



## ANALYSIS OF THE LINGUOCULTURAL MEANINGS OF THE NAMES OF THE PEOPLE IN KARAKALPAK, DASTANS

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**Abstract:** The study of common names' linguistic and cultural connotations in Karakalpak folklore is the focus of this essay. According to the author, they are messengers of knowledge about the people's psyche, history, culture, and way of life. The current state of the language and the impact of extensive onomastic research into its folk art on its evolution are the main topics of discussion in this article. In particular, the human names used in Karakalpak folklore are discussed, as they had a significant influence on the long-standing customs of name-giving among the Karakalpak people.

**Keywords:** linguoculturology, anthroponym, memory, folklore

**Introduction:** The science of linguoculture examines the emergence and evolution of language in relation to culture.

It is comparable to linguistics and cultural studies on learning objects, but it may be differentiated based on relevance and meaning. The science describes how people's language cultures are expressed, as well as how language mindset and nationality are determined.

In this study, we want to explore antroponyms, which are regarded as linguistic units. In actuality, one may learn about a people's linguistic history, traditions, and social culture by looking up their names. In her candidate's thesis, S.E. Kenjaeva categorizes Uzbek names into three categories: define names, want names, and dedicate names. Ten groups are created by Professor T. Januzakov using lexico-semantic analysis of Kazakh names. O. Sayimbetov also split the names of the Karakalpak people. In Karakalpak legend, devotee names have a lot of antroponyms. Memorative or dedicate names are phrases used by certain individuals to refer to historical ideas and to name honorable historical figures for their offspring. The subsequent assertions can be used to understand this: [1:65]



1. Names of totems. One of the more intricate topics in linguoculture is the usage of totem names by individuals. The emergence of clan tribes is connected to the origins of totemism among Turkic peoples. Ancient people venerated a variety of animals, birds, plants, literature, and natural phenomena because they thought they possessed magical powers. According to A.M. Zolotarev, twenty tribes of Siberian people worshipped these kinds of creatures, primarily bulls, eagles, tigers, swans, geese, and snakes. S.P. Nesterov claims that people in Central Asia once venerated the wolf, eagle, cow, sheep, ox, and horse and created images of them on stones. According to E. Begmatov, "Totem names which is related to wolf and plants are more typical to Turkic languages".

2. Names of this kind are found in Karakalpak mythology. For instance, animal-related names:

Jiydeli Baysin xalqinda,

Qon'irat degen el edi,

Ruwi edi irg'aqli, Baybo'ri,

Baysari degen eki ten'les bay bolip bular du'nyag'a keldi .

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

The fact that the name "Bayburi" (english: bay, wealthy, buri, wolf) indicates that wolves were formerly thought of as gods and that there are folktales associated with them. Even if the term "wolf" is now derogatory, in the past it was seen as a noble protector of humans. Throughout the sixth century, wolves were extremely important to the people who lived there.

portance among the peoples who lived in the VI century. Atin' Qoblan bolsin dep, Qulag'ina dem urdi. (They gave him a name Kublan). In this example, Karakalpak name Kublan means from old Turkic language, tiger and from tungusmanchjur languages, bear. Jurt iyesi a'dalatli Sheri xan, Atamnin' inisi edi bul sultan. (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. (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). [2:34]

Aqldı alsañ jan dostım

Bul káradan ketersenı



Arıslan tuwǵan qalaǵa

Há demey-aq jeterseń. (If you want a wise decision my best friend You should leave this city.

And shortly you will be in the city of the lion's birth). The tiger, lion, and leopard are examples of fierce, courageous, and powerful creatures. It's probable that these names denoted strength, bravery, and justice in the case above. As seen in the example, these names stood for justice, boldness, and courage like poet Berdakh stated in these lines: "If you are born as a lion, you must always serve and contribute to your society." We can sense from the lyrics that these brave, strong men were a source of inspiration for our ancestors and that we could rely on them.[3:56]

Mártlikten bayladım belime pota,

Shubardıń piridúr ya Jısqıshı ata

(As I am motivated by the bravery of the father Jilqishi, the Master of horses.) In the past, horses were a symbol of a devoted companion who made labor simpler and allowed people to go to far-off places. The name of Jilqishi placed faith in the horse's power, as the example shows. The horse was furthermore regarded as one of the seven treasures. First and foremost, the individuals who trained with any form of treasure prayed for themselves and desired for the success of their activities. In other words, the masters of each treasure were all of them.

Diyanatı ózgelerden –musılman,

Atları Qabanbek, Kúshikbay, Totan. (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 as loyal friend to human beings.

Meńlibaydan Berdiáliy bar,

Berdiáliyniń besh uǵlı bar,

Xojamjar bilan Keliyar,

Túyebay batır boǵan eken.

A camel is a huge mammal with a long neck and one or two humps that can survive for a month without water (Karakalpak language explanation dictionary). We can get relief from camel-related issues.

In this situation, people reported that "They ate the meat of the camel and if they passed under the camel twice or drew the picture of the camel then springing on it made easier to give birth." For example, some pregnant women face difficulties related to giving birth or time. Furthermore, those who are somewhat credulous are described as having "dropped from the camel" resemblance. [4;78]



The names related to birds:

Áne, Ğarġabay suwpi, «altın kórse perishte joldan shıǵadı» degen, áwel aytpasada, aytıwǵa endi hawalandı, altındı esitip baba qattı quwandı.(Here, Ğ'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. As illustrated in some poems, the crow was considered as the herald of unpleasant events.

Bódenetay, Burqultay,  
Xan xızmetinde bolsa,  
Aqırı qárep der edi.

The swallow is a little, well-flying, black-and-white bird with long wings and tail. In a metaphorical sense, this indicates that swallows are the first birds to report anything new. Yes, this bird holds great religious significance for our people. It is regarded as a springtime message and a sign of goodwill. Therefore, the nest of the Karakalpak people is always honored in their homes.

Our people have honored and appreciated a variety of occasions and topics over the ages. We may use trees as evidence of our claims, as they are among the blessings that nature has bestowed upon us.

The names connected with trees:

Al patshalardıń ishinde Badaxshanıń xalqınıń, Juldızshanın jurtınıń, Emenshanın xalqınıń, jılan patsha záhárinen qosıp alsa sháhárine, Shaxsulaymannan qaǵan taxtı zerli qalanı haywandı, ınıs penen jınısın, jeti úlkeniń jurtını, Dalgeneniń xalqını, shul ul menen shul qızdı etti iqlım yuzine patsha bolur dep edi.The oak is a solid black tree with many horned and large leaves. In the songs of Karakalpak poet I.Yu oak tree is described as a symbol of patience.[5:87]

Qaramanıń alǵanı,  
Nurpáriy menen Aypáriy.

Karaman is a strong multi-year tree. People observe and believe that this tree is solid and lives a lot. Women who lost their children express their belief to this bird in "joklaw".[6:90]

### Conclusion

Overall, our research has shown the lexical-semantic significance of special names, which we have illustrated using examples from our own culture. In order to demonstrate that the names found in Karakalpak folklore are ancient names from



history that still hold significance in our daily lives. In addition, various linguistic-cultural name-related topics will be covered in Karakalpak folklore.

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