

## COMPARATIVE ANALYSIS OF FUNCTIONAL- SEMANTIC FIELD OF ENDEARMENT IN THE UZBEK AND AZERBAIJAN LANGUAGES: WITH EXAMPLES FROM OTHER FOUR WORLD LANGUAGES

Özbek ve Azerbaycan Dillerinde Okşayıcı İşlevsellik Semantik Alanın  
Karşılaştırmalı Analizi: Dört Farklı Dünya Dillerinden Örneklerle

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**Öz:** Bu makale, iki kardeş halk arasındaki ilişkilerin tarihi hakkındadır. Özbek- Azerbaycan edebi bağlantıları çok derindir ve kökleri uzak asırlara dayanır. XIV yüzyılın ortalarında Qutab Horezmi, Azerbaycan şairi Nizami Gencevinin "Hüsrev ü Şirin" şiirini Özbek diline tercüme etmiştir. O zamanın Özbek şair, Ali Şir Nevai Nizami'yi hocası olarak kabul eder ve Nizami'nin "Panzh Ganj" eserinden çok etkilenir ve ondan esinlenerek "Hamsa" yı yazar. XV yüzyılda Haydar Horezmi Nizami'nin şiiri "Tibet'te Makhzan ül asror"ı Özbekçeye çevirir.

**Anahtar Kelimeler:** Özbek, Azeri, tatlı söz, semantik, dilbilim

**Abstract:** This article is about the history of relations between the two brotherly peoples. Uzbek- Azerbaijani literary connections have very deep roots. In the middle of the XIV century Qutab Horezmi translated into the Uzbek language, the poem "Khosrow and Shirin" by the Azerbaijani poet Nizami Ganjavi. The Uzbek poet of that time, Alisher Navoi considered Nizami as his teacher and wrote that he was so inspired by "Panzh Ganj" of Nizami, he wrote his poem "Hamsa". In the XV century Haidar Horezmi translated into Uzbek, Nizami's poem "Makhzan ul- asror."

**Keywords:** Uzbek, Azerbaijani, endearment, semantic, linguistics

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## INTRODUCTION

In the XIX century the Uzbek writer, historian and translator Muhammad Riza Agakhi translated into the Uzbek language Nizami's "Xaft Paykar." Alisher Navoi, in his works "Mazholis University nafa'is" and "Muxokamat ul- lugatayn" along with Nizami and Hagani, spoke with great reverence about the creations of Azerbaijani poets and scientists of that time, such as Sheikh Shirvani, Abu Abbas Suhreverdi Abu Abdulloch Hagani Sufi Shaikh Tabrizi, Kasim Anvari etc. Since the XVII century, the work "Layla and Majnun" by the Azerbaijani poet Magomed Fizuli, was used as a basic textbook in the madrassas of Turkistan. But the works of Alisher Navoi during his lifetime were very popular among Azerbaijan poets also. Ishwari and Fizuli considered Alisher Navoi as their teacher. Fizuli in his preface to "Layla and Majnun" put Navoi on the same level with Nizami.

The traditions continue until today. The President of Uzbekistan Islam Karimov visited the Republic of Azerbaijan on the 11-12<sup>th</sup> of September in 2008. After the meetings of the presidents of these two brotherly countries, there was a ceremony of the signing of official documents between the two countries. At the meetings information was given about the successful development of fraternal and friendly relations in many fields between two countries. During the visit, President Islam Karimov got acquainted with the activities of Heydar Aliyev's Fund. In the Republic of Azerbaijan the presidents of two countries participated in the opening ceremony of the monument of Alisher Navoi on 12<sup>th</sup> of September in 2008. This meeting also gave a new momentum to the development of Uzbek -Azerbaijani literary connections. In 2012 the novel by Azerbaijani writer Sabir Rustamkhanly "Cok Tengri" was translated into Uzbek. A collection of "Uzun Umrдан Guedj" (the stories of Azerbaijan writers) was published by Rustam Zhabborov in 2013. (and "XX Asr ozarbayzhon sheriyyati antologiyasi (translated poems of Azerbaijani poets)."

But unfortunately, the Uzbek- Azerbaijan linguistic-communication does not have such a history as the literary connections do. Although the Uzbek and Azerbaijan languages belong to the same language family and very close in their phonetics, lexical and syntactic features, there is very little research on the comparative analysis of the two related languages. Perhaps this is due to the fact that there is a perception that the comparison of related languages wouldn't give interesting results? When we compared the functional- semantic field of the tenderness in the Uzbek and Azerbaijan languages, we became convinced of the opposite. In comparing we found a lot of interesting facts and differences. In this article we would like to show examples of both close and different functional- semantics in field of tenderness in the Uzbek and Azerbaijan languages. The comparisons carried out, took into account the new directions of linguistics. In addition in this article intralinguistic, sociolinguistic, gender, lingua-cultural features, national and cultural peculiarities of functional-semantic field of tenderness in the Uzbek and Azerbaijan languages are analyzed.

In the preparation of this article, we used as sources, the following textbooks: Buludhana Khalilov "Müasir Azərbaycan dilinin morfolojiyası" (Bakı, 2007), "Müasir Azərbaycan dilinin leksikolojiyası: leksikologiya, semasiologiya, etimologiya, onomologiya, frazeologiya, leksikografiya, söz yaradıcılığı" (Bakı, 2008), "Müasir Azərbaycan dili: fonetika, yazı, əlifba, grafika, orfografiya, orfoepiya" (Bakı, 2013), H.Zhamolhonova «Hozirgi o'zbek adabiy tili» (Tashkent, 2013), I.Yuldasheva, S.Muhamedovoy et al. "Tilshunoslik asoslari." (Tashkent, 2013). The article also used a Russian -Azeri phrasebook, Annotated Dictionary of the Azerbaijan language, factual materials from the fictions, the oral speech of Uzbek and Azerbaijan languages are used in this article too.

Which units are included in the functional-semantic field (abbr. FSF) of tenderness? Phonetic lexical, phraseological and syntactic units of language and speech are used in this FSF, which have meanings "cares, to spoil, to laze about."

Phonetic means of expression of endearment: in the Uzbek language (especially in lullabies) vowels **o**, **a**, **ë** are pronounced with a shade of endearment, some sounds change during the pronunciation of some vowels are lengthened. For example:

*Oy qizim onam qizim, allaë alla  
Aqilligim, dono qizim, allaë alla  
Esli xushli qiz bülсанг, allaë alla  
Ërug пешонам qizim, allaë alla*

*Юлдузимсан, болам, allaë alla  
Қундузимсан, болам, allaë alla  
Қоронги кечаларда, болам, allaë alla  
Кундузимсан, болам, allaë alla  
В азербайджанском языке также:*

*Laylay dedim yatasan,  
Qızıl güllə batasan,  
Qızıl güllər içində  
Şirin yuxu tapasan.  
Laylay balam, a layla,  
Körpə balam, a layla...*

*Laylay, beşiyim, layla  
Evim, eşiyim layla  
Sən get şirin yuxuya  
Çəkim keşiyin layla.  
Laylay, balam, a layla,  
Körpə balam, a layla...*

In both languages, intonation, emphasis and harmony play a huge role in the expression of endearment. Morphological means of expression of FSF of tenderness in the Uzbek language are special morphemes (some of them are also considered as diminutive affixes). They are as follows: **-лок (қизалок ) -жон, -бой, -бек, той, -мирза, -қул** (these suffixes are mostly attached to the man's name, it is very popular to affix **-жон**: Рустамжон, Азизжон and etc., also to words denoting brotherhood and kinship – **укажон, акажон, опажон** ) **-хон, -нисо, -биби, -бека, -бекач, -рошша, -гул** (these suffixes are mostly attached to the woman's name - **Азизахон, Гулнарахон, Мехринисо**) **-гина (болагинам ) -ча (қизча, болача ) -чок (тойчок ) -чак, -кай(болакай )**, etc.

Morphological expressions of FSF tenderness are also expressed by the means of the special suffixes:

**-сан (анасан), -сіуәз (басісіуәзім, анасіуәзім), -сіқ (атсіқ ), -сік (евсік), -сіғаз (қізсіғаз), -қа (меуданқа), -се (дилексе)**. Sometimes suffixes **-çik, çik-** (ev-**evçik**) (although they are diminutive suffixes ) can also express endearment.

Other means of expression of **endearment** - **bəu, bala, han, hanım** etc. written separately, that is, they are not affixes - **Əli bey, Əli bala, Qulu xan, Sədaqət xanım**.

Hence, the given morphological data, we see that the two languages have common and distinctive features: general - a special affixes that express endearment, distinctive in Uzbek **-хон, -жон, -биби, -бек (Маликахон, Рахимжон, Мастурабиби)** are written together and in the Azerbaijan language, these units are written separately, although they also perform the same function.

Similar expressions of endearment are found in Turkish language, which is not very odd considering the fact that Turkish language, like Azerbaijani and Uzbek also belongs to the Turkic family of languages. Suffixes such as **-cim** (annecim), **-cuk** (küçucuk), as well as words **bey** and **hanım** mentioned previously, are used in Turkish language as well.

Since both Uzbek and Azerbaijani languages are (historically, not linguistically) tied to **Russian language**, it will be useful here to see in which way the words of endearment are used in this language. In this language, diminutive suffixes used to express words of endearment are divided into masculine and feminine form. Some masculine suffix forms (such as the suffixes **-ик, -ок, -ёк**: **-ik, -ok, -yok**) are seemingly similar to Uzbek suffixes of **-биби** and **-бек**.

However, given that Russian, unlike languages belonging to the Turkic family of languages distinguishes between grammatical genders (feminine, masculine and neutral), forms for feminine gender have different suffixes (e.g. **-чка, -шка**).

The case is similar in other languages belonging to the Slavic family, such as the Slovenian, Macedonian or Bosnian languages respectively. The Bosnian

language, for instance, has diminutive suffix **–ić (psić – doggy)** for masculine form and suffix **–ica (kućica – housie)** for the feminine form. (Halilović, 1996).

The english language (since we use it here as the lingua franca in translation, and therefore requires some further explanation as well) forms its diminutive features usually by adding the suffixes **–y/ie** (note the above example of “mommy”). (Akmajian, 2001).

The endearment expressions for the word “mother” in these languages would look like this:

English	Azerbaijani	Uzbek	Turkish	Russian	Bosnian
mommy	anacan	onajon (oyijon: in dialect)	annecim* <sup>1</sup>	مامочка (mamochka)	mamica

In the last two languages (since, as we already said, they distinguish between grammatical genders) the suffixes will be slightly different when addressing a male. As an example, we will take the word “father” or “dad” (taking into account that only from the latter one we can make a diminutive form).

English	Azerbaijani	Uzbek	Turkish	Russian	Bosnian
daddy	babacan	bobojon	babacım	папа (папочка) (рапа, papochka)	tatica/babuka

Another important distinguishing feature between Uzbek and Azerbaijani language is the word ‘honim’, which in Uzbek is not used as a means of expression of endearment (and as the word generally are very seldom used at all), and in the Azerbaijan language the word ‘xanım’ is used very actively as a means of expression, endearment and respect.

This type of usage of the word **canım (literally: sweetheart)** is, besides Azerbaijani, only characteristic of the Turkish language. None of the other languages mentioned above recognizes the use of this word as means of respect.

Bosnian language, for instance, besides its original use of this word, uses it only in cases when the speaker wants to use irony or sarcasm, or to emphasize to someone that something has been done stupidly: *Dušo, vidiš da to ne ide tako (Sweetheart, you are aware that you can’t do that in that way).*

<sup>1</sup>Turkish language requires the use of possessive pronoun at the end of diminutive nouns

Other than this the word ‘dušo’ (sweetheart, canım) in the Bosnian language is used as an example of great affection towards the loved ones, but never as a type of respect.

In the Uzbek language, one can attach several tenderness suffixes to one word: бола+жон, бола+жон+гинам, бола+кай+гинам. In the Azerbaijani language, this phenomenon is not popular.

In Uzbek possessive suffixes -м, -им can join words that denote endearment - тойчоғ + им + бўталоғ+им, асал + им. And in the Azerbaijani language possessive suffixes -м, -им can join words that denote endearment - bala + m, can + im, şəkər + im, maral + im, ceýran + im, qaýmağ + im.

The use of the possessive pronouns in Turkic languages is used as well as an expression of respect, where in Slavic languages this use, combined with diminutive forms is reserved for the expression of endearment only:

English	Azerbaijani	Uzbek	Turkish	Russian	Bosnian
my mommy	anacan(0)	onajon(0)	annecim	моя мамочка	moja mamica

Lexical means of expression of FSF of tenderness of Uzbek language are special lexical and phraseological units (*эркатойим, жоним, айланай, ўргилай, асалим, шакарим, новвотим, гиргиттонинг бўлай, қурбонинг бўлай, қўзимнинг оқу қораси, жонимни қоқай, лочиним, чирогим, баҳодирим, ботирим, полвоним*).

The Azerbaijani language is also very rich in lexical means of expression of FSF of tenderness. There is a diversity of special lexical and phraseological units (balam, canım, şəkərim, maralım, ceýranım, qaýmağım, canımın canı, ürəyim, balım, ciyərim, ciyərpəram, gözümün işığı, gözümün nuru, başımın tacı, həyatım, quzum, quzu balam, məstanım, əzizim, canım-ciyərim, başına döndüyüm, mənim balam, qurban olduğum, ömrüm-günüm, gözümün işığı, mələyim, qizilgülüm, bənövşəm, evimin dirəyi).

This variety of phraseological units is not present in Slavic languages. The reason for this has more to do with the cultural aspects of the speakers than the language itself. Slavic languages are known to be “cold” and “practical” when it comes to the daily use of language.

Another brilliant feature of Azerbaijani and Uzbek languages was found in the use of the word *sevimli* (sevimli). In Uzbek *sevimli* (lovely) is used for animate and inanimate *менинг сеvimли инсоним, сеvimли қизим, сеvimли укам, сеvimли газетам, сеvimли сериалим*, etc. And in the Azerbaijani language the word ‘sevimli’ is used as in Uzbek for the animate and inanimate too. For example, to animate sevimli

qardaşım, not to animate sevimli kəndim, sevimli xörəyim. Sevgili is a word used to animate (only person whom you love, or rather the lover and mistress).

The use of the term “sevgili” in Turkish language is the same as in Uzbek, and for Slavic languages respectively.

Syntactic means of expression of FSF of tenderness of Uzbek language are phrases, simple sentences; sometimes the text can express endearment. For example, the proposal expresses the ratio of grandmother’s tenderness to her granddaughter:

*-Айланай, оппоқ қизим! Сендан бувинг гиргиттон,*

*Сабозинг хом қолмасин, бўла қол, жоним, чаққон.*

*-Ойи, сиз менинг нурим, чирогимсиз!*

Syntactic means of expression of FSF of tenderness of Azerbaijani languages are also phrases, found in simple and complex sentences. There are a lot of examples in this case: **Sən mənim günəşim, ulduzumsan. Mənim balaca qızım. Sən çox gözəlsən. Sən çox füsünkarsan. Sən çox şirinsən. Sən çox hissiyatlısan. Sən çox dadlısan.**

Sənə minlərlə gül vermək istərdim, amma güllər solar, sənə ömrümü vermək istərdim, amma bir gün öləcəyəm, sənə sadəcə sevgimi verirəm ki, o, əbədi yaşayacaq!

The social- linguistic aspects of the means of expression of endearment in the Uzbek language are different in the following parameters:

**a)Dialect** - in Tashkent – *ойижон*, in Kokand, Marghilan Samarkand – *аяжон*, in Tashkent - *айланий, ўргилий, мани асалим*, in Khorezm - *ананайин, ўргилайин, манин асалим*, only in Bukhara *тиллочам* (my Honey) is used, *тилло қизим* (golden girl ) etc

**b)Age** - some means of expression of endearment are only used by the older generation (*айланай, ўргилай, илоҳим менга ўхшагин, уйинга бугдой тўлсин, илоҳим бахтингни берсин* ), and some only by youth (*жоним, асалим, дўмбогим, шоколадим*)

Similar expressions according to the age of users may be found across other languages as well. For instance in **Bosnian language** older generation will use the words with possessive pronouns, such as *dušo, mila, sunce moje* (*sweety, honey, my sun*)when referring to both those of the same age or to the youngsters. On the other hand, the youngsters usually use the diminutives of words with which they label the people: *mamice, tatice, sestrice, braco*(*mommy, daddy, sis, bro*)etc. (Halilović, 1996).

**c)The destination** - some means of expression of endearment addressed only to senior *онажон, бувижон, дадажон, суюнган тоғим, ишонган боғим* ), some addressed only to the young and to the children (*фариштам, нозигим, асалим*,

*шакарим, шириним, новвотим, ҳаётим, қўғирчоғим, оппоғим, тойчоғим, ақлигим, дўмбоғим).*

The social- linguistic aspect of the means of expression of endearment in the Azerbaijani language, vary with the same parameters:

**a)Dialect** - (*anacan* in different dialects used in different ways - *anacan* (in Baku, Jabrail, Shamkir), *ciyican, cijican* (in Cag, Zagatala, Sheki.) Here an important role is played by the area, or rather areas, with almost everyone in their own way. For example, in the west district of the republic is named Gases, where often use the word "ölöm qabağında" (die in front of you.) But the word "ölöm" correctly spelled is "ölüm") and more, for example, in Sheki, the birthplace of the poet Bakhtiyar Vahabzadeh often used pet expression *gözünü yiyim* (eat your eyes). In this case, the word *gözünü* (-it shouldn't have been) shekinty used as *gözünü* etc;

**b)Age** - some means of expression of endearment use only the older generation (*Ömrün uzun olsun! Yaman gün görməyəsən! Yorulmayasınız! İşiniz irəli! İşiniz avand olsun. Xeyirli-uğurlu olsun! Gözümün işığı*), and some only youth (*səndən xoşum gəlir, hoşuma gəliрсən, hər şeyim, əvəzolunmazım, qəlbim, ürəyim, sanım, can*); c) at the destination - some means of expression of endearment addressed only to senior (*Balan gözünə çıraq olsun! Göz dolusu görəsən! Bəhərini yeyəsən! Neyləyim, necə eləyim deməyəsən! Nəvə-nəticə toyu görəsən! Nənəni Allah pir eləsin! Nəvə-nəticəndən yarıyasən! Yüz yaşın olsun! Allah ağbirçəklikdən əskik eləməsin! İli Allah ağsaqqallıqdan əskik eləməsin!*), some of the same means of expression of endearment, can be addressed only to the young and to the children (*can, eşqım, sevdiyim, birdənəm, yeganəm, bəbəyim, körpəm, balacam, yavrum, şəkərim, balım, aslanım, yaraşlım, gözəlim, nəfəsim*).

Bilingual parents who are loving, caressing, spoiling their child can say to their it- «отам», «оһам», «атам», «анам». Amazing similarity!

A distinguishing feature of two languages in the sociolinguistic sense is that: in the Azerbaijani language the young man can say to his lover «*balam*». In the Uzbek language, this is not observed.

In Azerbaijan, the word "xatun" has positive color and is used as pet word and in Uzbek vice versa.

In the gender dimension of the means of expression of endearment in the Uzbek language differ in the following parameters: a) the unit of expression of endearment for men and for women (general) - *қора кўзим, буйларинга буйтумор, жигарғушам, соддадилим, дуоғуylim, мўминтойим, қобилтой, ширин сўзим, қақажоним, борлигим, муҳаббатим, севгилим, қалбим, жоним, асалим, новвотим, шоколадим, шакарим, ақлигим, дўмбоғим*; b) the unit of expression of endearment directed only to men - *бегим, арслоним, йўлбарсим, тойчоғим, тойим*,



*қўзичоғим, бўталоғим, норим, хўрозим, яғонам, суйанган тоғим, султоним, лочиним, баҳодирим, ботириим, полвоним;* ; c) the unit of expression of endearment directed only to women - *попук, гўзалим, оппоғим, гул-гунчам, момиққинам, дўмбоғим, қаро кўзим, қоши қароим, шириним, фариштам, нари*, etc.

In the gender dimension of the means of expression of endearment in the Azerbaijan language also differ on these parameters:

**a)The unit of expression of endearment for men and for women (general)**– (in **Slavic languages** genders are grammatically predetermined) Yarıyanlardan olasıınız! Qoşa qarıyasınız! Oğullu-uşaqılı olasıınız! sevgilim, birdənəm, qəlbim, ürəyim, canım, gözüümün işığı, varım-yoxum, hər şeyim, həyatım, nəfəsim, gözüümün nuru, evimin dirəyi, əzizim, mehribanım, dərdindən öldüyüm, həsrətimdə olduğum, şəкərim, vüsəlim, dərmanım, təbibim, həbibim, sirdaşım, yoldaşım, arzum, ümidim, dostum, vəfəlim, dinim-imanım, ağzımda dilim, sahibim, iki gözüüm, adım-sanım, yerim-göyüm, dünyam mənim;

**b)The unit of expression of endearment directed only to men** - qoçum, igidim, qartalım, aslanım, başımın böyüyü, ağam, dadaşım, ərim, cəngavərim, canavarım, dədəcan, atacan, babacan, sultanım, qəhrəmanım, qardaşım, əsgərim, sərvərim, sərkərdəm, ağsaqqalım, şahinim, ömrün duz dağına dönsün!

**c)The unit of expression of endearment directed only to women** - Ağbəxt, ağgünlü olasan! Bəxtli, taxtılı olasan! Seyranım, mələyim, gözəlim, günəşim, qəmərim, çiçəyim, gülüm, qönçəm, nigarım, ana CAN, bacı can, Leylam, nənəm, bibi can, xala can, gülyanağım, dilberim, Leylim, ahum, fidanım, gövhərim, brilyantım, gülçöhrəm, qərənfilim, dovşanım, nəzakətlim, süsənim, firuzəm, maralım, tellim, qaymağım, şirininim, tərənəm, yeganəm, zərifəm, nazlım, sonam, ülkerim, şəhlam, refiqəm, məkkəm, mədinəm, lətifəm, sahibəm, ağbırçəyim, xanımım, xatunum, röyam etc.

In gender aspects, the means of expression of endearment in the two languages are almost indistinguishable from each other, and in Uzbek and Azerbaijani, few units that express endearment directed only to men, and vice versa a lot of units, expressing endearment directed only to women. It is connected with the Eastern mentality. Women of both peoples are careful in this area of communication.

Lingua-cultural aspects, i.e. in the definition of national and cultural peculiarities of expressions of endearment units in two languages can be compared as follows:

1) Units of FSF for pets in both languages can be expressed by names of animals: in the Uzbek language - *тойчоғим, норим, бўталоғим, қўзичоғим, жўжачам, қуёнчам, арслоним, йўлбарсим, қоплоним, балиқчам* etc.; in Azeri - *aslanım, qartalım, qoçum, pişiyim, cücəm, göyərçinim, dovşanım, maralım, ceyranim, quzum, quzu balam, məstanım* etc. The difference of the Azerbaijani language that maralım, ceyranim (zheyran) is very popular, while in the Uzbek language they

generally are not used. In Uzbek *арслоним*, written in Azeri language *aslanım*. In Uzbek *тойчоғим*, *бўталоғим* (stallion) is very often used for boys and guys, but in the Azerbaijani language they do not exist (although Azerbaijanis, as well as other Caucasians, love Horses). In Uzbek names of birds as a unit of FSF pet rarely used - *лочиним*, *бургутим*, and in the Azerbaijani language, they are very active - *laçınım*, *sonam*, *şahinim*, *qartalım*, *göyərçinim*.

2) Units of FSF in both languages tenderness can be expressed by phytonyms: Uzbek language - *Gulim*, *hum* - *runcham*, *momikkinam*, *oq buttermilk*, etc.; in Azeri - *çiçəyim*, *nərgizim*, *qizilgülüm*, *bənövşəm*, *qönçəm*, *laləm*, *gülüm* etc.

Differences: in the Uzbek language, the expression *buttermilk momikkinam* (cotton) is very popular, but in the Azerbaijani language, they generally are not used. In the Azerbaijani language are often used the names of colors as the unit of FSF of pet, but in the Uzbek language, they are very passive (eg, *chamomile*, *Nargis* are not used at all).

3) Units of FSF in both languages pet expressed in the names of body parts: in the Uzbek language - *kora kyzim*, *böylaringa böytumor*, *zhigargysham*, *Zhigarev*, *yuragim* etc.; in Azeri - *iki gözüm*, *ürəyim*, *ciyərim*, *ciyəparam*, *gözümün qarası* etc.

4) Units of FSF in both languages pet expressed in words denoting a person's appearance: in the Uzbek language - *gızalim*, *dymboғim*, *dündikkinam*, *qaro kyzim*, *qaro qoshim*, *oppoқ yuzim* etc.; in Azeri - *qaragözlüm*, *gombulum*, *toppuşum*, *bəstəboylum*, *ucaboylum*, *çınarboylum*, *enlikürəklim*, where you can draw the conclusion that both nations, a rounded shape is valued.

5) Units of FSF for pets in both languages can be expressed in words denoting a person's character: in the Uzbek language - *soddadilim*, *duogyyim*, *mymintoy*, *qobiltoy*, *widths syzim*, *qakazhon*, *maxmadonam* etc. In Azeri - *mənim agillim*, *mənim uzaqgörənim*, *mənim qoçagım*, *qaragözlüm*, *əliaciq balam*, *ürəyi geniş oğlum*, *gözükönlü tox balam*, etc.

It is noteworthy that in the Azerbaijani language *qaragözlüm* is used in this category, as the word in the ancient Turkish language means "big", it is considered the highest light of all lights, so *qaragözlüm* here is the most intelligent, developed, higher of all. In the Uzbek language, this phenomenon is not observed.

6) Units of FSF in both languages pet can be expressed by miphonyms: Uzbek language - *Farishta*, *bet Khizir Buwama* etc.; in Azeri - *mələyim*. It is necessary to emphasize specific national myths of every nation; the differences are only in it.

7) Units in both FSF pet languages can be expressed in words denoting food: in the Uzbek language *Asal*, *novvotim*, *chocolate*, *Shakarim*, *kaymorim* etc.; in Azeri - *şəkərim*, *balım*, *qaymağım* etc.

8) Units in both FSF endearment can be expressed in the names of celestial bodies, in the Uzbek language - oh Bolam, oyim, oftoba, kuëshim, YULDUZ etc.; in Azeri - günəşim, qəmərım, ayım, ulduzum etc.

9) Units FSF for pets in both languages can be expressed in abstract names: in the Uzbek language - borlıfım, muşabbatım, Sevgilim, qalbim, zhonim etc.; in Azeri - canım, həyatım, sevdıyım, sevgilim, qəlbim etc.

10) Units of FSF in both languages pet can be in the names of heroes of cultural events, works and historical figures: in the Uzbek language - Lyle, Shirin, Farhod, Rustamtoy, b'fırsok (bun ) etc.; in Azeri - Leylam, Leylim etc.

The Azerbaijani language has specific units FSF endearment that do not occur in the Uzbek language, they are: gülyanağım, dilbərım, ahım, fidanım, gövhərım, brilyantım, gülçöhrəm, qərənfilim, süsənım, firuzəm, tellim, tərənəm, zərifəm, sonam, ölkərım, şəhlam, refiqəm, məkkəm, mədinəm etc. Naturally, culture and literature of the Azerbaijan people are the reason for this difference.

So, when comparing the functional- semantic field of the pet(tenderness) in the Uzbek and Azerbaijan languages, we have detected and identified, the common features inherent in two languages (cultures ), and the differences between them. Intralinguistic analysis, sociolinguistics, gender, Lingua-cultural, national and cultural features of functional- semantic field of the endearment in the Uzbek and Azerbaijan languages open up the possibility for more extensive research on comparative linguistics. Many units of speech and language of the Uzbek and Azerbaijan languages are awaiting analysis. We hope that this kind of research will further strengthen the friendly relations between our peoples and can be useful when creating a new Uzbek-Azerbaijan dictionary.

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