

## **ANTHROPOMINANT ZOONYMS WITH NEGATIVE MEANING IN UZBEK TIDY.**

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**Annotation:** This article discusses how the origin of anthropominant zoonyms, which have a negative meaning in the Uzbek language, is covered in Islamic sources. Anthropominants are linguistic units that refer to human character traits. Zoonoses are animal names. So, the article is about animal names that refer to human character traits. In the Uzbek language, many zoonyms serve as anthropominants, and most of them are used to express negative character traits. Naturally, several factors play a role in the negative meaning of my zoon. In particular, the factor of religious worldview plays an important role in this process. Nasir al-Din Rabguzi's Qisasi Rabguzi, which tells the story of the prophets, contains information about the symbolic, secondary meanings of many zoonyms, and the views expressed in this work are absorbed into the folk paremiological fund. The article describes how the zoonyms of snakes and pigs refer to the characteristics of the character on the basis of this work, how they are covered in the Uzbek dictionary and other religious sources.

**Keywords:** National culture, national mentality, anthropominants, zoonyms, factor of religious worldview, negative coloration, pig zoonymy, snake zoonymy.

**Introduction.** Customs and traditions belonging to different nations and cultures are closely interrelated, among which there is a phenomenon of harmony, proportionality [4,9-11.] And at the same time reflects a number of special features. There are many factors that shape the culture and mentality of a nation and form its basis, [6,101-108.] The very existence of these factors and their diversity ensures the phenomenon of closeness and difference between cultures. If we form the composition of these factors - among them the natural, geographical conditions in which the people live - conditions, racial affiliation, national - ethnic composition, religious affiliation, such as leadership; we can see secondary elements such as the socio-political situation, economic-social relations. [5,41,45.] Among these factors, the religious factor dominates. For all periods of human history, the factor of religion has been an extremely important factor. The power of religion was the main cause and patron of several marches that left a deep mark on human history. As a result of these military campaigns, religion became deeply ingrained in the lifestyles of various nations. In one region, fraternal or non-fraternal nations became members of one religion. The results of the Arab conquest and the Crusades are clear evidence of this. In the worldview of peoples belonging to different religions, the attitude to one subject, event may be different. This phenomenon occurs under the influence of the factors mentioned above. Attitudes towards certain concepts can be very sharp and radically different. In particular, the reflection of anthropominant characteristics of animals is unique in different nations. All views of the human environment are reflected in his linguistic landscape. Anthropominant zoonyms from the linguistic landscape of the world can be taken as a unique concept. [3,11.] We will look at the meanings of anthropominant zoonyms identified in different cultures as the object of this study. In particular, the pig is an anthropominant zoonym. In the explanatory dictionary of the Uzbek language, the lexeme of a pig has the following meanings: 1. A pair of hooves, a mammal that is raised for meat and fat. Wild boar, domestic pig. [The boy] looked over the wall and saw three or four pigs squawking and barking. "Youth". This meaning given in the dictionary does not differ from the meaning of the word pig in other languages. 2. Swearing, in the sense of insult. Ablah.hayvon. [Worker] Here comes a new director named Ismat. We wondered if that was the case. It's a pig. "Youth" [1,252.] Thus, in the Uzbek language, the zoononym of a pig, in addition to the concept of an animal, also serves to convey a negative emotional meaning. This phenomenon can be a shining example of the influence of the religious factor we have mentioned above. In particular, from the ninth century AD, the religion and culture of Islam began to take root in the Central Asian region. Arabic language and culture began to actively assimilate into the way of life of the local population. Among the peoples of Central Asia, the Islamic faith has taken a central place. The Holy Qur'an, the sacred source of Islam, has become the main criterion for governing public life. The source said that the blood was considered deadly and unclean for pig consumption. For this reason, the use of pigs for industrial purposes, as a labor force, has not become widespread in Muslim countries. Due to its prohibition on religious sources, it has remained a foreign concept to the way of life and ideology of Muslim peoples. Naturally, the fact that the subject is not reflected in the way of life of the people ensured that this notion did not exist in the paremiological fund and in the national worldview. It has been faithful to this

tradition for centuries. This fund is also used in the second sense given in the dictionary. Another religious source, Nosiriddin Rabguzi's Qissasi Rabguzi, cites another historical fact: "Jesus was sent to school by his mother. He was a laundress. As his teacher paused, Jesus a.s. he could tell everything in his heart. Iso a.s. The teacher was surprised. He brought Jesus to his mother and said, "He knows everything better than I do. He doesn't need a mentor. Then his mother gave Jesus a.s. to painting. When the teacher left the house, Jesus a.s. put all the tones in the jar. The teacher came back in and saw no fur in the shop. "Where are the tones?" asked the teacher.

"I put it in the jar."

"Every ton had to be given a different color, it was canceled," said his teacher.

"Tell me how many different colors each person needs, and I'll take it out," replied Jesus.

The teacher would tell me what color I needed for each dress. Iso a.s. as the coach said, he kept tearing out the tones of different colors. The teacher was amazed to see this miracle. Then he thought it was magic. He dipped the tones in water and then hit a rock. Their paint became brighter, clearer and more beautiful. "It's not magic, it's the work of a true prophet," he concluded. Everyone in the painting workshop believed him. They are called apostles. Then many people came to the apostles and said, "Jesus, may God send us a table full of heaven.

"If you are a believer, fear Mawlawi and do not conspire," said Jesus.

- We are not conspiring. We want to taste the blessings of heaven. They answered.

Iso a.s. He prayed, "O Isaiah, send us your blessings from heaven, so that it may be a feast for those who passed away before and after." Allah revealed: "O Jesus, I will set the table for you. But even after that, whoever does not believe in the oneness of Allah, and he does not believe even after seeing my blessings, I will punish him. No one in the world has ever seen such suffering. " A table decorated with treats appeared in the air. The legs of the table were facing the air, and all the delicacies were clearly visible. It had white bread, a variety of baked fish, and plenty of fruits and vegetables to eat. All the people saw him. As he turned and looked down, Jesus a.s. appeared under. There were nine men and women there. They were all from him. There were also miserable people, such as the dumb, the blind, and the lame, and they were all healed. But none of them believed. Those blessings came from the sky for three days, and three days later they went to heaven again. Nine hundred men and women were both healed. However, they did not believe. Three days later came the mach, turned into a pig. Even then they ate. For three days they were alive with this quality, this picture. Allah then destroyed them so that the people could learn from them. [2,152.] "An explanatory dictionary of the Uzbek language states that the word pig is used to mean a wild boar and a pig in general. NIGHT 1 Wild boar, wild boar; pig in general. If the land is hunting, the pig will go upstairs. Proverbs. Donkey - with work, pig - with teeth. Proverbs. Ducks fly in front of his [Tursunboy's reed hut, and squirrels pass by. S. Ahmad, Ufq. The silence, filled with the majestic roar of the reed forests, was broken only by the occasional rumble of the guns of the pig-hunters in the distance. A. Autonomous, Karakalpak story. Our people said, "We don't drink cabbage soup, it makes pork," and they gave us meat and fat. I. Raim. True love.2 portable About an uneducated, ignorant, or unscrupulous person; signifies an insult to that beast. Dear father-in-law! You and I were locked up in dark dungeons and dragged to the bottom of a tree .. I finally managed to mix a pig named Homid into the ground at the end of two years of wandering. A. Almighty, Past Days. "Go, pig, go, the time of repentance is over," said the people. A. Almighty, Past Days. "I want that pig to sleep soundly," he pointed to the diver. Mirmukhsin, Architect [1,252.] So, relying on this source, we can say that we can take the word pig mentioned in religious sources as a synonym for the same concept as the word pig. We have mentioned above that in the culture of Muslim peoples no process related to this animal has developed. In particular, we noted that it is not widely used in the paremiological fund. However, as the second canothatic meaning cited in the dictionaries takes the lead, there are also places to refer to this image in a figurative sense. In particular, the proverb that a pig does not see the sky belongs to the Tatar language. One whose purpose is low or who has become a slave to his own desires will never go to the grasp of higher concepts. This article can be further analyzed as follows. For those who live for the sake of satisfying their own lusts and desires, breastfeeding is above all else. They never look up at the sky, and most may live unaware of the existence of heaven. Hence, based on all the above information, we can conclude the following: In countries belonging to Islamic culture, the lexeme of a pig reflects a negative coloring trait. The pig anthropominant zoononym serves to express a negative meaning. It is observed that the canotic meaning of this word prevails over the denotative meaning.

In conclusion, we can say the following:

a) The word pig has denotative and canotic meanings in Uzbek. The canotic meaning of the word has a negative coloring property.

b) there are places in the culture of different peoples where this concept has acquired a symbolic meaning. We can conditionally divide these symbols into the following subgroups: 1) images associated with the religious worldview - in this process, the word pig acquires a negative connotation and is associated with negative human characteristics and the concepts of filth, impurity. 2) images associated with field work - in this process, the word pig is depicted without negative dyes. The main reason for the formation of the system of images belonging to the second group was the fact that these nations used pigs as a labor force in field culture. d) when the word is applied to a person it serves to express the negative aspects of his nature.

We continue our thought with the example of the second anthropominant zoonym snake-snake zoonym. Certain conditions, national worldviews and general similarities cause each zoon to rise to the metaphorical stage. The main purpose of this article is to analyze the figurative meanings of the snake zoonymy and the process of formation of this metaphor, one of the images that serve to express the negative features of human nature. In Uzbek, the word snake has a negative *ottenka*. This zoonym figuratively reflects the meanings of lying, deceit, fabrication, and the same meanings when applied to a person. A pertinent question arises. Why is it that the serpent is a metaphor for liars and deceivers? To answer this question, we turned to several religious-historical sources. Nosiriddin Rabguzi's "Story of Rabguzi" contains the image of a snake and several places associated with it. We list them below. In the play, Adam a.s. and there is a passage about the expulsion of Eve from heaven. "When the devil was cast out of heaven, he tempted Adam and Eve to come out of heaven. In those days, a snake was as big as a camel, and its wings were extremely beautiful, glistening in different colors. The devil asked him, "Take me to heaven." He did not forget. The devil said, "Open your mouth." When he opened his mouth, he went under his tongue. Being a serpent, he spoke to Adam. He did not listen. The woman said to Hava that the woman's heart would be soft, "Do you know why Mawla Toalo did not eat?" "No," he said. He said, "Whoever eats it will live forever in Paradise." The air was from a branch, and he encouraged Adam to eat as well. Adam forgot his covenant at that hour. He chewed the wheat, remembering the command of the Creator. He did not want to win. He could not remove it." [2,43.] It is clear from this sentence that from the very first stage of human history, the image of the serpent formed a negative *ottenka*. The devil uses the serpent as a tool to carry out his plan. He lies through a snake. Let us dwell on another chapter of the same work. Another description is given in the chapter of the work entitled "Sifati al-arzina" entitled "The Life of the Earth". [2,18.] Each snake has a thousand teeth, each like a palm tree, and under each tooth there are eighteen apples filled with venom." This fact also represents the information on which the image of the serpent forms a negative *ottenka*, i.e. the serpent is a creature peculiar to hell. In this part of the work, we see another passage: "The message is clear. Again Allah Toalo created two souls in hell. One depicts a male lion, his horse Jablit. The second is a picture of a wolf, a horse Tablit. Jablit's tail is a snake's tail, Tablit's tail is a scorpion's tail. By the grace of Allah Toalo, the tails of both of them fell into hell.

That is why the tails of Jablit and Tablit are new, just as there are snakes and scorpions in hell. Gabriel was blessed by Allah Almighty to marry Tablit and give it to Gabriel. This will be the first marriage of all beings. They saw a couple of boys and girls. Jablit would give his daughter to the son he had born with. When she gave birth to a son for the seventh time, she was named Haris. He was extremely cunning. When he asked Haris to give him the girl he had given birth to, he was ordered by Allah Almighty. Don't give to the one who gave birth to you, give to the one who gave birth to you. Jiblit gave the girl who gave birth to Bigra with Haris to another son. Harris was angry and didn't like the other girl. He sat on the edge of hell and began to pray. After praying for a long time, Allah Toalo raised him to the fifth floor. He was again engaged in prayer, and spent the sixth floor. He was praying again, and he turned and brought him to the earth. In this world, too, he prayed that from east to west there was no place where Haris did not worship. Again the prayer was intensified, and the second layer rose to the sky. The seventh layer of it went to heaven. He strengthened his piety again and entered Paradise. He became a teacher of angels. Haris changed his name to Azozil. If he wanted to, he could go to heaven, and if he wanted to, he could go to heaven. Three thousand years have passed since the year of his mother's birth." [2,21] Based on this passage, we can see that there is a snake in the essence of Satan, in his creation and in his vision. There is a direct connection between the serpent and the devil. We have seen above that the image of the serpent is directly related to the image of the devil. There are other parts of this work that depict the image of a snake: "Legend has it that there were no three animals on board. Cat, mouse, pig. When the mouse appears, it begins to gnaw at the ship. He prayed to God. It was a decree. Noah a.s. put his hand on the tiger's head. Two cats jumped out of his nose. And he was holding a mouse. When the mouse pierced the ship, the waterway could not be blocked. Noah a.s. said: Whoever closes the hole, I will give him whatever he wants. The serpent said: If you give me any meat in the world that is sweet, I will cover the water. The snake went into the water and hid. They threw the water inside out. There was no danger. Noah a.s. He called out to the fly and said, "Find out which creature on earth has the sweetest flesh." The fly flew away and did not return quickly. Then he sent the swallow. The swallow found the fly. He asked which meat was

delicious. He replied that it was human flesh. "Come on, open your mouth, I'll smell it, I know it's true from the smell," said the swallow. When the fly opened its mouth, the swallow cut off its tongue. It's the same mosquitoes that don't talk. "Moses a.s. There are also passages in the chapter on the image of the serpent: "It is said that four thousand men with four thousand paths and four thousand deeds gathered. All the people of Israel came. Sixty donkeys were loaded with sorcery. It is said that those witches were four hundred men. Each had a load rod, a load rope, and tied the ropes to the rods. They tied the end of the stick with mercury. They glued again. Pharaoh's army was forty thousand on his right, and his army forty thousand on his left. It is said that the incident took place in Alexandria. The magicians swore in the name of Pharaoh to defeat Moses. "Moses, do you show your prophecy first, or do we?" Asked the magicians. They followed Moses. When Gabriel heard this, he said: You have honored my beggar. I will enlighten you this day by contesting until the light of faith shines on you for the sake of my glory. The magicians threw their weapons to the ground. The weather was hot. The mercury is hot. The strings began to vibrate. The crowd came to a halt. They said, "By the power of Pharaoh, we are the victors." Moses was frightened, and then Moses had laid the foundation, and began to swallow up all the fabrications. "[2,186.] Hence, in all parts of the work, the features of the serpent and the liar were interrelated. None of them show a positive attraction to the image of the snake. Hence, the religious factor had a special place in the acquisition of the negative color of the image of the serpent. We continue our thought with the words of Islamic scholars. The works of Sheikh Muhammad Sadiq Muhammad Yusuf contain valuable information on this subject. Chapter 11 of the author's pamphlet, *The Truth About Unorthodox Things, Such as Fortune-Telling, Witchcraft, and Demons*, is devoted to this subject. The following hadith is narrated in the chapter: "A group of jinn came to Islam in Madinah. Whoever sees snakes living in these houses, let him give three times. If he appears later, let him kill. Because he is, of course, the devil."

[7,63.] This means that the demons who converted to Islam in Medina lived in the form of snakes in some houses, and this is also important for our time. As soon as he saw the snake in his house, the person who killed it could harm the Muslim demon. If the snake appears even after being warned three times, it is allowed to kill it. Because it shows that he is a serpent living in the form of the devil. The chapter also mentions two types of snakes that do not need to be given a respite. These are snakes with a cut tail and two black stripes on the back. These snakes may have been considered a non-characteristic of snakes in the form of Muslim jinn. Based on the data collected, we can draw the following conclusions: a) There are clear facts about the image of the snake in the history of Islam. In particular, the expulsion of Adam (pbuh) from Paradise, the history of the birth of Satan, the death of Noah (pbuh). and the event of the flood, Moses a.s. and the image of the serpent was directly and indirectly involved in the stories of Pharaoh, and the same facts ensured that the image of the serpent received a negative ottenka in folklore and artistic sources; b) The ability of the snake to transfuse with the devil also ensures that it receives a negative ottenka. There are many expressions in the Uzbek language, such as "licking the fat of a snake" - for deceitful people, "keeping a snake in his lap" - for treacherous people, and so on. Based on our conclusions, there is no need to over-analyze these phrases. So, we have identified the reasons why the image of a snake in our language has a negative connotation. It is well known that an object, an attitude to an event, can be different in different cultures. Including the image of a snake. Based on the sources, we examine the relationship to the image of the snake in English culture. The presence of this creature is also observed in chapters 3, 4, 7, and 21 of the Bible [3]. In Chapter 3, Adam a.s. and the expulsion of Eve from heaven reflected the use of the serpent by Satan. The difference is that Satan encouraged Eve to eat the fruit of the tree of knowledge, in return for which she promised eternal life. So, even in English, the image of a snake is associated with the features of deceit, deceit. This feature does not differ from the negative ottenka of the image of a snake in the Uzbek language. Let us consider the cases of the use of the image of a snake in expressions used in English. The image of a snake is widely used in English expressions. There is an English phrase "a snake in a bosom". Literally translated into Uzbek, the phrase translates as a snake in the chest. The phrase is used to describe people who have betrayed their friend. In Uzbek, it is equivalent to "keeping a snake in your lap." The phrase "nurture a snake" translates as "caring for a snake". Synonymous with the first phrase in terms of content. The phrase "nurture a snake" is also associated with the same content as treason. The phrase "nurture a snake" translates as believing in a snake and caring for it. The meaning of this phrase is also in sync with the above phrases. The phrase "snake oil salesman" translates into Uzbek as "snake oil seller." This phrase applies to liars, deceivers, deceivers. There is an abbreviated version of this phrase "snake oil". In Uzbek, the phrase "licking the fat of a snake" corresponds to the meaning of the same phrase. The phrase "Snake in a grass" translates into Uzbek as "snake lying on the grass." This phrase serves to reveal the character of a person whose actions are unknown, abstract, secretly planning something, hiding. "Go at something like a rich killing snakes" translates into Uzbek as "like a guy killing snakes." This phrase means to exert oneself with all one's strength and energy. There is no negative meaning of the word snake in this phrase. "If it was a snake it would be a bit you" translates into Uzbek as "if it were a snake it would bite you." The meaning of

this phrase is used to describe an act that poses a great danger to a person and is strictly forbidden. The phrase "Like fighting snakes" translates into Uzbek as "snake fight, fight." The meaning of this phrase meant chaos, confusion. The snakes are in a herd, and as they fight, they crawl around each other. The use of this situation as a phrase is used to indicate that the situation is extremely confusing or chaotic.

The word snake has two meanings that occur when used alone. The first meaning of the word "snake" is schema, plan, and system. This meaning is derived from the formal appearance of the serpent. The second meaning of the word when used alone is related to the concept of "stealing". "Snake eyes" translates into Uzbek as "snake eyes". The phrase translates into Uzbek as "snake's eyes." The eye of the serpent means death. In general, there are many phrases in English that depict the image of a snake. Based on the data collected, we can draw the following conclusions. a) There are commonalities in the figurative meanings of the word snake used in Uzbek and English. In this aspect, the figurative meaning of the word snake within both languages is associated with deceit, cunning, deceit. The factor that gives rise to this general resemblance is based on the uniformity of the fact cited in religious sources; b) in the use of the word snake in figurative senses, its external aspects are actively used from the elements related to the structure of the body; d) The religious factor played an important role in the negative connotations of the word snake in Uzbek and English.

**In conclusion**, we can say that the religious imagination of the people has a special place in the formation of anthropomimant zoonyms. The religious worldview also plays an important role in the treatment of zoonyms

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