tr>
<tr>
<td>Leo; Leontiy; Vorobey; Bobur</td>
<td>Force, law of power</td>
<td>Bobur</td>
</tr>
<tr>
<td>Charos; Unvoniy; Vladimir</td>
<td>Strength, power</td>
<td>Vorobey</td>
</tr>
<tr>
<td>Gul</td>
<td>Beauty, tenderness</td>
<td>Guli</td>
</tr>
<tr>
<td>Yorkinoy</td>
<td>Light, bright, purity of soul</td>
<td>Yorkinoy</td>
</tr>
</tbody>
</table>

Table 1. List of words, names and pseudonyms; pairing of domains with names and pseudonyms
in the article “Ahvolot” “...vaktim xomasi hayotim yuzidin sakkiz raqamni chekti, zehnim
Mantikut’tayr” kitobi ganotiq bo‘ldi. Olti oy bolupar urub qushlar hikoyatini xotima
oshyonasig‘a qo‘ndurdu” (“Turkiston viloyatining gazeti”, 1891 yil March 12, No. 10).
“... when I was eight years old, I spent six months reading the book “Mantikut’tayr”,
memorizing stories about birds.” Considering that Alisher Navoi knew “Mantikut’tayr” by
worldview of the young talent. This is evidenced by his Sufi gazelles “Xonaqoh hofizlari”.□

Zunnun al Misriy (859 AD), “The Sufi does not get tired not worry and does not regret the lost wealth”, and Junayd al Bagdodiy (909 AD) gives the following interpretation “Sufism is it is to preserve the purity of the soul, to overcome
3 Results and discussion

V.V. Krasnykh, defining the national concept, says: “the most general, maximally processing, the idea of an “object” in the totality of all va
lence connections marked by national and cultural marking; “a kind of collapsed deep “meaning” of the “subject” [4].□

A. Navoi writes about tahallus “Malik chose tahallus for himself, considering himself a descendant of Malik Ravzonov” [6]. And who was the Malik Ravzonov, we do not know.

Sakkokiy was a knifemaker, engaged in the manufacture of knives, the word “sakkok” in Arabic means “knife”, but we do not currently use this word and therefore this pseudonym does not tell us anything, since the word has fallen out of active use.

Mavlono Kavkabiy “Munazhzhim yigit durur va o´z faniga munosib tahallus ihtiyor qilibdur” “The astrologer is a guy, he chose a nickname worthy of his subject” [7]. The meaning of the word “Mavlono” is an Arabic word, meaning teacher, respected, knowledgeable. “Kavkab” is an Arabic word, meaning “star, ray, light.”

Sayyodiy-Sayyid Muhammad (2nd half of the 17th century, the village of Khairabad near Balkh) - the poet was born in the family of a hunter (sayyod), he himself was engaged in this profession and wrote poetic works under this tahallus in the 17th century. This word has fallen out of active use and is not involved in the communicative process. “The most necessary for communication, communicatively demanded concepts are expressed, externalized with the help of linguistic signs, verbalized. Verbalized concepts, by their different features, enter the semantic space of the language” [8]. □

The most common, relevant is “instamate”, a word popular among young people was chosen as a pseudonym by a well-known blogger and rap artist Daria Zoteeva. The word means “a woman or girl who posts a lot of the same type of meaningless and useless photos of her beloved on Instagram” [9]. She is popular among young people, older people may not know Daria Zoteeva and her pseudonym, but the semantic space will represent different photos of a popular girl or woman on Instagram who likes to advertise herself, is not shy about open photos to attract others and collect more views and subscribers, and for young people an interesting, lively, energetic, independent, scandalous, rude girl.
following definition to this word: “A herbaceous plant with burning hairs on the stem and leaves. Burn yourself with nettles (with nettles). Why did A.P. Chekhov choose the pseudonym Nettle for himself, because with his stories he wanted to expose the causes of social disorder, mercilessly expose vulgarity, bribery, sycophancy, hypocrisy, burn the arrogant, deceitful, power-hungry like nettles, like nettles to deliver pain, but nettles also have medicinal properties. Chekhov, being a doctor, was well aware that nettle kills various bacteria and strengthens the immune system. Maybe with his stories he wanted to cure society of bad vices.

Now it is possible to compare the nominative field of the simple word “nettle” and the pseudonym “Nettle”. But it cannot be denied that the pseudonym “Nettle” is based on the original semantics of the concept and it is a reflection of the cognitive feature of the concept in the pseudonym.

Consider the pseudonym of Abdulla Kodiriy “Toshpulod tazhang”. Toshpulod is an Uzbek name, and the word “tazhang” attached to the name is a common noun, together with the name characterizes a person as hot-tempered, in a bad mood, in an angry state. He became like this because he is unemployed, poor, without a piece of bread, surrounded by poverty, swimming in a sea of theft and prostitution.

Toshpulod is furious when he sees such injustices, and instead of patting the poor man on the head at such a difficult time, rich officials look down. That's why when he encounters them, he gets nervous, becomes a bully and takes drugs to relieve himself.

The next seasonal pseudonym of Abdulla Kadiri has several meanings. Dumbul-direct meaning: (to´liq pishmagan don, dukkak) (immature grain, legumes) 1. Cereal crops, semi-ripe state, but not yet ripe fruits. 2. Unhardened grain, corn; figurative meaning: 3. Silly, crazy; 4. Without life experience; immature. 5. The content is incomplete, inaccurate [10].

Norin shilpiq-tahallus of Abdulla Kahkhar 1. The meaning is medical. This is an infectious disease in which the eyelids are always red and itchy; trachoma. 2. Because of this disease, pus constantly flows from the eyes. 3. A word that is added to the name of a person suffering from such a disease. He added this word to the name Noreen.

4 Conclusion

In describing the cognitive features of Russian and Uzbek pseudonyms, one should take into account the national, age, professional, gender and individual component of the pseudonym. Also, the conceptual structure of the pseudonym depends on the state of society, the social situation: “the content of the concept, as well as its relationship with other concepts, depends on changes in the mass consciousness, which in turn are determined by changes in public life, a change in priorities and values”. Establishing national specifics requires us to conduct a thorough cognitive, cultural and historical analysis.

A closer examination of these examples, together with their respective original domains and initially imprinted conceptual (cognitive) structures, is sufficient evidence that the process of metaphorization (as defined by cognitive linguistics) is a very important tool in the creation of pseudonyms.

The process of metaphorization is in fact so important to how we describe and understand the world around us that it is to be expected that it played such an important role in the creation of the pseudonym.
References


4. V. V. Krasnykh, "One’s own" among "strangers": myth or reality? Moscow, ITDGK "Gnosis", 269 (2003)


6. A. Navoi, Mazholisun-nafois. To’la asarlar to’plami, 3-2 vol., Tashkent, 78 (1948)


