

Linguocultural Features of Phraseologisms with Onymic Components in English and Karakalpak

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ABSTRACT

The article examines the linguocultural features of English and Karakalpak phraseological units with onymic component or proper name. These units from different languages are analyzed according to their components, with a focus on analogy and shared or identical figurative bases. The analysis of the semantic features of phraseological units containing proper names makes it possible to identify not only common features in both compared languages, but also language-specific characteristics.

Keywords: Phraseological unit, linguoculture, proper names, phraseologisms containing onyms, anthroponyms, toponyms, mythonyms and etc.

INTRODUCTION

Language is the main form of national culture, it is the treasury of the nation's spiritual achievements and experience. The development of culture begins with the development of any language, therefore a language and culture are interconnected. According to a famous linguist A.A. Potebnya, "language individuality distinguishes a person as a personality, and the more vivid the personality is, the more fully it reflects the linguistic qualities of a society" [7: 48].

Phraseologisms with onymic components are of greatest interest in terms of identifying national-cultural peculiarities, as these expressions reflect the culture, national stereotype and values of each nation.

The actuality of the topic is due to the need of studying the relationship between language and culture, as well as the development of intercultural communication. Comparative analysis of English and Karakalpak allows to identify universal and specific features in the formation of phraseological units or idioms.

In this article, we analyze phraseological units with onymic components in English and Karakalpak, which are genetically unrelated languages, it allows us to better understand the semantic origins of the formation of national worldviews, to study these languages more deeply and comprehensively and to be aware with the culture, traditions and mentality of the peoples who speak these languages.

MATERIALS AND METHODS

The materials of this article are English and Karakalpak phraseological units with proper names, i.e., idioms with onymic components, collected from phraseological dictionaries and textbooks of English and Karakalpak languages by the method of continuous sampling: A. V. Kunin *English-Russian Phraseological Dictionary*; P. P. Litvinov *3500 English Phraseological Units and Set Expressions*; V. H. Collins *Book of Idioms with Explanations*; J. Eshbaev *Short Phraseological Dictionary of the Karakalpak Language*; and works of Sari Heikkinen, E. Khomutnikova, A. Pirniyazova, B. Yusupova and etc.

There are used comparative-contrastive method, diachronic method, semantic-cognitive method, study of special literature, systematization and analysis of the dictionaries in this article.

Analysis of linguistic material allowed us to distinguish groups of phraseological units with onyms which are common to both languages and also specific, characteristic for only one language. Thus, in both the Karakalpak and English languages, the following groups can be distinguished: 1) anthroponyms – phraseological units associated with traditional male and female names and the names of literary heroes; 2) toponyms – phraseological units associated with geographical names and objects; 3) mythonyms – phraseological units that include the

names of historical and mythological characters. These phraseologisms with onymic components possess a figurative meaning, cultural mark and stable usage.

RESULTS

Onomastics is formed in close connection with the ethnic characteristics of the people and, obviously, reveals the nature of this people's historical and cultural relationships with the external environment. Every nation, culture, country, names of villages, rivers, and the names of individuals in phraseological units as a component undoubtedly provide valuable information for future generations about the common history of the English-speaking and Turkic peoples and their subsequent expansion path. The results of research conducted to define characteristic features of the English and Karakalpak languages provide ample opportunities for their comparative study from the inside.

With the spread of Christian religious and secular literature in English-speaking countries, phraseologisms derived from the Bible became widespread. And in Turkic-speaking countries, religious treatises, folklore, myths and legends about national heroes, as well as translations and interpretations of the Quran, were popular. Phraseology in the compared languages includes fixed, reproducible and discrete units that are typically expressive, have emotional and evaluative characteristics, and possess figurative meanings [1; 11].

DISCUSSION

According to our observations, the components of many phraseological units include anthroponyms, i.e., a person's first and last name as a representative of a society, which require detailed description; toponyms, i.e., place names; and mythonyms – characters of mythological and religious texts, as some of the earliest literary works in world literature. They have been translated into many languages, including English and Karakalpak.

1. *Anthroponyms*

A proper name is an officially assigned designation of an individual intended to distinguish them from others of the same kind. Anthroponyms identify but do not inherently confer specific traits or qualities, since there are no unique names created for each individual person. Through their conceptual meanings, they convey the society understanding of a class of objects by means of certain properties.

English phraseological units with an anthroponymic component, as culturally marked linguistic units, play a special role in shaping the national linguistic worldview and in the conceptualization of reality, transmitting national and cultural information, and realizing cultural codes. The anthroponymic component enhances the emotional and expressive coloring of phraseological units as well as their stylistic orientation.

Phraseological units with personal names occupy a prominent place in Karakalpak literary works and reflect the close connection between language, culture and collective memory. The 100-volume collection of folklore of the Karakalpak people represents an invaluable cultural heritage, preserving oral traditions, historical narratives and linguistic features that have developed over centuries. Within this corpus, phraseological units containing anthroponyms serve not only as expressive linguistic devices but also as carriers of cultural meanings, social evaluations and historical references.

In Karakalpak folklore, proper names are frequently used as components of phraseological units, where they function as symbolic markers rather than simple identifiers of individuals. For example, expressions such as *Iskenderpatshanińshaqı bar* [9: 50], *Aznaǵulbessarıday* [9: 106], *Kimgekerek Qurbanquldıńsırnayı?* [9: 131], *Maqataydıńsholanı ma?* [9: 325], and *Qolıńkeldi Annaqul, Sırnayıńdubılǵapur* [9: 325] illustrate how anthroponyms like Iskender, Aznaǵul, Qurbanqul, Maqatayand Annaqul are embedded in fixed expressions.

These names often evoke specific cultural associations. For instance, the name Iskender may allude to historical or legendary figures (e.g., Alexander the Great), symbolizing power or authority, while other names such as Aznaǵul or Qurbanqul may

be linked to local characters, folklore heroes, or socially recognizable types. As a result, the phraseological unit acquires a figurative meaning that extends beyond the literal interpretation of the words.

Moreover, such expressions frequently perform evaluative and pragmatic functions. They can convey irony, criticism, admiration, or humor, depending on the context in which they are used. For example, rhetorical questions like *Kimgekerek Qurbanquldiñsirnayı?* may imply uselessness or lack of value, while imperative forms such as *Qolñkeldi Annaqul, Sirnayıñdibilğapur* may express encouragement, sarcasm, or emotional intensity.

From a linguistic perspective, anthroponyms in these phraseological units undergo semantic transformation: they lose their primary nominative function and become part of idiomatic meaning. This process reflects a broader tendency in many languages, where proper names are reinterpreted as cultural symbols or stereotypes. In Karakalpak folklore, this transformation is particularly rich due to the strong oral tradition and the importance of storytelling in shaping collective identity.

Thus, phraseological units with personal names in Karakalpak folklore not only enrich the expressive potential of the language but also serve as a valuable source for studying cultural values, historical memory, and the interaction between language and society.

The consolidation of associative meanings and the emergence of connotations within the semantic structure of phraseological units that contain personal names contribute to the formation of a national-cultural process. The inclusion of names, surnames, and nicknames of historical figures, mythological and biblical characters, writers of previous eras, and the heroes of their works into the structure of phraseological units is marked by deep meanings and underlying intentions.

The sources of origin of phraseological units may include the following: history, tradition, literature, the Bible, the Quran, mythology, folklore, culture, everyday life and customs.

Anthroponyms form the core of national-cultural semantics in the structure of English and Karakalpak phraseological units,

facilitating the metaphorical reinterpretation of each nation's past experience.

Within the structure of phraseological units in the compared languages, anthroponyms perform various functions. They:

- ensure imagery;
- intensify expressiveness;
- expand the boundaries of language play;
- contribute to the creation of images;
- generate connotative shades of meaning;
- convey attitudes in a structured form;
- ensure conciseness in the presentation of information, etc.

Phraseological units with an anthroponymic component, as culturally marked linguistic units, play a special role in shaping the national linguistic worldview and the conceptualization of reality, as well as in the realization of cultural codes that transmit national and cultural information.

Traditional Karakalpak names, both male and female, reflect the culture and the linguistic worldview of the nation: *Láylinikóriwushun Májnúnnińkózíkerek* – this phraseological unit is used to denote a very strong, all-consuming love; Jiyrenshesheshen – a historical and literary figure in Karakalpak folklore, characterized as witty, intelligent, and eloquent, embodying folk wisdom. He is portrayed as a clever and resourceful person who can overcome difficult situations and defeat unjust rulers and ignorant people through the power of words; Ómirbek Laqqı – a character of Karakalpak folklore symbolizing cunning, sharp intellect, and humor. It is used to describe a person who, through jokes, wit, and ingenuity, manages to overcome difficult situations and expose foolishness or injustice.

In English, phraseological units with male names describe a person's character and are used metaphorically: Jack of all trades (and master of none) – 1) a handyman; 2) a person who tries many things but does none well; Proper Charlie – “a complete fool”; Peeping Tom – “an excessively curious person who pokes

their nose into everything”; Simple Simon – “a simpleton”; Johnny Newcome – “a newcomer, an inexperienced person”; Johnny on the spot – “a person who is always ready to act, always present; someone reliable; a go-to person”; Billy Bunter – “agreed, overweight, clumsy teenager”.

It should be noted that the proper-name component in English phraseological units does not always serve as a marker of a person. Thus, male names are often used metaphorically to denote various objects or types of people, frequently with ironic or even sarcastic connotations: the Black Maria – “a police van”; Aunt Sally – “a traditional fairground game”; Miss Nancy – “an effeminate or overly delicate boy”; Cousin Betty – “a foolish or simple-minded woman.”

Female names in Karakalpak phraseological units are often associated with characters from epics and folklore: Gulayim – the heroine of the epic *Qiriqiz*, symbolizing a wise, sensible, and kind-hearted girl or woman; Gulparshin – the heroine of the epic *Alpamys Batyr*, representing an intelligent and beautiful woman.

In a number of English phraseological units, male and female names are used together to express the idea of pairing or completeness: Darby and Joan – “a devoted elderly married couple”; every Jack has his Jill – “there is a suitable partner for everyone”. Similarly, in Karakalpak: Yusup and Zliyx – “a loving couple”; Láyli and Majnún – a phraseological unit used to describe lovers who are ready to sacrifice everything for each other, symbolizing deep devotion. In this cultural context, Majnún (“the madman”) represents a man driven mad by love, while Láyli symbolizes beauty and unattainability.

A distinctive feature of the use of anthroponyms in Karakalpak phraseological units is that male names are used productively, whereas female names are unproductive, that is, they occur very rarely. Such phraseological units are semantically vivid and expressive, serving as one of the most powerful and effective means for reinforcing the speaker’s opinion and emphasizing a point. While they preserve national specificity, they also display features shared with other cultures [5: 151].

2. *Toponyms*

A special group of phraseological units with a proper-name component in English is formed by toponyms, which represent a wide range of associations. For example, certain streets and districts symbolize entire social or professional groups associated with them: Wall Street – the American financial center; Fleet Street – the British press (as the offices of major newspapers were located there); Downing Street – the government of the United Kingdom.

In both of compared languages, a significant layer of phraseological units consists of expressions in which the component is the name of a city, country or nationality: meet one's Waterloo – "to be defeated, to suffer a final and decisive loss" (the Battle of Waterloo was the last major battle of Emperor Napoleon I of France, which ended in his defeat); fight like Kilkenny cats – "to fight to mutual destruction"; a London particular – a dense London fog; come Yorkshire over somebody – "to deceive someone" (the cunning of Yorkshire people has become proverbial); *Qulqashsa Qoñurattantabilar* – "one cannot escape fate or the inevitable"; *Xiywadaybazarlı* – "a cheerful, sociable person whose presence turns any place into a celebration"; *Qultóbeniñbasındakundekeñes* – "a frequently held gathering or meeting."

In the Karakalpak language there is a group of phraseological units with a toponymic component that originated on a national basis. These phraseological units appeared relatively late and reflect the realities of the country's historical and cultural development: *Xojamenenxoja Mekkedetabısar* – "the most learned people meet only in Mecca"; *hárkimniñóskenjeri Mısırsháhári* – "one's native land is perceived as the best and most valuable place"; *Mirzasholdınqawınınday* – this phraseological unit is used to describe a pleasant and friendly person.

Within phraseological units formed on the basis of ancient mythology and legends, there are also components that are toponyms – names of mythical or historically significant places in both English and Karakalpak: like a Trojan – "bravely, valiantly, heroically"; Kilkenny cats – "mortal enemies" (according to a legend about the fierce conflict between the

towns of Kilkenny and Irishtown in the 17th century); corn in Egypt – “abundance, plenty”; *Kerbalanńshóli* – “a dangerous place” (the desert where the sons of Hazrat Ali died); *Mekkedentaskóteripkelgendey* – “to accomplish something with great difficulty” and etc.

At the same time, the realities reflected in phraseological units are not always positive or respectable. For example: Arkansas lizard – “a louse” (the origin of the phrase is connected with the state of Arkansas); Broadway boy – “a gambler, a flashy and loudly dressed young man, a ladies’ man” (derived from the name of the widest street in New York); California bible/California prayer book – “a deck of playing cards”; California blanket – “a newspaper used by the homeless as a covering”; Chicago overcoat – “a coffin”; Chicago pineapple – “a grenade.”

Toponyms functioning as components of phraseological units represent a significant and culturally rich layer of the lexicon in both English and Karakalpak. Their presence demonstrates how language encodes geographical, historical, and social experience, transforming place names into symbolic markers of collective memory and cultural identity. Through semantic reinterpretation, toponyms lose their purely nominative function and acquire figurative meanings that reflect evaluation, emotion and shared knowledge.

The analysis shows that toponymic phraseological units originate from diverse sources, including historical events, mythology, religion, folklore, and everyday life. In English, many expressions are closely linked to concrete historical and socio-political realities, where place names such as major streets, cities, or regions come to symbolize institutions, professions or social types. In Karakalpak, toponyms often emerge from national traditions, folklore narratives, and culturally significant locations, reflecting local worldviews and value systems.

A common feature in both languages is the metaphorical extension of toponyms. Expressions like those referring to decisive historical events, legendary conflicts, or culturally important places illustrate how spatial references are reinterpreted as abstract concepts such as defeat, abundance, danger, or inevitability. At the same time, differences can be

observed in the cultural specificity of these units: Karakalpak phraseology tends to preserve strong links with oral tradition and national heritage, while English phraseology often reflects urban, historical, and institutional associations.

Toponymic phraseological units also perform important communicative functions. They enhance expressiveness, create vivid imagery, and allow speakers to convey complex meanings in a concise and culturally loaded form. In many cases, they carry evaluative and connotative meanings, ranging from admiration and respect to irony and criticism. Furthermore, they serve as tools for cultural transmission, preserving knowledge about historical events, social norms, and collective beliefs.

The analysis of linguistic material allows us to conclude that phraseological units containing toponyms and names of mythical places are unique: in the Karakalpak and English languages under consideration, they do not have identical meanings.

Thus, toponyms in phraseological units are not merely linguistic elements but powerful cultural signs. Their study provides valuable insights into the interaction between language, culture, and cognition, revealing how different linguistic communities conceptualize the world through geographically grounded imagery. Understanding these units is essential for effective intercultural communication, as they reflect both universal patterns of metaphorical thinking and culture-specific ways of interpreting reality.

3. *Mythonyms*

In English and Karakalpak, the onymic components of phraseological units include the names of characters from mythological and religious narratives: Adam, Eve, Cain, Solomon, Muhammad, Ali, Kydyr Ata, and others. Some of these components are international. For example, both English and Karakalpak contain phraseological units with the component referring to the names of the first humans on earth, Adam and Eve: Adam's ale, the old Adam, Adam's apple, since Adam was a boy, Adam atadanqalghan, Hawaana and etc.

Let us compare the following international phraseological units containing mythonyms:

- The Karakalpak phraseological unit *Adam atadanqalgan* and the English “since Adam was a boy” both mean “ancient times” or “time immemorial.” *Adam ata* (Karakalpak), “Adam” (English) is a fixed expression referring to the first human being, the progenitor of all humanity according to religious and mythological beliefs in both Karakalpak and English cultures. It is often used in the pair *Adam ata – Hawaana* (Adam and Eve) to denote origins, the beginning of lineage, or deep antiquity. These names belong to religious narratives and are widely used in both languages.
- The Karakalpak phraseological unit *Nuqpaygambarduhkemesindey* refers to the vessel built by the command of Allah to save believers and animals from the Great Flood. According to the Quran, after the flood ended, the Ark came to rest on Mount Al-Judi, located in present-day Turkey (near the border with Irak). About 80 people and pairs of animals were saved in the Ark. This phraseological unit also exists in English as “Noah’s Ark” – the vessel which, according to the Bible, was built by Noah at God’s command to save his family and all animals from the Flood.

Analyzing works devoted to onomastic phraseology, we can state that the combination of contrastive and linguocultural analysis makes it possible to identify cultural dominants and differences in the life of particular linguocultural communities, which helps to better understand one’s own culture, traditions and mentality. In the history of everyday life and culture of a people, names reflect human perceptions and imagination [10: 11].

Ancient mythology, along with biblical mythology, is rightly considered one of the most significant in terms of its influence on the further development of the cultures of many peoples, especially European ones. According to our observations, the components of phraseological units in both languages include the names of gods and mythological heroes: “in the arms of Morpheus” – asleep (Morpheus is the god of sleep and dreams); “bend the bow of Ulysses” – to accomplish something extremely difficult; “the cup of Circe” – a drink that transforms people into other creatures; *gayiperen* – a protector of people and animals;

Házireti Áliy – a patron of warriors; *Házireti Bibipatma* – a protector of women; *QızırIliyas* – an immortal old man who drank the water of eternal life, a mythological character.

The aforementioned phraseological units belong to international expressions and are widely used in speech as the mention of mythological figures evokes specific associations.

Thus, the analysis of the meanings of phraseological units with onymic components allows us to conclude that English and Karakalpak speakers use mythological names in phraseology with different meanings and to denote different realities:

Criterion	English	Karakalpak
Sources	Bible, mythology, literature	Folklore, epic, history
Types of names	Generalized and specific	Mostly specific
Universality	High	Limited
Cultural load	Often international	Nationally specific
Function	Generalization, typification	Transmission of cultural values

In English, phraseological units with onyms (anthroponyms, toponyms, mythonyms) are often associated with:

1. **Historical and literary figures:** Achilles' heel – a weak point; Romeo – a romantic lover; the Iron Duke – the Duke of Wellington (the victor over Napoleon at Waterloo); Father Abraham – a nickname of U.S. President Abraham Lincoln.
2. **Typical “generalized” names:** John Doe – an unknown person; Tom, Dick and Harry – any person; clever Dick – a smart person; dumb Dora – a foolish girl, etc.
3. **Social and cultural stereotypes:** keeping up with the Joneses- striving not to fall behind others; Smart Alec – an arrogant, impudent person; Brown, Jones and Robinson- ordinary, average English people, etc.

The distinctive features of English phraseological units with proper names include the extensive use of biblical and classical (ancient) sources, the strong influence of literature and popular culture, and the tendency toward the universalization of names

(i.e., the use of generalized, widely recognizable characters). Such names often lose their direct reference to a specific individual and become symbolic markers of particular qualities, situations, or behavioral patterns. As a result, they are easily understood across different cultures and function as part of an international phraseological fund.

In the Karakalpak language, idioms containing onyms are closely connected with:

1. **National heroes and folklore:** the names of *batyrs* (heroes) and epic characters are used to describe strength, bravery, endurance and honor. These names carry culturally embedded meanings shaped by oral traditions and epic narratives.
2. **Real historical figures:** references to well-known personalities serve as symbols of specific qualities such as wisdom, justice, leadership or courage. Such names function as culturally loaded signs that evoke respect and shared historical memory.
3. **Tribal and social characteristics:** proper names may indicate affiliation with a particular clan, lineage, or social group, reflecting the traditional social structure of Karakalpak society.

The main features of Karakalpak phraseologisms with proper names include a strong connection with oral tradition, reflect cultural and historical characteristics, traditions, beliefs, value orientations, moral ideals, and the cognitive experience of a people. In other words, they represent a form of national and cultural heritage accumulated over centuries and transmitted from one generation to another.

CONCLUSION

Thus, phraseology contains culturally significant information embedded in the semantics of linguistic signs, national-cultural marking is determined by geographical, historical, ethnocultural, and other factors. The study of phraseologisms with onymic

component from a linguocultural perspective makes it possible to identify various systemic relationships within a language, as well as to analyze the cultural characteristics of its speakers. This, in turn, allows for the identification of both common and specific features of national identity.

Proper names within phraseological units constitute a significant layer of complex linguistic signs characterized by semantic richness, cultural relevance, simplicity of grammatical structure, stylistic expressiveness, and a certain degree of symbolic or even mythological diversity [8; 62]. This explains their growing attention in contemporary linguistic research.

Comparing two unrelated languages, we have identified the following key linguocultural features:

1. **Cultural determination:** the meaning of expressions is directly linked to the history and culture of a people.
2. **Stereotypization:** proper names become symbols representing particular character traits or behavioral patterns.
3. **Connotation:** expressions carry emotional and evaluative meanings in addition to their literal sense.
4. **Translation difficulties:** the absence of direct equivalents and the need for cultural adaptation complicate translation.

A linguocultural comparative analysis of phraseological units with onymic components in English and Karakalpak demonstrates that significant differences arise when the figurative basis of an idiom is linked to nationally specific phenomena, such as a people's history, mentality, lifestyle, traditions and customs.

Phraseological units containing proper names represent an important part of the linguistic worldview. In English, such expressions often have an international character and are derived from widely recognized cultural sources. In contrast, in the Karakalpak language, these idioms are closely connected with national traditions and reflect the unique cultural experience of the people.

To conclude, the article highlights the richness and diversity of phraseological units with onymic components in both

compared languages. Although certain similarities can be observed, the findings indicate that Karakalpak phraseology provides a more extensive reflection of the nation's cultural history and folklore. This study contributes to research in phraseology and cultural linguistics by emphasizing that language functions not only as a means of communication, but also as a representation of cultural values and traditions.

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