



ON THE LINGUOCULTUROLOGICAL
APPROACH IN THE STUDY OF TOPONYMS OF THE
KARAKALPAK FOLKLORE

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Abstract. *The article deals with the karakalpak folklore toponyms in lingo-culturological aspect in the material of toponymic myths and legends, also considers peculiarities of some oronyms as the standard of comparison in the Karakalpak epic literature. In particular, the article studies the use of the oronym of the mountains Kap in the meaning of comparison on the examples of the language of eposes. It is proved in the article that from linguocultural point of view toponyms as well as other language units are the part of national world outlook, creative imagination and national thought.*

Key words: *toponym, lingo-culturology, lingvofolklore, oronym, the image of the mountain, comparison, standard, national thought, Karakalpak folklore, epos, onomastic area, repeated names.*

Culture is a unique way of improving the world, and the result of this operation is preserved in the consciousness of the nation in the form of national mental concepts. The task of linguoculturology is to reveal the cultural content of linguistic units that form the national-cultural mentality of the people; It is believed that on the basis of one's language one can determine cultural stereotypes and, on their basis, reveal the system of possibilities of this culture and the order of acceptance of ideas. [1, 11].

A.S. Shcherbak writes that in the anthropocentric study of proper names there are three directions: linguocultural, ethnolinguistic and psycholinguistic [2, 10]. In modern linguistics, the study of toponyms in the linguocultural aspect is one of the current areas. Several studies have been carried out in this direction. For example,

the doctoral dissertation of E.F.Kovlakas "Features of the formation of the toponymic picture of the world: lexical-pragmatic and ethnocultural aspects," completed at the Kuban State University in Russian linguistics [3,51], the candidate's dissertation of A.S. Galtsova "Linguocultural potential of St. Petersburg toponymy" in St. Petersburg State Institute named after G.V. Plekhanov (technical university) [4,23], examples include the candidate's thesis of L.N. Davletkulova at Chelyabinsk State University on the topic "Toponyms in the linguocultural aspect (using the example of geographical names of the county of Oxfordshire and the Chelyabinsk region)" [5, 22], E. Kerimbaev's research in Kazakh linguistics "Kazakh onomastics in ethnocultural, nominative and functional aspects" (1995), K. Rysbergen "Ethnoculture and linguistic-cognitive foundations of national onomastics" (2011) and A. Mikailova's research in Azerbaijani linguistics [6, 302].

Prof. Sh. Abdinazimov expresses an opinion on the need to study Karakalpak folklore in new aspects of linguistics:..."it is appropriate to note that the study of dastans, which are an inexhaustible treasure that provides rich material for the history of our language, in lingua-folkloristic, linguopoetical and linguoculturological aspects is one of the lagging areas of the development of Karakalpak linguistics" [7, 29].

Karakalpak folklore presents legends and myths about the nomination and origin of some terms. They can also be divided into subtypes depending on the type of name. For example, folk etymologies and toponymic traditions serve as examples of sources about the origin of names. In this regard, in the process of explanatory and etymological analysis of terms, the nomination, origin and formation of terms, as well as folk etymologies, including toponymic legends are taken into account" [8, 31]. A number of studies have been carried out in this direction in Uzbek linguistics [9, 125].

Volumes 77-87 of Karakalpak folklore present legends about the origins and names of some place names in the region.

Adakkala. Under the Aral Sea there was a city called Adak. There is information that the city of Adak ended up under water, forming the Aral Sea. Kh. Khasanov's dictionary provides information about the existence of the toponym "Adak" in two places: 1) A city located in the lower reaches of the Amu Darya, not far from the Sarykamysh depression; 2) The name of the city Andijan [10, 59]. Adak as a place name is found in several places in Turkmenistan and Uzbekistan. One of the Turkmen clans is called Adakly-Khizr. In the dictionary of Mahmud Kashgari it is also found in the form "azak" [11, 91].

The meaning of the legend about Mount Tok is as follows: in ancient times, a stubborn giant, in order to block the Amu Darya, poured earth at its foot and came to the river. The people made a noise, thinking to stop the giant. One old woman said to the giant: "Block the river, let the people be left without water." The giant, in turn, became stubborn and poured out the earth where he stood. This is how Mount Tok was formed.

Of course, the presented legend is based on the understanding preserved in the consciousness and memory of the people when they perceived the toponymic picture of the world. Based on the results of the study, we proposed to assume that the origin of the toponym Tok Mountain is associated with one of the Kipchak ethnonyms. In our opinion, this toponym arose on the basis of one of the Kipchak ethnonyms. This is due to the fact that several toponyms in the Caucasus, Azerbaijan and Dagestan were named by this name. For example, in the 19th century in Azerbaijan there were such names as Tug oikonimi, Tugchay hydronimi, Tug togi, Tug yurt oronimi, Tug kishlagi. In the Caucasus there are Tuktag and Tok, and in Dagestan there are Lower Tug and Upper Tug [12,43]. The toponym Mount Tok, which we are discussing, may have arisen on the basis of a phonetic variation of the mentioned ethnonyms Tug/Tok/Tuk.

They say that the toponym "Barakova roof" was named after a man. That is, there was a warrior named Barok who hunted with his bird. But the bird, bred to hunt, kills him. His wife, watching him, cut off the bird and said: "On earth I will weep,

calling you my hero, and in the sky you will weep, calling me your hero.” The roof of the barracks is located in the east of Mount Borch, in a place called Yangidarya.

Akchakol. According to toponymic legends, there lived a man named Okchakhon, and the lake was named after him. Later a man named Estemas lived here and the lake was named after him, and later Thorongil soi. In 1952, the lake was filled with water again and became known as Akshakol.

The toponym "Ketonlar" is found in the epic "Davlatyarbek": In Alkiss, Davlatyarbek set off on a journey, leading his warriors. Also in Karakalpak folklore the legend "Ketones" is presented. According to legend, Ketenler was the name of a brave young man, whom the khan ordered to build a fortress that no one could destroy and protect from enemies. The young man gathered craftsmen and built a city. Thus, he fled with the khan's daughter to that city. Although the khan was ashamed and fought with his army, he was unable to take the city. Then the young man himself went and announced that he had fulfilled the khan's instructions. Khan said: "Go, your life is free, I gave you my daughter too."

There is the following legend associated with the name of Mount Kiron: One day an elderly man came to Imam Eshon and said: "Let me become a Sufi, pray for me." Forty Eshon Sufis, recognizing him, said to Eshon: "This thief is a murderer, do not let him in, sir." Eshon sent him back. Kiran stole the Sufis' shoes. The Sufis brought Kiran to the Eshon. Kiran said: "If I remain a Sufi for three days, that is enough." Eshon gave his blessing. Three days later, Kiran died. Eshon said: "I came, taking refuge on this mountain, let's name it after the deceased." They say that Kiran only stole the property of the rich and gave it to the poor.

The cemetery Chibili ota (necronym) is located on the banks of the Kuvanishdzharma River, in the Darvozakum area, Kegeyli region. In connection with this necronym, the name Goyib ota can be mentioned. He was a translator in Kuvonchzharma.

In modern linguoculturology, the artistic means of language are comparison, epithet, metaphor, metonymy, synecdoche, periphrasis, stylistic figures - antithesis,

syneresis, rhetorical question, rhetorical appeal, phraseological units, mythologems, etc. - constitute the object of research, and the question of their reflection of the national and cultural identity of the people attracts the attention of researchers conducting research in the field of linguoculturology. At the same time, scientists include myths, legends and traditions passed down from generation to generation into objects of linguoculturology, designating them as mythologems or archetypes. Taking into account the reflection in them of the national and cultural characteristics of the ethnic group - the ancient way of life, traditions and initial and simple ideas about the world - the language is studied in the context of culture and personality. Thus, new terms appear in linguistics. For example, the term “linguocultureme” was introduced into science by V.V. Vorobyov. Linguocultureme is an interdisciplinary complex unit, representing a dialectical unity of linguistic and non-linguistic (conceptual or subject) meaning. V.V. Vorobiev explains linguocultureme as a set of forms of linguistic signs, their content and cultural meaning. Linguocultureme has a more complex structure than a word: its content plan is divided into two: linguistic meaning and cultural content. This unit has a connotative meaning and continues to exist until the ideological context that gave rise to it dries up [13, 52]. This term has not yet been fully studied. In particular, questions remain open such as how and where cultural information is combined in a linguistic sign, and how it is embedded in the language. However, facts about its existence in linguistic units have been given since the time of W. Humboldt.

Some oronyms in Karakalpak epics are found as standards of comparison. Comparisons are expressed in different words. Of particular interest is the comparative significance of onomastic units, especially toponyms. It should be noted that toponyms play another important role in a literary text, performing an aesthetic function. Like any means used in a literary work, place names serve the artistic purpose of the writer [14, 15]. For example:

Қап таўынан бәлент еди жүрегим,

Ақ найзаға палўан питкен билегим,

*Абырой барда қайтсаң бойма сен өзбек,
Шөлге шықсам сендей ладан тилегим.*

(«Алпамыс» дәстаны. Есемурат жырау варианты)

In the preface to the “Explanatory Dictionary of Comparisons of the Uzbek Language,” N. Makhmudov, noting the role of comparisons in reflecting the national culture and mentality of the people, as well as the fact that they are a product of the unique worldview of the people, expresses the following valuable thoughts about the standard of comparison: “the image of comparison as part of stable comparisons, that is, the standard of comparison, has a special meaning. This element constitutes the center, the core of comparison, and other elements (subject of comparison, basis of comparison) are united around this standard. Most importantly, the unique feature of the population’s perception and understanding of the world, namely national-cultural and national-connotative information, is directly manifested in this standard of comparison [15, 10]. Examples:

*Қап тауындай тулғасы,
Кимлерде екен жалғасы,
Қырық адамға тай келер,
Бир өзиниң бағасы.*

(«Қырық қыз» дәстаны. Қыяс жырау варианты)

*Қап тауындай тасар мәрттің жүрегі,
Сауаш пенен қырғын мұдам тилегі.*

(«Алпамыс» дәстаны. Қыяс жырау варианты)

This oronym Mountain Kap is found in oral folk art in the forms Goyikop, Goyikop and Gohi Kap. The scientist K. Olloyorov, who studied the onomastics of the Khorezm epics, gives the following information about this oronym: “This is the name of one of the legendary mountains in fairy tales, myths and epics. At the end of the world, due to the danger and distance of the path, either a person or an animal walked. The habitat of large birds and giants named Anka and Semurg. The Garden of Eden (Erambog) is also explained as located in this place” [16, 28].

The oronym mount Kap was used not only in one dastan, but also in several others. In folklore studies, this phenomenon, that is, the meeting of one word in the language of several folklore works, is discussed in studies. For example, in Uzbek linguistics such words are called the term “repeated names” [17, 181]. Considering that such a phenomenon occurs in Karakalpak folklore, we believe that such works can be called “repeated names.”

In general, other oronyms are also found in the language of Karakalpak dastans. However, this oronym was not used as a comparison in any of these epics. They are found in the plot of the epic in the literal sense - during the hero's campaign, or for waiting on the top of the mountain, or for settling on the top of the mountain, or for the mountain to serve as the starting point for the races. They serve different compositional purposes.

However, it can be observed that the oronyms “Mount Kap” and “Gohikop” not only perform the above-mentioned functions in the language of dastans, but are also used for special poetic, stylistic, emotional-expressive and artistic-figurative purposes. The onomastic circle of an artistic text serves not only the structural and semantic integrity of the work, but also plays an important role in creating an effect characteristic of a certain genre (for example, in the implementation of historical color), ensuring multi-layered text, expressing the national mentality and original culture of the people, as well as demonstrating the level of artistic thinking of the creator. In this case, it is advisable to study the onomastic framework of the works of a particular author (in general) or an individual work (in particular) [14, 20].

The use of such oronyms as comparative standards in the centuries-old oral creativity of the Karakalpak people, especially in the language of dastans, indicates that they have long been formed as a product of artistic imagination, the cultural and historical life of the Karakalpak people and, in general, criteria for assessing the outside world.

In the last decade of the 20th century, the study of proper names, especially toponyms, in the cultural and historical aspect has attracted the attention of scientists.

Toponyms are considered as ethnocultural texts that carry relevant information about the historical past of the people, the boundaries of settlement, culture, trade and geographical centers of the population, etc. From this point of view, the issue of forming a toponymic picture of the world is one of the pressing tasks of modern linguistics in relation to the ethnocultural meaning and integrative status of a toponym. This is due to the fact that the toponym serves to verbalize reality, reflecting the historical, social, linguistic and ethnocultural aspects of the development of the population.

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