

Children's Reference Units Represented by Zoonyms in Russian and Uzbek Languages

Giyosova Vasilaxon Avazxon kizi

Teacher of Ferghana state university

Article Information

Received: November 29, 2022

Accepted: December 30, 2022

Published: January 31, 2023

Keywords: *zoonym, toychogim, butalogim, kuzychogim, linguistics, Russian language culture, Uzbek language culture, appeal to children.*

ABSTRACT

It is observed that the lexical layer of each language contains secondary naming with animal names. Naming with zoonyms characteristic of associative thinking can be said to have started from the early stages of human history evolution. In linguistics, there are many studies devoted to the study of zoonyms. In the framework of these studies, the theory of zoolinguistics in many languages was formed. Zoonyms have an anthropological character and transfer to individuals the image and characteristics of a particular animal. The research carried out in the next period showed the linguistic and cultural differentiation of zoonyms.

In recent years, more bilateral nature of the consonance is Lisani and Nolisani are mentioned. In its contamination of the Carrow Zoahs of the Connotative Spend, a unique world is a part of the lice landscat. The connocent semantics of these lexical units reflect the relationship between the appearance of animals and internal qualities developed by the ethnic group.

The observations of different languages show that the bules used in the unit of appeals are reflected in the bules used in the unit of appeals and have information ability. Because they not only divide the representatives of the fauna into tours and groups, but also the addressee also gives children a multifaceted characteristic description.

Every night, the grandmother was slaughtered beautiful fairy tales to Elmurad. This night also stroked the bells of his granddaughter:

"Shoe, I'll tell you very great tale today, do you hear?" He asked. (The other side of the river. Makonimum.us)

My lamb, oppgament,

Sleep, sleep, rest. (S.Zunnunova. Nilufar.204 b).

The two hundred thousand animal lived on Earth, including the dictionary and encums, as well as the dictionary and encums. Each of these animals is different from each of these animals and each animal its own representative of the language, in language. For example, camels or two-critical large milk yields (name of gender); a child of a camel-camel.

From the above examples, it is clearly addressed in Uzbek polishing children. When the words of satrobbakim, my lane, my nushtache, referring to the boy, pointing to a young boyair, expressing the use of love and moltenance.

In addition, the Uzbek language is the case of a lion, a lion son, Zooim Cabinet Unity, as a merchant of the young boy, like my lane, my lamb, my lamb, my slave.

I. According to Kochkorto, the word Bolta in the Uzbek age means "the child of the camel". So in this sense of Bolta, there are Seats "camel" and "young" ("child"). These sams are the main, necessary semians for this meaning. The first of these is the task of identifying the word Bolta (if the word Bolata is like camels, nortuya, the other is a differentiation of this word (meant its difference in camels, Northya).

The second of these semen was the basis for the emergence of a portable meaning (meaning "child, boy." Now this semen serves to identify the word in a portable sense, notifying it (to indicate that words such as a child, child, a baby group.

According to the above, a young child, if the "calf" is noticated, the "calf" is noticated, but the "calf" is not applied to children, even if the "calf" is unatiminated, even if the "calf" is uniforms, even if the "calf" is stated in Uzbek. The Uzbek universe in the national liasian landscat is anthrax and represents the meaning of the man.

The immoral meaning does not arise only on the basis of leading surriers in the basement. The main components of the word of calf in the Uzbek language are "Cows" and "young" (Color - a cow's child). There is another semen of this meaning. But this semen is not both a differentiated semen for the correct meaning of the word calf, not also a differentiate Seda (type «concept»). This sema is the additional (secondary) semen. But in the spirit of the calf word semantically, this semen was the basis of Sema, playing the base. Now the word calf is identified with words such as Mertain, Mertov, Lavang, Andrate, Lapashang based on this semen in its portable sense. That is, it is applied to adult addressees.

KSIQKOLON WHO: What was the matter? " He did not think and did not look down. He just drew a look behind his back through the palm of the hands. But he could not sit long. Heart was overflowing and went outside, and shouted at the guys in the car: "Huh, why do you hang out?" "Remember," remember ", " remember ", declined a little pardon, saying that the question was dry, and the wealth was recently picked. (Tahir Malik. Shaytanat. Third book).

The most important way to explore the national and cultural characteristics of the meaning is the comparative-physical analysis of languages. According to scientists, national and cultural features are reflected in the lexicous system of the language system closely linked to the universe around us.

It is important to study that the universities of rejections in other languages in the study of the national and liaison view of the world of the world. In studying the comparative analysis of children's appeals units, it is necessary to identify, know, seminus indicating lingomasmani characteristics in the meaning they represent.

Unlike Uzbek, Zooim, which is used in Russian, is characterized by having its own unique meanings.

The Russian lingomality is characterized by Sconandok, Shchenok, Porosyonok, Hryusha Zoonimums. Zoins are often used to stop human nature, and they will often serve to express a negative attitude of each nation to animals.

In Russian, shchenok, porosyush, hryusha culture meant the meanings of the meaning of the meaning and meals positively when used as a unit of appeal to children. Such appeals can be applied units of appeal to prevent negative units of applications between adults, that is, to prevent the meaning of insulting meaning. Otherwise, the units of applications can create conflated communication situations. The shchenok, porosyonok, zoneous appeal units used by parents, emphasizes that the child is small and pleasant, and the Russians appear as a cultural component of the National Diasonic.

In connection with the lands of Uzbeks in connection with the landscape of the Religious World, the "Pigman", "Philkavo" is almost not used for children to express the positive belief and paleness.

The units of appeals are also realized as a system of denotative and connotative semics in the speech. Because units of applicability not only focus, but also emotional, semantic, emotional, connotative sense.

According to the consumption, scientific literature, the expression of language units, is the expression of language units, surrounding its surroundings. As mentioned above, the units of appeal will also be realized as a system of denotative and connotative semils in the speech. Because units of applicability not only focus, but also emotional, semantic, emotional, connotative sense.

Application units can be divided into two groups according to the fact that the connotation is not expressed or expressed:

1. Connotative units that do not have a connotation meaning.
2. Conditions of appeals that have a connotation meaning.

It should be noted that in Russian in Uzbek

In most of the appeals units, the connotative meaning is dominated. Constant priority of communication can be seen that certain segments (marks) are preserved in the units of appeals. The speaker will not ignore this sign, that is, the sign, to express his pragmatic purpose. For example: rhybochka, rhybik zoonim. GDAD Glasik, Kuda Mama Budet Tsandovat Svoyu Malutkutu-Simpamputku Simpamputku? (Dzen.ru. "Vozdeystvie slova on the rhykovite detey, the rhykovye zoonim reference unit is being understood in the Rybik Zoonim Conditions, the initial segments have a" masculine ", posterity." The "Sminy Semon in Semama has been preserved, and the animal seme was transformed into a" human child "semen. A similar example can also be seen in Uzbek. Animals are also close to people according to nature. They have specific features in their behavior and habits. As a result of human image and associated profits, an additional metaphorical option emerges on the main meaning of the zoonim. Features associated with metaphors of certain zoomorphism include information commonly used in a collective national mind, which is stable in certain national traditions and the National Linguistic Design of the universe. That is, in describing the name of the animals, the name of the animals becomes a figurative tool for a different meaning and associations for an ethnic team.

It is also observed in both languages that the figurative meanings of the zoonim used as units of appeals are characteristic of describing. In a common sense, zoonymic applications used in Russian is a negative attitude, i.e. the units of appeals with a negative connotation. For example, Kozel, Svina, Sobaka, Seraya Koshka. The forms of zoonim with such negative connotation are not active in both languages.

In conclusion, it can be said that in the units of the zoonim related to Russian and Uzbek, the units of appeals are mainly dominated. It is also known that the analysis of children with Russian and Uzbek children is distinctive in different languages linguistically.

Literature

1. Сафарова Р. Лексик-семантик муносабатнинг турлари. - Т.; "Ўқитувчи", 1996.- Б. 26.
2. Иқтибос олинди. Қўчқортюев И. Ўзбекча-русча луғат, М., 1959, 97-бет.
3. Қўчқортюев И. Сўз маъноси ва унинг валентлиги (Ўзбек тилидаги нутқ феъллари материали асосида). - Т.: Ўзбекистон ССР "Фан" нашриёти, 1977. - Б 28-29. www.ziyouz.com kutubxonasi.

4. Иқтибос олинди. Қўчқортюев И. Ўзбекча-русча луғат, М., 1959, 88-бет.
5. Қўчқортюев И. Келтирилган манба. - Б 29. www.ziyouz.com kutubxonasi.
6. Миртожиев М. Товушлардаги маънолар. – Тошкент: Ўзбекистон, 1992. – Б.7.
7. Ҳожиев А. Тилшунослик терминларининг изоҳли луғати. – Тошкент, 2002. – Б.52.
8. Бозоров О. Ўзбек тилида даражаланиш. – Тошкент: Фан, 1995. – Б.76.
9. Аитова Х.Р. Речевые этикетные формулы обращения к собеседнику (на материале русского и английского языков): Автореф. дисс. ... канд. филол. наук. – Тюмень, 2003. – С.16 // <http://orel.rsl.ru>.
11. Авазовна, Г. В. (2021). Классификация сказок о животных по их структурносемантическому признаку. *Преподавание языка и литературы*, 1(8), 74-77.
12. Авазовна, Г. В. (2022). THE SOCIOLINGUISTIC NATURE OF THE ADDRESS. *EPRA International Journal of Research and Development (IJRD)*, 7(7), 81-86.
13. GIYOSOVA, V. (2019). Functioning of fairy-tale as one of the variety of folklore text in oral folk art. *Scientific journal of the Fergana State University*, 1(6), 124-126.
14. ВА кизи Гиёсова (2022). ТОТЕМИСТИЧЕСКОЕ ПРОИСХОЖДЕНИЕ СКАЗОК О ЖИВОТНЫХ. THE ROLE OF SCIENCE AND INNOVATION IN THE, 132-139
15. kizi Giyosova, V. A., & Sabirov, N. K. FAIRY TALES OF THE RUSSIAN AND UZBEK PEOPLES (COMPARATIVE APPROACH). *EPRA International Journal of Multidisciplinary Research*, 7(5), 344-346.