

LINGUOCULTURAL ASPECT OF ANTHROPONYMS IN THE  
ENGLISH LANGUAGE

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**Annotation:** *This article is written in the framework of modern anthropocentric linguistic trends – Cognitive Stylistics and Linguo-culturology and aims at analyzing cognitive and linguocultural significance of anthroponyms in literary text. In this work literary text is regarded as a cultural unit concerning the fact that the process of decoding anthroponyms in the literary text helps to reveal the conceptual information laid on the base of a certain literary work. Moreover, the article examines linguocultural peculiarities of English anthroponyms. Here allusive anthroponyms are considered to be a mechanism that activate knowledge structures and make different associations.*

**Key words:** *linguoculturology, linguocultureme, anthroponyms, knowledge structures, intertext, precedent text, allusion*

## INTRODUCTION

Linguoculturology is the study of language units that have emerged as a result of a combination of linguistics and culturology, expressed in language, conveying national-cultural meaning in their semantics. In linguoculturology, language is considered as the main generalizing part of culture and an invaluable treasure of collective skills, and it studies the influence of culture on language, as well as language on human thinking and worldview. According to V.V. Vorobev, linguoculturology is a complex scientific discipline of the synthesized type, which studies the reflection of the interrelation of language and culture in language units using systematic methods [10]. In linguoculturology language is studied as a carrier of cultural information, culture, its components and the preferences of those who create this culture through language [8]. The science of linguoculturology is developing rapidly today. Its development (V.V. Vorobev, V.N. Telia, V.A. Maslova, E.I. Sheygal) is explained by the urgency of the problem of "language and culture". There are many approaches to the concept of culture in science. Culture in the broadest sense is a set of objects and rigidly defined procedures that include human behavior, actions, acquired knowledge, self-awareness, understanding and knowledge of the symbolic meanings of the world. N.Sh.Gallyamova considers culture as the main factor, the way of formation of the person as the person. It should be noted that language and culture are closely intertwined: language emerges and develops on the basis of culture, and it represents it. Any culture is not rigid, it is in constant motion and change in harmony and connection with the environment around it [8]. At this point, language serves the function of collecting, storing, and transmitting information from generation to generation. Therefore, in linguoculturology, language is considered not only as a means of knowledge and communication, but also as a key to the national culture of a particular nation. The theoretical foundations of this view are also defined in the works of V. Humboldt, A.A. Potebnya and other linguists. For example, W.

Humboldt states: "The boundaries of the language of my nation define the boundaries of my worldview" [5]. In his concepts, he describes the "person-language-culture" connection. According to Humboldt's theory, language is an invaluable treasure of the people's psyche and culture, embracing the national culture of the people ... the relationship of the inner and outer world of the individual, so each language represents the will of the people, the worldview to which it belongs. In other words, language, as the main reflector of national values, serves as a mirror in the nation's view, understanding and perception of the world. This concept was continued in the works of Humboldt's followers. Scholar E. Sapir said that language is "a necessary condition for the development of culture in general. Language cannot exist apart from culture ... Language has the ability to directly influence the formation and development of national culture" [9], "Culture can be understood as the sum of ways of thinking and behavior of people in that society" [9]. Thus, V. Humboldt, A.A. Potebnya and representatives of the new Humboldt school (L. Weisgerber, E. Sepir, B. Wharf) studied the concepts of "human", "language" and "culture" in relation to each other and note that language plays an important role in a person's understanding of himself and the world. Thus, the need for investigating linguistic units from cognitive and linguocultural point of view has become urgent.

#### MAIN PART

As noted by a number of researchers (I. V. Arnold, D. N. Medrish, E. N. Kovalenko, L. A. Mashkova, U. Hebel, D. U. Ashurova, A. A. Dusabaeva and others), the allusion is the main sign of intertextuality, it is the main tool that activates the precedent text in the intertext. J. Jenette emphasizes that allusion is a stylistic device inherent in one of the types of interaction of texts, more precisely in the intertextuality, which brings together two or more texts in one text. In all dictionaries, an allusion is interpreted as "a well-known literary or historical fact. One of the most common types of allusions is "a reference to a historical event, life or literary fact that is supposed to be known and understood by the reader" [10]. In some dictionaries, an allusion is defined by similar words or by reference to a well-known fact of life or literature. Allusion has both humorous and referential meanings. Today, this definition of allusion by I.R. Galperin is appreciated as a classic one: allusion is an indirect reference, by word or phrase, to a historical, literary, mythological, biblical fact or to a fact of everyday life made in the course of speaking or writing [3].

According to the theory of intertextuality, an allusion is considered to be the existence of textual elements that indicate the connection of one text to another or refer to a certain historical, cultural, biographical fact. Such elements are called markers (signs) of allusion, referenced texts or life events are considered denotations of allusion. Denotations of allusion are "extra-textual" elements based on different sources of knowledge. In addition, allusion serves as a means of copying the peculiarities of mythological, religious, literary, historical heroes and events into the current text, in which "allusion does not restore the famous image, but rather removes certain peculiarities from it" [3].

It is well-known that names are considered to be an important part of vocabulary of any language. Proper names reflect the history, religious beliefs and culture of the country to which they belong. Proper nouns are words or phrases used to name a specific object or event, which distinguishes that object or event from other similar objects and events. Proper

nouns include: anthroponyms (names of people), toponyms (names of geographical objects), theonyms (names of gods), zoonyms (names and nicknames of animals), astronoms (names of celestial bodies); phytonyms (plant names), chrononyms (names of periods related to historical events), ideonyms (names of objects of spiritual culture), chromatonyms (names of objects of material culture) and others. Anthroponyms play a key role in this study. Anthroponyms are a large group of proper names, such as personal names, patronymics, names and surnames, kinship names, nicknames, pseudonyms. Anthroponyms denoting personal names differ from other types of nouns by the nature of the individualization of the object. Each naming object (person) has its own name. Anthroponyms have not only linguistic but also socio-historical significance and serve as a necessary element of human interaction. Some anthroponyms, in their semantics, represent extralinguistic information and form an integral part of the knowledge structures of people of a certain language and culture, reflecting the historical, religious, mythological events, customs and traditions of the nation. Well-known names among the representatives of any language - celebrities, mythological and religious heroes, characters of fiction can be examples for this. Because such names are recognized over time as a set of national characteristics (character, behavior, appearance, national status) that are firm in their composition and have social significance for that society. While the form retains the category of personal names, these names lose their semantic features in terms of meaning and become a symbol of this or that characteristic of human beings [5].

As M. R. Galiyeva points out, such anthroponyms “become distinctive cultural features expressed in stereotypes, standards, symbols adopted within a single linguoculture” [2]. Such proper nouns can be present in the text in the form of a reference to the precedent text or outside the text. In the literary text, the precedent name appears in the form of an allusive anthroponym, which is the subject of our research.

Allusive anthroponyms, which perform the function of introducing information specific to a pre-existing text into another literary text, can be interpreted in two ways: information quantum and implicit forms. It requires the need to logically recall the information passed from the precedent text to the text being analyzed by decoding allusive anthroponyms within the text. As a type of allusion, an allusive anthroponym expresses two different meanings in one word (one of which is specific to another semiotic field). On the one hand, allusive anthroponyms refer to the owner of the name and express an indexical meaning. On the other hand, the relation of this meaning to the object being expressed is arbitrary, and the allusive anthroponym serves as a symbolic sign. Moreover, it serves as an iconic symbol that simulates a real or imaginary state or situation. An allusive anthroponym, as a descriptive sign, represents a number of closely related associations as well as it creates new associations. For example, let's discuss the use of the word "Mephistopheles". The word is associated with the devil, the symbol of evil in the literature of European cultures. Mephistopheles is the hero of the German folk book "The Story of Dr. Faust". In the work of "Faust" by I.V. Goethe, Mephistopheles accompanies Faust and promises him power, intelligence, blessings, and happiness in exchange for his heart. In our minds, Mephistopheles is mainly associated with the concepts of temptation and lust. Thus, in this example, the allusive anthroponym served as an index and a descriptive denotation. According to L.A. Mashkova and E.N. Popova, the

peculiarity of the use of an allusive anthroponym is expressed in the fact that it belongs to both precedent and intertext denotation. The precedent text is a text in which an allusive anthroponym is extracted. Intertext is a text that uses an allusive anthroponym in its original meaning in relation to the new denotation.

According to Y.N. Karaulov, an allusive anthroponym in the form of an author's or character's name refers to linguistic units that serve to insert a precedent text into a text through a title or quotation. While supporting this view, D.B. Gudkov, B.B. Krasnykh, I.V. Zakharenko, D.B. Bagaeva argues that the allusive anthroponym is a symbol of precedent text [4]. According to V.G. Kostomarov, N.D. Burvikova, an allusive anthroponym is a representative of a text that acquires cultural significance. They emphasize that the precedent text is "an abbreviated, condensed discourse", "the unity of understanding and comprehension of human values through the mirror of language through the sources of cultural knowledge" and they also point out that the precedent text is unique in its ability to update and enrich. An allusive anthroponym is one of the ways or means of creating an intertext, a text and a number of other cultural and semiotic units that are expressed through symbols related to historical and cultural knowledge and skills known to people in advance. The intertext containing an allusive anthroponyms is characterized by the nature of interdependence and is used in the creation of the image of a character, author or situation and expresses the meaning to varying degrees, tends to change over time.

#### CONCLUSION

Thus, the allusive anthroponym is a symbol of the precedent text, acting as a "bridge" between two works, two literary world and epochs. In the intertext, the allusive anthroponym is expressed through stimuli, which awaken in the mind of the reader a large number of historical and cultural associations. It is placed in the text as a structural element, which has its own characteristics (duality, interdependence with other denotations, compatibility with the characteristics of different types of symbols: icon, symbol, indexical and descriptive signs). From the point of view of cognitive linguistics, an allusive anthroponym expresses knowledge structures characterized by semantic complexity, and activates knowledge structures of mythological, religious, historical and literary nature in the understanding of the recipient text.

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