



## LINGUOCULTURAL ANALYSIS OF ZOOANTHROPONYMS IN KARAKALPAK EPICS

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### ABSTRACT

*In any culture, a person's name serves as a socio-cultural sign. The system of names, which has a long history, bears the traces of nationality of the people. Anthroponyms have a clear national and cultural significance, as they ensure the preservation of not only linguistic but also historical and cultural information. Anthroponymy is considered as a tool to reflect the national culture of the whole population. At present, the study of the relationship between anthropological vocabulary and culture in global linguistics is becoming one of the most pressing issues. Therefore, the study of Karakalpak anthroponymic material not only from a linguistic point of view, but also from an ethnolinguistic, ethnocultural, sociolinguistic, aesthetic, linguoculturological and historical point of view is becoming a requirement of the time. Linguoculturology is one of the leading branches of linguistics, which is rapidly developing today in the field of anthropocentric theory. It is a tradition that reflects the true image of the national spirit of each nation. Forming the notion that language is closely related to folk culture, A. Potebnya emphasizes that "the spirit of the people first manifests itself in the language, then in customs, traditions, music, folklor. The study of anthroponyms in the linguocultural aspect of modern linguistics is one of the most important directions. Prof. Sh. Abdinazimov, discussing the need to study Karakalpak folklore in new aspects of linguistics, said that: "...the study of the epic in the linguofolkloristic, linguopoetic, linguocultural aspects, which are an inexhaustible source of rich material for the history of our language, is one of the most deferred aspects of the development of the Karakalpak linguistics.*



**INTRODUCTION:** Any onomastic research is a continuation of previous experiments and serves as a theoretical impetus for subsequent research.

Anthropocentric research is one of the main features of modern linguistics. Today, a number of new disciplines related to linguistics, such as sociolinguistics, psycholinguistics, linguocultural studies, cognitive linguistics, are being developed. This creates a barrier to a deeper understanding of the nature of language and thought, language and consciousness relations in linguistic research. In modern linguistics, the possibilities of studying the language as a spiritual and cultural treasure of the people are expanding. Because each language is a symbol that unites history, linguistic culture, worldview and consciousness, profession, traditions and wisdom of the people. The function of language is not only communicative, but also a means of collecting and preserving ethnocultural information and transmitting it to future generations. Thus, in modern Karakalpak linguistics, cognitive linguistics is becoming more and more widespread, that is, its sections of cultural linguistics, ethnolinguistics, etc. In linguistics, linculturology is a new branch that studies aspects of linguistics and culture, including anthroponyms.

Anthroponymy is considered as a tool to reflect the national culture of the whole population. At present, the study of the relationship between anthropological vocabulary and culture in world linguistics is becoming more relevant.

**MATERIALS AND METHODS:** Anthroponyms and all related issues are studied in one or another direction in world linguistics, Russian linguistics, Turkology and Turkish linguistics. These include the work of the onomastic scholar A.V. Superanskaya [1], as well as a number of Turkologists, Kazakh linguist T. Zhanuzakov [2], Azerbaijani linguist A.M. Gurbanov [3], Tatar [4], Bashkir [5], Kyrgyz [6], Uzbek [7] and Karakalpak language [8] onomastics in the field of anthroponymy. The trend of new interdisciplinary research in modern linguistics has raised the issue of the study of proper names in folklore texts. Proper names in folklore texts have their own terminology. Karakalpak folklore has its own system of names. Karakalpak folklore consists of a complex of anthroponyms with its own peculiarities. Linguistic analysis of anthroponyms in the oral traditions of the Karakalpak people is one of the most important issues of modern Karakalpak linguistics - linguo-folklore, linguoculturology, linguopoetics, and onomastics. Thus, the study of anthroponyms in folklore works in the linguocultural aspect of Karakalpak linguistics is one of the most important directions. Several researches have been carried out in this direction.

For example, L.Zubkova's doctoral dissertation in Russian linguistics "Russian name of the second half of the XX century in the linguoculturological aspect", L.Goyushova's "Structural and lexical-semantic features of the system of personal names in English, Russian and Azerbaijani languages" cand. dissertation, M.Rygalina's article "Linguoculturological research of Russian surnames of the end of the XVIII century", E.Nikolaev's "Yakut personal names" (linguoculturological aspect) cand.dissertation, A.Nazirova's "Personal names on the joints of languages and cultures" (for example, Avar and Azerbaijani names), G. Galiullina's "Tatar anthroponymy in the linguocultural aspect", E.A.Kerimbaev's "Ethnocultural bases of nomination and functioning of Kazakh proper names" doctoral dissertation and also "Kazakh onomastics in ethnocultural nominative and functional aspects" were published in print.



G.Snasapova's cand. Dissertation G.Musrepov's "Linguocultural units in the story of Ulpan", B.Tleuberdiev's work "Linguocognitive aspects of Kazakh onomastics" were published.

It would be a mistake to say that Karakalpak linguistics does not pay much attention to the relationship between language and culture in the work of Turkic languages. This issue is addressed in one way or another in the works of scientists who have made a significant contribution to the development of Karakalpak linguistics. However, it should be noted that the textbook on the systematic implementation of linguocultural analysis of the language in Karakalpak linguistics, authored by Sh. Abdinazimov and H. Tolybaev, is a preliminary experience [9].

**RESULTS:** O.Saimbetov was the first who wrote a large-scale work on the study of anthroponyms in the Karakalpak language. In this work the composition, morphological structure, historical-ethnographic and lexical-semantic differences of Karakalpak-owned human names on the origin are discussed.

However, he suggests that there are areas that need to be fully explored by the scientist.

Sh. Abdinazimov spoke about the need to study Karakalpak folklore in new aspects of linguistics: "The study of epics, which are an inexhaustible source of rich material for the history of our language, in linguo-folkloristic, linguopoetic, linguocultural aspects is one of the most delayed aspects of the development of Karakalpak linguistics."

However, little work has been done in Karakalpak linguistics on the system of proper names in folklore. In this direction in the candidate's dissertation "Vocabulary of the epic Forty Girls" by Sh. Abdinazimov (Nukus: 1992) the toponyms and anthroponyms in the epic are specifically mentioned. Also, in 2016, a dictionary of anthroponyms was published in Karakalpak folklore under the title "Human names in Karakalpak folklore" (Abdinazimov, Daniyarova, 2016).

Despite the significant work done in the field of Uzbek onomastics over the past sixty years, there are important issues that need to be done in this area. E. Begmatov in his monograph "Anthroponymy of the Uzbek language" cites one of the following issues.

"It is necessary to study the role of anthroponyms as a linguistic tool and other communicative and methodological functions" and one more issue "Aesthetic evaluation of anthroponyms, scientific study of concepts such as good and bad name, old and old name in the study of people's attitudes to human names, and the negative aspects of people's attitudes to the human name fund. It is necessary to take measures to prevent the reduction and impoverishment of the National Anthroponymic Fund. "

Our study focuses on the study of these issues of anthroponymy as an object of linguistic and cultural connection of anthroponyms in folklore.

This means that the monographs and articles discussed above are devoted to the study of anthroponyms from the point of view of lexical-semantic, structural, historical origin, language and culture. However, these studies are not sufficient.

**ANALYSIS:** We studied the role of Karakalpak and neighboring Turkic language scholars and discussed them as follows: In linguistics, linguoculturology is a new branch of linguistics that studies the aspects of linguistics and culture, including anthroponyms. In linguistics linguocultural study is a new branch of linguistics that studies the aspects of linguistics and culture, including anthroponyms. E. Kerimbayev, a Kazakh linguist, writes: "The study of socio-



cultural differences of individual names requires a cultural approach to the study of onomastics of the Kazakh language. The ethnocultural life of the Kazakh people is crucial for the genesis, formation and distribution of the Kazakh language onyms" [10, 105].

EA Kerimbayev considers in his work: human names are the origin and manifestation of culture [10,127-132]. Each nation has its own characteristics, ie national and ethnic differences. National names refer to the characteristics of a national-historical distinctions, while others are less so, but have nothing to do with the culture of the people who created and used it. National names, anthroponyms, toponyms, zoonyms, all sorts of historical and material information we can see in it. Y.K.Yurkenas states: "... anthroponyms should be accepted as a special material text" [11,5].

In any culture, a person's name serves as a socio-cultural symbol. The system of names, which has a long history, bears the traces of nationality of the people. Anthroponyms have a clear national and cultural significance, as they ensure the preservation of not only linguistic but also historical and cultural information [12,5]. The anthroponymic system of the Turkic peoples is directly related to religious beliefs. From time immemorial, people have believed in some magical power. Such magical powers are manifested in the worship of various gifts of nature, in the worship of the spirits of past generations, and even in the feelings of faith and worship of animals. Such acts of worship of various forces are shaped by a totemistic view. The use of totem names as proper human names is one of the most complex issues. The origin of totemism in the Turkic peoples is associated with the emergence of tribal peoples [13,65].

The ancient peoples recognized all kinds of animals, birds, plants, symbols, etc. as a miraculous force, treated them with respect and dignity, and worshiped them. A.M.Zolotarev shows that among the Siberian people, 20 tribes embodied such creatures, symbols, phenomena, in particular, bears, eagles, tigers, white swans, geese, snakes, bulls as totems [14,491].

S.P.Nesterov says that in ancient times the peoples of Central Asia treated horses, saigas, sheep, cows, eagles, wolves, deers with respect and their images were engraved on stone [ 15,92 ]. E. Begmatov indicates: "In Turkic languages it is related to wolves, trees, as well as plants, etc. the totem names are very characteristic". Such totem names are also found in human names of Karakalpak epics. In the anthroponymic system of human names in the Karakalpak epics, as well as Turkic peoples, there are many human names that are forbidden to religious beliefs. In this study, we do not want to discuss all anthroponyms, but we will limit ourselves to the analysis of the most commonly used anthroponyms. Religious and mythological beliefs have been preserved in the history of all Turkic peoples. As mentioned above, anthroponyms in Karakalpak epics show traces of the worship of animals and birds, one of the oldest beliefs. The "wolf", which is currently described as an unfavorable type, is recognized as the worshiping force and respected protector of the ancient Turkic peoples [8,61]. As far as we know, the origin of the most ancient peoples is associated with some animals. All kinds of inscriptions have been preserved through memoirs, including onomastic information in Karakalpak epics. For example,

Among the people ZhideliBaysyn,  
There was a country calledKonyrat,  
From the Yyrgakly clan,



Two equally rich people were born - **Baibori** and Baisary (vol. 1, Alpamys, p. 5).

The naming of such totem names among the Turkic peoples is directly related to the belief in animals. Such religious and mythological views have a long history and have left a deep mark on almost all Turkic peoples. According to the legends of the ancient Turks, the wolf was a descendant of the Turkic tribes. The wolf was of great importance to the Turkic peoples living in the VI centuries. In Kazakh linguistics, the wolf is a symbol of courage, bravery, perseverance, and victory. According to A. Margulan, the wolf, one of the totems of the Saks and the Turkic Mongols, in the genealogical legends of the ancient Turks, when the Ashina people were completely exterminated, cut off the hands of the only surviving child and left him in the desert. The mother wolf saved the child [16,72-78]. In the ancient Turks, the Turkic kagans considered the blue wolf to be their ancestor, and had a golden wolf's head on their flag. In addition, in the myths and legends associated with the wolf of our people, it is described as a shield, a protector of people from all troubles, diseases and evils [17,72].

In addition to the above, we can mention the opinion of N.Ya. Bichurin: a child with amputated limbs is ten years old, who was found and raised by a mother wolf and had ten children with him, and each of the children born of the wolf and man founded their own flock. [18,170].

The belief in wolves is still preserved in all Turkic peoples. According to Chinese scholars, in the 6th century, the words wolf and khan in the Turks were said to have similar meanings [19,23]. There are many myths about wolf worship in the well-known oguznama tradition. In this case, Oguzkhan worshiped the gray wolf because he was considered to be the mythical ancestor of the Turks, who were born from the gray wolf. For this reason, the blue wolf was accepted as a battle motto of Oguzkhan [17,73]. It is worth noting that the totem of the Bashkirs is also associated with the wolf, and "boshqurt" means a wolf's head [20,15]. Among the Turkmens there are such ethnonyms as wolf, mejdek (in the meaning of wolf), gurt (wolf). As mentioned above, members of the Ashina tribe of the Turks associated themselves with wolves. **Ashina** means a true wolf [19,3]. We see that the name of the first ruling khan of the Turkic people was Ashina (A-Chinese prefix Shono (Chono-Mongolian wolf) in honor of the wolf [8,55]).

In the works of local ethnographer Kamalova R. [21] and others, we can see the existence of customs and rituals. Today, the following myths about wolves are common among the people. In particular, a wolf's skin can be a nuisance if it is attached to the house. The nail is used as a prayer, it promotes human work, is hung in the cradle, and young women carry it in their pockets. In the case of infertility, the ritual of jumping over a wolf three times is also common.

According to the Karakalpak ethnographer K. Turekeev, the belief in the wolf's body was stronger in the back and eastern regions of the Karakalpaks according to the Karakalpak ethnographer's inscriptions. Even such beliefs prove that the names Boribai and Kaskyrbai, which appeared at the end of the 20th century, do not exist today.

According to the beliefs of the Turkic peoples under the influence of Islam, "the wolf is the dog of Hazrat Ali, and the one who kills him will be harmed" [22,19]. Also, among the Uzbeks, the phrase "seen by a wolf" was used to describe a smelly, ingenious person [17,72]. Among the Karakalpaks the word combination "like a wolf" is used. If one person is fast, finds the language with everyone and decides everything, people say: "He is like a wolf" [23,15].



It is necessary to clearly define the basis in order to express a definite opinion about the national and cultural differences of proper names. The signs described by anthroponyms appear in human consciousness, are suppressed by the ability to think, and are closely related to human life. In this regard, it is necessary to mention the opinion of N.A. Berdyaev: "man - as a separate nation - is included in the great human society" [24, 56].

V.G. Kostomarov and E.M. Vereshchagin concludes, "The national-cultural component is a phenomenon inherent in names, not appellatives" [25, 56]. Analyzing various views on the national and cultural nature of names, the scientist E.A. Kerimbayev came to the following conclusion: "The study of cultural and historical information collected in the onymy of each nation, the peculiarities of the proper name and typological national-cultural differences in relation to the cultural history of society should be guided by radical changes in onomastics" [10,14]. That is, they are not created anew, but with the help of words existing in the language. Therefore, first you need to study the lexemes in which cultural information is stored, the models for their creation, etc. Certain meanings associated with the words that are the basis for their creation will be given proper names.

**DISCUSSION:** The connection between language and culture in the Karakalpak language practically does not exist, including the study of linguocultural differences between human names in folklore. On this basis, we would like to include the following as suggestions:

- theoretical descriptions of language and culture in Karakalpak linguistics, the peculiarities of this area, differences in the nature of the subject, each of which should be studied as a doctoral dissertation;

- to consider the problems of research in the field of cultural linguistics of human names in folklore and the systematic study of anthroponyms;

- we believe that in the Karakalpak linguoculturology it is necessary to systematize and study various linguistic methods in solving language problems.

**CONCLUSIONS:** In the study of the anthroponymy of the Karakalpak language, we see that the names of people in folklore have not yet reached the level of linguistic and cultural research. In the field of anthroponymy, we have witnessed the existence of person's names of all kinds, which may indicate our nationality. They reveal the past customs of our ancestors, the peculiarities of our national traditions and culture of naming.

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