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The Place Of The Term Zoonym In The World Scene

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ABSTRACT

This article analyzes the role and significance of the term "zoonym" within the worldview. Names related to the animal world (zonyms) are formed in connection with the culture, worldview and language characteristics of the people. The study highlights the linguistic and ethnolinguistic aspects of zonyms, their connection with mythology, folk beliefs and various cultural codes. Also, the concepts of the worldview are analyzed through a comparative analysis of zonyms in different languages.

Keywords: Zoonym, worldview, ethnolinguistics, mythology, folk beliefs, cultural code, comparative analysis, language and culture.

INTRODUCTION

In world linguistics, in the process of revealing the linguistic capabilities of a modern person, the direct connection of his inner world, mental state, mood and stable, stable qualities with speech, the manifestation of national-cultural signs in units used to reflect human character, the need to create a linguistic definition of the concepts of character and temperament have been confirmed on the basis of scientific research. In this regard, the national linguistic landscape, text, phraseological and paremiological fund serve as the main source, and special attention is paid to creating their definition and interpretation based on the directions of anthropocentrism.

If we observe the structure of scientific research presented in the experience of world linguistics, in particular, the sources on the study of anthropomorphisms (units indicating human character traits), most of the sources began with showing the psychological, linguistic and cognitive roots of the linguistic picture of the world and anthropomorphic portable images, since there are specific ways of expressing character in the language, and it is impossible to conduct a study of units expressing character without having certain knowledge and experience on this topic. In particular, before analyzing the anthropomorphic fund of the Uzbek language, it is appropriate to shed light on its linguistic, semantic and cognitive foundations.

LITERATURE REVIEW

The article was written using the work of prominent specialists who conducted research on onomastics, toponymy, anthroponymy, zonyms, and oronymy, including E. Begmatov, Z. Dosimov, T. Nafasov, B. Orinboev, B. Yoldoshev, N. Okhunov, N. Ulukhov, S. Qoraev, S. Naimov, G. Sattorov, T. Enazarov, I. Khudoynazarov, R. Nuriddinova, and other scientists, as well as S. Kenjayeva, Sh. Temirov, D. Yuldoshev, Q. Olloyorov, N. Ganiyev, I. Kholmuratov, N. Adizova, S. Akhmedov, N. Muminova, who have conducted research in various areas of onomastics in recent years. In describing some topics, the scientific and theoretical views of the above-mentioned scientists were relied on.[1]

The use of a specific object existing in existence to reflect another object and the acceptance and popularization of the portable meaning for all representatives of the speaking class require a certain time and gradualness. So, proceeding from the teachings of L. Weisgerber, the linguistic landscape of the world encompasses the language and the period of its historical development, the influence of culture on the language, and any phenomena and processes that are united under the concept of language in general. Zonyms such as fox and snake, used to

indicate a negative sign in a person's character, are not a random analogy or a phenomenon used to increase the effectiveness of speech, but a set of experience, national beliefs, the speaker's worldview, and knowledge about the environment that the people have accumulated over thousands of years, which is closely related to the experience and history of the people. E.V. Dzyuba's views on the phenomenon differ sharply from L. Weisgerber's views. According to him, knowledge about the environment arises as a result of comparing objects with each other. The linguistic interpretation of Aristotle's famous theory of "imitation of nature" belongs to E.V. Dzyuba¹⁰. The essence of an object arises when its signs are compared with another object. So, according to Ye.V. Dzyuba, the linguistic picture of the world arises as a result of mutually comparable signs, the zoonimi fox or snake, when applied to a person, is partially disconnected from its meaning, although it is attributed to a person, there is a connection and similarity in origin and essence, a reference to a certain historical event or process, and the influence of the factor of belief. The significant aspect of Ye.V. Dzyuba's views for our study is that the scientist came to the necessary conclusion that there is a connection between the word with a portable meaning and the base word, which serves to reveal the meaning of the character. This connection can be justified according to various aspects.[4]

RESULTS AND DISCUSSION

The language and culture of each people reflect its worldview, values, and historical experiences. In this context, the concept of worldview is of great importance. A worldview is a linguistic and cultural model of how a person perceives and understands the environment. It reflects various factors, including the natural environment, social life, and beliefs. This article analyzes the role of zoonyms (names of the animal world) in the worldview, their linguistic and ethnolinguistic aspects.[6]

The concept of zoonym and its expression in the language

Zoonym is a linguistic concept that refers to the names given to animals, which are closely related to the culture, traditions and mythology of the people. Names associated with animals have their own characteristics in different languages, which are formed under the influence of historical and social factors.

Zoonyms can be divided into the following types:

Simple zoonyms - natural names of animals (cat, dog, fox, wolf, etc.).

Figurative zoonyms - names that attribute human qualities to animals (for example, wolf - as a symbol of cruelty, fox - cunning, goat - carelessness).

Mythological and religious zoonyms - animal names associated with legends and religious beliefs (dragon, eagle, snake, etc.).[8]

Zoonyms are the most active units that reflect human character traits, and their expression of a positive or negative character is understood from the content of the text or speech act. In the Uzbek language, zoonyms such as dog, pig, donkey, boar, wolf, cat, snake, monkey, cow, parrot come in a figurative sense and serve to express character. Among the zoonyms, wolf (brave), lion (fearless), dog (loyal) and others express positive character traits.

The zoonym fox expresses various character traits in different nations. In the history of the Uzbek people, the fox expressed the characteristics of "enterprise", "adventure", "loyalty". In addition, it is currently used to express the negative character of "cunning", "sly".[3]

The tradition of using animal images to reflect human character traits is a method that has been improving since ancient times. First of all, man has always encountered animals in the course of economic activity and is aware of many of their formal and substantive aspects. The image of animals has been used extensively in Uzbek folk oral art and literature. In particular, Gulkhani's "Zarbulmasal" and S.Ahmad's "Dungeon of the Desert" series of stories are among them.[2]

The relationship between the worldview and zoonyms

The worldview of each people is formed depending on the geographical and cultural environment in which it lives. For example, in the Uzbek language, the zoonyms wolf and fox are interpreted more negatively, as a sign of cunning and danger, while among the ancient Turkic peoples the wolf was considered a sacred animal.

Such ideas are reflected in various folk oral works, legends, proverbs and sayings: "Even if the fox lives a thousand years, he will come to the shepherd." "No matter how many prayers the wolf prays in front of the sheep, he will

still eat it.”

Such expressions reflect the people's understanding of animals, their place in social and cultural life. Ethnolinguistic significance of zoonyms Zoonyms are associated with folk beliefs, customs and mythology, and through their linguistic analysis it is possible to study the ancient worldview. For example, in the folklore of the peoples of Central Asia, the snake and the eagle have important symbolic meanings. While the eagle symbolizes power and freedom, the snake is a symbol associated with wisdom and the mysterious world.

In addition, zoonyms associated with the animal world are also found in folk medicine and in omens. For example, parts of the body associated with a wolf or a snake were considered to have healing properties.

F. Dornzeif divides the world around us into 20 large sections. In the classification, section 2 is called “Plants and animals. Man (living organism)”. In this, the author combines man, plants and animals into one group. Similarly, in onomastics, the proper names of living organisms (man, animal, plants) are called bionyms (Greek biog - bios, life + onoma - name). Thus, a bionym is a general name given to anthroponyms, zoonyms and phytonyms. In this case, it is necessary to explain the difference between lexemes expressing animal names and zoonyms.[5]

According to the views of professors A. Nurmonov and Sh. Iskandarova, proper nouns and pronouns are included in the group of secondary names. These two categories do not directly name objects and phenomena in existence. They distinguish previously named things from each other or refer to them.

Based on this idea, animal names are generic nouns, and zoonyms are proper nouns. According to N. Podolskaya, the main function of proper nouns is nominative, which is why proper nouns are distinguished from generic nouns, because generic nouns denote things, objects. According to A. Reformatsky, generic nouns are considered maximally meaningful (conceptual), and proper nouns are maximally nominative. So, generic nouns also name things, places, but this is not the leading function for generic nouns. If we explain these ideas with examples, cat is an animal name, a generic noun, a lexical unit denoting animals of this type. Barokvoy - a name given to a cat is considered a zoonym, because it is a nominative unit that distinguishes one cat

from other cats.

Animal names - zoonyms are also considered names that play an important role in the fairy tales of different peoples. Fairy tales that belong to the animal category of fairy tales are notable for the fact that they include the names of various animals. This type of fairy tale is intended for children, and in them, the good and bad qualities inherent in humans are reflected in the image of animals.

CONCLUSION

In conclusion, zoonyms play an important role in shaping the worldview of the people. They are a vivid example of the harmony of language and culture. Through semantic and ethnolinguistic analysis of the names given to animals in different languages, one can deeply understand the attitude of people to nature and animals. Studying zoonyms in the context of the worldview is one of the important tools in understanding the worldview and cultural memory of the people.

A distinctive feature of zoonyms in Uzbek fairy tales is the formation of zoonyms based on the addition of personalizing suffixes -voy, -boy, -khan, -oy to the names of animals. For example:

Horses,

Pull the horse's head,

The lynx has died,

Tell Sichqonboy ("Sichqonvoy and the lynx").

These zoonyms can be classified according to the suffix as follows:

Zoonyms formed based on the suffix voy: Laylakvoy ("Ur toqmoq").

Zoonyms formed using the suffix boy: Tulkiboy ("Tulkiboy"), Tulkiboy ("Tulkiboy"), Sichqonboy ("Tulkiboy"), Sichqonboy ("Bug-tailed fox"), Qong-izboy ("Forty liars"), Bo'riboy, ("Crow, deer, wolf"), Mushukboy, Ilonboy ("Deceitful cat").

Zoonyms formed by the suffix khan: Kurbaqaxon ("Frog King"), Qaraqurtxon ("Ilonshah and Toshbaqapolvan")

Zoonyms formed by the suffix jon: Qarg'ajon, Bug'ujon

(“Crow, deer, wolf”), Mushukjon, Tulkijon, Kuyonjon (“A bowl of poison”), Mushukjon, Maimunjon (“Deceitful cat”).[8]

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