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## THE USE OF TOPONYMS AS PRECEDENT UNITS

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### ABSTRACT

*This article examines the use of toponyms in the Karakalpak epic as precedent units. Basically, it (the phenomenon) shows the national identity of the people, the worldview of the ethnos, its linguocultural and linguistic-cognitive qualities. Such precedent phenomena and units in Karakalpak linguistics and texts of the Karakalpak language, primarily in Karakalpak folklore, reflecting the wisdom and rich spiritual heritage of our people, require special studies.*

**Keywords:** *karakalpak epics, onomastics, antroponyms, toponyms, precedent events*

### INTRODUCTION

In poetic onomastics, the object of research should be considered published texts – toponyms in literary texts are used as part of the unity of the literary text. Any kind of artistic language in the form of proper names of the author or Zhirau poets is considered one of the means showing their skill. In artistic texts, proper names are natural or artificial (invented, mythological), with the description of these objects in these works proportionally indicating their methodological significance. In the poetic style of place names in dastans one can understand the idea of the performer of the dastan, zhira or bakshi. Performers of dastan do not use the first different names they come across. On the contrary, toponyms used in dastan are deeply rooted. In revealing the idea of the heroic battle, complementing and figuratively describing the episodes, it is interpreted as a specific goal. Toponyms are the connecting link between episodes in the dastan, containing an epic conflict. This methodological style of place names has an aesthetic impact on listeners or readers. Precedent units of linguoculturology are one of the main objects [8, 87].

## LITERATURE ANALYSIS

The term “precedent” was used for the first time in his article by the Russian scientist Yu.N. Karaulov [6].

In Russian linguistics, precedent events were studied by Yu.N. Karaulov, V.V. Krasnykh, V. Maslova, D.B. Gudlov, Yu.A. Gunko, S.V. Bannikova, N. Pierrot-Gro, V.Yu. Arbuzova, N.M. Orlova, in Uzbek linguistics M. Khalimov, D. Khudoyberganova.

One of the founders of precedent events was D.B.Gudkov “language acquisition, an event associated with a national-cultural and encyclopedic degree, facts, names, texts are assessed as a precedent and recognizes that they are familiar to many representatives of linguistic culture, imprinted in their memory and considers the relevance of such units as precedent units” [5].

Precedent events are associated with an intertextual concept; more precisely, an event included in it is considered.

## MATERIALS AND RESULTS

As part of precedents, names of people - anthroponyms, names of lands, waters - toponyms occupy a special place. This construction is one of the artistic means of language - which demonstrates the art of language.

Precedent units that form the basis of all cognitive humanity or constitute the exact national world of unity. For example, Kaaba, Mecca, Madina, Maghrib, Mashirik, Misr, Abihayot, Abizamzam, etc.

The toponym Mashirik is an Arabic word: 1) indicates one of the four sides of the world - means East. 2) the Arabic terms Khorasan and Transoxiana are given in some historical sources as Mashirik. 3) Mountain in the Arabian Peninsula. 4) The area in Yemen is also named. 5) Sunrise, dawn.

The toponym Maghreb (Magrip, Magyryp), being an Arabic word, means: 1) one of the four sides of the world - the west, 2) Tunisia in Africa, Algeria, the territory of Marakkan, Libya, Mauritania and the Western desert Kabir, along with this the great Maghreb or is known as Western Arabia. Examples of the use of these names mentioned in dastans: Mendey fəriplerge bugin pana ber, Magripti-mashyrykty gezgen erenler. [page 200. “Maspatsha” version of Zhira Kaipnazar Kalimbetov] Yusup-Akhmettin xayazasy Magryp penen Mashyrykka tusti. [page 295. “Yusup-Akhmet” Abdirim Toreniyazov] Magyryptan, Mashyryktan gezgen erenler, Akhmet penen ekeyimizge not boldy? [page 309. “Yusup-Akhmet” Abdirim Toreniyazov]

In these examples, Maghreb - the Western side meant Mashirik - the Eastern. They also point to the western and eastern sides, as they are the main landmarks.

The name Mecca (Mecca) was first mentioned in the writings of Ptolemy as "Makaraba". There are different opinions about the name of the city. In particular, in Arabic, "Makarab" means "sacred place", which is authentic.

Kaaba is a sacred place in Mecca. This word from the Arabic kabat(un) means the geometric shape of a "cube". The sacred place of worship is called Kaaba because it is built in the shape of a cube.

Usage in the language of epics: – Sha tiyinde zhan zhora, Ata deydi Makkasy, Makkandy aittyn, giinem zhok, Ene deydi Kabasy, Kabandy aittyn, giinem zhok. [p.710. "Alpamys". Tanirbergen's version zhyra Toreniyazov].

The lines of the epic "Alpamys" in the version of Tanibergeren zhyrau Toreniyazov are considered the words of Karazhan during the liberation of Alpamys from zindan. In this example, the toponyms Mecca and Kaaba in the remaining meanings served to denote a family relationship.

The meaning of the name Emen (Bir okyn otiban shəxri Emendin. (p. 214. "Ashik-Garip." Variant of Kazy Maulik)) is explained based on the Arabic language. It means "right side" in Arabic. The toponym "he" (right) refers to Shamu (Basra shəxri gezip bardym yəne Shamu-Sharip. (p. 215. "Ashyk-Garip". Variant of Kazy Maulik)). Since Sham expresses the meaning "right side". Sham is a territory that includes the countries of the northern part of the Arabian Peninsula. The state of Syria is located on the territory of Sham. In ancient Eastern data, the city of Damascus was called Sham.

Madina means "city" in Arabic. The city is located in the northeastern part of the Hejaz region of Saudi Arabia. The following example is found in the epic: Ushkan Madiynden ol konyr gazlar, olmegen bendege bolgandy zhazlar. [page 58. "Alpamys". Option Khozhambergen Niyazov]

Also, together with the following example, you can notice that the toponym Madina has a stylistic function: Madinada Muhammad, Turkistanda Khozhakhmat. [page 101. "Alpamys". Option by Yesemurat Zhyra Nurabullayev]

## DISCUSSION

Considering toponyms in Karakalpak epics from a linguocultural aspect, it becomes clear that the names of cemeteries, sacred places or high mountains associated with religious concepts are elements of the cognitive base of the Karakalpak language. Also, precedent units reflect cultural ties, historical, socio-political relations of people with each other, and these precedent units form a frequental group.

"In the anthropocentric direction, the course of research is the main property in modern linguistics. Looking at this, today, in connection with linguistics, sociology, psycholinguistics, linguoculturology, cognitive linguistics, and other new scientific

fields are developing. And this is created in linguistic research for a deep study of language and thought [7, 91].

In modern linguistics, the study of toponyms from the linguocultural aspect is considered as a current direction. Several scientific studies have been carried out in this direction. For example, in Russian linguistics the following research works can be listed: doctoral dissertation by E. F. Kovlakas “Features of the formation of a toponymic picture of the world: lexical-pragmatic and ethnocultural aspects”, written at Kuban State University, candidate’s thesis by A. S. Galtsova “Linguoculturological potential of St. Petersburg toponymy” at the St. Petersburg State Institute named after G. V. Plekhanov, L. N. Davletkulova’s master’s thesis on the topic “Toponyms in the linguoculturological aspect (using the example of geographical names of the county of Oxfordshire and Chelyabinsk region)”, written at Chelyabinsk State University, in Kazakh linguistics - “Kazakh onomastics in ethnocultural, nominative and functional aspects” by E. Karimbaeva (1995), “Ethnocultural and linguocognitive foundations of national onomastics” K Rysbergen, in Azerbaijani linguistics - the work of A. Mikailova [1, 302]. Concepts about certain geographical objects and their display in toponyms are an influencing factor in the formation of ethnic beliefs and ethnic worldviews, in preserving them in the human mind. In this regard, ethnic concepts preserved in toponomic legends and traditions reflect certain subjective and relevant thoughts about life in ancient times and conditions.

Professor Sh. Abdinazimov expressed the idea of the need to study Karakalpak folklore through new aspects of linguistics: “... dastans provide rich materials for the history of the language, inexhaustible wealth, the study of their problems through linguo-folklore, linguo-poetic, linguo-cultural aspects in Karakalpak linguistics is a late developing branch [2, 19].

## CONCLUSION

In Karakalpak linguistics there is no research on this part of this phenomenon. In general, these phenomena show national qualities, a point of view on the world, linguistic-cultural and linguistic-cognitive properties. We, tried to show the place and role of only toponyms as precedent units in the language of the Karakalpak epics. Therefore, in Karakalpak linguistics, special studies of such precedent phenomena and units of Karakalpak folklore are required, which reflect the wisdom and rich spiritual treasure of our special people. This means that toponymic units, along with the fact that they reflect a real object in a certain territory, also perform certain stylistic functions. Toponyms, like other units of language, play a significant role in a literary text: they determine the direction in space, which is not capable of showing the exact boundaries of a geographical object. However, it can be noted that through the poetic toponyms of geographical composition used in the epic, the events occurred in relation to a specific area.

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