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# THE USE OF SOME ONOMASTIC UNITS AS A NICKNAME

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**ABSTRACT**

*This article explores the multifaceted world of nicknames in the Uzbek language, analyzing their origins, classifications, and cultural significance. It delves into the process of how words transform into nicknames based on various lexical-semantic groups, including anthroponyms (personal names), zoonyms (animal names), and other categories. The article provides numerous examples of nicknames and their associated meanings, highlighting how they reflect cultural values, social dynamics, and individual characteristics. It emphasizes the role of nicknames in informal communication and their impact on daily life.*

**KEYWORDS:** *nicknames, uzbek language, anthroponymsm, zoonymsm, lexical-semantic groups, informal communication, cultural significance, social dynamics, individual characteristics, folk etymology.*

People prefer to give names to everything in order to move comfortably in society. Sometimes we remember these names because they are funny but surprisingly memorable, clear, and similar. We use these names for our family members, relatives and friends and call them short nicknames. There are formal and informal names of members of society that have developed in their own way. Nicknames play an important role in informal communication, which plays an essential role in a person's daily life.

Nicknames can be based on different names such as animals, birds, insects, fish, plants, food, things, people, places. It is determined what lexical-semantic group the word belongs to before it becomes a nickname.

Nicknames formed on the basis of anthroponyms - nicknames formed on the basis of personal names:
*Gagarin*. He was a driver and was driving too fast. Therefore, people joked that “he will go to the moon while driving”: [*Ābdullā gāgārin*] – *Abdulla gagarin* (Shavat district).

*Lin*. Because of his small eyes, he is likened to Koreans, and they add the word *lin* to his name, referring to his Korean family: [*Šammï lin*] – *Shamurad lin* (Urgench city).

*Noγajtmas* – Nugaymas. His grandfather was originally from Karakalpakstan, and his name was Nugaymas (they gave him this name in order to keep him healthy). This name was changed and became a nickname for his child in this form: [*Häsän noγajtmas*] – *Hasan nugaytmas* (Yangibazar district).

*Allazär* – Allanazar. Grandfather’s name became a nickname and underwent a phonetic change: [*Joldaš allazär*] – *Yuldosh allanazar* (Shavat district).

*Särsan* – Serson. His father’s origin goes back to another nation. That’s why the name is special. Those who could not pronounce the name well called *Särsan*. Later it became a nickname for his children: *Ämät särsan – Ahmad sarson* (Bagat district).

In addition to these, nicknames such as *Sāgdiānā, Äpändï, Gitler, Gütmän, Mičurin, Nekrāz, Xűri:š, Pu:skin, Piŋkās, Tāŋŋem, Tarzan, Ƶuŋsaŋ, Bajƶan, Ƶänƶälbek, Šān-li, Tűrka:n // Tűrkanxa: tïn* can be counted as examples [6].

Nicknames formed on the basis of zoonyms - nicknames related to fauna or formed on the basis of animal names. A common type of nickname is the form used in relation to animals. It can be said that such a nickname was a custom of ancient herding peoples [3].

*Äždär* – The dragon. Stubborn, angry, rude and belligerent: [*Janïbek äždär*] – *Janibek ajdar* (Urgench city).

*Bűlbűl* – The sparow. When five or six people gather, they call him *bulbul* (sparrow) because he annoys everyone by talking a lot, not allowing anyone to speak: [*Joldäš bűlbűl] – Yuldosh bulbul* (Hazorasp district).

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*Börï* – The wolf. A beast belonging to the canine family; lobo; literally means evil, bloodthirsty, cruel person [2]. The word *Bori* (wolf) is a nickname for children born with teeth (*börï Joldaš – bori Yuldosh*, *Jarmät börï – Yormat bori*, Hazorasp district); this nickname is due to the fact that he is very mean and quarrelsome (*Dävran börï – Davron bori*, Khanka district); it can also be put down because they have a habit of walking on the street in the evenings (*Häjtvaj, Kamïl, Ätïš börï – Khajiboy, Komil, Alisher bori*, Yangibazar district).

*Döŋŋïz* – The wild boar. Figuratively, an uneducated, ignorant or unscrupulous person. In Khorezm dialects, the word *döŋŋïz* is used as a nickname for people who lead a rough life, living like animals, lacking cultural diet (*Ilxam döŋŋïz – Ilhom tongiz*, Yangiarik district), education, and knowledge (*Alïm döŋŋïz – Olim tongiz*, Kushkupir district).

*Häkäk* – The magpie. Imitation of the hakka (magpie) bird's sound "hack-hack", because of its constant chattering, some people were given this nickname in imitation of the Hakka bird. (*Toxta häkäk – To'xtajon hakak*, Kushkupir district), it is typical for women to become a nickname with this meaning. It can also be seen that the word *hakka* (magpie) is used as a nickname for people who destroy everything (*Jaqïp häkäk – Yoqib hakak*, Yangibazar district).

*Ökïz* – The ox. It is the nickname of the famous classical singer Rozmat Jumaniyazov, because he had a strong voice, it had both a bass and a high voice, and he was given the nickname *ökïz* (ox) because of the wide range of his voice. In fact, this nickname was originally given based on his overweight (*Rozmät ökïz – Rozmat hokiz*, Urgench city), his previous nickname *ɣajbu* (*goybu*) was not used later.

*Kűrrä* – The colt. A word that came from the Tajik language. Colt [2] is a child of horse, camel and donkey [1]. The origin of this word (kur) in the composition of personal names in ancient and middle Iranian languages is related to the fact that it was originally used for animals and human children [4]. This word is used as a nickname for people who cannot be trained through words (*Atažan kűrrä – Atajan kurra*, Bagat district), who "work like donkeys" very well at weddings (*Ata kűrrä – Atakhan kurra*, Urgench district), who always follow their mother (*Satïm kűrrä – Satim kurra*, Kushkupir district).

*Bűlbűl* – The sparrow. People who talk a lot and annoy everyone (*Joldäš bűlbűl – Yuldash bulbul*, Hazorasp district), talk a lot at gatherings without taking anyone's turn (*Ergäš bűlbűl – Ergash bulbul*, Hazorasp district), people who have a pleasant voice and sing at weddings and please everyone (*Azi:m bulbul – Azim bulbul*, Shavat district).

*Qānʒïq* – a dog is kept at home, and because the dog is a purebred, they quickly demand their children. In order to find new buyers, after giving birth to a dog, they always boast "bïzänï qanʒïq tuɣdï 4-5nï": [*Kamïl qānʒïq*] – *Kamil qanjiq* (Kushkupir district).

*Qarɣa* – The carrion crow. A good person, but likes a crow because eats both edible and non-edible things: [*Rošan qarɣa*] – *Ravshan qarga* (Khanka district).

*Köppäk* – The guard dog breed. People who quarrel with their relatives and neighbors and talk a lot behind their backs have been compared a lot. (*Ämät köppäk – Ahmadjan koppak*, Khanka district). Based on the word *koppak (dog)*, which became a clan name formed in connection with totems, there is also the nickname *köpäk*, which appears in several anthroponyms. This nickname does not have a negative meaning, but refers to loyalty and consistency: *Jűsïp köpäk* (*Yusufbay koppak*, Khanka district).

Känä – The tick. An impudent character of such people is like an insect called a tick (*Šämmï känä – Shomurod kana*, Urgench city), It is applied to people who, when they start something, stick to it like a tick, and will not stop until it is finished (*Äbdïllā känä – Abdulla kana*, Shavat district).

Examples of nicknames formed on the basis of animal names are *lāqqā* (wels catfish: *Xušnït lāqqā – Khushnud laqqa*, Bagat district; *Rozmät lāqqā – Rozmamat laqqa*, Urgench city), *läjläk* // *lällï* (storks which has lonf legs: *Rozïm läjläk – Rozmamat laylak*, Kushkupir district, *lällï– laylak Ruslon*, Bagat district). It is reasonable to call such nicknames metaphorical nicknames or zoonymic nicknames in linguistics. Because here the qualities characteristic of animals are adapted to people with negative characteristics [5].

Nicknames formed on the basis of phytonyms:
*Kärväk* – He has been engaged in horticulture for many years, works in a two-hectare garden in his village, "knows the language" of apple trees. When he goes to wedding ceremonies, he always mentions that the apples from his orchard are the tastiest apples in the village: [*Satïm kärväk*] – *Satimboy karvak*, Hazorasp district).

*Űzïmčï* – a specialist, gardener, who is engaged in the work of planting vines and growing grapes [2], they start work in the spring, and when the fruits of the vine ripen in the autumn, they pay for them at a high price and get their own income: *Rïjm űzïmčï*

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(*Reyimboy uzumchi*, Bagat district). *Uzum (grape)* is a purely Turkic word, a lexical unit that has been actively used since ancient times. M.Koshgari used as *üzüm* (*al üzüm sïqïd* – he squeezed a grape), and in the works of A.Navoi, it was used in the form of *uzum (grape)*. When justifying the etymology of the word *uzum (grape)*, it can be connected with the ancient Turkic word *uzu*, which means top [4].

Naš (pear). There is a plot of land, which he turned into a garden. Only pears are grown in this garden: *Rozim naš:* [*Rozim naš*] – *Rozmamat nosh* (Kushkupir district).

*Pïstä*. From farmers who heard from somewhere that pistachio sales are very good. He was the first to plant pistachios on a large field in his field: [*Ǯābbār pïstä*] – *Jabbor pista* (Shavat district).

*Ma:ş* – The mung bean. It is a Persian word, an annual leguminous crop belonging to the legume family [2]. The word *Mosh* (mung bean) was used as a nickname for a small person, and it did not disappear over time and was passed down to generations: [*Toqqï ma:ş, Sadïlla ma:ş*] – *Tokhtagul mosh*, *Sa'dulla mosh* (Bagat district).

*Pïjatčï* – actually an onion planter. He makes a living by planting onions on a lot of land in the village and selling them in the market. Currently, the phrase an onion planter has come to the form of pïjatčï: [*Ātāvāj pïjatčï*] – *Otavoy piyazchi* (Shavat district).

*Nö:uš* – the green onion. He lives in the village of Goybu, Urganch District, and has a greenhouse in his yard. He grows and sells greens and green onions there: [*Paqqï nöuš*] – *Fakhriddin nush* (Urganch city).

*Burč* – The pepper. Their faces are red. They neither benefit nor harm anyone. They are lazy people. They do what they want, they don't care what women say. Their women are pitiful and have no rights, compared to pepper: [*Atanäzär, Furqät burč*] – *Atanazar*, *Furqat burch* (Yangibazar district).

Studying the linguistic features of other types of lexical units formed on the basis of nouns is important in showing the rich ways of the Uzbek vocabulary, clarifying the meaning relations of various linguistic phenomena between proper nouns and appellatives.

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