



THE USE OF SOME ONOMASTIC UNITS AS A NICKNAME

Kadirova Khurshida Marselovna

Urgench State University, Docent, PhD

Article DOI: <https://doi.org/10.36713/epra18275>

DOI No: 10.36713/epra18275

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, anthroponymism, zoonymism, 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: [*Šammi lin*] – *Shamurad lin* (Urgench city).

Noyajtmas – 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: [*Hāsān noyajtmas*] – *Hasan nugaytmas* (Yangibazar district).

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

Sārsan – 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 *Sārsan*. Later it became a nickname for his children: *Āmāt sārsan* – *Ahmad sarson* (Bagat district).

In addition to these, nicknames such as *Sāgdiānā*, *Āpāndi*, *Gitler*, *Gütmān*, *Mičurin*, *Nekrāz*, *Xūri:š*, *Pu:skin*, *Piṅkās*, *Tāḡjem*, *Tarzan*, *Žuṅsaṅ*, *Bajžan*, *Žānžālbek*, *Šān-li*, *Tūrka:n* // *Tūrkanxa*: *tūn* 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].

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

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



Bōri – 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 (*bōri Joldāš* – *bori Yuldosh*, *Jarmāt bōri* – *Yormat bori*, Hazorasp district); this nickname is due to the fact that he is very mean and quarrelsome (*Dāvran bōri* – *Davron bori*, Khanka district); it can also be put down because they have a habit of walking on the street in the evenings (*Hājtavaj*, *Kamīl*, *Ālīš bōri* – *Khajiboy*, *Komil*, *Alisher bori*, Yangibazar district).

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

Hākāk – 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 hākāk* – *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 (*Jaqip hākāk* – *Yaqib hakak*, Yangibazar district).

Ökiz – 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 *ökiz* (ox) because of the wide range of his voice. In fact, this nickname was originally given based on his overweight (*Rozmāt ökiz* – *Rozmat hokiz*, Urgench city), his previous nickname *γajbu* (*goybu*) was not used later.

Kūrrā – 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 kūrā* – *Atajan kurra*, Bagat district), who "work like donkeys" very well at weddings (*Ata kūrā* – *Atakhan kurra*, Urgench district), who always follow their mother (*Satīm kūrā* – *Satim kurra*, Kushkupir district).

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

Qāñžiq – 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 "büzānī qāñžiq tuydi 4-5nī": [*Kamīl qāñžiq*] – *Kamil qanjiq* (Kushkupir district).

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

Köppāk – The guard dog breed. People who quarrel with their relatives and neighbors and talk a lot behind their backs have been compared a lot. (*Āmāt köppāk* – *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 *köpāk*, which appears in several anthroponyms. This nickname does not have a negative meaning, but refers to loyalty and consistency: *Jūsip köpāk* (*Yusufbay koppak*, Khanka district).

Känä – The tick. An impudent character of such people is like an insect called a tick (*Šämmī 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 (*Ābdillā känä* – *Abdulla kana*, Shavat district).

Examples of nicknames formed on the basis of animal names are *lāqqā* (wels catfish: *Xušnūt lāqqā* – *Khushnud laqqa*, Bagat district; *Rozmāt lāqqā* – *Rozmamat laqqa*, Urgench city), *lājlāk* // *lāllī* (storks which has long legs: *Rozīm lājlāk* – *Rozmamat laylak*, Kushkupir district, *lāllī* – *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:

Kārvāk – 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: [*Satīm kārvāk*] – *Satimboy karvak*, Hazorasp district).

Ūzimči – 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: *Rijm ūzimči*



(*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 üzüüm siq'id* – 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).

Pistä. 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: [*Žābbār pistä*] – *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: [*Toqqi ma:ş*, *Sadilla ma:ş*] – *Tokhtagul mosh*, *Sa'dulla mosh* (Bagat district).

Pijatči – 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 *pijatči*: [*Ātāvāj pijatči*] – *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: [*Paqqi 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: [*Atanāzār*, *Furqāt 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.

REFERENCES

1. *Farhangi zaboni tochiki*, I. – Moscow: Soviet Encyclopedia, 1969. – P. 576.
2. *An explanatory dictionary of the Uzbek language*. Vol. 1,2,4. – Tashkent: National Encyclopedia of Uzbekistan. 2020. – P. 107.
3. *H.Dosmatov Linguistics of the Askian text*. – Tashkent: Science, 2015. – P. 54.
4. *B.Bafoev History of old words*. – Tashkent: Science, 1991. – P. 96.
5. *A.Gurbanov Basics of Azerbaijani onomology*. Volume II. – Baku: Azerbaijan National Academy of Sciences, 2019. – P. 90-91.
6. *Kadirova Khurshida*. Some nicknames formed on the basis of anthroponyms in Khorezm dialects. // Newsletter of Khorezm Mamun Academy. – Khiva, 2022. – No. 5/3. – P. 40-42.