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THE ROLE OF ZOONYMS IN THE EXPRESSION OF AXIOLOGICAL CONTENT

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ABSTRACT

In the study, the anthropozoomorphism of zoonyms was analyzed through proverbs. They have been used to express both positive and negative meanings in proverbs, and in some places for both negative and positive evaluation relationships depending on the content of the text. In lingvoculturological and axiological studies of the Uzbek language, zoonyms have a specific semantic value. Language owners make extensive use of zoonyms when evaluating events or people in proverbs. Images and symbols are created through the skillful use of methods of comparison, comparison and contrast of knowledge.

KEYWORDS: *Axiology, Zoonym, Zoomorphism, Anthropozoomorphism, Value, Evaluation, Subjective Evaluation, Language, Axiological Vocabulary, Paremia, Proverb.*

INTRODUCTION

In lingvoculturological and axiological studies of the Uzbek language, zoonyms have a specific semantic value. Language owners make extensive use of zoonyms when evaluating events or people in proverbs. Images and symbols are created through the skillful use of methods of comparison, comparison and contrast of knowledge.

LITERATURE ANALYSIS AND METHODOLOGY

In Uzbek linguistics, a number of studies have been conducted covering functional-semantic, morphological features of zoonyms, their use in speech, structural and semantic,

lingvoculturological features of zoonymic component parema and phraseological units [1,2,3,4,5].

Zoonyms are studied in the language under the terms zoonyms, zoomorphisms, animalisms, zoosemisms, zoometaphores, faunonyms, anthropozoomorphisms. “Anthropozoomorphisms are metaphors that describe man. The term zoomorphism is understood in philosophy and archeology as the depiction of gods in human form and has been used in linguistics in the study of zoometaphores” [6, p.29]. Also, “biomorphic codes are linguistic units that reflect human perceptions of the animal or plant world: cunning as a fox, a young lion; zoomorphic metaphor - words used in a metaphorical sense, denoting animals and birds: buffalo, lamb (in the sense of a child)” [7, p.22-23].

RESULTS

In the study, the anthropozoomorphism of zoonyms was analyzed through proverbs. They have been used to express both positive and negative meanings in proverbs, and in some places for both negative and positive evaluation relationships depending on the content of the text. In particular, the horse zoonym plays an important role in the assessment of human behavior, physical and mental capabilities in proverbs.

Positive assessment:

In proverbs such as *Отнинг ўлими – итнинг байрами; От қариса – охурда, ит қариса – чуқурда* the horse zoonym as an anthropozoomorphism has always valued people who have been brave and have done good to others. In the text, the zoonyms of horse and dog are used appropriately to show the people's attitude to the virtues and vices in man. Spoken antonyms such as *ax-pit* indicate that in the linguistic landscape of the language-possessors, the *ax*-lexeme is embodied in the sense of prestige, while the profound lexeme is embodied in the negative evaluation semantics (*бировага чуқур қазима, бир кун ўзинг йиқиласан*). The text *От топади, эшак ейди* reflects the value of such qualities as courage, diligence, agility, generosity. *Эшак урган билан от бўлмас*: not being good is defined as a constant rule in proverbs. In the proverb, the horse is described to wise men through anthropozoomorphism.

Negative Assessment:

От ойлигин ўйлар, туя йиллигин; от миниб яқинни кўзлагунча, туя миниб узоқни кўзла these proverbs describe people who think of today, not tomorrow. *Отни ит қайтарар*. It is well known that dog anthropozoomorphism is often described as bad – greedy, hypocritical people. The text states that a horse is sometimes a victim of such people because of the simplicity of good people. *Шернинг ўлиги ҳам от ҳуркитар* this proverb evaluates cowards.

Proverbs about horses are prone to error and sin: *От айланиб қозигин топар, сув айланиб ёригин; От босмайман деган ерини уч босар. От чачаси узунлиги – ўзига зарар* the proverb states that man's physical and mental superiority over others sometimes harms rather than benefits. “Chacha - is hair that grows from the top of a horse's hooves. Normally, strong, strong horses have long hair and can be overwhelmed and fall while walking” [8, p.213]. Language owners were able to create rules for themselves as a result of observing the natural movements of animals. *Булбул овозининг хушлигидан – қафасга гирифтор* – the proverb is also used in the same sense.

As anthropozoomorphism in horse zoonomic proverbs, the socio-economic opportunities of the individual, such as career, wealth, prestige, and their various effects on human life are also

observed: *От ўлади, қуш учади; От минган отасини танимас, Той минган – оғасини; От минмаган от минса, чопа-чопа ўлдирар, Тўн киймаган тўн кийса, қоқа-қоқа тўздирар.*

Our people say, “От - мурод”. At the heart of the horse's will is a universal meaning [9, p.5]. The name of the horse in the proverbs also shows its value in the life of the people.

In addition to conveying certain information to the listener, the speaker also aims to have an emotional-expressive effect on him. Hence, the content of the character often reflects the modal attitude of the speaker.

The wolf - is the totem of the Turkic peoples, it is a symbol of courage and disobedience. Legend has it that the basis of Turkish tribes was tied to the wolf, which led to the preservation of their trust in the wolf. The main part of the trust in the wolf is associated with the birth of a child in different groups of Uzbeks, saving his life. In the Kashkadarya Uzbeks' bells, avahli, nayman, kuchchi, saroy, and mangit, pregnant women carry tumors from the wolf's skin, bones, and other organs. those who missed [10, p.68-69]. All this is a symbol of the attitude of the Turkic peoples to the wolf, and at the same time means to find prey like a wolf. It is no coincidence that the phrase "seen by a wolf" is not used for the lucky and successful people. Hence, the wolf zoonimi was a leader in totemistic views, describing a disobedient, courageous, resourceful man.

In the proverbs, the wolf zoonymy was observed to be actively involved in the process of evaluating ruthless, greedy people along with brave, disobedient people. Below we analyze its anthropozoomorphic properties:

Neutral assessment:

Бетда юрган бўриман, Насибамдан кўраман. The text describes the relationship between man and destiny, fate with the wolf zoononym.

Positive assessment:

In the proverb “*Бир бўри ўлжа топса, Ўн бўри ҳозир бўлар*” the custom of sharing the prey of the wolf with others is passed on to people, and the value of friendship and harmony is realized. *Бўри ҳамсоясига ола қарамас* as a continuation of a previous proverb about looking at a neighbor. People who are loyal to their brothers and sisters are valued by the people when “*Бўри бўрини ёрмасда*”. *Бўрининг озиғи – бурнида.* This proverb reflects the value of such qualities as proportion, availability of food, diligence, agility, appropriate to human action. In the text of *Им еганидан бўри егани яхши, Бўри ориқлигини билдирмас* qualities are given to brave, courageous and frankly persons. Given that the Turkic peoples are a symbol of courage, disobedience, it can be said that the text expressed intellectual and moral qualities.

Negative assessment:

Лақмалик – Бир тулки етти бўрини етаклайди: пасткаш, ўз манфаати йўлида ҳар қандай ёмонликка тайёр: *Бўри бўронда қутурар; очкўз – Бўрининг ўзи тўйса ҳам кўзи тўймас; ёвуз, кучли: Бўри қариса ҳам битта қўйга кучи етар; тавқи лаънат - халқ нафратига дучор бўлган киши: Бўрининг еса ҳам, емаса ҳам оғзи қон; бағри тош, золим: Қўй билан бўри бир оғилда яшамас; мавқеи баланд, амалдор: Қўй қарғиши бўрига ўтмас* and so on. The proverb, *Бўридан қўрққан овга чиқмас, Илондан қўрққан сувга тушмас,* refers to the difficulties and hardships of life.

Greedy as a dog, stupid as a donkey, fat as a pig, and so on can be displayed. It can be observed that in different lingvocultures a certain thing is used, for example, an animal as a standard of

constant imitation. For example, in most languages, the fox is actively used as a symbol of deceit, deception, deceit, as a standard: cunning as a fox, хитрий как лиса (Russian). Or as a peculiar analogy of the Uzbek language, soft as a sheep, thin as a ghost, eats like a mold, works like a dog,

These analogy standards also take an active part in the process of evaluation of the national worldview, the comparison of world events according to national perceptions, formed as a result of comparison.

Because man understands the world and himself through language based on universal and national experience. At this point, the national experience determines the specific features of the language at all levels. Because of the specificity of language, the linguistic landscape of a particular world is depicted in the mind of the language owner, and man sees the world through it.

The proverbs reflect the value of men and fathers in the anthropozoomorphism of camels: *Бақироқ туянинг бори яхши, Бақириб тургани ундан ҳам яхши*. Features such as the size of the camel, making it long and light, were the basis for describing the father – male; paternity: paternity responsibility: *Туя қанча - яраси шунча*; кучли: *Душманинг куя бўлса ҳам туя бил*; *Йиқилсанг ҳам туядан йиқил*, *Биров сенга кулмасин*; humble: *Кичкина юкка туя тиз чўқар*; senior, official (positive): *Тайлокни тайлоқ дема, Тайлоқ туя бўлар*; enthusiastic, courageous people: *Туя - катта, Яғрини – ундан ҳам катта* such proverbs are positively expressed.

Туя чўкса, жой олар – инжиқ, Туя элакка қолганда бўқирибди –without will, *Туяга қанот битса, томингни бузар* –enslaved to lust, *Туяни ўйна десанг, Ҳамма ёқни пайҳон қилар* – stupid, foolish, *Туядан катта фил бор – proud* *Туяни чўмич билан сугориб бўлмас* –haughtya negative assessment was made in this proverbs.

Duck zoonymy has also been used in proverbs and sayings to describe human beings and to assess human defects. “*Ўрдакдай сувдан қуруқ чиқади*” – sly, “*Ўрдак мижоз*” – provocateur, “*Дунёни сув босса ўрдакка не гам*” - selfish, “*Шошган ўрдак ҳам боши билан, ҳам думи билан шўнғир*” - hurried, the situation is described figuratively.

The goose has been involved in both aesthetic and ethical evaluation processes as a stereotypical image. “In Uzbek folklore, the images of geese and ducks are often used side by side. In such places, they become antonymous symbols with opposite poetic meanings” [11, p.23]. For example, in the proverbs “*Ўрдак бўлмай гоз бўл, билим олиб соз бўл*”, “*Қарга учиб гоз бўлмас, бошлиқсиз уй соз*”, a goose appears as a positive image. So, while the duck is a symbol of ugliness in the process of perceiving beauty, in the proverb “*Қўшининг товўғи ғоз кўринар, келинчаги қиз*” the goose reflects beauty in an aesthetic assessment.

The concept of “bad person” is also expressed in zoonyms:

Ит энгганини талар → act according to his ability, who can correctly assess the situation in the way of his negative goal;

Ит билан ўйнашиб бўлмас, кучук билан – ўйлашиб. “*Кучук билан ўйлашиб*” suggests that an adult should be consulted. At the same time, the “big” sema of the dog lexeme and the “small” sema of the dog lexeme are entering the opposition.

Ит итлигини қиларда - it is said that no good can be expected from a man of bad character. *Итнинг иши – узмоқ, ёмоннинг иши- бузмоқ, Куннинг ёмони кетар, одамнинг ёмони кетмас; Ёмон одам тўймас; Ёмонлигини қўймас*. The same content is expressed in proverbs that do not leave evil.

If we pay attention to the meaning of the proverbs, it is common to look at a dog when evaluating greedy and lowly people: *Дарё тўла сув бўлса ҳам, ит тили билан сув ичар, Ит туққанини танимас, Итдан суяк кутма*—the proverbs evaluated stingy and stingy people. *Ит иззатини билмас, эшак – тарбиятни*— in the proverb of upbringing the dog refers to inferiority, the donkey – to stupidity. Evil people who do not know good are likened to donkeys: *Эшак сийпаганни билмас, ёмон – сийлаганни*.

CONCLUSION

In conclusion, it can be said that zoonyms are one of the main linguistic units in the expression of axiological content. These proverbs contain such moral values as “Good - Evil”, “Mercy - Cruelty”, “Loyalty-Betrayal”, “Humility-Arrogance”, “Wisdom - Stupidity”, “Beauty – Evil”, which serve as the basis of human axiological characteristics found its expression.

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