



DEFINITION OF ZOONYMS IN UZBEK ARTISTIC WORKS

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Abstract: How (positive or negative) the concepts expressed by the words are evaluated is a completely different phenomenon, and in a broad sense, it means the evaluation of the object, sign and event that the word means. Since time immemorial, mankind has had a very close relationship with animals and creatures. There are certain reasons for this: firstly, the animal world is one of the main sources of food for humans, secondly, they served as auxiliary labor force in everyday life, and thirdly, they were considered the main tool for hunting.

Key words: zoonym, literature, works of art, historical sources, animal names.

According to historical sources, in the 10th century, the tribal union of the Qarluqs with the Chigils and Yagmos strengthened and established their powerful Karakhanid state in Yettisuv. Its center was first Bolasogun, and later Kashkar. Many small Uyghur begs and the entire Movarounnahr region were subject to the Karakhanids. The Karakhanid state united many Turkic and a number of Iranian-Sugdian tribes and peoples, such as Qarluq-Chigil, Uyghur, Oghiz, Kipchak, Tukhsi, Yagmo, Arghu. During these periods, the process of transition of Turkic tribes from nomadism to a more settled life is accelerated. Their mixing and mingling with each other and with the Sugdians here will become much stronger. This historical process was a major factor in the formation of the Uzbek population, the development of its socio-economic relations, culture and art. The national character of the Uzbek language will strengthen and develop even more.

Studying the history of the language allows for a historical understanding of the modern Uzbek language, that is, a broad understanding that this language is the historical result of complex historical processes that have lasted for many centuries. The Uzbek language and its literary form are the historical product of a long time and centuries. Like other languages known in history, it progressed from a clan language to a tribe, from a tribe language to a nation, and from a nation language to a national language. In this process, which lasted for many centuries, the linguistic phenomena of the past centuries became different from the linguistic phenomena of the following periods. Language phenomena that did not meet the requirements of socio-historical development gradually fell out of universal



connection. Their place was taken by new language phenomena that arose due to the needs of the times. As a result, as mentioned above, the modern Uzbek language has moved away from its past. This situation can be clearly seen when comparing the events reflected in written monuments.

It is known that the main and primary function of language is communicative function. However, in the process of communication, people are not limited to the exchange of ideas, but also strive to express their attitude to all events. When a person perceives the phenomena of existence, these phenomena arouse in him different emotions (feelings) in relation to themselves. This situation, of course, cannot be expressed in language, because "Language is the language of existence." In fact, observing the words in the dictionary shows that some of them not only name things and events, but also express the speaker's assessment and attitude to the expressed concept. This attitude includes various emotional reactions such as anger, caress, admiration, hatred, sarcasm. In linguistics, the lexicon with such a feature is studied under the terms emotional-expressive coloring lexicon, expressive-stylistics.

Such a name, in general, corresponds to the objective truth, because such terms imply that the most important aspect of the lexicon of this language has an element of emotional-expressive evaluation. Modern linguistics recognizes that language is not only a tool for communication, but also has the ability to express emotions. But it should not be forgotten that all the words contained in the dictionary of the literary language are positive as a linguistic unit, because they serve to convey certain concepts. How (positive or negative) the concepts expressed by the words are evaluated is a completely different phenomenon, and in a broad sense, it means the evaluation of the object, sign and event that the word means. Since time immemorial, mankind has had a very close relationship with animals and creatures.

There are certain reasons for this: firstly, the animal world is one of the main sources of food for humans, secondly, they served as auxiliary labor force in everyday life, and thirdly, they were considered the main tool for hunting. This is the case for people to learn the secrets of the animal world, to keep pets close to them, to use their help effectively, or to treat wild animals with serious responsibility, in general, to pay special attention to them. brought Therefore, in order to strengthen the artistry of the epics, to make the plot interesting and to attract the attention of the listeners, the folk bakshis includes a lion, a camel, a wolf, a bush, a snake, a falcon, a dove, a starling, a goshawk, a fox, a sparrow, used the names of domestic and wild animals such as goat, horse, crow, nightingale, greyhound, animal, various birds and animals as a means of artistic expression.



It should be noted here that each of them served as a specific methodological tool in the text. It is known that the emergence of the figurative thinking process of people based on analogy and comparison is important for the growth and consistent development of artistic thinking. As a result of such observations, generations and ancestors strive to know the world of nature and the universe, to solve the existing mysteries, but due to weaknesses in interpretation, they are evaluated as a mysterious and divine force, as well as imagined as a mythical image.

In particular, the diversity of primitive worldviews and religious beliefs, due to the totemistic relationship with animals, plants and the existing things in the universe, lions, tigers, leopards and eagles, falcons, hawks - brave, brave, heroic, to brave people; crows, ravens - to bloodthirsty, bitter people; peacock, nightingales - to beautiful, beautiful people; flowers, buds and moon, star, sun to beautiful and luscious girls; The comparison of yantoq and saxovull to ugly people is the product of the oldest imaginations that are widely spread in oral and artistic works.

All this is related to the fact that humanity connects itself with the magical world of nature or, on the contrary, the existing things and events in nature with the behavior and inner world of humanity, that is, compares, compares, and qualifies. they are the basis for the creation of many artistic means of expression in our language. In the language of folk epics, in particular, in the language of Ergash poet epics, most of the means of artistic expression are hidden similes, i.e., metaphors, open similes, epithets, created as a product of primitive imaginations as mentioned above. . At the moment, these means of expression are common in the language of Uzbek and Turkish epic works, as well as epic clichés, stylistic formulas and other means, due to their wide use among epics.

Using the synchronous method, the system of terms used as the object of research was compared with the materials of modern Uzbek and Turkish literary languages and in some places Uzbek language dialects, and appropriate conclusions were drawn regarding the past phonetic and semantic changes in zoonyms and their use.

The history of research of zoonyms in the Turkic peoples from a linguistic point of view goes back to "Devonu Luğotit Turk". The dictionary contains more than 300 poetic fragments, 291 proverbs and sayings related to folk art. These texts contain about 200 zoonyms, including about 100 bird names.

Zoonyms in Uzbek works of art can be studied lexically-semantically divided into 8 groups:

1. The name of domestic animals: camel, calf, bull, heifer, dog, puppy, sheep, ram, cattle, cat, horse, donkey, camel, ox, goat, donkey;
2. Names of wild animals: bear, lion, wolf, tiger, deer, elephant, lion, jackal, hyena, elk, deer;



3. Names of creatures living in water: such as fish, carp, carp, frog, frog;
4. The name of reptiles: snake, lizard;
5. Names of birds: nightingale, nightingale, crow, stork, peacock, sparrow, crane, popushak.
6. Names of birds: duck, goose, chicken, rooster;
7. Names of insects and ants: bee, grasshopper, fly, dragonfly, slug, butterfly, beetle.
8. Rodents: such as rats, mice, voles.

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