

Ornithonyms in Karakalpak Language

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ABSTRACT

Ornithonyms are one of the lexico-semantic categories, and they occupy a special place in the vocabulary of any language. Until now, the names of birds in the Karakalpak language have not been the subject of special linguistic research in Karakalpak linguistics. The lack of systematic work on studying the words used in naming birds in the Karakalpak language confirms the necessity of researching the chosen topic. The development of Karakalpak systemic lexicology based on the latest scientific and theoretical concepts in systemic-structural linguistics, particularly the study of undefined aspects of ornithonyms using advanced linguistic concepts, will serve to elevate modern karakalpak linguistics to a new level.

Keywords: Ornithonym, bird, linguoculturology, phraseology, proverb

Birds are one of the most widespread representatives of the vertebrate group, and there are more than 8,000 species of birds around the world. More than 300 of their species have been identified and registered in the Karakalpak region. In turn, the terminology of these birds constructs the Karakalpak ornithological lexicon, which is a large layer of vocabulary.

Birds have been one of the most important elements of the daily and cultural life of the Karakalpak people since ancient times, and still are. From early times, our people have been taming them as well as hunting various kinds of animals, birds with the help of hunting birds. Hunting which began to develop

with the appearance of the humanity, has served as the most fundamental source of life, has developed and continues to this day.

Hunting was widespread with the specially tamed birds such as: eagle, falcon, etc. and it is justified by terms related hunting in some written memoirs and folklore. For example, *Taw tawlağan tawshiman, qusımdı salğan awshiman* ("Alpamis" epos). *Tomağa bawı som altın, Tuyğınlar salğan ókinbes* (*Termetolğawlar*) etc.

In the Middle Ages, the word *qusbegi* used to refer to the hunting bird which carried out the organization of the khan's hunting expedition and also denoted a specialist in taking care of hunting birds, as well as meant an official who administrates caretakers of hunting dogs, but in the 19th century, in the Khiva khanate, means the khan's assistant in managing specific territories with the same legal status as meters [1: 216]. This is confirmed by the couplet lines in the poem of *Shejire* by Berdakh: *Qoydı qusbegi meterdi, Shıńǵıs xandı xan kóterdi*.

The image of birds has a heavy place in the folk art. There are many of them in poems, fairy tales, epics, legends, proverbs. For example, in fairy tales (in fairy tales, there are often an eagle, a falcon, a rooster, and a bird of happiness), in legends, (an owl, cuckoo) in proverbs (*Ǵarrı túye baqırawıq – ǵarrı qoraz shaqırawıq; Ajeli jetken ǵarǵa búrkit penen oynaydı; Dúnyanı suw alsa da úyrekke bir pul*) with its beautiful sound the nightingale attracts not only Karakalpaks, but also a large number of poems and ballads are dedicated in the poetry of the whole world. Pigeons, once a means of communication and message sending, were considered divine birds and symbols of love and friendship. In national superstitions, the appearance of a crane is considered to be a source of good events and a herald of good deeds.

Birds have been of great importance in all kinds of economic, cultural and spiritual activities of people since ancient times. Some of them (geese, hens, ducks, etc.) were used for poultry, feathers, and fluff. The second ones that nest in flocks – (wild geese, etc.) were for eggs, the third ones – as a hunting birds (hawk, eagle, etc.), the fourth – as a decoration (peacock,

nightingale, quail etc.) the fifth – to be hunted (pheasant, quail, partridge, etc.) In that way birds have become an inseparable part of the human race.

In all areas of the cultural life of the Karakalpak people, birds were the object of totemism, that is, religious points and various beliefs. According to Z. P. Sokolova, traces of deification of animals (especially birds) are found in the religions of all nations [2: 213].

Eagle was one of the objects of worship among many turkish nations – Yakuts, Teleuts, Altaians [3: 249], Turkmen, [4: 23], Uzbeks[5;45]. Some people believed that they came from eagles and considered the eagles to be their guardian and prophet. Among the peoples of Siberia, the eagle is not just a totem, also a creator of the sun and nature. In kazakhs and kyrgyzs, eagle has been considered as a guard of babies and children from evil spirits and misfortune [6: 25]. Therefore, there were traditions to make an eagle sit in front of a pregnant woman who has difficulty with giving birth, and to sew the eagle's claws to baby's clothes so as to protect the child from evil spirits.

In the Karakalpak nation, rooster was considered as guardians and helpers of people from tricks of the devil. Therefore, in the houses with children, it was recommended to keep a rooster to protect kids from evil forces. In addition to this, the rooster and hen were participated as a symbol of the eminence in Karakalpak weddings and regal ceremonies.

According to the collected information, connecting with various ceremonies – sacrifices of birds such as geese, ducks, hens etc. occur among people. As well as, there are superstitions related to birds of prey and swan.

Traces of bird worship can also be seen in archaeological materials. In them, pictures and figures of birds take a special place in one line with the appearance of animals. Furthermore, Turkish archaeological materials include objects with the image of birds with figures of various motifs.

The glorification traditions of some birds have also crossed over to medicine. For example, the feathers of the owl were considered to have healing properties, and therefore were prominently used for treatment. Even today, the claws and

feathers of some birds are used for the treatment as a special tradition of cure. In the treatment of eye disease, the patient was smeared with the blood of a red rooster (taken from the wattle of the rooster) and then the rooster was given to the healer as a gift. When someone was ill with smallpox, white duck was given to his mother so that smallpox would mercy upon.

T. D. Bayalieva, a researcher of the old religious concepts of the Kyrgyz people, shows that the owl feathers on the headdresses of little boys and girls are not only a decorative item, but also have served as a protection from danger [6: 27]. Traces of this have been preserved in the region of Karakalpakstan. The proof of our opinion is clearly seen in the couplet lines of Ajiniyaz poet: *Zárli ruwmal, úki taqıp bashıńa, Xabarıń ber periyzadıń yol bolsun* (Yol bolsun). Even today, the tradition of wearing owl feathers on the headdresses of the Karakalpak dancer girls of is still popular. Kazakh people also have this custom.

There are many myths, legends and beliefs about birds associated with the concepts of religious belief. In them, we get acquainted with the concepts that distinguishing their own characteristics, and that they have supernatural forces which affect people positively and negatively. For example, *Qumay*, the king of birds, never lands on the ground, always flies on the upper layer of the atmosphere. If its shadow fell on anyone's head, he was the one it chose as king. There are lots of image of the heroes who have a bird landed on their heads in the folk tales of Karakalpaks.

In the legends, magical *semurg* is seen as the initiator and guardian of the heros' who are fighting against the hostile forces.

According to folk beliefs, if an owl flies over your head, it will bring bad luck, if a *kólbuğa* cries six times in a row, it means that it is time for an urgent harvest. If a hen crows like a rooster- it is a sign of misfortune [7: 9]. If a rooster crows out of time, it is a forewarning of bad news (event) [8: 324]. If crows gather on the roof of your house, there will be a wedding in the house, if the roosters crow out of time, the king will have a new decree. If the rooster crows in the afternoon, it is chased away so that misfortune is prevented. The number of cuckoo honks indicates

that the person who heard it will live as much year as the times of honking. If the honking of cuckoo is heard for the first time from your behind, it indicates the death is close to you [9: 516]. These beliefs are reflected in the folklore (in a large number of fairy tales, epics, *aytímlar*, poems), in art (in the pattern terms called by the terms of the bird, in the songs of the bagshys).

These facts from purely linguistic research point of view are extremely valuable, in most cases they help to determine the etymology of certain bird terms, or to determine the meaning of ethnonyms, anthroponyms, toponyms related to them. As well as these facts provide rich information about the history of the origin of the double meanings in some bird terms, the related expressions, phraseology, etc. which could not be determined only from the point of view of linguistic science.

A large number of legends in the folklore explain reason of the naming of some bird terms. For example, the saxaul jay is a timid bird, it does not fly much, and often hides among the bushes when it is startled. This bird is called *khojasavdogar* in Uzbek language (*khoja* – merchant) and it is associated with the following legend:

In early times, there lived a merchant in Bukhara. He had a very beautiful girl. Rich merchants and famous people requested to marry the girl, but her father did not care about all of them and kept her lonely. One day, the son of a rich and famous merchant became speechless when he sees the girl's beauty, and with the help of many expensive gifts, he gets his father's approval. However, the girl's father mocked the guy to the whole of Bukhara in order to get rid of him. The young man, who was mocked and discredited, asked the God to turn him into some kind of bird or animal. God accepted his request and the boy turned into a bird. This legend explains the reason of why this bird hides among the bushes as soon as it sees a person [10: 167].

In the Karakalpak language, a red duck is also called *iyt ala ǵaz*. This term came into existence due to the following belief: in rare cases, it is possible that a red duck will give birth to a hunting dog, not a duckling. Finding this duck's nest was considered a great happiness. The origin of this belief is as follows: Finding

the nest of the red duck is extremely difficult. It nests wall cracks of the cemeteries as well as windows designed for air circulation, fox, field cat etc. and abandoned nests [11: 177].

Some *urıw-qa'wım* terms can also be evaluated in terms of forms (remnants) of ancient belief in birds of Karakalpak people. For example: *Qazayaqlı, Jaǵaltay (qıpshaq), Dáwlet qarǵa (mańıt), Qızılayaq (qoldawlı)* etc.

Prof. K. Mámbetov in his work *Qaraqalpaqlar shejiresi* expresses an opinion that *qándecli urıwı* engaged in the profession of hunting and digging a trench in order to hunt birds [12: 94].

G. Sadvakasov, a Uyghur scholar wrote that in the *Jetisuw* dialect of the Uyghur language, the bird term *jaǵalmay* is used. This bird term is used in the form of *jaǵalmay/jaǵılmay*, and it means a small wild bird of the family of eagles [13: 47]. S. E. Malov shows that in Xinjiang dialect of Uyghur language in China, the word *jaǵalbay* means "little eagle" [14: 109]. In the Uzbek language, the word *jiǵaltoy* belongs to the family of eagles and appearance of it is smaller when comparing with eagle [15: 19].

There are no clear ideas about the etymology of this word. G. Sadvakasov expresses the opinion that the term may have come from joining two words: *jaǵalmay/jaǵal* (chestnut, brown) and "may."

In our opinion, the word *jaǵalbay* is related to the word *jaǵaltay qıpshaq* which is preserved in Karakalpak ethnonyms. The reason is that the terms *bırkit* and *suńqar* are used as symbols of bravery and courage in the Turkic. Nomadic Kipshak people may have named their military groups which were formed with young people as *jaǵaltay qıpshaqlar* in order to encourage them to bravery. Then it can be predicted that this word has become an ethnonym.

Bird terms and ethnonyms are fruitfully combined in the following lexical associations: Anthroponyms: *Bódenetay, Qarqara, Bırkitbay, Qarshıǵa, Qumırı, Torǵaybek, Tuyǵınbay, Qarlıǵash* etc.

In the works of the Karakalpak classical poets: *Bódenetay bolǵan eken* (Berdaq). *Qarqarańdi shopaqqa alǵan emes pe?*

(Ótesh), *Ashtan qaldı minaw jetim Búrkitbay* (Omar), *Turdı, Mıyqıdegen biyi bar eken* (Ayapbergen). *Ernazar biy nemeresi, ol qushtegi bolğan eken* (Berdaq), in examples the bird terms are used as anthroponyms and nicknames.

In the 100 volumes of Karakalpak folklore, the following bird terms are used in the construction of anthroponyms: White bird (volume 67, *Qıyalıy ertekler*), Goshawk (volume 38, *Yusup Akhmet*), Rooster (volume 54, *Aydos biy*), Dove (volume 22, *Qurbanbek*), Lark (volume 29, *Amanbay batır*), Swallow (volume 2, *Alpamis*).

Also bird terms are used in the construction of toponyms in Karakalpakstan: *Qarabaylı* [16: 86], *Qarshıǵalı*, *Nókis* (nuw qus, nur qus). *Qutankól*, *Shaǵala kól*, *Qumay tóbe*, *Bırqazan kól* etc. There are two different hypotheses about origin of the term *Qarabaylı*. The first one is related with the name of the lake in Shumanay district. Once upon a time, there was large lake here (the place of this lake has been preserved even now, and called *Tubakól*), and many birds visited the lake. There were more *Qarabay* birds than other birds in the lake. Based on this, people referred to the lake as *Qarabaylı*. Toponymic meaning also can be derived from the base.

The second is that a woman once lived here. Her children did not live long and died turn by turn, so he tied a rope in front of his door. The people who passed through this place showed it as an orientation, and it was formed as *Qarabaylı*. *Qarshıǵalı* – the high top (hill) of the yellow sands was called *Qarshıǵalı* at the beginning. This hill is home to many birds. There were more goshawks here than other birds. On that basis, the *Qarshıǵalı* toponym was formed. There are two different predictions about the appearance of the *Nukus* toponym. Current location of Nukus was *suwalma* in the early times. Between *Shora* city and *Dińtóbe*, people traveled by boat. After the water receded, this place was filled with thick reeds, and various birds nested among the reeds. It looked like a real “bird market”. Then, these places turned into a flock of the bird *nuwqus*. After seeing the many birds, people named the dry land in the middle as the homeland of the bird *nuwqus*. The name *Nuwqus* was formed from this. The year of the flood *Dińtóbe* also became an island in the middle,

and as all the birds occupied that hill, the place was called *Qusxana*. The name *Nuwqus* was out of use and instead this place has been called after a village name *Nókis*. The second is that Nukus had another name – *Nurqus*. *Nurqus* was a fireproof and waterproof bird. That bird built a nest in a place called *Nurqus* and lived alone. When the river was overflowing, the nest of the *Nurqus* was destroyed, and it disappeared from here. However, the land name – *Nurqus* was left behind. After *Shora* hero moved to *Nurqus* dwelling, a village called *Nókis* appeared here [17: 387].

Furthermore, “bird” component is found in the terms of the citizens communities in the following districts: *Chayka* in Ellikqala district, *Shağalakól* in Xojeli district, *Qutankól* in Nókis district.

Information on extralinguistic factors sometimes helps to know the history of the origin of the double meaning of some bird terms. For example, Karakalpaks considered the owl to be a “holy” bird. It was said that if an owl lands the roof of someone’s house, there will be an absolute disaster in that house. It was believed that if an owl hoots among the village, there will be many diseases in young children. On that basis, the double-meaning “poor, unhappy” as a term *baygus* came from the result of negative attitude of people towards the owl as a symbol of misfortune. This is related to the fact that owls hide in broken dwellings, caves and leads a nocturnal lifestyle. In the modern Uzbek language, the word *boyoqush* – is used to mean the helpless or unhappy people.

Apart from these, bird terms (or some parts of their body parts) are widely used in various fields due to their superficial similarity to the objects they denote, the color of the bird, and the compatibility with the named object. Furthermore ornithological lexicon was of great importance in shaping the onomastics, ethnographic terms, the professional lexicon.

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