S.A. Rahymberlina[*], Zh.D.Rapisheva

Karagandy University of the name of E.A. Buketov, Kazakhstan
(E-mail: sagila_a@mail.ru, r_zhanat@mail.ru)

The function of unofficial personal names in the Kazakh language

The article examines the functions of unofficial anthroponyms in the Kazakh language, the features of each of the types of functions in their nomination and use. In addition to the main nominative function of proper names, a close connection between the functions of identification and differentiation is determined. The authors argue that the consideration of the name and its owner in integrity, hiding, changing the name, name-lessness served as a reason for the use of nicknames. The authors put forward the hypothesis that, along with the nominative function, the connotative function is manifested in the nicknames, and the esoteric function in the pseudonyms. Since the main function of pseudonyms is considered to be an esoteric function (conceal-ment), pseudonyms are multifunctional onyms that perform different social functions, therefore, special func-tions are differentiated in the linguistic material depending on their scope. The authors argue that in literary pseudonyms the esoteric function predominates, in the stage — the aesthetic function, and in the political — conspiracy, any kind of proper name combines several types of functions, the three named types of proper names combine a communicative function with a cognitive one, and unofficial proper names — with an emo-tional-voluntary one.

Keywords: nickname, pseudonym, informal proper names, motive, function, nominative function, connotative function, esoteric function, voluntary function, social function.

Introduction

Language is distinguished by the versatility of its functions, since it is a means of communication be-tween people in various social strata of society. In linguistics, there is no unequivocal opinion about the func-tions of language. But these opinions do not differ, but complement and concretize each other.

Corresponding scientists, who have determined the place of language in the life of society, classify communicative and cognitive functions as the main types of activity, grouping several types of functions in each of them: communicative (phatic, connatative, voluntary, referential, accumulative); cognitive (cogni-tive, axiological, denotative, referential, predicative). Along with the indicated types of activity, scientists emphasize the importance of the third — the emotionally voluntary (expressive, modal) function of language [1; 263].

Both the name functions that are the object of research and their informal groups, both the linguistic units that are part of the general linguistic composition, and the functions performed by the language, to a certain extent, belong to them. Nevertheless, studies are known, as well as the opinions of onomastic scien-tists who determined the functions of pseudonyms, including anthroponyms.

I.V. Bestuzhev-Lada, who not only described the functions of anthroponyms, but also pointed out four closely related types:

− distinctive function, of individuals from each other;
− social function, according to the position of the individual in society;
− ritual function, i.e. associated with customs and mores;
− the charismatic function of the name, which is born from faith in the power of the name, in God and in various otherworldly forces.

The scientist, evaluating the first two types of functions as «the most necessary, rational», denies the last two types, considering them «completely unnecessary, irrational [2; 24].

Research material

It cannot be said that this opinion of the scientist was constantly supported by researchers. Scientists who study the anthroponymics of different countries note that in most cases social and social activity is forced to stand after ritual and charismatic activity, which is considered «irrational.» Including among the Turkic peoples, this phenomenon existed until the twentieth century. «The socially distinctive function re-

cedes into the background before the ritual-charismatic function,» emphasizes the researcher of the nick-names of the Uyghur language A.G. Bakhamova [3; 37].

Main part

As you know, the very first and main function of proper names is nominative. The functions of identification and differentiation are closely related to this type of function. N.V. Podolskaya generalizes the three named functions and represents one type of activity [4; 145]. O.I. Fonyakova concludes that the main function of proper names is the nominative function (nominative-differential), since the same-type forms can be distinguished by their names [5; 16]. Madiyeva G. considers the nominativa fuction for proper and common names seperaly from the identification-differentative functions of name [6; 79]. Which coincides with our opinion.

Some researchers distinguish among the main functions of anthroponyms the mythological activity of man, which regulates his connection with nature, space, the world outside us. The mythological function of the name was born from the belief that it will save the owner of the name from evil forces, the evil eye and diseases that directly affect a person's life. To consider the name and its owner in its entirety, to hide, change, not give a name was understood as the only and important function of the name in almost all countries where this type of activity is at the lowest stage of development, especially in countries professing shamanism. It can be noted that in most cases, the use of the pseudonyms that are the object of the study was the reason for this activity.

There were legends among the people about saints, clairvoyants, healing qualities of special saints. They called the sick person differently, changing their name after treatment, especially for young children. It is easy to see that this tradition was born from the belief that a new name is given to someone who has just come into life, that all diseases and ailments disappear along with the old name. The cult of the name, its contemplation in integrity with the human soul, gives rise to informal forms of names. When a child is born with a birthmark or birthmark, a name is given, as a rule, with the participation of sema «қal» (approx. Birthmark or birthmark), for example, *Қaldybai, aldyғali, aldygүl, Қaldygүl,* etc. This is the belief in the magic of the word in the popular worldview, where the word «қal» means to remain in the child's body or not to increase in size. Sometimes, unknowingly (or unknowingly), it is called an additional nickname to the generic name. *«Tuimebay» / Abdraman /, «Mendesh» / Gulsim /, «Menlik» / Duysenkul /, Kaldash / Sarsenbek /, «Kalden» / Berikbol /* etc. Considering that nicknames are put in accordance with special human traits, it can be recognized a nickname born of faith in a word, a name. It should be noted that this phenomenon occurs among most of the Turkic peoples. G.V. Yusupov writes that the Tatar people use this rite not only because of natural features, but also because of wounds or sores [7; 248].

The social significance of phatic (contact-establishing) activity, which is one of the types of communicative activity of the language, is very high. For this type of activity, informal forms of the name are distinguished. In other words, the role of this type of activity in the communication of people with each other is very high. The emergence of informal forms of the name is directly related to such extralinguistic factors as spiritual or family intimacy between people, different moods in communication, the emergence of feelings.

One of the areas of application of pseudonyms is oral and fiction. In this case, the names perform a special kind of activity, being an integral part of the composition of the work. If in real life, in everyday life, the main function of a name is name, body or differentiation, then in literary onomastics, stylistics comes first, therefore it is known that its main activity is speech, not name. In fact, in the Kazakh oral and fictional literature one can often find the nicknames of the speakers: *Shinkildek, Togyldak, Sudyr Akhmet, Sumyryn Nurtaza, Barabel, Bozaygyr, Saryaygyr, etc.*

The importance of the stylistic activity of literary onyms is not controversial. However, we support the opinion of V.A. Nikonov that «the very first and main function of any name is Name.» Because each type of name has a specific function, it is used for specific purposes. But to carry out the same activity, the individual can stand out and stand out from others. In pseudonyms, connotative, in pseudonyms, esoteric functions can coexist with the activity of naming, but cannot be the first. Aliases, hiding the author, are underlined with a different name (albeit a sign, number, symbol). Pseudonyms, family ties precede emotional-voluntary activity, singling out the person he needs from the group collective, that is, naming names, singling out or naming I.V. Bestuzhev-Lada, the social function remains the main one.

Each of the listed activities has its own characteristics in naming and use. Despite the fact that this fact refers to the names of people, it can be considered based on the factual evidence of the extent to which pseudonyms can fulfill the function of distinguishing, distinguishing, which the scientist assessed as «rational».

The name is a public sign. To distinguish people living in society from each other is the main function of names. Against this well-established principle, V.A. Nikonov claims that in Moscow alone there are 90 thousand people with the surname Ivanov, including more than a thousand Ivan Ivanov. This circumstance indicates that it is found not only in Russia, but also in other countries, for example, in England (Smith), Sweden (Anderson), Korea (Kim, Pak), etc., And in Ancient Russia, in most cases, children one family was referred to by only one name. «Apparently, it's not the main duty of a name to serve an individual discriminator.... the distinctive here is just common nouns (large, middle, third), but the proper name, on the contrary, unites» [8; 12]. Descriptives (desires) and descriptives (descriptions) Since almost all references are made up of names that have entered Christianity, the meanings of appeals are not clear, in most cases are unclear. Therefore, most of the population express their desire through the name of their ancestor or some famous person, historical person, want the child's future life to be as meaningful as the life of this person, or want to show family relations through a common name.Sergey Sergeevich, Ivan Ivanovich, Pyotr Petrovich can often be found today.

Any name — whether it be a nickname or a denotative name that is used to pamper or show respect — is a personal name given to each person. One of the manifestations of this function is the use of a conspiratorial alias and, if necessary, hiding the name. If language is a tool for communication, then in order for people to communicate in society, you must first attract the attention of the interlocutor. While the community that the scientist spoke about has survived in Russian linguistic sociology even now, in our language a certain component is reproduced in the names of children of the same family (*Aizhan, Gulzhan, Nurzhan, Yerzhan; Aibol, Aidos, Ainur, Aisulu,* etc.).

Thus, each name seeks to fulfill its function of identifying people. Along with the development of society, the names became two-part, or even three-part, this led to the impossibility of performing this function. The addition to the Kazakh name of the father's name in the 17th century and the surname in the 20th century in the process of communication played an insignificant role in the function of identifying a person in an informal setting. To the question «Which Kenes?», «Which Sabyr?», «Which Toleutai?» a more accurate answer would be: *Tobatai Kenes, Sary Sabyr* or *Aram Tuleutai* than listing the patronymic or surname of these persons.

Because, despite the fact that for some peoples they are not generalized, it is likely that namesakes may also turn out to be namesakes. that is, to distinguish and distinguish members of society (especially those of the same name) from each other is the first function of nicknames. There are many examples of this in the country. The motives for the appearance of distinctive features or nicknames are the external characteristics and behavior of a person, as well as various circumstances that ultimately lead to the birth of a nickname. It can be stated that the qualities characteristic of our nation, inherent in our language, served as the basis for the birth of unique nicknames. In this regard, to the group of names, the creation of which was motivated by external qualities, behavior and life of a person: *Shal Amanzhol-Bala Amanzhol; Crooked neck Sadyk — Eared Sadyk; Long Marat — Short Marat; Names: Қara Sabyr — Sary Sabyr; Қara Kapar — Sary Kapar; mal Beibit — Duy Beibit; Atyn Kenes — Tobatai Kenes / small building /; monkey Serik — Kasқa Serik / surname Kaskatayev /; Dau Serik — Bittey Serik; Mygyr Kairat — Soray Kairat; Қara Daulet — Sarah Daulet; Pysal Kairat* /patronymic Zhylpys Kairat / patronymic Zhylpys Kairat and others. Even in the absence of such names as the kite Kettebek, Saitan Sanat, Kyzylkoz Sakan, Kempirauyz Bolat, Itkoz Tolesh, Zhyrtyk Khasen, they undeniably make a person such pseudonyms.

Pseudonyms reflecting the picture of a person's inner world; *Aram Toleutai — Asau Tuleutai, Yzdi Sara — Ankau Sara; subtly exploded Sarah; Katyn Kenes; Kyzylkuz Sakan; imaginary dignity; pitiful Kettebek; «Karatas» / Nabi / etc. And «gut — belly»,* indicating a particle of the whole, are more connotative than the first group of names. Unlike naive Sarah, who pours tenderness, kindness; male master of behavior and behavior; «Karatas»; Daukes, Kyzylkyz kurkoz Sakan — evidence that he does not know anything, he does not know what «Karatas» is; Daukes, Kyzylkoz Karagan, known for his addiction to theft; an imaginary dignity that everyone dreamed of and made people happy. Among the names born for various reasons, one can name the companion pig / who once traded pigs /; Turkish Kuanysh / studied in Turkey / etc.

Not only definitive partial nicknames combined with a person's name, but also full nicknames used in the place of a person's name can hold this position in their rank. The following examples are proof of this: «Myki» (Zagipa); «Murt» (Sabyr); «Taurus» (Kemal) / small body /; «Oinakkoz» (Kuikentai); «Tomar apa» (Zeynep); «Sumurun» (Shadet); «Konkakmurun» (Serik); «Shubar» (Kabdesh); «Zhelayak» (Askhat); «fist» (Murat).

Various motivational signs are found not only in nicknames of everyday rank, but also in poetonyms (names of people in works of art), as well as in the names of persons who have their place in the history of our people. Many of our ancestors, whose titles were injured, were recognized by the current generation under a nickname or a double identifying mark to the name. Full pseudonyms include Shal akyn; Abylai; Daraboz /Kabanbai; Zhekpalay, Zhaksy ata; Baluan Sholak; Zhalayyr; Karakesek; Saiban et al.. to the partial nicknames of BA Asankaigy; blind Abyz; Az Tauke; Az Zhanibek; Douals aus Kashagan; Mashhur Zhusup; Aksak Temir; The group of names includes: Kaz dauysty Kazybek; Ukili Ybyrray; Zhayau Musa; kazhy Mukan; Er Kosay; tall boyishy ER Esim and others. The motivation for these definitions, which has become a constant epithet, is a special dignity of a person. For example, Shal akyn / Tleuke Kulekeuly /. At the age of fifteen, Shal / acutely, acutely / akin became famous and famous; Asankaigy — a thinker, caring for the country, grieving, in honor of Asan the word «grief» was added and pronounced; Doualy Auzan Kashagan / Kashagan Aueluly / due to its foresight and eloquence, «Doualy Auzan Kashagan» («Eltutu») became a just power.

As you can see, the associative-figurative, emotional-evaluative component in the names stems from the encyclopedic information about the denotation in a colloquial situation.

The main type of activity, being esoteric (concealment), is a multifunctional onym that performs such social functions as name, tele-differentiation. Aliases perform special activities depending on their scope. In literary pseudonyms, esoteric types of activity prevail, in stage — aesthetic ones, and in politically significant — conspiratorial ones. It is known that one of the reasons for using a pseudonym is to replace the first name (surname) with a first name (surname), which is unpleasant, unacceptable or meaningless. Artists in most cases choose precisely because of this, and sometimes in order to make the pseudonym of memorable names characteristic only for them.

According to A.V. Superanskaya, since in America the names of film and theater artists are taken for a trademark, a person who wants to become an actor first of all invents a pseudonym for himself. The main requirement of theatrical agencies is to be laconic, pleasant to the ear and alliterative. Russian pop stars N. Koroleva, Danko, P. Chaliapin, Tarzan and other singers' names confirm this. Among the stars of the Kazakh scene, this phenomenon is not widely spread. The aesthetic activity of the name is manifested in the main reason for the appearance of the singer Aizhan Nurmagambetova on the stage with the name of her sister. In an interview with reporters, the singer said that her name is Aitzhan, and Aizhan is her sister. Undoubtedly, Aizhan is a more attractive, girl-worthy name than his own name.

Literary pseudonyms, along with objective reasons, such as the anonymity of the name due to various socio-political, social circumstances, the demonstration of one's own thoughts and position through a pseudonym, self-doubt at the beginning of the creative path, etc., are used as a result of subjective circumstances. The use of the pseudonym by the owners of the «Fourth Estate» often manifests itself in countries where there is no freedom of the press. This is the main goal of esoteric (hidden, secret) activity. The appearance and use of Kazakh pseudonyms coincided with the beginning of the socio-political, creative activities of representatives of the Kazakh intelligentsia at the beginning of the twentieth century. The political situation in the country at that time was full of contradictions: the establishment of a government, the struggle between whites and reds, the class struggle of the rich and the poor, etc. Citizens' dissatisfaction with the authorities, the circumstances in the country, scandals in the press related to various issues, and, as a result, dislike, led authors to anonymously keep names and resort to pseudonyms. A secret organization, party members used pseudonyms for conspiratorial purposes. This type of activity was of great political and social importance for protecting the bearer of the name from political repression.

Conclusion

In conclusion, among the main basic functions of language, along with communicative, one can also name cognitive, that is, just as important is the communicative function of language as a means of human communication, so is its cognitive (cognitive, epistemological, expressive) activity. As we can see, whatever type of name it is, it performs several activities in parallel. All three named types of names combine communicative activity with cognitive, and informal — with emotionally voluntary. We will not be mistaken if we say that a group of names based on different motives is the source of a rich treasure that communicates both the past history of our people and the present.

References

1   Абишева К.М. Социально-языковая контактология / К.М. Абишева. — Алматы: Ғылым, 2001. — 426 с.

2   Бестужев-Лада И.В. Исторические тенденции развития антропонимов / И.В. Бестужев-Лада // Личные имена в прошлом, настоящем, будущем: Проблемы антропонимики. — М.: Наука, 1970. — 342 с.

3   Бахамова А.Г. Уйгурские прозвища и их этнолингвистическая характеристика: дис. ... канд. филол. наук / А.Г. Бахамова. — Алматы, 2004. — 162 с.

4   Подольская Н.В. Словарь русской ономастической терминологии / Н.В. Подольская. — М.: АН СССР, 1988. — 192 с.

5   Фонякова О.И. Имя собственное в художественном тексте / О.И. Фонякова. — Л.: ЛГУ, 1990. — 104 с.

6   Мадиева Г.Б. Имя собственное в контексте познания / Г.Б. Мадиева. — Алматы: Қазақ университеті, 2004. — 190 с.

7   Юсупов Г.В. Антропонимы в булгаро-татарской эпиграфике / Г.В. Юсупов // Личные имена в прошлом, настоящем и будущем. — М.: Наука, 1970. — 343 с.

8   Никонов В.А. Имя и общество / В.А. Никонов. — М.: Наука, 1974. — 276 с.

С.Ә. Рахымберлина, Ж.Д. Рапишева

Қазақ тіліндегі бейресми кісі есімдерінің қызметі

Мақалада қазақ тіліндегі бейресми кісі есімдерінің атқаратын қызметі, қызмет түрлерінің әрқайсысының есім беру мен қолданылуындағы өзіндік ерекшеліктері қарастырылды. Жалқы есімдердің негізгі атауыштық қызметіне қосымша атқаратын телу (идентификация) және саралау (дифференциация) қызметтерінің тығыз байланысты екендігі анықталды. Есім мен оның иесін тұтастықта қарау, есімін жасыру, өзгерту, атамау лақап есімдердің қолданысқа түсуіне себеп болғандығы сөз болады. Авторлар лақап есімдерде коннотативтік, бүркеншік есімдерде эзотериялық функциялар атауыштық қызметпен қатар тұруы мүмкін деген болжам жасайды. Басты қызметі эзотериялық (жасыру) бола тұрып, бүркеншік есімдер де атау, телу-саралау сияқты қоғамдық қызметтерді атқаратын көпфункциялы оним саналатып, олардың қолданылу саласына қарай атқаратын арнайы қызмет түрлері сараланды. Әдеби бүркеншік есімдерде эзотериялық, сахналық есімдерде эстетикалық қызмет түрі басым, ал саяси мәнді бүркеншік есімдерде конспиративтік қызмет түрлері басты ұстаным болатын мысалдар арқылы нақтыланды. Есімнің қай түрі болса да бірнеше қызмет түрін қатар атқаратыны, есімдердің аталған үш түрі де коммуникативтік қызметпен қатар когнитивтік, ал бейресми түрлері эмоционалды-волюнтативтік қызметті қоса атқаратыны дәлелденді.

Кілт сөздер: лақап есімдер, бүркеншек есімдер, есімдердің бейресми түрі, уәж, қызмет, атауыштық қызмет, коннотативтік қызмет, эзотериялық қызмет, волюнтативтік қызмет, қоғамдық қызмет.

С.А. Рахымберлина, Ж.Д. Рапишева

Функции неофициальных имен собственных в казахском языке

В статье рассмотрены функции неофициальных антропонимов в казахском языке, особенности каждого из видов функции в их номинации и употреблении. В дополнение к основной номинативной функции имен собственных определена тесная связь функций идентификации и дифференциации. Авторы утверждают, что рассмотрение имени и его обладателя в целостности, сокрытие, изменение имени, безымянность послужили поводом для употребления прозвищных имен. Авторы выдвигают гипотезу о том, что, наряду с номинативной функцией, в прозвищах проявляется — коннотативная, а в псевдонимах эзотерическая функция. Так как основной функцией псевдонимов считается эзотерическая (сокрытие), то псевдонимы являются многофункциональными онимами, выполняющими разные общественные функции, поэтому на языковом материале дифференцируются специальные функции, в зависимости от сферы их применения. Авторами доказано, что в литературных псевдонимах преобладает — эзотерическая, в сценических эстетическая функция, а в политических — конспиративность. Любой вид имени собственного сочетает в себе несколько видов функций, три названных выше вида имен собственных совмещают коммуникативную функцию с когнитивной, а неофициальные имена собственные связаны с эмоционально-волюнтативной функцией.

Ключевые слова: прозвище, псевдоним, неофициальные имена собственные, мотив, номинативная, коннотативная, эзотерическая, волюнтативная и общественная функции.

References

1   Abisheva, K.M. (2001). *Sotsialno-yazykovaia kontaktolohiia [Social linguistic contactology]*. Almaty: Hylym [in Russian].

2   Bestuzhev-Lada, I.V. (1970). Istoricheskie tendentsii razvitiia antroponimov [Historical trends in the development of anthroponyms]. *Lichnye imena v proshlom, nastoiashchem, budushchem: Problemy antroponimiki — Personal names in the past, present, future: Problems of anthroponymy.* Moscow: Nauka [in Russian].

3   Bahamova, A.G. (2004). *Uihurskie prozvishcha i ikh etnolinhvisticheskaia kharakteristika [Uyghur nicknames and their ethnolinguistic characteristics]*. Candidate's thesis. Almaty [in Russian].

4   Podolskaia, N.V. (1988). *Slovar russkoi onomasticheskoi terminolohii [Dictionary of Russian Onomastic Terminology]*. Moscow: AN SSSR [in Russian].

5   Fonjakova, O.I. (1990). *Imia sobstvennoe v khudozhestvennom tekste [Proper name in literary text]*. Leningrad: LGU [in Russian].

6   Madieva, G.B. (2004). *Imia sobstvennoe v kontekste poznaniia [Proper name in the context of cognition]*. Almaty: Qazaq universiteti [in Russian].

7   Jusupov, G.V. (1970). Antroponimy v bulharo-tatarskoi epihrafike [Anthroponyms in the Bulgaro-Tatar epigraphy]. Lichnye imena v proshlom, nastoiashchem i budushchem: Problemy antroponimiki. *Personal names in the past, present, future: Problems of anthroponymy.* Moscow: Nauka [in Russian].

8   Nikonov, V.A. (1974). *Imia i obshchestvo [Name and Society]*. Moscow: Nauka [in Russian].