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Kompozitsiya usulida yasalgan *choyxona* so'zi tashiydigan tushuncha ham lingvokulturremalar sirasiga kiradi. Choyxona - Markaziy Osiyo, Eron, Kavkaz orti xalqlari orasida, asosan, issiq iqlim, sharoit taqozosi tufayli qadimdan ommalashgan bo'lib, choy ichib tamaddi qilinadigan, hordiq chiqaradigan jamoat joyi bo'lib xizmat qilgan. Choyxona aksariyat mahalla guzarlarida, karvonsaroylarda, joylashgan bo'lib, mehmonxona vazifasini ham bajargan hamda hamisha gavjum qarorgoh bo'lgan. Kishilar choy ichib, tamaddi qilib, bir-biri bilan uchrashadigan, yurtdagi, mahallakuydagi yangilik-axborotlarni choyxonalarda eshitishgan. O'zbek xalqi turmushida choyxonalar qadimdan o'ziga xos klub vazifasini bajargan. Guzar-mahallalarning uy yumushlari, muammolari, fuqarolar orasidagi masalalar, bahs-munozaralar choyxonalarda muhokama etilgan va hal qilingan.

Choyxonalar o'z davrida siyosiy mafkuralarning singdirilishi va targ'iboti uchun ham xizmat qilgan. 1920-1930 yillarda sovet hukumati tomonidan hududlarda uning tabiiy va ijtimoiy shart-sharoitlaridan kelib chiqqan holda madaniy-ma'rifiy muassasalar tashkil etildi.

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STUDY ANTROPONYMS IN UZBEK AND RUSSIAN

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Annotatsiya. Maqolada rus va o'zbek tillarida shaxsiy ismlarni berish an'analari ko'rib chiqiladi, ismlarning shakllanish tarixi, ismlarning kelib chiqishi o'rganiladi. Boshqa tilda so'zlashuvchilardan tarjima qilishda yuzaga kelishi mumkin bo'lgan muammolarni tahlil qilish va o'rganish amalga oshiriladi. Shuningdek, u so'z hosil qilish onomastikasining rivojlanishi haqida hikoya qiladi.

Kalit so'zlar: antroponimlar, onomastika, atoqli ot, familiya, otasining ismi, qiyosiy tahlil

Аннотация. В статье рассматриваются традиции присвоения личных имен собственных в русском и узбекском языках, рассматривается история образования фамилий, происхождение названий. Проводится анализ и изучение возможных проблем, возникающих при переводе с носителей другого языка. В нем также рассказывается о развитии ономастики словообразования.

Ключевые слова: антропонимы, ономастика, имя собственное, фамилия, отчество, сравнительный анализ.

Abstract. The article examines the traditions of assigning personal proper names in the Russian and Uzbek languages, examines the history of the formation of names, the origin of names. The analysis and study of possible problems that arise when translating from native speakers of another language is carried out. It also tells about the development of onomastics of word formation.

Keywords: anthroponyms, onomastics, proper name, surname, patronymic, comparative analysis.

Introduction. Recently, linguists have been paying more and more attention to the development of onomastics, the role that human activity plays in the processes of word formation. The researchers identify groups of people who have gained some fame, both in professional circles and beyond, and set out to identify the influence of anthroponyms on the linguistic picture of the world.

Onomastics is a Greek word meaning “to name”, and in linguistics it is a science that studies the sum of all noble horses used in a particular language and their formation, their peculiarities.

The purpose of onomastics is an in-depth study of current problems of linguistics, basic concepts and categories of branches of science. Theoretical onomastics studies in detail the application of onomastic units in speech, their distribution in specific regions and languages, their structural structure, the emergence of proverbs in language and speech, belonging to literary and dialectal spheres, the basis of nomination (designation), development, various variations in this process. The main task of artistic onomastics (onomopoetics) is the research of proverbial names in artistic texts. Onomastics also analyzes aspects of nouns such as morphological, phonetic, semantic, derivational (formation, formation), etymological, using areal, comparative-historical, structural, genetic, onomastic mapping and other methods of linguistics. Practical onomastics also deals with the issues of identifying names that can and cannot be translated into foreign languages, transliteration, transcription of belonging names, traditional (according to pronunciation and spelling), naming and mastering names, forming new onomastic units from Names Borrowed from foreign languages. Onomastics, a number of disciplines, including Uzbek onomastics, are considered a science that is inextricably linked with literary studies, textual studies, geography, history, ethnography, genealogy, heraldry, geology, astronomy, demography.

The science of "onomastics" divides nouns into the following groups (sections): anthroponyms – nouns (names, surnames, patronymics, nicknames, nicknames) of people, zoonyms – nouns with (conditional) nouns attached to animals, cosmonyms – galaxies, spatial territories, horoscopes and others in scientific treatment and dissemination among the people, toponyms – patronymics of geographical objects, teonyms – gods, goddesses, religious-mythical figures and creatures names, nicknames, mythonyms- the names of imaginary objects, realionim (names of objects that existed before and now) , astroponyms – represent the set of names of certain celestial bodies (planets and stars).

Literature review. A. Idrisov in the period of anthroponymy of Turkic languages. The following are the names of the Kyrgyz language Idrisov into cycles. 1. Names of ancient times; 2. Names of the Xun period; 3. Middle Turkish era names; 4. Names of the old Turkish period; 5. Names of the new Turkish period.

Famous scientist E. Begmatov is serious, noticeable in the history of the anthroponymy of Turkic languages argued that the period in which the change was made could be divided into three: 1. Ancient times until the adoption of Islam. Totemistic in these times, animistic, fetishistic, cosmogonic, and other kinds of ancient religious beliefs marked the motif of names [1]. Unfortunately, the names of the most ancient period, the Hunnic period and the old Turkic periods it is difficult to accurately delimit the base of the material that gives. Thus V.A. Gordlewski is the name of he called the periods combined to be pre-Islamic.

2. The period from the adoption of Islam to the XX centuries. Giving a name during this period the motives are typical of pre-flour eras, based on the concepts and imaginations of the Islamic religion Turkey squeezed out some of the names. But Turkish names according to tradition continues to be used. 3. Period of the XX century. During this period, first of all, a surname, otaism appeared in Uzbek names. Since the 40s of the last century, Uzbek citizens began to be named in a three-part (name-familiaotaism) structure. Uzbek names were enriched with new names: spark, Bright, like a revolution.

The concept of "dictionary layer" in Uzbek linguistics, its lexical level of language the essence is, the classification of lugavious layers, the linguistic and in the occurrence of lexical layers the role of nonlinear factors, the difference of the vocabulary layer from the phenomena adjacent to it and Uzbek lexical layer types in the linguistic lexical system have been monographically researched . E. According to begmatov, in the system of anthroponymy of the Uzbek language there are three the anthroponymic layer has occurred: 1. Layer of ancient Turkic names. 2. Persian is a Tajik layer of nouns. 3. Arabic name layer.

Research Methodology. Nouns by nature have the nature of the most marginal enveloping lexemes of the central lexeme. Nouns are not in the order of broad consumer words of universal social significance of the lexicon of Uzbek and Russian languages, they have a great position and significance in the private lexicon of a particular person.

In Russian, house names are closely related to the biological nature of a person. They reflected the external characteristics of the baby or the nature of his behavior (crayfish, Plaksa), the feelings of parents (Zhdan, lyubim, Ulada), the order of birth of children (Pervoy, Pervenetch, Vtoroy, Tretyak, Pyatko, Shestak), the time of birth. (Zima-born in winter, Sumorok-born in the night).

Many family names are formed from words that have an unpleasant meaning: Bezobraz, Gore, Gryaznoy, Dosada, Durnoy, Zabota, Myortvoy. Some amulet names included rejection: Nekras, Neustroy, Nehoroshko and even Nenash (let the one who wants to steal the child know that this is not our baby: first find the one who will leave him to take him away).

Many names within the family were related to the names of animals, birds, insects, and plants. Apparently, ancient people close to nature saw themselves as closely related to it. These are Bloxa, Gornostay, Gus, Jaba, Komar, Kon, Lisa, Sobol, Solovey, Shuka, as well as qBeryoza, Gorox, Dub, Klyon, Cranberry, Krapiva, Repa, Sliva, Yagoda. They became the basis of many Russian surnames. Observations show that most nouns were not random words. Names such as Volk, Medved, were given as protective names: meant that the Wolf did not eat, that the bear did not kill. People were very confident in the magical power of the word: after all, the Wolf does not eat its own Wolf. The names Burya, Groza are also the names of the guard he is given so that the child does not die from the unfortunate hodisa. Many names come from food names: Blin, Borsh, Braga, Kasha, Krupa, Salo, etc. In some families developed unique traditions of naming thematically with similar names: Pirog Oladin, Mochalo Likov, Yagnish Baranov sin Ovtsin, Skvorets Solovyov and others.

In the family, children are often named by loving forms of names: Desyatik, Nenashka, Volchonok, Osmunya. The result was the distinctive "nests" of the names. Thus, Medvedic, Medvedko, Bik– Bichok, Bichko, Bichonok, Bichura, Bicha, Bichutka, vtoroy – vtorak, Vtorusha, vtorunya forms are known from Medved's name. Most of these affectionate forms are preserved in the composition of modern surnames: Komarov, Komarikov; Kotov, Kotikov, Kotkov; Naydyonov, Naydyonkov.

The names of the ancestors of the Slavs belonging to different tribes within the family were not formed anew every time. In the old Russian era, they were traditional words used in a special field. The same and very similar names also exist among the southern, western and eastern Slavs, although their later history developed differently and they were influenced by other languages, cultures and religions. This suggests that ancient Slavic names were not formed in each of the Slavic languages, but even earlier - in the common Slavic period. Two-base names were particularly distinguished by their antiquity. Among them are male names ending in-Slavic: Velislav, Vladislav, Voislav, Radislav, Rostislav, Svetislav, Svetoslav, Svetoslav, Svyatoslav, Tverdislav, Khranislav, Yaroslav; - mir: Velimir, Vladimir, Druzhimir, Zvezdomir, Krasimir, Lyubomir, Pravdomir, Svetomir, Stanimir, Khranimir; - lyub: Dobrolyub, Drulyub; - zar: Velizar, Luchezar, Svetozar, tsvetozar; – Volod: Vsevolod; and related to them-Slava, - Mira, - Zara, - Vlada suffixed female names: Velislava, Voislava, etc.

These could be used as both intra-family and extra-family names, as many of them were highly expressive and not as common as names within a one-base family.

From fragments of preserved records, it is difficult to calculate the use of old Russian family names. Nevertheless, the most frequent of them can be listed. For example, a comparative comparison of nouns is A. V. N. by Suslova. M. Tupikov and S. B. Performed according to veselovsky dictionaries. They believe that Vorobey, Jdan, Juk, Zayats, Istoma, Krivoy, Lyubim, Pervoy, Posnik, Pyatoy, Rusin, Smirnoy, Tomilo, Tretyak, Ushak, Chernoy; Belyay, Besson, Bulgak, Bik, Veshnyak, Vtoroy, Dobrinya, Dolgoy, Malish, Tolstoy; Bajen, Baran, Belka, Beloy, and other similar names were common.

Analysis and results. Observations show that many people were known by House names such as Belyash, Jdan, Mily,ay Vereshaga, Moroz, Tretyak. Confirmation of this can be found in the surnames Belyashyov, Milyaev, Zhdanov, Vereshagin, Morozov, Tretyakov. But the number of family names was limited. They have been replicated in many families and have not always been able to serve as sufficient tools to differentiate people in larger communities. It was necessary to give understanding outside the family: which Belyash, who from J, who is Milyay, Where is Vereshag,

whose Tretyak? The answers to these questions were the second, additional names: Belyash Krasnoy, Jdan Zhivodyor, Milyay Kuznets, Vereshag Pustobay, Treyak Zarechnix. These words, which connect a person with his family and family, gave him a description of his moral, Business, physical and other qualities. They formed the second group of old Russian names [5].

Later, the church recognized four more Slavic names-Yaroslav, Mstislav, Rostislav and Svyatoslav. Then the church recognized two more names-Vyacheslav and Oleg. With these exceptions, all Russian names were church slavonic, that is, Byzantine-Greek of origin. For a long time in Russia, a person could only be given a church name. From 1917 it became possible to call a child by any name. From this time began the last period, which continues to the present day.

So, according to the old Russian naming style, almost every Russian language can have two names – the immersion and the second (within the family, secular).

Muslim canonical names played a very important role in the history of onomastics. They are dated to the 7th century AD. It is spread along with Islam in Asia, Africa and partly in most countries of Europe. Their role in Russian onomastics is much greater than predicted. Many geographical names and surnames are related to Muslim names adopted by the tatar language and Tatars in one way or another in their origin, which in turn return to Arabic names [8].

In various Turkic languages, Arabic names changed their influence, resulting in a change in phoneme composition as well. The modern Mamet (Memet) Arabic Muhammad is more difficult to know. However, most tatar names are arabic. Many Muslim male names are derived from the 99 names of Allah: Malik, Karim, Qahhor, Djamol, Azim, Rahim, Aziz, Shakur, Rab, Kadir, Gufran, Nadjib, Khai, Qayum, Manon, Khanon, Sabur, Ghafur, Kadim, Razok, Ahad, Samad, Ikrom, Wahhab, Mubdi, etc.

Malik "Shah", Djamal" beauty", Karim" generous", Rahman" merciful", Ahmad" most glorious", Ahad" single", Nadjib"Noble". As female names of Muslims, abstract concepts related to the Quran and Islam are often given: country "kingdom", Amal "hope", Dina "faith", Mahabat "love", etc.: Malikov, Rachmaninov, Akhmatova are Russian surnames. Arabic, like Jewish, belongs to the Semitic languages. These sister languages have no vowels in their root. Thus, the SLM consonant complex in Arabic means" integrity"," security"," peace","health". Adding different vowels to the root makes it Salim "whole", Musalima "peaceful", Muslim" embracing Islam", Suleimana"peaceful".

Conclusion. Thus, Turkic surnames derived from the nickname given to the related Turkic family of Russian origin in their mixed marriages with the Russian polovts and uzo-Pechenegs, and later with the Tatars. Such Turkic pseudonyms were assigned to the person who received it, and his descendants received a new surname with this pseudonym. The nickname usually showed a negative sign, so it was an adjective: Turgenev "fast, angry", Aksakov "lame", Kutuzov "crazy", Kurakin (kuruk) "empty", Dashkov "hole", Buturlin "uneven", Borisov (byarish) "give", Godunov (back of the intestine) "stupid, reckless", Mamonov (mumin) "silent", Saburov "patient". The surname Ushakov also has a Turkic base (ushak): 1."small"; 2. "low height"; 3. "Little Man"; 4. "Gossip". Apparently, ushak served as a nickname for a small man or slanderous man.

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