



THE DESCRIPTION OF LION ZOOSEMY IN UZBEK’S NOVELS

Toirova Umida Sobirovna,
Teacher, Bukhara State University

A B S T R A C T	KEYWORDS
<p>The image of a lion is distinguished by its characteristics and features in Uzbek novels. Especially, the zoosemy of lion means courage, bravery, fearlessness, gallantry, loyalty to one's partner, while attacking to any other animals, he retreats first, then attacking with fury. At the same time, these qualities are transferred to human characteristics through the lion. The comparison of the animal character with the human one is the motivation to reveal the zoosemy of the lion in the novels. This article discusses the nature of the lion through the writing style of writers. Each Uzbek writer used the personality of lion zoosemy with different ways.</p>	

Introduction

The word zoosemy comes from the Greek words zoo – animal, and semy - meaning, "animal meaning". I.L. Lasota notes that the term zoosemy is used in a narrow sense to express lexical compounds thematically related to the animal world. Zoosemy is directly related to the process of creation of a number of lexical units and elements used in relation to people, animals are perceived as beings with different characteristics at the same time, and the lexicon related to the animal world is referred to when mocking, hating or slandering someone. As noted by M. Basaj, the motif of zoosemy is based on psychological parallelism that there are various analogies between a person and the environment that surrounds him. . [1]

In general, the semantic condition of the comparison comes from the intention of the speaker to emphasize the distinguishing features of a person in an intensive and evaluative way. There is reason to say that living beings or some of their groups are associated with real or imaginary stereotypical connotations in our perception, which accelerates the selection of the model, that is, the element of comparison that forms the basis of the image. The article analyzes the lion zoosemy which are used by Uzbek authors.

Methods

V. Raevskaya describes zoosemy as animal nicknames, arguing that animal names are often used to designate human characteristics. According to Z. Kovecses, most of human behavior seems to be metaphorically understood in terms of animal behavior. In addition, J. Lakoff and Johnson argue that most of the conceptual framework that guides human thought and behavior is metaphorical in nature.

Being angry at someone who made a mess in the kitchen, compare to a pig, shows the use of a conceptual metaphor, that is, the realization of a semantic structure in a cognitive process. In the metaphorical conceptualization of humans as animals, the animal concept serves as a source for the human concept.

Z. Kovecses noted that animal metaphors often have a negative connotation, except for some exceptional cases, they refer to negative human qualities or behavior.

J. Lakoff and M. Turner describe zoosemia as a conceptual complex consisting of four parts, considering it closely related to the "Great Chain of Being" metaphor:

- the Great Chain of Being;
- the Nature of Things – the nature of things in existence;
- the Generic is Specific metaphor – Generic (or generality) is a specific metaphor;
- the Maxim of Quantity – principle of quantity (giving as much information as possible).

J. Lakoff and M. Turner explain the theory of zoosemy through the example of Achilles is a lion. The first metaphor in the sentence is the comparison of Achilles' courage to a lion, and the second is the interpretation of human character based on animal instinct. The adoption of the instinctive behavior of the lions as courage, the use of this characteristic in relation to Achilles, the relationship between the lion and his "courage" is directly related to the relationship between Achilles and his courage. Here the principle of immutability that limits metaphorical scheme is referred to, and zoosemy is used in a metaphorical function through animal names. G. Milich said that the analysis of motivational factors is lacking in understanding zoosemy. J. Lakoff and M. Turner explain the metaphorical nature of the term zoosemy, neglecting the metonymic role, although everything in nature has a metonymic appearance in the eyes of the people. . [2]

Results

S. Martsa, taking into account the breadth of the topic of animals and divide in to 4 categories:

1) place of residence; 2) appearance; 3) behavior; 4) classifies according to its relevance to people. G. Milich, on the other hand, states that the most salient features of animals in these subdomains are then compared to human appearance, intelligence, character, and behavior, and that key features are used in a cognitive model of the nature of things that lead to significant behavior, recognizing that character is viewed as a broader domain of morality. . So, relying on the opinions of scientists, comparing the characteristics of animals to humans can also be called zoosemy.

As noted by Z. Kovecses, the meaning of animal metaphors is mainly negative, the semantics of zoosemy tend to be pejorative, and since men and women have different statuses, pejoration does not apply equally to both sexes. Pejorative semantics is closely related to insignificant language concepts, which J. Holmes describes as negative and positive stereotypes of both sexes, but pejorative semantics refers to the method used in the process of expressing a negative attitude towards women. He notes that metaphors use more critical conjunctions to describe women than men.

Taking into account the above points, it can be concluded that zoosemy, along with negative connotations, also expresses a strong critical attitude.

F. Fontecha and Kh. Scholars such as Catalan, S. Haynes and L. Rodríguez, in their studies on zoosemy, emphasize that semantic derogation is related to the gender of the referent and is usually aimed at women. F. Fontecha and Kh. Catalan examines the semantic derogation of two pairs of animal

words in English (fox/vixen, bull/cow) and Spanish (zorro/zorra, toro/vaca) and suggests that in both languages these words refer to a more feminine use.

Discussion

Lion zoosemy described with various meaning. Here in the following we are analyzing about each features of the lion through given examples.

Kesak otib arslonlarni yengmakchi bo'lgan galvarlarning ishiga kulgim qistaydir. [3]

O'rda arbobi bu kun peshindan biroz ilgariroq mujassam bir vijdon, tog'yurak bir yigit va o'lim sari kulib kelguchi arslonni o'z tarixida 1 chi martaba ko'rdi va tong ajabda qoldi. Bu ulug' jasorat bir necha daqiqalarg'acha zulm itlarini sukutka oldi, ularni ishdan to'xtatdi. [4]

In Qadiri's works, author mentioned that some of the enemies liked to fight without weapon. They laughed at them, saying that they should fight like lions, as if they attacked them with a knife. In fact, Arslan knows the true art of fighting, and only warriors are worthy to be brave and to be a lion. Lion zoosemy described the braveness of the lion through coward people. Most of the enemies thought that they were able to kill the lion people, but they didn't know how lion is courageous.

Thinking that Anvar is a young man with a lion's heart, the leader of the saroy was surprised that no one can dare to do this things, no one has yet committed suicide and that such a thing happened for the first time in history, without suspecion he recognized his bravery and fearlessness. To hava a lion's heart means that this person is not afraid of anything even the death.

Usta Alim so'zi:n Ammo arslon yuraklik Otabek hambadbaxtni shundog' yanchib tashladikim, bu juda oz kishilar qo'lidan kelaturg'on ishdir. [5]

Shijoat tug'ma xislatga kiradir. Bunday odam jang boshida jasoratda sherga, jang o'rtasida sabr-bardoshda filga, jang oxirida gazab-u qaxrda ajdaxoga aylanur! Baringiz shijoat soxiblaridursizlar. Mayli, shaxzoda Muxammad Sulon ulug kulni - manglayni boksharsun! Jaxonshox ibn Joku, Amir Shoxmaliklar uning yonida yursunlar! [6]

Otabek's characteristic features similar to lions which helped protect his honor and reputation. Because he single-handedly attacked his enemies like a lion and destroyed them. The heart of a lion is a symbol of gallantry.

Another characteristic of lions is that their heroism is one of the first to show their courage on the battlefield. People who show their courage on the battlefield. The hero can be called the owners of virtue like lions.

Biz Akbaralini mingboshini Miryoqubdan ko'ra odamroq deb bilamiz-Nega shunday bo'ladi?-Nega – Miryoqub Sherday o'kiradi. [7] (*Cho'lpon Kecha va Kunduz*)

Bilagingizda kuch ko'p, amirzodam! Sherpanjasiz! Podshoh hazratlari sizni Bobur deb ataganlari bejiz emas. Bobur arabcha sher demakdir. [8]

Akbarali's humanity is considered like a mankind. and we can think of him as a person who knows about humanity. Miryoqub is different from Akbarali and he roars like a lion, which means that he attacks like a lion when he is angry. It means lion can roar when they become sad or furious about something. Lion people never become still, they are too resentful.

The fact that Babur's paws are like a lion and that the original meaning of his name also has the meaning of a lion indicates that he has the power of a lion. Bobur is a lion.

Bu tilning, she' rning sheri mudofaa qilar ekan, yana qaysi mard aksin isbot qilur-dedi Boyqaro [9]

Navoiy biror narsa chizishni o'yladi. Basharasi odam qiyofasiga o'xshab ketgan sher...Bo'ynida ikki tomonga yo'g'on zanjir tortilib, uchlari 2 qoziqqa bog'langan. Ammo Zanjirband sher "mag'rur". Haydar kirdi. U uzoqdan ko'z tashlab, iljayib qo'ydi, keyin rassomning tepasiga kelib, qichqirdi:

"A.Navoiy hazratlari zanjirda" [10]

The language is considered as the beauty of the nation, and the poem created in each language can be protected only by its owner. Only the real owner of poem can defend it and prove that it is a lion. This is a proof of his courage. Only a true poet protects it like a lion.

In the passage quoted above, we can witness that Navoi was well-known in the art of painting, especially when he was bored, he tried to take a brush to paint. However, when he became upset in a peace, he takes the brush, which was squeezed out of boredom and gave vivid expression to strong lines, which can be a tool of pain and suffering that came from the heart. Navoi mentioned one important thing through Zanjirband sher means a chained lion is Navoi himself, by representing himself, he described the conspiracy and corruption made by some court officials who were as cunning as a fox and entered the bosom of the king like a snake walking around Hossein Boykara, the conspiracy and corruption made by some court officials who were as cunning as a fox and entered the bosom of the king like a snake. In this example, although he is chained, only his body obeys, but his soul wants to go through the right path that he chooses. During this conversation, Behzod mentions that the chain on the lion's neck is broken. With this, the good writer testifies that His Holiness Navoi lived in his homeland as a free and humble person after retiring. At the same time, our great poet recognizes people who strive to bring out pleasure, as the black face of a coal miner, the pleasure, punishment and shame of bad people. Chains pulled from both sides were a symbol of slander and incitement against him.

- Qalaysan endi, sher, ish qalay?..

- Holingga maymunlar yig'laydi endi !..

- Meni zindonda chiritib o'ldirmoqchi eding, ana endi o'zing sher changalidagi quyondek!..

In order to learn more about the meaning of this Zanjirband poem, we have turned to several literatures and history. Especially written by Otauli

The story of "Zanjirband Sher" draw every one's attention. Despite the fact that Alp Er To'nga is a Turon king, the origin of his name also goes back to history. Therefore, the meaning of the word "Alp Er To'nga" is used in the sense of a strong man like a tiger, a hero and a heroic land. This historical hero was also a brave and indomitable lion of the Turkish people. Because of his younger brother's betrayal, he believed in a conspiracy organized by the enemy and was chained like a lion. The hero of Turon Alp Er To'nga is a valiant person .

Alp Er To'nga bu gaplarni tanasiga o'ylab, sherdek baralla na'ra tortolmadi. Avvaliga ilondek to'lg'ondi. Keyin burgutdek qanotini yozishga urindi. Qani endi o'zi zanjirband etilgan shu asriy chinorni tag-tugi, ildiz-pildizi bilan qo'porsa-da, burgutdek uchib borib eng bapland qoyaga to'shini ursa!..

Nachora, zanjirband sher burgut emas! Ilon ham emas! Turon qoplani, Turon yo'lbarisi, Turon tulkisi, Turon ohusi... ham boshqalar! Xudoga shukur, u Turon sheri! SHer bo'lib tug'ilgan, sher bo'lib yashadi, sher bo'lib o'ladi! Nachora, zanjirband sher bo'lib o'lish manglayida bor ekan, shu topda shu alfozda o'lsa o'ladi, lekin hech kimga bo'yin egmaydi, hech kimning oyog'iga bosh urib yalinib-yolvormaydi, hattoki o'z ukasidan ham na shafqat, na marhamat, na insof – hech nima so'ramaydi!.. [11]

In fact, no matter how strong and scary the lion's roar, his situation was neither wanted to roar nor to be excited. Even if he is in chains, his only desire is to bravely not care about the attacks of the enemy, not to be cunning like a fox and not to beg like a snake. rather, he wanted to know whose descendants he was, born like a lion, lived like a lion, and died in the hands of ignoramuses as bravely as a lion. It means he was a bold .

Буюк Алп Эр Тўнга – буюк Афросиёб буюк Туроннинг хотирасида шу алфозда абадий муҳрланиб қолди – занжирбанд бўлса-да, шерлигича қолди! Орадан асрлар ўтиб, қадимий юнонлар уни Прометей қиёфасида ўз тасаввурларида қайта жонлантирдилар. Орадан яна қанча-қанча асрлар ўтиб, ўзларини Алп Эр Тўнганинг ворислари деб билган буюк қорахонийлар салтанатида яшаб ўтган буюк тилишунос Маҳмуд Қошғарий ўзининг буюк «Девони лугатит турк» асарида бу халқ ўзининг бу шерюрак алти ҳақида яратганларини абадиятга муҳрлади. Яна неча асрлар ўтиб, буюк мутафаккир Алишер Навоий, ҳойнаҳой ўз жигарбанди Дарвишалининг хурмача қилиқларидан юраги ўртаниб, «Навосиз улуснинг навобаҳши бўл, Навоий ёмон бўлса сен яхши бўл» шоҳбайтини ёзиб ҳам ўзида руҳий қониқиши ҳис қилолмади. Кунлдардан бир куни занжирбанд шер сувратини чизди-да, тағига ўз дастхати, мурод-мақсади, номаи аъмоли, орзу-армони, бутун ўзлигини икки форсий, уч туркий – жами беш сўзга жамулжам-у бир тутам қилиб битди: «Занжирбанд шер – енгамандер!» [12]

Many centuries later, great linguist Mahmud Kashgari, who lived in the kingdom of the great Karakhanids, considered themselves the heirs of Alp Er Tonga. He immortalized about Alp Er Tonga like lionhearted in his great work "Devoni Lugatit Turk". A few more centuries later, a great poet Alisher Navoi dare to draw a picture of a chained lion, and he wrote his signature his purpose, his ambitions, his dreams, his whole identity in two Persian, three Turkish words underneath it "Chained lion – said I win !" »

Both historians and creators want to praise the owner of such courage. Of course, this hero of Turon has been an epic from different languages for centuries, and it is still mentioned among other works with a unique feature.

Quyoshlar ajib gulzorga nur sochadi. Sherlar og'izlaridan vahshat sachratadi, gulzorni boshiga ko'tarib o'kiradi. Ohular qo'rqinchli mahluqlarga hadik ila tikilishadi, javdirishadi, hatto qorachiqalaridagi qo'rquv uchqunlarigacha yiltirab ko'rinadi. Sherlar vajohatida vahshiylik qanchalik kuchaytirilgan bo'lsa, ohular siymosida beozorlik shunchalik mayinlashtirilgan edi. [13]

Peshtoq peshtoq emas, tabiat allaqanday nozik ham teran mulohaza bilan yaratgan hayoliy gulshanni eslatadi. Beozor jondorlarga tashlanayotgan sherlar panjaralari, ko'zlaridagi vahshat va qudrat falakka sig'maydi. Kiyiklar hatto illohiyot hukmini tan olmaydigan sherlar chovutiga ilinmaslik uchun talvasa ichra bog' to'riga chopishadi. Bo'yoqlar jonlug'lar nigohlaridagi g'azab va beozorlikni shu qadar nozik ifodalagan ediki, Yalangto'sh beixtiyor tin oldi. [14]

Sherdor is the name of madrasa which serves as school and university establishment. It was named Sherdor (with a lion's image) because of the lion's image on its roof.

Sherdor madrasa was built by the order of Bahodir Yalangtosh, the governor of Samarkand at that time. The meaning of the images of Lion, Deer and Sun on the roof of the madrasa is that the fifth month of the solar year is Asad (lion), and the tenth month is Jaddi (deer). If the image of a deer is depicted in this passage as an example of knowledge and the paths of knowledge, the lion chasing the deer represents the meaning of the quest for knowledge. As many lions chase deer and eat them, those

who acquire knowledge should learn knowledge like a lion. It is not surprising that there is a sign that people who are hungry for knowledge like lions study in this madrasa.

— *Balli, sherqiz! — deb qarsak chaldi.*

— *Eshitdingizmi? — dedi. — Hazrat onam sizga «sherqiz!» deb tahsin aytdilar. Humoyun va Akbar – Avlodlar dovoni (roman). Pirimqul Qodirov (2 b)*

Xonzoda begim Hamidaning tutgan yo'lini ma'qullab: — Shoshmaganingiz ham ma'qul, — dedi. — Inshoollo, sherqizga munosib arslon yigit uchrab qolgay.(6 b)

Hamida begim talpinib Akbarning oldiga bordi-yu, uning yelkasidan quchdi: — Bolajonim, botirlar avlodidansiz, sizning sherdil yigit bo'lishingizga ishonchim komil! [15]

In most historical novels writers referring to the strength of the lion which is related to brave and courageous people, their fearless and brave behavior is similar to a lion. Especially Hamidabonu's knowledge of all martial arts surprised Khanzoda Begim, calling her a sherqiz means “lioness” or brave girl and admitting that only a lion is worthy of such a sherqiz or lioness.

Knowing that Akbar has the strength and will of a lion, Khanzoda Begim confidently mentions that he is courageous, fearless of nothing and nobody, and that he is from the generation of heroes, he is a strong and fearless person with a heart like a lion's heart, also means fearless people .

Akbar kechasi bilan uxlay olmay to'lg'anib, Bayramxonni hokimiyat tepasidan qanday ketkazishni o'ylab chiqdi. O'talig'i unga doim: «Yog'iyini g'aflatda qoldirib, sherday pusib borishga o'rganing!» deb ta'lim berardi. [16]

Akbar devised the ways of ruling country without sleeping to preserve the state and power. Looking for ways to get rid of the enemy, he remembered how to strike the enemy, the wise thoughts of his father. He advised him to learn to attack silently like a lion and leave the enemy helpless.

Tabiat hamma jonzotlardan o'ziga munosib nasl yaratgay. Yigirma-o'ttizta echkiga bitta taka. Undan ham ko'p sovliqqa bitta qo'chqor. Lekin echkidan uloq tug'ulgay, sovliqdan — qo'zi. Ulardan arslon tug'ulmagay! Siz esa insonsiz. Insonlardagi juftlik arslonlarga o'xshashdir. O'rmonda arslonlarni ko'rgansiz. Ota sher ona sherga qanchalik mehribon, qanchalik sodiq! Ana shu tufayli irsiyat gavhari bir nuqtaga jam bo'lib, avloddan avlodga butun o'tgay, so'ng ota-onasiga munosib sherlar tug'ulgay. Sizning ota-onangiz Sind o'lkasida, Tar sahrosida bir-birlariga sherlarchla mehr-u oqibat ko'rsatganlari uchun siz ham sherbachchaday sog'lom, ko'hlik, dovyurak bo'lib tug'ulgansiz. Akbar o'zining suyib uylangan xotini Jodha Bay shu kunlarda yana homilador bo'lganini esladi. — Salim ota, siz aytgan sherlikni mening ham qilgim bor. Faqat... qanday qilib Jodha bayni kundoshlar muhitidan qutqarishim mumkin? Uni qayerga olib ketay? Maslahat bering!(232 b)

— *Yo'q, u menga dil bergan. Istaydiki, men ham faqat bitta uni deyin. Rahmatli Salim ota ham, sherga o'xshab, bitta tanlagan juftim bilan yashashni maslahat bergan edilar. Ne qilay? Boshqa xotinlarni taloq qilib haramdan chiqarsam... Roja Birbal qo'rqib ketdi: — Bu hech mumkin emas! O'g'illaringizning onalarini taloq qilib, haramdan chiqarish... Yo'q, yo'q! Aytishga til bormaydir! [17]*

It is known from history that Akbar loved Jodha much more than other wives in his life. Jodha also used to make him jealous of other women for loving him. The writer compares human family building to lions, and how kind and caring the male lion is to the female lion is especially recognized. This kind of loyalty of such couples is passed from generation to generation, and lions are born from them who are loyal to their partners like themselves. They also do things in line with the honor of their offspring. Jodha also thought day and night that Akbar was only like a lion and that Akbar himself was planning

to save her from his other wives. He wanted so much to be loyal like the lions, but no matter how much he wanted to do it, it was very difficult for him to do it. Lion means like loyal partner in the life as a faithful husband.

Uning chap yonida Abulfazl va roja Birbal o'tirgan paytda qirq besh yoshlardagi barvasta, shertaxlit Muzaffar Husayn mirzoni olib keldilar.

Abulfazl Man Sinxning kechagi ahvolini esladi-yu, Akbarga fidoyilik qilish qanchalik qiyin ekanini xayolidan o'tkazdi. «Podsho bilan sherga yaqin bo'lish hamisha xatarlidir», degan hikmatli gap bejiz aytilmaganini u endi astoydil sezmoqda edi. [18]

As can be seen from this passage, Muzaffar Hussain's behavior is compared to that of a lion. Not only his action tell us that his body and movements were like a lion, but the meaning of the word shertaxlit (the action of a lion) refers to the behavior of a lion. Akbar is compare to the king of a lion, Abulfazl not only surprised at his co.urance, but also felt that he could not be too close to him, whenever he was, Abulfazl felt that Akbar has a lion-like quality, no matter how much he sacrifices for him, one day he may suddenly attack. It means lion always can be symbol of danger and peril.

Ba'zan u podshohga ham tilyog'lamalik qilib kelardi. Kuchuk bola o'z uyida sher, deb yurgan Abuja'far hazratlari Alp-Arslonning necha bor o'limdan qolib, qon kechib kelganini bilsa ham bilmaslikka olardi. [19]

Some men wanted to be like a dog become a flattered person and hide their true character and treat others with greediness. Although Alp-Arslan risked his life for the honor and peace of the country, Abujafar, who knew about it, did not pay attention to it. shows that even a dog would do that. In this case, the lion means that it shows bravery only in its own house.

— *Lochin yigitlarimiz ko'p,ular yo'lbarsga tik tashlanadi. Qilichu otga ishqiboz, ularning har biri bir sher. [20] (95Mirmuhsin Turon malikasi)*

Xazrat Sohibkiron sherday dushmanlarini quvishga boradilar!..» «Sherday bosib boradilar, ular tovuqday pisib qochib qoladilar!. [21]

This example shows that young men are compared to lions. Only really powerful and strong guys stand up to the enemy on the battlefield and fight against them. Such young men are considered to be brave young men who master the art of swordsmanship and horse riding. Every valorous and fearless young man is a lion. So, the lion is a symbol of courage.

Showing bravery like a lion is only characteristic of a fearless and brave person. A lion, like a man, marches towards enemies and does not stop chasing them. Therefore, the actions of the owner are like lions, and they will not rest until they defeat the enemy. In the lion's eye, there are concepts of attacking the enemy and destroying him.

Qayoqlarda tentirab yuribsan Arslonimdan judo bo'ldim .

If someone lost any close person, he used that he used a word of a lion like from his closest person, his partner, who always protects him, his trustful person and the person he counts on, because a lion is considered a creature that always protects his partner, so the symbol of a lion is used as reliable and protective meaning.

Bu bir taktika Oyim arslonga o'xshab ish tutadilar. Bir qadam orqaga chekinib turib, sakrab hamla qiladilar. [22]

The given examples shows the meaning of lion, with its behavior, which he firstly take a step back and attack by jumping to its prey. However this behavior also used for person. It means that the mother act as a lion firstly she went back and then suddenly attack to someone.

Ulug' shoir sherdan sher bo'ladi, yoqasini ochib baqirdi:

-Qamat, mana qamat! Meni qamatsang tarixda qolasan. [23]

The greatest poet can be like lion, he will roar without fear. Because the roar of lion can spread everywhere and no one stop him till he express his own ideas and opinions. Therefore he is not afraid of anyone even from being prisoned to prison. If he tells the truth of the world, he will be sentenced. The lion zoosemy is described through the symbol of braveness and fearless. It depicts trust which can be mentioned by lion people.

«Кечирасизлар, «қора шерим» кутиб қолди», дея трактори томон чошиб кетарди. «Жуда қизиг-а! Одатда қизлар йигитлардан қочса, бу қизлардан қочади» деб одамлар ҳайрон бўлишарди. Қизларнинг ишбошиси Каромат ҳам бир куни «Ишлашни «қора шер»нинг эгасидан ўрганиш зарур!» деган эди.

— Сенга ўхшаб севгилим ёнимда бўлганда-ю, ҳу ана- ви, у қўли билан Фозилнинг тракторига ишора қилди,— «қора шер»дай ишлардим-а [24]

Black lion described as a vehicle, because It works a lot every day. Especially during war these vehicles help to people to dig the soil and combine the things which are grown in the earth. Not all the time the zoosemy can be compare to people's character, sometimes It can be similar to any object. Here we can see one type vehicles as a lion especially black lion.

To sum up, Uzbek writers tries to depict the features of lion through several meaning which can include braveness, protectiveness, strongness, lionheartedness, be thirsty for knowledge, loyalty, peril and dangerousness features of lion. But black lion depicted the feature of machine or vehicles like tractor. This machine works hard and a lot. Therefore the lion zoosemy is not given with comparing to the characteristics features of people, but also It is described with any object or machine which is the style of writing or describing lion zoosemy through diverse qualities.

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