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LINGUOCULTURAL STUDY

Abstract: Today one of the most important issues is the study of the worldview and culture of the population based on the inextricable link between language and the system of thought. In our article, we discussed issues related to the object of study of linguocultural science in modern linguistics. 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. 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 one of the most pressing issues.

Key words: linguoculturology, Karakalpak folklore, anthroponyms, anthropological vocabulary, onomastic research.

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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.

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.

In modern linguistics the study of the language of folklore, including onomastics, is becoming more and more important. The trend of new interdisciplinary research in modern linguistics has raised the issue of the study of proper names in folklore texts. Proprietary names in folklore texts have their own terminology. Karakalpak folklore has its own system of names. Karakalpak folklore consists of

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a complex of anthroponyms with their 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, onomastics.

Thus, the study of anthroponyms in folklore works in the linguocultural aspect is one of the most important directions in Karakalpak linguistics. Several researches have been carried out in this direction. For example, in Russian linguistics L. Zubkova's doctoral dissertation "Russian name of the second half of the XX century in the linguoculturological aspect" (2009), L. Goyushova's candidate dissertation "Structural and lexical-semantic features of personal name systems in English, Russian and Azerbaijani languages" (2017), M. Rigalina's article "Linguoculturological research of Russian surnames of the end of the 18th century", E. Nikolayev's candidate dissertation "Yakut personal names" (linguoculturological aspect) (2018), Master's dissertations of A. Nazirova "Personal names at the junction of languages and cultures" (on the example of Avar and Azerbaijani names 2014), G. Galiullina "Tatar anthroponymy in linguoculturological aspect" (2009), Z. Ramazanova "Cognitive and linguocultural society of anthroponyms in the literary text" (2015), N. Umarova "Linguoculturological research of anthroponyms in different system languages", A. Kerimbaev's doctoral dissertation "Ethnocultural bases of nomination and functioning of Kazakh proper names" (1992), and "Kazakh onomastics in ethnocultural nominative and functional aspects" (1995) were published.

The candidate dissertation of G. Snasapov and G. Musrepov "Linguocultural units in the story of Ulpan" (2003), the work of B. Tleuberdiev "Linguocognitive aspects of Kazakh onomastics" (2006) were published.

It would be a mistake to say that in the case of Turkic languages, Karakalpak linguistics does not pay attention to the relationship between language and culture. 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 [1].

We researched our work using comparative, descriptive, and structural analysis methods.

Each nation has its own naming traditions. Karakalpak human names are part of the vocabulary of the language. It derives its channel from the national language fund and develops in accordance with the internal rules of our language. Thus, it is made up of all parts of speech in the language. The vast majority of Karakalpak human names clearly

reflect the cultural and historical life of our people from ancient times to the present day. For example, among the Uzbeks, many motives can be cited as extralinguistic factors in naming. National ethnographic traditions and customs (Orazbek, Orazkhan, Aydin, Zhumagul, Uglylai, Toktasyn) from the previous animistic and totemistic point of view (Boribay, Aryslandkul, Sherbek), educational qualities, maturity, youth, perfection, beauty (Kamil, Zhasur, Batyr, Gozzal, Lala), religious beliefs, etc. Name a child and try to distinguish him from other people is an objective necessity that has existed for all peoples since time immemorial. The Uzbek linguist E. Begmatov in his book "The Beauty of a Name" makes the following comments: "The name and the order of naming arose from the need to distinguish one person from others. Subsequent and traditional surnames, nicknames, patronymics and their various forms, as well as other forms and ways of naming a person are regular fruits of such a vital necessity [2].

This means that, as mentioned above, human names are associated with various symbols, appearances, events, etc. can be set in a related way. One such feature is color. It is difficult for the whole of humanity to imagine the world without colors. Through the colors we feel the beauty of nature, the beauty of the confession. The colors we are talking about are very important, even in the composition of human names. The study of the origin of a particular person's name, the identification of their differences, the study of semantics and etymology - anthroponyms reflect not only the historical, but also the national-cultural differences as a linguistic unit. "The differences of national onomastics are due not only to the fact that they belong to a particular national language, but also to the national culture in which national onymy is formed." Therefore, there is a need to look for information on the national identity of the anthroponym in the national culture of the people.

In Karakalpak folklore, anthroponyms in the presence of words that express color also form a special group. Lexemes such as white, black, red, yellow, and blue are often found in anthroponyms.

The main reason for this is that in the process of giving name to babies, people first of all paid attention to the appearance of the baby. Finally, the names of the people who came up with the words to express the color can be considered as the oldest anthroponyms. However, the words that express color not only mean color in the composition of anthroponyms, but also mean allegorical meanings.

In modern linguistics, and in recent studies, in the development of society in linguoculturology, there have been opinions that symbols have been gradually and steadily raised to the level of stereotypes as a result of their constant use. Among such stereotypes, colors can be seen. Every nation's ability to understand colors, to illuminate them, to symbolize them, has its own peculiarities. In Karakalpak

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folklore, the anthroponyms derived from the lexeme "white" ("aq") can be described as follows. The lexeme "white" is the most important lexeme that illuminates these nouns. The white color is considered to be a principle that confirms the life associated with the life, a symbol of purity. The white lexeme is a direct value in describing the appearance and, at the same time, in distinguishing the characteristics of the child. Appearance-obsessed names are found in many Turkic languages. For example, in tatar Akbash, Akkash, Aksakal; in hakas Appakh-very white, Akh pas-ak bas; in mamluk-Akghpay, Akbuga; in bashkurt-Akkubek, Akbure, Akbuga and so on [3, 20]. In Karakalpak folklore, too, such human names are common.

The preservation of the white component in the composition of individual names continued for a long time. For example, in the documents of the XVI-XVIII centuries, the names of people with white lexemes are Akku, Akmemet, Aksoltan, Akseit, Akchura. Even in the modern anthroponymic system, the names of people with the white lexeme have not been given much importance. Nicknames are often used by people in their choice of nicknames. For example, Ak'eget, Akyoldyz. Especially in the nicknames of nineteenth-century artists: Musy Ak'egetzade, Akmully, etc. [4]. In the Karakalpak language, such nicknames or pseudonyms were often given by mothers because they could not pronounce the name of their first child directly. For example, Aqbal, Aqmyrza, Aqjigit and others. The brides, on the other hand, choose the second name because they can't say the name of the sister and brother of her husband. For example, Aqbiykesh, Aqsulyo, Aqgyz, Aqjigit, Aqbala, Aqbal and so on. Another interesting aspect is that the Tatars called the first bride "Ak jingi". [5].

Color-expressing lexemes come in a literal sense of the language and are effective and figurative. The color "black" was first used to describe the behavior and character of people. For example, in the history of the Uzbek people, black means "great", "high". The whole nation is called "Qarakhanids", and we can see that the people's names Karajan and Karatay have a strong attitude towards the black color of the people. In Uzbek culture, the use of the black lexeme in a convincing semantics means "graet", "higher", and this is because of being used in the composition of toponyms. In the following period, the word black is also defined in the negative sense. For example, in the saying "If you get close to the pot, you will get black," the black illuminated "evil" semaphore. In the eyes of the people, bad flaws, shortcomings are embedded in the semantics of "black" (Kodirova). Black - "evil" - a person with black intentions; "Extreme exhausting" - sweating; The word "black" means "crape", "mourning" and is used to denote the signs of evil in the figurative sense. [6]. Most of the anthroponyms that contain the word black have been associated with

colors. Often, not all anthroponyms involving the word "black" are black because people perceive them as black and compare them to other people in the environment. In Karakalpak folklore there are several anthroponyms with the word black.

Alangasar Karabaet went to his shelter, rested for three days, slept and on the fourth day he fed his horse in the noon, tied his shield around his waist and came to the battlefield. (59-v, Msp 129-p).

Once upon a time, there were Karabiy (71-v, Ddk ft, 374-p)

Karajan was in trouble (1-v, Alp, 10-p).

The end of Karagazy's life was spent in Karadarak (79-v, legend, 155-p).

Nurgaliy, the younger brother of Karajalgas, fulfilled his brother's will and showed great courage in the fight against the invaders, and took revenge on his brother. (83-v, Au shs, 343-p).

The wife of Karaman,

A woman who made his bed,

Nurpariy and Aypariy (13-v, Kn, 408-p).

Among the cavalry was Karamyrza Batyr (79-v, legend, 82-p).

If you ask my name, I am Karasart (48-v, Kh G, 182-p).

Words denoting color in the Karakalpak language have their own semantic differences. Among them are blue, white, black, red and others. Such words are ambiguous and have the same relationship with other units. The words black and white are also used in anthroponyms. Anthroponyms with such words are characterized by different semantic differences.

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" [7].

V.G. Kostomarov and E.M. Vereshchagin concludes, "The national-cultural component is a phenomenon inherent in names, not appellatives" [8].

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" [9]. 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

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are the basis for their creation will be given proper names.

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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