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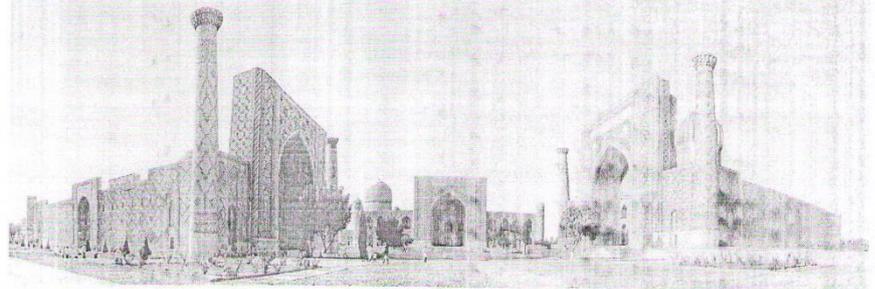


ZAMONAVIY TILSHUNOSLIK VA DERIVATSION QONUNIYATLAR

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of the world registered in the structure of the following PUs: *the confusion of Babylon, lady of Babylon*. [5,103]

Toponym Egypt, country in the North- West of Africa along coasts of the river Nil where Jews were slaves before escaping promised land, is presented in the following PUs: *corn in Egypt* – abundance of something, *the flesh-pots of Egypt* – Egyptian boilers with meat – a symbol of lost prosperity.

The toponyms, which are components of biblical PUs, being original symbols, contain endless cultural and historical information. Interpretation of the meanings of such names cannot be thoroughly analyzed without the presence of extralinguistic information about the denotation. Correct use of such international toponymic symbols is of great importance in the implementation of intercultural communication, since they signify objects of special importance in the history of the Christian world.

Process of social legalization of personality or geographical object is the first purposeful process. However, in general, all onomastic matters are linguistic; aim of person legalization is extra-linguistic. Therefore this function is considered to be extra-linguistic.

So, proper names in PUs have special function. From grammatical point of view their function in the sentence is expressed by subject and complement, lexical function is nomination. Historically, their function is informative. In the speech, depending on the situation, they can serve as the basis of message or have communicative function. Proper names in the structure of PUs can be used as appeal or appellative function and as expressive means or expressive function. Identification, address, deixis, appeal, emphasizing, listing, differentiation, description are peculiar refinement and division of communicative function, and not separate function of names. Ideological and emotional functions are main functions of proper names in the structure of PUs, because they convey the whole essence of phraseology. Becoming part of the PU, the proper name loses its connection with a particular person or object i.e. exhausts its onomastic function. It ceases to express singularity and begins to generalize, and therefore, to perform the function of common noun.

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PROPER NAMES IN THE ENGLISH PHRASEOLOGICAL SYSTEM

Naming an entity is one of the basic speech acts. People and places, pets and hurricanes, rock groups and festivities, institutions and commercial products, works of art and shops are given a name (Lehrer 1994). The act of naming serves to illuminate the entities that play a role in people's daily life. Proper names are the object of onomastics (i.e. the science of names). They have been investigated by linguists with different approaches and concerns (Searle 1975; Hough 2000; Tse 2004; Anderson 2007). It is generally agreed among linguists, philosophers, logicians, anthropologists and psychologists, (Sloat 1969; Carroll 1983; Langacker 1991) that proper names are a universal linguistic category.

Proper names consider a system, which differs across cultures and supplies a reflection of the society of which they are expression. Proper names are linguistic items completing a referential function. According to Lyons, "Proper names are to be regarded as the most 'substantial' – the most truly 'nominal' – of the expressions in a language" (Lyons 1969, 337).

The present paper is related with proper names in English phraseology. The proper names in phraseological units are of grand significance in communication, where they are signs of cultural, linguistic, geographical, ethnic and social identity. They may propose an insight into the interplay between culture and language in phraseology. As observed by Taylor (2002), proper nouns tend to be culturally loaded and they may carry connotations of international, national or local character. They are observed in numerous phraseological units of biblical, mythological, popular culture, etc. origins.

The aim of the present paper is to study the linguistic-cultural aspects of phraseological units containing personal and place names.

The actuality of the theme of the present article is clear. There are many idiomatic expressions and phraseological units that contain proper names [1, P.72]. The reason is the following: they had come and become stronger from people's everyday life, folklore, prose and poetry, myths, fairy tales, fables, songs, slang and other sources. Quite a few idioms with proper names are near to people of different nationalities, and it's natural that a student of English wants to know how to say and how to use those colorful expressions in English. Moreover, some idioms containing people's names, names of nationalities, cities or countries, can be known as offensive stereotypes and clichés, and should be preserved. All this makes the theme of research actual and important among the problems of modern linguistics. Even though it is more significant than learning grammar, lexical fund and pronunciation.

It is clear that, the present article is closely concerned with culture of people and elucidates the origin of a large number of phraseological units with proper names.

Considering the names in phraseological expressions, we can note a predominance of personal over place names (unsurprisingly, given the anthropocentricity of language); within the former, a predominance of male over female names, and first names over family names, with a number of hypocorisms [2, P.358]. The very low presence of female names is motivated by social-cultural factors: in society, men played (and still play) a more active role than women. Among them, we find: Alice in Wonderland, Florence Nightingale, Mrs. Grundy, Aunt Sally, plain Jane, Pandora, (Darby and) Joan, Fanny Adams. They are usually employed to convey a negative or not wholly positive evaluation.

With regard to the presence of hypocorisms derived from very common first names (Bob, Dick, Harry, Joe, Jack, Larry, Mike, Mickey, Tom), it seems to be a culture-specific feature of English phraseology; for example, hypocorisms are rarely found in Italian phraseology [4, P.3373]. In particular, Mike and Mickey are now the generic name for an Irishman; Jack has come to denote any individual person, and also occurs in compounds, denoting types of person (e.g. Jack-in-office, Jack-the-lad), objects (e.g. Jack-in-the-box, Jack-a-Lent, Jack-o-lantern), plants (Jack-in-the-pulpit) and animals (jackdaw).

An overview of the personal names involved in the expressions indicate the following types of sources:

- the Bible: doubting Thomas; Judas kiss; the mark of Cain; David and Goliath; like Daniel in the lion's den; old as Adam;
- literary texts: internationally known works (Aladdin's cave from *The Arabian Nights*); famous British works, by Shakespeare (be like Hamlet without the prince), Stevenson (*Jekyll and Hide*), Carroll (*Alice in Wonderland*), Mary Shelley (*Frankenstein's monster*); more marginal works, by James Thurber (*Walter Mitty*), and Tom Morton (*Mrs. Grundy*);
- classical heritage, i.e. mythology and figures of Greek and Roman antiquity: Pandora's box; Achilles' heel, Nesses' shirt, Midas touch, rich as Croesus, Damon and Pythias; appeal to Caesar;
- popular culture: Darby and Joan (after a couple mentioned in an 18th-century ballad); pleased as Punch (after Mr. Punch, from the traditional children's puppet show 'Punch and Judy'); Colonel Blimp (after a character in newspaper cartoons created by David Lowe in the late 1930s); Aunt Sally (referring to the figure of an old woman's head, used as a target for balls or other objects);
- real people, rarely legendary figures: Florence Nightingale (after the famous nurse (1820–1910) who served in military hospitals during the Crimean War); Hobson's choice (after Thomas Hobson (1544–1631), a livery man who gave his customers no choice, but made them take the nearest horse); peeping Tom (after the tailor that, according to legend, peeped at Lady Godiva when she rode naked through Coventry); Morton's fork (after John Morton (1420–1500), who was Archbishop of Canterbury and chief minister of Henry VII; the expression refers to the argument used by Morton to extract loans); the Queensberry rules (after Sir John Sholto Douglas, Marquis of Queensberry, who drew up a code of rules to govern boxing in 1869); according to Hoyle (after Edmond Hoyle (1672–1769), barrister and writer of works on card games); sweet Fanny Adams (after the 8-year-old victim in a famous murder case in 1867; it is often abbreviated in speech to sweet Fanny Adams, which is vulgarly understood to be a euphemism for the taboo phrase all); happy as Larry (probably after the famous Australian boxer Larry Foley (1847–1917)); a Potemkin village (after Count Potemkin (1739–1791) who ordered a number of sham villages to be built for the Empress Catherine II's tour of Crimea).

Also the examination of place names reveals interesting aspects. They refer to:

- places in UK: London, with its fog and districts, a London particular, from Dickens's *Bleak House*; the man on the Clapham omnibus; Newcastle-upon-Tyne, which was a centre of coal-mining (carry coals to Newcastle); Coventry, probably from an old story that soldiers on military duty there were greatly disliked by the people of the town (send to Coventry); Bristol, a major port trading with America in the 17th and 18th century, hence the reference to ships newly painted, with scrubbed surfaces and brass polished (shipshape and Bristol fashion); the Cheshire county (grin like a Cheshire cat, after the character in

Carroll's Alice in Wonderland); the Irish town of Kilkenny (fight like Kilkenny cats); Blarney Stone near Cork (have kissed the Blarney Stone); the Forth Bridge in Scotland (paint the Forth Bridge);

-- eastern countries related to the British colonial past: India, in like the Black Hole of Calcutta, referring to an event in Calcutta in 1756, when a large number of Europeans were put into one very small prison for a night; in the morning, only a few were still alive; China, in all Lombard Street to a China orange, (not) for all the tea in China, from China to Peru;

-- places related to classical heritage: fiddle while Rome burns; between Scylla and Charybdis.

Thus, we can conclude that the English languages is rich in phraseological units and proverbs with proper names which convey specific national culture and refer to historical events of people and countries. Learning them we can reveal rich potential of knowledge of language history.

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ARAB TILIDAGI OLMOSHLARNING O'ZIGA XOS XUSUSIYATLARI

Arab tilida olmoshlar ism so'z turkumiga mansub bo'lib, ularni tasniflash, o'rganish o'zbek tilidagidan birmuncha farq qiladi. Arab tilida ضمير – olmosh deb faqat kishilik olmoshlariga aytiladi. Olmoshlar ikki turga – alohida yoziluvchi va qo'shilib yoziluvchi olmoshlarga bo'linadi:

Alohida yoziluvchi olmoshlar الضمائر المنفصلة deb nomlanadi va ular gapda bajaradigan vazifasiga ko'ra ikkiga bo'linadi:

Bosh kelishikda turuvchi olmoshlar:

أنا, أنت, أنتِ, هو, هي, أنتما, هما, نحن, انتم, انتن, هم, هن

Bu olmoshlar gapda bosh kelishikdagi o'rinlarda qo'llanadi. Ular gapda ega, kesim, undalma bo'lib kelishi mumkin:

يا أنت, اعلم, أنا سائل و المسئول أنت! - hoy sen, bilib qo'y, men so'rovchiman, mas'ul

esa sensan.

a) Tushum kelishigida turuvchi olmoshlar:

إياي, إياك, إياه, إياها, إياكما, إياهما, إيانا, إياكم, إياكن, إياهم, إياهن

Ushbu olmoshlar kishilik olmoshlarining shunchaki tushum kelishigidagi shakli, xolos. Ular gapda ikkita vositasiz to'ldiruvchi uyushib kelganda yoki ikkita to'ldiruvchini talab qiladigan fe'l kelganda ikkinchi to'ldiruvchi vazifasini bajaradi:

إياد أعطيتك إياي - seni va uni ko'rdim, uni senga berdim

2. Qo'shilib yoziluvchi olmoshlar الضمائر المتصلة deb ataladi. Ular ham kelishik jihatdan ikkiga bo'linadi:

a) Bosh kelishikda turuvchi olmoshlar. Bularga o'tgan zamon fe'lga qo'shiluvchi olmoshlar kiradi: "و" hamda "و" dagi "و" dagi "و" dagi "و" dagi "و" harfi kiradi.

b) Qaratqich va tushum kelishigida turuvchi birikma olmoshlar:

نفعه كتابه, نفعها كتابها, نفعهما "ك" dagi نفعك كتابك, نفعكما كتابكما, نفعكم كتابكم, نفعكن كتابكن, "ي" dagi نفعني كتابي "ه" dagi نفعهم كتابهم, نفعهن كتابهن

Bunda fe'lga qo'shilgani to'ldiruvchi bo'lib tushum kelishigida, ismga qo'shilgani esa muzof ilayh bo'lib qaratqich kelishigida bo'ladi.

Ikkita to'ldiruvchi talab qiladigan fe'llardagi ikkinchi olmoshni ham birinchi olmoshga birlashtirish mumkin. Buning uchun birinchi olmosh ikkinchi olmoshga nisbatan yaqinroq shaxsni²³ ifodalashi yoki har ikkila olmosh ham III shaxsga tegishli bo'lib, son va jinsda bir xil bo'lmasligi kerak:

²³ Bu yerdagi نفع fe'l va ي olmoshini birlashtirish uchun qo'shiluvchi "ن" harfi "نون الوقفية" – "himoya nuni" deyiladi. Bunga sabab u fe'lning ي olmoshiga birikishi uchun "ي" – "kasra" harakatini qabul qilishdan saqlaydi.

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