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REFLECTIONS ON HORSE IN UZBEK PROSE

Abstract *The animal kingdom has always been the closest human protector and, if necessary, the closest protector. There are even some Gods that have long been known as the deities of animals. As an example, it should be noted that Hindus worshiped cows and Egyptians for cats. They even have different illustrations for them. But our subject is about a different creature that is valued not only by our ethnicity but also by nations and peoples of the world. We can say that this is our closest supporter, and if so, our friend. Especially in the world of literature we often encounter horse image. The main point of the article is the analysis of Uzbek essays with the description of horse.*

Key words: Horse image, distant animal, folklore, epic, artistic, saddle-horse, pocket-horse, horse-breed.

Language: English

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Introduction.

In fact, our ancestors used horses in their lifetime. The horse served them both as food and as a distant animal, and as a supportive animal in grazing livestock. Even the horse's path has been used to treat various ailments. The old man, who had so much benefit from the horse, made him so divine that he converted to the level of faith. Of course, this does not affect the horse's attractiveness. As a result of horse-drawn views, the folklore created an epic artistic image of the horse. In particular, epic horse images such as Herat, Girkuk, Boychibor, Gironkush, Majunkuk, in the Uzbek folklore, can serve as a vivid proof of this.

Method.

In the thematic group of Hypological (Hippology - Greek, Hippos - Horse Science) terminology, there is an original Uzbek (Turkic) layer, which confirms the ancient existence of snake terms. Numerous animal names, as well as horse names, are found in the folklore. In particular, Ergash's poem "Huskeldi" and

"Kunduz and Yulduz" contain more than 30 names of horses.

For example, in the scientific research of Karimov S. horse breeders are fast and agile horses according to their physical abilities: slingshot, aspace, arabic horse, riding horse, herd bed, horseback, rider, and horses of low breed: partal horse, saddle-horse, pocket-horse, and horse-breed. The basis for the separation of these types of horses, distinguished by their physical abilities, is as follows: Tozi - According to the sources, the word "tazi" refers to the Arab people was used.

Analysis.

It is also used in ancient Turkic sources for the skins of striped horses. For example, in the book "Devonu lugatit Turk" by Mahmud Koshgari, "taz horse" is described as: "There is no horse-trader - his skin will not be a horse to carry." Because his nails are bad. In the "Explanatory Dictionary of the Uzbek Language" it is mentioned an Arabic horse with a running horse; a riding Arabic horse; The riding horse is interpreted as a tiger. It seems to me that the name

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of this horse was the basis of the horse's skin mark, as M. Koshgari said. Arab, Bedouin - In the history of our ancestors special attention is paid to Arab horses.

Bedouin, which is found in the poems, is associated with the Arabic, wilderness Bedouin word. "In the Explanatory Dictionary of the Uzbek language" Bedav (Persian) is interpreted as horse, jogging, or horseback in the Arabic desert. Duldul is an Arabic word, according to religious legend Muhammad (PBUH). The Prophet (pbuh) rode and later donated to Hazrat Ali (ra). The metaphorical use of the word is the basis for the use of the word for fast, fast-running horses.

For horses of low breed and unfit to run, negative expressions are used as adjectives (epithet) according to their emotional color. For example, the word "yobi" is also used in ancient Turkic sources and in the Turkic languages to mean lean, cunning, angry, ugly, hungry animals and individuals. Such content is also reflected in the passages in the poem. The nouns appearing in friends, in their lexical and semantic nature, also serve to express their sexual differences. For example, breeding horses such as bare, baytal, baltic; horses with similar qualities such as rope, swing, rampage, as mentioned above, are not only chubby and jogging, but also sexy horses.

In addition, the nouns in the poems can be grouped into certain lines or groups based on their similarities and differences in specific lexical paradigms. For example, the range of degrees that can be represented by their age is as follows: slave, toy, grouse, hell.

Ghana is a two year old toy; a three-year-old bull (duck // du) or any male animal in Mongolian. Gonan is a two-year-old stallion or ram.

Dohan is a four-year-old horse, as well as any domestic animal that is four years old.

Slavery is a springtime bouquet. Also a year old horse.

In addition, words such as knife-blades, brushes, and fibers are also used to refer to the age of the horses. For example, if the toy was used as a horse under the age of two, this horse, which in ancient Turkic means, was also pronounced Thai, and in some cases the colors of the horses also helped to differentiate them.

The following names, for example, appear in poems:

The horseman is a horse with a skin with a skin.

Horse horse and calf - Ancient Turkic sources used the color of white and red in any animal. The word gray also means gray.

Taurus is a brown-brown horse. In the common language, the word Saman is used for a horse with a yellow horse, an octopus, a hump and a full white head, and a chibor. In the middle of the nouns, words that express their form are also quite common. Specifically, the names of the horse, such as a horse and a butterfly are among them.

Puppet - round in the old Uzbek language, literally

The same applies to a fat, young horse.

Souq - According to Hadi Zarif, this is the name of a tall, tall horse. The facts testifying to the centuries-old traditions of the ancient Turkic peoples are evident in the poems by the use of nicknames. This is a clear indication of the fact that the names of the horses are semantically shared with the poems in the Orkhon-Enasoy inscriptions, which are the first written sources of Turkic nations. For example, Kul Tigin rode and attacked a gray horse named Bashgu Buz, Azman aq, Oguz White, Kul Tigin Bashgu, as well as the nickname used in folk legends.

Discussion.

Among them are the common nicknames such as Girkuk, Temirkuk, Majunkuk, Shabgirkuk. Because the Bald Wolf is a white-colored horse; White horse is an orphaned, white-collar horse; If the horse is white, based on the meaning of a white-white horse, the poem also represents a black horse and a straw horse; Shabgirkuk - night (night) and night and hill - dark-colored straw horse; Temirkuk - means a blue horse with an iron color. It is clear that the color of the horses plays a major role in the creation of horse nicknames in bitches and poems. Here is a word about the Boychibor cave in the Alpomish epic. In the course of fulfilling all the requirements, the Kalmykian alpine are interested in Hakimbi's horse, and one of the alpine commanders tells him to go and see the Uzbek horse. The maid saw Boychibor, crumpled it, and found that it was sixty-three inches. Its wings also measure at least four and a half meters. When the Kalmyk Alpine guy asks what the proper Uzbek horse is, the maid describes the horse.

He is the one who came from the herd.

Horned hoofs, deer bells,

It is a strange day,

Priceless is the Uzbek horse.

The true purpose of those who

With four and a half wings of gas on his arm,

The original horse is Uzbek

It can be seen from these passages that it is insufficient for Boychibor and insists that there is no horse like him. In fact, it is not accidental that the horse is said to be an intelligent, intelligent creature. A horse is a creature that can understand what a person wants. Therefore, since ancient times it has been easy to train and manage it. Perhaps this is why folklore is often mentioned in the poems - mainly horse creation. Alpomish's address to Karadjan:

I'll endure you after you leave,

If you were rich, you would love me,

My strength will not stay after the horse is gone

How long will it take you to ...

It is clear from these poems that Alpomish's best friend, his companion, had the energy needed.

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Therefore, horses are not only a means of approaching a human path, but also a life-sustaining animal. Even with the help of Boychibor, Alpomish survives seven years of suffering, especially when the Alpomish witch Surxail is thrown into the ditch.

Seven years have passed since he was imprisoned,

Now the headache is in trouble,
Beck's horse rides,
Blessed are the hands that lift up their hands,
The horse's tail was 40 feet wide.
He put his horse's tail in prison,
Hakimbek tied his waist.
The beast hit hard,
The pirates gave fortune to the rich,
Hakimbek was released from prison.

The poems also mention the horse's wing. As we all know, horses today have no ability to fly. This means that in ancient times these attractive and charming creatures were able to fly in the sky. If you look at the facts, in ancient times the "straw horses" of Central Asia were considered as unprecedented in countries from Rome to China. These horses were the ancestors of modern-day Akhal-Teke, brunette, and dagger. Parthia, Bactria, Ferghana, and Chach horses were famous for their cultivation of Central Asian horses called "supernatural creatures", "divine horses" and "celestial horses". Horses have even caused wars. Particularly, horses were also the cause of the Chinese invasion of the Han Empire between 104 and 101 BC in ancient Fergana (Dayuan). (www.mingtepa.uz)

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