

The Historical and Cultural Traditions that Influenced the Establishment and Evolution of the Anthroponymic System in the Contemporary Karakalpak Language

Awezmuratova Nurjamal

Karakalpak State University

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*Correspondence: Awezmuratova Nurjamal

Email: pnr9323@mail.ru

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Abstract: This study explores the anthropogenic system of the contemporary Karakalpak language, focusing on personal names and surnames. Through a comprehensive analysis spanning from historical-linguistic to statistical and sociolinguistic assessments, it examines the evolution and structural dynamics of Karakalpak anthroponymy. Drawing on a wide range of sources including historical archives and ethnographic data, the research categorizes and interprets the lexico-semantic and word-formation characteristics of Karakalpak names within the broader context of Turkic anthroponymy. The findings highlight the cultural and linguistic influences shaping Karakalpak naming practices amidst socio-political changes in Karakalpakstan.

Keywords: Karakalpak Language, Anthroponymy, Personal Names, Surnames, Turkic Languages, Historical-Linguistic Analysis, Sociolinguistics, Cultural Influences.

Introduction

The global acknowledgment of the necessity for a scientific examination of all forms of proper names, which constitute a distinct category of words within the lexical system of any language, has resulted in the swift expansion of onomastic research across a diverse range of languages in the contemporary phase of global linguistics. Researching onomastics not only helps uncover historical secrets but also provides valuable material for clarifying complex issues in language history, ethnography, archaeology, sociology, historical geography, and other related sciences (Baasch, 2023).

The widespread presence of onomastics vocabulary in all languages, the shared characteristics of this vocabulary, its functioning, and its historical development give rise to the general theoretical issues of onomastics (Horvat, 2023). An in-depth examination of onomastic and specifically anthropogenic material requires analyzing it from various perspectives and utilizing the scientific methodologies encompassed by modern linguistics, including internal linguistics, ethnolinguistics, areal linguistics, comparative historical linguistics, typological linguistics, and other related fields.

Anthroponymy is a scientific field that focuses exclusively on the study of people's names. It is important to highlight that anthroponyms encompass a wide range of name categories that are closely linked to cultural history, human psychology, traditions, and other related aspects.

When referring to the anthropogenic system in our research, we are describing a cohesive entity consisting of regularly positioned and interconnected parts. We examine the complete set of anthropogenic categories, such as personal names and surnames, in both chronological and simultaneous interaction.

Linguists have shown growing interest in anthroponyms as linguistic entities in recent years. An anthroponym is inherently multidimensional in its word-formation, grammatical, and lexical-semantic links, and possesses unique characteristics. The importance of acquiring a more comprehensive and extensive understanding of the anthroponymy of the Karakalpak, which is a subfield of Turkic anthroponymy, is unquestionable. During the 1960s and 1970s, researchers such as K.Pakhratdinov, T.Zh.Zhanuzakov, O.A. Sultanyaev, K. Esbaeva, and E.A. Kerimbaev conducted studies on certain aspects of Karakalpak onomastics, with a special focus on anthroponymics. These works mark a significant milestone in the advancement of Karakalpak onomastics. Currently, there are no comprehensive works that synthesize and organize all the gathered information, providing a full overview of the ethnography of the contemporary Karakalpak language. These works should include fresh data and illustrate the changes in the evolution of the Karakalpak name book over the 20th century. The Karakalpak personal name and surname possess several characteristics that are certainly intriguing to both historians and dermatologists. Here, we can notice the intricate intertwining of the stem's lexical-semantic qualities with the word-formation meanings of name and surname formants. Within the field of general anthropology, Karakalpak linguists have not yet directed their attention on this specific set of objectives (Fukagawa, 2023).

Furthermore, the incorporation of anthroponymics within the population of Karakalpakstan was distinct from the focus of research in Karakalpak anthropology. Following the dissolution of the Soviet Union in the 1980s, Karakalpakstan has experienced significant social, political, and historical transformations. These developments have had an impact on the language and, as a result, the naming practices of the Karakalpak people. A researcher must not overlook crucial periods in the development of the Karakalpak language's anthroponymic system, as the primary responsibilities of a scientist include observing, describing, analyzing, and systematizing the information or material they observe. Regardless of the perceived privacy of these issues, we gather these observations and store them in a worldwide data repository concerning humanity and its position in the globe (Sun, 2023). An extensive analysis of many name systems allows us to formulate theoretical conclusions on the structure and functions of personal names as a social phenomena (Kryukov, 1989, p. 3). The anthropological study of the Karakalpaks during the 20th century, specifically from 1920 to 2000, had numerous transformations and remains an incomplete system to this day. The process of globalization and the merging of languages from different cultures have influenced Karakalpak ethnography, causing it to adapt to the interlingual space while yet preserving its own characteristics (Josipovič, 2024). As

international interactions grow, the importance of naming issues becomes more significant. It is important to comprehend the recognized methods of naming among diverse individuals, since the extensive diversity in personal name systems across various nations might occasionally impede worldwide conversations (Nikonov, 1989, p. 7). Scientific observations provide evidence of the variability of naming systems, highlighting the importance of this topic. Naming systems are subject to change and are not inherently permanent (Rusakov, 2022). They evolve with time and are not immutable. Changes in anthropogenic systems are a result of changes in the socio-economic system, however this relationship is not straightforward.

The manifestation of alterations in human-made systems goes beyond the disappearance of certain elements and the appearance of new ones. Subtle yet impactful changes take place, altering the interactions between the components. Personal name systems, although generally stable, are continuously evolving and advancing (Hennig, 2023). These alterations are imperceptible to contemporaries; they are discernible solely from a temporal standpoint (Nikonov, 1989, p. 10). Hence, it is imperative to document the ongoing historical progression of the anthropogenic system by utilizing all available materials and sources.

Literature review

We meticulously gathered resources from these regions because they have the largest proportion of Karakalpak in the overall population. This allowed us to draw the most unbiased conclusions about the processes taking place in the modern Karakalpak language's human-made structure:

- The sources include the completion of civil registration, namely birth registration, at the regional centers.
- The records contained in the Republican Archive include various historical sources, such as the Cheshire of the Karakalpak, the Cheshire of specific tribal unions, and other related media items.
- There are several different lists available, including voter lists, lists of Uzbektelecom users, lists from the 1999 population census, and lists of students in secondary and higher educational institutions.

Karakalpak anthropology is based on the work of scientists who studied ethnography, history, and the language of the Turkic peoples. Even though Turkic scholars' works were sometimes narrowly linguistic, they frequently contained information on onomastics. This fact is already a valuable contribution to the formation and development of onomastics as a science. Orkhon epitaphs, dictionaries, glossaries, and various written monuments were essential for establishing the features of ancient Turkic and, consequently, ancient Karakalpak names. Of great interest in this regard are the famous dictionary of M. Kashgari (XI century), the monument of the Old Kypchak language "Turkic-Arabic Dictionary" (XIII century) (Sattarov, 1975, p. 11), the genealogies of Shezhire Abulgazi (XVI century), Chechire of Berdakh (XIX-XX) and the Cheshire of individual Karakalpak tribal unions and individual families, preserved in private archives (Gu, 2024).

The beginning of theoretical research in the field of Turkic anthropology is associated with the names of N.I. Ashmarina, H.A. Aristova, V.V. Bartold, H.A. Baskakova, N.I. Berezina, Ch.Ch. Valikhanova, V.V. Velyaminova-Zernova, V.A. Gordlevsky, N.K. Dmitrieva, N.I. Zolotnitsky, A.I. Levshina, V.K. Magnitsky, S.E. Malova, Sh. Marjani, G.F. Miller, K. Nasyri, V.V. Radlova, A.N. Samoylovich, V.N. Tatishcheva, and E.R. Tenisheva. These scientists' works contributed to the development of Turkic onomastics, particularly anthroponymics. Only in the late 30s and early 40s of the 20th century did the study of the anthroponymics of the Turkic peoples begin to receive widespread development.

The study of Turkic anthropology rose in the 1960s and 1970s of the 20th century. Azerbaijanis (Z.A. Sadykhov, Sh. Saadiev, A.B. Tanryverdiev, G.R. Aliev, P.A. Makhmudov) and Bashkirs (T. Kiekbaev, T.M. Garipov, T.Kh. Kusimova, Z.T. Uraksin, R.Kh.) were the subjects of research.

Articles by X. Zhubanova and S.K. Kenesbaev about the structure and semantics of anthroponyms were the beginning of scientific research on Karakalpak anthroponymy. Research by K.Pakhratdionov on historical anthroponymy, K.S.Esbaeva on lexico-semantic types of anthroponyms, B.K. Shubaeva on Karakalpak nicknames and O.A. Sultanyaev on the relationship between anthroponyms and toponyms emerged slightly later. T.Zh. Zhanuzakov has made a unique contribution to the development of Karakalpak anthropology. He emphasized that "onomastics is a young, intensively developing science. Being at the intersection of sciences and onomastics requires scientists to pay close attention and take a versatile approach to the phenomena they study (Borja, 2024).

Our research aims to generalize and systematize the currently available and observed scientific and factual information about the anthropogenic system of the modern Karakalpak language. For anthropologists, the factual material for observation and study in Karakalpakstan is immense.

Methodology

We considered the general methodological principles of linguistics and the theoretical conclusions of renowned onomasts such as H.A. Baskakova, V.D.Bondaletova, S.I.Zinina, K.Pakhratdionov, T.Zh. Zhanuzakova V.A. Nikonova, G.F. Sattarova, A.B. Superanskaya. Based on the statement of I.A.Baudouin de Courtenay (1963, 67) that in "language everything moves, everything changes" and that "in proper names it is necessary to distinguish different eras, different layers of education," the tasks posed in work were considered in close connection with the history of the people and in dynamics.

The general principles of onomastic research theory and various special techniques that comprise its methodology served as the foundation for the work. Proper names are one of the layers of a language's vocabulary, and the scientific study of them, like the study of all other layers of vocabulary, is possible only from the position of linguistics and its methods. In the research process, we resorted to almost all the methods used in onomastic science (Theory and Practice of Onomastic Research, 1986, 198–214). This study extensively employs the descriptive method, which entails gathering and organizing data. For a preliminary description of the collected material, it was necessary to resort to the method of

linguistic attribution of names and the collection of information about the linguistic states of each of the languages that participated in creating anthroponyms (Shelegina, 2024).

Observations on the composition and order of individual anthroponyms used when naming a person of a given nationality in a particular era involved an inventory method of onomastic material. Stratigraphic analysis helped solve the tasks posed in identifying ethnolinguistic layers of Karakalpak personal names and surnames.

The work contains an etymological, structural, and word-formation analysis of personal names and surnames fundamentals. We conducted a statistical analysis to paint a picture of the dynamics of anthroponyms in the modern Karakalpak language. The comparative-historical method, which includes synchronic-comparative and diachronic-comparative aspects, allowed for a historical and linguistic analysis of the modern Karakalpak anthroponymic system. Interventional studies involving animals or humans, and other studies that require ethical approval, must list the authority that provided approval and the corresponding ethical approval code.

Result and Discussion

The primary objective of this extensive investigation is to address several urgent inquiries. The responses to these inquiries will yield a comprehensive comprehension of the present condition of the Karakalpaks' anthropogenic system, its historical evolution, and the dynamics of its operation and interaction with the anthropogenic systems of the population residing in Karakalpakstan. The required tasks for analyzing the anthropogenic system of the Karakalpak language include historical-linguistic, statistical, and sociolinguistic assessments.

1. Gather, analyze, and organize preexisting data on personal names. The anthropogenic system of the current Karakalpak language, as reflected in personal names and surnames, has a rich history and distinct traits. It is formed via the influence of human activities on the language.
2. By examining personal names and surnames, we may identify the various ethnolinguistic strata that have contributed to the development of the Karakalpak language.
3. Provide a lexical-semantic categorization of the anthroponymic system in the contemporary Karakalpak language, focusing on personal names and surnames.
4. The anthroponymic system of the modern Karakalpak language can be described in terms of its structural and word-formation categories, which are based on personal names and surnames.
5. To analyze the evolution of personal names in the anthroponymic system of the modern Karakalpak language between 1920 and 2020.
6. Provide evidence of the integration processes between the naming systems of the various ethnic groups in Karakalpakstan and the naming system of the contemporary Karakalpak language.

The use of proper names is universal. The history of society closely influences the emergence of personal names and surnames. The development of statehood, legal institutions, and socio-economic transformations determine their formation and

development. Any person's anthropology reflects extralinguistic, social, and geopolitical facts. We can assess the quality and level of national identity based on anthropological data.

Language is a social phenomenon. The society, the ethnic or social group of which an individual is a member, exclusively determines his choice of one language or another and his assimilation of certain forms of speech. Variations in language are also due to economic, cultural, and social reasons, just as they are due to variations in religions, morals, customs, and arts among different peoples. The modern Karakalpak language's anthropological system is no exception.

Each person, including the Karakalpaks, has a unique method of naming and an image that underpins their names. Although typicality is noted in the imagery of names and anthropogenic universals, the use of this typical and universal is determined by the characteristics of the individual development of the people and the factors that contributed to the formation of national self-awareness. In recent years, four concepts have emerged as the most significant and defining ones. Belonging to a Turkic-speaking group is the first element perceived as a distinctive feature of modern Karakalpak identity. However, Turkism is likely to continue serving as an abstract marker of Karakalpak identity, fostering cooperation within the entire Turkic community, but it may lose its appeal as an active political force.

The second of these was Islam. It is difficult to accurately determine the territorial spread of this wave of Islamic consciousness. Over the last few years, it has spread in all forms in the south, with its center in Turkestan, the burial place of the illustrious and highly revered Ahmed Yasawi.

The third element central to existing national identity ideas is the heritage of a nomadic lifestyle. It left a deep emotional and psychological imprint on the consciousness of the Karakalpak people. Modern Karakalpaks perceive their ethnic roots as deeply rooted in a tradition that sets them apart from their sedentary neighbors. The nomadic heritage is also necessary to delineate the metaphorical national space. It represents a unique Central Eurasian phenomenon, not related to the West or the East but connected to them through cultural interrelations, trade, and transport networks, integrated but independent, and an accurate reflection of modern foreign policy.

The fourth element is a passionate attachment to the earth. Sedentary peoples record their history in imperishable artificial monuments. On the contrary, the most outstanding achievement of the nomads was their desire to leave as little evidence of their existence as possible. As they merge with the environment, they have become an almost invisible part of the natural ecological cycle.

The Karakalpak people's material and spiritual culture undoubtedly directly influenced their language, which in turn shaped their anthropo-ponymicon. Appellative vocabulary, reflecting the facts of the material and spiritual culture of the Karakalpak people, formed the basis of anthroponymic vocabulary. The appellative vocabulary elucidates various aspects of spiritual and material culture.

A personal name is an ancient concept in Karakalpak anthropology; a surname is a relatively new category. The basics of Karakalpak personal names and surnames contain

information about the Karakalpaks' various ethnic contacts with other peoples and tribes, which date back to ancient times.

Proper names create a unique subsystem within a language, explicitly refracting general linguistic laws and generating unique patterns not found in other languages. The very vocabulary of personal names is characteristic. Regarding their foreign language origin, personal names do not compare to any single category of words except for the latest international scientific and technical terms (Nikonov, 1974, p. 6).

The 20th-century Karakalpak name book is significant because it not only preserves and spreads historical names, but also upholds traditional naming customs that reflect the profound spiritual culture of the Karakalpak people, showcasing their richness and beauty.

From an origin perspective, one can identify shared Altai, Turkic, and borrowed elements in the origins of personal names and Karakalpak surnames, further categorizing them as follows: Turkic can be divided into two main branches: old Turkic and Karakalpak proper. Additionally, there are several borrowed subdivisions, including Chinese, Mongolian, Iranian (Persian), Arabic, and Russian.

In order to conduct a comprehensive analysis of Turkic personal names, K.M. Musaev emphasizes the importance of establishing a standardized classification system. Various publications employ distinct principles to categorize anthroponyms. Stratification is one of the principles of classification. By examining the lexicon and the enduring forms of word-forming affixes in the Karakalpak name book from the relevant period, we can discern the following layers: 1) Initially of Turkic origin, occasionally identified by the lack of borrowed elements from a specific personal name; 2) An acquired stratum, which signifies the historical, cultural, social, economic, and other interactions of the Karakalpak people with neighboring populations (Turkic and others, etc.) (Musaev, 1984, page 206).

Hybrids, also known as mixed layers, are composed of two or three bases originating from different sources, including Karakalpak, Arab, and Iranian. These hybrids are especially notable for their distinctiveness. The majority of Karakalpak surnames are derived from the Turkic stratum, accounting for 68.2%.

The inevitability of changes in the nomenclature of the modern Karakalpak language is undeniable. Personal name changes primarily result from reorganization within the Karakalpak name itself.

The categorization of the foundations of personal names and Karakalpak surnames has facilitated the identification of various ethnolinguistic strata within them. This highlights the intricate historical circumstances that have shaped the Karakalpak language, as well as the direct and indirect interactions of the Karakalpak people with other ethnic groups.

An examination of Karakalpak personal names and surnames through lexico-semantic research has uncovered a strong correlation between the underlying meaning of these names, cultural practices, beliefs, societal norms, and the inner spiritual realm of individuals. An interesting characteristic of Karakalpak personal names and surnames is that the meanings of the root words maintain a noticeable link with common nouns. One notable aspect of the Karakalpak name book is the extensive range of options for personal names.

An investigation into the etymology of personal names and surnames can serve as a valuable resource for both linguistic and historical research. Such studies unveil insights into the social dynamics of bygone eras, shedding light on social institutions, economic practices, cultural customs, and the spiritual beliefs of individuals. The personal name bank of Karakalpak throughout the investigated era accurately represents the four distinct periods of their historical development. The initial phase of the study examines the origins of Karakalpak personal names during the ancient Turkic era (U-X centuries). The subsequent phase focuses on the medieval period (XVI–XVII centuries). The third phase involves analyzing sources from the 18th and 19th centuries to understand the development of Karakalpak personal names. Lastly, the fourth phase encompasses the modern era, starting from 1917 until the present day (Zhanuzakov, 1971, pp. 27–71). We have classified all individual names into three primary categories. 1) The first category is names-descriptions, which are descriptive words. 2) The second category is names-wishes, which are words expressing desires. 3) The third category is name-dedication, which are words related to memories. According to V.A. Nikonova's semantic classification, we have successfully covered all the factual information.

The principles of Karakalpak surnames are classified into three lexico-semantic classes.

1. Surnames that originate from personal names
2. Surnames that originate from nicknames
3. Surnames that are created artificially. The classification is determined by the notion of motivation for names.

The category of surnames that originate from personal names is the most prevalent. Karakalpak surnames exhibit the consolidation of surnames originating from place names, ethnic names, and social titles into separate categories. Karakalpak surnames are derived from toponyms, ethnonyms, and class titles, although personal names that correspond to these lexical components do not immediately generate surnames. Surnames derived from personal names are created by using both full versions of names and shortened variants or nicknames.

Names that were borrowed went through phonetic alteration, leading to the creation of other names and eventually becoming separate surnames. The structure and word-formation pattern of personal names follow a Turkic paradigm, with the exception of diminutive variants that include subjective assessment suffixes. Semantic word construction is a frequent method used in Karakalpak anthropology to create personal names.

In Karakalpak anthropology, affixation (suffixation) and addition most frequently represent the morphological word formation of personal names. We distinguish structurally between simple, complex, and abbreviated groups of personal names.

Russian anthropocomponents such as -ov, -ova, -ev, -Eva, -in, and -ina are commonly used in the formation of Karakalpak surnames, but in the last nine years, there has been a shift from this model.

The following types now represent the forms of modern Karakalpak surnames:

1. Surnames starting with -ov, -ev, or -in (Nurnazarov et al.)
2. Surnames in -July, -kyzy (Rashid ulı,Nurnazar qızı)
3. Surnames in the form of safety (Sherzod Khudratxodja)
4. Surnames with the Arabic affix -i (Imam Bukhari)

Until their appearance, surnames performed their functions by adding additional nominal definitions to personal names: class titles, names of occupations, toponyms, ethnonyms, ecclesiastical rank, and paternal designation.

Morphological and syntactic word-formation methods are used to form Karakalpak surnames. Karakalpak surname-forming bases return to nouns, substantivized adjectives, numerals, verbs, and adverbs. Structurally, the stems of surnames can be one-part, two-part, or three-part. Morphological, morphological-syntactic, and lexical-semantic methods of word formation form the basis of surnames.

The inflectional paradigm for Karakalpak surnames is subject to the language's internal laws. The same rules apply to them as noun declension, with some exceptions. In general, if Karakalpak personal names have a structural word-formation type quite familiar to the Turkic anthropologist, then Karakalpak surnames are now experiencing a period of departure from the Russian anthroponomic components -ov, -ev, and -in. However, this process is going slowly.

A statistical analysis demonstrates the active dynamics of personal names in the modern Karakalpak language. Between 1920 and 2000, nearly two-thirds of the Karakalpak name book underwent updates. From 1920 to 2000, the structure and word-formation type of the Karakalpak (more of a male personal name than a female one) changed.

Processing and analysis of the source material showed that.

1. The process of name creation in the Karakalpak anthroponymicon does not stop.
2. The choice of personal information remains unlimited;
3. The structural and word-formation type of Karakalpak tends to simplify phonetic integration with the speakers of different peoples.

Thus, using mathematical methods in linguistics aims to replace a usually diffuse, intuitively formulated, and incompletely solved linguistic problem with one or more simpler, logically formulated, and algorithmically solved mathematical problems.

The use of mathematical methods in linguistics cannot be considered an end. It is just one means of penetrating the secrets of language's construction and functioning. The problem of interaction between the people living on its territory is relevant to modern Karakalpakstan. Karakalpakstan is a highly multinational state, and the indigenous population is not overwhelming, except for the southwestern region of the republic, where the Karakalpaks are the majority. Interaction between peoples leads to the mutual influence of languages and anthroponic systems. Unfortunately, this issue remains virtually unexamined today.

One factor in the formation of Karakalpak national identity is Karakalpakstan's multiethnicity, which was and continues to be reflected in the anthroponymicon of the modern Karakalpak language. The mutual influence between Karakalpak and Korean anthropologists takes place against the background of social phenomena such as interethnic marriages.

In addition to the surname, which has remained unchanged, every Korean must know his pon (toponymic name: root, basis, gender), although pon is not part of the official name. Persons having the same toponymic name still form an exogamous group, marriage between members of which is prohibited.

The materials in the Korean name book make it possible to trace some general transition patterns from one anthroponymic system to another.

The mutual influence between the Karakalpak (Turkic) and Chechen anthroponymics occurred in two stages: a) contacts of the Turkic and Nakh tribes in the territory of the North Caucasus (around the 16th and 18th centuries); b) contacts of the Karakalpak and Chechen peoples on the territory of Karakalpakstan (XX century).

For the Chechen anthroponymicon, Karakalpak (Turkic) names did not turn out to be absolutely alien, as we noted above, despite 1) ethnic heterogeneity and 2) linguistic unrelatedness.

Firstly, there was no historical isolation (starting in the 10th century); secondly, there was and is a community of religion.

Karakalpak names, which belong to the Turkic language family, can be found in both mononational and interethnic Chechen households. Children in mono-ethnic families typically receive names with ancient Turkic origins. In families with distinct ethnic backgrounds, names are derived from several ethnolinguistic strata, which may include authentic Karakalpak names.

The reciprocal impact of Karakalpak and Tatar anthroponymicons has a lengthy history, which can be categorized into three distinct stages: 1) old Turkic (VI-VII centuries); 2) the era of nation-building (late 19th century–early 20th century); and 3) contemporary (XX century).

Conclusion

The naming practices in Tatar-Karakalpak families reflect the mindset of individuals who reside in a contemporary society, devoid of superstitions and biases. Within our database of analyzed names, we have not come across any security names specifically designed to repel bad spirits or similar entities, as these names lack aesthetic meaning. The preference is for melodious personal names that have a positive connotation, primarily describing or expressing a desire.

The prevalence of interethnic marriages is on the rise due to the implementation of policies aimed at fostering the growth of national cultures and safeguarding their distinctiveness. Hence, the interplay between the naming systems of different populations residing in Karakalpakstan is on the rise. Specific research is required to emphasize the challenges in the interplay of ethnically connected and unconnected human-made systems. The present Karakalpak language is undergoing anthropogenic development. The language

is not isolated; it engages with the human-made systems of other languages, resulting in the reciprocal enhancement of cultures among diverse populations. The anthropogenic fund is continually being refilled. Currently, our objective is to consistently gather and organize the complete range of given names and family names of Karakalpaks, which will enable us to safeguard a wealth of linguistic material.

The current Karakalpak language's anthropogenic system is very flexible and open to change, deriving its power from its historic background and aiming for optimal flexibility in all linguistic contexts. The current Karakalpak language's anthropogenic system encompasses the full range of extralinguistic and linguistic characteristics of the living language used by the Karakalpak people.

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