



“LINGUOCULTURAL FOUNDATIONS OF NAME USAGE AND ADDRESS ETIQUETTE IN UZBEK SPEECH CULTURE”

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ABSTRACT

This article examines the issue of name usage and address etiquette in Uzbek speech culture from a linguocultural perspective. Names and forms of address are studied not only as essential elements of language but also as means that reflect a nation's mentality, historical development, and socio-cultural values. The study analyzes the formation of address forms, their social roles and functions, and their usage in various communicative situations. Furthermore, it highlights the ethical norms of address in the Uzbek language, their close connection with national traditions, and their influence on communicative culture based on principles of respect and deference. The findings have both theoretical and practical significance for the study of linguoculturology and speech culture.

In the spiritual heritage of the Uzbek people, speech culture occupies a special place, with its unique traditions of using personal names and forms of address. A name plays a primary role in a person's identification, while address etiquette functions as a means to regulate social relationships through speech. In this regard, studying name usage and address etiquette in the Uzbek language is of significant importance from a linguocultural perspective.

A noun, name, or proper name is considered one of the fundamental markers of any living being or inanimate object. Since ancient times, humanity has striven to designate, distinguish, and identify not only itself but also all surrounding objects and phenomena using specific and meaningful words. This process has evolved as a crucial communicative necessity in human social life and intellectual activity. Today, the names of people and other beings—especially proper names—hold great scholarly significance as a core element and an essential branch of language.

Linguoculturology studies the interconnection between language and culture. From this perspective, proper names (anthroponyms) reflect the culture, historical development, and national mentality of each nation. For example, in Uzbek culture, names of historical figures or names with religious and moral connotations are widely used: Muhammad, Abdulla, Temur, Amirxon, Guloy, Shodiya, and others. Through these names, the spiritual views, customs, and values of the nation are manifested.

The emergence, formation, and transformation of personal names or proper names are directly connected to the historical development of the language and the socio-economic life of the nation. Every region, ethnicity, and even locality worldwide has its own naming traditions that harmonize with its language, culture, and social structure. Therefore, the names within each language reflect the living conditions, level of development, ethnic background, and traditions of its people.

A person's name also indicates their social position within a specific time and place [1 Yorqin Muhammad Halim. Names and Naming. Uzbekistan Literature and Art, April 23, 1993]. For example, the great military leader Amir Temur Taraghay Koraogani was given the titles "Sohibqiron" and "Koragon." The title "Sohibqiron" was bestowed because he was born under an auspicious planetary alignment of Venus and Jupiter in the sign of Taurus. Historical sources state: "After Amir Temur married Saroymulk Khanum, he was honored with the famous title 'Koragon'." The word "Koragon" comes from Mongolian and translates to "son-in-law" in Uzbek [2 Yakhshiboyev Y. About Koragon Again. Turkiston Newspaper, February 5, 1992].

Many similar examples can be cited: since ancient times, scholars and religious figures have encouraged the practice of giving good and appropriate names. The Prophet Muhammad (peace be upon him) said: "One of the rights of a child over the father is that he should teach him to write, choose a good name for him, and arrange his marriage at maturity..." He also emphasized elsewhere: "When you send someone to me, send a person with a good appearance and a good name" [3 The Story of Prophet Muhammad. Hadiths. Tashkent, 1991, p. 55]. To this day, Uzbek families maintain the tradition of giving meaningful and beautiful names to their children.

Linguist E. Begmatov has conducted extensive research on the etymology and meanings of personal names. Unlike previous works on anthroponyms, our studies focus on analyzing the forms of address associated with personal names from a sociolinguistic perspective.

Address forms play a crucial role in speech culture by regulating moral relationships. When addressing someone, age, status, social purpose, and the situation are all taken into account:

For elders: ota (father), ona (mother), amma (paternal aunt), xola (maternal aunt), amaki (uncle), dadajon (dear father), momo (grandmother).

Among peers and youth: aka (older brother), opa (older sister), uka (younger brother), singil (younger sister).

In formal or respectful settings: janoblari (Mr.), xonimlari (Mrs.), ustoz (teacher), domla (professor), professor.

These address forms signify respect and honor in relationships. In families, when a child is born, one of the parents' first responsibilities is to choose a beautiful name for the baby. This given name influences the child's personal development to some extent. In Uzbek Muslim families, naming is usually carried out by respected elders, with careful attention to the meaning of the chosen name. Names often reflect one of the ninety-nine attributes of Allah, names of prophets, revered figures, historical personalities, or express hope, desire, and good wishes. Additionally, it is common to name children after admired individuals, friends with good qualities, or famous people.

Hearing one's own name correctly and fully pronounced by others is always pleasant. The famous American psychologist D. Carnegie wrote: "A person's name is to that person the sweetest and most important sound in any language; calling someone by name acknowledges them as an individual."

In Uzbek tradition, addressing someone by their name expresses a special respect and sincerity. For men, names are often enhanced with honorific or affectionate suffixes: jon (dear), xon (lord), xo'ja (master), hoji (for those who have performed Hajj), bek, boy, to'ra, ali, etc. (e.g., Alibek, Hasanboy, A'zamhoji). For young people or close relations, diminutive or affectionate suffixes such as -toy, -sher, -cha, -chik are added (e.g., Ilhomjon, Behzodchik).

Women's address forms have their own distinctive suffixes, which differ slightly from male forms. Examples include -xon (Oyxon, To'raxon), -oy (Oygul, Oydin), -bibi (Zarbibi, Oybibi), -nisa (Xolnisa, Oynisa), -gul (Tozagul, Bog'dagul), and poshsho (Oyposhsho, Poshshooy), each conveying specific meanings. When a young person addresses an older woman, the name may include kinship terms like -opa, -aya, -xola, -amma, -yena, -mumo (e.g., Hadichaxola, Marjonena, Oygulopa).

In conclusion, name usage and address etiquette in Uzbek speech culture play an important role in transmitting the nation's spiritual heritage and traditions to the younger generation and remain a relevant area of study within linguoculturology.

References:

- 1.Yorqin Muhammad Halim. Names and Naming. Uzbekistan Literature and Art, April 23, 1993.
- 2.Yakhshiboyev Y. About Koragon Again. Turkiston Newspaper, February 5, 1992.
- 3.The Story of Prophet Muhammad. Hadiths. Tashkent, 1991, p. 55.

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