

## The Main Linguistic and Linguocultural Aspects of Nicknames in the English and Uzbek Languages

XUSINOVA SHAHODAT XUSIN QIZI  
*Urgench State University, Uzbekistan*

### ABSTRACT

*In this article main linguistic and lingua cultural features of English and Uzbek nicknames are analyzed. Nicknames take pivotal role in comparative linguistic and cultural identity, reflecting historical, social and personal aspects of human interaction. This study explores classification and usage of Uzbek and English nicknames with the help of comparative linguocultural analysis. Semantic, morphological and etymological analyses are the important key factor in order to clarifying similarities and differences between two languages. The methodology involves lexical and etymological analysis which examines nicknames historical origin and their meaning. Besides, morphological, semantic and functional discourse help to clarify their classification and main structural categories based on thematic patterns. Uzbek nicknames are based more historical, religious, and social norms while English nicknames linked to personal character and social status. Human traits, humour are leading notion in defining in English nicknames. Current study findings contribute to a broader understanding of how nicknames reflect cultural values and their place in linguistic structures. Future research could explore the impact of digital communication on nickname evolution in modern society.*

**Keywords:** Nickname, comparative linguistics, semantics, morphology, onomastics

## INTRODUCTION

In linguistics there exist much research on the topic of nicknames but there is not any investigation work on comparative and linguocultural features of English and Uzbek languages. The notion of nicknames is one part of naming individuals which is similar to personal names. Nicknames serve as personal identification of people during communication in society. Nicknames act not only important linguistic functions but also emotional reaction to the nickname givers and at the same time nickname holders. Main purposes of applying nicknames are describing personal identity, social status, humour, interacting with various social groups. Around the world in any language and culture the nicknaming people could be found in various forms such as from African to Asian and so on. Therefore understanding nicknames is one way of informing cultural values and mentality of any nation. English and Uzbek languages have their nicknames structural forms and specific rules in the formation and usage. Current formation of nicknames in Uzbek languages is based on historical person, physical appearance, and inner character and mostly family monikers while English nicknames are formed with phonetic changes or abbreviation of personal names and social status especially in politics, sport. By comparing the both languages, this research work offers insights into how linguistic and cultural factors influence nickname formation and usage. Detailed examinations of all linguistic and cultural features of nicknames are scientifically grounded with examples. When it comes to the formation both languages have distinctive linguistic patterns. Firstly, morphological structures of Uzbek nicknames often use agglutination, while English nicknames rely on shortening and modification. Next feature is semantic meaning which is the most important for all language users. Some Uzbek nicknames carry traditional or poetic meaning, contrast to English nicknames frequently derive from pop culture and politics.

## MATERIALS AND METHODS

This article employs comparative and descriptive methods for analyzing theories. Several English and Uzbek nicknames were selected as lexical sources and compared. Currently, this research is a part of the onomastics field and focuses on a relatively underexplored topic – the key characteristics of nicknames. Among empirical methods, the observation method played a crucial role in achieving scientific results. Besides, it employs a comparative linguistic and cultural approach, analyzing Uzbek and English nicknames based on linguistic structures, semantic categories, and cultural significance. The research is guided by several theoretical frameworks specific theories founded by A.V. Superanskaya who examined proper names and their historical, social, and linguistic implications. The study follows a mixed-methods approach, combining qualitative discourse analysis and quantitative corpus-based research to examine nicknaming trends. Uzbek linguists such as E. Begmatov (1995), R. Khudoynazarov, and S. Rahimov (1998) conducted scientific research on Uzbek anthropology and made significant contributions to the development of Uzbek nomenclature. Among Russian linguists, the studies of A. O. Leonovich (2002), A. V. Superanskaya (1988), and Y. S. Manchenko are considered valuable sources on English anthroponymic nicknames. Likewise, the research of Edwin Lawson (1988) and Jane Morgan (1979) has greatly contributed to English onomastics. The research corpus consists of 200 nicknames (100 Uzbek and 100 English), collected from various sources: The nicknames were classified based on morphology, semantics, and pragmatics. The data were collected from lexical databases and dictionaries of Uzbek and English nicknames.

## RESULTS AND DISCUSSION

To begin with, it is essential to focus on the structural-morphological characteristics of nicknames, as they are fundamentally based on word classes in both Uzbek and English. In many cases, adjectives serve as the primary category for

nickname formation. However, the process of nickname derivation involves various word classes that transition into anthroponymic usage through specific linguistic mechanisms. For instance, in Uzbek, the word *burun* (nose) originally belongs to the noun category, denoting a body part. Through onomastic conversion, it transforms into a nickname. For instance, in the following sentence *Kecha Burunboy keldi seni so‘rab sen yo‘qligingda* (‘Yesterday, Burunboy came looking for you when you were not around’), the word *burun* – nose is used as a nickname which transitions from a noun to a personal nickname. Therefore, it was capitalized in the sentence above. This phenomenon is common in Uzbek, with numerous nicknames derived from nouns, including *latta* (rag), *burun* (nose), *ulamasoch* (messy hair), *traktorchi* (tractor driver), *jirafa* (giraffe), *baliq* (fish), *temir* (iron), *qovoq* (pumpkin), and *g‘oz* (goose), among others. These examples are classified as noun-based nicknames. Similarly, English exhibits the same linguistic process. Many nicknames are derived from *body parts*, such as *hair*, *head*, *nose*, and *leg*, which originally function as nouns but transition into nicknames (cf. Delahunty 2003). Unlike Uzbek, where affixation plays a significant role in nickname formation, English nicknames are predominantly formed through abbreviations. The similarities and differences in the semantics of nicknames primarily stem from their thematic categories. In English, nicknames are often influenced by an individual's social status or role in society, whereas in Uzbek, they are more frequently based on profession and physical appearance. The primary factors contributing to the semantic classification of nicknames in both languages include:

- Nicknames based on geographic and ethnic origins
- Nicknames derived from physical attributes or visible traits
- Nicknames associated with an individual’s profession or occupation
- Nicknames rooted in religious beliefs or historical references
- Nicknames with satirical or humorous connotations

It is well established that nicknames serve as markers of a community's cultural identity, linguistic creativity, and social values. Given that nicknames are closely tied to personal identity, they are actively used in communication and play a crucial role in distinguishing individuals. Historically, among Turkic-speaking peoples, nicknames were employed within kinship structures to denote specific individuals or groups, often reflecting a person's notable traits or perceived characteristics. For example, in Uzbek animal-based nicknames symbolize strength, cunningness, or negative traits. *Bo'ri* (wolf) signifies bravery, *tulki* (fox) represents cunningness, and *ilon* (snake) conveys malevolence. Likewise, in English, nicknames hold cultural significance, with *Lionheart* symbolizing bravery and "eagle" denoting agility and swiftness. However, cultural discrepancies exist in English; "wolf" can imply slyness, while "bear" signifies physical strength, highlighting notable differences between Uzbek and English naming conventions. As aforementioned the word "fox" means slyness in Uzbek contrary to English (cf. Latham 1904).

Table 1.

English nicknames	Uzbek nicknames	Meaning both languages	Structural base
Lion-heart	<i>Bo'ri</i>	Bravery	Noun, compound
Fox	<i>Tulki</i>	Slyness	Noun, simple
Snake	<i>Ilon</i>	Shadowiness	Noun, simple
Crow	<i>Qarg'a</i>	Wisdom	Noun, simple
Giraffe	<i>Jirafa</i>	Long height	Noun, simple
Four-eyes	<i>Ko'zoynak</i>	Physical defect	Noun, compound
Cartman	<i>Aravakash</i>	Profession	Noun, compound
Ironman	<i>Beton</i>	Strictness	Noun, compound
Pumpkin	<i>Qovoq</i>	Innocent	Noun, simple

It is clear that, Table 1 describes similarities and some differences between English and Uzbek examples of nicknames. Majority of nicknames are based on animal names and they are considered as noun which transformed its function as nicknames. Transforming words function into nicknames process called

onomastic conversion in anthroponomy. According to the parts of speech all given examples are noun and including simple and compound forms. If we comes to the meaning especially, animal based nicknames has metaphorical meaning which depicts cultural values of the nation. Moreover, in English "Razzo" – is inevitable nickname bestowed upon any man with a chronically "red nose" while in Uzbek *sholg'om burun* is a nickname also used who has always red nose like drink alcohol. Further interesting examples of English nicknames which are applied for "fat" people is given below. According to the Ione and Peter Opie (1959) description nicknames for "fatties" are "balloon," "barrage – balloon," "barrel, and barrel," "belly," "barrow guts," "big-belly," "chubby," "chunky," "jelly-bottom," "fat-belly," "fat-duck," "pillar-box," and "piggy." "Porky," "porridge," "plum" "pudding," "pudding pie," "sausage," "tank," "human-tank," "ten-ton," "tubby" are also used for fat people as a nickname. Comes to Uzbek version of this nicknames are *semiz*, *xomsemiz*, *baqaloq*, *pillaqurt*, *cho'chqa*, *yog'*, *yuz kilo*, *bochkavoy* and *gumma* (national meal). It could be seen that, both compared languages have similarities and differences in usage of words as nicknames. Most of these nicknames describes overweight person who is different physically from others. If we observe examples, it could be seen clearly that they are tangible objects that represent metaphor such as "balloon," "barrel," and "tank." Several nicknames are from reduplicative words or diminutive suffixes in order to create a humorous meaning such following examples "tubby," "chubby" in English and similarly *bochkavoy* in Uzbek. National meals in Uzbek like *gumma*, *bo'g'irsoq* show how cultural food names influence nickname formation. Linguocultural characteristics of English are also shown in the usage of pudding, sausage, porridge which refers to Western food items that incorporate local food terminology. In English, objects like "tank," "ten-ton," and "human-tank" are frequently used, while in Uzbek, natural imagery words such *cho'chqa*, *bochkavoy* is more common. From this analysis the reflection of social attitudes toward to humour and description might be clearly seen in both cultures. Aforementioned nicknames depict playfulness and humour or might be offensive,

depending on context and purpose. While interacting people such kind of nicknames create friendly atmosphere because of their humorous meaning. In Uzbek culture these types of nicknames are commonly used among informal social groups and family members, while in English, they might be used more humorously in media or pop culture. In most cases both language nicknames are frequently applied by users as stereotypes. Deeper insight of investigating such nicknames gives an opportunity to comprehend different cultures nicknames which related to body parts of people.

#### CONCLUSION

This study analyzed the linguistic and linguocultural aspects of nicknames in Uzbek and English. The formation, semantic and morphological characteristics, and cultural significance of nicknames were examined. The findings indicate that nicknames reflect the social and cultural characteristics of each society and serve as an essential part of a nation's mentality and historical development. Although nicknames in English and Uzbek have distinct structural and semantic features, their primary function remains identifying, describing, and naming individuals in accordance with social contexts. In English, nicknames are often associated with personal identity and humour, whereas in Uzbek, they are more closely linked to respect and social status. Moreover, the metaphorical use of nicknames and their connections to historical figures, literary characters, and religious concepts further emphasize their linguocultural significance. Nicknames act as markers of national culture and values, and their usage varies across different social groups. The results of this research contribute to the linguistic and linguocultural study of nicknames, providing insights for further investigations. Future studies may explore the psycholinguistic and sociolinguistic aspects of nicknames, as well as their gender and age-related characteristics in Uzbek and English.

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**XUSINOVA SHAHODAT XUSIN QIZI**

PHD STUDENT,

ENGLISH LANGUAGE AND LITERATURE,

URGENCH STATE UNIVERSITY, UZBEKISTAN.

E-MAIL: <XUSINOVASHAHODAT@GMAIL.COM>