



## HOMONYMY OF ZOONYMS IN THE UZBEK LANGUAGE

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**Annotation.** This study examines the phenomenon of homonymy in the Uzbek language, specifically focusing on zoonymic homonyms. It explores lexical, grammatical, and phonetic aspects of homonyms found in Uzbek zoonymic terminology. A detailed classification is provided, highlighting structural and semantic properties.

**Keywords.** Homonymy, Uzbek language, zoonymic homonyms, lexical homonyms, grammatical homonyms, phonetic characteristics, semantic properties, linguistic analysis

## ОМОНИМИЯ ЗООНИМОВ В УЗБЕКСКОМ ЯЗЫКЕ

**Аннотация.** В данном исследовании рассматривается явление омонимии в узбекском языке, в частности, в зоонимической лексике. Анализируются лексические, грамматические и фонетические аспекты омонимов, встречающихся в узбекской зоонимической терминологии. Приводится детальная классификация, подчеркиваются структурные и семантические свойства.

**Ключевое слово.** Омонимия, узбекский язык, зоонимическая омонимия, лексические омонимы, грамматические омонимы, фонетические характеристики, семантические свойства, лингвистический анализ

## O'ZBEK TILI ZOONIMLARI OMONIMIYASI

**Annotatsiya.** Ushbu tadqiqot o'zbek tilidagi omonimiya hodisasini, xususan, zoonimik omonimlarni o'rganishga bag'ishlangan. Unda o'zbek zoonimik terminologiyasida uchraydigan omonimlarning leksik, grammatik va fonetik jihatlari tahlil qilinadi. Tadqiqotda ularning tuzilish va ma'no xususiyatlarini yorituvchi batafsil tasnif keltirilgan.

**Kalit so'zlar.** Omonimiya, o'zbek tili, zoonimik omonimlar, leksik omonimlar, grammatik omonimlar, fonetik xususiyatlar, semantik xususiyatlar, lingvistik tahlil.

**INTRODUCTION.** Homonymy is a linguistic phenomenon in which words share identical pronunciation or spelling but differ in meaning. It is widely present in the Uzbek language, particularly in the lexical-semantic system of zoonyms. This study explores the

homonymic characteristics of zoonyms, analyzing their phonetic, grammatical, and semantic properties. The homonymic system of zoonyms in Uzbek develops mainly due to phonetic similarity, semantic expansion, and lexical shifts. This research classifies homonyms structurally and investigates their usage in Uzbek and their impact on the translation process. Thus, this research aims to linguistically analyze the homonymy of zoonyms in the Uzbek language by studying their structure, semantic shifts, and lexicographic representation.

### **METHODS AND MATERIALS.**

This study analyzed various linguistic sources, including explanatory dictionaries and encyclopedias, to identify and classify zoonymic homonyms in the Uzbek language. These sources provided essential lexical, grammatical, and semantic insights into the formation and usage of homonyms. Additionally, the study incorporated historical and contemporary linguistic research conducted by scholars who have previously examined homonymy within Uzbek and other Turkic languages. Special attention was given to their usage in phraseology, metaphorical expressions, and proverbs, as these elements reflect the cultural and historical aspects of the Uzbek language. Zoonyms such as the lion, unicorn, and phoenix were imbued with symbolic meanings derived from classical mythology.[2,p.2] Previous studies on homonymy in various languages have provided valuable insights into its lexical, grammatical, and phonetic characteristics. P.M. Ramazanova explored homonymy in the Avar language, classifying homonyms and analyzing their structural and semantic properties. Similarly, K.K. Czesławowicz studied interlingual homonyms in Russian and Polish, highlighting translation challenges and the impact of semantic divergence, phonetic convergence, and borrowing. Z.Sh. Nikatueva examined homonymy and polysemy in the Dargin language, distinguishing them based on structural and semantic characteristics, while E.V. Semenova identified over 1,700 homonymous, homophonic, and homographic pairs in Yakut. Her study emphasized phonetic and semantic factors influencing homonym formation. In the Turkic language context, Z.U. Abdualieva analyzed zoonymic terms in Russian and Uzbek, focusing on their hierarchical and functional relationships. These studies demonstrate the complexity of homonymy across languages, reinforcing the necessity for systematic classification and analysis. However, homonymy in Uzbek zoonymic terminology remains underexplored, necessitating further research to uncover its linguistic and cultural implications.

### **DISCUSSION AND RESULTS**

In modern linguistics, the lexical-semantic features of zoonyms are studied from various perspectives, with the semantic structure of animal names occupying a central position. In particular, phraseological units containing animal names play a crucial role in examining the unique aspects of the zoonymic cultural code in the French language. Researchers use different terms to describe animal components within phraseological units. For example, L.N. Gishkayeva refers to the animal name within a phraseological unit as the “zoonymic component of the phraseological unit”.[5,p.20] Meanwhile, A.O. Kubasova defines this concept as a “zoolexeme” and conducts research based on it.[6,p.24] S.A. Androsova directly describes

animal name components as “zoonyms”.[6,p.220] Each of these approaches reflects different perspectives on the semantic properties of zoonyms, allowing for an analysis of the semantic and cultural aspects of phraseological units. 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.[14.p.1] D. Yuldasheva, in her dissertation, analyzed homonymous words involving zoonyms in tongue twisters and provided the following example:

**Olma shoxida olmaxon,  
Olmaxonni olma, olmaxon.**

In this example, the first occurrence of *olma* means “tree” and represents a part-whole synecdoche, whereas in the second line, *olma* is a verb meaning “do not take,” making them homonyms. The stress plays a crucial role in creating this homonymy. Sh. Rahmatullayev classifies such homonyms as a phenomenon adjacent to lexical homonymy, stating: “*If we take into account the necessity of indicating stress, it would be more appropriate to distinguish such lexemes as a separate phenomenon rather than including them in the category of homographs.*”[10, p.32] The second homonymous word in the example is *olmaxon*, which, in its first occurrence, is a common noun (zoonym) referring to a long-tailed small rodent living in forests and trees. In the following line, *Olmaxon* is a proper noun, functioning as an onomastic homophone. These words sometimes sound identical in pronunciation but are distinguishable in writing. Thus, this tongue twister contains two types of homonymy: one being a homograph, and the other homophone. Another tongue twister further illustrates this phenomenon:

**Jin jinjiroq ichida jivilladimi?  
Jivillagan jinjiroqda jinmidi?**

Here, *jin* in the first occurrence is an Arabic-origin word referring to a supernatural being, whereas in the second usage, it means “coin” (a synonym for *chaqa*). The *Explanatory Dictionary of the Uzbek Language* lists the homonyms of *jin* as follows:

- **Jin I:** In Eastern mythology and religious-superstitious beliefs, an imaginary creature that appears in human form in dark places and allegedly causes ailments (e.g., facial paralysis).
- **Jin II:** A synonym for *chaqa*, meaning a small coin.
- **Jin III:** Derived from the English *gin*, referring to a mechanical device.[4]

A similar case of homonymy is observed in the tongue twister:

**To‘ti tutgan to‘rtta to‘ti to‘rda turibdi.**

Here, *to‘ti* first appears in its primary, denotative meaning—a parrot, a tropical bird known for its colorful plumage. In contrast, *To‘ti* as a proper noun carries a conceptual meaning, referring to a person’s name. The semantic bridge between these two denotata includes attributes such as *talkative*, *beautiful*, *graceful*, and *charming*. However, while one refers to a bird, the other denotes a female name.[4]

**Baqa I (Noun)**

- ✓ *Frog* (an amphibian that lives both in water and on land).

**Phraseological Expressions:** *Baqalarning qurillashi* – The croaking of frogs. *Baqa ko‘z* – Used to describe someone with bulging eyes.

➤ **Baqa II (Noun)** The upper end of a millstone axle, held in place by wooden planks (crosspiece of a mill's axle).

➤ **Biy I (Noun)** [*< bek*] A tribal or clan leader (archaic term).

➤ **Biy II (Noun)** [*Zoology*] **A venomous spider** (*tarantula*).

The term **Biy** has historically referred to various ranks and titles:

1. **Tribal or clan leader** – The head of a tribe or a confederation of tribes.
2. **Title of high-ranking individuals** – Used to honor or address high-status people.
3. **Title among Turkic nomadic communities** – Given to elders of nomadic and semi-nomadic Turkic tribes.
4. **Official rank in the Khiva Khanate** – A title ranked below *Otaliq* (guardian). Abulg‘ozi Bahodirxon appointed four biys in his court.
5. **Official rank in the Bukhara Khanate** – A position in the administrative hierarchy, where individuals held the title “Amorat Panoh,” which remained with them even as they moved up the ranks.

The word **Baqa** primarily refers to a frog but also has additional meanings (part of a mill, plant name, and place name). **Biy** is a term with historical, zoological, and social meanings, playing a significant role in the history of Uzbek and Turkic peoples.

**Bit I (Noun)**

➤ A small wingless parasite that lives on the bodies of humans and animals, feeding on their blood (*louse*).

➤ **Derived Forms:** *Bitlamoq* (to have lice), *bitlik* (lice-infested), *bitko‘z* (having eyes like lice), *ochambiti* (a type of louse).

➤ **Plant lice (aphids, pests):** *Tobacco aphid*, *cotton aphid*.

1. **Bit II (Verb)** [*< bit*]

➤ To end, to be completed (*to be finished*, *to come to an end*).

2. **Bit III (Verb)**

1. To grow and yield fruit (*to sprout*, *to produce a harvest*).

2. To heal (*to recover*, *to close up* – referring to wounds).

3. **Bit IV (Verb)** [*< biti*] (*Archaic*)

➤ To write (*to inscribe*, *to document*).

➤ **Derived Forms:** *Bitik* (inscription), *bitim* (agreement, contract).

**KUYA**

1. **Kuya I (Noun)**

- Soot or black residue forming under a boiling pot (*soot*).
- A plant disease resembling black dust or mold (*smut fungus*).

2. **Kuya II** (*Noun*)

- A fabric-damaging insect (*moth*).

### LAQQA

1. **Laqqa I** (*Noun*)

- A large, scaleless, whiskered predatory fish living in freshwater (*catfish*).

2. **Laqqa II** (*Adverb*)

- Easily, without effort.
- **Idiom:** *Laqqa tushmoq* – to be easily deceived, to fall for a trick (*to be gullible*).

Figure 1

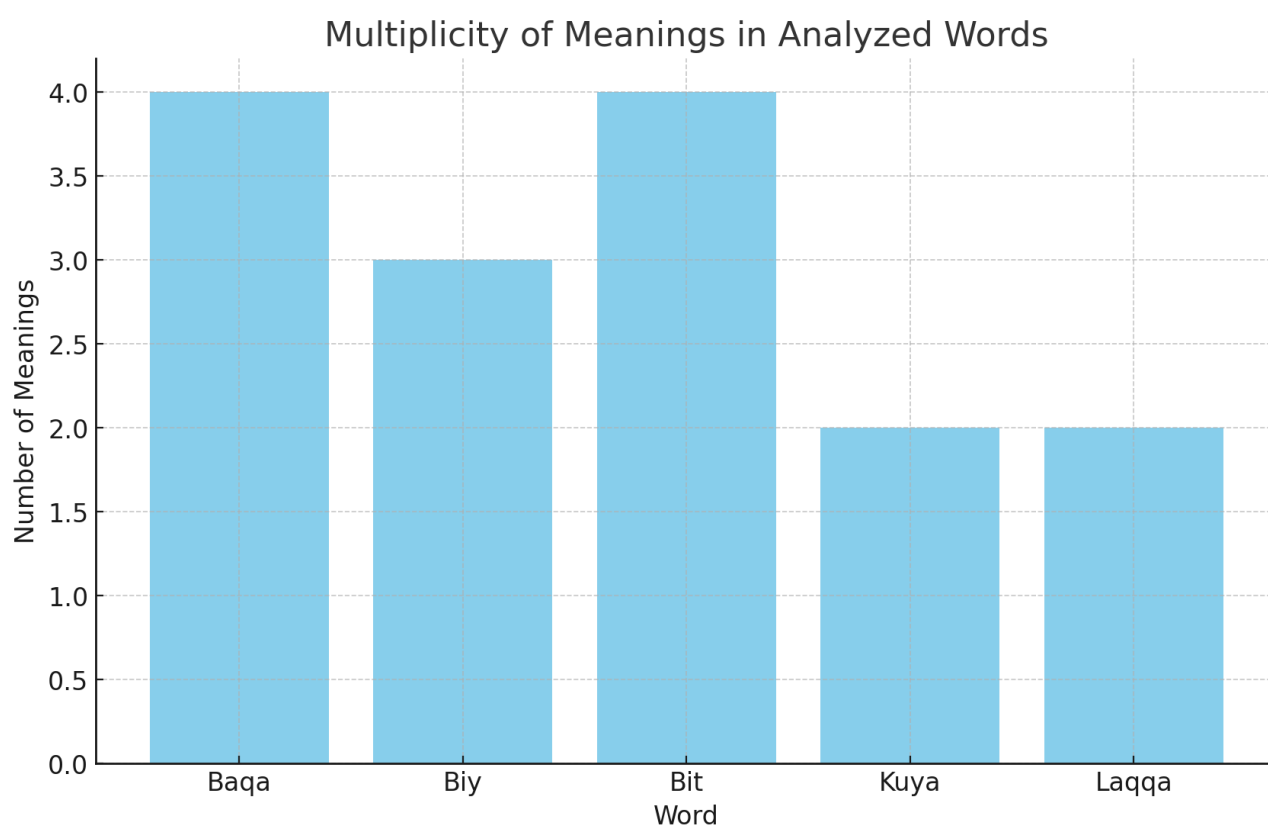


Table 1

### Lexical-semantic analysis of zoonyms and related words

Word	Primary Meaning	Secondary Meanings	Number of Meanings
Baqa	Frog	Millstone part, plant name, place name	4
Biy	Tribal Leader	Venomous spider, historical rank	3
Bit	Louse	Verb: To finish, to write, to heal	4
Kuya	Soot	Moth, plant disease	2

Word	Primary Meaning	Secondary Meanings	Number of Meanings
Laqqa	Catfish	Adverb: Easily, idiom: To be deceived	2

The lexical-semantic analysis of the given zoonyms and related words in Uzbek language demonstrates the phenomenon of polysemy and homonymy. Words such as *Baqa*, *Bit*, and *Biy* exhibit multiple meanings, ranging from zoological references to metaphorical and technical applications. *Biy* holds historical and social significance, transitioning from a tribal leadership title to a zoological term for a venomous spider. *Kuya*, meaning soot, also metaphorically extends to a fabric-eating moth and a plant disease, reflecting the nature of deterioration and damage in different contexts. *Laqqa* transitions from a noun (catfish) to an adverb meaning “easily,” highlighting its use in idiomatic expressions. The phrase *laqqa tushmoq* (to be easily deceived) illustrates how animal names contribute to linguistic expressiveness. This analysis reinforces the role of zoonyms and related terms in shaping linguistic and cultural narratives in Uzbek, particularly in folklore, phraseology, and metaphorical expressions.

## CONCLUSION

The study of homonymy in the Uzbek language, particularly within zoonymic terminology, has revealed significant linguistic and cultural implications. The analysis of lexical, grammatical, and phonetic aspects of homonymous zoonyms highlights their structural diversity and semantic complexity. Through detailed classification and comparison, the study has demonstrated how homonyms develop due to phonetic similarities, semantic shifts, and lexical expansion. One of the key findings of this research is that homonymous zoonyms in Uzbek are not merely linguistic coincidences but are shaped by historical, cultural, and societal influences. The classification of homonyms into lexical, grammatical, and phonetic categories provides a deeper understanding of their functional roles in language. Additionally, the lexicographic categorization of these homonyms offers valuable insights for linguistic studies, translation practices, and dictionary compilation. Comparative analyses with other Turkic and non-Turkic languages have shown that homonymy is a widespread linguistic phenomenon with variations in structure and formation processes. The examples drawn from Uzbek children's folklore, phraseology, and metaphorical expressions further emphasize the significance of homonyms in enriching language and communication.

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