

APPLICATION OF ZONES IN WORKS

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Annotation: One of the most widespread and major genres of Uzbek folklore is the epic. Folk epics are a great gift of antiquity is a literary monument. They are one of the classic sources of art, which contains evidence of the incomparable richness and limitless potential of our native language, as well as the laws of historical development of its all-Turkic and national stages.

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A large part of the rich spiritual wealth passed down to us from our ancestors are examples of folklore. President Islam Karimov said: “Considering the most important tasks facing us today, in addition to addressing issues directly related to the daily needs of the population, we consider the foundations and complexities of human life, national values, historical moment in the old regime. Mothers, we must not forget how much our society has been harmed by not taking into account the universal spiritual wealth.... It is necessary to pay attention to the roots of our national culture, the spiritual wealth of the people. This treasure has been accumulated over the centuries. It has stood the test of time. Helping people through difficult times. Our mission is to preserve and enrich this treasure like the apple of an eye,” he said.

After all, these views encourage a broad study of the history of the language of our people, the linguistic structure of folklore, which is an integral part of it.

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potential of our native language, as well as the laws of historical development of its all-Turkic and national stages. From this point of view, it is important to study the linguistic features of zoonyms in the text of epics popular among our people in various aspects. The Uzbek language has nicknames specifically for birds and animals.

These names serve to distinguish and differentiate them from each other. It is common in the Uzbek language to give special names to dogs, cats, horses, and in some cases birds. The materials of zoonyms in Uzbek language require extensive research. Evidence of the centuries-old traditions of the ancient Turkic peoples is evident in the epics of horse nicknames. This is evidenced by the fact that the names of horses are semantically associated with epics in the written monuments of "Orhun-Enasoy", which are the first written sources of the Turkic peoples. For example, in the inscription of Kul tigin “Bashgu boz” (109), “Azman aq” (110), “Ogsuz aq” (109) 29 (Kul Tigin attacked on a gray horse named Bashgu, 109) are similar in meaning to horse nicknames such as Girkok, Temirkok, Majnunkok, Shabgirkok, which are found in folk epics.

Because Bashgu is a gray horse with a white head; A white horse without a son is an orphan, a white horse without a mother; Azman is the color of horses based on the meaning of white horse, while in epics Girkok means hungry brown, straw horse (DLT, I, 319); Shabgirkok - shab (Persian) night, night and mountain - black brown straw horse; Temirkok means iron blue horse.

Apparently, the color of horses plays a key role in the formation of horse nicknames in epics and epics.

In short, many of the names of horses and other zoonymic names reflected in the language of folk epics contain lexical units that have been actively consumed in the great historical period from the earliest times of the history of our language to the beginning of the century. In this regard, along with other lexical units, lexical-semantic analysis of zoonyms will be important in the in-depth study of areas such as historical lexicography, lexicology, language history, etymology.

Among the many historically valuable lexical units found in the language of epics, zoonyms also play an important role in the study of the history, way of life, past history, in short, the cultural and spiritual past of our people. earns. At the same time, the language of the epic is rich in dialects. It is dominated by Kipchak dialects. In addition, the vocabulary of the work, the group of zoonyms in it is also thematically diverse. Based on the analysis, the following general conclusions can be drawn: The language of folklore can serve as a source for Uzbek dialects. The dictionary structure of folk epics can also be studied in order to determine the attitude to different dialects of Uzbek dialects. There is a lot of linguistic evidence in the epic lexicon that helps to determine the history of the complex formation of dialects, as well as to restore and interpret many forgotten historical words.

Linguistic analysis of epic materials plays an important role in enriching the vocabulary of the Uzbek literary language.

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