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Introduction

Language is a communication tool. It is for sure, but the unrepeatability and incomparable duties of language are not only that. Because, language is the treasury which embodied the history, social-political life, spiritual, philosophical-religious outlook of a nation. These very peculiarities are especially visible in onomastics. Anthroponymy which are one of the inseparable and important branches of onomastics show the features above more distinctly. It is well known that in our country much attention is paid to learn history, spiritual inheritance and language as well. Basic researches being done on English and Uzbek anthroponymy are means of learning both the language and its historical-cultural background.

The promulgation of the two Decrees of the President of Uzbekistan within actually six months about improving of teaching foreign languages, Especially English is the proof to that. This is what is said in the Decree PD-1875 “On Measures for Further Improvement of Foreign Languages Learning System “from December 10, 2012 “In order to radically improve the system of organization of foreign languages to the young generation, training of specialists to be fluent in them through the introduction of advanced teaching methods with the use of modern teaching and information –communication technologies and based on this create conditions and opportunities for their wider access to the achievements of world civilization and world information resources, international cooperation and communication.”

Topicality of the research: Personal name as other lexical units with its general and special features unites to one lexical system. Anthroponymy are the inheritance of language and culture of a nation. They express the history, language and dreams of people. They inform about the ancestors of a particular person and his/her position in society. No importance of what form, anthroponymy serve to address people as a separate person. Outstanding linguist A. V. Nikonov notes: “Anthroponymy is happy because of existing inseparable theoretical and practical duties” (Никонов В. А. 1974). That’s why interest to study anthroponymy has a long history. Over hundred years

thousands of works have been done devoted to anthroponomy. As a result a separate field of Linguistics anthroponomy came into existence.

After independence of Uzbekistan a great attention is paid to youth's knowledge and education. In particular, study of foreign languages, especially English is in the center of attention. It is a topical issue to learn the language in accordance with history, culture and literature with the help of anthroponomy.

The aim and objectives of the research: The aim of the research is to specify basic national-cultural specificities of English and Uzbek personal names; to classify them according to their special features; to analyze anthroponomy of English and Uzbek languages. It includes the following objectives:

- to specify criteria of onomastic scale;
- to study anthroponomy as a branch of onomastics;
- to classify English and Uzbek anthroponomy according to their thematic and nominative features;
- to specify English, Russian and Uzbek anthroponomy in phraseological units; to give examples and analyze them;
- to find out and analyze English, Russian and Uzbek historical anthroponyms;
- to reveal etymology of religious anthroponomy and analyze them;
- to analyze national-cultural specificities of English and Uzbek anthroponomy.

Degree of study: English anthroponomy have been studied by outstanding linguists as A. Gardnier, X. Sorensen, P. Kristoferson, O. Esperson, E. Pungram, J. Mill, F. Gobbs, B. Rassel, Van Deyk and others. Theoretical and practical problems of onomastics are investigated by V. A. Nikonov, A. V. Superanskaya, A. V. Suslova, and A. D. Zverev, N. T. Ushakov, A. V Barandeev and V. D. Bondaletov. Uzbek linguists as S. Ibrohimov , E. Begmatov, R. Qo'ng'urov, A. Muxtorov, D. Abdurahmonov, E. Qilichev, G'. Sattorov contributed a great contribution to the study of Uzbek anthroponomy.

The interest to learn linguistic characteristics of Uzbek anthroponomy appeared in 1960 y. Initially, D. Abdurahmonov wrote his article about naming.

Especially, E. Begmatov's work "Problems of Uzbek historical names" is one of the important sources to study Uzbek anthroponomy. Additionally, we discovered participation of anthroponomy in the use of text heterogeneity as a stylistic component and use of anthroponomy in the phraseological units.

The object of the research is anthroponomy which includes personal names, surnames, patronymics, and nicknames in compared languages.

The subject of the research is nominative, semantic and thematic peculiarities of anthroponomy; besides those national-cultural specificities of historical and religious anthroponomy.

Scientific novelty of the research: The research indicated that English and Uzbek anthroponomy have a great influence on the nations' culture, traditions, history and religion. As a consequence of researching on English and Uzbek anthroponomy several scientific novelties have been accomplished:

- The notion of onomastic scale is explained, general description of anthroponomy
- English Anthroponomy used in phraseological units show national-cultural features of ethnic identity.
- The etymology and meaning of English and Uzbek historical and religious anthroponomy analyzed.
- National-cultural specificities of anthroponomy indicated thoroughly.

Theoretical importance of the research: The scientific importance of the research is that the theoretical conclusions of it widen scientific opinions about the connection of anthroponomy in English and Uzbek languages with social and cultural life. Theoretical conclusions and analyses can be a theoretical source to the study of features of anthroponomy which are not researched yet.

The practical importance of the research: The materials analyzed in the research may be used in the courses "Stylistics and Text interpretation", "Linguoculturology" and in scientific seminars as well. Moreover, the materials of

the research are useful for constructing dictionaries of historical and religious anthroponomy.

The methodological basis of the research: The law “About Education”, the law “About National Program on Preparing Specialists” and I.A. Karimov’s decree of republic of Uzbekistan and other normative documents that cover strategic directions in science are regarded as the scientific methodological basis of the research. Several linguists’ research works, data and scientific analysis and articles by Rahimov. S. M. X., Xudoyberganov R. Y., Begmatov E., Nasruddinov S. M., Nikonov V. A., Superanskaya A. V., Husanov N. A. have great contribution to prepare dissertation paper.

The method of the research: In the research to analyze and describe intercultural and pragmatic features in interactions descriptive and componential methods have been applied. Besides, cross-cultural analysis is used as well.

The source of the research: The main sources of the research include the books, researches, articles and dictionaries focused on clarifying the distinctive features of anthroponomy. They are the followings: Oxford English Dictionary of Nicknames, Longman English Language and Culture Dictionary, В. Кунин Большой англо-русский фразеологический словарь. 1984., Husanov N. A. XV asr o‘zbek adabiy yodgorliklaridagi antroponimlarning leksik, semantik va uslubiy xususiyatlari. Toshkent - 2000, Никонов В. А. Имя и общество. Москва - Наука: 1974., Суперанская А. В. Структура имени собственного. Фонология и морфология. Москва – Наука: 1969. Насруddинов С. М. Сопоставительный анализ антропонимов таджикского и английского языков. Автореф. дисс. канд. филол. наук. Душанбе, 2012.

The structure: The qualification paper consists of an introduction, three chapters, followed by conclusion and bibliography.

The first chapter **Anthroponomy in the light of cross-cultural studies** is devoted to the notion of Culture studies and its subdivisions such as Linguoculturology, culturally marked units and the basic notion of anthroponomy.

Linguoculturology is the study of language through culture. Culturally marked units are the words that are belonged to exact one language and cannot be translated into another one. Anthroponomy is as the branch of onomastics that deal with the study of people names.

The second chapter **Anthroponomy in the light of Linguoculturology** is devoted to the study of anthroponomy that participate in the sphere of linguistics. Particularly, it deals with the etymology of anthroponomy of language that are compared to. Furthermore, anthroponomy is also discussed as the phraseological units.

The third chapter **Cognitive interpretation of anthroponomy in non-related languages** is devoted to the notion of the stylistic anthroponomy in the text heterogeneity. Besides, religious names of English, Russian and Uzbek languages that were taken from Bible, Covenant and Karan are analyzed comparatively as well.

Approbation of qualification paper: The results of scientific research were published in the following articles:

1. “The role of interlingual errors in the interlanguage”
(Kommunikative tilshunoslik muammolari «Toshkent 2014»)
2. “Phraseological units with anthroponomical components: The case of English and Uzbek”
(Linguistics and the efficient strategies of learning languages « Toshkent 2015»)
3. “The role of knowledge structures in text interpretation within cultural assumption”
(Given to publish “Buyuk ipak yo`lida umuminsoniy va milliy qadriyatlar: til, ta`lim va ma`daniyat” «Samarqand 2015»)

Chapter I Anthroponomy in the light of cross-cultural studies

1.1 Linguoculturology: the basic approaches, history and evolution.

Due to the enhancing of anthropocentric paradigm cross cultural studies in its light is rapidly developing. Cultural studies is an innovative interdisciplinary field of research and teaching that investigates the ways in which “culture” creates and transforms individual experiences, everyday life, social relations and power. Research and teaching in the field explores the relations between culture understood as human expressive and symbolic activities, and cultures understood as distinctive ways of life. Combining the strengths of the social sciences and the humanities, cultural studies draws on methods and theories from literary studies, sociology, communications studies, history, cultural anthropology, and economics. By working across the boundaries among these fields, cultural studies address new questions and problems of today’s world. Rather than seeking answers that will hold for all time, cultural studies develops flexible tools that adapt to this rapidly changing world.

Cultural life is not only concerned with symbolic communication, it is also the domain in which we set collective tasks for ourselves and begin to grapple with them as changing communities. Cultural studies are devoted to understanding the processes through which societies and the diverse groups within them come to terms with history, community life, and the challenges of the future (<http://culturalstudies.web.unc.edu/resources-2/what-is-cultural-studies/>).

Many scholars differ from traditional academic disciplines in three key ways:

1. They recognize that complex cultural forms require multiple disciplinary strategies for analysis.
2. They aim to construct research interactively with a wide range of communities.
3. They emphasize themes of power, justice and social change.

Cultural Studies therefore draws on a range of methods and critical theories and strives to do so self-reflexively. In this way we break down conventional divisions not only among academic disciplines but also between academia and activism, and

between theoretical critique and cultural production
(<http://www.queensu.ca/culturalstudies/>)

As one basic trend of cross cultural studies can be regarded linguoculturology. Linguistics takes the leading methodological positions in the system of human knowledge. Any language can be regarded as the way of penetrating into the present-day mentality of the nation as well as into the view of ancient people about the world, society and themselves. The problem of the interrelation and interconnection of language, culture, ethnos and morals needs interdisciplinary attitude – from philosophy and sociology to ethnolinguistics and linguoculturology. Linguoculturological science is a science which has emerged as the junction between linguistics and culturology engaged in research of manifestations of cultures which had displayed and established themselves in their languages. As a special branch of science, linguoculturology emerged in the 1990s.

Linguoculturology is a modern developing of idea of ethno-linguistics. As a whole, in the center of researchers' interest ethno-linguistics was laid a as connection of language and ethnos. Language was supposed as a “main, bright and persistent unit of ethnos” (Tolstoy, 1997: 311). Likewise, in the case of linguoculturology, in the connection between language and culture language was promoted as the first. Variability of cultural-language connection is such huge that let to transfer language as element, part, fact, factor, form, source, holder, monument, translator, in the condition of culture existence.

Despite the fact that linguoculturology is comparatively a new field of investigation, methodological foundations of study of problems of language and culture interactions are continuously being formed, a part of which, we have intended to embrace in this research work.

As it is known, linguoculturology studies interrelation of language and culture, but being different from culture-oriented linguistics, the main attention is focused on the linguistic aspect in this article. In this research work attempts have been made to determine the object of investigation of culturology and discover types of culture, its

layers, and its ties with other fields of sciences, including humanitarian sciences among which are psychology, sociology and others. A special attention in the study of culturology is paid to cultural, social state and national features of people speaking this or that language and possessing the culture with all its self-belonging peculiarities.

Linguoculturology is associated with culture-oriented linguistics as a system of solving ruling principles of general education and humanitarian task, but besides it linguoculturology possesses a number of specific peculiarities.

In order to specify the criteria, history of that subject, it is supposed to figure out main issues concerning with it. Linguoculturology gradually ousted country study in the didactic plan as well. Since the last two decades of the XX century the term “linguoculturology” has been often used in association with the term “culture-through-language studies”. Linguoculturology focuses attention onto the reflection of spiritual state in the language of a man in the society. This is just fully mentioned in the works of Bashurina in which she demands changing of shape of system of didactic coordinates: instead of systems of “teaching a language – acquaintance with culture” in the center of attention stands interrelation between communicative competence with linguoculturology and culture-oriented linguistics in the system of “teaching a language – acquaintance with culture – teaching a language”. Teliya, Maslova and the works of others serve to create these sources. As to Teliya methodological basis of linguoculturology serves “semiotic presentation indications of this interaction, considered as cognitive contents of mental procedures, the result of which is cultural equalization of mental structures” (Teliya, 1999: 17). Supporting this view point, at any rate it is necessary to mention that such vision of object of linguoculturology does not sufficiently distinguish its contours from adjacent scientific subjects. In any case it is necessary to consider object of culturology: language as a means of representation of cultures or culture, considered in the light of language. Despite their obvious “relationship”, it is necessary to distinguish cognitive culturology from cognitive linguistics. Different from “pure” cognitive science,

culturology, as other fields of science, studying humanitarian meaning “can’t develop at the cost of ideals of “scientific character” and objective character of natural sciences, leaving alone formalized knowledge”. However linguoculturology is a science which can’t help doing a thing without principles of scientific understanding of the world. Accordingly, there exists no formalized “ container” of scientific character, where ‘a certain portion of methodologism takes place and analytics successfully coordinate narrative character of “story” with free way of thinking and this takes place on the intersection of different “horizons” of culture, science and art (Mikeshina, 2002: 499-500). For the linguoculturology such an approach is quite natural, because on the determination of Ricker “from the point of view of narration, life in the world is just the life in the world, being already marked with the language practice, linked with this understanding beforehand” (Riker, 2002: 99). Necessity of combinative approach to the objects of culture, in which narrative, literary thinking and elements of methodological analysis are organically supposed to exist, are conditioned by the demand of linguoculturology in an indefinite discourse – thinking space; between strict scientific character and free fantasy. The first is unacceptable as to its abstractness and as to the reason in which exists methodological constraint on the products of discourse understanding and the second as absolutely not restricted imagination – as it is also unacceptable.

The last example of harmonic combination of mentioned approaches is considered by the well-known “Fall of middle ages” of Heising, containing in itself, not only stylistics of “narration”; poetry, but also elements of deep methodological analysis. Nevertheless, Heising himself was not welcomed by “historical works written in belles-lettres style”. But his longing for free and creative thinking may serve to linguoculturology as a certain example of mutually completion of science and narrative.

The nature of humanitarian science itself surmises a special type of “culturological” methodology, including variety of “language games” with obligatory presence of narrative elements. It is worth mentioning that such a methodology is not

usual and is a very understandable means. It is not a logical understanding, and in itself is a notion of a key is not something abstract or taken as to analogy, but first of all concretely formalizing, but not determining exactly, and adjoining the self-peculiarity of the object and occurrences. Such ordinary notions are close to the modern cultural “conception”, able to be actualized in different “contexts”. On the basis of linguocultural methodology lays ordinary notion of special type: “concepts of word-forming” which do not turn into abstract notions and are enriched, thanks to lively, but not “theoreticalized” narration, the search of culture in facts is just the sense of life. Therefore, search of methodological bases of linguoculturology is realized by the way of using elements of concentrology, Germanistics and general philology. In conformity with such a methodological vector at the modern stage of development of linguoculturology, attempts are made to integrate into linguistic methods of receptions and methods of culturology: general philosophical, ideographical (descriptive) method of Vindelband, inductive method (Shiller&Gartman), phenomenological method (Gusserl), hermeneutical method (Gadamer), structural-functional analysis (Levi-Stros and others). In this plan several methods of linguoculturology can be distinguished:

- 1) diachronical method based on comparative analysis of different linguocultural units as to the time;
- 2) synchronic method, comparing simultaneously existing linguoculturological units;
- 3) structural-functional method, surmising division of the objects of culture into parts and discovering links among the parts;
- 4) historical-genetic method, oriented to the study of linguocultural facts from the point of view of its formation, development and its further fate;
- 5) typological method, aimed at discovery of typologically closeness of different linguocultural units, created during historico-cultural process;
- 6) on the basis of comparative-historical method lies the comparison of original linguocultural units as to the time and analysis of their essence.

During the last time on the method or representations of concepts, methods peculiar to linguoculturology are worked out. In this, they think that the ways of objectification of the concepts running as to the hermeneutical circle, supply linguocultural possibilities of creating speech-thinking “portrait of the object of notion”. In the process of creating such a “portrait” when individually taken fragments (elements) of the character of the object is drawn, linguocognitive selection and interpretation of individually taken words, giving cultural meanings (as to the origin, quality, appearance, function and as to their duration of existence) and other marked codes in the type of seven semantic structures of the words (phraseologisms, idioms), take place. So, creation of speech portrait of this or that object, as to Bartminskiy, is a means of establishment of minimal meaningful elements within the language meaning. Meaningful elements themselves are derivative, which appear in the process of fixation of interpreted by the human being, features, signs, peculiarities, qualities and by the function of cognized object. We consider them as the results of prototype semantics. Selected by this way signs are called profiles by Bartminskiy “Different profiles are not different meanings, but they are the ways of organizing the meaning structures of this and that meaning. ...The notion of prototype can be considered as profiling of its type, accepting the fact of existence of prototype profile and its derivatives” (Bartminskiy, 1980: 220). The result of process of creating speech portrait of the object – profiling by Bartminskiy is considered as profile. His main difference between the conceptions of Langaker stands just in this. As to Bartminskiy profiling means “section”, the search of borders of social conscious (Bartminskiy, 1980: 33). In the conceptions of Bartminskiy and Langaker the main profiling differs: in the first conception social, ethno-cultural conscience is meant, while in the second the subjective, individual conscience is meant. Different from Langaker who stands for limited profiling of the limits of observation (Langaker, 1991: 28-33), Bartminskiy considers that different codes form limits for experience: verbal, behaviorist, mystic-ideological, objective-symbolic.

It is worth speaking of not only on different ways of conceptual analysis, but also of purposefulness of their complex usage. Domination of this or that tandem in this problem determines the specific feature of proper method: visual method by Langaker; method of profiling by Bartminskiy and his school; description of predicative links and modeling of diagnostic contexts; description of concept as to its association field; analysis of meaning as to the vocabulary definition; etymological analysis; method of studying concepts through the lexic-grammatic fields of lexeme, representing it.

Supporters of linguocultural approach to the understanding of disciplinary status of linguoculturology, demonstrate its general genetic roots, linked with linguistics, associating it with the appearance of linguistic doctrines worked out by Humboldt, Bundt, Shukhardt, Potebnya and others. Within this didactic approach Prokhorov considers that culture of a country is considered as a constituent part of communicative necessities of learning the language, extra linguistic basis of speech situations and realized intentions in it. “The aim of teaching is to supply communicative competences of the learners” (Prokhorov, 1998: 96). The subject of linguistic culturology is language as the realization of the start of creative spirits of the human being, as the reflection of cultural values of ethnic society, and the central problem is the problem of learning the language picture of the world, peculiar for each language collective (Vorobyov V.V, 1997: 45). As Vorobyov V.V. affirms, deepening of semantics till the level of “subject syntagmatics” supplies ability to analyze verbalized act of culture as the unity of language and out of language (extra-linguistic) essence. Accordingly, linguoculturology is directed to the analysis of out of language contents of culture as well, giving advantage to the last notion. As to Prokhorov in linguoculturology more abstract level of description of the problem of mutual relationship of language and culture is given. Nevertheless the author puts the teaching of culture in the first place, but alongside with it, he indicates the necessity of complex consideration of three criteria:

- 1) language, criterion including frequency of usage of language units, taking the given borders into consideration;
- 2) acquainting criterion, being realized in the understanding of teaching-methodical purposefulness;
- 3) culturological criterion, surmising to take the degree of importance into account, and urgency of the information from the position of knowledge of the given field.

In accordance with this, we may come to the conclusion that during the teaching of a foreign language in an auditorium, the usage of linguocultural approach is a must, because linguocultural information becomes a necessary communicative part of the competence of the student, specific manner realized in the semantics of language unit. Linguocultural knowledge makes forming linguocultural competence, as a part of communication, necessary. Linguoculturological competence includes study of linguoculturology, phenomenon of culture, but not the phenomenon of language.

As an example of the above mentioned we'll consider the following text:

*I was a very good student, if I may say so. I was tops at St. Michael's College four years in a row. I got every possible award from the Department of Zoology... I would have received the Governor General's Academic Medal, The University of Toronto's,... were it not for **a beef-eating pink boy** with a neck like a tree trunk...* (15, Martel Y., p. 5).

In the given extract we observe phenomenon of cultural framing, where absolutely negative attitude of the speaker is expressed implicitly in the word combinations: “**beef-eating pink boy**”, which indicates cultural, religious, racial and social discrimination between the speaker and the discussed person. Analysis of methodic literature makes it possible to determine linguocultural approach as one of the most efficient one, aimed at formation and improvement of habits and skills of realization of intercultural intercourse by means of learning a language phenomenon of culture. The result of forming the second cognitive conscience in the student by means of mastering a foreign language is gaining by them the ability of intercultural communication. Alongside with the language with such an approach to the culture

includes the main contents of teaching, which meets the psychological peculiarities of learning a foreign language. Linguocultural approach gives possibility to keep away from simplified factologic-fragmental acquaintance of the learned language, with definite aspects of culture, which makes it possible for the learners to form complete enough picture of “out of language activity” by means of investigating both lingual and out of language contents of chosen sphere for learning. As in the didactic interpretation of linguo-culturology introduces itself as theoretical foundation of forming the second language personality, of those communicative skills, which are necessary for learning different national pictures of the world and prevention of cultural interference, then linguocultural approach in learning the Russian language as a foreign language is one of the conditions of mastering lexis, supplying intercultural communication. A foreigner’s learning lexis and mastering it in the linguocultural aspect makes transition possible to another mark system, necessary for forming the second language personality. In the modern methodology by mastering a language we understand as ability to communicate with another person correctly, freely and adequately in the language that the person has mastered. So, as we see, the language picture of the world deepens till the linguo-cultural picture of the world as a system of knowledge on culture, expressed in a definite national language, but an individual usage of linguoculture is substituted by linguocultural competence as a socially meaningful system. Completing Vorobyov’s determination for the methodical purposes, Bashurina under the term of linguocultural competence understands system of knowledge on the culture, used in a definite national language and the complex of skills of operating with this knowledge. The author proves that ability to intercultural communication is the result of forming the second cognitive conscience in the learners by means of learning any foreign language which can be achieved in the process of culturological learning, representing fragments of culture. So, culturological approach to culture becomes the object of cognition and teaching. As it is known, linguoculturology studies interrelation of language and culture, but being different from culture-oriented linguistics, the main attention is focused on the

linguistic aspect. Linguoculturology is linked with culture-through-language studies as a system of ruling principles of solving general schooling and humanitarian tasks, but besides it, linguoculturology possesses a number of specific features:

- 1) It is a subject of synthetic type, occupying bordering position between science and learners of culture and philology;
- 2) The main object of culturology is interrelation of language and culture and interpretation of this interaction;
- 3) As the subject of investigation of linguoculturology serves spiritual and material culture, verbalized art facts, forming “the language picture of the world”;
- 4) linguoculturology is oriented to the new system of cultural values, put forth by the modern life in the society, to the objective information on the cultural life of the country (Vorobyov V. V, 1997: 32).

Being busy learning cognitive semantics at the XX-XXI centuries sometimes, consciously or unconsciously some people think that systematic-structural aspects of linguistic analysis has expired its heuristic potential.

Bondarko, criticizing such a mistaken conception, puts forth his understanding, stressing the fact that development of cognitive semantics does not contradict systematic-structural approach, but on the contrary it completes it.

Their combination is possible from the point of view of description of means of formal expression of language meaning and from the view-point of systematic modeling of semantic category of the language and speech (language unit, speech and even the whole text). There is no doubt that we must speak on the systematic-cognitive investigation of language semantics. Besides, it doesn't mean, that simple unification of semantics with systematic-structure and semantics with cognition is possible. Absence of one general principle contradicts its systematic-structural semantics which studies the contents of words, from the position of object (logical approach), but cognitive semantics studies from the position of subject (anthropocentric approach). Some scientists express their thoughts, saying that these two approaches are not compatible. We think that there is no ground here to speak

about incompatibility of methodical positions; on the contrary systematic-structural approach does not contradict strategic basis of cognitive semantics. The last one, in spite of the fact that mainly is guided by semantic vision of the object in all its wholeness and complicity, at any rate we can't help thinking on the analytical understanding of real truth-without division of the whole into the parts and determining between them objective law of correlation and relations. Moreover, synthesis suggests analytical thinking: before synthesizing the cognizable event, it is necessary to know that at this moment modeling of the picture of the world or its individually taken fragments should be taken as mental integration. At any rate such kind of arguments remain unconvincing, unless we specify, what systematic-structural semantics is dealt with. At present object of linguoculturology is the language-discourse activity, considered by the value-meaningfulness view point. Such a determination of the object of linguoculturology derives from Humboldt conception, according to which, language takes active part in all important spheres of cultural-discourse life; in thinking and understanding the reality. "Language in accordance with the considered conception, is a universal form of the initial conceptualization of the world, expresser and safe-keeper of unconscious, spontaneous knowledge on the world, historical memory on the socially meaningful events in the human life. Language is a mirror of culture reflecting the images of passed culture, intuition and categories of world outlook" (Postovolova, 1999: 30). Ideas of V. fon Humboldt successfully developed in the Russian science. For example, Tolstoy thought that relations between culture and language can be considered as the relation of a whole and its parts. Language can be apprehended as a component of culture or instrument of culture, particularly, when we deal with literary language or the language of the folklore. At the same time in relation with culture, it is as a whole, autonomous. It can be considered apart from culture, which is being done by "pure" systematic-structural linguistics or in comparison with culture it is considered as a phenomenon of equal meaning and equal right. Consideration of these two objects separately, and at the same time, comparatively,

makes it possible to apply a number of terms and notions related to culture, used and becoming old in the linguistics. Such an expansion of “linguistic approach to the phenomena of culture in no case can be considered as something of “transition” of terms of culturology to the linguistic terms, but with structurally more exact approach to culture as something like semantic whole.

Comparison of culture and language as a whole and particularly in a concrete national culture and in a concrete language discovers something isomorphism in their structure, in functional and hierarchic plan. Accordingly, by the way of discriminating literary language and dialects, specifying in them common speech and in some cases argot too, in any ethno-culture Tolstoy distinguished four types of culture: *a) culture of educated layer (stratum) “bookish” or elitist; b) people’s culture, peasantry culture; mediating culture, fitting to common speech, which is usually called “culture for people” or “the third culture”; c) traditional-professional subculture (shepherds, bee-keepers, potters and tradesmen-handicraftsmen’s culture).* Scientists put forth two parallel strata having made some changes in the enumerated language and cultural layers:

literary language – élite culture

popular language – “the third culture”

dialects and sayings – popular culture

argot – traditional-professional culture

For the both rows one and the same type-setting of different indications can be applied:

1) standardization – no standardization

2) over dialectivity (over territoriality) – dialectivity (territorial membering);

3) openness – closeness (sphere, systems);

4) stability – no stability.

Each separately-taken language or cultural stratum is characterized by definite combinations of indications, for example, for the literary language this is standardization, over dialectization, openness, stability, but each column – by means

of weakening of indications and by changing into its contradictory indication, for example from standardization of literary language till non standardization of argot, or from vernacularism of elitist culture till dialectalization of traditional-professional culture. All this can be related, first of all, to the prehistory of science on the correlation of language and culture. First of all, notes on the linguoculturology and object of science were mentioned in the works of Pokrovskiy, Stepanov, Likhachev and Lotman. It is necessary to mention that beginning with the XIX century, the problem of language and culture always were in the center of attention of philosophers, linguists and culturologists basing on anthropocentric principles of cognition and description of the world. In the limelight of culturology, at the end of the XX century, seemed to be not only language, but discourse, in which by different languages and discourse elements proper character of world was introduced. Particularly deeply this view-point is substantiated in the works of Teliya. In her conception linguoculturology, being different from other types of culturological subjects is destined to study lively communicative processes in their synchronic links with ethnic mentalists, acting in the given cultural era. In such an understanding the tasks of culturology, the object of its investigation becomes “archeology of culture”. Linguistic “excavation” of cultural-historic layers here is realized with the help of such categories as national picture (character, model) of world, language (ethno-cultural) conscience and mentality of the people. The mentioned category, we must say that doesn't make synonymy, each of them has possessed its own meaningful feature (Teliya, 2008: 35).

All these categories unite so called national (ethnic) component. At the beginning of the XX century, many of the Russian philosophers showed the importance of the national (ethnic in our terminology) roots in the life of human society, as for ex. in the works of Berdyayev, Ilyin, Trubetskoy. As to Berdyayev, out of nationality, which is understood as individual life, a society can't exist. Just through national individuality each individual person enters the humanity, that person enters the humanity as a national individual (Postovalova, 1998: 232-233).

Ilyin as the law of human nature and culture understands that “all the great ideas can be uttered by a man or by the people only by its self-belongingness and all the genius ideas appear only in the bosom of national experience, spirits and wisdom”. Losing its ties with ethno-cultural ties, a man loses admittance into the deepest well of spirits and to the saint fire of life, which is always national: in it survives the whole century of works, suffering fight, maturity, praying and thoughts of all people”. For the linguoculturology extremely important factor is Ilyin’s accent on the nationality of a person which is established unconsciously, but by the way of instinct and by his creative act, appeared unconsciously” (Mikeshina, 2002: 236-237).

These thoughts of the scientist are just not only in relation with culture in general: they are specifically essential and are restricted for the linguoculture.

Judging by how a man trusts, how he prays, how he does his praying, how and in what speech examples the man’s honor, sense of duty appear; how he sings, reads poems, it is possible to determine to what nationality the boy belongs. We must mention that all this depends not only on the conscious behavior of a man, but also on the spiritual state of the person, which appears unconsciously.

To sum up, having investigated “Linguocultural aspect of interrelation of language and culture we have come to the conclusion that linguoculturology is a new aspect of complex approach to language and culture, their interrelation with each other, mutual influence on the development of culture and language, their links with social life, psychology, and philosophy. In the study of culturology the following methods of investigations were used: 1) diachronical; 2) synchronical; 3) structural functional; 4) historical-genetic; 5) typological; 6) comparative-historical methods.

During the last time on the method or representations of concepts, methods peculiar to linguoculturology are worked out. As it is indicated in the paragraph the ideas of the scholars in this issue differ, but taking all these peculiarities on the differentiations of the ideas into consideration, still it has been possible, to achieve a general notion on the cultural linguistic aspect of the language study.

All the great ideas can be uttered by a man or by the people only by its self-belongingness and all the genius ideas appear only in the bosom of national experience, spirits and wisdom. Judging by how a man trusts, how he prays, how he does his praying, how and in what speech examples the man's honor, sense of duty appear, how he sings, reads poems, it is possible to determine to what nationality the person belongs. We must mention that all this depends not only on the conscious behavior of a man, but also on the spiritual state of the person which appears unconsciously.

1.2 Culturally marked units in different language communities.

Much of the lexis of a language has a cultural referent and is thus specific to a speech community. The meaning of culturally marked words is often difficult to grasp without some cultural knowledge and poses translation problems, particularly when the words are associated with cultural domains.

There are number of recent researches that have shown the cultural component of many lexical units (Inchaurrealde, 2003; Niemeier, 2004; Wierzbicka, 1998, 2008). For instance, Wierzbicka points out that "...the meanings of words provide the best evidence for the reality of cultures as ways of living, speaking, thinking and feeling which are widely shared in a particular society" (Wierzbicka 2008: 7). Language constitutes the most distinctive feature of a culture. Such relationship is particularly seen in the lexicon. As Wierzbicka claims that most words are cultural artifacts, reflecting aspects of the cultures in which they were created. Inchaurrealde postulates that certain lexical units are associated with cultural lexical scripts, which are in turn linked to a certain cultural background. It is the case of the domain of bullfighting in the Spanish language. The significance of culture for figurative language has been the subject of much recent research. Boers and Stengers state that idiom clusters are determined by the relative salience of certain domains 1 in a given community. In this sense, they remark (Boers and Stengers 2008: 64): "Some experiential domains may be quite culture-specific and consequently their derived idioms may be quite

language-specific”. The meaning of culturally dependent words is difficult to transfer in another language, particularly when the words are linked to cultural domains (Nida, 2001:21), i.e. important sets within a culture. The relationship between language and culture has been a postulate of modern linguistics since the Sapir-Whorfian hypotheses. Such connection is particularly noticeable in lexis. The purpose of this paragraph is to study the lexis belonging to cultural domains through the analysis of the English vocabulary from the domain of the weather and to examine the figurative meaning of the lexical units from this domain. Dobrovol'skij and Piirainen have described the different types of cultural phenomena underlying conventional figurative units. The issue of the cultural basis of conceptual metaphor has also been undertaken by Gibbs and Stern (1999), Kövecses (2000, 2006), Mussolf (2004), Quinn (1991), and Quinn and Holland (1987). Kövecses has explored metaphor variation across and within cultures, and has focused on cross-cultural similarity and variation in the conceptualization of emotion. Quinn and Holland have studied the culture specifics of proverbs (1987). Culturally marked units are linked to cultural domains. Particularly, culturally marked units include followings:

- Realia
- Proverbs
- National concept of culture
- Speech etiquette

Realia are words and expressions for culture-specific material elements. The word *realia* comes from Medieval Latin, in which it originally meant “the real things”, i.e. material things, as opposed to abstract ones. The Bulgarian translators Vlahov and Florin, who were the first to carry out an in-depth study of realia, coined the modern sense of the word. They indicate that since realia carry a very local overtone, they often pose a challenge for translation. The term realia refers to a local word or phrase that doesn't translate because there is no obvious equivalent in the target language – and there are several strategies for handling them. But *realia* isn't a mysterious word: It means a term or phrase that describes something that is

specifically local – something that doesn't easily translate to other languages because the locality doesn't exist there. An example would be the *fjords* in the Scandinavian languages. Fjords don't exist anywhere but Iceland, Greenland, and Norway, so translating the word into other languages requires a strategy – similar to the strategies used to translate idioms, expressions that don't carry from one language to another.

Realias – words, which are lexical category of certain nation, they enlighten the national-cultural characteristics of native speaker and recognize them are the main part of the gap. These kinds of words cannot be compared to the collocations of the other languages.

“Realia” is came from Latin, and originally meant “real things”. Firstly, these words mean the real cultural objects for the nominative meaning, secondly, it characterizes the connection of abstract possibilities of the national traditions and rites, political and social appearance of the country, cultural-social ceremonies, the real factors which are related to the life, culture and history of the country while learning the languages of that country.

Non-equivalent vocabulary is realia, real cultural things, historical events, names of the state institutions, names of the national and folklore heroes, mythological creatures and others which relates to the certain nation belong to realias (Ivanova A.O. 1985: 93).

If each country includes not only regular day realias but also names of the state-political terms, cultural life of the nation and production titles, the number of therealias will increase.

Realias included to non-equivalent vocabulary as a part of them and accepted as an instrument of mirroring the national mentality. From the point of view of Mr. U.Q. Yusupov, lingo-culture is a part of the ethnos culture or the speech unity (Yusupov U.Q. 20).

The following are included to the non-equivalent vocabulary: National dishes (*moshhurda*); beverages (*ayron, kvas*); clothes (*kimono, sari, tun*); living places (*chayla, yurta*); objects (*suri*); tableware (*kosa, piyola*); places where people have a

rest (*oromgoh*); working instruments (*ketmon, lasso*); dances (*tanovar, lezginka*); music (*navo*); songs (*munojat, tanovar*); music instruments (*balalaika, rubob*); names of national heroes (*Alpomish, Manas*); names of people (*Navoiy, Pushkin, Bobir*); rites, tradition and ceremonies (*Navruz, Ramazon*); religious places and buildings (*Masjid*); religious priests (*Imom, Hazrat, Lama*); tribes (*bantu, zulu*); money (*sum, dirham*); locality (*mahalla, ovul, hutor*); state organizations (*OliyMajlis, Kengash*); head of the government (*hokim, xon*); Educational institutions (*madrasa*); caste (*eshon, sufi, qori*) and others. (S. Valakhoc, S.Florin. 1980:47-70). The topic of the masters' dissertations is about non-equivalent vocabulary in mass media of English and Uzbek languages. We will discuss each non-equivalent word in Uzbek languages which can be described in English. The following classifications of the non-equivalent vocabulary of English press and shows have been researched.

Social-political lexis: «*Tashkent city **hokim (mayor) Abduqahhor Tukhtayev** opened the event attended by government officials and community representatives, those of science, culture, and arts, embassies of foreign nations and international organizations accredited in Uzbekistan*» (*Uzbekistan Today*, 10.12.10).

Realias which describe names of the places: “*And in kishlaks **Nurata** and **Gazgan** alongside with gravestones and architectural details made from marble masters produced household utensils: **ljagans** (wide plates), **pialas** (tea-cups) and other things*” (*TV. “Uzbekistan”*. 2014 16. 9).

Names of the historical places: “The ensembles **Dorus-Saodat**, **Dorus-Tilovat** and a famous palace of **Temur – Aksaraiin Shahrishabz**, the architectural memorial **Khakim-at-Termezi**, the complex **Sultan-Saodat**, **Khanaka Kokildor-ata** in **Termez** and others”

Museums and monuments of the city: “*The Cathedral mosque **Bibi-hanym**, the majestic mausoleums of necropolis **Shakhi-Zinda** were erected during this period. Tremendous constructions were built even outside of Samarkand: **Hodzha Ahmad Jassavi's** architectural complex in Turkestan, a majestic palace*

Aksarai and memorial complexes in Shahrisjabz, numerous buildings in Heart and other cities of Central Asia”(Uzbekistan Today, 23.06.2011).

National games names: “*And children played games: oshik, chillak, chuzmakulok*”

River names: “The natural and climatic conditions of **Amudarya** and **Syrdarya** riverinterfluves caused the generation of sedentary-agricultural cultures and early forms of civilizations in this region”.

Religious related words: “*The image of cities in the Muslim Middle Ages in many respects was defined by cult structures – mosque, **madrakah, minaret**”; “The host invited the **mahalla, oqsoqol, the mulla** and other olden men from the two neighboring streets” (Central Asian Survey p.67).*

Holiday names: “*Holiday **Navruz** and others similar to it promoted origin and formation of new traditions and customs*”.

National music instruments: “*In this period the impact musicl instruments prevailed, there was a set of their kinds: **drum, military nogara, small nogara, doyra, tabl, Indian tabl, tabira, kusand** other kinds. Playing cither, flute, and harp (chang) was traditional*”.

National clothes and textile names:“*Carpets, **koshma**, and also **hurzhun** (a subject bag), sacks dressing gowns – **chakman, chalvary (shalvary)** and various lassos were produced from wool”; “The population of the oasis wore clothes made of traditional ancient fabrics, passed from generation to jeneration, **alacha, buz, hanatlas, kalami, banaras, silk, bekasam, adras** and others...” (Moziydan Sado.2009. № 11).*

Traditions: “Modern wedding cycle of **Baisun– Beshiktui, Sunnattui, Muchaltui and Nikohtui**, accompanied with music, dances, shows and national games (**kopkori, kurash, ulokand** others) – is many sided and diverse” (Moziydan Sado.2004. № 13).

National Uzbek spiritual culture (craftsman and etc), life, creations types (oral creations, craft arts and etc), religion (Islam), historical-cultural inheritance

(traditions, ceremonies, holidays and etc) words which are non-equivalent vocabulary words in Uzbek language are also used as non-equivalent vocabulary in English.

Nowadays, with the development of the delivering news internationally to the mass, influences to the amount of the news which should be translated. These years, the capacity of the verbal and written translations is increasing gradually. The forms, types and shapes of the telling the mass media materials are also very important. There are many types of the texts of the mass media, which are been translated, by their genre, forms and functions. That's why, translator should know what kind of translation type it is going to use. The type of the text separates the assistance and the demand for the translation, influences to the choosing of the translations types and denotes the level of the equivalence to the original text.

Written translation is an external expression of the text. With that reason, teacher cannot influence externally to the translations while the internal process are going on. This case is characterized with external expression of the speaking action of the written translation, which also approaches to the reading.

As we know, texts of mass media are congregated. The role of accuracy is very high on getting the perfect translation of the texts of mass media. These days, life, nature, culture, traditions and social-political life of Uzbekistan are enlightening in the foreign magazines, newspapers and TV-shows of Uzbekistan. Surely, many information is been translated for this case.

During the translation of mass media texts, translator should be very informed not only about the original languages, but also history, today, religion, culture, life, traditions and rites should be known by him to save the characteristics of the nation.

For example, while translating of the news with social-political lexis, political terms are written in the original. Following words are few of them: **Oliy Majlis, hokim, oqsoqol, mahalla.**

For instance, « In conclusion the deputies noted that the State Budget was executed in compliance with the parameters specified by **Oliy Majlis...**».

Giving the original words for national arts, monuments and traditions, using non-equivalent vocabulary attaches the importance of the features of the national language. The translation of the music instruments should be in original words. Names of these instruments are included to non-equivalent vocabulary, because they belong to the certain nation. For example, “.....when playing **the dutar, tanbur, gizhzhag, bulaman, surnai, chang, doyra** and other musical instruments, and also in performance of **makom** melodies...”. (*Uzbekistan Today*, 2.06.2010);

«The holiday celebration ends with oxen plowing the grounds and sowing the grain. This honorable mission is carried out by one of the village **aksakals** (senior person) who becomes **Dekhkobob** for a while ».

Translators use the following methods to solve the issues on choosing the realias: transcription/transliteration/ translation:

Transcription is using the graphics of the art language realism translating language: for example: **pilau, patyr, tandyr**.

Another example: “It is cooked as follows: first a thin patyr is baked in oven tandyr. The patyr is divided into small pieces”.

The reason why transcriptions is used often, is translator tries to solve small problems showed before and gives to the newspaper readers the names of the national Uzbek dishes.

A **proverb** (from Latin: *proverbium*) is a simple and concrete saying, popularly known and repeated, that expresses a truth based on common sense or the practical experience of humanity. They are often metaphorical. A proverb that describes a basic rule of conduct may also be known as a maxim. Proverbs are often borrowed from similar languages and cultures, and sometimes come down to the present through more than one language. Both the Bible (including, but not limited to the Book of Proverbs) and Medieval Latin (aided by the work of Erasmus) have played a considerable role in distributing proverbs across Europe. Defining a “proverb” is a difficult task. More constructively, Mieder has proposed the following definition, “A proverb is a short, generally known sentence of the folk which contains

wisdom, truth, morals, and traditional views in a metaphorical, fixed, and memorable form and which is handed down from generation to generation.” However, almost every culture has examples of its own unique proverbs.

English proverbs	Russian proverbs	Uzbek proverbs
Haste makes waste	Аппетит приходит во время еды	Ish ishtaha ochar, dangasa ishdan qochar
A stitch in time saves nine	Бог дал, Бог и взял	Aql yoshda emas, boshda
If the shoe fits, wear it!	Всё хорошо, что хорошо кончается	Bosh omon bo`lsa, doppi topiladi
Honesty is the best policy	В Тулу со своим самоваром	Aytilganni ayiq yer, bo`linganni-bo`ri
An apple a day keeps the doctor away	Без кота мышам раздолье	Aytilamgin elingdan, Quvvat ketar belingdan

To sum up, in the linguistics anthroponomy has its function of as a stylistic marked unit which is one of inseparable part of lunguocultural science. With its national color names reveal the peculiarities of culture and tradition which is belonged to.

1.3 The basic notion of anthroponomy.

For centuries, people have been fascinated with the derivation of personal names. They come from places, colors, famous people and numerous other sources. Onomastic is the broader study of names and includes object names and place names. Anthroponomastics (or anthroponomy), a branch of onomastics, is the study of anthroponomy the names of human beings.

The subdivisions of anthroponomy include:

- Given names
- Surnames
- Clan names
- Matronyms
- Patronyms
- Teknonyms
- Nicknames
- Ethnonyms
- Autonyms/Endonyms
- Exonyms

A **given name** (also known as a personal name, first name, forename, or Christian name), is a part of a person's full nomenclature. It identifies a specific person, and differentiates that person from other members of a group, such as a family or clan, with whom that person shares a common surname. The term given name refers to the fact that the name is bestowed upon, or given to a child, usually by its parents, at or near the time of birth. This contrasts with a surname (also known as a family name, last name, or gentile name), which is normally inherited, and shared with other members of the child's immediate family.

In most European (and Europe-derived) cultures, the given name usually comes before the family name (though generally not in lists and catalogs), and is also known as a forename or first name; but the family name traditionally comes first in

Hungary, parts of Africa and most of East Asia (e.g., China, Japan, Korea and Vietnam). In China and Korea, even part of the given name may be shared among all members of a given generation in a family and the family's extensions, to differentiate those generations from other generations.

A child's given name or names are usually chosen by the parents soon after birth. If a name is not assigned at birth, one may be given at a naming ceremony, with family and friends in attendance. In most jurisdictions, a child's name at birth is a matter of public record, inscribed on a birth certificate, or its equivalent.

A surname is a name added to a given name and is part of a personal name.

In many cases, a surname is a family name and many dictionaries define "surname" as a synonym of "family name". In the western hemisphere, it is commonly synonymous with "last name", since it is usually placed at the end of a person's given name.

In most Hispanophone and Lusophone countries, two or more last names (or surnames) may be used. In China, Hungary, Japan, Korea, Madagascar, Vietnam, parts of India and in many other East Asian countries, the family name is placed before a person's given name.

A patronym, or patronymic, is a component of a personal name based on the given name of one's father, grandfather or an even earlier male ancestor. A component of a name based on the name of one's mother or a female ancestor is a matronymic. Each is a means of conveying lineage. Patronymics are still in use, including mandatory use, in many places worldwide, although their use has largely been replaced by or transformed into patronymic surnames.

In many areas around the world, patronyms predate the use of family names. Family names in many Celtic, English, Iberian, Scandinavian, Armenian and Slavic surnames originate from patronyms, e.g. Wilson (son of William), Powell (from "apHywel"), Fernández (son of Fernando), Rodríguez (son of Rodrigo), Carlsson (son of Carl), Ilyin (of Ilya), Petrov (of Peter), Stefanović (son of Stefan, little Stefan) and O'Connor (from "Ó Conchobhair", meaning grandson/descendant of Conchobhar).

Other cultures which formerly used patronyms have switched to the more widespread style of passing the father's last name to the children (and wife) as their own. Patronymics are required and are used instead of middle names in Russia.

In Arabic, the word "ibn" (ابن) (or بن: "bin", "ben" and sometimes "ibni" and "ibnu" to show the final declension of the noun) is the equivalent of the "-son" suffix discussed above (The prefix ben- is used similarly in Hebrew). In addition, "bint" (بنت) means "daughter of". Thus, for example, "Ali ibn `Amr" means "Ali son of `Amr". The word "Abu" ("Aba" or "Abi" in different declensions) means "father of", so "Abu `Ali" is another name for "`Amr". In medieval times, an illegitimate child of unknown parentage would sometimes be termed "ibnAbihi", "son of his father" (notably ZiyadibnAbihi.). An Arabic patronymic can be extended as far back as family tree records will allow: thus, for example, IbnKhaldun gives his own full name as "Abdar-Rahmanibn Muhammad ibn Muhammad ibn Muhammad ibn al-Hasanibn Muhammad ibn Jabir ibn Muhammad ibn Ibrahim ibn `Abdar-RahmanibnKhaldun".

In England, names ending with the suffix "son" were often originally patronymic. In addition, the archaic French (more specifically, Norman) prefix fitz (cognate with the modern French fils, meaning "son"), appears in England's aristocratic family lines dating from the Norman Conquest, and also among the Anglo-Irish. Thus there are names such as Fitzgerald and Fitzhugh. Of particular interest is the name "Fitzroy", meaning "son of king", which was used by illegitimate royal children who were acknowledged as such by their fathers.

A **matronymic** is a personal name based on the name of one's mother, grandmother, or any female ancestor. It is the female equivalent of a patronymic. In patriarchal societies, matronymic surnames are far less common than patronyms. In the past, matronymic last names were often given to children of unwed mothers. Other times when a woman was especially well known or powerful, her descendants would adopt a matronym based on her name.

Teknonymy (from Greek: τέκνον, "child" and ὄνομα, "name") is the practice of referring to parents by the names of their children. This practice can be found in many different cultures around the world.

A **nickname** is "a name added to or substituted for the proper name of a person, place, etc., as in affection, ridicule, or familiarity." A nickname is often considered desirable, symbolising a form of acceptance, but can sometimes be a form of ridicule.

The compound word ekename, literally meaning "additional name", was attested as early as 1303. This word was derived from the Old English phrase eaca "an increase", related to eacian "to increase". By the fifteenth century, the misdivision of the syllables of the phrase "an ekename" led to its reanalysis as "a nekename". Though the spelling has changed, the pronunciation and meaning of the word have remained relatively stable ever since.

To sum the chapter up, we support the idea on the linguoculturology telling that linguistic approach to the phenomena of culture in no case can be considered as something of "transition" of terms of culturology to the linguistic terms, but with structurally more exact approach to culture as something like semantic whole. Anthroponomy itself as a part of both linguistics and culture is the science of human beings as the branch of onomastics. Furthermore, in the linguistics anthroponomy has its function of as a stylistic marked unit which is one of inseparable part of linguocultural science. With its national color names reveal the peculiarities of culture and tradition which is belonged to.

Chapter II Anthroponomy is in the light of Linguoculturology.

2.1 Etymology of Anthroponomy in English and Uzbek vision of the world.

Having both a given name and a surname is a relatively recent custom in Western Civilization and most likely had its origin in Great Britain. In our research we surveyed how Surnames Probably Started in Great Britain.

Many researchers believe surnames started in England during the middle Ages when the king decided to compile a tax list. No wonder: In many villages there would be three men known as Stephen the carpenter, or Richard, the baker. William sent the heralds throughout the land. One of their products was the Domesday Book, which listed almost every person and their possessions, even down to the last pig. To avoid confusion, they asked to have two names, which then became known as the given name (first name) and the second name (surname).

This is how Richard the baker may have become Richard Baker, and Stephen the carpenter known as Stephen Carpenter. Others took names from the landscape: Robert Stone, William Mead (for meadow) or David Hill. Some were named for colors: Abraham Green, Henry Black and Nicholas White. Yet, there were no Reds, Purples or Yellows.

It is at this juncture that it becomes almost impossible to trace individual genealogies, the exception being royal families. Why? In one village there may have been three brothers, Richard the baker, Stephen the carpenter and David, who lived atop the hill. They may have become Richard Baker, Stephen Carpenter and David Hill, even though they were blood brothers.

Conversely, when surnames were assumed, there were in these village three bakers, Richard, John and William. All took the Baker surname. Yet, Richard Baker, John Baker and William Baker were not brothers. In that particular era, in hundreds of villages, there is no way to determine, by a person's name, which he was related to. Not all of the Bakers were brothers; Yet Stephen Carpenter, David Hill and Richard Baker were brothers.

Families frequently follow naming patterns. In naming children for ancestors, often families use specific sequences. An example: The first son is named for his paternal grandfather, the next for the eldest uncle, etc. The first daughter might be named for the maternal grandmother and the next for the mother's favorite sister.

Middle names also follow patterns - Donald Moseley

Bachelor is named for his paternal grandmother, Mary (Moseley) Bachelor. His younger brother, Norman (Carpenter) Bachelor, is named for the family of his mother, Myra (Carpenter) Bachelor.

Children are also named after wealthy, or recently deceased, family members, or people popular at the time. Names of rulers, presidents and famous clergymen have long been popular.

How unpredictable naming customs are is illustrated in the given name "Urania". This was the name of the Greek muse of astronomy. "Urania" has outbursts of popularity roughly 75 years apart. It turns out that the intervals of use correspond to the appearances of Halley's Comet!

A good source for information is the American Name Society, a non-profit organization that seeks to find out what really is in a name, and to investigate cultural insights, settlement history, and linguistic characteristics revealed in names. It also publishes a journal and a bulletin. Another source is the Lurline H. Cultharp Collection of Onomastic, which provides a bibliography of books, articles and other onomastic resources at the University of Texas, El Paso. The collection numbers more than 2,000 items (**Rosemary E. Bachelor**, <http://suite.io/rosemary-e-bachelor/1g0625d>).

Evidently, English personal names have their etymological history. It is one of many linguistic consequences of the Norman Conquest that only a few of the original, native English personal names are familiar to us nowadays. In late Anglo-Saxon England, names of Germanic origin like Old English Godwine, Wulfsige, Dodda (all male), Cwēnhild and Godgifu (both female) were commonplace. In eastern and northern England, where Vikings had settled from the late-ninth century

onwards, the name stock also included Old Scandinavian names such as Þorgeirr, Tóki (both male), and Gunnhildr (female). By about 1250 almost all of this extensive name-stock had been abandoned by the English in favor of continental names used by their Norman rulers. In most cases, our modern contact with the old native names is solely through hereditary surnames coined no later than the mid-thirteenth century, thus Goodwin, Wolsey, Dodd, Quennell, Goodeve, Thurgar, Tookey, and Gunnell. After 1250 only a handful of such names remained in general use, in particular Ēadweard, Ēadmund, Cūðbeorht (which was popular in northern England), and Ēadgýð, which we know in their Middle English forms Edward, Edmund, Cuthbert, and Edith. The Norman name-stock largely consisted of continental Germanic names with a French pronunciation (such as William, Robert, Richard, Hugh, Maud, and Alice) and names from the Bible or from saints' legends (like Adam, John, Thomas, Beatrice, Cecily, and Margaret). For some brief histories of individual personal names in the revised OED, see Margaret, Mary, Peter, Philip, Richard, and Robert. From the mid-thirteenth to the mid-eighteenth centuries, John, Thomas, Robert, Richard, and William named between them over 70 per cent of the male population. Clearly, people were christened from a much smaller and more stable name-stock than we are familiar with today. In late fourteenth-century England there were probably fewer than a thousand names in use. The top male name John was borne by about 35 per cent of men, and the top female name Alice by about 17 per cent of women. By contrast in 2009, according to the Office of National Statistics, 60,900 different names were registered as names of babies in England and Wales, and the top boy's name Oliver and the top girl's name Olivia together accounted for less than two per cent of the 706,248 babies born in that year. The one major disturbance to the stock of English personal names during the period 1250-1750 arose from the sixteenth-century reformation of the Church, whose Puritan activists preferred to choose names from the Old Testament (for example, Abraham, Isaac, Samuel, Abigail), or to coin new names, especially for girls, based on Christian virtues (Charity, Grace, Prudence, Temperance).

In the nineteenth century the desire to name a child after a member of the family or a godparent was increasingly satisfied by using a middle name, which could be a personal name or a surname (of the mother's father, perhaps, or the godfather). Surnames consequently appear as first names, too, some of which have entered the general name-stock: Bruce, Douglas, Graham, Keith, Leslie, and Stuart are Scottish in origin, Trevor is Welsh, and Rodney, Stanley, and Shirley (popularized by Charlotte Brontë's use of it in her novel of 1849) are English. In the twentieth century, British personal names have been more and more influenced by American taste, such as the liking for girls' names derived from place-names (Beverley, Chelsea, Iona) or from compounds and blends (Joleen, Leighanne, Marilyn), which may be spelled in a variety of idiosyncratic ways. The current English name-stock is larger and more varied than at any time in its history, and it is changing with an ever greater speed, with even the most popular names moving in and out of fashion within less than a decade. New names are freely created, though few of them become commonly used unless coined or adopted by influential celebrities. It is also harder than it used to be to identify what is meant by 'English'. The devolved and multi-cultural Britain of the twenty-first century has many name-stocks rather than a single English one.

The generic use of personal names has been widespread in

English since the late medieval period, when a very few names were so popular that they could be used to denote anyone or anything that was typical. There are three main sense categories: first, words or phrases denoting ordinary people, sometimes implying social disapproval; second, words or phrases for useful man-made objects, especially labor-saving devices; and third, words or phrases for non-human creatures, real or imaginary. Some of these words originated in now-obsolete pet forms, not all of which have yet been identified in the unrevised explanations of the OED.

Anthropomorphic relationships with the natural and supernatural worlds have long been expressed through the use of personal names.

Examples include:

- the garden flower sweet-william
- the wild plants Jack-by-the-hedge and ragged-robin
- the personification of a sharp frost as Jack Frost
- the marsh gas ignis fatuus, called Will-o'-the-wisp or Jack-a'-lantern
- the bird guillemot, a French pet form of William
- the name dobbin for a cart-horse, a pet form of Robert, as is Hobby in hobby-horse; cf. cuddy (Cuthbert), dicky (Richard), and neddy (Edward) as names for the donkey (a pet form of Duncan?)
- the insect tommy-long-legs, an obsolete word for the crane fly or daddy-long-legs
- words and names for imps or sprites, such as hobgoblin n. 1, dooby, roblet, and Robin Good fellow, all from pet forms of Robert (<http://public.oed.com/aspects-of-english/shapers-of-english/personal-names-and-the-development-of-english/>).

In Uzbek linguistics anthroponomical issues, learning and analyzing them in the knowledge has its own history. In this sphere S. Ibrohimov, E. Begmatov, R. Qo'ng'urov, A. Muxtorov, D. Abdurahmonov, E. Qilichev, G'. Sattorov and others informed number of articles and monographs. The desire to study the linguistic features of the Uzbek anthroponomy was especially emerged in the 1960s. At first, D. Abdurahmonov established his article "Naming". Then, prof. F. Abdullayev informed his valuable materials about the reducing peculiarities of names in the Xorazm dialect" and substantiated it scientifically (Abdullayev F., Mamatov N. Tilshunoslikning so'nggi yutuqlari asosida. O'zbekiston adabiyoti va san'ati. 1984.) M. Shamsiyeva learned names as one of lexical-semantic groups of noun category in the Uzbek language. In that period, number of scientific articles such as "Mang'it shevasidagi laqablarga doir" by A. Ishaev, "Ism va familiyalarning imlosiga oid" by S. Ibrohimov and N. Mamatov, "Nomlarning organilish tarixidan" by H. Bektemirov was emerged. Names were satisfied researched part of Uzbek

anthroponomy. Uzbek anthroponomy was taken as an object of scientific research work in 1962-1965 and E. Begmatov defended PhD dissertation on the topic “Anthroponomy of Uzbek language”. In this research linguistically and extralinguistically features of Uzbek anthroponomy (names, surnames, patronymics, nicknames and pseudonyms) was firstly analyzed profoundly. E. Begmatov gathered materials of Uzbek names and thoroughly revealed wide range of issues such as Uzbek names` lexical-semantic features, problems of onomastic derivations, name ethnography and history of patronymics, the traditions of naming in families, choosing and giving name motives and morphological form. Especially, the article “O`zbek tarixiy nomshunosligining dolzarb muammolari” that was written by the leading of E. Begmatov services nowadays as an important scientific material in the sphere of issues of anthroponomy of Uzbek language.

In the forming of Uzbek surnames and patronymics outer influence has great role. As it known, there were no formal surnames and patronymics that included special onomastic category and whole meaning in Uzbeks. People`s nicknames (*Ahmad cho`loq*, *Otajon manqa*), names of their professions or jobs (*Karim surnaychi*, *Otajon temirchi*), names of person rank and title (*Yovqochdi to`qsabo*, *mansur Hoji dodho*), the names of ethnos which person belong to that is come in front and behind of his or her name (*Farmonqul do`rmon*, *Eshqobil qipchoq*) were come with together person`s name and used to additional naming besides their names.

In the past in the formal spheres, it was used in the official document`s text the form of Arabic “kun`ya, kunyat” (ibn, binni, binti, bin) and name “nisba” (*Abul Hasan*, *Abul Qosim*, *Buali*) of naming person among members of dominion layer (Shamsiyev P., Ibrohimov S. Navoiy asarlari lug`ati. – Toshkent: Adabiyot va san`at, 1972. 322). However such naming style was not family traditions

In the past, also one of the forms of naming person that was used by our ancestors was the style of coming words such as “o`g`li”, “qizi” means “son”, “daughter” after the name of person`s father. The primarily samples of present method remained in the language of ancient written remembrance, in the written

sources that was belonged to further periods and was used to as a surname in the 20s and 30s of XX century. For instance, like “*Oyposhsha Rasul qizi, Asqar Haydar o’g’li*”. However, from 1940 especially, in the period of after the Second World War that method was declined after moving to Russian version of forming formal surname and patronymics.

Although, given method was received formally as a surname, substantially expressed patronymics because form of name was created through father`s name.

Approximately, from in the middle of 30s and beginning of 40s of last century Uzbeks were formally transferred to the Russian surnames and patronymics that were formed by surname affixes **-ov, -ev; -ova, -eva**, (Husnutdinov, Avalbaev, Islomova, Ulug`xo`jayeva) and patronymic affixes **-ovich, -evich, -ovna, -evna** (Mamatqulovich, Kubaevich, Qobilovna, Ergasheevna) and it was in the use formally and obligatory until Uzbekistan gained its independence.

Practically, Uzbeks possessed two parted name like (*Siddiqov Botir* or *Botir Siddiqov*, *Hakimova Dildora* or *Dildora Hakimova*) that is included name and surname or three parted name like (*Qayumov Ergash Narziyevich* or *Ergash Narziyevich Qayumov*) that is included name, surname and patronymics.

In the 15th item of the decree “Davlat tili haqida” that confirmed on the 21th of the December in the 1995, the followings are stated: “People who live in the republic of Uzbekistan, no matter their nationality have the right to choose their personal names, patronymics and surnames according to national-historical traditions”. (The decree «Davlat tili haqida» (new edition) of the republic of Uzbekistan.- Tashkent, 1995: 19)

It is shown in the law that it was given to the citizens a right of free choice of personal name, surname and patronymics in the form of they want. This case brought some changes in the system of Uzbek anthroponomy in the independence period. Some inhabitants preferred to formalize their surname and patronymics with the words “o’g’li”, “qizi” (son, daughter), and some remained traditional Russian forms,

there are also people that prefer to have surname and patronymics without any affixes like (*AdhamQo'chqor, NaimaBektosh*). (Begmatov E. O'zbek ismlari. –Toshkent: O'zbek SE bosh redaksiyasi. 1991: 207) .

To draw a conclusion, we can assume that etymology of anthroponomy correlates with extra linguistic factors such as history, culture, politics, customs and traditions, way of living, the location and surrounding. They are the most essential ones in the enhancing the bulk of anthroponomy in semantic field of cultural conceptual world picture of each nationality.

2.2 Phraseological units as the component of anthroponomy in English, Russian and Uzbek cultures.

There is no doubt that today language is not being evidently taught and learnt only by linguistic aspects but also by cultural studies as well. Culture is assumed to be implemented on the content plane of linguistic expressions, reproduced in an act of denomination and transmitted from generation to generation through linguistic, extra linguistic and cultural norms of usage. As one basic trend of cross cultural studies can be regarded linguoculturology. Linguoculturological science is a science which has emerged as the junction between linguistics and culturology engaged in research of manifestations of cultures which had displayed and established themselves in their languages. The term “linguoculturology” is being often used in association with the term “culture-through-language studies”. As a special branch of science, linguoculturology emerged in the 1990s.

As the one basic ways of representation of linguoculturology can be regarded phraseological units (PU). Phraseology as a complex area of the linguistic system is a developing field of research and has attracted interest from many sides. The term “Phraseology” originated in Russian studies which developed from the late 1940s to the 1960s (Cowie: 1998: 4). In linguistics the term “phraseology” describes the context in which a word is used. This often included idioms, phrasal verbs and proverbs. “Phraseological unit” is another term that is increasingly used in

phraseological research to denote a stable combination of words with a fully or partially figurative meaning (Kunin: 1970:210). In the field of phraseology, different terms are used by different researchers to refer to a string of two or more words functioning as a whole and a single term may be used in reference to different phenomena. Granger and Meunier attribute the lack of standardized terminology to the fact that phraseology has only relatively recently become established as a discipline in its own right. They explain that it deals with the study of word combinations rather than single words and that these multi-word units are classified into various subtypes on the basis of the following criteria: degree of semantic non-compositionality, syntactic fixedness, and lexical restrictions (Granger and Meunier, 2008: 19).

‘Idiom’ is certainly a term that is widely used and the term most monolingual

English dictionaries use (besides the term ‘phrases’) to introduce a section listing multi-word lexical items, whether semantically not clear or not, although they make no further typological classification. However, as Moon rightly points out, ‘idiom’ is an ambiguous term that she uses only occasionally to refer loosely to semi-transparent and opaque metaphorical expressions. She therefore prefers the term ‘fixed expressions and idioms’, which covers different kinds of phrasal lexemes, phraseological units, or multi-word lexical items, including idioms. Glaser on the other hand, defines an idiom as a dominant subtype within the all-embracing category of the phraseological unit, saying that an idiom is “a lexicalized, reproducible word group in common use, which has syntactic and semantic stability, and may carry connotations, but whose meaning cannot be derived from the meanings of its constituents”. ‘Phraseological unit’ is another term that is increasingly used in phraseological research to denote a stable combination of words with a fully or partially figurative meaning (Kunin: 1970:210), or a lexicalized, reproducible bilexic or polylexemic word group in common use, which has relative syntactic and semantic stability, may be idiomatized, may carry connotations, and may have an emphatic or intensifying function in a text (Glaser, 1998: 125). ‘Phraseme’ is also

used as a super ordinate term (e.g., in Mel'cuk, 1995, but also in Slovene phraseological research, e.g. Kržišnik, 2010: 84), though not in the Anglo-American tradition. Other terms also encountered in the phraseological literature are multi-word lexical unit, fixed expression, fixed phrase and phrasal lexeme (Lyons, 1977: 23, Moon, 1998b: 79) (cf. also Moon, 1998a: 2-5, Naciscione, 2010: 17-19).

In this paragraph, the term phraseological unit (PU) is used to refer to a two- or multi-word lexical item whose syntax and lexis are fixed, which is conventionalized and whose meaning is not predictable from the meaning of its constituent words. The emphasis is on phraseological units with a proper name (either a toponym or an anthroponym) or its derivative, the aim being to investigate the degree of cultural specificity of such PUs. A PU can be regarded as culture-specific only in contrast to another language; consequently, this characteristic comes to the foreground when comparing two languages. As Dobrovol'skij and Piirainen claim, speakers perceive PUs with a proper name typical of a given national culture as being culturally connoted (Dobrovol'skij and Piirainen 2005: 245).

Szerszunowicz proposes interdisciplinary studies, especially ethno-linguistic analyses, to ensure a proper approach to idiomatic expressions viewed as carriers of cultural connotations (Szerszunowicz 2009: 172). As early as 1929, Weisgerber talked about the world-view shared by all members of a linguo-cultural community which makes possible the production and comprehension of metaphorical linguistic meanings in a subconscious process of insight. Teliya, Bragina, Oparina & Sandomirskaya stress that language is the means of representing and reproducing culture. Culture is assumed to be implemented on the content plane of linguistic expressions, reproduced in an act of denomination and transmitted from generation to generation through linguistic and cultural norms of usage. Consequently, language can be seen as an important mechanism in the formation of a collective cultural identity. Krasnix (Krasnix 2008: 33-34) also claims that PUs are often carriers of cultural connotation. She takes examples from Slovene phraseology and studies possible sources for the culture-specific interpretation of phraseology (Krasnix 2008:

33-34). These sources refer to basic culture-specific approaches: i.e., ethno linguistic, linguocultural and contrastive approaches. Doubtlessly, a PU used in discourse must be understood by the receiver. This process of comprehension is influenced by linguistic, social and cultural factors (Szerszunowicz, 2008: 119).

In our research, we investigate a number of English and Slovene PUs with an onomastic element to pursue several aims. When analyzing the PUs, we first wanted to establish which proper names form components of the English and Slovene PUs under review. Second, we tried to establish how frequently they appear in English and Slovene. Third, the focus of our attention was the universality or cultural specificity of PUs in both languages, bearing in mind that PUs with onomastic components are very often so culture-specific that they exist in one culture only and consequently in only one language. A Phraseological unit can be regarded as cultural-identity only in contrast to another language; consequently, this characteristic comes to the foreground when comparing two languages. The phraseological units are studied to determine which proper names form components of English and Uzbek phraseological units and how frequently they appear in English and Uzbek. Then, the universality or cultural specificity of phraseological units in both languages is investigated, bearing in mind that phraseological units with onomastic components are very often culture-specific because they refer to a unique notion or phenomenon belonging to the national culture.

As is evident from the analysis of English and Uzbek phraseological units, reference in English as well as in Uzbek phraseological units is often made to people or places with which the members of the respective culture are familiar. On the other hand, many phraseological units with the same origin are more universally used in several languages with the same cultural and historical background, which also holds true of English and Uzbek. The final finding is that proper names that are components of phraseological units and which are characteristic of a given culture should be observed from different points of view, such as historical, geographical, cultural, linguistic, cross-linguistic and social, and that more thorough studies of

phraseological units with an onomastic component would contribute to a higher level of cross-cultural awareness.

In our paragraph, we investigate a number of English and Uzbek Phraseological units with anthropological elements. An overview of the personal names involved phraseological expressions in the English languages indicates the following types of source:

Originating in the religious anthroponomy:

1. Adam's Ale- reference to the only drink available to Adam, the first man in the biblical tradition, while in Eden
2. The Old Adam
3. Old as Adam
4. One's outward Adam
5. Since Adam was a boy
6. When Adam delved and Eve span who was then a gentleman?
7. The daughter of Eve (Eve's daughter) – Very beautiful, charming and gorgeous woman.

The following Phraseological Units are covered with the ideas and conditions that are connected with Adam and Eve. Here Adam and Eve are taken from Holy Bible and considered as a religious anthroponomy. Furthermore, Saints' names are used in the Phraseological Units as well.

8. Vitus's Dance – (behalf of Saint Vitus)
9. David and Jonathan– close friends (Bible II, Samuel I)
10. Judas Kiss - an act betrayal; Judas Iscariot, the disciple who betrayed Jesus, after the Bible (Mathew) 'and he that betrayed him gave them sign, saying, whomsoever I shall kiss, that same is he: hold him fast'
11. Doubting Thomas - a person who refuse to believe something without incontrovertible proof; a skeptic from the story of the apostle Thomas, who said that

he would not believe that Christ had risen again until he had seen and touched his wounds; from the Bible(John)

12. The mark of Cain- the stigma of murder, a sign of infamy; the sign placed on Cain after the murder of Abel, originally as a sign of divine protection in exile.

13. Abraham`s bosom- heaven, the place of rest for the souls of the blessed; Abraham the Hebrew patriarch from whom all Jews trace their descent; from the Bible (Luke) ‘And it came to pass, that the beggar died, and was carried by the angels into Abraham`s bosom’

The above anthroponomy are taken from Bible

Originating in the Mythological anthroponomy:

1. Castor and Pollux – candles that are fired at the end of the competition. (Castor and Pollux are considered as twin sons of Jupiter and Leda in the Roman mythology).
2. Achilles` heel- a person`s only vulnerable spot, a weak point; from the legend of the only point at which Achilles could be wounded after he was dipped into the River Styx, his having so that heel was protected from the river water by her grasp.
3. Pandora`s box- a thing which once activated will give rise to many unmanageable problems; in Greek mythology, the gift of Jupiter to Pandora, ‘all-gifted’, the first mortal woman, on whom, when made by Vulcan, all the gods and goddesses bestowed gifts; the box enclosed all human ills, which flew out when it was foolishly opened.
4. Cupid`s dart - the conquering power of love; Cupid the roman god of love, son of Mercury and Venus, represented as a beautiful naked winged boy with a bow and arrows.
5. Invita Minerva- lacking inspiration; Latin- Minerva (the goddess of wisdom unwilling).

6. Bow down in the house of Rimmon pay lip-service to a principle; sacrifice one's principles for the sake of conformity; Rimmon- a deity worshiped in ancient Damascus.

Originating in the Historical person anthroponomy:

1. A banquet of Lucullus (a Lucculan, Lucculeanor Lucculian; party night, taken from the name of ancient Roman aristocrat.
2. Vandyke (or Van Dyke) beard- taken from the portrait of Van Dyke.
3. Big Bertha –German army's big gun during the World War I; here phraseological unit is based on the historical event.
4. A beau Brummel – beautiful Brammel (G. B. Brammel 1778-1840, famous person of her period.
5. According to Cocker - right, correct (E. Cocker (1631-1675) – the author of the arithmetic textbook in English language.
6. The admirable Crichton– educated, broad horizon person, lettered husband; taken from the book of Scottish scientist G. Crichton lived in the XVI century.
7. Like the devil looking over Lincoln– distressed, grieved, upset.
8. Even blind Freddy could (would) see it! (Australian oral conversation) –this is evident event to blind; taken from the merchant lived in the Sydney in the 20s of the XX century.
9. Let her go, Gallagher! (Australian oral conversation) – Let's go, go ahead! ; Tom Gallagher – famous coachman of his time.

Originating in the Political figures` anthroponomy:

1. Gladstone bag - suitcase made from skin: taken from the name of the Prime minister of England U. Gladstone.
2. Teddy Bear – a soft toy bear: taken from the name of American president T. Roosevelt (1858-1919)
3. Big Ben – the big watches of the Parliament of England; taken from the name of sir Benjamin Hall.

4. Teddy boy – a British man who has his own dressing style; Teddy is the short form of the name Edward; taken from the name of the England King Edward VII.
5. Appeal to Caesar – addressing to high authority.

Originating in the literary texts` anthroponomy:

1. Peck's bad boy – a person who makes others in uncomfortable condition with his bad-mannered behavior; taken from the name of the book "Peck's bad boy and his pa" by J. U. Peck.
2. Fortunatus' cup– a cup that does all wishes of its owner; Fortunatus is the hero of the fairy tale.
3. Dr. Jekyll and Mr. Hyde – a person who is sometimes good and sometimes bad; taken from the work by R. L. Stevenson "Strange case of Dr. Jekyll and Mr. Hide".
4. Father Knickerbocker – taken from the name of the satirical book by V. Irving.
5. Cornelia's gift – tiny and pleasant voice of women; Cornelia is the name of hero of Shakespeare's tragedy "King Lear".
6. Sherlock Holmes – police detective; Arthur Conan Doyle's popular fiction personage
7. John Bull –stupid, drunk; "Jon Bull" is firstly used in the satiric pamphlet by J. Arbuthnot (J. Arbuthnot, 1667 - 1735)
8. Tom Sawyer – advocate; the main hero of the work by Mark Tweek.
9. Beauty and the Beast - characters in a fairy story by the French writer for children 'Madame de Beaumont' (1711-80), translated into English in 1757.
10. Elementary, my dear Watson - remark attributed to Sherlock Holmes, but not found in this form in any book by Arthur Conan Doyle

There are also numbers of real people anthroponomy in the structure of English phraseological units and especially they have negative meanings.

Originating in the real people anthroponomy:

1. Brown, Jones and Robinson – common Englishmen
2. Jack – the way of addressing to common English man.
3. Good-time Charlie – person who live with full of excitement in life.
4. a proper Charley (Charlie) – stupid. silly
5. turn Charlie – to fear, to be scared
6. cheap Jack (or John) – the clerk of cheap goods.
7. Cousin Betty – silly
8. Clever Dick – clever, intelligent
9. Dumb Dora (American jargon) – stupid girl
10. Jack and Jill; Jack-and-Jill – banknote, a box that us money saved, cash; taken from the name of the hero of children poem.
11. The Corsican ogre - Napoleon I (1769-1821), Emperor of France, in the reference his Corsican birthplace.
12. Homeric laughter - irrepressible laughter, proverbially like that of homer`s gods in the Iliad as they watched Lame Hephaestus hobbling.

Survives show that anthroponomy of real common people has not deep meaning and mostly are used in the negative marked phraseological units.

There are also great numbers of anthroponomy in Russian that are used in the Phraseological units. An overview of the personal names involved phraseological expressions in the Uzbek languages indicates the following types of source:

Originating in the real people anthroponomy:

In Russian language the following proverbs with anthroponomy are the most extended. As it known, the most expanded name is *Иван* that is symbol of Russian people and men.

1. С именем — Иван, без имени — болван;
2. Добрый Иван — и людям, и нам, худой Иван — ни людям, ни нам;
3. Люди Иван — и я Иван, люди в воду — и я в воду;

4. Иванов — как грибов поганых;
5. Горе-горе, муж Григорий, хоть бы болван, да Иван;
6. Нету воров супротив Романа, нету пьяниц супротив Ивана.
7. Иванов, Петров, Сидоров(Russian surnames)- means real, ordinary people.

Other personal names are used in the continued context

1. Тарас — лыс, for example:

Плешивый Тарас, моли бога о нас;

Кабы на Тарасовой голове да капуста росла, так был бы огород, а не плешь;

У Тараса на плещи разыгрались три виши;

Наши Тарас не хуже вас.

2. Маланья – is often used in the context which is full of special vocabulary about parties, marriages and special holiday and occasions - *Наряжается, как Маланья на свадьбу;*

Дело сделали, Метанью замуж выдали;

Наготовила, как на Маланьину свадьбу (много);

Дали голодной Маланье олады, а она говорит: «Испечены не ладно»;

У Маланьи с маслом и олады.

4. The names of Savva and Varvara deal with easy going and useless waste of time spending: *У него то Саввы, то Варвары (у охотников попить);*

Сделали славу — поколотили Савву;

Просаввился еси, проварварился еси, продемьянился, покузьмился;

Лучше не саввить и не варварить, а пониколить (4, 5 и 6 декабря).

5. Proper name *Макар* is being suppressed of socializing, it is used mostly in negative context. Макар, usually: *poor* -. Не с руки Макару калачи есть; У Макара лишь возгрей (соплей) пара; *homeless* : Бредет Макар к вечерне от собаки в кабак: *не знатен*: Не рука Макару с боярами знаться; *workaholic*: Макару поклон, а он на семь сторон; *guilty without response*: На беднягу Макара все шишки валятся; Нашему Макарке все огарки (угарки); *He is nt lucky in his private life*; Толкуй, Макар, с пьяной бабой, а больной с подлекарем; *not lucky in*

friendship: Друг всем Макарам, а уши не видно; *если ему что-то и удается, то незаслуженно, из грязи в князи*: Доселе Макар огороды копал, а нынче Макар в воеводы попал. Даже всем известное: *Загнать туда, куда Макар телят не гонял* — means «очень далеко, где никаких телят вообще нет». Simultaneously: *Пошел к Макару телят пасти*.

6. Кузьма in Russian proverbs usually cunning, evil, aggressive, poor and unlucky: *Наш Кузьма все бьет со зла (с козла)*; *Не грози, Кузьма, не дрожи, корчма*; *Что хромо, что слепо, то Козьме и Дамиану*; *Горькому Кузьеньке — горькая и песенка*; *Эта пословица не для Кузьмы Петровича*.

It is available to meet various anthroponomy in the number of Uzbek phraseological units and proverbs. We tried to give English variants to some of them. An overview of the personal names involved phraseological expressions in the Uzbek languages indicates the following types of source:

Originating in the religious:

1. Sulaymon o`ldi devlar qutildi—it is used in the case people do not do their duty when director or leader is absent; here “Sulaymon” is the name of prophet of dragons`.
2. O`laman Sattor—means “do what I wish”, if I do not do it I will die; here the quality of Allah and one of his 99 names (Sattor) is used.
3. Anal-haq— ‘Bo`ldi chun Mansur tavhidi durust. Kim “Anal-haq” erdialfozidachust’. Here “Anal-haq” is proverb and “Haq” is one of the names of Allah. (Alisher Navoiy. Lison-ut-tayr. Toshkent, 1966. 87)

Originating in the Mythological and Historical anthroponomy:

In the Uzbek exceptional literature a great poets such as Lutfiy, Atoiy, Navoiy used some phraseological units and proverbs with anthroponomy in their works.

However, such samples are few.

1. *Yuz Skandarni suga eltib susiz kelturgasen*
2. *'Xizr vashxat birla chun husning samandin surgasen* – According to historical sources Alexander (Skandar) was considered as sovereign of both water and land. Besides, there was not a prudent and clever sovereign than Alexander. And poet makes an exaggeration with saying “*Yuz Skandarni suga eltib susiz kelturgasen*”. (Alisher Navoiy. Badoe'-ul-vasat. Toshkent, 1990. 315)
3. *Gah munga, ul qarinu ogah anga,*
Xud bu ikkisi Xizri roh anga- Poet compared two men who showed Sa`d with “Xizr” and used the proverb “Xizr hamrohing bo'lsin”. (Alisher Navoiy. Sab'ai sayyor. 10 tom. Toshkent, 1992. 209 bet)
4. *Yer o'pub dedi dardmandi zamon,*
“Hikmat ayturg'a yaxshiroq Luqmon”- Poet used the word “Luqmon” as the meaning “prudent” and created the style “irsoli masal” in this poem. Luqmon is considered as the symbol of “prudent” (AlisherNavoiy. Sab'aisayyor. 10 tom. Toshkent, 1992. 213 bet).

Originating in the real people anthroponomy:

1. Eshmat, Toshmat - Jack – the way of addressing to common English man.
2. Alixo'ja – Xo'jaali – vice a versa. Alternatives in English:
 - a) The difference between tweedledum and tweedledee
 - b) It's as broad as it's long
3. Neptun (dengiz xudosi) ga nisbatan Baxus (ichkilik xudosi) ko'proq odamni g'arq etgan. Bacchus has drawned more men than Neptune
4. Ayozyoz kunlarda olma terar Boqi akam
Qorli-muzli kunlarda xirmon yig'ar Boqi akam - Who is busier, than he that hath least to do?
5. Odam safarda bilinar – Botir xatarda - Calamity is man's true touchstone

To draw a conclusion, we can assume that etymology of anthroponomy correlates with extra linguistic factors such as history, culture, politics, customs and traditions, way of living, the location and surrounding. They are the most essential ones in the enhancing the bulk of anthroponomy in semantic field of cultural conceptual world picture of each nationality.

Furthermore, as the one basic ways of representation of linguoculturology can be regarded phraseological units. Phraseology as a complex area of the linguistic system is a developing field of research and has attracted interest from many sides. Anthroponomy particularly religious, mythological and historical names provide confirm of substance and form by coming in the phraseological units, proverbs and sayings. With their cultural specificity names add colorfulness to the national identity.

Chapter III Cognitive interpretation of anthroponymy in non-related languages.

3.1 Stylistically marked anthroponymy in text heterogeneity.

Ms I.O. Ivanova underlines: “The main and important feature of the non-equivalent vocabulary is its ethno-cultural characteristics” (Ivanova A.O. 1985: 93). When analyzing anthroponymy and its use, we discover that anthroponymy can also be found in the text heterogeneity as a stylistically marked anthroponymy. In this sphere D. U. Ashurova made a big deal and identified what text heterogeneity is? According to D. U. Ashurova text typology as a branch of text linguistics which studies different types of texts, criteria for their differentiation, linguistic and extra linguistic peculiarities of text types, their taxonomy and classification faces the problem of text interactions, mixed text-types and text heterogeneity. This phenomenon is explained by the fact that a great multitude of communicative senses and diversity of the communicants’ intentions cannot be completely formalized by language means and squeezed into a standard system of a text-type. Mixture of text-types, which widely occurs in the belles-lettres texts, has become a communicative strategy aiming to produce a certain impact on the reader. From this standpoint text heterogeneity may be regarded as a special stylistic device, the humorous and ironical effect of which is based on incompatibility, contrast and unexpectedness. The following example, taken from Byron’s poem, illustrates the use of conversational style in the poetic text:

*“Beppo!” What’s you pagan name?
Bless me! Your beard is of amazing growth!
And how came you to keep away so long?
Are you not sensible ‘twas very wrong?
And are you really, truly, now a Turk?
With any other woman did you wire?
Is’t true they use their fingers for a fork?
Well, that’s the prettiest Shawl – as I’m alive!
You’ll give it me? They say you eat no pork*

*And how so many years did you contrive
To – Bless me! Did I ever? No, I never
Saw a man so yellow! How is your liver? (B., 91- 92)*

The effect of the oral speech is achieved here by the use of a) syntactical means (simple sentences, short questions, unfinished and exclamatory sentences); b) lexical units of everyday talk (shawl, fork, pork); c) colloquial expressions (bless me, well); d) contrasted forms (What's, I'm, you'll). Text heterogeneity is manifested here in the combination of poetic and colloquial style elements. It is common knowledge that poetic texts in their classical sense are characterized by the use of noticeably literary-bookish, poetic words, expressive syntax, abundance of tropes creating imagery. In this connection it is worth citing I.R. Galperin who wrote: “But poetical language remains and will always remain a specific mode of communication. This specific mode of communication uses specific means. The poetic words and phrases, peculiar syntactical arrangement, orderly phonetic and rhythmical patterns have long been the signals of poetic language” (Galperin I.R 1977:268). The clash of heterogeneous style elements leads to the violation of genre criteria and mixture of text-types.

Text heterogeneity can be also observed when the boundaries between poetry and emotive prose are almost imperceptible. It occurs in the so called “accented verse”, in which “the lines have no pattern of regular metrical feet nor mixed length, there is no notion of stanza, and there are no rhymes” (Galperin I.R, 1977:262). Here is an example:

*Now I am curious what can ever be more stately and admirable
To me than my mast-hemn'd Manhatten,
My river and sunset, and my scallop-edg'd waves of flood-tide,
The sea-gulls oscillating their bodies, the hay-boat in the
twilight, and the belated lighter;
Curious what Gods can exceed these that clasp me by the hand,
And with voices I love call me promptly and loudly by*

My highest name as I approach

(Walt Whitman "Crossing Brooklyn Ferry")

This type of poetry can hardly be called verse because it violates all the laws of verse. At the same time there are some features peculiar to poetry, that it is the choice of words, syntactical structures, and imagery. So, this text combines the peculiarities of both poetry and prose, therefore it is sometimes called poetic prose.

The tendency to text heterogeneity is found in advertisements. Advertising, as is known, is a widely spread sphere of communication. The specific functions and linguistic peculiarities of the advertisement provide sufficient ground for isolating and analyzing it as a specific text-type. The communicative intention of an advertisement is to attract the reader's attention by every possible means: graphical, stylistic, lexical, and syntactical. Advertisements are supposed to be catching; they must arouse and satisfy the reader's curiosity. One of the ways to achieve this is the contamination of text prototypes, as in:

So, the above quoted examples testify to the fact that text typology deals not only with certain text –types, but also with the problem of text heterogeneity. Consequently, texts can be classified according to the criteria of their conventionality/non- conventionality, appropriateness /non – appropriateness, for the standards of a text-type.

Anthroponomy is widely used in the allusion and antonomasia from stylistic types. As I. R. Galperin described that allusion is the directly addressing to the historical, fictional, mythological and Bible facts or the facts of daily life that is created in the communication and written process through word or word combination (Galperin I.R. 1981: 334). According to the theme, allusion is divided into four groups: religious, historical, fictional and mythological allusion. Allusion can be made by aphorisms, word, phrases and proper nouns. In its turn, anthroponomy could be observed as a simple of allusion as well: balm of Gilead, the brand of Cain (religious allusion), the riddle of the Sphinx, Achilles' heel, a Herculean labor (mythological allusion), the last of Mohicans, Uncle Tom (fictional allusion).

Furthermore, allusive anthroponomy is the type of frequently used allusion. In this case, the names of some famous people are used. These ideas, connections and information that is turned into symbolic word are expressed through complicated conceptual structure (D. U. Ashurova, M. R. Galieva, 2013:71).

Here was a man who had kept alive the old red flame of fatherhood, fatherhood that had even the right to sacrifice the child to God, like Isaac (Lawrence, England my England).

In this example allusion is expressed through religious anthroponomy “Isaac” (Is`hoq). In the Holy Bible story it was written that Ibrahim prophet was ready to sacrifice his son Isaac in order to prove his devotion toward the God. In the story written by Laurens anthroponomy was used to express the main hero- father of family. He thought that he had the right to be sovereign in the family and even to sacrifice his own children. In this illustration allusion is served to express the characteristics of personage by activating the system of religious knowledge.

In other examples allusion reveals the knowledge that belongs to literature.

He has a bit of a Jekyll and Hide, our Austin. I think Dorina is afraid of him (Murdoch “An accidental man”).

Here fictional allusion is conveyed through proper nouns “Jekyll” and “Hide”. In order to realize the meaning of the present allusion learner should acquaint the story “The strange case of Dr. Jekyll and Mr. Hide” written by R. L. Stevenson.

The main hero of the story has two characters which he is described sometimes as well behaved person (Dr. Jekyll) and sometimes as person who embodied all cruelty and villainy (Mr. Hide). In this sample the anthroponomy “Jekyll” and “Hide” is used as a symbol of “goodness” and “badness” by revealing the peculiarities of personage.

In our paragraph we surveyed some allusions in Uzbek language that are stated by anthroponomy. The followings can be as samples for them.

Necha devonali Farhod yanglig’,

Chekib til tesha i pulod yanglig’. (Alisher Navoiy, 1991:16)

Here poet meant all lovers who had fallen in love by using the anthroponomy “Farhod”. In other illustrations, it could be met the using of allusive anthroponomy in daily life.

Hotamtoy bo'lib keting-e! (from magazine)

E Afandi, gap deb hamma narsani gapiraverasizmi? (from magazine)

In the sample Hotamtoy serves to reveal the features of popular kind person and Afandi as a nickname of Nasriddin afandi a famous hero of anecdotes serves to convey the satiric peculiarities of people.

Antonomasia is also one of stylistic means that is included proper nouns. Likewise, antonomasia is a figure of speech which substitutes an epithet, or descriptive phrase, or official title for a proper name. Beside, antonomasia is the use of a proper name to express a general idea. For example, “Smith is the Napoleon of crime”. Antonomasia is process that is based on the use of proper nouns as a meaning of common nouns and vice versa the use of common nouns as a meaning of proper nouns. In the following number of examples of antonomasia that is used in the fiction literature are given:

1. *Mr. Lash*, a person who attacks by violence. If it is compared to the word “to lash” that is translated into Uzbek like “qamchilamoq, darra bilan urmoq, savalamoq” the meaning which is appropriate to each other would come;
2. *Mr. Pinchwtfe*, a man who suffers his wife by pinching;
3. *Mr. Sparkish*, showy, a person who care to his clothes and appearance. It can be compared the verb “sparkle” (yarqiramoq, porlamoq, jilvalanib turmoq).

In such cases names expresses main features of person. Samples: *Miss Cureless*, *Mr Desert*, *Sir Patter*, *Miss Sharp*, *Mr Hackbite*, *Mrs Murdstone*, *Mr. Choakumchil* etc. In the following example one of A. Kristin`s personage is described.

"The Crackler— one who passes false banknotes into circulation. Crackle, therefore he is called a crackler, nothing could be simpler".

Other examples for antonomasia as the sample of stylistically anthroponomy in the text heterogeneity:

“For the Doctor Watson of this world, as opposed to Sherlock Holmeses, success in the province of detective work must be, to a very large extent, the result of luck”
Wodehouse: 115;

“There is also a touch of the Rip van Winkle feeling” Wodehouse: 88;

“Achilles Leaves His Tent” Wodehouse: 63;

“There is something Peter Pan is about it”, said Kip. “That’s part of the reason I don’t take it everywhere anymore” Bushnell: 88;

“And then it was Glenn Close without the rabbit” Bushnell: 88;

“She was well into her second margarita” Bushnell: 110;

“Monday evening. Carrie. Mr. Big and Mr. Marvelous are on their way to a cocktail party” Bushnell: 102;

“I’ve always wondered what it would be like to wear one of those merry widows. Mind if I ... give it a try?” Bushnell: 50;

Stable names are not only the sign of the language but culture as well that keeps and forms cultural foundation, stereotypes, etalon and symbols. In this case they participate as the sign-indicator of linguoculturology in the competence of subject communication, for example, dialogue among young people who standing on the problem of choice after graduating school.

Family tradition or another choice

CURT: Mom and Dad are really going to freak.

MARGIE: So they freak.

C.: It’s like family tradition.

*M.: Right. The boys go to a **Yale** and the girls go to **Smith**. Big deal.*

C.: It’s just the way it’s always been, that’s all.

M.: A poor reason to waste your life.

C.: What’ll it hurt? And I’ll make them happy.

*M.: And what about my happiness? What about me being just me instead of part of some stupid tradition? The whole **Smith thing** really turns me off. Besides, I’m not smart for Smith, anyhow.*

C.: *It cannot be true.*

M.: Not in this serious, intellectual way, I mean. I'm not bookish. Like Mother and Grandmother. And, besides, being educated just to be educated isn't my thing.

C.: Well, I'm really looking forward to Yale.

M.: Sure.

C.: I also feel I have an obligation.

M.: Obligation? Please – stop it. Your overwhelming sense of duty is nauseating.

C.: Give me a break, okay? It's nothing to do with duty. Look at it as being respectful.

M.: It's duty?

C.: No way.

M.: Ten generation of ingrained attitude.

C.: Call it what you want. Duty, respect – whatever. It still makes sense.

M.: Look at me, Curt. Do I look like Smith material? C'mon now, be honest. Do I?

C.: All the girls up there aren't serious intellectuals, okay? Bunny Rodgers sure isn't?

M.: Bunny Rodgers gets "A's" in everything. She's this living encyclopedia who's got a thing a Spinoza. And that's another thing – "Bunny". *Her name says it all. "Bunny, Peetie, Binkie". I'd go ape surrounded by **Bunnies and Peeties and Binkies** for four years.* All that preppy attitude and mentality. Yuck! Yu come out of a school like that looking like a pair of penny loafers. (Karshner, 2001.)

Another example that is becoming the code of own brand (Bushnell, 2002): You know **of Tolstoy**. – I'm not trying to be Tolstoy, - Carry said. But of course, she was (p. 220)

Beside Camilla, who said that she was 'basically single but working on' a young scion of a **Park Avenue family**... (p. 106).

Did he buy you anything?" ... "**Just some Chanel**" (p. 108)

And was stupidly wearing **Manolo Blahnik spike heels** instead of the more sensible Gucci ones because I let him fondle my shoes and the Manolos were the only ones who didn't like – he said they were last year (p. 51).

(Note that **Mr. New Yorker** was carrying “records”, as in vinyl albums, not CDs – another sign of a true **Bicycle boy**.) (p. 75)

Some of Uzbek names are also created through the stylistic devices of antonomasia. Here proper names are made from common names. For example, *To'lqin, Erkin, Oydin*. In this case we will observe the lexical meanings of following words. The first main lexical meaning of the word *To'lqin* is: waved water. Figurative meaning of the word is: emotion, inner feelings, raging movement. The first main lexical meaning of the word *Erkin* is: free from any barrier. The second meaning is: political, financial and legal independent. The first main lexical meaning of the word *Oydin* is: bright, moon light. Figurative meaning of the word is: clear, evident, obvious. It should be taken into consideration that in the antonomasia two types of lexical meaning is expressed at the same time: main nominative and figurative text meanings:

Aka-uka baliqchilar Tolmas va Qo'rqmas Qaytmasovlar (radiodan).

Antonomasia has the connection between another stylistic devices for example, epithet and most cases is used with it. Epithet is stated person`s main qualities. The closeness of antonomasia to epithet is seemed in the function of it, not in the form because the function of antonomasia is to give definition, to assign and to describe main peculiarities of person behave. Most nicknames of historical and social person were based on such describing.

Samples: The *Iron Duke* (The first duke of Wellington), *Old Hickory* (Andrew Jackson, the seventh President of USA), *the Iron Lady* (M. Thatcher, former Prime minister of Great Britain) and etc.

Furthermore, it can be found the expression of antonomasia as the metaphor. The samples for metaphoric antonomasia:

What Will Mrs. Grundy say – odatdagi (usual); *He is a regular Sherlock Holms – judayam sinchkov insonlarga nisbatan ishlatiladi* (used for very sharp-eyed people); *Romeo and Juliet – yosh sevishganlar* (young lovers);

Layli va majnun, Farhod va Shirin – sevishganlar (lovers); Jiblajibon – mayda qadam tashlab, noz-karashma qilib yuradigan nozik, xipcha odam (a person who is walking with small steps and flirtatiously) and etc.

In some cases, antonomasia is considered as one type of metonym because it also states some sign or feature of person:

Tonnalab paxta terib Tursunboy bo'lay deyman (from song).

In this sample, these words have main logical meanings instead of their nominative meaning.

Another sample: *Yoshoybeklar, zamonamiz farhodlari, don kixotlar*.

This is important that some of these word or names are written then with small letters. The peculiarity of language that expressing general conception that has been existing for a long time and using is particular for antonomasia. As it is known, nicknames include strong emotional option in itself. Sometimes it competes with people`s personal names. Such kind of antonomasia looks like to nicknames, therefore it has big influence in the fictional speech style: Qovoq, Devona, Atala Maxsum (about feeble, wimpy and weak person) and etc.

3.2 Religious anthroponomy in cross culture studies.

Choosing of human names, developing and wide spreading of anthroponomical units are tightly depend on reign idea and religious outlook. Religion and religious outlook is one of the most important sources in the adding and dividing into parts of English, Russian and Uzbek languages anthroponomy system.

The lexical sphere of most person names includes originally religious names in it. The teofor names (names of God) are frequently met in the compared languages. Teofor names are name or meaning of name of Gods. In the holy book of the Islam religion “Karan” and in the holy book of the Christian religion it can be found some existing proper nouns in the English, Russian and Uzbek languages.

All of these names were taken from religion and language. Names directly connected with religious outlook form one of the main parts of English, Russian and

Uzbek culture. It should be stated that the similarities of some religious sees appropriate in the languages which most names of religious personages are compared. We analyze some anthroponomy of religion of nations that speak these languages:

1) *Aaron* (latin, old Jew – *Aaron*, meaning is approximately “bright”). According to Bible, he was elder brother of Musa prophet; “Horun” in Uzbek and derived from arabic language.

2) *Adam* (old jewish) – *Odam* (arabic) Adam – exact meaning is the red mud od the earth (As to Bible the first man was made by that mud), “Earth, soil”. In the Karan and Bible Adam is mentioned as the first name of man in the univers.

3) *Eva* – “*Havvo*”. Taken from variations of English Eva and Latin Eve . Uzbek version “Havvo” was taken from arab language.

4) *Mary* – “*Maryam*”. It is given like “*Mariam*” in the Bible. Biblyada *Mariam* deb berilgan. (in Old English *Maria*, *Marie*, in Middle English *Mare*, in Latin *Mara*, in Greek *Mariam*, in old Jew *Miryam*). Meaning is approximately following: 1. Sour 2. Wrath, anger 3. Chosen, wanted. “*Maryam*” in the Karan and “*Maria*” in the Bible is the woman in the “*Nazorat*” mountain. She was engaged with *Yusuf* and was mother of *Jesus Christ*. “*Maria*” in the Bible was goddess and sister of *Aaron* (*Horun*) and *Musa* prophet. In English there are some alternatives of this name: *Mae*, *Mai*, *Mamie*, *Marie*, *Marietta*, *Mariette*, *Marilla*, *May*, *Minnie*, *Moll*, *Mollie*, *Molly*, *Poll*, *Polly* and etc.

Religious names in the period of multi God are different from names in the period of single God: *Oswald*, *Anselm* – in honor of Aceni God; *Jngram*, *Jngvar*– in honor of Inge God; *Elfrich*, *Elbin* – in honor of Elf’s God; *Aurellanus* – *Aurel* – in honor of the sun God.

Devout people were forced to give only names that belonged to the holy religion to their children in the period of church sovereign. Names in the Bible *John*, *Peter*, *James*, *Michael* – for sons and *Mary*, *Joan*, *Agnes*, *Anne* for daughters were tradition in that period.

In the XVI century with more advancing of England churches it was permitted to Christian parents to give names for their children according to their wish. With that event the following names came into English language: *Adam, Eve, Noah, Joseph, Daniel, Anna (from Old Covenant advices); Baptist, John, Piter, Simon (from New Covenant advices).*

Bible personages and personages of holy Covenant. Specifically these spheres of sayings are the most extended in English parameology and takes the first place while in Russian it is only the fourth. For example:

We are all Adam`s children;

When Adam delved and Eve span, who was a gentlemen? ;

Nature and the sin of Adam can be ill-concealed by fig-leaves;

Adam`s ale is the best brew;

You cannot serve God and Mammon;

Charon waits for all;

In Golgotha are skulls of all size;

Bacchus has drowned more men then Neptune;

Without Ceres and Bacchus;

Venus grows cold;

Jove laughs at lovers` perjuries;

Brave men lived before Agamemnon`

Homer sometimes nods;

Not even Hercules could contend again two;

The crutch of time does more that the club of Hercules;

Since Adam was a boy;

To – out Herod Herod;

As poor as job;

If the mountain will not come to Mohamed, Mohamed must go to the mountain.

Comparing to Russian:

Все́мы — Адамовы дети;

*Хозяин в дому, как Авраам в раю;
По бороде — Авраам, а по делам — Хам;
Бог создал Адама, а черт — молдаванам;
Сим молитву деет, Хам пшеницу сеет, Афет власть имеет, а смерть всем
владеет;
Сима кость простая, Афета — белая, а Хама — черная.*

Names of saints: a) used as individual names of saints. In Russian tradition the most well-known saint is certainly *Николай*, vast amount of sentences are connected with him:

*Лучше бранись: Никола снами! Благословенье лучше проклятий;
Никола в путь, Христос по дорожке;
Проси Николу, а он Спасу скажет;
Нет имен супротив Иван, нет икон супротив -Никол.*

b) as used secondary anthroponomy, in this case person names of saints are served as substitution of calendar days which was chose for honoring chosen saint, as an example, Маланья (31 декабря, канун Нового года):

*У Маланьи с маслом и оладьи;
Онанья планет, а Маланья скачет;
Придет Илья (2-е августа), принесет гнилья;
Илья-пророк полдня уволок;
Петр и Павел на час день убавил;
Пророк Наум наставит нас на ум (1-е декабря);
У Прокла поле от росы промокло (25-е июля)*

In English as well;

*On St. Valentine, all the birds of the air in couples do join;
St. Matthee (February 24th) shut up the bee;
David (March 1st) and Chad (March 2nd): sow peas good or bad;
First comes David, next comes Chad and then comes Winneral (St Winwaloe's Day,
3rd march) as though he were mad;*

St. Thomas gray! The longest night and shortest day (December 21st);

St. Andrew the king, three weeks and three days before Christmas comes in.

Most of names belonging to Muslims are come from Arab or Persian languages. For example, *Ibrohim, Ahmad, Ismoil, Ali, Hasan, Huseyn and etc.* We classified religious names while analyzing names belonging to Islam religion:

1) Name, epithet of Allah and names that express the Allah: *Rahmon, Rahmon, Qodir, Karim, Samad, Qahhor, Jabbor, Rashid and etc.*

2) Names, epithet of Muhammad (s.a.v.) or names that express him: *Muhammad, Mustafo, Ahmad, Mahmud, Rasul and etc.*

3) Names of other prophets and angels: *Ibrohim, Dovud, Yusuf, Sulaymon, Iso, Muso, Yoqub and etc.*

4) Names of Muhammad prophet's wives, daughters and nephews and nieces: *Xadicha, Oisha, Soro, Zahro, Zaynab, Fotima, Robiya, Hasan, Huseyn and etc.*

5) Names that indicates Muslims' lifestyle and names of holy things in the Islam religion: *Namoz, Mo'min, Zohid, Qori, So'fi, Ramazon, Qurbon, Yosin, Niso, Maryam, Oyatulloh and etc.*

6) Names of "Choryorlar – xalifalar": *Abubakr, Ali, Haydar, Umar, Usmon.*

7) Most part of anthroponomy that has religious meaning is consisted of desirative names. And the following names are given to babies with best wishes: *Nuriddin, Shamsiddin, Faxriddin, Ahliddin, Shamsulloh, Faxrulloh, Bahrulloh, Bahriddin, Nizomiddin, Sadriddin, Sirojiddin, Najmiddin and etc.*

8) Names state that this baby is God's son or daughter and he or she was born by God's will: *Xudoynazar, Olloberdi, Abdulloh, Abdurahmon, Abdusamad, Abdujabbor, Abduqodir and etc.*

To sum up, religion as the part of national identity is one significant element of anthroponomy. Most names are taken from religious books or given according to religious tradition.

Conclusion

Language, thoughts and culture are connected to each other and they are the three parts of a whole. This whole can be described as follow:

This whole cannot function without any of them, it cannot even exist. All together, they belong to the real world, their mirror it, connect to and at the same time develop it. That's why, we shouldn't forget about this connection, because language, thoughts and culture are always linked to each other.

This qualification paper is aimed to determine the linguistic nature of national cultural specificity of English, Russian and Uzbek anthroponymy in vision of the world. In the introduction we explained the topicality of the topic, defined the goals and main objectives of the research paper, its scientific novelty, and identified the main methods of analysis, subject and object of the research, the theoretical and practical value of the work, and the structure of the qualification paper.

Evidently, today language is not being evidently taught and learnt only by linguistic aspects but also by cultural studies as well. Culture is assumed to be implemented on the content plane of linguistic expressions, reproduced in an act of denomination and transmitted from generation to generation through linguistic, extra linguistic and cultural norms of usage. As one basic trend of cross cultural studies can be regarded linguoculturology. Linguoculturological science is a science which has emerged as the junction between linguistics and culturology engaged in research of manifestations of cultures which had displayed and established themselves in their languages. The term "linguoculturology" is being often used in association with the term "culture-through-language studies". As a special branch of science, linguoculturology emerged in the 1990s.

As names one of the elements of national culture that is studied in the linguistics there appeared new science so called anthroponymy.

Generally, anthroponymy as the part of onomastics deals with the science of people names. There are number of branches of anthroponymy that contribute to

enhance the knowledge of human names entirely. They are personal names, surnames, patronymics, matronymics, nicknames and etc. There is no doubt that as every science has their origin anthroponomy has its background as well.

It is observed in the paper that many researchers believe surnames started in England during the Middle Ages when the king decided to compile a tax list, while Uzbek anthroponomy was emerged in the 6th decade of last century. In this sphere, E. Begmatov gave great contribution.

While teaching the foreign languages, usually you face with the absence of the meaning and the equivalent of the word in the mind of the human and results the issues of the gap. Non-equivalent vocabulary, which means, there are no comparable meanings for the particular word in the other languages, is one of them. These words are one, unique and belong to the certain culture and language.

Representatives of different nations use and understand the words and meanings of their language regarding their national traditions and mentality. This is the reason why one speech can be perceived differently by the representatives of different nations. Each culture has an experience gathered by the humanity by centuries. Perception and reasoning of the news are also related to the cultural habits of the nation.

As the one basic ways of representation of linguoculturology can be regarded phraseological units (PU). Phraseology as a complex area of the linguistic system is a developing field of research and has attracted interest from many sides. The term Phraseology originated in Russian studies which developed from the late 1940s to the 1960s. Today, it is too crucial learning and teaching language through culture. Names as the element of culture participate in the linguistic fields such as phraseological units that include phrases, proverbs, sayings and etc. In this case, we analyzed number of English, Russian and Uzbek phraseological anthroponomy comparatively.

Furthermore, names of languages which are being discussed are emerged in the text heterogeneity as the types of stylistic anthroponomy. Besides, we also analyzed

amount of religious anthroponomy of English, Russian and Uzbek which are taken from Bible, Covenant and Karan.

An important conclusion comes out from the environment of the cultural and usual world views: while learning the certain language as an ethnos should be linked to the studying the types of understanding the world, national usual world view, tangible and intangible culture created by himself, own mentality, own traditions and rites of the nation.

As a consequence of the research several conclusions are observed:

1. Proper names, dislike common names, nominate objects and events in order to separate them and to show individuality.
2. Anthroponomy is a personal name and distinguishes according to its several features as real or mythic name, existed or coined etc. They appear as personal names, surnames, middle names, nicknames and pseudonyms.
3. Anthroponomy in phraseological units indicate nation's lifestyle, outlook, history and culture. Religious anthroponomy, famous politicians' names and heroes of literal works are used in phraseological units.
4. Historical and religious anthroponomy express nation's history, religious outlook, beliefs, culture and traditions, social and political life.

All in all, anthroponomy lives as long as the world exists and serves to name people coming out from different points of view. There are millions of names in the world, but as professor Begmatov notes: "Names of our children should be chosen and written properly. The beauty of the name is not only in its meaning, but in its correct form as well." It is a historical name or religious or of any other national characteristics, the person should be proud of his/her meaningful and beautiful name.

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