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THE STUDY OF ANIMAL NAMES IN UZ BEK LINGUISTICS

Annotation

This article focuses on the analysis of wild animal names (zoonyms) in Uzbek linguistics by examining the works of prominent Uzbek scholars who have studied zoonymy at various linguistic and cultural levels and synthesizes Uzbek linguists' contributions to the zoonymy field, illustrating the evolution of these names within the Uzbek language. By reviewing key linguistic frameworks, this research highlights how Uzbek scholars have approached zoonymy from diverse angles—ranging from basic lexical categorization to complex cultural interpretations.

Key words: Zoonymy, wild animal names, Uzbek linguistics, lexical analysis, semantic study, cultural significance, Uzbek proverbs, animal symbolism, linguistic anthropology, Uzbek scholars.

ИЗУЧЕНИЕ НАЗВАНИЙ ЖИВОТНЫХ В УЗБЕКСКОМ ЯЗЫКОЗНАНИИ

Аннотация

Данная статья посвящена анализу названий диких животных (зоонимов) в узбекской лингвистике путем изучения трудов известных узбекских ученых, которые исследовали зоонимию на различных лингвистических и культурных уровнях, и синтезирует вклад узбекских лингвистов в область зоонимии, иллюстрируя эволюцию этих названий в узбекском языке. В обзоре ключевых лингвистических подходов в исследовании подчеркивается, как узбекские ученые рассматривали зоонимию с разных точек зрения — от базовой лексической классификации до сложных культурных интерпретаций.

Ключевые слова: Зоонимия, названия диких животных, узбекская лингвистика, лексический анализ, семантическое исследование, культурное значение, узбекские пословицы, символизм животных, лингвистическая антропология, узбекские ученые.

O‘ZBEK TILSHUNOSLIGIDA HAYVON NOMLARINI O‘RGANISH

Annotatsiya

Ushbu maqola o‘zbek tilshunosligida yovvoyi hayvonlar nomlari (zoonimlar) tahliliga bag‘ishlangan bo‘lib, zoonimlarni turli lingvistik va madaniy jihatdan o‘rgangan mashhur o‘zbek olimlarining ishlari tahlil qilingan va o‘zbek tilida bu nomlarning rivojlanishini ko‘rsatib bergan o‘zbek lingvistlarining zoonimlar tadqiqiga qo‘shgan hissalarini umumlashtirilgan. Ushbu tadqiqotda asosiy lingvistik yondashuvlar tahlil qilinadi ekan, o‘zbek olimlari zoonimlarni qanday turli nuqtai nazarlardan - oddiy leksik tasnifdan tortib, murakkab madaniy talqinlargacha - o‘rganganliklari ko‘rsatiladi.

Kalit so‘zlar: Zoonimlar, yovvoyi hayvonlar nomlari, o‘zbek lingvistikasi, leksik tahlil, semantik tadqiqot, madaniy ahamiyat, o‘zbek maqollari, hayvon ramzlari, lingvistik antropologiya, o‘zbek olimlari.

Introduction. The study of zoonymy – the linguistic representation of animal names, particularly wild animals – has been an important field within Uzbek linguistics. Numerous Uzbek scholars have conducted extensive research on zoonyms, analyzing their lexical, semantic, and cultural aspects across various levels of language. These scholars have explored zoonyms from different perspectives, ranging from their roles in folklore, idioms, and proverbs to their metaphorical and symbolic usage in classical and modern literature. Uzbek linguists have contributed significantly to the understanding of how wild animal names function within the broader linguistic and cultural framework of the Uzbek language. For instance, researchers have examined how zoonyms are categorized within the lexicon, their semantic variations, and their etymological origins. Others have concentrated on the cultural and anthropological relevance of these names, showing how Uzbek society’s traditional beliefs, moral standards, and social norms are reflected in animal symbolism.

Materials and methods. This study primarily draws upon existing research in the field of zoonymy within Uzbek linguistics and folklore. The materials used include

dissertations, academic articles, and folklore texts. In this thesis, we will analyze the works of key Uzbek scholars who have studied zoonyms at various levels, ranging from their basic lexical forms to their deeper semantic and cultural implications. By reviewing the contributions of these linguists, the research will highlight the evolution of zoonym studies in Uzbek linguistics, offering a comprehensive overview of how wild animal names have been interpreted and understood within different scholarly frameworks. The collected zoonymic lexemes from the research materials were categorized into distinct semantic fields based on their role and function in the texts. Lexical semantic analysis was employed to understand how zoonymic lexemes are structured within the Uzbek language and how they convey specific meanings. This method involves analyzing each animal lexeme’s semantic components (semes), identifying the primary and secondary meanings, and examining how these meanings shift depending on the narrative context. For example, the “wolf” lexeme was analyzed for its meanings of “strength,” “predator,” and “fearlessness” in different folklore contexts. The linguistic features of zoonymy have been widely studied by several Uzbek scholars. The notable works include

those of M. Jo'rayev, J. Matyakubov, A.J. Omonturdiyev, B.M. Jo'rayeva, D.X. Bazarova, M. Sharipova, B.B. Abdushukurov, H.A. Saidova, D.M. Yo'ldosheva, S.Ch. Jumayeva, B. Zaripov, D.A. Tosheva, G.E. Hakimova, X. Zarifov, N.R. Nishonova, A. Tilavov, and Sh. Noraliyeva. These scholars have made significant contributions through their research, each bringing unique insights into their respective fields. Their research focuses on zoonymy in various linguistic contexts. These studies examine zoonyms found in Turkic written sources, the formation of zoological terms, the semantic and stylistic aspects of animal names in proverbs, and how the names of animals convey meanings in literary texts.

Discussion and results. Through her research, N.R. Nishonova identifies the place of noun lexemes based on the "animal" word archiseme in the Uzbek language, categorizing them according to a hierarchical classification, and studies their common and distinguishing semes. The main directions of N.R. Nishonova's research are defined as follows: first, there is a need to study the lexical level based on a semantic field, and second, she proves the importance of semantically classifying noun lexemes and identifying the linguistic features of units that constitute the "animal" micro field [1].

A.J. Omonturdiyev's research focuses on professional language and its euphemisms, exploring how euphemistic expressions are used in both language and speech. The study is primarily conducted through the lens of herders' language, revealing how euphemistic tools develop within professional speech and examining their linguistic aspects. The research addresses several key issues:

Euphemistic tools and taboos: The relationship between taboos and euphemisms in the historical development of language, and how the concept of euphemism is connected to the religious, cultural, and spiritual values of the people.

Professional lexicon and its euphemisms: The study investigates profession specific terms and expressions, particularly euphemistic phrases used in the daily life of herders.

Euphemistic expressions in herders' speech: The importance of euphemistic terms related to the lifestyle and traditions of herders is analyzed, highlighting their significance in professional language [2].

This research provides valuable insight into the role of euphemisms in specialized communication within the herding profession.

Safarova has studied the hyponymy of zoonyms commonly used in the Uzbek language. X. Saidova has researched the role of animal names in describing personal characteristics in the Uzbek language. Special attention should be given to the exploration of the Uzbek people's animal cults, particularly regarding wild animals such as wolves and snakes, and their related beliefs, which have been extensively studied from a folkloric perspective by X. Zarifov, A. Musoqulov, M. Jo'rayev, A. Tilavov, and D. Fayziyeva. In Bazarova's research, special attention is given to the study of ornitonyms (bird names) present in Turkic languages. The research deeply analyzes the linguistic structure of bird names, their position within the system of synonyms, and how these names have been shaped by cultural and historical processes. Through this study, she provides extensive information about the connection of Uzbek ornitonyms with other Turkic languages and their evolution over time [3].

D.Yuldasheva in her dissertation "Zoonymy in Uzbek Children's Folklore," uses the example of the folk saying about the insect "xonqizi" (ladybug) which goes, "uch, uch, uch, otang o'ldi, osh berasan, go'sht berasan, uch uch uch" and provides an explanation of its origins. This mythological concept suggests that the "xonqizi" was once the daughter of a wealthy man who fell in love with a shepherd. Her father, opposing the relationship, cursed her by saying, "Iloyo

qo'ng'izga aylangin" thus transforming her into this creature according to folklore. The author also discusses the owl ("boyo'g'li"), noting that according to folklore, it was once the son of a rich man. Yuldasheva analyzes the significance and role of zoonymy in children's speech, categorizing it into four stages for a more detailed understanding. D.Yuldasheva discusses the use of zoonyms in lullabies, emphasizing that names of wild animals like lions and leopards are used to represent strength and bravery. She classifies the animal names used in lullabies into several categories:

1. Big Cats: Names of large predatory mammals from the feline family, such as lion (sher), tiger, and leopard, are used to symbolize strength and power.

2. Birds of Prey: Predatory birds like eagles and falcons are frequently mentioned.

3. Canines: The name "wolf" is an example of animals from the canine family.

4. Songbirds: The nightingale ("bulbul") is cited as an example from the songbird family.

5. Hoofed Mammals: Animals like lambs ("qo'zichog") and foals ("toychoq") are analyzed.

6. Camelids: The "bo'taloq" (a young camel) is highlighted as a twohumped mammal that appears in lullabies [4].

This classification shows how different animals are used in traditional Uzbek lullabies to convey various symbolic meanings, reflecting strength, beauty, or tenderness depending on the animal referenced. According to this categorization, D.Yuldasheva emphasizes that each animal lexeme carries several semes (meaning components), but only certain semes are utilized in lullabies. For instance, the lexeme "wolf" encompasses semes such as "predator," "fourlegged," "sharp sense of smell," and "strong." However, in lullabies, only the "strong" seme is employed. She explains this by highlighting the historical reverence for wolves in Uzbek culture, where parts of the animal were used as totems, and people named their children with names like Bo'rixon, Bo'rixol, Bo'ritosh, and Bo'riboy, wishing for their offspring to possess similar traits [4]. Additionally, other animal names in lullabies, such as "toychoq'im" (my foal), "bo'talog'im" (my young camel), "sher bolam" (my lion child), and "arslon bilakli" (lionarmed), are used as examples of metaphoric shifts. As a result, D.Yuldasheva concludes that lullaby texts often express two contrasting meanings—strength and weakness, or large and small—through the use of animal names, creating a duality in the interpretation of these texts [4].

The author discusses the use of animal names to represent individuals and provides examples such as "Sher bobo" (Grandfather Lion), "Shervoy aka" (Brother Lion), "Sher to'ram" (Master Lion), "Tulkivoy" (Mr. Fox), "Ko'ppakvoy" (Mr. Dog), and "Qo'yxon" (Master Ram, from the tale Qochqorxon To'ra), "Ajdarxon sulton" (Sultan Dragon, from the tale Tilla Taroq), "Mulla To'rg'ayvoy" (Mr. Mulla Sparrow, from the tale Non Qudrati), and "Kuchukvachcha" (Puppy, from the tale Yetim Bola). She emphasizes that these names are used as proper nouns through the use of affixoids and appositional structures. The author also explores how certain birds are used as ideonyms in fairy tales. For example:

The stork is referred to as the "king bird" (Ur To'qmoq),

The parrot as the "loyal friend" (Uch Og'a Inilar),

The dove as the "soul of the demon" (Malikai Oyxumor),

The sparrow as the "messenger bird" (Cho'pon bilan Qiz and Non Qudrati),

The blue dove as the "healing bird" (O'tinchining Qizi),

And the nightingale as the "healer" (Olmos Botir).

The author delves into the lexical semantic series of zoonymy in fairy tales, providing examples of how animal names symbolize various traits. For instance, the fox represents cunning, the nightingale symbolizes eloquence, the parrot denotes loquacity, the wolf embodies savagery, greed, and ignorance, the camel signifies endurance and perseverance, and the rabbit represents cowardice [5,].

The work of other scholars, such as N.R. Nishonova and A.J. Omonturdiyev, expands on this understanding by exploring zoonymic lexemes from lexical, semantic, and cultural perspectives. Nishonova's hierarchical classification of animal lexemes and Omonturdiyev's focus on euphemistic language in professional speech (especially herders) contribute to the broader study of how zoonymy operates in various linguistic and cultural settings.

Conclusion. The analysis of zoonymy in Uzbek folklore, particularly in the works of scholars such as D.Yuldasheva, N.R. Nishonova, and A.J. Omonturdiyev, demonstrates the significant cultural and linguistic roles that animal names play in shaping societal values and narratives. Through the lens of lexicon, semantics, and cultural symbolism, zoonymic lexemes offer valuable insights into the

worldview and traditions of the Uzbek people. D.Yuldasheva offers a significant contribution to the study of zoonymy in Uzbek children's folklore, particularly through the exploration of animal names used in lullabies and fairy tales. By examining the symbolic and semantic roles of animal names, she uncovers the deep cultural and moral significance these zoonyms carry within Uzbek oral traditions. Other scholars, such as R. Safarova, who studied the hyponymy of zoonyms in the Uzbek language, and X. Saidova, who explored the role of animal names in personal descriptions, have further contributed to understanding the cultural importance of zoonymy in Uzbek linguistics. Safarova's focus on common bird names and their semantic structure complements Yuldasheva's work by broadening the analysis of animal names in everyday language. X. Zarifov, A. Musoqulov, M. Jo'rayev, A. Tilavov, and D. Fayziyeva's research on the animal cult in Uzbek folklore further underscores the symbolic power of animals, particularly wolves, snakes, and birds, in shaping social and spiritual beliefs. These studies reveal the layered meanings and symbolic richness embedded in animal names, illustrating their significance in both linguistic analysis and cultural representation.

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