

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

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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 pre-onomastic 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

To describe the cognitive processes that cause the emergence of new units and build conceptual models, it is necessary to study the categorization of a particular concept, which at the language level is associated with the etymology of the appearance of the unit and the mechanism of its formation (semantic derivation, word formation itself, borrowing, etc.). However, the nature of the studied material determined some features of its study. Firstly, complexity is the rapidity of the formation of a new anthropocentric vocabulary, due to which, in some cases, dictionaries either do not record the origin of a unit at all or offer a number of equally convincing options for the emergence of a lexeme, the choice of which is not possible without a separate study, since the world is in constant motion, in the ratio of different cultures, in the development of economic and cultural, educational, spiritual relations.

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”

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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. For example, to eat a curled up hedgehog, the wolf throws it into the water, and in the water it opens. This is also the case with pseudonyms, it depends in what historical period this or that pseudonym was used, which linguistic culture it belongs to, whether the society knows the meaning of the pseudonym, whether the appellative of this pseudonym is currently used, if so, what does it mean, whether it depends on activity, relevance, importance and popularity of use in a particular period of development of society. If everything is the opposite, that is, if we consider the pseudonym from a diachronic point of view, that the appellative used in the formation of the pseudonym has lost its relevance, activity, importance, popularity, then its conceptual structure is reduced and gradually lost.

2 Experimental part

All metaphorical concepts can be further grouped into four higher concepts:

(1) AN ENVIRONMENT and A HUMAN

Andizhony, Toshkandy, Margarita; Rose; Luke; Elena; Charkhy; Parisoda; Laylo; Nodira; Yorkinoy; Bahora; Yulduz; Hulkar; Suhaily;

(2) A PLANT and A HUMAN

Tamara; Jasmine; Rose; Svetlana; Guli

(3) AN ANIMAL and A HUMAN

Leo; Leontiy; Vorobey; Bobur

(4) A KEY PURPOSE and A HUMAN

Charos; Unvoni; Vladimir

This is what we can consider in the following table, which indicates the etymology of words (Table 1).

Table 1. List of words, names and pseudonyms; pairing of domains with names and pseudonyms

Source domain	Cognitive, structure	Target domain
Andizhon	homeland, pride, loyalty, love, patriotism	Andizhoni
Bahor (pers. Bahor)	youth, freshness	Bahora
beaver (pers. babr, lion)	force, law of power	Bobur
to own (Proto-Slavic volděti)	strength, power	Vladimir
sparrow (gen. Slav. viryabey)	fast, nimble	Vorobey
gul (pers.gul)	beauty, tenderness	Guli
yorkin (turk. yorqin)	light, bright, purity of soul	Yorkinoy

Jasmin (arab.jasmin)	joy, harmony	Jasmine
Pearl (lat. margarita)	perfection, brilliance	Margarita
Leo (anc.Greek lav)	law, power	Leo
Nodir (lat. nadir)	unique, rare	Nodira
night (arab. laila)	secret, enigmatic	Laylo
pari (turk.pari)	eternal youth, unearthly beauty charming charm	Parisoda
dew (lat. rosa)	purity, youth	Rosa
light (anc.rus.«СВ(ЯТЬ)ТЬ»)	purity, spirituality	Svetlana
light (lat.leuq)	purity, spirituality	Luke
sunlight (Greek hele)	bright, radiant	Elena
Suhail (arab. canopus star)	main truth	Suhaily
date palm (Hebrew tamar)	slenderness, grace	Tamara
unwon (arab.)	popular, famous	Unvoniy
Hulkar (turk. hulkar)	light, warmth	Hulkar
church (fr. eglise)	faith, piety	Alisa
Chulpon (common turk. çulpan, Venus)	bright, light	Chulpon
charos (turk. charos)	big, bright, beautiful	Charos
charh (pers. charx)	giving, life-giving	Charkhy
yulduz (turk. yulduz)	light, warmth	Yulduz

Furkat – the real name Zokirzhon Holmuhammad ugli, the meaning of the word furkat is living in a foreign land. Many believed that it was the poet's presence in a foreign land that served as the choice of this tahallus, but scientists found out that he chose this tahallus before he left his native places. The reason for choosing this tahallus was the poet's worldview after reading the work of Farididdin Attor "Mantik ut-tayr". He wrote about this in the article "Ahvolot" "...vaktim xomasi hayotim yuzidin sakkiz raqamni chekti, zehnim tayri "Mantikut-tair" kitobi ganotiq bo'ldi. Olti oy bolupar urub qushlar hikoyatini xotima oshyonasig'a qo'ndurdum" ("Turkiston viloyatining gazet", 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 heart from childhood, one can feel how much this work influenced the thinking and worldview of the young talent. This is evidenced by his Sufi gazelles "Xonaqoh hofizlari".

There are many definitions of this direction, for example, Maruf al Karkhy (815 AD) says, "Sufism is the desire for truth, the desire not to be greedy for people and to be free from poverty."

Zunnun al Misriy (859 AD), "The Sufi does not get tired of the desire for wealth, does 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 animal and carnal feelings, to get rid of innate weakness and unpleasant morality" [3.405].

It was this direction that was the goal of his subsequent life and work, hence the tahallus of Zokirjon Kholmuhammad.

Abdulazim Toshkandy, the first Uzbek pilot, but by the will of fate ended up in Saudi Arabia, chose the pseudonym Toshkandy, as he was proud that he was from Uzbekistan and from this city, which will remain his home and he will not exchange him for any wealth. Melibek Toshkandiy, the first dentist in Saudi Arabia, also chose the pseudonym Toshkandiy because of his pride in his country. Choosing these pseudonyms, our compatriots wanted to note that they are from this city, that they remember their homeland, are proud of it and will not forget their nation, although they live in another country.

3 Results and discussion

V.V. Krasnykh, defining the national concept, says: “the most general, maximally abstracted, but concretely represented by (linguistic) consciousness, subjected to cognitive processing, the idea of an “object” in the totality of all valence connections marked by national and cultural marking; “a kind of collapsed deep “meaning” of the “subject” [4].

The relationship between the concepts of concept and cognitive structure in the concept of V.V. Krasnykh remains unexplained; in principle, a concept can be defined as a cognitive structure and vice versa as a conceptual structure [5].

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.

Mavlon Kavkabi "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 "Mavlon" 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.

Less common is the pseudonym Gorky, but when pronouncing the word "bitter" we usually imagine the direct meaning of this word: an unpleasant, pungent taste of lemon, mustard, etc. Or strong on the sense of smell, on the mucous membrane of the nose, mouth smell, and the figurative meaning of the word, a life full of grief, resentment and disappointment. It was the figurative meaning that Aleksey Peshkov chose for himself as a pseudonym. He chose this pseudonym not because people could not enjoy his work, but on the contrary, so that there would be at least a little benefit for the people. This pseudonym characterizes not only his fate, but also the direction of his work. The very life of the young

writer "in people" was bitter, and he wrote about the bitter fate of the disadvantaged in order to alleviate the fate of his kind.

Chekhov has a lot of pseudonyms, which, in addition to the esoteric function, perform an expressive function, for example, Nettle (Qichitqi ut). The Ozhegov dictionary gives the 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.

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