

LINGUOCULTURAL AND LEXICAL-SEMANTIC FEATURES OF HISTORICAL
NICKNAMES IN THE SOURCES OF THE KOKAND KHANATE

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Nicknames, as ancient and historical anthroponymic units, exist among all peoples. Therefore, in world linguistics, including Russian linguistics, the characteristic features of nicknames have been examined in the works of A.M. Selishev, V.K. Chichagov, G.V. Tropin, V.A. Gordlevsky, and N.A. Rodina.

In Turkology, Azerbaijani nicknames were studied by A. Gurbanov and A.M. Pashayev, while Karakalpak nicknames were researched by Y.N. Khodjalepesova.

In Uzbek linguistics, A. Ishayev's article analyzing nicknames specific to the Mangit dialect was one of the first studies in this field. The status of nicknames as anthroponymic units, their specific features, distinctions from other units, semantic groups, and functions were comprehensively studied by E. Begmatov. The scholar interprets the nickname as an "additional nominative category," similar to pseudonyms and surnames.

Research on nicknames in Uzbek linguistics has also been conducted by A. Ishayev, R. Sapayev, and M. Rashidova. The lexical-semantic and stylistic features of nicknames were specifically examined by M. Rashidova.

Y. Avloqulov emphasizes that anthroponymic units initially consisted of names, nicknames, and pseudonyms. He also published an article on the characteristics of nicknames and pseudonyms.

S. Rahimov analyzed nicknames in the Khorezm dialectal area, dividing them into five groups. In R. Khudoyberganov's research on anthroponymic variation, certain aspects of variation in Khorezm dialect nicknames were also highlighted.

Thus, in Uzbek linguistics, the nickname as an anthroponymic unit has been studied to a certain extent both theoretically and practically. In recent years, the structural-semantic and functional characteristics of nicknames in specific dialects were monographically studied by Kh. Qodirova, and the linguocultural features of nicknames and their place in the Uzbek anthroponymic system were examined by Z.N. Husanova.

Dictionaries and existing works interpret the anthroponymic unit "nickname" in various ways.

The plural form of the word *laqab* appears in Alisher Navoi's works as *alqob* and is explained as nicknames, titles, and pseudonyms.

The word *laqab* (Arabic origin) means:

1. An additional name given to a person jokingly or mockingly according to a certain characteristic; also a name intentionally altered for a specific purpose.
2. (archaic) pseudonym.
3. (archaic) surname.
4. A name given to animals.

Another source explains that the Arabic form *laqab(un)* derives from the verb meaning "to ridicule or mock someone by giving a secondary name based on a specific trait." It is also defined as a name used in place of a person's real name, either positively or negatively, for praise or satire.

M.N. Chobanov defines a nickname as "an informal additional name that serves to distinguish one person from another in society." According to A. Pashayev, a nickname is an



additional name attached to a personal name, indicating a certain trait or profession. A. Ishayev explains that nicknames are given based on a person's physical or mental deficiencies, character traits, or anthropological features.

E. Begmatov includes nicknames among anthroponyms and defines them as "a name given to a person by others, expressing a characteristic feature, usually used together with the personal name." Summarizing various definitions, he identifies eight features of nicknames:

1. A nickname is also a personal name attached to an individual's given name.
2. It is an additional name assigned to a person.
3. It may convey meanings of pseudonym, surname, or title.
4. It is a proper noun and thus an anthroponymic unit.
5. It indicates physical traits or defects, intellectual abilities, profession, behavior, or unusual actions.
6. It is ancient, like personal names.
7. It is often given jokingly.
8. It is an informal name.

Nicknames mostly live in folk speech, dialects, and vernaculars, and many of them have motivations known only within a limited circle. Before surnames and patronymics became common, nicknames performed their function.

Nicknames belong to the most ancient anthroponymic units and are also found in Old Turkic monuments (e.g., Bilga Khagan, Bayan Qara). Initially, they were used to distinguish individuals with identical names within a locality. Later, negative nicknames became customary.

There is no single leading principle in the classification of nicknames; researchers classify them based on available materials and perspectives.

Classification of Nicknames in the Sources of the Kokand Khanate

Based on E. Begmatov's classification and other studies, the nicknames found in the anthroponymy of the Kokand Khanate can be categorized as follows:

I. Primary (Original) Nicknames

These are names that originally emerged as nicknames and function almost like main personal names.

Examples include:

- **Mingoyim** – the nickname of Faxriniso, wife of Norbutabiy and mother of Kokand khans Olimkhan and Umar Khan.
- **Hokimoyim** – the nickname of Yorqinoyim, wife of Sheralikhon and mother of Khudoyarkhan.
- **Otaliqkhan** – the nickname of Olimkhan's son Ibrahimkhan.
- **Norbutabiy** – nickname of Abdulhamidbek, meaning "brave" or "valiant." Variants include Narbahodir, Norbotir, and Narbotur.
- **Erdonakhon** – nickname of Abdulqayumkhan, meaning "brave and wise man."
- **Polatkhan** – nickname of the rebel Mulla Mo'min.

Rhyming nicknames also occur, such as **Olimkhan** – **Zalimkhan**, referring to cruelty.

II. Relative Nicknames

These are derived from titles, professions, tribal affiliation, ethnicity, or geographic origin.

1. Nicknames Motivated by Physical Defects

- Muhammadnazarbek Soqov ("mute")
- Muhammadnazar Quloq Boturboshi ("big-eared")
- Ko'r Yusuf Namangoniy ("blind Yusuf")
- Shodi Kal ("bald Shodi")
- Musulmonqul Cho'loq ("lame Musulmonqul")



2. Nicknames Reflecting Character Traits

Examples:

- Ibrohim Jinni (“mad Ibrahim”)
- Devona Dodxoh (“mad judge”)

3. Nicknames Based on Profession or Skill

- Bahodirxo‘ja Dasturxonchi (official responsible for the khan’s table)
- Abdulkarim Chopuqchi (weapon master)
- Mingsher Xazinachi (treasurer)
- Hofiz Quvvat (singer)
- Muhammadsharif Surnaychi (oboe player)
- Rahim Naqqorachi (drummer)

4. Nicknames Based on Ethnicity or Tribe

- Qanbar Qipchoq
- Do‘st Muhammad Qoraqalpoq
- Abdulla Afg‘on
- Mo‘minxo‘ja Tojik
- Olimbek Qirg‘iz

5. Nicknames Indicating Place of Origin

- Eson Isfaralik (from Isfara)
- Yunus Tog‘liq (mountain dweller)
- Abduqahhor To‘qsoba Tog‘liq
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Conclusion

The nicknames found in the sources of the Kokand Khanate display rich linguocultural and lexical-semantic features. They reflect physical traits, character, profession, ethnicity, geographic origin, and social status. Structurally, many are compound and complex, sometimes combining ethnic identity with official title.

Historically, nicknames functioned as key identifiers before the widespread adoption of surnames and patronymics. In the sources of the Kokand Khanate, they serve not only as naming units but also as important linguistic and cultural markers reflecting the social structure, worldview, and interpersonal relations of the period.

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