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THE STUDIES ON THE ISSUE OF THE SEMANTIC AND FUNCTIONAL FEATURES OF NICKNAMES IN KHOREZMIAN DIALECTS

Abstract: This article reveals the collection, classification, the semantic and functional features of nicknames used by people, the Uzbeks living in the Khorezm region of the republic of Uzbekistan speaking in ughuz and Kipchok dialects of the Uzbek language. Moreover, the lexical-semantic features of the nicknames developed from English, French and German words are analyzed.

Key words: Khorezm diallects, ughuz dialect, kypchok dialect, anthroponym, nickname, the nicknames developed on basis of the borrowings from European languages, the study of nicknames, Uzbek words, English words, French.

Language: English

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Introduction

The linguists have always been in search of effective methods of a language study in the world. Significant success has been achieved in this process. So far, one of such achievements is undoubtedly the emergence of an anthropocentric paradigm in linguistics and its rapid development in various forms and directions [1.3-16]. The anthropocentric approach to the study of nicknames in Khorezm dialects in the direction of paradigm also provides valuable information about the history of the Uzbek language and people.

The Uzbek language is one of the oldest and richest languages in the world, a symbol of national identity and independent statehood, invaluable wealth of enlightenment of the nation, a great value that plays a very important role in the political, social, spiritual and educational development of Uzbekistan [2]. Linguistic units provide information about the national thinking, way of life, customs and traditions of the people. In particular, the proper nouns are the units that carry the most part of information. However, some types of the proper nouns in the Uzbek language have not been studied or analyzed much so far. Such issues include the problem of studying nicknames [3].

Indeed, in today's era of globalization, it is natural that every nation, every independent state should give priority to ensuring their national interests, in this regard, first of all, the preservation and development of their culture, ancient values, mother tongue [4].

The President of the Republic of Uzbekistan Shavkat Mirziyoyev spoke about the peculiarities, dialects, historical development of the Uzbek language, the need to increase the effectiveness of research on its prospects, radically improve the quality of training, and for this we should invest all possible financial resources.[5] Therefore, the study of Khorezm dialects can give great results for linguistics,as it is rich for lexical fund and is one of the unique sources for the development of the Uzbek literary language. Studying the nicknames in Khorezm dialects reveals the essence of nomination rules specific to this dialect and provide valuable information about the different linguistic aspects of the dialect.

Materials and Methods.

The old language the word 'laqab' meant 'penname, surname'. In the past, nicknames also meant surnames. Therefore, the word '*laqab*' from

Arabic is defined as in followings according to the "Explanatory Dictionary of the Uzbek language: 1. An additional name given to a person as a joke or ridicule, according to a feature. 2. *Old form*: penname 3. *Old form*: surname 4. The name given to animals [6.492]

According to E. Begmatov a nickname is a name given to a person, according to a certain sign or feature of his appearance or character, according to his social status or lineage. Nicknames are also proper nouns.[7.12] Indeed, a nickname is a name that expresses different characteristics of a person. A nickname is a word used to call a person at different stages of a person's life to refer to different traits and qualities of a person. A person is known and distinguished by a circle of people with the same name. A nickname is an informal additional name that serves to distinguish one person from another in society or to express different personality traits of an individual.

Among the current problems of Uzbek anthropology is the study of nicknames. Because as we turn to ancient times, the difference between names and nicknames diminishes and their role as a means of naming nicknames in general increases.[40.80]

The fact that nicknames belong to the category of the proper nouns and the onomastic scale, is reflected in the following: 1) The nickname serves to distinguish the individual from others and is associated with the individual concept. In this respect it presents the features of the proper nouns; 2) Sometimes the nickname is used without the name of a person by itself. For example,the following lines from *Boburname* by Zahiriddin Babur can be an example of calling people by their nicknames: "Robiya Sultanbegim was the eldest of all, they call him Korakozbegim (Boburname, 75); The second was Saliha Sultanbegim. They used to call her Okbegim (Boburname, p. 76; 3). The nickname is often acquire the feature of the proper noun used with the name of a person adjacently: Avazmurod *Soqov(mute), Qulmat kor(blind), Badal novcha(thin)* and etc. [8.10].

It is expedient to study the language problems in the region, including dialects and their various features for the linguists in the Khorezm region. There are hundreds of nicknames, sucha as *küll(i)kçi// güll(i)kçi* - "hired worker", *nalçi* – "seedling grower", *ya:rimçi- "a* farmer working on the basis of partnership", *elt(i)* - "an woman who is active in social life of the ethnic group, a woman leading women in social ceremonies, i.e. weddings and funerals; mourner a woman who washes the dead women", *taläkçi* – "a storekeeper or barmen at weddings who provides and distributes food and drinks" that are available only in Khorezm dialects. As they reflect the dialects of the region, the local experts are usually well aware of them. For example, the nickname *ko`za (jug)* is used for fat, stout, "insatiable" people, e.g. *Kadam ko`za*. The word "*ko'za*" (a large jug) defined,

as usual, a vessel with a voluminous jorum and narrow neck, intended for storing liquids, which, like the word "hum". It was probably used to determine the meaning of "a hole, groove". Moreover there are some expressions as "*buloqning ko'zi", "derazaning ko'zi*" in the Uzbek language which the metaphorical use of the word "*ko'z*" (eye) is observed in. This feature confirms the hypothesis. [9.27].

The nickname *khurmacha(urn)* is also used as a synonym to the nickname expressed by the word *ko`za(jug)* in Khorezmian dialects,. E.g. *Davlat Khurmacha (urn).The nickname is given for the person's obesity.*

In most cultures, the rooster has become a symbol of the Sun and pride. The rooster is also a fighting fowl.[10.159]. A polygamist, as well as a warlike man are given the nickname *kho`roz(rooster)* in Khorezm dialects: *Shokir kho`roz, Boqqi kho`roz.*

It is no coincidence that the issue of "focusing research on innovative solutions to existing problems in the social sphere and the economy, including at the regional level, and extensive research on the integration of sciences" [11] was set by our government.

It is important to study the principles of naming people by the nicknames which are an integral part of the richness of our language, the factors that cause linguistic changes, the functional features, the motives for the formation of names belonging to a semantic group, the relationship of regional nicknames, the statistical and areal studies of nicknames, and the linguistic models typical of regional dialects in Khorezm. The need to study these aspects is very pressing.

To study the basis for the emergence of nicknames in Khorezm dialects, the identification of existing motives and other linguistic factors, the study of structural-semantic and functional features identify the role of nicknames in the formation of the semantic structure of anthroponyms existing in the dialects of Khorezm region. It is important to classify and describe nicknames, and determine the impact of nicknames on the onomastic level of the Uzbek language and Khorezm dialects as well.

The purpose is achieved by performing tasks such as, collecting materials of nicknames specific to Khorezm regional anthroponyms, determining their specific features; collecting the nicknames in Khorezm dialects and giving their scientific description; determination of the degree of nicknames from Oghuz and Kipchak regional dialects in the onomastic system of the Uzbek language; showing different structural and semantic features of nicknames; grouping nicknames according to naming motives; studying the linguistic and non-linguistic factors in the formation of nicknames; determining the relation of the semantics of nicknames to the concepts of denotative, nominative and motivational meaning.

It is necessary to collect them from the materials of the regional anthroponymy of Khorezm region, as well as from sources, dictionaries, scientific and artistic texts, lists and pages of other publications reflecting the nicknames of the region for the study of nicknames in monographic plan. It is also necessary to classify and analyze the lexical-semantic and structural features of nicknames found in the materials of dialectological expeditions and recorded in the language of dialects and in field practice, to study the role and importance of nicknames in the onomastic system.

Discassion.

Anthroponymy is also a linguistic unit of onomastics, just like a toponym or zoonym, which includes specific units. For instance, N.V. Podolskaya, thinking about the term anthroponym, noted that it includes *a name, patronymic, surname, nickname, pseudonym, kryptonym (nickname, first name, name), andronym, hyneconym, patronymic* [12.31].

In E. Begmatov defines the name as the main category of anthroponyms, and the nicknames, preudonym and surnames the "additional nominative category" in his thesis of dissertation for candidacy of science.[13.] Because a name is the main means of naming a person, while others perform additional functions that complement it in the anthroponymic nomination.

E. Begmatov's dissertation on "Anthroponymy of the Uzbek language" was the first study of the historical-ethnographic, linguistic features of anthroponyms in the Uzbek language [13]. Although the study is devoted to the linguistic study of anthroponyms, it also examines the history, ethnolinguistic and sociolinguistic features of anthroponyms. It also provides an extensive analysis of Uzbek nicknames, pseudonyms, surnames and patronymics. The nicknames are classified into 10 groups according to their meaning and motive in the dissertation. [13.13-14].

While studying Khorezm regional anthroponyms, S. Rakhimov analyzed the occurrence of nicknames in the language of the Khorezm population into 5 groups [14.22-23]. R.Khudoyberganov's research also contains some comments on the nicknames in the names of Khorezm people [15.26].

There are also a number of studies on nicknames in Uzbek, for instance A.Ishaev [16.76-77], R.Sapaev [17.78-80], M.Rashidova. In particular, M. Rashidova was engaged in collecting Uzbek nicknames. As a result of these studies, a single pamphlet was published by her [18].

E. Begmatov includes nicknames among several other types of anthroponymy and explains the term nickname as "a name given to a person by those around first name, expressing the character and characteristics of the person, mainly used together with the name of the person" [19.44].

Ya.Avlokulov notes that the units of anthroponymic micro-scale are initially formed by names, nicknames, pseudonyms [20.19]. He also published an article on the characteristics of nicknames [21.133-137].

Nicknames have long been of interest in Russian linguistics as well [22.526-528; 39,40]. In recent years, nicknames have been studied in almost all of the works on the anthroponymy of Turkic languages [14, 23, 24, 25,26].

There are also works in which the nicknames are the object of a special anthroponymic research. The research outcomes achieved by the Azerbaijan linguist A.M.Pashaev [27.10] and Yu. N. Khojalepesova are the most referred among them [14,28]. According to A. Pashaev, nickname is an additional name attached to a person's name that refer to a person's character or profession.

In addition to above mentioned, there are a number of books, numerous articles on nicknames in the languages of different peoples. The observations of A.M. Selishchev [29.136-141], VK Chichagov [30], GV Tropin [31], VA Gordlevsky [32.153-161] in Russian linguistics and the Uzbek linguist A. Ishaev [33.229-234] are noteworthy among these investigations. In general, the linguistic status of the nickname and its study are described in detail by E. Begmatov [34.49-70].

It should be noted that no dissertation on the nicknames as an object of research has been conducted in Uzbek linguistics to date even it has been considered as an important research field while studying the anthroponyms in Turkology and Uzbek linguistics. One of the urgent tasks today is to take measures to create a national corpus of Uzbek language in electronic form, which will contain all the scientific, theoretical and practical information about the Uzbek language [35.5]. Surely, in order to create a perfect national corps, it is necessary to study in depth the dialects of the people, their nicknames, and its results will contribute to the improvement of the national corps.

Result.

About half of the word stock of the Uzbek language consists of Turkic words and in this condition, the rest contains Iranian, Arabic, Mongolian, and over the last century, Russian and Western European languages through Russian, even if in small numbers, Hindi, Urdu, Pushtu, Chinese words and words from other languages [36.268]. Therefore, in Khorezm dialects there are many nicknames formed on the basis of words from these languages. Below we focus on the semantic and functional features of some nicknames formed on the basis of borrowings.

Clarivate Analytics *indexed*

Nemis is a word in a nickname *Hasan nemis*. The word *nemis* is a dialect version of the word *немец* from Old Russian which means German, while as a nickname it means "muttering, vague speaker", "dumb", or "foreigner". The word *немец* is also used in Russian to name "the people who make up the indigenous population of Germany." The word *немец* was transferred from Russian into Uzbek in the form of *nemis*. The word *nemis* not only means the name of the nation, but also means "harsh", "cruel", "merciless" in Uzbek dialects, This meaning was formed in our language as a result of the savage actions of the Nazis during World War II. The word *nemis* in the anthroponymic unit *Baqqi nemis* (actually *Bahodir nemis*) is the given nickname for this person for his harshness and cruelty. The word *nemis* in the anthroponimic unit *Jummi nemis* is a nickname for a man whose name is *Jumanazar*. The nickname is based on the anthropological similarity or the appearance of the person to the people belonging to German nationality. Another case is that the word *nemis* is used in the sense of a professional nickname *Hasan nemis* for a German language teacher named *Hasanboy*.

It should be noted that the nicknames based on the name of the nation are common in Khorezm dialects: *Samandar Yapon* (nicknamed because his brain worked as well as the Japanese), *Rustam Tojik* (nickname given for his nationality), *Bozorboy Kazakh* (nickname given for his nationality), Ozod Kazakh (whose nationality is Uzbek, but took the nickname because of his resemblance to the representatives of the Kazakh nation).

Fransuz is a word which originally means "French people, the main, indigenous people of France". It is commonly used as a nickname for a teacher of the French language in the dialect: *Shokir Fransuz*. In contrast to the moral traditions of the East, some places acquired unofficial names such as *Fransya, Malenkiy Parij(small Paris)* with negative meaning in terms of the number of prostitutes in the places. There is a need to determine the linguistic status of these unofficial names of places. Whether they are descriptive expressions or nicknames for place names will be determined in a special research process.

Paghdon is a word in nominative construction *Paghdon amaki,* a name of an Uzbek film character in the film *Yoz kunlarining birida* (One Summer Day) can also be interpreted as a nickname. The children called him by this nickname in their own language, as he was distinguished from others being known as a French teacher who has been to France and used French words and phrases in his speech.

Shlyapa is a word derived from German and means "hat", "cap", "a hat protecting from the sun". The word has always been used as a nickname in the form of **shlapa**, in accordance with the phonetic laws

of the dialect without sound *y*, in relation to a person who always wears a hat: E.g. *Shommi shlapa*

Galstuk is a word derived from German *halstuch*, which actually means "neck-scarf", "a cloth or ribbon that is passed under the collar of a shirt and tied with a knot on the front",or "tie". Mainly intellectuals, educated staff, people working in government agencies, or the officials wear ties in accordance with the Uzbek culture. In remote villages where there are few educated people, the fact that one intellectual always wears a tie even outside the workplace has earned him the nickname of *galstuk* which means tie: *Kadam galstuk.*

Vokzal It is common for village people to call a person by a nickname that lives in rural places but work in the city on basis of the place of work or occupation. For example, the word "*vokzal*" in the *Hakim vokzal* unit is derived from the English word 'vauxhall', which means "a building, a set of buildings designed to serve passengers and transport" [37.467]. A man named Hakim acquired the nickname *vokzal* because he worked at the Urgench railway station in the 70th of the last century.

'Velosiped' (bicycle) is a word from French and transferred to other languages, [fr. velocipede <lot. Velox fast + pedis - foot] means "two- or three-wheeled vehicle driven by pedals". the word 'bicycle' is used in the form of *velosiped* in Khorezm dialects which undergoes sound changes and occurs in the forms *valasapit, valsibit, velik, valli*. It is also the name of the *shayton arva/shayton arava(Devil's chariot)* in the language of the older generation. For this reason the man who has ridden a bicycle all his life is nicknamed *Norvoy valli*. While in some parts of Khorezm it is common for women to ride bicycles, in some of our villages it is not allowed for people of this gender to ride bicycles. The cycling of some violent women in such areas led to the formation of nicknames such as *Kurvan valli, Gavar valli*.

Shpion The lexeme from German word *spion* <*spahen* means "observe", "spy", "scout", or a person who secretly steals state and military secrets and transfers them to another country, to the enemy, detective. The word *shpion* is also used as a nickname for a person who learns someone's secret and passes it on to another person. There is another nickname with this meaning 'quloq'(ear). For example, *Otti shpion* is represented Said Ahmad's comedy *The Bride's Revolt*, the protagonist Sotti asks "What are you talking about?" and the other sister-in-laws answer 'Shpionlar haqida'(About spies) It is not difficult to guess that the word is actively used in the Uzbek literary language and dialects as a means of nicknames and satire.

Kompyuter [*Eng.* computer < *Lot.* computare – calculate, count out] lexeme means "electronic computer with a complex device [38.397]", and has been used as a nickname for people with well-functioning brains, knowledge, and strong memory: *Odil kompyuter*

Doktor/dokhtr [Lot.Doktor - teacher, teacher] lexeme which denotes a medical professional with a higher education who treats patients, doctor, candidates of science who have defended their doctoral dissertations or represents the higher academic degree awarded to professors and the scholar who received that degree and in Khorezmian dialects this word is used as a nickname for doctors // doctor in the form of *doktor*: *Ergash doktor, Odil doktor*.

Some nicknames refer to a person's character, and over time the anthroponym used with that nickname acquires a typical feature, that is, the same nickname is used to describe people who have a certain character trait or have created a situation. The nicknames are used to describe the person figuratively as the phrases. For example, the nickname *Hasan qayghuchi* is used for a person who worries about something insignificant, who gets depressed in everything; *Matchon suqilish(interfere)* a man who interferes in everything as he "sniffs something with his nose", *Kodir lofchi* means a man who exaggerates, overstates, and hyperbole the events; the nickname like *Karim bangi* is used in relation to a person who drinks a lot of tea.

People who are known among the people in some respects often have nicknames in Khorezm dialects. For instance, the study of nicknames of artists such as *Jummi Shikh, Anash Holpo, Bi:ka no's, Matrasul surnaychi, Maqsud ge:chi* also provides interesting information about the names.

Entrepreneurs operating in trade, production or services in Khorezm are often called by their nicknames: *Amin Mulla, Nazar Sori, Arslan O'shshi, Boqqi Gimjimo, Alyosh Kraskachi, Latif Kalta, Polvon Kalta, Madirim Kal, Ilhom Biznes, Botir Market*.

There are nicknames that are used alone, without a person's name: *Khurmacha, Chovit*. We can come across with similar cases in the language of some of the characters in a famous novel 'Satan' by Tahir Malik as *Kesakpolvon, Chuvrindi*. In general, criminal authorities have always had their own nicknames as *Khuddi razbor, Kadam krakh, Nemmi qora*

Conclusion.

The semantic structure of nicknames, the types of motivational meaning that make them up, is unique. Therefore, when the meaning of nicknames is compared with the appellate lexicon, it should be proved on the basis of analyzes that they are mainly encyclopedic meanings. More information about nicknames can be obtained by analyzing them in terms of anthropocentric paradigm trends, particularly in terms of lingvoculturology and sociolinguistics.

Theoretical inference, scientific analyzes on the motivational meanings, structural-semantic and functional features of nicknames in this article can be widely used in research on Uzbek lexicology, textbooks and manuals on Uzbek onomastics, as well as ethnographic and ethnolinguistic, sociolinguistic research. At the same time, the collected and under research materials will serve as a basis for the creation of an annotated dictionary of regional nicknames.

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