



Journal Website:  
<https://theusajournals.com/index.php/ijll>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

## LINGUOCULTUROLOGICAL ANALYSIS OF MEMORABLE ANTHROPONYMS IN KARAKALPAK FOLKLORE

**Submission Date:** March 20, 2024, **Accepted Date:** February 25, 2024,

**Published Date:** March 30, 2024

**Crossref doi:** <https://doi.org/10.37547/ijll/Volume04Issue03-09>

**Daniyarova Zamira Zhenisbaevna**

Nukus Innovation Institute Acting Docent Of The Department Of «Pedagogy And Foreign Languages»,  
Uzbekistan

### ABSTRACT

In this article the discussed question is the present day status of the language, as well as the role of deep onomastic research into its folk art on the way of development, specifically, there is discussion about human names used in Karakalpak folklore, which made a huge impact on centuries old traditions of name giving among Karakalpak people. The article is devoted to the study of the linguistic and culturological meanings of common names in Karakalpak folklore. The author argues that they are carriers of information about the history, culture, life, psychology of the people.

### KEYWORDS

linguacultural, anthroponym, tradition, Karakalpak folklore.

### INTRODUCTION

Linguoculturology is a science which deals with the relation between language and culture, its formation and development [1, 12].

It is close to culturology and linguistics on learning object, but it can be distinguished by meaning and significance. The science deals with description of people's culture on language, determining language mentality and nationality.

In this research work we try to mind about anthroponyms which are considered linguo-cultural unit.

In fact, it is possible to determine language history, customs and traditions, social lifestyle of a people through studying people's names. S.E. Kenjaeva, in her candidate's thesis, divides Uzbek names into three groups, such as devote names, define names and wish names [2, 17]. Professor T.Januzakov divides Kazakh

names on lexico-semantic way into ten groups. O.Sayimbetov also divided Karakalpak people's names into three groups [3, 59]. There are many antroponyms on devote names in Karakalpak folklore. Memorative or devote names mean terms of a certain people's mind related to historical concepts and to give the names of honourable people in history to their children. This can be learned through the following statements:

1. Totem names. The use of totem names in people is one of the complex matters of linguoculturology. The origination of totemism among Turkic peoples is related to the formation of clan tribes. Ancient peoples believed different animals, birds, plants, writings and phenomenons as magic power and worshipped them. A.M. Zolotarev shows that 20 tribes of Siberian peoples worshipped such kind of animals, mainly bear, eagle, tiger, swan, goose, snake and bull.

According to S.P. Nesterov in ancient times, peoples of Central Asia worshipped the horse, ox, sheep, cow, eagle, wolf and they drew them on the stones [3, 65]. E. Begmatov says: "Totem names which is related to wolf and plants are more typical to Turkic languages" [4, 8].

Such kind of names are used in Karakalpak folklore. For example, names related to animals:

Jiydeli Baysin xalqında,

Qon'irat degen el edi,

Ruwi edi irg'aqli,

Baybo'ri, Baysari degen eki ten'les bay bolip bular du'nyag'a keldi [5, 5].

(There was a country of Kungrat among Jiydeli Baysin peoples, two rich people called Bayburi and Baysari were born and grew up there).

In that the name "Bayburi" (in English bay - rich, buri - wolf) means the people of history believed the wolf as God and there are some legends about it. Although the word "wolf" is used in negative at present, those times it was believed as honourable defender of a human being. Wolves had a great importance among the peoples who lived in the VI century.

Atin' Qoblan bolsin dep,

Qulag'ina dem urdi [6, 405]. (They gave him a name Kublan).

In this example, Karakalpak name Kublan means from old Turkic language, tiger and from tungus-manchjur languages, bear.

Jurt iyesi a'dalatli Sheri xan,

Atamnin' inisi edi bul sultan [7, 363]. (The head of the country Sheri xan was my father's brother)

Úrgenish jurtında ullı bes qala bar edi. Hár qalasınıń bir xanı bar eken, onıń eń ullı xanına Eralıxan dep at beredi eken. Jáne birinde Nádir sultan dep at beredi eken. Úshinshisi Aralxan, tórtinshisi Ayxanxan, besinshisi Jolbarıxan-bes xan sáwbet etti [8, 29; 387].

(In the land called Urganish there were five towns. Each of the city had their khans, its great khan called as Eralikhan. Another one was Nadir Sultan. And third was Aralkhan, the forth was Aykhankhan and the lasy was Jolbariskhan - five kings had a discussion).

Aqlıdı alsań jan dostım?

Bul káradan keterseń?

Arislan tuwǵan qalaǵa?

Há demey-aq jeterseń [9, 62; 9T]

(If you want a wise decision my best friend

You should leave this city

And you will reach the city soon where the lion was born).

Leopard, lion and tiger are the example of strong, brave and wild animals. It is possible in an example above these names meant powerfulness, courage and justice. As expressed in the example these names meant the courage, bravery and fairness. As the poet Berdakh mentioned in this lines:

If you are once born be as a lion in order to serve and contribute to your society all the time. In this lyrics we can feel that being brave, powerful helped to educate for our forefather and relied on these kind of heroes, courageous.

Mártlikten bayladım belime pota,

Shubardıń piridúr ya Jısqıshı ata [10, 447; 4T].

(As I inspired by the courage

Master of horses is the father Jilqishi)

From old days horse was the symbol of loyal friend which helped to reach remote locations and made their work easier. As demonstrated in the example the name of Jilqishi put trust in the strength of the horse. Moreover, the horse was considered as one of the seven treasure. There were all masters of each treasure in other words, the person who trained with any kind of

these treasures, first of all they prayed for these treasures all of themselves and wished for their works well.

Diyanatı ózgelerden –musılman,

Atları Qabanbek, Kúshikbay, Totan [11, 308; 19 T]

(Honesties are Muslim

Their names Kabanbek, Kúshikbay, Totan)

Puppy is a pet animal which usually the offspring of the dog called as this name. This was also symbol of a loyal friend to human beings.

Meńlibaydan Berdiáliy bar,

Berdiáliyniń besh uǵlı bar,

Xojamjar bilan Keliyar,

Túyebay batır boǵan ekan [12, 216; 80T].

Berdialiy's father Menglibay,

Berdialiy had five sons

There were heroes named Xojamjar,

Keliwar and Tuyebay

Camel is a large animal with long neck and one or two humps which can tolerate without water for a month [13, 361; 4T]. We can meet reliefs related to camels. For instance some pregnant women have problems associated with giving birth or time in this case people said that "They ate the meat of the camel and if they pass under the camel twice times or draw the picture of the camel then springing on it made easier to give birth". Moreover, the people who is a little bit gullible person are have likeness as "dropped from the camel"

The names related to birds :

Áne, Ğargabay suwpi, «altın kórse perishte joldan shıǵadı» degen, áwel aytpasada, aytıwǵa endi hawalandı, altındı esitip baba qattı quwandı [14, 179; 10T].

(Here, G'arg'abay suwpi as said" when angel sees the gold she loses her mind", hearing about gold the grandfather was glad).

The crow is one of the live longer birds. That's why this name was given for people in order to live longer [3,56]. As illustrated in some poems, the crow was considered as the herald of unpleasant events [15,87].

Bódenetay, Burqultay,

Xan xızmetinde bolsa,

Aqırı qárep der edi [16, 297; 12T]

(If Bodenetay, Burkultay serve to the khan, It ends bad).

A quail is a brown bird which is shot for sport and food it looks like to nightingale.

Sańmurın, Torgay, Tolıbay,

Qaraqalpaqtıń sárdarı eken [17, 143; 29T]

(Sanmurin , Torgay, Tolıbay

Are the leaders of Karakalpak)

A lark is a bird that its body is covered with feather and it's small field bird [13,255; 4T].

Taǵı boldı bir qızı,

Atın Qumiri qoyadı [18, 195; 49T].

(He has also one girl,

Her name is Kumiri).

Kumiri is a small songbird. Bird's terms are often used for girls to be beautiful, polite and delicate.

Aqqubay patsha Qaraqus penen urısıp, bir kempir menen ğarrınıń úyiniń shańaraǵına kelip qonadı [19,76;67T].

(The king Akkubay and Karakus argue with each other and landed the old man and woman's the top of the house).

These kind of names for example Akkuw is described as a kindness, and Karakus as a evil.

Kúnlerdiń bir kúnleri Baybóri baydıń hayalı Jantilles bir ul, bir qız tuwdı, ulınıń atın Alpamis, al qızınıń atın Qarlıǵash Ayım qoydı [20, 287; 2T].

(One day Baybo'ri's wife gave birth to a boy and a girl, his son's name was Alpamis and his daughter's name was Kharligash Ayım).

Swallow is a small, black and white, good flight bird and its tail and wing is long. In the figurative meaning it means that the swallows are a bird that first informs the news of something new. Indeed, our people have a strong belief in this bird. It is considered got be a symbol of goodness and spring messenger. So in every Karakalpak people's house their nest is always respected.

1. Proper people names that mean religious conception, also appear by believing in sky bodies: This kind of names connected with Allah, god, the prophet and its sahabahs.



Tayshıxan patshanıń bir kárwanı bar edi. Kárwan basshınıń atın Abdulla deytuǵın edi Тайшыхан патшаның бир кэрўаны бар еди [20, 165; 2т.].

(The king Tayshıxan had a caravan. The head of caravan was Abdulla).

Halimnan bolg'il xabardar [20, 213].

To'rtinshi aspanda Rasuli Iysa [24, 443].

Jigittin' pirisen' ha'zireti Dawit [5, 26].

The name Dawit is an assimilated word from Jewish language through Arabic languages, meaning favourite, beloved, loving.

Din musulman Muxammedtin' dini edi [5, 58].

Muxammed is the name of prophet, it means praiseworthy from Arabic language.

Ma'datti bergeysen' xaliq etken jabbar,

Abuba'kir, Omar, Ospan shahriyar [5, 115].

Names in example are all sacred, they have different meanings. For instance, the name Abubakir - Abu (father, brother), Bakir (researcher) from Arabic language.

Omar means living, from Azerbaijan languages. The name Osman has a meaning "brave" in Turkic language [3, 67].

Yaqiptin' uli Yusiptey,

A'dil patsha qoy, - dedi [25, 271].

Name Yaqip is an assimilated word from Jewish language through Arabic, Iakov means follower, in Karakalpak language it is more close to the name

Izbasar. [26,155]. Yusip means by Iosif "to be more", that is close to the name Kobey, Kobeysin in Karakalpak language.

Biri Axun baba qublayi ja'ha'n,

Pirlerim ja'm bolip keldi, yaranlar [11, 307].

Axun is a word from tatar language, meaning God.

Sen asqansan' qiya tawdin' qirini,

Jilatpag'il Qatiyshaday yarin'di [27, 406].

In this example, the name Qatiysha means "early-born girl" from Arabic language (the first wife of prophet Muxammed)

All in all, during our research we have found the lexical-semantic meaning of special names and we have demonstrated it on the basis of our culture. So that we have proved that the names which are used in Karakalpak folklore informs us old names from history and they still have not lose their importance in our life. Besides this, other linguo-cultural names issues will be the subject matter of Karakalpak folklore.

## REFERENCES

1. Krasnyx V.V. Ethnopsycholinguistics and linguo culture.
2. -Moscow, The course lecture. ITDGK, Gnozis, 2002.
3. Kenjaeva S.E. Semantic and sociological analysis of Uzbek anthroponyms. title ... diss. Autoreference. - Tashkent, 2011.
4. Saymbetov O.T. The proper male names in the Karakalpak language.-Nukus, "Science" 2000.
5. Begmatov E. Anthroponomy in uzbek language. AKD.-Tashkent, 1965.

6. Alpamys, 1st serie, Xojambergen Niyazov (Oguz jiraw) version, -Nukus, "Karakalpakstan" 2007.
7. Khoblan, 13th serie, Karam Jiraw Nagimov version, - Tashkent, "Spirituality" 2009.
8. Alphamis, 3rd serie, Khurbanbay jiraw Thajibayev version,-Nukus, "Karakalpakstan" 2007.
9. Yusup-Akhmet, 38th serie, Abdireyim Baksi Turenliyazov version,-Nukus, "Science" 2011.
10. Khirik khiz(Forty women), 9th serie, Khurbanbay jiraw Thadjibaev version,- Tashkent, "Spirituality" 2007.
11. Alphamis, 4th serie, Khiyas jiraw Khayratdinov version,-Nukus, "Karakalpakstan" 2007.
12. Davletiyarbek, 19th serie , Narbay Bakiy Qoshekenov version,-Nukus, "Science" 2010.
13. "Shejireler", 80th serie, "Science", 2014.
14. Explanatory dictionary of Karakalpak language. 1st serie., 1982; 2nd serie., 1984; 3rd serie., 1988; 4th serie, 1992. -Nukus, "Karakalpakstan"
15. Maspatsha, 10th serie, Kaipnazar jiraw Khalimbetov version, - Tashkent, "Spirituality" 2007.
16. Khojanov M. "Bird Symbols in Berdakh Poems" // Classic Literature and Patterns of restructuring society ideologically. International scientific conference materials. Institute for Humanitarian Sciences of the Ministry of Education and Science of the Republic of Karakalpakstan, Nukus, 2017.
17. Edige, 12th serie, Jumabay jiraw Bazarov version, - Tashkent, "Spirituality" 2009.
18. Amanbay Batir(hero), 29th serie , Khiyas jiraw Khayratdinov version,-Nukus, "Science" 2011.
19. Khatam-tay, 49th serie, Khurbanbay jiraw Tkhadjibaev version,-Nukus, "Science" 2012.
20. Fairytales, 67th serie, Nukus, "Science" 2014.
21. Alphamis, Second Edition, Esemurat jiraw Nurabullaev version,-Nukus, "Karakalpakstan" 2007.
22. Sharyar, 11th serie, Jumabay jiraw Bazarov version,- Tashkent, "Spirituality" 2009.
23. Verbal Stories, 83rd serie, -Nukus, "Science" 2014.
24. Thoughts, 79th serie, -Nukus, "Science" 2014.
25. Gul-Saniwar, 66th serie, Aytbay Baltabay uli version,-Nukus, "Science" 2013.
26. Gulnaha, 18th serie, Babaniyaz jiraw Eshimbetov version,-Nukus, "Science" 2010.
27. Gafurov A. "Name and History".-Moscow, "Science" 1987.
28. Shi'rin-Sheker, 42nd serie, Khurbanbay jiraw Tkhadjibaev version,-Nukus, "Science" 2011.