# COMPARATIVE ANALYSIS OF BIBLEISMS AND MYTHOLOGISMS WITH AN ONOMASTIC COMPONENT (BASED ON MATERIAL OF NOT-RELATED LANGUAGES)

# ЗІСТАВНИЙ АНАЛІЗ БІБЛЕЇЗМІВ ТА МІФОЛОГІЗМІВ З ОНОМАСТИЧНИМ КОМПОНЕНТОМ (НА МАТЕРІАЛІ НЕСПОРІДНЕНИХ МОВ)

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The interaction of European peoples cultures, which absorbed elements of Antiquity and Christianity, creative rethinking of the ancient world values, especially in periods of cultural fluctuations of the Renaissance and Classicism, formed a plurality and heterogeneity of cultural, historical and literary sources of internationalism. Given the multiplicity and heterogeneity of literary sources as features of creative translation of classical mythological stories, the development of parallelism is particularly clear evidence of the common associative-figurative thinking of multilingual peoples, which allowed to achieve the same logical-figurative and logical-phraseological ideas. This is confirmed by the factual material of this work, obtained by a continuous selection from the phrase dictionaries.

The article is devoted to the peculiarities of the functioning of onomastic components in phraseological units on the materials of unrelated languages. A comparative analysis of French, English and Ukrainian languages gave the opportunity to talk about certain interlingual similarities and differences. The presence of interlingual coincidences in the field of phraseology of unrelated languages is a natural phenomenon. In the course of a comparative analysis of biblical and mythological phraseology, it was found that the similarity features of phraseological units prevail over differences. The most significant differences are observed in the field of vocabulary, which is associated with the phenomena of synonymy and displacement. In order to study and highlight the specifics of the functioning of onyms in phraseological internationalisms, the article presents a typology of onomastic phraseologisms and presents their lexical analysis..

**Key words:** acurate phraseology, inaccurate phraseology, internationalism, bibliism, mythologism.

Взаємодія культур європейських народів, які увібрали в себе елементи античності та християнства, творче переосмислення цінностей античного світу, особливо в періоди культурних коливань епох Відродження та Класицизму, сформувало множинність та неоднорідність культурно-історичних і літературних джерел інтернаціоналізмів. В умовах існування множинності та неоднорідності літературних джерел як особливостей творчого перекладання класичних міфологічних сюжетів розвиток паралелізму особливо яскраво свідчить про спільність асоціативно-образного мислення різномовних народів, що дозволило досягти однакових логіко-образних та логіко-фразеологічних ідей. Це підтверджується фактичним матеріалом даної роботи, отриманим шляхом суцільної добірки із фразеологічних словників.

Стаття присвячена висвітленню особливостей функціонування ономастичних компонентів у фразеологічних одиницях на матеріалах неспоріднених мов. Зіставний аналіз французької, англійської та української мов дав можливість говорити про певні міжмовні збіги та розбіжності. Наявність міжмовних збігів у галузі фразеології неспоріднених мов – це закономірне явище. У ході зіставного аналізу біблійської та міфологічної фразеології виявлено, що риси подібності фразеологічних одиниць переважають над розбіжностями. Найсуттєвіші розбіжності спостережено в галузі лексики, що пов'язано із явищами синонімії та зміщення. З метою дослідження та висвітлення специфіки функціонування онімів у фразеологічних інтернаціоналізмах у статті наведено типологію ономастичних фразеологізмів та представлено їх лексичний аналіз.

**Ключові слова:** точні фразеологізми, неточні фразеологізми, інтернаціоналізм, біблеїзм, міфологізм.

**Problem statement.** Today's challenges, in particular the tragic events in Ukraine, have led to Ukrainians increasingly turning to moral values, namely the Bible and mythology as sources of wisdom and answers to pressing questions. This phenomenon has caused the interest of modern linguistic studies in the problem of studying biblically and mythologically marked vocabulary, in particular, word combinations that were borrowed from the Bible and mythology or were semantically influenced by biblical and mythological texts. These phrases are one of the important elements of the phraseological picture of the world and constitute a separate branch of phraseology that has always attracted the attention of scientists. Among phraseological units, the roots of which go back to the Bible and mythology, onomastic phraseology is distinguished by a special variety of expressive-emotional and evaluative nuances and a wealth of structural types. Due to the presence of an onomastic component, these phraseological units are at the intersection of the biblical-mythological and onomastic layers of phraseology, which makes them a particularly interesting material and a relevant subject of linguistic research in the era of the development of the anthropocentric paradigm.

**Analysis of recent research and publications.** One of the promising areas of modern linguistic science is the study of biblical and mythological phraseology, which is an important constituent of the international phraseological fund and is widely represented in many European languages. Among domestic and foreign linguists, there is no consensus on the origin, essence, and interlingualism in unrelated languages. In particular, until the 1950s, internationalisms were considered in connection with issues of borrowing and were not isolated from the diachronic category. At the turn of the 1960s, two trends emerged in linguistics regarding the study of international words. On the one hand, internationalisms were not distinguished from the circle of borrowings, and on the other hand, an identification of these two categories was observed. An analysis of modern linguistic works on phraseology indicates a deep interest of both domestic and foreign scholars in internationalisms, and primarily in phraseological units, the roots of which go back to the Bible and mythology. In particular, research into Ukrainian biblical phraseology was carried out in the works of G. Kuz, G. Burdina, A. Koval, etc. Special attention is paid to research into paremiology and phraseology with onyms by O. Moroz, N. Lalayan, L. Skrypnyk, N. Pasik, etc. To some extent, phraseological units with anthroponyms of mythological and biblical origin have been described (I. Zavarynska, Zh. Krasnobaeva-Chorna, O. Naboka, N. Pavlyuk, T. Pustovit, O. Safronova, N. Yaschyk, etc.). However, the analysis of biblical and mythological phraseology with an onomastic component based on materials from unrelated languages (Ukrainian, French, English) is insufficiently researched in a comparative context, which is what made this research relevant.

**Purpose of the study.** Given the object of the study, namely phraseological units with an onomastic component of biblical and mythological origin, extracted through a continuous sampling from phraseological dictionaries, the purpose of the study is to compare the lexical content and the relationship between the form and content of the above-mentioned phraseological units in Ukrainian, English and French, based on a comprehensive analysis.

**Presentation of the main material.** Phraseologisms of biblical origin in English-language literature were first identified for study by S. Stoffel, who became interested in their etymology. O. Jespersen supplemented the list of phrases of biblical origin, emphasizing that these units are important to study. And in the 1920s, the English linguist Logan P. Smith singled out phraseological units of biblical origin as a separate class of phraseological units and attempted to establish their thematic groups based on variable prototypes, without paying attention to their specifics. In modern linguistics, such phraseological units are called phraseological bibliisms or simply bibliisms (also biblionyms, theonyms, etc.). In our work, we understand ***bibliisms*** as *directly or indirectly borrowed from the Bible or the Gospel, fully assimilated, stable verbal complexes with the structure of a phrase.* In turn, phraseological units of mythological origin are called phraseological mythological units, or simply mythologisms (also mythonyms). Considering mythologisms to be identical with bibliisms, we note that the difference between them lies only in the sources of their borrowing. So, ***mythologisms***

are *assimilated phrases borrowed from ancient and Greco-Roman history and mythology*.

Phraseological units, where the proper name correlates with the denotation – a hero or toponym from works of art, biblical, gospel stories, myths, that is, bibliisms and mythologisms, should be considered separately, since they are part of the universal cultural fund: *Noah's Ark, between Scylla and Charybdis, Gordian knot*.

It is the onomastic component in phraseological units that serves as a conductor of extralinguistic information about the denotation of the name, which allows us to classify such units as bibliisms and mythologisms and consider them as a closed microstructure of the language [1, p. 1]. The prominent lexical components of the aforementioned phraseological units are proper names, in particular names of biblical origin or taken from Greek mythology.

An onomastic component that has lost the functional features of a proper name, unlike common names of onomastic origin (e.g. *Ham, Judah*), continues to maintain a close genetic connection with the proper name. And this connection can be actualized in language at any time, especially in literary language.

And since the sources of origin of this international phraseology, which functions in written and oral varieties of European languages, are ancient and Greco-Roman history, mythology, the Bible and the Gospel, in view of this, several groups can be distinguished in the general language phraseological treasury.

1. *Ancient and Greco-Roman history, literature and mythology* (Table 1–2).

A) Table 1
**MYTHOLOGISMS WITH AN ONOMASTIC COMPONENT OF ANCIENT GREEK ORIGIN:**

| № | Phraseologism Ukrainian-English-French | Modern meaning of phraseologism | Historical or mythological background |
|---|---|---|---|
| 1. | Ахіллесова п'ята – Achilles heel – talon d'Achille | A sensitive spot, a vulnerable side of someone, something | The sea goddess Thetis, wanting to make her son Achilles invulnerable to enemy arrows, bathed him in the waters of the sacred river Styx. While bathing, she held the child by the heel, which was not touched by the water, so the heel remained unprotected. In one of the battles, an arrow hit Achilles in the heel, and he died. |
| 2. | Гордіїв вузол – Gordian knot – Noeud Gordien | "Cut the Gordian knot" - quickly solve a complex problem. | The legendary knot on the royal chariot in the sanctuary of Zeus in the city of Gordion. According to prophecy, the one who untied this knot could become the ruler of Asia Minor. In 333 BC. Alexander the Great cut it with a sword and thereby fulfilled the prophecy. |
| 3. | Гомеричний сміх – Homeric laughter – Rire homérique | Uncontrollable, loud laughter | The name comes from Homer, who described the laughter of the gods in the Iliad (I,599) and the Odyssey (VIII,236). |

B) Table 2
**MYTHOLOGISMS WITH AN ONOMASTIC COMPONENT OF ANCIENT ROMAN ORIGIN:**

| № | Phraseologism Ukrainian-English-French | Modern meaning of phraseologism | Historical or mythological background |
|---|---|---|---|
| 1. | Лукуллів бенкет – Banquet of Lucullus – souper de Lucullus | Luxurious, expensive dinner | Named after the Roman magnate Lucullus (1st century BC), who was famous for his extravagance. He spent the last years of his life in exquisite banquets and luxury. |
| 2. | Ювеналів бич – Juvenile Scourge – Fléau Juvénile | Devastating criticism, striking satire. | The satires of Decimus Junius Juvenal (60 - after 127 AD), a Roman poet, denounced the moral decay of the rich, but were filled with deep compassion for the poor, from whose midst Juvenal himself came. |
| 3. | Перейти Рубікон – to cross the Rubicon – franchir le Rubicon | To take an irreversible step, to dare to take a decisive action | In 49 BC, Julius Caesar, violating the ban of the Roman Senate, crossed the Rubicon River with his troops, which separated Umbria from Northern Italy. This led to a civil war, during which Caesar took control of Rome. |

1. *Religious (church-book) source* (Table 3–4).

A) Table 3
## PHRASEOLOGICAL UNITS WITH AN ONOMASTIC COMPONENT OF BIBLICAL ORIGIN:

| № | Phraseologism Ukrainian-English-French | Modern meaning of phraseologism | Historical or mythological background |
|---|---|---|---|
| 1. | Валаамова ослиця – Balaam's ass – l'âne de Balaam | A humble person who suddenly expresses protest | According to legend, the Moabite king sent his men to the sorcerer Balaam with a request to help lift the siege of the city of Jericho. The sorcerer saddled a donkey and hurried to the rescue. But God stood up for the protection of the Israelite soldiers, and by His will the donkey refused to go forward. Angrily, Balaam struck her twice. When he swung his staff a third time, the animal began to speak humanly. |
| 2. | Каїнова печать – Brand of Cain – Marque au front de Caïn | The mark of an outcast, the brand of a criminal | The story of Cain and Abel describes two brothers, sons of Adam and Eve. Jealousy and anger led Cain to murder his brother. After that, God cursed Cain, making him an exile and a wanderer. |
| 3. | Ноїв ковчег – Noah'Ark – Arche de Noé | A hiding place, a safe haven | According to the biblical story, Noah's Ark is a ship built at God's direction to save Noah's family, and the animals of the world from the Great Flood, made of wood. |

B) Table 4
## PHRASEOLOGICAL UNITS WITH AN ONOMASTIC COMPONENT OF GOSPEL ORIGIN:

| № | Phraseologism Ukrainian-English-French | Modern meaning of phraseologism | Historical or mythological background |
|---|---|---|---|
| 1. | Співати Лазаря – To play Lazarus – *не має відповідника у фр.мові* | Complain, pretend to be unhappy | In the Gospel (Luke 16:20-21) there is a story about the beggar Lazarus, who, covered with scabs, lay at the rich man's gate and was happy to eat the crumbs that fell from someone else's table. |
| 2. | Хома невірячий – doubting Thomas – Thomas l'incrédule | A person who does not want to believe obvious facts | According to the Gospel, the apostle Thomas did not believe the stories about the resurrection of the crucified Christ. He said that he would be convinced of this only by feeling the wounds from the nails in the hands of Christ. Then Jesus Christ appeared to him and said: «Reach out your finger and look at my hands, and reach out your hand and put it into my side - and do not be unbelieving, but believing». |
| 3. | Поцілунок Іуди – Judas' kiss – Baiser de Judas | means betrayal | Judas Iscariot, one of Jesus Christ's disciples, betrayed him. To point out Christ, he, having approached with the guards, kissed Jesus at night in the Garden of Gethsemane after praying about the cup. |

Phraseological biblical and mythological expressions actively function in oral speech and literary and journalistic works, constituting a significant layer of the phraseological system of the language. These phraseological units are characterized by the identity of the semantics of the image, genetic connection, as well as a certain correspondence in the structure and lexical composition of the components. They are national in form and international in content [2, p. 62].

A comparative analysis of Ukrainian, French, and English phraseology makes it possible to speak about certain interlingual similarities and differences. The presence of interlingual coincidences in the field of phraseology of unrelated languages is a natural phenomenon. According to the signs of coincidence and divergence with their prototypes in other languages, phraseological units are divided into exact and innaccurate copies of the original.

**Exact phraseological units** are units that coincide in lexical, grammatical and semantic relations with their prototypes. For example: *громоздити Оссу на Пеліон* (Ukranian) – *entasser Ossa sur Pelion* (French) – *to pile Ossa on Pelion* (English).

**Inaccurate phraseological units** are units that have lexical, grammatical, or semantic differences. For example: *єрихонська труба* (Ukranian) – *trompette de jéricho* (French) – *bull of Bashan* (English).

In the process of research, among inaccurate phraseologisms, discrepancies were recorded in lexical content and in the relationship between form and content, which is the result of their reformulation according to the norms of the languages that borrow them. When comparing Ukrainian, English and French bibliism and mythologism with an onomastic component, their lexical differences are found:

**I**. **Synonymy.** A) *Stylistic synonymy* – interchangeable components belong to the same part of speech, forming synonymous or thematic series, while it is the neonomastic commonly used vocabulary that is subject to lexical variation (Table 5).

Table 5
**EXAMPLES OF STYLISTIC SYNONYMY OF BIBLIISM AND MYTHOLOGISM WITH AN ONOMASTIC COMPONENT**

| Ukrainian | English | French |
|---|---|---|
| Каїнова печать (*печатка, знак*) | brand (*mark*) of Cain | marque (*sceau*) de Caïn |
| Авгієві стайні (*конюшні*) | Augean stables | écuries (*étables*) d'Augias |
| нитка Аріадни | Ariadne's thread (*clew/clue*) | fil (*corde*) d'Ariane |
| діжка Данаїд | cask of Danaides | tonneau (*baignoire*) des Danaïdes |

The above selection of examples allows us to conclude that stylistic synonymy is associated with the inaccuracy or large number of translations of biblical and mythological texts into various European languages, and the length of the synonymous series depends on the recipient language, in particular, the number of lexemes denoting the same subject in a particular language.

B) *Structural synonymy* – manifests itself in morphological changes or in a change in the syntactic organization of a word combination (Table 6).

Table 6
**EXAMPLES OF STRUCTURAL SYNONYMY OF BIBLIISMS AND MYTHOLOGISMS WITH AN ONOMASTIC COMPONENT**

| $N_{pr}$'s + $N_{ap}$ | Adj + $N_{ap}$ | $N_{ap}$ + prep + $N_{pr}$ |
|---|---|---|
| *Noah's Ark* | *Noachian ark* | --------- |
| *Penelope's web* | --------- | *web of Penelope* |
| *Procrustes' bed* | *Procrustean bed* | --------- |
| *Naboth's vineyard* | --------- | *vineyard of Naboth* |
| ------- | *Sisyphean labor* | labor of Sisyphus |

The conducted research and the above selection of examples prove that morphological and syntactic changes in the structures of biblical and mythological expressions are inherent only to the English language, which is explained by its peculiarities. In particular, morphological changes consist of the transformation of a prepositional proper noun in constructions with the possessive case into a prepositional noun adjective (*Noah's Ark – Noachian ark*), which contributes to the parallel use of both forms in accordance with the structure of the English language. As for syntactic changes, they consist in the reformulation of the syntactic organization of the phrase (*labor of Sisyphus – Sisyphean labor*), which is also the norm for the English language. Ukrainian and French languages, according to their structure, are not characterized by such synonymy.

**II. Displacement.** In biblical and mythological terms, lexemes that are not proper names but common names can vary within one phraseological unit and denote subordinate concepts. This phenomenon is explained by inaccuracies and different versions of translations of biblical and mythological literature and is inherent in both Ukrainian and English and French languages (Table 7).

Table 7

### EXAMPLES OF DISPLACEMENTS IN BIBLIISMS AND MYTHOLOGYSM WITH AN ONOMASTIC COMPONENT

| | **Phraseologism** | **Translation of common names** | **Explanation** |
|---|---|---|---|
| English | *Parthian arrow/ shaft /shot* | *arrow* – стріла, *shaft* – спис, *shot* – куля | names of different types of weapons |
| Ukrainian | *Каїнова печатка / знак* | *печатка* – відбиток зображення, *знак* – позначка зображення | names of different image types |
| French | *écuries /étables/ d'Augias* | *étable* – стійло, хлів, *écuries* – конюшня | names of different types of livestock buildings |
| English | *Ariadne's thread / clew / clue* | *thread* – нитка, *clew* – клубок, *clue* – провідна нитка | names of different threads in terms of volume and purpose |
| Ukrainian | *Єрихонська сурма / труба* | *сурма* – український дерев'яний духовий інструмент, *труба* – музичний інструмент сімейства мідних духових | names of various wind instruments |
| French | *fil /corde d'Ariane* | *fil* – нитка, *corde* – мотузка | names of threads of different thicknesses |

However, it is worth noting that the stable etymological associations of proper names of biblical and mythological origin and their semantic stability inhibit the development of polysemy, antonymy, and homonymy, which were not recorded.

In addition to lexical differences, imprecise phraseological units of biblical and mythological origin are usually characterized by differences in the internal form, which is a feature of the subject and forms the basis of the phraseological compound. This type of interlingual differences is characteristic of situational phraseological units, since in different languages different features can be chosen as the basis for the same situation, which is why phraseological units with different internal and external forms are formed.

For example, in the Ukrainian tradition there is a phraseologism *Таємна вечеря*, which denotes *a secret meeting and the last meal that, according to the Gospel, Jesus shared with his apostles in Jerusalem before his crucifixion*. In the Ukrainian language, only the first feature is actualized, hence the name of the supper – secret, in the European tradition, the second feature was actualized – the last: *Last supper* (English), *Dernière Cène* (French).

However, differences in the composition of the internal form are not inherent in bibliisms and mythologisms with an onomastic component, that is due to the presence of their own name, which denies the emergence of differences, because it always indicates one specific feature of the event.

The differences in inaccurate international phraseologisms in the ratio of form and content are manifested in their asymmetry: one expression acquires different meanings in different languages, or vice versa, one situation is described by expressions that differ in composition.

For example, the Holy Scriptures speak *of Saul of Tarsus, a zealous persecutor of Christians, who, on the road to Damascus, met Jesus at the city gate. In this meeting there was such a sudden manifestation of God's power that the future Apostle to the Nations, blinded by an unusual radiance, fell to the ground and lost his sight. At the same time, he heard the voice of Jesus. From then on he became a new person. Saul «died», and Paul was born. So, on the road to Damascus, the future Apostle Paul dramatically changed his faith*.

The idioms that this event took shape mean *a sudden and complete change of beliefs*. Such a sharp change of beliefs was reflected in various ways in European languages. In particular, in Ukrainian colloquial speech there is a phraseologism *Навернення Савла у Павла*, which emphasizes the event of change itself and has an ironic connotation. However, more common and literary in the same Ukrainian, as well as in English and French, is the bibliism in which the place of this event is emphasized.: *chemin de Damas* (French) – *road to Damascus* (English) – *шлях до Дамаску* (Ukrainian).

**Conclusions.** A comparative analysis of phraseological units with an onomastic component of biblical and mythological origin indicates the presence of differences among the presented phraseological units and the intertwining of international and national in the phraseological fund.

The studied biblical and mythological expressions entered the universal phraseological fund from the Latin language, and due to the presence of an onomastic component, they did not lose their semantic meaning. On the contrary, the same understanding of these phraseological units by different peoples proves their internationality. As for the national, when borrowing a phraseological unit, each language tries to reproduce it with its own linguistic means. Romance and Germanic languages use articles and prepositions that are not typical of Slavic languages. The nominative construction with a prepositive meaning is most often observed in the Ukrainian language.

The theoretical heritage of the linguistic and philosophical treasury of humanity and empirical and factual material help to comprehend the process of formation and development of the religious and mythological picture of the world. Acting as a vivid means of expression of linguistic art, accumulating the experience and knowledge of many generations, often reproducing the features of the national culture of the people, biblical and mythological terms are an important part of the phraseology of different languages. That is why the results of their study open up prospects for further research within the framework of comparative phraseology and on the materials of other unrelated languages of mythological and biblical units with an onomastic component.

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