



Linguocultural Analysis of Indicator Hydronyms “Water” in the Karakalpak Language

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Abstract. The article describes water bodies, water and its place and function in human life. As part of the toponyms of the Republic of Karakalpakstan, hydronyms and their indicators form a certain lexical structure. Water bodies are named differently in terms of use and function. Water bodies also reflect the life experience of the population from all history to the present day.

Keywords: toponym, hydronym, indicator, vocabulary-semantics, cultural linguistics, concept, comparative research, etymology, dictionary.

INTRODUCTION

Each current protected body provides a wealth of historical information. Hydronyms in Turkic languages phonetically, grammatically and lexico-semantically differ from each other. The indicator “Water” is a productive language unit when creating hydronyms. Foreign and native scientists cite a number of scientific data on the “water” indicator. In linguistics, the use of the term indicator rather than compound terms is scientifically correct in maintaining the stability and coherence of terms. The water language unit can be used both individually and as an indicator. The water indicator has linguocultural differences. There are a number of concepts in the composition and content of the water indicator. For example: water is a sign of purity, water is a disaster, the presence of an aquifer through the water, medicinal properties of water, life force of water and other.

METHODOLOGY

In Karakalpak folklore, water is used both as an indicator and as a meaningful lexical unit. Especially in the Karakalpak terms, the world of water is represented as a place of wealth, a place of treasures, a place untouched by human hands. The water indicator is one of the issues that should be studied in linguocultural, conceptual approaches, as well as through etymological analysis.



RESULTS AND DISCUSSIONS

Humanity and nature is the concept which always complement each other. Because human being is a part of nature. Water is the belief of all creation, life, the source of life. Our people have been using various water bodies as a way of life for many centuries. The largest water bodies in the territory of the Republic of Karakalpakstan are the Aral Sea, the Amu Darya, previously active, and now Ulidarya, Kuandarya, etc., which dared to merge. There are many bodies of water such as stagnant lakes, canals, ditches, lakes, wells. All of them have a geographical size, location or settlement of villages near water bodies for a long time, these water bodies that were used in everyday life, construction, and agriculture are named by various terms.

Through their terms can clearly understand the past, history, social and economic life of the people, traces of the past. In the hydronymics of the Karakalpak language to this day, is not in scientific circulation, there are issues that have been waiting for a scientific solution for a long time. One of the most important issues for such a special type of research is the issue of Karakalpak hydronyms, indicators.

The oceans, rivers, seas, lakes, canals, springs, reservoirs, pools, ditches, swamps, etc., which are considered to be water bodies, are the objects of hydronymics. reasons for naming them, lexical-semantic and grammatical differences, linguocultural differences, morpheme structure, etc. such issues are studied in relation to this sphere.

We recognize and distinguish any object by its name. One of them is water bodies, indigenous people have given these objects different names depending on their size, flow, taste, medicinal properties, location, appearance. The name of a water body is a geographical term. In scientific research, geographical terms have been referred to by various terms. For example: In Russian linguistics A.V. Superanskaya named as “geographical word” [1], but B.A. Serebrennikov says that the units that are attached to toponyms are “indicators” [2], V.A. Nikonov calls them “geographical terms” [3]. In Tajik linguistics, Sheralieva S.M. considers the words that come with hydronyms as “hydronym-forming forms” [4]. In Kazakh linguistics G.K. Konkashbayev “Geographical terms of the people” [5], A.A. Kamalov, who studied the toponyms of the Bashkir language, called them “geographical terms” [6]. In Uzbek linguistics, R.S. Nuratdinova analyzed the terms of Uzbek onomastics, among the terms used to describe the linguistic material used in the creation of proprietary terms is a toponymic term, from which the formation of the names of reservoirs is expressed in the form of linguistic units of topohydronyms [7]. Therefore, it can be seen that there are different views in the name of the unit, in linguistics, toponymy, which means that the object is a water object.

To clarify the concept of historical and etymological research of toponyms of Uzbekistan, T.J. Enazarov says that it is necessary to use the term and concept of linguistic appellation. It



also provides a comprehensive analysis of the use of the terms topobasis (core), topoformat and indicator. shows that in the presentation of terms in our language it is appropriate to list their differences.

The scientist suggests that the use of the term indicator is more appropriate in all respects than the use of a compound term [8].

S.Karayev [9] and Z.Dusimovs [10] agree that the words that mean toponyms are called indicators.

In Karakalpak linguistics, M. Kurbanov calls the units that create and explain hydronyms as “hydronymic terms” [11]. If we take into consideration that toponymy is divided into oronyms, oikonoms, polysonyms, agronomy, hydronyms, each of them has its own naming differences.

From them to hydronyms sea, river, ravine, well, stream, river, etc. The terms themselves are geographical terms and hydronyms, and these geographical terms and a number of linguistic units are intertwined, for example, the Amu Darya, the Aral Sea, Maksymkuduk, Tentekzhap, etc. also means hydronym.

Therefore, taking into account the fact that these geographical terms are called compact in the creation of hydronyms., geographical indications that mean hydronyms, such as a block, channel, canal, well, etc. we consider it appropriate to call such terms as indicators. There are some hydronymic indicators which has its features. For example: canal, watercourse, ditch, swamp, source, river, sea, brooklet, dampish, source, aydin, collector, lake, bridge, glacier, pump station, deep, well, pond and others. In the Karakalpak language, the water indicator is also used in the interpretation of hydronyms.

Water is used in many variants in most Turkic languages. For example, F.Garipova: In the Tatar language, water is used in the form of a separate appellation and as a part of hydronymic object terms [12].

G.I. Donidze states that “the word water originally meant lake.”

In the Karakalpak language, too, from the word for water, water is a natural pasture suitable for people to drink, water for livestock and wild animals.

Irrigation is a place where water is flooded. Hydronyms with water indicator in the territory of Karakalpakstan: Koxsu canal (Kanlikol district), Koxsu collector (Takhtakopir district), Aksu jap (Takhtakopir district). With water indicator is made the term hydronium water strip. It is due to the discharge of water from the channel to the drain from the high mouth. For example: Ravshan water strip (Konyrat district), Matenozek water strip (Kegeyli district). The word water is one of the main indicators of the formation of a hydronym, but also has linguocultural differences. Especially in the Karakalpak people, it does not flow, and is



called inanimate (dead) water in the water, which is congenital and unfit for drinking., acting as running water, there is a soul in running water, is considered living (living) water to be like a living thing. Also, in the Turkic peoples, including the Karakalpaks, everything, wildlife, mountains, rocks, wind, iron, animals, pets and so on. is understood that the professions have their own owners, peers, supporters. For example, the owner of the water—is Father Suleyman, but the owner of the fisherman – is Mardan father, if someone is going to fetch water, go to a well, go to a stream to get water or drink water, firstly, the owner of the water is asked Solomon for permission, and then took for water. It is directly related to the religious, spiritual views and consciousness of the people and is used effectively.

Telling: - Solomon, the owner of water, I ask you for help, I came to you not in time, I came to you to ask for water, give me water, give me water!

“In some cases, water is a disease and water invites a person, it is understood that a person is called for trick into drowning. About it in Karakalpak superstitions is noted: «soak the clothes of the person who invited you in front of them. Then he will be saved from water calling disease»[14].

It can be seen that the hydronyms with water indicators also contain the concepts and life experiences of the population.

Aksu kak (Takhtakopir district), Aksu jap (Takhtakopir district), where the word with the meaning of white color and the water indicator are dissected, and the name of the hydronym is formed. Often in hydronyms with words meaning white color, it is called drinkable, white, pure, calm water.

Koksu collector (Takhtakopir district), Koksu cover (Kanlykol district), created by the using of water and water indicator, which means blue. Here, it is understood as a drinkable, usable water body. About this N. Ulukov noted: « The water is calm and blue, flowing from hard rocks, flowing from lakes, ice from the mountains, springs. In the Fergana Basin, in local dialects, calm, clear water is called “blue water” [15]. In the territory of Karakalpakstan, in the hydronyms (black water) with the word water, which often means black, it is not the color of water, but and the name is given in this form in connection with the fact that the bottom of the water body looks black because it is deep in the ocean.

According to popular belief, water is not only a means of subsistence, but also a supernatural force, a source of power, a source of magic, a mysterious, mysterious thing, and even a catastrophe and a cause of death to man. Therefore, the idiom “save from the scourge of fire, the scourge of water, the scourge of slander” has kept. It is understood that water has the power to swallow a person, to arouse the soul, to invite a person.

In Karakalpak folklore, especially in the composition of termes can be seen in a number of concepts related to the water indicator.



- «Mıñ jul suwda jatsa da,
Hazar tawıp shirimegen,
Úlgi alıp dún'yada,
Janlar túrin kórmegen,
Shıbin shaǵıp, qurt jalap,
At ayaǵı tiymegen,
Aq qayırshıq suwda bar [16.9].

It is pointed out that the bottom of the water is the most productive, mysterious world, untouched by human feet, the abode of treasures, that is, the underwater world - the place of riches, treasures.

Ámiwdár'ya shól deydi,
Burqıp aǵar suwdan soń [16.20].

The Amu Darya has long been considered a stubborn river.

Therefore, in the vernacular, Jaihun is called a stubborn river. It is assumed that the bottom of a large, wide, watery river will turn into a desert when water is withdrawn, so it is necessary to appreciate and respect water without wasting it.

Qardıń suw qandırmas,
Aǵın suwlar bolmasa [16.20].

This term also emphasizes that the large-scale flow of water is suitable for the entire capital land, crops, livestock, human use, and snow water has such a wide range of opportunities.

Saǵalı bulaq suw tasar,
Tárbiya menen gúl óser,
Sóylew menen til óser. [16.32].

In this case, it is possible to understand that water comes from a spring or high mountains. It is understood that any abundance must be the source of prosperity, and water, like mustache, derives its source from the spring.

Suw qádirin kim bilsin,
Suwsap kelip qanbasa,
Ot qádirin kim bilsin,



Tongandı jilitıp janbasa [16.41].

This term explains that water is the essence of life, creation and life for mankind. Water also has the concepts of vitality and life.

Water also has the meaning of sorrow, encouragement, and peace of mind. «*Suw iyesi, aynanayın suw peri!*

Jınısıń hayal ǵoy, sen aya meni.

Duwalasań meni duwala, janım,

Kórdim dep hesh kimge aytpayın seni.

Men kelinshek bolıp túsken zamanda,

Keshte suw alıwǵa kelgende bunda,

Altın taraq penen shashińdı tarap,

Otırdıń ǵoy sonda kól jaǵasında.

Zeynińe hasla tiymeyin seniń,

Shomılsań qasıńa kelmeyin seniń,

Tilla árebeginim ákeldim saǵan,

Shaqırma túnlerde balamdı meniń.

Úlken balam urısta kóp waqtan beri,

Túslerimde kelip jubatar meni,

Janımdı bereyin, kúniń bolayın,

Kishkeneme tiyme, janım suw peri!»

Dep anam jalınıp kózin jasladı,

Tilla árebegin suwǵa tasladı...

Sonnan berli dúzge ketip túnlerde,

Kólge kelgenimdi qoya basladım... [17.185-186]



In the Karakalpak language, water has an indicator with linguocultural character. That is, water in the minds of the people - life, water - disaster, water - death, water - life, underwater - crop wealth, the world of treasure, water - a sign of decency, and so on. also explains concepts.

Piyrim Anaxita, Aqsholpan anam.

Beriñ aq pátiya sorlı qızıñızğa,

Mina suwsız qarañ qalğan dár'yağa.

Ózimdi taslayman anaw biyikten.

Ómir súriw jaqsı, jasaw lázzetli,

Biraq ilajım joq, tágdirim qatal,

Ey, siz massagetgen arıw qızları!

Ardaqalayman siziñ hújdanıñızdı.

Asırawshı Oguz dár'ya qaytadan.

Tolıp aqsa abihayat suwına,

Eginge bólenip, el abad bolsa,

Ġaz ġañqıldap shalqıp jatsa -teñizim,

Men hesh ókinbeymen óz ájelime,

Xosh bol, áziz atam, ádil Ayazxan!

Xosh, súılmek tergen kók shópli dalam!

Xosh bol, aq sút bergen ádiwli anam. [18.137].

CONCLUSION.

Therefore, by studying the hydronyms with water indicators, we come to the following conclusion:

In the Republic of Karakalpakstan, hydronyms with water indicators make up a certain part of the Karakalpak hydronyms.

It is necessary to etymologically analyze the origin of water indicators hydronyms, to compile dictionaries of historical and etymological content.

Explanatory dictionaries of hydronyms should be compiled and presented to the general public.

From the Karakalpak hydronyms, hydronyms with water indicators are found in expressions, which represent the meaning of color (white, black, blue). (Aksu, Koku, Karasu).



Water indicator hydronyms in Karakalpak language have semantic differences from other Turkic languages and similarities in some places. In turn, it shows the genetic similarity of Turkic languages. This is of particular importance in the study of the evolution of the historical development of our language in a comparative project.

In Karakalpak folklore, units with water indicators are used productively, especially in folklore, when these indicators are used as an educational tool. Therefore, in the Karakalpak language, such issues as realities, paremias, metaphorical meaning changes, conceptual aspects, codes, which are related to water, are one of the issues awaiting their scientific solution and research.

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