



A PRAGMATIC ANALYSIS OF ANTHROPONYMS IN CHO‘LPON’S “NIGHT AND DAY”

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Abstract: This article investigates the pragmatic functions of anthroponyms in Cho‘lpon’s novel “*Night and Day*” (*Kecha va Kunduz*), one of the most significant works of Uzbek realist literature. Anthroponyms in the novel are analyzed not only as naming units but also as meaningful linguistic tools that reflect social status, cultural values, psychological traits, and ideological conflicts of the early twentieth-century Uzbek society. Using a pragmatic and contextual approach, the study reveals how personal names contribute to character development, narrative structure, and the author’s critical stance toward colonial and traditional norms. The findings demonstrate that anthroponyms in the novel perform expressive, evaluative, and symbolic functions, enriching the artistic and communicative power of the text.

Keywords: anthroponymy, pragmatics, Cho‘lpon, *Night and Day*, literary onomastics, Uzbek literature.

Introduction

Anthroponyms—personal names used in literary texts—play a crucial role in shaping meaning beyond simple identification. In literary pragmatics, names often function as markers of social hierarchy, cultural identity, and authorial intention. Cho‘lpon’s novel “*Night and Day*” is a profound portrayal of Uzbek society during a period of political oppression, social transformation, and spiritual crisis.

Previous studies on the novel have mainly focused on its ideological, historical, and stylistic aspects. However, the pragmatic dimension of anthroponyms in the text remains insufficiently explored. This study aims to fill that gap by analyzing how Cho‘lpon strategically employs personal names to convey implicit meanings, evaluate characters, and influence readers’ interpretations.

The relevance of this research lies in its contribution to literary onomastics and pragmatic analysis, offering new insights into the interaction between language, culture, and literature. Cho‘lpon’s novel “*Night and Day*” (*Kecha va Kunduz*) is one of the most prominent examples of early twentieth-century Uzbek prose that reflects the dramatic transformation of



society under colonial pressure and internal cultural conflict. The novel depicts the clash between tradition and modernity, ignorance and enlightenment, oppression and freedom. Within this complex socio-historical context, the author's choice of personal names is not accidental but deliberately motivated by pragmatic and aesthetic considerations.

Although "*Night and Day*" has been widely studied from historical, ideological, and stylistic perspectives, the **pragmatic functions of anthroponyms** in the novel have received limited scholarly attention. Most existing research focuses on themes, character psychology, or narrative structure, leaving the communicative and pragmatic role of naming largely unexplored. This gap highlights the need for a systematic analysis of anthroponyms as meaningful elements of discourse.

The aim of this study is to analyze the anthroponyms used in "*Night and Day*" from a pragmatic perspective, identifying their functional roles in character construction, social evaluation, and ideological expression. The research seeks to answer the following questions: How do anthroponyms reflect social and cultural identities in the novel? What pragmatic meanings do they convey in specific narrative contexts? How do personal names contribute to the author's implicit critique of society?

By addressing these questions, the article contributes to the fields of pragmatics, literary linguistics, and Uzbek literary studies, offering new insights into the interaction between language, culture, and meaning in Cho'lpon's artistic discourse.

Methods

The study employs a qualitative descriptive method grounded in pragmatic and contextual analysis. The primary data consist of anthroponyms extracted from Cho'lpon's "*Night and Day*". The research methodology includes:

- textual analysis of character names within narrative contexts;
- pragmatic interpretation based on social, cultural, and historical background;
- functional classification of anthroponyms according to their communicative roles;
- comparative analysis of naming patterns (traditional vs. symbolic names).

The analysis is supported by theories of pragmatics, literary onomastics, and discourse analysis. This research is based on a qualitative and interpretive methodological framework aimed at identifying and explaining the pragmatic functions of anthroponyms in Cho'lpon's novel "*Night and Day*" (*Kecha va Kunduz*). The study draws on principles from pragmatics, literary onomastics,



discourse analysis, and cultural linguistics, which together provide a comprehensive foundation for examining personal names as meaningful elements of literary communication.

The primary source of data is the original Uzbek text of the novel. All anthroponyms occurring in the narrative were identified through repeated close reading to ensure completeness and accuracy. Both main and secondary characters' names were included in the analysis, as minor anthroponyms also contribute to the pragmatic and social structure of the text. Variants of names, such as shortened forms, honorifics, and nicknames used in dialogue, were also recorded, since these forms often carry additional pragmatic meanings.

Data analysis was conducted through several interrelated stages. First, each anthroponym was examined in its immediate linguistic environment, including narrative description and direct speech. Second, broader contextual factors—such as historical background, cultural norms, social hierarchy, and character relationships—were taken into account to interpret the pragmatic meaning of names. Third, the anthroponyms were analyzed in terms of their communicative functions, focusing on how they contribute to characterization, evaluation, symbolism, and interactional dynamics within the text.

The pragmatic interpretation relied on key theoretical concepts such as context dependency, implicit meaning, speaker intention, and reader inference. Names were treated as discourse units whose meaning emerges through use rather than as fixed lexical items. This approach allowed the study to reveal how anthroponyms function differently depending on narrative situation and communicative purpose.

To enhance reliability, interpretations were supported by cross-referencing existing scholarly works on Uzbek naming traditions, early twentieth-century socio-cultural conditions, and Cho'lpon's literary style. Recurrent patterns in the use of anthroponyms were identified and compared across different episodes of the novel to ensure consistency of analysis. Although the study is limited to a single literary work and does not include quantitative measurement, the depth of contextual and pragmatic analysis provides sufficient validity for the conclusions drawn.

Results

The analysis reveals that anthroponyms in *"Night and Day"* perform several pragmatic functions:

1. Social and cultural identification

Many names reflect traditional Uzbek naming conventions, signaling the characters' social class, religious background, and gender roles. These names help readers immediately locate characters within a specific cultural framework.



2. Evaluative function

Certain anthroponyms implicitly express the author's attitude toward characters. Through name selection, Cho'lpon subtly critiques ignorance, hypocrisy, and moral weakness, while emphasizing sincerity and spiritual struggle.

3. Symbolic function

Some names carry symbolic meanings that correspond to the characters' inner conflicts and life paths. This symbolism reinforces the central opposition between "night" (ignorance, oppression) and "day" (awakening, enlightenment).

4. Narrative and pragmatic emphasis

The repeated use or omission of personal names in dialogues serves pragmatic purposes, such as highlighting power relations, emotional distance, or intimacy between characters.

Discussion

The pragmatic use of anthroponyms in "*Night and Day*" demonstrates Cho'lpon's mastery of linguistic subtlety. Names in the novel are not randomly chosen; instead, they function as condensed cultural texts that guide readers' interpretations. Through anthroponyms, the author encodes social criticism and ideological resistance without overt didacticism.

The findings align with broader theories of literary pragmatics, which emphasize the importance of implicit meaning and reader inference. Cho'lpon's naming strategy reflects the tension between tradition and modernity, a central theme of the novel. The pragmatic analysis of anthroponyms in Cho'lpon's "*Night and Day*" demonstrates that personal names in the novel function as significant carriers of social, cultural, and ideological meaning. Rather than serving as neutral identifiers, anthroponyms actively participate in constructing character images and guiding the reader's interpretation of the narrative. The selection and contextual use of names reflect the author's deliberate linguistic strategy and artistic intention.

results show that many anthroponyms in the novel encode social hierarchy and cultural belonging. Traditional Uzbek naming patterns signal characters' social status, gender roles, and level of education. Female characters' names, in particular, reveal strong pragmatic associations with modesty, beauty, obedience, or suffering, which correspond to societal expectations of women in early twentieth-century Uzbek society. Through such names, Cho'lpon implicitly exposes the restrictive norms imposed on women and critiques the patriarchal system.

At the same time, anthroponyms carry an evaluative function that reflects the author's attitude toward characters. Positive characters are often associated



with names that evoke beauty, purity, or spiritual depth, while names of negative or morally weak characters tend to suggest ignorance, hypocrisy, or moral stagnation. These evaluative meanings are not explicitly stated but emerge through narrative context, character actions, and dialogic interaction, demonstrating the pragmatic nature of naming.

Symbolic meaning is another key result of the analysis. The opposition between “night” and “day,” which forms the conceptual core of the novel, is reinforced through anthroponyms that metaphorically align characters with darkness or enlightenment. Names contribute to the representation of internal conflict, social oppression, and the gradual awakening of individual consciousness. In this way, anthroponyms support the novel’s ideological message without direct authorial commentary.

The analysis also reveals that the pragmatic function of anthroponyms changes depending on communicative context. In dialogues, the use of full names, shortened forms, or nicknames reflects power relations, emotional distance, or intimacy between characters. Derogatory or altered forms of names are used to humiliate or control characters, especially women, highlighting unequal social relations and communicative dominance.

Overall, the findings confirm that anthroponyms in “*Night and Day*” operate as multifunctional pragmatic units. They simultaneously perform identifying, expressive, evaluative, and symbolic roles, contributing to narrative coherence and thematic depth. Through strategic naming, Cho‘lpon encodes social criticism, cultural reflection, and ideological resistance, making anthroponyms an integral component of the novel’s artistic and pragmatic structure.

Conclusion and recommendations

This study concludes that anthroponyms in Cho‘lpon’s “*Night and Day*” possess strong pragmatic potential and significantly contribute to the novel’s artistic and ideological depth. Personal names function as tools of evaluation, symbolism, and social commentary.

The present study has demonstrated that anthroponyms in Cho‘lpon’s “*Night and Day*” possess significant pragmatic value and function as essential elements of the novel’s linguistic and artistic system. The analysis confirms that personal names in the text are not arbitrary labels but context-sensitive units that convey social identity, cultural norms, ideological attitudes, and authorial evaluation. Through anthroponyms, Cho‘lpon subtly communicates criticism of social injustice, gender inequality, and intellectual stagnation characteristic of the historical period depicted in the novel.

The findings reveal that anthroponyms contribute directly to character construction and thematic development. By encoding evaluative and symbolic



meanings into personal names, the author guides readers' interpretation without explicit explanation. This pragmatic strategy enhances the expressive power of the narrative and reinforces the central opposition between ignorance and enlightenment, which underlies the novel's conceptual framework. Moreover, the dynamic use of names in dialogue highlights power relations and interpersonal tensions, particularly reflecting the marginalized position of women in traditional society.

From a broader perspective, the study confirms the relevance of pragmatic analysis in literary onomastics. Examining anthroponyms through contextual and functional lenses allows for a deeper understanding of how language operates as a tool of ideology and social commentary in fiction. The results emphasize that literary names should be analyzed not only linguistically but also pragmatically, taking into account cultural knowledge, historical context, and reader interpretation.

Based on these conclusions, several recommendations can be proposed. Future research may extend pragmatic anthroponymic analysis to other works by Cho'lpon or to comparative studies involving writers from different cultural or historical backgrounds. Integrating cognitive and sociolinguistic approaches could further illuminate how readers interpret personal names and derive implicit meanings. Additionally, incorporating anthroponymic and pragmatic analysis into literature and linguistics curricula would enhance students' analytical skills and deepen their appreciation of textual meaning. Finally, interdisciplinary studies combining pragmatics, cultural studies, and literary criticism are recommended to fully explore the communicative potential of names in literary discourse.

Recommendations:

- Future research may compare anthroponym usage in Cho'lpon's works with other Central Asian writers.
- Further interdisciplinary studies combining pragmatics and cognitive linguistics could deepen understanding of name interpretation in literary texts.
- Anthroponymic analysis should be incorporated into literature and linguistics curricula to enhance interpretive skills.

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