



GENDER ASPECTS IN THE ANTHROPOCENTRIC STUDY OF ZOONYM COMPONENT METAPHORAS

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ABSTRACT

In this article, gender aspects in the anthropocentric study of the zoonym component metaphors were studied and their meaning was revealed.

KEY WORDS: *gender, imagery, exaggeration, ethno psychological character, social character, professional character.*

INTRODUCTION

It is well known that the use of zoonyms, that words denoting animal names in the description of a person, which are important in the lexical and syntactic layer of any language, has long been a well-known linguistic process [7]. Because throughout history, humans have lived side by side with animals. Zoonosis, which embody qualities such as imagery, emotionality, expressiveness, motivation and evaluation, play a psychological and historical role in describing the personality. The names of animals, which represent the inner and outer world of a person, social status and physical condition, are common both in live speech and in artistic style texts.

DISCUSSION

Instead of describing a person's character using adjectives, describing him or her through a specific zoonym creates an active emotional state in the recipient, in which case the transmitted information is stored in the recipient's memory for a long time [3]. For example, a sheep is considered an animal with the same objectivity for all peoples in the form of designation. However, the general meaning of the word "sheep" in English and Uzbek also has certain differences.

While the English formed the semantics of "stubborn" and "stupid" in the sense of sheep, the Uzbeks tried to incorporate the semantics of "careless" and "stupid" into the semantics of the word. Formed [1].

It is known that in the last 10 years of the 20th century in linguistics, the study of linguistic phenomena based on the anthropocentric paradigm

has become widespread. At the same time, the assessment of a person by his contemporaries and the study of the diversity of his characters from a linguistic point of view were considered one of the main tasks of modern linguistics. The division of a person into two sexes is social and cultural in nature. indicates the presence of psychological and even linguistic features, that is, similarities and differences.

The scientific study of such features began to be studied using linguistic genealogy, including gender studies, including the study of linguistic features. At the same time, scientific research on gender linguistics, which is a new direction in modern linguistics, plays a special role in identifying the most pressing problems.

Linguistic genealogy, which is one of the inseparable branches of linguistics, has attracted the attention of a number of linguists as a science that studies sociocultural gender. Gender studies in modern linguistics are carried out at all levels of the language. Language vocabulary (A.F. Artemova, A.A. Grigoryan, I.V. Zikova, R. Lakoff, G.G. Slippkin, D. Tannen, V.N. Telia, D.U. Ashurova, M.I. Rasulova), grammatical (V.A. Vinogradov, D. Mackey, S. Miller, V.P. Pishaikina), at the phonetic-phonological level (S.V. Bondar, V.V. Potapova, T.I. Shevchenko), in lexicography (O. A. Vaskova, Yu. V. Vishnyakova, M. S. Kolesnikova, M. V. Sergeeva) and in the verbal and non-verbal aspects of communication (F. I. Kartashkova, G. E. Kreidlin, I. A. Sternin, Dj. Holms) should be noted here [4,5,6].

The units of the English language have been studied to a certain extent from a gender point of



view, but the gender characteristics of the units of the Uzbek language are currently one of the least studied problems. In particular, to date, the gender characteristics of zoonyms describing a person in the Uzbek language have not been specially studied in the synchronous or diachronic aspects.

It is well known that in order to determine the transferred meaning and gender aspects in the semantic structure of zoonyms, it is necessary to distinguish between archetypes and integral semaphores given in the lexical commentary. If an archiseme is present in the lexical description of all linguistic units belonging to the same field, then the integral seme is considered a semantically close seme. It is necessary to carry out a component analysis of several animal names in order to identify semaphores in the lexical interpretation of Uzbek zoonyms and classify a particular zoonym from a gender point of view, that is, only in the description of women or only men and in the description of both sexes. Here we analyze the component based on the lexical explanations of Uzbek zoonyms, such as chicken, donkey, rooster, leech, lamb in the five-volume "Explanatory Dictionary of the Uzbek Language".

The chicken - portable. Baby [1].

The donkey - portable. Fool, a person who is not interested in anything; stupid, ignorant person [1]. On the basis of this zoonym in the Uzbek language, the phrase "like a mullah riding a donkey" was created, which means "very obedient, gentle" [1].

The rooster - portable. fearless, brave [1].

Leech - portable. A greedy, selfish, ruthless person who lives at the expense of others. Sucks the blood of men; free [1].

The lambkin - a form of caressing children [1]⁹. From the above analysis, it was found that the semaphores of women, men and men in Uzbek are defined in zoos, mainly through implicit expression. In the Uzbek language, references such as the human archetype, man, woman, man, boy, girl and child, child are represented as integral semas.

Zoonyms describing a person studied by the methods of component analysis and text analysis can be divided into three groups in terms of gender expression:

1) zoonyms that are neutral in human description;

2) zoonyms describing only the female sex;

3) zoonyms that describe only the male gender. In the course of the analysis, it was found that neutral zoonyms, which are equally applicable to both men and women when describing human characteristics, account for more than zoonyms belonging to the other two groups in terms of quantity. Statistical analysis showed that zoonyms that are neutral in the description of a person, that is, both men and women, make up 73% of the total,

zoonyms describing only women make up 17%, and zoonyms used only for men make up 10 %.

Based on our observations of the amount of factual material collected from dictionaries and fiction in the Uzbek language, and the method of component analysis used for each group, we found that only the number of zoonyms with a predominance of men was lower than that of zoonyms with a predominance of women, as follows: not. The female semaphore is a prominent member of the male-female opposition and needs constant explicit expression.

Consequently, most zoonyms describing males can belong to the group of neutral zoonyms, while zoonyms in the group of neutral zoonyms can belong to the group of zoonyms describing men. But zoonyms that describe women cannot be included in the list of neutral zoonyms in this sense. Only four of the zoonyms studied in Uzbek lexically represent the sex of the female animal: cow, heifer, mackerel. Every second of these zoonyms has conventional or random transferable meanings, and such random meanings are realized only in the corresponding texts.

Below we will restrict ourselves to some examples of zoonyms that represent the female animal in the Uzbek language and are most actively used in the description of the female. "It just got our attention back then. This chick was not threatened. Hey your mother ... Tell me the truth, this is what you need ... To'xtamish jumped to his feet [Tahir Malik. Charxpalak]." Ordonal! Who put a satin dress for the wife like a cow! How can I be deliver you a satin dress? [O'.Hoshimov. Ikki eshik orasi]. As a result of the analysis of the collected factual sources, it turned out that the zoonyms describing a woman in the Uzbek language have a mostly negative connotative meaning and are offensive and discriminatory. It turned out that the Uzbek language mackerel zoonym can be applied to nomadic men in a figurative sense: listen to the word, hellcat mackerel! - Jormat looked like a spear [Oybek. "Qutlug' qon"].

Although the lexeme mackerel represents a female animal. its application to men in a figurative sense indicates the emergence of the phenomenon of gender asymmetry in this zone. In Uzbek, the following seven zoonyms represent the names of male animals: stallion, bull, goat, rooster, wild boar, ram, ox: we are going to Tantiboy-junior's home tomorrow. ... A very cocky person. When you see this, you will be amazed [Oybek. Qutlug' qon]. - "Ganiboy has done a great job and only a rooster boy can do it," said Burgut [Said Ahmad. Cho'l burguti].

What a man is he who cannot give a dress to his wife, who sooner or later will give birth to a son like a ram! Do you have a seat belt? [O'.Hoshimov. Dunyoning ishlari]. Lullaby, let my baby sleep, Lullaby, rest in my arms, Lullaby. O sheep in the



mountains, O Lullaby, O ram in the cradle, O Lullaby. [O'.Hoshimov. "Dunyoning ishlari"]. Based on the results of the analysis, it can be concluded that in the Uzbek language, zoonyms have positive evaluation semaphores, such as the brave (rooster), young, proud young man (young rooster), male hero (ram). Uzbek zoonyms denoting a male animal are used with a relatively more positive connotation (with the exception of the bull zoononym). Since the role of the ram in Muslim countries is assessed positively, the transferable meaning of this lexeme is often devoid of negativity.

CONCLUSION

In short, zoonyms provide a figurative description of a particular person as a means of representation, and imagery is an important factor that enhances the speaker's speech or the aesthetic value of a work of art. The main semantic function of zoonyms is to provide an attractive, deep expression of the idea expressed in participating in the interpretation of the speaker's artistic intention, to exaggerate and highlight the characteristics of the imitated person. Gender aspects in the secondary meanings of zoonyms are of a social, ethno psychological and professional nature, as evidenced by their inextricable connection with the national mentality, character and cultural characteristics. The study of such problems is one of the topical issues of Uzbek and English gender linguistics.

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