

# A Person's Name Is A Cultural Sign

Zamira Zhenisbaevna Daniyarova<sup>1</sup>, Sh. Abdinazimov<sup>2</sup>

<sup>1,2</sup>*Karakalpak branch of the Academy of Sciences of the Republic of Uzbekistan Karakalpak Humanitarian Science Research Institute, doctoral student of the Karakalpak language  
The Republic of Karakalpakstan, Nukus city*  
<sup>2</sup>*Scientific adviser: Ph.D. professor*

***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.*

***Keywords:*** *Linguoculturology, anthroponyms, language culture, national ethnographic traditions, naming culture, socio-cultural symbols.*

## 1. INTRODUCTION

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, folklore [13,117]. 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 [1, 110].

## 2. THE MAIN RESULTS AND FINDINGS

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" (Nukus: 1992) by Sh. Abdinazimov toponyms and anthroponyms are specially mentioned. In 2016, a dictionary of anthroponyms was published in Karakalpak folklore

under the title "Human names in Karakalpak folklore" [2]. Also, articles on cultural issues of anthroponyms in Karakalpak folklore are published [5].

One of the traditions that was honored in its time, inherited from ancestors, from generation to generation is associated with naming. This corresponds to the anthropocentric orientation of the study of modern linguistics, including Karakalpak linguistics, which is closely related to the culture and history of the speakers of that language, including linguocultural studies.

Anthroponyms are a part of language that has a long history. There is no doubt that in addition to the life, culture, history, socio-political views of the people, they have preserved the language and customs of the people who created them. Such obscure data and the concepts associated with that fact are being forgotten today. It is natural to be like that. This is because when we look at the many branches of onomastics, the anthroponyms and the many related and unrelated language elements in the linguocultures associated with them, we come across similarities and connections between them. With the development of modern science and technology, the integration of knowledge has led to the obsolescence of many anthroponyms. They are replaced by other linguistic terms. That is why the preservation of anthroponyms, which are the priceless language created by our people, has become one of the most important problems. This problem is aimed not only at our language, but also at the blood of other peoples. They argue that "the social, cultural and spiritual changes that are taking place in modern society are so large that the notions that have emerged in the minds of the people for thousands of years are disappearing in a year" [4,4]. One of the important issues is that personal names in oral folklore require special research in Karakalpak linguistics. Human names are used primarily to denote a person's place in society. In all nations of the world, people use the parent's names, relatives and friends, as well as other words to express their feelings of respect and kinship. In Muslim nations, a person treated people older than him with respect and called them by other words. This is seen as a sign of culture. In linguistics, such words are called "kinship terms" [6,9].

Human names derived from such kinship terms, which are disappearing today, are very common in folklore, which is considered to be our national heritage. For example, human names associated with the term "ata" include:

He first sang folk songs, then learned them from **Atajan** gur, apprentice of Suyeu Bakhsi, who live in Mangit and from Amet Bakhsi. (79-v, Tales, 87-p).

Atamurat, who knew the law, was one of the first to be imprisoned. (83-v, Oral story, 340-p).

**Ataniyaz**, Aman, Makhmutjan leader, They want to go with you, (19-v, Dauletyarbek, 296-p).

**Atasary**, son ofurdy-turkmen (62-v, Utesh batyr, 311-p).

Ata (grandfather) - 1) father of the father; 2) wife or husband's father; 3) in the meaning of father 4) stranger 5) it is said in the sense of respect for people older than his father [6,26].

In ancient times, a king lived in the land of Ispagan. The people called the king Bozuglan. He was a very powerful king. He had the king's ministers **Agabek** and **Bababek**, and his ministers were very smart. (38-v, Yusup Akhmet, 289-p).

**Agajan** and Kadirjan. If you don't remind your sweetheart, You die at the wedding (39-v, Bozjigit, 348-p).

There was a **Agambay** in the land of Baysary (3-v, Alpamys, 273-p).

Aga (Father) - The word in the Karakalpak language means a male person who is older than himself or a father. Human names, derived from kinship terms, are closely related to the historical development of languages and ethnic origins and languages, reflecting the historical ties and attitudes of the Turkic peoples.

Human names, derived from kinship terms, are closely related to the historical development of languages and ethnic origins and languages, reflecting the historical ties and attitudes of the Turkic peoples.

The people of Karakalpakstan have been engaged in cattle breeding since the early days. Among them, sheep and goats were considered as small cattle, used for food, and considered to be one of the four-legged foraging animal (camel, horse, cattle, small cattle). Finally, the natural behavior of sheep and goats is due to other differences, and the behavior of human beings is compared to other traits. We cannot separate the national mentality, language culture, and consciousness of the Karakalpak people from its prosperity, agriculture, and especially from the animal world [10,9]. Even in Karakalpak folklore there are human names associated with cattle breeding.

Cattle breeding is one of the most important fields in the economic life of these peoples. Words related to cattle breeding, which are used in the Karakalpak language, are also used in the construction of human names:

Out of courage, I tied a belt around my waist,

**Jylkyshy** ata is a piyr of running horses (4-v, Alpamys, 447-p).

The horse has always been a beastly symbol of a loyal friend who relieves the burdens of our people and brings them closer. As you can see, in the example, the name **Jylqyshy** expresses strong confidence in the horse's piyr. It is also one of the seven treasures of our nation. This is the piyr of each treasure, or more precisely, the person who begins to deal with any of these treasures, first of all, worships the piyr of this treasure. They wished and believed that the work they started would be successful. In the Karakalpak language, the word "jylqyshy" means, firstly, "the person who deals with the horse-breeding", secondly, it means an "animal", and thirdly, it means a "bird". Linguist M.Khodjanov: Represents a species of bird that lives in the Ustyurt plateau, Kyzylkum and Amudarya deltas. According to informants, the horse is a bird that flies over a herd of horses. [11,64]. Uzbek linguist E.Begmatov said that this name is given to people in the Uzbek language in the sense of a person who has a lot of horses and is rich. [3,174].

The following zooanthronyms are also found in Karakalpak folklore:

Berdialiy was born from Menlibay,

Berdialiy has five sons,

Khdjamjar and Keliyar

There was a hero named **Tuyebay** (80-v, Shejireler, 216-p).

In the Karakalpak people, there are some names associated with camels. For example, pregnant women are more likely to eat camel meat if their childbirth is delayed. It was believed that pregnant women gave birth on time when they passed under a camel three times or drew a picture of camel and passed over it. E.Begmatov: The name Tuyebay means to be as strong as a camel, to be patient, or to be rich in camels and other wealth. [3, 435]. This animal is resistant to the desert, and in ancient times caravans were used for trade in camels. In the end, these views of the scientist confirm the truth.

If he resists in fear,

Forty thousand madmen,

It was wasted in their hands,

**Seke**, Kharys, Abyl, Khasan (14-v, Qyryq qyz,110).

«Serke»(goat)-this word in Karakalpak language a bald goat leader. In Uzbek language the name Sekebay means - strong as a goat, in the sense of being a child or a leader, a leader suitable for the generation of "serke", it also means the eldest or the first child in the family.

Mamatkuly has three sons,

Manak, Bulek, **Koshkar**.

In ancient times there were accountants called **Koyshibay** aytkish and **Kozybay** mayryk. (83-v, Oral stories 380-p).

A ram, a sheep, a lamb - these are considered to be domestic animals, a ram is a male of a sheep, a sheep is a female, a lamb is a child of a sheep and a ram. A number of proverbs and sayings from domestic animals to sheep, figurative symbols in the structure of phrases are clearly visible. This gives rise to anthroponyms associated with sheep and goats. Among them, anthroponyms related to the type of sheep and cattle form a certain part of the lexicon of the Karakalpak language. B.Yusupova in her article named «The use of animal terms in phraseology» wrote “ "Sheep is a well-known animal with a positive side in the concept of the people." There are positive meanings in the phraseology given by the term sheep” [15,128]. By nature, he is usually meek and not as restless as goat. However, it is also possible for a person to have similar behaviors in cases where the names are stored in the names given to them. For example, the name Koyshibay is mainly used to mean a young man with a lot of sheep and cattle. The name Koshkar means healthy, big and strong young man. The name Qozybay means a beloved, masculine child or a rich child, and is also used for children born during the lambing season. [3, 556].

Birds have been one of the most important elements of the daily and cultural life of the Karakalpak people since ancient times. From the earliest times, our people have been able to catch all kinds of animals with the help of specially trained and intelligent birds. Hunting, which developed with the advent of mankind, has always been the basis of life. Birds also play an important role in folk art. In all spheres of the cultural life of the Karakalpak people, birds have gradually become the object of totemism, religious views and all sorts of beliefs[11,7]. The reason we are talking about this hunt is that there are a lot of bird-related human names among our people. This can be seen in the following examples.

Look, **Kargabay** suupy, «at the sight of gold the angel goes astray» said people, although he hadn't said it before, he was ready to say it, and when he heard the gold, he was very happy. (10- v, Maspasha, 179-p).

The crow is one of the longest-lived birds. Therefore, it is possible to wish a person a long life. [14, 56]. It is stated in some verses that the "crow" is understood in the poetic text as a harbinger of unfortunate events [12, 87].

**Budentay**, Burkultay,

If they serve to khan, they say them as a slaver (12-v, Edige, 297-p).

The quail is a small singing domestic and field bird like a nightingale [ 7, 342].

Was born a daughter

Give her name **Kumyry**(49-v, Khatam-tay, 195-p).

Kumyry-a small singing bird. The terms bird are often associated with the desire for girls to be beautiful, delicate, and pure.

Sanmuryyn, **Torgay**, Tolybay,

Leader of Karakalpak (29-v, Amanbay batyr,143-p).

Torgay is a small bird with a horned beak covered with feathers. [8,255]. According to some scholars, the word “torgay” made from adding suffix “-gay” to the verb “tur”. Because, the sparrow can usually stay for a long time in one place at high altitude.

**Karshyga(hawk)** wrestler was in Kerbala(38-v, Yusup-Akhmet, 340-p).

Karshyga - the bird is a snout, sharp, with long claws, a heavy bird. As can be seen from the bird's concept, it was probably given to make the child smart and knowledgeable. There are even proverbs among the people: Karshyga's child will not leave without catching, don't turn away from good people just because they're poor..

All of these examples are related to bird terms. On the other hand, the horses Kumyry, Karshyga, and Torgay are given on both men and women.

**Akkubay** king have a row with **Karakus**, comes to the house of an old man with an old woman and spends the night (67-v, Fairy tales,76-p). Such terms are often considered in fairy tales as a swan - a symbol of good, and a blackbird - a symbol of evil.

One day Jantilles, the wife of Baybori bay, gave birth to a son and a daughter. He named his son Alpamys and his daughter Karylgash Ayym (2-v, Alpamys, 87-p).

The swallow is a small black-and-white bird that lives in summer with a long tail and wings. In the literal sense, it means a new, warm beginning. [9,134]. In fact, this bird is strong in our people. He saw it as a symbol of goodness, a harbinger of spring. Therefore, the nest of this bird in the yard of every Karakalpak house is carefully preserved for many years.

He has two friends named,

Molla **Koraz**, **Kekil taz**.

(54-v, Aydos biy, 392-p).

In the Karakalpak people, the rooster is considered to be a caring, close helper, protecting people from the devil's tricks. Therefore, it is recommended to keep a rooster on the house with children to protect them from evil spirits. At the same time, the rooster and the hen took part in Karakalpak weddings and ceremonies as a symbol of growth and development[11, 8].

Traces of bird worship can also be seen in archeological materials. Pictures and figures of birds occupy a special place in them, along with the appearance of animals.

### 3. CONCLUSION

Traditions of raising certain birds have also been passed on to folk medicine. For example, owl feathers are considered to have vaccinating properties and have been used for vaccination in cases of eye disease. Even today, the claws and feathers of individual birds are used as a special method of vaccination. Red rooster blood was used to treat the patient for eye disease and then he was given it as a gift. [11, 8].

Our people have always believed in and cherished all kinds of gifts and objects throughout the centuries. As a proof of our words, we have analyzed at least some of the names of people related to the riches of nature. These riches show that they played a significant role in the daily life of the Karakalpak people in ancient times. That is why it is reflected in the naming culture of our people.

We have proved that the names of people used in Karakalpak folklore are a reflection of our past and have not lost their significance in our lives today. In Karakalpak folklore, the study of human names has become one of the most important tasks in the study of issues related to our national culture.

### REFERENCES

- [1]. Abdinazimov Sh., Tolibaev H. Linguoculturology. Textbook, -Nukus, 2020.
- [2]. Abdinazimov Sh., Daniyarova Z. Human names in Karakalpak folklore.-Nukus, p.132
- [3]. Begmatov E. Uzbek names. - Tashkent.: National Encyclopedia of Uzbekistan "State Scientific Publishing House, 2016
- [4]. Cherepanova O.A. Mythological vocabulary of the Russian North. L., 1983, p.4.
- [5]. Daniyarova Z. Linguocultural analysis of names belonging to people in Karakalpak dastans. // Bulletin of the Science of Education 2019. No. 15 (69) Russian Impact Factor: 3.58; Use of titles in karakalpak dastans // Global science and innovations 2019: Central Asia No. 2 (7). International Scientific and Practical Journal; Zooanthronyms in Karakalpak folklore // Inter-Altai Elderisymposium Bishkek - Cholpon-Ata, Issyk-

- Kul; National and cultural differences of human names in Karakalpak epics // "Bulletin", 2019, №4
- [6]. Dauletmuratova Z.U. Terms of kinship in the Karakalpak language. Candidate Diss. Nukus, 2010.
- [7]. Explanatory dictionary of the Karakalpak language. T-1; -Nukus,: Karakalpakstan 1982.
- [8]. Explanatory dictionary of the Karakalpak language. T-4; -Nukus,: Karakalpakstan 1992.
- [9]. Explanatory dictionary of the Karakalpak language. T-3; -Nukus,: Karakalpakstan 1988.
- [10]. Iskenderova E. Linguocultural differences of euphemisms related to sheep breeding in the Karakalpak language.// -50 p.
- [11]. Khojanov M. Ornithonyms in the Karakalpak language. -Nukus. : Karakalpakstan, 2019.
- [12]. Khojanov M. "The symbol of a bird in the works of Berdakh" // Classical literature and issues of spiritual renewal of society. Proceedings of the International Scientific Conference. Karakalpak Humanitarian Science Research Institute.-Nukus, 2017.
- [13]. Potebnya A. Word and myth. Moscow, 1989.
- [14]. Sayimbetov O.T. Human names in the Karakalpak language. -Nukus .: Education. 2000.
- [15]. Yusupova B. Actual problems of phraseology of the Karakalpak language. -Nukus.: Karakalpakstan, 2011.