

The antroponyms in karakalpak folk aitys

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Abstract: The article analyzes the anthroponyms used in the Karakalpak folk aitys. Features of their use are studied with the help of examples. The linguo-poetic nature of anthroponyms is described on the example of the Karakalpak folk aitys.

Keywords: Karakalpak folk aitys, linguopoetics, onomastics, anthroponyms, use of anthroponyms, allusion, allusive names, intertextuality.

Introduction: The largest group of onomastics consists of anthroponyms. They are valuable lexical units that reflect the history, spirit, and culture of the people. In Karakalpak folk aitys, anthroponyms, along with their meaning, are used to a certain extent to express poetic goals and to increase the level of artistry in accordance with the theme of the aitys.

Meniń atım Minayxan, My name is Minaykhan.
Gáp aytaman dásme-dás, I'll tell you a story,
Sizler biyik, bizler pás, You are high, we are low,
Sóylep otır, zamanlas! (4, 273) Let's talk, my fellow!
Men ózim óleń aytıp harımadım, I wasn't tired singing song,
Elińe, bir ármanım, darımadım, I couldn't stay in your country, my dream,
Qazaqta Meńesh te kóp, Dámesh te kóp, There are many Menesh and Damesh in Kazakh,
Burınnan kórmegen soń, tanımadım. (4, 331) I didn't recognize as I didn't see before.

During the analysis of anthroponyms in the linguopoetic aspect, it was determined that they are used in the literary text for the following purposes: 1) as an allusive anthroponym, to form the text and provide intertextuality; 2) expressive expressing the positive or negative value; 3) expressing a strong emotion; 4) clarify the description in the composition of the rhetorical question; 5) to express communication forms of various meanings.

1. Provision the textualization and intertextuality as

allusive anthroponym. When anthroponyms become an allusion, the writer's artistic goal is clearly expressed to a certain extent. "The allusion should be known to the bookworm, if the given allusion is unknown to the bookworm, the expected effect may not be achieved, and the idea to be expressed may lose its influence" [12, 51].

An anomastic unit given as an allusion must be familiar and understandable to the majority.

Beyish deseń erte turıp Alla de, If you say heaven, get up early, pray for God,

Dozaq deseń, baǵqa kirip alma je, If you say hell, enter the garden,

Hawa eneni shaytan kelip azǵırǵan, Eve was tempted by Satan,

Adam ata kúnin basqa salma de. (4, 311) Not to continue Adam's day.

Bir bismillá degende bir bismillá, One bismillah means one bismillah,

Bir bismillá mórlengen jeti tilde, One bismillah is sealed in seven languages,

Bir-eki awız toylarda aytqanı joq, I didn't say a word or two at weddings.

Qol bergen Qıdır ata, óziń qolla. (4, 278) Signed by Grandfather Kydyr, sign yourself.

Janlıq piri – Shopan ata, The owner of animal is old Shepherd man,

Maldıń piri – Zángı baba, The owner of cattle is Zangi baba,

Jılqı piri – Jılqışlı ata, The owner of horse is old
Horseman,

Olardı hám bilermiseń? (4, 316) Do you know them
too?

In the examples, we have a certain understanding about the names of Mother Eve, Father Adam, Kydyr ata, old Shepherd man, Zangi baba and old Horseman. Anthroponyms familiar to many are appropriately used in the lines of aitys. This, in its own way, also created intertextuality, that is, the content of legends about Adam and Eve, Kydyr ata, old Shepherd man, Zangi baba, and old Horseman is revived in our memory. This makes a great contribution to conveying the ideas to the listeners in an artistic way, with a wide range of concepts.

2. Give the positive and negative value. Anthroponyms are also used in literary texts for the purpose of expressively expressing negative or positive value.

Aq Meńesh, tolǵatqanıń egiz bolsın, Ak Menesh, let
your pregnancy be twins,

Birisi ul, jáne biri qızın bolsın. (4, 339) Let one be son
and one daughter.

Men keldim, aǵayındı, xalqım kórip, I have come, seen
relatives, my people,

Atam menen anama sálem berip, Saying hello to my
father and mother,

Qılarıńdı óziń bil, arıw Meńesh, You know what to
do, dear Menesh.

Qolıńa bir aq suńqar qondı kelip. (4, 331) A white falcon
landed on your hand.

These lines are quoted from the aitys between the poet Ajiniyaz and Kyz Menesh. Here, anthroponym is used in a positive sense. Along with the name Menesh the combination of the words "ak (white)" and "dear" greatly increased the artistic character of the anthroponym and served to give a clear meaning. The word "ak" is used in literary texts in several meanings. In the example given above, the word "ak" means "beautiful, cure" [10, 5]. And the word "dear" means "beautiful, graceful, special, goodly, white wrist, white body" [5, 105]. Therefore, they contribute to the positive value of the anthroponym.

Bir qudayǵa men jılayman, I cry to a God,

Bizge burın qısım qılǵan, He who oppressed us,

Patshanıń atı Sulayman. The king's name is
Sulaiman. (4, 315)

Dáne, Dáne degenge, When saying corn, corn,

Dánemeken dep edim, I thought that it was corn,

Dáni ketip, tek ǵana, The grain is gone, only,

Qawıǵı qalǵan eken ǵoy! (4, 325) There is still a husk

left!

-Turım júzbası, - Turum the centurion,

Asıq jilikti qonaǵıńa berip, Gives his guest marrow,

Toqpaq jilikti óziń uslap, You took marrow,

Úyińe qonaq qonıppedi, Didn't You have a guest at
your house,

Burın júz bası?! (4, 299) Before, the centurion?!

In this case, the negative meaning is being explained through the content of the aitys lines.

3. Expressing strong emotions.

Sampıldama Tájet, kettiń qattıǵa, Don't talk too much
Tajet, you've gone too far,

Tiymegeni bir jerińe battı ma? (4, 301) Was it hurtful
not taking it?

Here, the anthroponym Tajet is used to explain a strong emotion. A strong emotion is hidden in this name. Pronouncement of human names with such strong emotions affects the listener and even the people around to a certain extent. And it realizes all the feelings of the speaker.

4. Clarifying the thought coming in the composition of a rhetorical question. Anthroponyms appear in rhetorical questions in artistic language and can serve as a tool to clarify thoughts or shape the text. For example:

Atım – Ótesh, babam atı – Jiyendi, My name is Utesh,
my grandfather's name is Jiyendi,

Xalıqqa sózi úlgi bolǵan emes pe? (4, 359) Wasn't his
word an example for the people?

Kóp sálem Úmbetalı aǵamızǵa, Greetings to our
brother Umbetali,

Izlesek Sizdey aǵa tabamızǵa? (4, 366) If we search,
can we find a brother like you?

Aspanıw-zámiyinniń astı qapılıp, The heavens are
covered,

Máten jırtıq shayır bolǵan emes pe? (4, 368) Wasn't
Máten jırtıq the poet?

5. Express communication forms of different meaning.

Anthropoetonyms in the literary text also express communication forms of various meanings. In this case, there may be phonetic and morphological changes in the construction of human names. It appears according to the degree of subjective relationship between addressee and addresser. The degree of relationship also determines the expression form of the anthroponym. Such anthroponyms are often used in everyday life, especially in informal environment. Most of the time, among the friend-fellows the proper nouns are met in a various forms, in reduced form.

Xat ettiñ, Ábiwbákirjan, shıraǵım, You wrote a letter,
Abiubakirjan, my dear,

Tuwısqan túbimiz bir, shamshıraǵım. (4, 353) We are
same related, my dear.

Ábiwjan, xosh, aman bol kórgenimshe, Abiujan, good
bye, be safe until I see you,

Duwadan siz de bizdi taslamañız. (4, 353) Do not miss
us from prayer.

Hawada sharshı dodalaǵan, A kerchief in the air is
discussed,

Bul ne bolar, Xojamjan? What could this be,
Khojamjan?

Jerdiñ júzin suw alǵan, The face of the earth is
covered with water,

Bul ne bolar, Xojamjan? (4, 310) What could this be,
Khojamjan?

Quleke, bes jıl boldı, xatır keldi, Kuleke, it's been five
years, your letter arrived,

Qulimbet shayır degen atır keldi. (4, 353) You got the
name Kulymbet shayır.

The anthropoethonyms Abiubakirjan, Abiujan,
Khojamjan, Kuleke, Kulymbet in these lines of aitys
have explained the meaning of subjective relationship
like mutual respect.

Sizge dos qaraqalpaq ta az emes ǵoy, The Karakalpak
your friend aren't few,

Jetkereyin Tórexan jorañızǵa, Let me tell to your friend
Torekhan,

Jabilıp bir basqılap alaǵoysa, If he comes and attacks,
Ókpelemeñ bizlerdey balañızǵa. (4, 366) Don't be
upset with your child like us.

These rows are given from the aitys between the
karakalpak poet T. Jumamuratov and the Kazakh poet
Umbetali. Since the Kazakh and Karakalpak peoples
have been neighbors for a long time, they have been in
friendly relations with each other. Therefore, it is
considered a long-standing tradition that
representatives of the two peoples' artistic literature
joke. We can see that the anthroponym Torekhan is
used for poetic purposes in the above mentioned aitys
lines. Here, the poet T. Jumamuratov also described the
feelings of protest, which arose from the general
content of the aitys through the using of the name of
the person both knew.

In Karakalpak folk aitys, the names of historical figures
and representatives of classical literature are often
mentioned. This makes a special contribution to the
increase of the artistic value of the artistic text, to the
provision of all kinds of aesthetic appeal. For example:

Toqtamıstan arraǵıraq, Far from Toktamis,

Shırǵısxandı bilermiseñ? (4, 316) Do you know
Genghis Khan?

Shırǵısxannan berregirek, Nearer than Genghis Khan,
Mádeminnen arraǵıraq, Farther than Medemin,

Kiyip ótken zerbaraq, Wore gold leaf,

Mádireyim xandı bilermiseñ? (4, 316) Do you know
Madireim Khan?

Aqlırnı Áplatunday zor bolsa da, Even if your mind is
as great as Plato's,

Sorlanıp óz eliñde qorlana ber. (4, 352) Be humiliated
in your own country.

Maqtımqulıday aldırnı bolja, Predict like
Maktumkuli.

Áwere bolǵan Kúnxoja. (4, 317) Kunkhoja, who was
busy.

Molla Hajiniyaz yahud Kúnxoja, Molla Hajiniyaz or
Kunkhoja,

Shóylá dep eshitip áfkar áyledim. (4, 362) I was shocked
when I heard to say.

Thus, all human names used in the language are
grouped under the term anthroponym. However,
human names used for a special purpose in literary
texts are called anthropoethonyms. Anthropoethonym
is common term for a person's name, surname, father's
name, nickname, etc., which has a lingopoetic
character in the literary text. Such names play certain
functions from the linguopoetic point of view. Also,
anthropoethonyms have semantic and aesthetic
differences. Anthropoethonyms are especially
saturated with meaning. That is, the hero's name will
contain information related to his actions and behavior.
Also, depending on the pronunciation of a person's
name, the subjective relationship related to that
person is also expressed.

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