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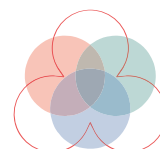
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SHER ZOOSEMISM IN UZBEK WORKS

Toirova Umida Sobirovna

Ingliz adabiyotshunosligi va tarjimashunoslik
kafedrasi o'qituvchisi Buxoro davlat universiteti

Abstract:

This article uses examples in Uzbek works to illustrate the role of lion zoosemism in the language, sources of enrichment, theme classification, and its various definitions are proven. The characteristics of zoosemism are listed, as well as the explanation of our lion zoos.

Keywords: Zoosemism, zoonim, linguistic layer, animal metaphor, conceptual metaphorical theory.

Introduction

Zoonims have both denotational and connotational content as part of the linguistic elements. Denotates represent the connotations and their reference meanings arising from human emotions.

Zoonisms is one of the most important linguistic layers in the language, and a person's personality, feelings, and circumstances are compared to the animal kingdom¹.

Containing F.A. Litvin zoonim participated phrase units²invites the idea that it has both positive and negative meanings and divides them into the following groups:

1. Positively meaningful zoonim content FBs: as cross as a bear – angry like a bear;
2. Positively meaningful zoonim content FBs: carry one's bat – win, take the bull by the horns – to act with determination courage, to overcome difficulties;
3. Neutral-sense zoonim content FBs: run like a deer – run fast

Methods

Gustaf Schtern explains his thoughts on animal metaphor in his essay "Change in Meaning and Meaning." He noted that when describing human characteristics, animal names, abusive appeals (names), and words that are criticized or hated³.

The term zoosemia was first introduced in 1971 by Ukrainian linguist N.M. Rayevska. He used animal names as metaphors to describe human characteristics and qualities⁴.

1 Sakaeva L.R. Characteristic Features of the Use of Zoonym Components in Phraseological Units, Proverbs and Sayings of the Russian, English, Tatar and Tajik Languages . St. Petersburg: Vestnik Sankt-Peterburgskogo universiteta, 2009. – 140 c.

2 Phraseological birliks in keingyinda FB deb kolsatiladi

3 Stern, Gustaf, Meaning and Change of Meaning, Bloomington: Indiana University Press, 1931. – 434.p

4 Egorova A. Hunting Down Animal Verbs,- Germany: University of Potsda,A Master thesis, 2019. – 22 p.



The Greek word zoosemia means "animal meaning." I.L. Lasota emphasizes that the term zoosemia is narrowly used to describe linguistic compounds that are theme-related to the animal kingdom⁵.

Zoosemiya Directly related to the process of creating a number of linguistic units and elements used against humans, animals are simultaneously accepted as creatures of different qualities, and when mocking, hating, or slandering someone, they are addressed to a lecture related to the world of animals. As noted by M. Basaj, zoosemiya At the time of his motivation, psychological parallelism lies, that is, there are various similarities between a person and the environment that surrounds him. In turn, the semantic prerequisite for comparison stems from the purpose of the speaker to emphasize a person's distinctive characteristics in an intensive and evaluative way. There is reason to say that living beings or certain groups of them are connected to realistic or imaginary stereotypical connotations in our perception, which accelerates the selection of the model, that is, the comparison element that forms the basis of the image⁶.

J. Lakoff and M. Turner's CMT are defined as a strictly directional phenomenon as a conceptual metaphoric theory, that is, a conceptual metaphoric theory, rather than in the form of a much broader, pure linguistic unit than the metaphorical theory imagined⁷.

Zoosemia is understood in modern literature as the nickname of animals, that is, the names of animals are often used to represent human qualities⁸.

F.J. Sornton in English good and marrying in the analysis of the word suggests careful research into animal semantics, which is used for both good and evil people. The results of the scientist's study demonstrate that among the names used in different metaphorical phrases against individuals, the name of breastfeeding animals leads and forms a large group. There were 51 mammalian names, insects - 8, reptiles - 8, birds - 8, fish - 7, arachnids - 3, amphibians - 3, and crustaceans - 2.

Numbers English History in zoosemia, the linguistic units associated with the category of breastfeeding have dominated quantitatively. F.J. Sornton believes that the fact that people are often given along with the category of breastfeeding is primarily caused by the fact that they have a common similarity and are close to humanity⁹.

He studied the metaphor of animals in German and Chinese. related to the thinking and cultural identity of the people of a particular society zoosemik metaphor Most of the larynks

5 Lyasota Y.L. Angliyskaya zoosemiya. - Vladivostok: DVU, 1984. – 198 p. (in Russian).

6 Grząsko, A. On Zoosemy, Foodsemy and Plantosemy: A Cognitive Approach to Selected Terms of Endearment. – Poland: *Studia Anglica Resoviensia*, 2017. pp. 29–43 .

7 Lakoff, George and Mark Turner. More than Cool Reason. A Field Guide to Poetic Metaphor. – Chicago: The University of Chicago Press, 1989. – P. 22

8 Kiełtyka, R. and G.A. Kleparski. "The ups and downs of the Great Chain of Being: The case of canine zoosemy in the history of English". – Slovakia: *SKASE Journal of Theoretical Linguistics*. 2005. – 34 p.

9 Kiełtyka, R. and G.A. Kleparski. "The ups and downs of the Great Chain of Being: The case of canine zoosemy in the history of English". - Slovakia: *SKASE Journal of Theoretical Linguistics* 2. 2005. – 22 p.

32 Lucija Kovačić Zoosemy and Gender Stereotyping: A Corpus Analysis of Six Pairs of English and Croatian Lexemes –Zagreb: 2018. – 18 p.



are based on the conceptual size of the appearance, behavior, or character of the corresponding animals¹⁰.

In everyday life, it is common to refer to one another by using animal names to describe human character, behavior, amateurcy, and appearance. Reacting through such animal lexemia can be an example of zoochemia.

Results

When a lion zoosemism comes in the sense that it is enthusiastic, fearless, bottled, faithful, hamming, thirsty for knowledge, trustworthy, and angry, the image of Turkish and Nebuchadnezzar is compared in the lion zoom through the image of A. Nebuchadnezzar. Because Nebuchadnezzar became the founder and defender of the Turkish language and contributed to the development of the language. It is emphasized that the original meaning of the word Babylon refers to the concept of a lion, and its sherpany has proven its strength and courage. Because of Akbar king's love for Jodha, his heart is steadfast, and his loyalty to his love is reflected in such skill as imitating an animal called a lion. Generally speaking, lion zoosemism is also used in the image of Turkish if such semas as the booty of a lion, courage, loyalty to their mate, shoulders, and students seeking knowledge determine human characteristics.

Munozara

The lion was used in symbolic senses, such as a bottle, a brave, enthusiastic, faithful, fearless and courageous, trustworthy, thirsty for knowledge, a tolibi scholar, angry, and dangerous.

I will laugh at the work of the gallows , Who want to overcome lions with cutting edges ¹¹.

Shortly before noon, the duckling saw a conscience, a young man with a heart, and a grinning lion in his history, and the morning was surprising. For a few minutes, this great courage silenced the dogs of oppression, stopping them from work¹².

In the eyes of the Almighty, the lion's enemies laugh at them, teaching the lions that they should fight as if they were hitting him with a cutter. Fighters who are aware of the art of lion martial arts deserve it.

Thinking that Anwar was a lion-hearted young man, duck leader, no one on the pages of history had yet to tie their hearts and come to death, and they were amazed that such work was the first time in history, and he recognized his courage and lionhood. Anwar's lack of fear is compared to a lion.

Master Alim's word: But that's how I burned the lion's heart-wheat Ab'sa·lom hambadbaxt, which is a job that very few people can do ¹³.

11 А.Кодирий "Меҳробдан чаён". – Тошкент: Фафур Фулом номидаги Адабиёт ва санъат нашриёти, 1994 йил. –204 бет.

12А.Кодирий "Меҳробдан чаён". – Тошкент: Фафур Фулом номидаги Адабиёт ва санъат нашриёти. 1994йил. – 262 бет.

13 А.Қодирий "Ottan kuns". -Toshkant: Yangy nazr, 2019 yyl. - 250.



At the beginning of the battle he will become a lion , an elephant in the middle of the battle , and a dragon at the end of the battle 14.

Absalom usurped David's throne, but his coup failed, and he was killed by Joab. He struck them down like a lion to kill their enemies alone. And lion heartness is a symbol of not being afraid.

People who show their enthusiasm on the battlefield are the first to be called lion-like enthusiasts. Such zeal is unique to lions.

We consider Akbarali's commander to be more human than Miryakub—Why is that happening?'15.

There's a lot of power on your wrist, amirzodam! You're a sherpanjasiz! It is not easy for the king to call you Babylon. Babylon means an Arabic lion16.

Humanity and humanity are strong in Akbarali. Miryakub, on the other hand, differs from Akbarali, who grows up like a lion, which means that if he is angry, he will act like a lion.

The fact that Sha'drach, Me'shach and A·bed'ne·go look like lions and that the lion's contents in the original sense of his name indicate that he has the same power as a lion.

"When the lion of this language and poetry is defensive, it proves what other courageous thing it is," said Boyqaro17.

A lion whose human being looks like a human being. A necklace is attached to two pins, and the tips are attached to two pins. But the chain lion is "proud." Haider entered. "Lord Nebuchadnezzar is in the chain."18

The language is considered blind to the nation and can only defend the poem created in one language by its author, and Hussein Boyqaro demonstrates his poetry, defense, poetry, and courage.

The accompanying passage describes Nebuchadnezzar's ignorance of the art of music and his involvement in painting when he was bored. However, the whisper, squeezed out of boredom in the passage, gave a vivid expression to a strong drawing. Nebuchadnezzar expressed himself in the image of a chain lion, and the conspiracy and mischief of some of the palaces that entered the king's arms like foxes and snakes around Hussein Boyqaro seemed to chain up the Lord of A·has·u·e·rus. The lion is courageous, fearless and represents a symbol of loyalty.

From this example, which describes nebuchadnezzar's chain, you can see that his body is submissive, and that his heart chooses the right path he chooses. During the interview, Behzod describes the disconnection of the chain around the lion's neck. In doing so, the writer emphasized that A. Nebuchadnezzar left office and lived in his homeland as a free and humble man. The chains pulled on both sides were the embodiment of slander and false pretences made to him.

14 Мухаммад Али “Улуғ салтанат” –Тошкент: Шарқ нашриёти, 2003. –441 бет.

15 A. Cho'lpon "Night and Day". –Tashkent: New edition, 2019 year. –125 pages.

16 P. Translation "Star Nights." – Tashkent: Sparks of Literature, 2018. –32 pages.

17 Nebuchadnezzar: Tashkent: New Century Generation, 2019. –358 pages.

18 Neb·u·chad·nez'zar. – Tashkent: New Century Generation, 2019. –405 pages.



In order to explore deeper into the meaning of the chain lion, we turned to several literary and historical sources. We were intride by the story of the Chain Lion, written by R. Otauli, who made a name for him by the nickname Otauli .

Thank God, he is the lion of Turon! Born a lion, he lived as a lion, and he dies as a lion! Nachora, when there's a chain lion on the manglay of dying, he dies on this alphabet on that ball, but he doesn't bow down to anyone 19.

No matter how strong or frightening the lion's song and time were, he knew neither how to moan nor how to give birth. He did not beg the enemy like a fox, nor did he beg like a snake, but he acknowledged that Turon's leopard, lion, guide was born like a lion in the form of a mardu field, lived like a lion, and would die in the hands of courageous nomads like lions.

The name of turon hawk Alpine Er Tonga is mentioned in the works of historians, artists, and writers about the owner of courage through lion semas.

Lions scatter horror from their mouths, raise the vineyard over their heads and grow. The ducks are built, swallowed up, and even visible until the sparks of fear in their scum. The stronger the atrocities in the lions' worms, the thinner the innocence was in the image of ducks20.

Lions thrown at innocent creatures do not worship the bars, the horror and power in their eyes. Deer even chop into garden nets in talvasa to avoid getting caught in a lions' threed that does not recognize the judgment of God21.

At the bottom of the monastery in Samaria, the lion was called Sherdor because it was otherwise taken down. The Sherdor Mosque was built at the command of Bahodir Yalangtosh, then the governor of Samaria. The images of the Lion, the Ohu, and the sun at the bottom of the madrassa mean that the fifth month of the sun's candle year is Assad (lion), and the tenth month is the jaddium. The depiction of a deer or duck in the image represents a knowledge and knowledge, and the lion's knowledge that chased after the deer represents the desire of the scholars for knowledge. The sooner lions move in order to eat ducks, the sooner they should learn knowledge. Just as a lion is thirsty for a deer, it can be said that people thirsty for knowledge have been educated.

" Balli, lion! " 'He blew his belly,' Jesus says.

" Have you heard? " " He said. 'Lord,' Jesus says, 'my mother told you, 'Lion!'

As he gazed down on the town and the valley that spread out below it on one seas made a silvery highway stretching to the bow. 'Inshoollo,' Jesus says, 'the lion worthy of the lion will meet the young man.22

As he gazed down on the town and the valley that spread out below it on one side, his heart and pride when he caught sight of Jesus Christ. 23

In historical novels, brave and courageous people are not afraid, and their brave actions are likened to lions. Impressed by Hamidabo's awareness of all martial arts, my nephew in Honzoda calls him a lion and recognizes that only a lion deserves such a lion.

19 Neb·u·chad·nez'zar. – Tashkent: New Century Generation, 2019. - 405 0.

20 А. Дилмурод “Шердор”. – Тошкент: Ўзбекистон нашриёти, 1986 йил. – 44 бет.

21 А. Дилмурод “Шердор” . – Тошкент :Ўзбекистон нашриёти, 1986 йил. –161 бет.

22P. Translation "The Pass of Generations." –Tashkent: Youth Journal, 2018. –6 pages.

23P. Translation "The Pass of Generations" – Tashkent: Youth Journal, 2018. –179 pages.



Knowing that Akbar also had the power and will of a lion, Honzodabegim emphasized his courage, courage, and descendants of the bottles, describing him as a man of a lion heart, strength, and fearless nature. Lion semasi refers to strong, brave, fearless people with grass in their hearts.

His father always told him: "Learn to leave the fat in a rage and amble like a lion! and he was teaching 24.

Akbar came up with measures to preserve the state and power without sleeping. While looking for ways to get rid of the enemy, he remembers the advice he gave to learn how to strike the enemy, how to deal silently like a lion, and how to keep the enemy in poor condition. The lion zoom is like a lion and suddenly has the ability to strike at the enemy.

And you are human. In humans, a pair is similar to lions. You have seen lions in the forest. How kind, how faithful the father lion is to the mother lion! That is why I gather at one point, grase from generation to generation, and then give birth to lions worthy of their parents. You were born as healthy, blue, and courageous as a lion because your parents showed each other lions and their consequences in the land of Sindh, in the desert of Tar25.

Sources of history tell us that Akbar Jodha loved Bayni more than his life. Jodha was jealous of other women because she also loved her. The poem likens the family of people to a family of lions, expressing the kindness and care of the male lion to the female lion. The couple's loyalty passes from generation to generation, and lions are born from them, faithful to a mate like them. They also do things that match the dignity of their descendants. The lion's semasi represents a symbol of loyalty to the light. Jodha also wanted Akbar to resemble a lion and wanted him to save him from the concussions, to be loyal. But it was very difficult to get out of it.

On his left, Abdulfazl and Roja Birbal were killed when a barbecue in his forty-five years of age, Sha'drach, Me'shach and A·bed'ne·go, brought the scribe.

He wondered how difficult it was to make sacrifices to Akbar. He now felt strongly that it was not said that it was always dangerous to be close to a lion and a lion26.

In this passage, the behavior of Sha'drach, Me'shach and A·bed'ne·go are compared to that of a lion. His energetic body and movements are referred to through the word shertaxlitis. Comparing Akbar to a lion, being afraid of his courage, not being able to be much closer to him, no matter how much poverty he gives him, he can suddenly do it. In this place the lion's semas have expressed danger and danger .

Absalom usurped David's throne, but his was lying in a mansion. 27.

Some people enjoy treating someone with a lack of begging. Realizing that the Alps had endangered their lives for the dignity and peace of the land, Abuja'far reflects on the fact that not everyone at home is a lion, that is, everyone shows courage in their homeland, even a dog. It is understood that the lion shows only bottles at home.

24 P. Translation "The Pass of Generations." –Tashkent: Youth Journal, 2018. –192 pages .

25 P. Translation "The Pass of Generations." –Tashkent: Youth Journal, 2018. –231 0.

26 П.Қодиров “Авлодлар довоғи”. – Тошкент: Ёшлар нашриёти, 2018 йил. –259 бет.

27 Мирмуҳсин “Турон маликаси” . –Тошкент: Ғ.Ғулом номидаги Адабиёт ва Санъат нашриёти, 1997йил. –26 бет.



The sword and the horse are enthusiastic, each of them a lion 28.

Hazrat Sha'drach, Me'shach and A-bed'ne-go go to chase after their enemies like lions.. "They conquer like lions, and they run away like chickens!29. .

Young men are compared to lions. The bottle-gourd plant and the strong young men stand up to the enemy on the battlefield and fight. Each of the bold and fearless young men is represented by the symbol of a lion.

Like a lion, courage is unique to a fearless and courageous person. If a lion tries not to lose his prey, the companion will not calm down until he defeats the enemy. In the lion's semester, there are some concepts of invading the enemy and crushing it.

I have been swallowed up by my lion, Where are you wandering 30?

His closest comanche, his mountain of trust, and his leaning man's spouse, who always protected him, were likened to the same lion. Lion semas apply to a person who can be trusted, protected.

Therefore, in Uzbek novels, a cat means washing and unscrupulous, enjoying menstruation, as well as lightweight toward women, such as gallbladder, pain, deception, loathsome, fearful, nomard, and women. Dog zoosemism has been used in such negative senses as ignorant, Malay, oppressive, merciless, patriotic, stubborn, unclean, unbelievable, covered, and so on. The expressions used by dog zoosemism have indicated the nature of humiliation and have been used to humiliate and harass people. When wolf zoosemism describes the positive properties of simple, wild, rheumatic, and kind, it includes such ills as aggressive, bloodthirsty, cruel, mollusk. In the lion's semester, the lion is compared to A. Nebuchadnezzar, who is enthusiastic, fearless, bottled, faithful, hammocked, thirsty for knowledge, trustworthy, and angry. Because Nebuchadnezzar became the founder and defender of the Turkish language and contributed to the development of the language. Cats, wolves, lions, dog zoos not only describe character but also represent animal behavior, state, their appearance.

Summary

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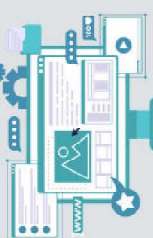
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