

Images Of Goodness In Historical And Mythological Units In The Karakalpak Language

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Abstract: Goodness is the most important virtue, representing the true and eternal essence of human activity. It gives a person a strong spiritual pleasure, and leads to true happiness, which transforms him into a person. This article examines the linguocultural study of positive mythologies and historical figures that serve good in the minds of the Karakalpak people.

Keywords: Mythonym, linguoculturology, concept, mythologeme, good, evil.

Introduction: In the foreground of the field of conceptual opposition stands the personosphere group, which is an integral part of the conceptsphere. The term personosphere is associated with personality and personal images. Most personospheres are divided into positive and negative categories. This division is determined by the characteristics of the characters and is often closely connected with their names.

Russian linguist N.Maspanova defines the personosphere as “persons, images, and representations of personalities in literary, historical, folkloric, and religious spheres.”

Scholar Sh. Abdinazimov considers such figurative images to be precedent names. The study of significant concepts and precedent names, which occupy a central place in linguoculturology, is therefore of great importance. According to the scholar, “situations in which precedent names are associated with specific texts include names that function as nicknames, such as Tumaris, Jaloliddin Manguberdi, and Gulayim.”

In turn, pleasant and unpleasant characters are preserved in the public consciousness. Therefore, we decided to divide these heroes into heroes of good and heroes of evil. Heroes who serve goodness:

This group primarily includes ideal historical or mythological figures who actively supported and upheld goodness in practice. These images are so widespread that some people wish to give their

children names similar to those figures. Tomaris, Gulayim, Alpamis, Ernazar, Allayar, Maman, and others belong to this group. These historical figures are regarded by the people as wise, far-sighted individuals who were able to protect their homeland and relatives from enemies. Moreover, these names are a source of pride for the Karakalpak people, that is, symbols of goodness. In legends, the image of Tomyris appears as a brave, warrior woman who did not give a single inch of her land to the enemy and is portrayed as a heroic defender of her homeland.

Today, girls are often given the name Tomyris. In the “Explanatory Dictionary of Karakalpak Personal Names”, Tomyris is defined as a name given with the wish that a girl be brave and courageous like Tomyris, the queen of the Massagetae. For example:

Jaw láchkeri ór jaǵıma ótpesin,
Qayǵıdaman, qabırǵamdı sótpesin,
Tumaristiń tánde janı turǵanda,
Bir qarıs jer jaw tárepke ketpesin.

(G.Dáwletova “Tumarisa monologı”)

Seni deyip ayǵa shaptı sherlerim,
Ernazar, Allayarday batır erlerim,
Jan berip jan aldı Maman erleriń,
Qatıp qalǵan kókirektegi sher ushın.

(G.Dáwletova “Quwan xalqım, ġárezsizlik dem ushın”)

In these lines, we see the image of a woman who never spares herself for her people and is ready to sacrifice her life for her nation. In the second case, the images of historical heroes such as Ernazar and Maman are presented, as well as brave men like Allayar, who were willing to give their lives for the honor and dignity of their people.

Such heroism constitutes one of the fundamental elements of the concept of goodness. We deeply admire these figures, and therefore parents give their sons such names.

In dictionaries, the anthroponym Allayar is explained as:

1. a name given with the supplication “May God support him and be his protector”;
2. a name given with the wish that the child become a well-known and respected person, associated with the statesman Allayar Dosnazarov (1896–1937).

Ernazar is explained as: 1) a name given in reference to Ernazar Alakoz (1804–1856), with the wish that the child become a brave and courageous young man who fought for the freedom and independence of the people.

Maman, Mamanbay, Mamanbek are explained as:

- 1) names given with the wish that the child be courageous and brave like Maman biy (1712–1784).

The hero Alpamis is one of the brave men of the Karakalpak people and is regarded as a symbol of legendary and truly courageous young men who sacrificed their lives for their land and motherland. After defeating the Kalmak khan Tayshakhan and liberating his land and parents from enemies, his courageous and patriotic actions led the people to regard this name as one of their most honorable names. For example, Xan otırǵan datqa jay, Sebil qalǵan aq saray, Piyada barmas jaylarǵa, batır atlı kiredi. Tayshıxanday patshanıń, moynına jip saladı, At qaptalında súyretip, Írildatıp iyt kibi, basın julıp aladı (“Alpamis”).

In dictionaries, the anthroponym Alpamis is explained as follows:

1. a name given with the wish that the child become a brave and heroic young man like Alpamis from the epic “Alpamis”;
2. a name given to a baby born large or strong.

The use of this name in the works of M. Nizanov can also serve as confirmation of our discussion. For example: Qaraqalpaqlar balların er júrek, watan

súygish, batır bolsın dep kóbinese Alpamis qoyadı! — Qara, qanday jaqsı fakt! Qız Kravchenkonıń monografiyasında, ol saxnadaǵı aktrisalarǵa usap háreket ete basladı. — Qaraqalpaqtıń batır balası Alpamis misalǵa alıńǵan boladı (M. Nizanov).

The image of Gulayım in the epic “Qırıqqız” embodies not only the beauty of Karakalpak girls but also their bravery and determination. As a heroic girl who fought side by side with men to defend her people from enemies, this epic heroine is loved and widely read by the people. Her courageous actions are expressed as follows: As it is written in the epic: Qırıq qız ġayrat saladı, Qalmaqlar setem aladı, Barmanın bilip Gúlayımnıń, Qalmaqlardıń sháhárinde, Aqırzaman boladı (“Qırıq qız” dástanı). The name Gulayım is considered one of the most popular names among the Karakalpak people. In dictionaries, it is explained as:

1. a name given with the wish that the girl be brave, courageous, and intelligent like Gulayım from the epic “Qırıqız.”

The basis of precedent terms is formed not only by images from epics, but also by mythologemes in the form of legendary human figures found in myths, fairy tales, and legends. Folk heroes, as well as the narrative content and ideological message of epics and legends, are connected with people’s aspirations to protect themselves from terrifying enemies and to live a good life.

Here, the struggle for life, wisdom and foolishness, wealth and poverty, justice and injustice, as well as good and evil are clearly distinguished from one another. In such struggles, mythological images emerge, such as Qıdır Ata, saints (pırs), Ayaz ata, angels, and fairies. These figures represent the “symbols of good people” mentioned above and are regarded as mythological heroes.

One of these figures is Qıdır ata. In some sources, he also appears under the name Qızır Ata. This mythologeme is associated with religious belief and is depicted in the national consciousness of the Karakalpak people as an old man wearing white clothes with a white beard. For example, the depictions of Qıdır ata are presented in volumes 77–87 of Karakalpak folklore. “Iyshan hám Qıdır ata”, “Qıdır ata”, “Dońız” information about him is provided. For example: ...Sol jerge kelse, bir aq sálle kiygen ġarrı, ol da arǵı jaqqa ótppekshi bolıp turǵan eken... –Ata sizıń atırız kim? – dep ġarrıǵa qaraǵan waqta, ġarrı da, qırıq sálleli adamlar da kózden ġayıp bolıptı. Bul Allaberdi Aziz baba bolıp júrgen Qıdır ata eken deydi (“Iyshan hám Qıdır ata”).

In recent years, the mythonym Ayaz ata has become widespread among the people due to the influence of

Russian cultural mentality. Previously, for the Karakalpaks, the New Year (Navruz) was celebrated on March 21. However, the mythonym Ayaz ata represents a figure loved by both children and adults, bringing joy to children as well.

Thus, in the Karakalpak language, images representing the concept of goodness are considered figures that remain permanently in the collective consciousness. They are also beloved by people because they symbolize the triumph of good over evil.

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