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**EQUIVALENCE OF PHRASEOLOGICAL UNITS WITH  
ONOMASTIC COMPONENTS AS THE MEANS  
EXPRESSING CROSS-CULTURAL  
COMMUNICATION**

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**Abstract:** The following article investigated the degree of equivalence of the phraseological phrases with the onomastic components in different language systems. It classified the phraseological units according to their participating or not participating the onomastic components in English, Russian and Uzbek languages. Based on this, the preservation of the onomastic components in three, two and one languages was analyzed and compared with the examples of English, Russian and Uzbek proverbs and phrases. While analyzing and comparing, the equivalent versions of phrases and proverbs were defined and put into one linguistic system. It was also defined that phrases and proverbs contain mainly toponyms and anthroponyms as well as their indirect meaning were revealed based on the examples. Besides, the analyses of the phrases took into consideration each nation's national cultural peculiarities as well as relying on the researches carried out in the field world translation science, linguistics and dictionaries.

**Key words:** onomastic component, anthroponyms, toponyms, phraseological units, equivalent, cultural peculiarity.

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**1.Introduction.**

In English, Russian and Uzbek, phraseological units are considered as a whole system. In the content of these units the onomastic components served not only to increase emotionality and expressivity, but also to enhance indirect meaning of them. In recent years, compiling, analyzing and

classifying dictionaries of phraseological units with an onomastic component that are a national-cultural unit, have become a peculiar scientific direction in the field of English, Russian, and Uzbek linguistics. In particular, in the works of such scientists as K.Musayev, G . N . H i d i r o v a , U.S.Abikhodzhayeva, I.N. Isabekov,

G.I.Mansurova, Sh.D.Abdullayev, N.Z Nasrullayeva, L.E. Kholmuradova, Z.K. Teshabayeva phraseological units were studied based on modern approaches.

It is worth noting that because of the fact that the English, Russian and Uzbek languages are not related to each other, culture, history, literature, folklore, the traditions and customs of the peoples who speak these languages are quite different. Thus only thorough the study of literary and historical sources, and through the adequate reflection of the specific national cultural values of the nation in the translation, it is possible to express cross-cultural communication. At the same time, cultural dialogue helps to strengthen ties between these nations.

## **2. Main analyses:**

Phraseological units with the onomastic components also have their peculiarities in terms of different language systems. It is well known that such phraseological units are formed on the basis of mental, linguistic and cultural features of the people. When studying the equivalence of phraseological units with the onomastic components in English, Russian and Uzbek, we classified them into three groups:

1. Phraseological units with onomastic components kept in all three languages.

2. Phraseological units with onomastic components kept within two languages.

3. Phraseological units with onomastic components kept in only one language.

1. The number of phraseological units with onomastic components kept in all three languages is not large. Because of the fact that the English, Russian and Uzbek languages are not from one linguistic family, it is difficult to find the equivalent of a particular phraseological unit within all three languages, with the preservation of the onomastic component. Such phraseological units come into the language through translation from world literature or are presented by another phraseological unit that retains the full meaning of the phrase and only contains the onomastic component that is unique to the language. For example, in the English language the phrase "To rub Aladdin's lamp" appears in the form of "Потереть лампу Аладдина" in the Russian language, and in the Uzbek language as "Аловуддиннинг сеҳрли чироғини ишқаламоқ". In this example it can be observed that the anthroponym "Alovuddin" is kept in all three languages. So, the preservation of this onomastic component in all three languages is associated with the same image in world folklore. Another example, the English phrases such as "Since Adam was a boy", "(as) old as Adam ribs" are used as synonymic phrases of "Оставшееся с дедовых времен" or "со времен царя Гороха" ("при царе Горохе") in the Russian language. As an alternative to the above mentioned phraseological units we can give the following phrases in the Uzbek language. The phrase "Даққи Юнусдан қолган"

means "too old", "primitive". It can be seen that the words such as Adam, Gorokh, Daqqi Yunus are kept in the content of the phraseological units as anthroponyms in all three languages. As for the origin of these expressions, Yusuf (Jonah) is one of the prophets appointed by Allah according to Islamic belief.

There are several legends in the religious books about Yusuf, that is, since he lived in the ancient times, the phrase means "From the time of Yusuf (Jonah)." Gorokh is the name of a legendary ruler found in ancient Russian fairy tales. Adam is the English version of Adam and is mentioned in the ancient Bible and the Holy Quran. That's to say, the phrases "Since Adam was a boy", "(as) old as Adam ribs" bear the meaning of both "very ancient", and "very primitive". So, these phrases can be combined under the meaning "very old". The nouns used in them also served to substantiate this meaning, but the only difference between them is that each onomastic component bears its own national mentality.

"Aesopian language" is used in English, "Эзоп тили" in Uzbek, and "Эзоповский язык" in Russian. These terms are associated with the name of the ancient Greek legend, slave Ezop. His parables are rich in allegory, metaphor, and bitter laughter. These terms are used in the context of "allegorical expression of ideas", "hint at writing style". It should be noted that the basis for the preservation of the name Ezop

as an anthroponom in the expressions of all three languages is thus determined. That is to say, the different variations of this phrase have the same meaning in all three languages.

The Russian equivalent of the phrase ""Discover America" in the English language is often used in the form of "Открыть Америку" and in the Uzbek language as "Американи очмо?". This phrase is related to the discovery of America. In fact, the phrase comes from English into the Russian and Uzbek languages. Hence, America is used as a toponym to mean "to discover and publish what is already known to all".

Based on the examples cited above, we can say that there are two types of phrases in which there is an onomastic component within the three languages:

1. Phraseological units with the same onomastic component in all three languages (to rub Aladdin's lamp, потерять лампу Аладдина, Аловудиннинг сеҳрли чирогини ишқаламоқ; Aesopian language, Эзоповский язык, Эзоп тили; discover America, открыть Америку, Американи очмоқ). Such expressions enter into the language through the language of translation or cultural communication of the peoples and serve as a means of expression of intercultural communication.

2. Phraseological units with the onomastic component coming out of their mental features and bearing national character in all three

languages (since Adam was a boy, (as) old as Adam ribs, со времен царя Гороха, при царе Горохе, Даққи Юнусдан қолган).

2. The features of the phraseological with onomastic components kept within two languages are seen to be consistent with the fact that the English or Russian expressions coincide with the main points in their translation because of the similarity of national features. In some cases, it is possible that the onomastic component itself can be kept in the phrase, or the expression in the translated language may be represented by another expression that does not include the onomastic component. For example, the phrase "A labour of Sisyphus" has a Russian equivalent as "Сизифов труд". When the phrase is translated literally into Uzbek, it is translated as "Sizif mehnati (labour)" but who is it? According to ancient Greek mythology, Sisyphus was considered as the ruler of the city of Corinth and was subjected to a lifelong torment by the deceptive power of deities because they lied to God: he lifted a huge boulder to the top of the mountain with great difficulty, and the rock fell rapidly down. That is to say, the term is used to mean "endless labor, hard and useless labor". This phrase was first used by the Roman poet Propertius in the first century BC. Apparently, Sisyphus the hero of ancient Greek legends, has been used as an onomastic component in both English and Russian phrases. However, since this onomastic

component is strange in the Uzbek language, we can translate it into Uzbek with a proverb close to its meaning "Беҳуда меҳнат белни синдирап" which means "useless labor breaks the waist".

In English, the phraseological phrase "To carry coals to Newcastle" is translated as "Нюскалга кФмир олиб бормо?" into the Uzbek language. "Newcastle" is the center of the British coal industry. The phrase "Ехать в Тулу со своим самоваром" in Russian is equivalent to the above mentioned phraseological unit, which means "To go to Tula with samovar". "Tula" is a Russian samovar center. In the Uzbek language, there are also several equivalents of these phrases: The phrases and proverbs such as "?овун ползига ?овун кФтариб бормо?" ("carrying melons to melon fields"), "Денгизга сув ?уймо?" ("pouring water into the sea") logically fit the above mentioned examples. Apparently, the Russian and English expressions mentioned above contain an onomastic component (Newcastle and Tula), while the Uzbek language has other variations that are close to the meaning of those expressions, but they do not contain onomastic component.

Another example, the English phrase "Tweedledum and Tweedledee" gives the meaning of "Икки томчи сувдек Фхшаш" in the Uzbek language. That is to say, "two things that are alike but the difference is only represented in the name". The phrase was firstly used

and introduced by Byron (1692-1763) in the sense of sarcasm. The words "Tweedledum" and "Tweedledee" originated from two English music schools in the first half of the eighteenth century which did not differ in their appearance. . In the Uzbek language there are variations such as "АлихҒжа - ХҒжаали" or in Russian "Что в лоб, что по лбу", "Похоже как две капли воды" . - As you can see in these examples, the onomastic component in English and Uzbek languages is preserved.

The English version of "East or West home is best" is used in the Uzbek language with the proverb "Шарқ-у ғарбдан ўз уйинг афзал" ("East or West home is best"). There is also another proverb "Ўз уйинг - ўлан тўшагинг" ("Your house is your own bed"). The Russian version of this article about homeland is given with the proverb "В гостях хорошо, а дома лучше". It can be observed that the above mentioned phrases in the English and Uzbek proverbs maintain an onomastic component. (East, West; East, West). In the Russian proverb, however, the onomastic component is not preserved, but the same meaning is expressed.

English proverb "Rome was not built in a day" has a n alternative in the Russian language such as "Москва не сразу строилась". These phraseological units with toponymics "Rome" ва "Москва"(Moscow) as geographical, territorial onomastic components show the specificity of

each language. This suggests that both cities had been built under very hard labor and for a long time. As an alternative in the Uzbek language, "Бир дарахт ўрмон бўлмас" ("One tree is not a forest") reflects the above mentioned phrase.

Also, in English, the phrase "All roads lead to Rome" is translated as "Ҳамма йўллар Римга олиб боради" in the Uzbek language meaning "All roads lead to Rome." The Russian version "Все дороги ведут в Рим" corresponds to the phrase in English. That is, "to achieve the same goal in different ways." In both of these expressions, the Roman toponym was used as an onomastic component. In the Uzbek language this phrase is used in the form of "Икки ўн беш бир ўттиз" ("Two fifteen is equal to thirty"). When the English translation of the phrase "To rob Peter to pay (to clothe) Paul" in Uzbek literally means "Паулга пул тўлаш учун Питерни тунамоқ" which means "to borrow again to pay the debt". In Russian, the phrase "Тришкин кафтан" is used as an alternative. "Trishka" is the hero of Krislov's parable "Trishka's robe", written in 1815. In it, Trishka cuts off a piece of sleeve to patch up the hole in his robe, which means he cuts off his sleeve to fasten the same robe. This proverb points to this fact. In the Uzbek language, the phrase "Этакни кессанг, енг бўлмас" ("Cut off the skirt, not the least") can be logical alternative to this phrase.

It is clear that the phraseological units with the onomastic component

that we have analyzed correspond to the Russian and English languages in terms of national culture. This is because the peoples' worldview, territory, religious beliefs, and lifestyle are alike. At the same time, the names in English and Uzbek phrases have created a peculiar proportionality in terms of the universality. In the phraseological units with toponyms and anthroponyms the names vary according to the characteristic features and geography of each nation. However, these components, despite their differences, bear the same meaning.

3. Phraseological units with onomastic components kept in only one language are unique in their national identity. They cannot be used in any other language. Consequently, the Uzbek phrase "Эшак Маккага боргани билан Ҳожи бўлмас" ("The donkey can not be saint going to Mecca") is used in English with the phrase "All are not saints that go to church", which means "Not everyone who goes to church can be saints". Russian alternative is "На словах с богом, а в сердце с чертом". We can note that in all three languages the meaning of the words is the same, except in the Uzbek version, the onomastic unit "Mecca" is preserved. This city is the heart of Islam - the city where the Ka'ba is located, and reflects the centuries - old Oriental beliefs. There are also references to religious belief in phrases in all three languages, which means that these phraseological units

can complement each other in translation.

Another example, the English proverb "When in Rome, do as the Romans do" can be translated word by word into Uzbek as "Римда римликлардек яша". Yet, this proverb is used in indirect meaning, other alternatives are also possible. For instance, in Russian, "В чужой монастырь со своим уставом не ходят", in Uzbek "Кимнинг аравасига минсанг, ўшанинг кўшиғини айт" can also be used. Hence, only the English proverb contains an onomastic component.

In English, the phrase "Can the Ethiopian change his skin?" "Ethiopian" means the nation. The Russian proverb "Горбатого могила исправит", Uzbek proverb "Қон билан кирган, жон билан чиқар" correspond to the above phrase. It means "never". The English proverb contain the onomastic component as the name of the nation. There is also another English proverb "Marry in haste and repent at leisure with" an anthroponym "Marry". The phrase actually came into English from French. There are options for this article in Russian such as "Женился на скорую руку, да на долгую муку", and in Uzbek "Шошилган қиз эрга ёлчимас":

The English "A Roman holiday" has the word roman. When it comes to the origin of the phrase, the masses of slaves in the ancient Roman Empire enjoyed the Battle of Gladiators. According to the rules of this war, every slave who wanted to survive was obliged to destroy his

enemy. For the officers of the palace who watched the war horribly, the day of the Battle of Gladiators was celebrated in the ancient Roman Empire. That's why the phrase "A Roman holiday" has an alternative in the Uzbek language as "Кимга - тўй, кимга - аза", in Russian language as "Кому - вилы в бок, кому - хлеба кусок".

Also, the phrase "Jack of all trades" in English includes the anthroponym Jack, which in English means that a person who can do everything in. The Russian proverb "Мастер на все руки", Uzbek proverb "Бир йигитга етмиш ҳунар оз" (Seventy trades is little for one guy) fit the above phrase.

### **3. Conclusion.**

Our findings show that there are three different types of onomastic components in the phraseological units with an onomastic component in English, Russian and Uzbek. The phrases in which the onomastic component is preserved in all three languages indicate the centuries-old intercultural connection between the Eastern and Western nations. At the

same time, the presence of anthroponyms and toponyms in their composition has contributed to the illumination of the indirect meaning as well as the reflection of national identity. The preservation of the onomastic components within the two languages is most commonly found in English and Russian expressions. The names symbolizing Western thinking and outlook are used symbolically here. The Uzbek version contains the meaning of both English and Russian phrases. The onomastic components stored within a single language, in English, Russian and Uzbek, have been used to express national symbols based on their mentality.

In conclusion it can be said that the translation of phraseological units with the onomastic component, and the study on their level of equivalence serves as a means of expression of intercultural communication. Only a good translator who knows the history, culture and language of all three languages can succeed in such responsible work.

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