

## THE PROBLEM OF AROUSING LAUGHTER IN UZBEK PROSE BASED ON LINGUISTIC FAUNIMS

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### Abstract:

In this article, the aesthetic effect of linguistic faunims on the development of fiction, the issue of evoking light laughter in artistic works through faunims is analyzed scientifically and theoretically.

**Keywords:** Fauna, the god of forests and fields, Roman mythology, the patron saint of animal herds, faunistic complex, systematic composition of the animal world, Zakir Gov, etc.

Literature is a spiritual tool that expresses the human heart, its pains and concerns, people's dreams and aspirations, paintings, customs, way of life in unique words, tones and bright colors. The use of literary tools that provide the aesthetic value of works of art opens doors of opportunity for the author.

"Faunims", which are one of the linguistic tools, are of special importance in creating types of laughter and evoking laughter in works of art.<sup>1</sup> Faunim is derived from the Latin word "fauna" and means the god of forests and fields, the protector of herds of animals in Roman mythology. From a scientific point of view, a set of animal species living in a certain area or water area.<sup>2</sup> In science, Fauna is used to represent animals belonging to a certain period or a certain geological layer in various systematic categories.<sup>3</sup> Large works on the systematic structure of the animal world are also called fauna. Based on this logic, faunim is a branch of linguistics that represents terms related to the order of animals. In some scientific literature, linguistic faunims are also called "zoonims". Linguistic faunims are found in all genres of modern Uzbek literature. They are used in the composition of the artistic work and create funny situations that have the characteristics of satire, sarcasm, sarcasm, satire and praise. We explain our opinion based on the following examples:

I'm sorry, a strange animal came at night.

What an animal, how many calls smelled like fire.

<sup>1</sup> <https://qomus.info.uz>.

<sup>2</sup> <http://herba.msu.ru.school.sch-ru>.

<sup>3</sup> <http://ru:china-embassy.gov.cn.rus>.

If I ask Alimqul, his name is Pig.

It's meat in a taut bag or a creepy crawly.<sup>4</sup>

In the quoted poem, the faun "pig" is a type of wild animal that is used to refer to people who are careless and gratuitous, addicted to alcohol, which are very common in our society. The sarcastic description of this "pig" as "meat in a tight bag" and "creeping hasib" caused occasional laughter. At the same time, it is a way of expression that matches the logic of life, that the begham people have the appearance of being fat and meaty. Anvar Obidjon, by using the word "pig" in the poem, makes a mockery of the appearance of unattractive people "not for nothing" but for the police. Linguistic faunims are used in their own meaning in some works and can mean the true nature of the animal they represent. In works of art, the same image tools are also found:

Don't beat the donkey, thief, mother is lying on the roof,

I have an old rug and a cotton bed.<sup>5</sup>

If we pay attention to the passage given above, the linguistic faun "donkey" is used in its meaning. But if we look at the issue with a realistic eye, we realize that there are important items in the donkey to guard the roof. It is precisely when the linguistic faunum "donkey" is chosen to guard the speech of the owner of the sentence that the reader gets a deep laugh. From the above considerations, it can be understood that this logic is original some linguistic faunims used in the meaning of the text of the work of art cause confusion. Faunums express different meanings in the context and give the reader a mood of laughter:

Nazarqul took the food and began to sing.

The sound was reminiscent of a purring cat.<sup>6</sup>

The author interprets the word "mov" as "a cat that has matured in the spring". It is from the comment itself that the reader is in a mood of laughter. The image of people who are drunk and crushed is described through the faun "cat", which is based on simile and metaphor. The writer has subtly incorporated into the artistic text the characteristic of the logic of life of a cat, which leans on the feet of innocent people and wants love. A reader who understands this logic will enjoy the aesthetic pleasure of a drunken man's grunt, which is similar to the "mow cat's purr", and will feel a tendency to involuntarily laugh. Earlier, laughter existed in the form of askiyas at holidays, ceremonies, and celebrations, but by our time, folk laughter is all kinds of examples of fiction. got into it.

In the period we live in, it was possible to call the literature of laughter as examples of writers such as Said Ahmad, Ne'mat Aminov, O'tkir Hashimov, Khudoyberdi Tokhtaboyev, Anvar Obidjon. if found, in many works laughter took the first place as the dominant of the text. In satirical literature, laughter plays the role of the structural center of the poetics and semantics

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<sup>4</sup> Obidjon Anvar. "Gulmat Shoshiyning yovvoyi devoni". Toshkent. Sharq, 2017. b-31.

<sup>5</sup> O'sha joyda. B-30.

<sup>6</sup> O'sha joyda. b-26.

of the text. Linguistic faunas sometimes acquire a paronymic character in works of art. That is, it is described based on the whole-part relationship and is used to make people laugh: "Humo Khartoum is a small and thin old man. His pear-shaped head seems to be not on his neck, but between his shoulders." In this piece of art work, along with the florionyms "mirzaterakdek" and "noxim", the faun "Khartoum" is used, which is part of the faun of elephant. Florionyms given in the work describe the old man's height and head on the basis of similarity, while the "Khartoum" fauna is used to describe the old man's svelte body and long thin body. As a result, it caused a light laugh. Speaking about laughter, M.M. Bakhtin said, "..the dual variant of laughter characteristic of the people is characterized by laughter aimed at the laugher himself. From this point of view, folk laughter is twofold, because it combines mutually exclusive principles. It is an expression of people's outlook and attitude, and it is also their unexpected artistic salvation. Therefore, laughter is considered an important factor for the development of fiction."<sup>7</sup>

Linguistic faunisms are one of the effective means of evoking laughter in works of art: "Yesterday, an ox trampled over his nest in the lawn. That's it now" A met my father in the corner and punched him without sparing his blood."<sup>8</sup> Another similar example: "You've been caught, you disease!" The rooster-shaped skeleton took a step forward. In conclusion, it should be noted that using linguistic faunisms is one of the effective ways to make people laugh in fiction, and Uzbek writers have widely used faunisms to make the literary work close to the national language and mental state, and to increase the artistic value of the work.

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<sup>7</sup> Karasev L.V."Filosofiya smexa". Moskva. RGGU. 1996.b-34.

<sup>8</sup> Obidjon Anvar. "Alamazon va uning piyodalari". Toshkent. Sharq. 2019. B-31.

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