



KARAKALPAK PERSONAL NAMES AS EXPRESSERS OF NATIONAL MENTALITY

N.B. Tajigalieva

Karakalpak State University

Abstract: The article is devoted to the study of national and cultural features of personal names of Karakalpaks. Personal names reflect the peculiarities of the mentality of each nation. There are linguistic characterological features of a certain brightness for conceptualization of mental features presented in the systems of personal names. The Karakalpak system of personal names carries a unique national imagery of thinking, which is most clearly manifested in the internal form of semantically transparent personal names. National specificity is most clearly manifested in the analysis of personal names with a transparent internal form and names formed as a result of metaphorical transfers.

Keywords: personal names, anthroponyms, Karakalpak names, linguoculturology, ethnomentality, language and culture.

Language is not just a communication tool, it is a complex mechanism for understanding the world, a collective creation of the people, which preserves the national picture of the world and passes it on from generation to generation. It is like a “house of the spirit of the people”, reflecting its mentality, history and values. To understand the national character, it is not so much the formal grammatical structures that are important, but the deep meanings embedded in the language. In addition, these meanings are most clearly manifested in the analysis of anthroponyms, especially those that have a transparent internal form – names, where the meaning is easily guessed.

Proper names, whether names of people, geographical names or names of objects, are a kind of markers of the cultural code of a nation. Analysis of the etymology of names allows us to look into the past of a people, understand its value orientations, ideas about good and evil, strength and weakness. The older the layer of language, the more transparent, as a rule, its internal form. In the archaic layers of language, a living spirit is preserved, obeying the subconscious, intuitive laws of word formation. Each nation has a unique fund of personal names that distinguishes it from others. This is a kind of national-linguistic palette, reflecting the specifics of thinking, logic and value system. We can talk about a kind of “mental-linguistic bestiary” - a set of images, concepts, symbols embedded in names, and associated with national history, mythology and religion.

Proper names in many cases reflect the value picture of the world of the people speaking a given language. They also record stereotypes of masculinity and femininity, inherent in all cultures, but differently accentuated in each of them. An analysis of male names in the Karakalpak language demonstrates an orientation toward the values of high social status, strength and wealth. So-called “princely” names are often encountered, emphasizing the historical significance of the aristocracy in the Karakalpak culture. This speaks of deep respect for traditional hierarchical structures and the values corresponding to them. In the names Sultan “king, leader”, Khan “ruler”, Amir “ruler”, Mirza “prince, son of the leader”, Bek “ruler”, Khoja “lord”, Malik “king”, Shariyar “sovereign, king” this central, organizing and regulating role of the principality is clearly expressed. [4. 50]. The Karakalpaks have more than 100 “princely” names.

Female names, as a rule, are correlated with the semantic field of “appearance”, as well as with the field of taste and tactile sensations. In a number of semantic areas, male and female names are identical. In Germanic names, military symbolism prevails: both male and female names are shifted towards the field of

"masculinity". When comparing the lexical and semantic features of personal names, it was possible to identify blocks of common nouns that were preferred in the formation of personal male names. These include designations of military operations, struggle, names of weapons and their parts, the name of human properties and characteristics, naming people by their social status, occupation, place of residence. In Karakalpak names, there is much less correlation with the military sphere, but sometimes there are names related to military affairs: Zulpykar "sword with vertebrae", Askar, Askerbay "soldier, warrior", Batyr "hero", Sawit "armor", Sardar "military leader, commander-in-chief", Bakhadir "brave, hero, valiant", Bakhram "victorious".

The nomenclature of modern Karakalpak personal names appears to be a unique, very bizarre mosaic, composed of ancient and new, originally Turkic and borrowed, traditional and invented names, differing from each other in structural and semantic features.

Karakalpaks believed in the magical properties of "benevolent" personal words to give the bearer of the name protection and patronage, wealth, health, well-being, courage, glory, honor, etc. This includes, for example, the following words, which are very common: bay "powerful; high rank; rich; power", tas "stone", ay "moon", aru "beautiful", gozzal "fine", asil "noble, precious, dear", gul "flower", nur "ray", pal "honey", jan "soul", bolat "steel", batyr "hero", murat "goal", bayram "holiday". Such names are not objects, but concepts, they are value-colored. Consequently, they represent not so much a physical substance as a spiritual one.

The most popular and frequently encountered element in the structure of Karakalpak female compound names, reflecting an emotional, affectionate connotation, is the word gul "rose, flower". However, the element gul "rose, flower" in female names is widely used not only among the Karakalpaks, but also among other Turkic peoples, mainly Central Asia. The epithet gul "rose" is often found in female compound names among the Turkmens [5. 77-78], Karakalpaks, Uzbeks [1.138]. It is also widespread among the Kazakhs [6. 75]. In the composition of complex names, this anthropocomponent occupies mainly the preposition and postposition: Gulperi, Gulzhan, Gulbakhar, Gulnaz, Abatgul, Bakhtygul, Bagdagul, Bakhargul, etc.

In the Karakalpak name book we found about 100 such names. As can be seen from the above-listed female names, the element gul, which is part of their structure, carries not only semantic, but also formal, abstracted from its direct meaning gul "rose, flower" semantics of emotional, tender, affectionate shade, given to the main name. These epithets of complex female names reflect the national features of the people, their attitude to women. All this testifies to the increased emotionality and sentimentality of the national character. The reason for the emergence of such unusual beautiful names among the ancient Turks was a special view of the word in general. In their opinion, a word could have miraculous powers. The belief in the special magical power of a word also endowed personal names with special, supernatural properties to influence a person's character and, consequently, his fate. Some names seemed to contain the future of their bearers. At the anthroponymic level, the phenomenon of excessive prevalence of evaluative personal names among the Karakalpaks can be used as a basis for distinction. Another group of names included those that, in accordance with the intentions of the parents, were supposed to help cultivate one or another positive character trait in the child or simply promised the owner of this name success and well-being. Here one can find such concepts as wisdom, kindness, strength, justice, piety, glory: Aym "scientist", Asyl "noble", Batyr "courageous", Polat "steel". Temurpolat ("iron" + "steel"), Tastemir ("stone" + "iron"), Altynbek ("gold" + bek), etc.

The names of wild and domestic animals occupied a significant place in the general list of Karakalpaks. These names, obviously, arose in the period when people believed in the magical power of the word (name) and tried to give the name the quality that they wanted to see in their child: health, strength, power, intelligence, resourcefulness, etc. Not only wild animals were revered, but also domestic animals, for example, on the neck of a ram among the Karakalpaks, unlike a cow, no amulets were hung, because the live ram itself was considered a talisman against all evil forces. Therefore, the names of strong, powerful animals were predominantly used as names: Koshkarbay (koshkar "lamb" + rich), Botabay (bota "camel" + rich), Kozybay (kozy "goat" + rich), Tuyebay (tuye "camel" + rich), Zhilkybek (zhilky "horse" + rich), Serkebay (serke "goat" + rich), Tanabay (tana "calf" + rich), Koblan "tiger, leopard", Arysylan "lion", Ayu "bear", Buri "wolf", Sherbay (sher "lion" + rich), Maralbek (maral "deer" + bek), Kiyikbay (kiyik "deer" + bek), etc.

rich), Shagalbay (shagal "jackal" + rich), Susar, Kundyzbay "beaver" and others.

The father's name of the classical Karakalpak poet Berdakh was Gargabai ("crow"). The crow is a long-lived bird, so by naming a child with this name, parents wanted him to live a long time. [4.55-56]

In the Karakalpak language, there are bird names such as: Korazbek (koraz "rooster" + bek), Burkit "eagle", Kargabay (karga "crow" + bai), Karakus (kara "black" + kus "bird"), Karlygash "swallow", Toty "peacock", Bulbul "nightingale", Karchyga "hawk", Sandugash "nightingale", Sunkar "falcon", Tamil "mountain dove", Toty "parrot", Tavys "peacock" and others.

Plant names are very common in the Karakalpak nomenclature, most of them are female names. This subgroup consists of anthroponyms, based on the names of trees, fruits of plants, flowers. They are united under the term phytophoric names. [7.] For example: Yemen "oak", Jingylbai ("tamarisk, comb" + rich), Zaytun "olive tree, olive", Piyazbek ("onion" + bek), Piyshenbai ("hay" + rich), Badam "almond", Danebay ("grain" + rich), Kamysbai ("cane" + rich), Apple "apple", Anar "pomegranate", Danbiibi ("grain" + biibi "lady"), Juzimgul ("grape" + gul "flower"), Kalempir "aromatic plant Carnation", Kulpinai "strawberry", Lalagul "poppy, lily", Lola "tulip", Miyuagul ("fruit, berry" + flower), Nabat "plant, sprout", Nargul ("pomegranate" + flower), Pakhtagul ("cotton" + flower), Raikhan "basil", Raushan "rose", Rosa "rose", Taljan ("bush willow" + jan "soul"), Talshin "chestnut tree", Tamara "date palm", Shinar "tall tree, sycamore", Nargiz "narcissus", Jasmina "jasmine", Mowabiibi "berry", Karakat "currant", Kizgaldak "tulip", Khurma "persimmon" and others.

In the anthroponymic linguistic picture of the world, color plays a very important role. The color of the sky - blue or light blue - is the color of constancy, eternity: it denoted belonging to the heavenly, God-chosen and "overshadowed" tribes (blue Turks), khans, kagans or animals. The second main color for the Turks is white and yellow. White, along with red and yellow, is the symbolism of fire and the sun. These colors - blue, white and black, despite the negative significance of the latter (evil spirits, death, threat, betrayal), are the main ones in classical Turkic antiquity. [8. 79.]

Among the ancient Turks, flowers, including the Karakalpak name, deserve attention two colors kara "black" and ak "white" which have protective power. Other colors are extremely rare.

The word kara means "black, menacing, dirty", male names with the component kara include: Karabaty, Karabek, Karabiy, Karamyrza, Karakhan, and female names - Karashash "black hair", Karakoz "black eyes". Kara is interpreted in close connection with its metaphorical meaning "strong, mighty, great". The color kara is the most complex and polysemantic. The anthropological component kara "black" in female names is very rarely used.

White color is associated with daylight, life-affirming principles, well-being, unearthly purity. Undoubtedly, to describe the external features of a child, the formant ak in the name was also used in its direct meaning. For example, Akpolat (ak "white, light, clean" + polat "steel"), Akkoz ("light, clean" + koz "eyes"), Akmyrza ("light" + myrza "prince"), Akmurat ("light" + murat "goal, desire"), Aknazar ("clean" + nazar "look"), Akniyet ("clean" + niyet "plan, intention").

Eastern names tend to be elevated in style, to be poetic, which, as it seems to us, is quite consistent with the very status of names in the national linguistic picture of the world: the status of moral and value assessments of any socially significant life situations and certain models of human behavior in them, the status of information of collective experience; prescriptions for human behavior that form a national hierarchy of values. [3. 273]

There are many numerals in the Karakalpak nomenclature. For example, Zhetpisbay "seventy", Togyzbay "nine", Seksenbay "eighty", Alpysbay "sixty", Eliybay "fifty", Zhuzbay "one hundred", Myngbay "thousands", Kyrkby "forty", Segizbay "eight", Hazarat "numerous, thousandth".

National specificity is most evident in the analysis of personal names with a transparent internal form and names formed as a result of metaphorical transfers. Names with transparent motivation and metaphorical names reflect the imagery of the nation's thinking, which is an integral part of the national mentality. Names are not objects, but concepts, they are value-colored.

Personal names reflect the peculiarities of the mentality of each nation. Almost any system of personal names carries a unique national imagery of thinking, which is most clearly manifested in the internal form of semantically transparent personal names. The anthroponymicon of each language is a huge "storehouse" of illustrative linguistic material to confirm certain features of the national character, one of the

linguistic sources of knowledge about the national character and mentality. With this approach, the linguistic picture of the world is a database, based on the study of which alone it is possible to draw conclusions about the peculiarities of the national worldview. Thus, in the systems of personal names, one can find specific features that play an important role in the formation of the national character and national mentality.

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