

SECTION 1. COMPARATIVE ASPECTS OF PHILOLOGY

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1.1 Anthroponyms in English phraseological units: historical and typological aspect

The article is devoted to the study of the peculiarities of anthroponyms in English phraseology. It has been established that the study of anthroponyms in phraseology is an important branch of linguistics, which studies the structure, meaning and use of phraseological units that include people's names or their surnames. It has been determined that phraseological units are lexicalized combinations of words that seem to strive to be combined into one lexeme, but at the same time have not yet lost the form of a word combination; anthroponyms are names of people or surnames used to refer to specific individuals. It has been confirmed that anthroponymic elements in English phraseology can contain information about historical events, additional or interesting information about famous historical figures, demonstrate typical names spread in a certain period of time or in a certain area. It has been proved that among anthroponyms in the composition of phraseological units in the English language, male names significantly prevail over female names. The aspects on which the study of anthroponyms in phraseology is based have been highlighted, namely: semantics and symbolism (anthroponyms found in phraseology can carry certain semantics and symbolism); etymology (the study of the origin of anthroponyms in phraseological units helps to reveal their roots and connections with history and culture); meaning in the context (anthroponyms can acquire a specific meaning when they are used in certain phraseological expressions); sociocultural context (the study of anthroponyms in phraseology allows one to find out how names reflect certain social and cultural stereotypes, traditions, identity and values); the influence of language changes and trends (the dynamics of the use of anthroponyms in phraseological units may be related to language changes, trends and fashion in naming); comparative analysis (the study of anthroponyms in the phraseology of different languages makes it possible to understand the differences and common features in the use of names in different cultures). It has

been found that the study of anthroponyms in phraseology contributes to a deeper understanding of the interaction of language, culture and history, as well as a better understanding of the influence of names on the perception of phraseological expressions and the reflection of their meanings.

Phraseology is a relatively young discipline. As a science, it arose only in the early 20th century. Its basic concepts, scope of problems and object of study have not yet been finalized. This is due primarily to the large functional, semantic and structural diversity of those units that are perceived as stable compounds of words. The specificity of the object of study causes difficulties in determining both the place of the phraseological level in the hierarchy of the linguistic structure and the place of phraseology among other linguistic disciplines. Phraseology has its own specific tasks: the study of the features of the structure of phraseological units and the mechanism of generating semantic integrity in word combinations; determining the reasons for their phraseologization; study of the relationship of phraseological conversions with other linguistic units - word, phrase, sentence; elucidation of the historical and etymological basis of phraseological units whose internal form is lost; study of the laws of development of phraseological composition; development of a scientific system for the study of various phraseological structures. In scientific literature, phraseology is most often defined as a stable turn of speech, endowed with a holistic, sometimes partially holistic meaning, entering into semantic and grammatical connections with other linguistic units, having a permanent component composition, traditionally reproduced in speech. On the one hand, phraseological units are characterized by all the basic properties inherent in units of speech, and on the other hand, they differ from them only in their characteristic features. One or all words of a phraseological unit may lose their lexical meaning. The use of phraseological units gives the speaker the opportunity to save linguistic efforts and, at the same time, to provide informative and expressiveness to the statement, to express the idea without additional explanations and to use additional linguistic means. The pragmatic reasoning of the addressee, thanks to which he uses phraseological units, is to make communication more expressive and dialogic, since the form known to the addressee immediately causes emotional shades assigned to it in his mind.

Phraseological units serve to express emotions, because they clearly convey its internal state.

It is well known that the language reflects the life of the people, in particular its cultural heritage. Modern linguistic science is characterized by increased interest in the study of the interaction of language, culture and the surrounding world. Studying the national and cultural specifics of individual peoples is an actual direction of scientific research. Such explorations usually use the achievements of anthropocentric linguistics, where the central object of research is man. Therefore, the question of reflection of national-specific anthroponymic units in phraseological units of a language, which expressed the social life of the people, its historical memory, does not lose its relevance.

Given the relevance of scientific research focused on the topic of the use of anthroponyms in the English language, we consider the issue of the distribution of anthroponyms in English phraseological units not reflected in a number of related scientific works. However, many scientists have devoted their work to the study of anthroponyms. N.V. Bardina [1] was engaged in the study of anthroponymy in the psycholinguistic epistemological space, A.O. Berezhnaya [2] studied the features of the translation of anthroponyms, L.V. Gnapovskaya [3] studied English anthroponyms of Germanic origin.

The problem of using anthroponyms arose thousands of years ago and was the beginning of the concept that people's names reflect their personal traits. Further understanding revealed that the choice of anthroponyms is formed in accordance with historical and cultural conditions, traditions, ethnicity of the speaker, and also reflects general trends in naming. This problem of anthroponymy becomes important both for lexicology and for sociolinguistics, cultural studies and psycholinguistics. The name determines the personality, reflects its identity, and also establishes a connection with a certain social group and historical and cultural context. In turn, the study of anthroponyms in phraseology is an important branch of linguistics, which studies the structure, meaning and use of phraseological units, including the names of people or their surnames. Research on this topic reveals the diversity of cultural, historical, social and psychological aspects associated with the names of persons in the language.

Phraseological units can be considered works of verbal art, because in them words, combining, are able to create unexpected images. Phraseological units are lexicalized combinations of words that seem to seek to be combined into one lexeme, but at the same time have not yet lost the form of the phrase [4, p. 82].

In modern linguistic science, there are more than two dozen definitions of a phraseological unit. For example, the domestic scientist K.S. Bondarchuk [5] considers phraseological units to be stable indecipherable combinations of words [5, p. 19]. In the Dictionary of phraseological units of the Ukrainian language, phraseological units are defined as peculiar language signs that form the basis of the face of each language, revealing a specific national color [6, p. 3].

The emergence of phraseological units is the result of the reflection of the picture of the world by a certain people, its perception of the environment and the characteristics of national culture. This is what determines the national-cultural nature of phraseological units. Verbalized interpreting the environment, the peoples of the world demonstrate their own understanding of what is happening around, putting a special meaning into it - often understandable only for representatives of a particular people. After all, such verbalized elements often embody the national character, historical heritage, mentality, etc. According to S. A. Gurbanskaya [7], a special place in the formation of the linguistic picture of the world belongs to phraseological units with anthroponymic elements.

Anthroponyms are people's names or surnames used to refer to specific individuals. In English, anthroponyms can be found in different contexts, namely: names, surnames, pseudonyms, locations, etc.

For the most part, anthroponyms in English phraseological vocabulary not only indicate a particular person, but carry additional information. Anthroponymic elements in English phraseology can contain information about historical events, additional or interesting information about famous historical figures, demonstrate typical names distributed in a certain period of time or in a certain territory. And we should not forget that recipients who are not native speakers, sometimes it is difficult to find a connection between the meaning and interpretation of phraseology with the anthroponym, without using the dictionary. And given the territorial or temporal affiliation of phraseology, its

essence can sometimes be understood only by those people who lived in a certain period of time or in a certain territory.

This can be illustrated by the phraseology *Heath Robinson*, which shows different invention (*used to describe a machine that is very cleverly made and is complicated in a silly or humorous way, but has no practical use*) [8]. Phraseology consists of the name and surname of the English artist, who himself invented and painted strange devices that performed the simplest functions.

Hence, Z.M. Kornev and E.V. Shumitskaya [9] conclude that the onomastic components of phraseologisms, although they contain certain background information, may be hidden from other people.

Nevertheless, most phraseologisms with anthroponyms represent well-known information, so their meaning is understandable to the general public [9, p. 322]. These mostly include bibleisms and mythonyms, such as *Achilles' heel* (*a small problem or weakness in a person or system that can result in failure*) [10]; *mark of Cain* (*a badge of shame*) [11].

In general, the group of phraseologisms with anthroponyms is the most numerous among onomastic phraseologisms. Such units are divided into phraseological units with individual anthroponyms and phraseological units with group anthroponyms [9, p. 323]. The first group includes for example *Aladdin's lamp* (*a magical object that allows its owner to make wishes and have them granted*) [12]; *according to Cocker Alnaschar* (*reliable or reliably; correct or correctly*) [13]; *dream around Robin Hood's barn* (*going an indirect way to get to your destination, so that it takes a long time*) [14]. The second one has such phrasal units *Romeo and Juliet* (*the symbol of love*) [15]; *any Tom, Dick or Harry* (*used to refer to an ordinary person or all ordinary people*) [16]; *Bobbsey twins* (*two people who are often together or seem to resemble each other, as in appearance or actions*) [17]; *keep up with the Joneses* (*doing something in order to show that you have as much money as other people, rather than because you really want to do it*) [18].

It is worth noting that among anthroponyms as part of phraseological units in English, masonyms (male names) significantly prevail over feminonyms (female names). The first includes for example *Bob's your uncle* (*used to say that something is*

easy to do or use) [19]; *Johnny-on-the-spot* (a person who is on hand and ready to perform a service or respond to an emergency) [20], the second include such units as *plain Jane* (not fancy or glamorous) [21]; *nervous Nellie* (a person or animal that tends to be timid or anxious) [22]. Also, taking into account the peculiarities of culture, the English language has idioms with titles: *all Sir Garnet* (*all is in order or everything's OK*) [23]; *King or Kaiser* (*old-fashioned, literary Any powerful ruler of people*) [24]; *at Her/His Majesty's pleasure* (*used to describe a prison sentence (= time in prison) that does not have a fixed length*) [25].

Therefore, anthroponyms in the composition of phraseological units do not correlate with a particular person, but act as denotates of a set of persons and acquire an estimated connotation. Most phraseology, which includes anthroponyms, reflect the negative characteristics of people. Anthroponyms as elements of phraseological units undergo important semantic transformations, being enriched with new semantics and acquiring new properties [26, p. 102]. Considered in the classification of phraseological units with anthroponyms (according to the gender representation of the anthroponym; individual and group phraseologisms; widely known and known only for a limited number of people) are only some of the types of organization of the phraseological composition of the English language.

Anthroponyms in phraseology are an interesting research area that combines linguistic analysis with the study of cultural, historical and psychological aspects. They add special color and depth to phraseological units, revealing the versatility of names and their impact on speech expression.

The study of anthroponyms in phraseology helps to enrich our understanding of language as a reflection of cultural nuances and historical connections. They allow you to study which aspects of names affect the perception of phraseological expressions, or any features of their use. In general, it is worth highlighting a number of aspects on which the study of anthroponyms in phraseology is based, namely:

1. Semantics and symbolism - anthroponyms found in phraseology can carry certain semantics and symbolism. They can give expressions a deep figurative meaning, or they can embody historical or cultural associations.

2. Etymology - the study of the origin of anthroponyms in phraseology helps to reveal their roots and connections with history and culture.

3. Meaning in context - anthroponyms can acquire a specific meaning when they are used in certain phraseological expressions. The study of this aspect helps to understand how names affect the interpretation of whole expressions.

4. Sociocultural context - the study of anthroponyms in phraseology allows us to find out how names reflect certain social and cultural stereotypes, traditions, identity and values.

5. Influence of language changes and trends - the dynamics of the use of anthroponyms in phraseological units can be associated with language changes, trends and fashion in naming.

6. Comparative analysis - the study of anthroponyms in the phraseology of different languages allows us to understand the differences and common features in the use of names in different cultures.

The study of anthroponyms in phraseology contributes to an in-depth understanding of the interaction of language, culture and history. They help to better understand how people's names can affect the perception of phraseological expressions and reflect a variety of meanings.

Therefore, the group of phraseological units containing an anthroponymic element is the largest among the onomastic phraseological units of the English language. Anthroponyms not only name a person, they are able to reflect certain socio-cultural aspects, such as traditions, identity and values. They can be both an embodiment of history and culture, and a reflection of modern trends in the choice of names used to create specific images and semantic shades. The study of anthroponyms in phraseology helps to better reveal the versatility of language as a means of communication and reflection of cultural dimensions.