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## PRECEDENT PROPER NAMES AND THEIR INTERCULTURAL TRANSFER

Precedentiniai tikriniai vardai ir jų  
tarpkultūrinis perkėlimas

### ANNOTATION

The article deals with the problem of intercultural transfer of global and precedent proper names as reduced intertexts, which are signs and symbols in an outgoing culture

and transmit new senses in perceiving cultures. As a general research idea, we suggest distinguishing the concept of intercultural transfer as a way of transmitting information of a difference in time, nature, and intercultural communication. It involves the study of the specifics of linguistic phenomena in contacting cultures to ensure the effectiveness of communication.

Special attention is paid to the study of correlation of the related but not identical concepts – *precedent* and *intertextual*. The first is associated with the linguistic form of the embodiment of the stereotype in the form of a proper name, which is a conductor or source of fixing information in a reduced form. The second one is characterized by the ability to accumulate information by reflecting on reality and extracting it from other texts in a broad sense. The primacy of the precedent of a proper name in proto-culture and the secondary nature of its intertextual character with infinite reproducibility of new senses have been established.

The origin of precedent proper names and their role as linguocultural sources and intertextual information has been determined.

Due to their figurativeness, the main types of proper names are transformed in modern mass culture, which contributes to the formalization of the proper names' semiotics and actualization of their iconicity. The ultimate goal of the proper name's form is the pragmatic impact on the recipient of the information in the initial linguoculture and in the process of intercultural transfer.

**KEYWORDS:** precedent proper names, intercultural transfer, intertextuality, reduced intertext, semiotics of proper names, contacting linguocultures.

## A NOTACIJA

Straipsnyje analizuojama tarptautinių ir precedentinių tikrinių vardų, kaip redukuotų intertekstų, kurie yra tam tikros pirminės kultūros ženklai ir simboliai, perduodantys naujas prasmes priimančioms kultūroms, tarpkultūrinio perkėlimo problema. Pagal bendrąją tyrimo idėją, siūlome išskirti tarpkultūrinio perkėlimo sąvoką kaip laiko, pobūdžio ir tarpkultūrinės komunikacijos prasme skirtingos informacijos perdavimo būdą. Tai taip pat apima ir kalbinių reiškinių specifiškumo tyrimą sąveikaujančiose kultūrose tam, kad būtų užtikrintas komunikacijos efektyvumas.

Daug dėmesio skiriama susijusių, bet neidentiškų sąvokų – *precedentinis* ir *intertekstualus* – koreliacijai. Pirmoji sąvoka yra susijusi su kalbine stereotipo įkūnijimo forma, išreiškiama tikriniu vardu, kuri yra informacijos užfiksavimo redukuota forma laidininkas ar šaltinis. Antroji sąvoka yra apibrėžiama kaip gebėjimas sukaupti informaciją reflektuoojant realybę ir surenkant ją iš kitų tekstu platičiaja prasme. Straipsnyje nustatytas tikrinio vardo precedentiskumo pirmumas pirminėje kultūroje ir antrinis jo intertekstualumo pobūdis su neribota naujų prasmių kūrimo galimybe.

Straipsnyje nustatyta precedentinių tikrinių vardų kilmė ir jų, kaip lingvokultūrinių šaltinių ir intertekstinių informacijos, vaidmuo.

Pagrindinių tikrinių vardų tipų vaizdingumas leidžia juos transformuoti šiuolaikinėje masinėje kultūroje, o tai prisideda prie tikrinių vardų semiotikos formalizavimo ir jų ikoniskumo aktualizavimo. Galutinis tikrinio vardo formos tikslas yra pragmatinis informacijos poveikis adresatui pirmynėje lingvokultūroje ir tarpkultūrinio perdavimo procese.

ESMINIAI ŽODŽIAI: precedentiniai tikriniai vardai, tarpkultūrinis perkėlimas, intertekstualumas, redukuotas intertekstas, tikrinių vardų semiotika, sąveikaujančios lingvokultūros.

## INTRODUCTION

Cognitive onomastics (Karpenko 2010, 2015; Jurka 2009) is one of the new branches of cognitive linguistics. The main task of cognitive onomastics is to develop theoretical fundamentals and methodological procedures aimed at studying the mechanisms of mentalization of proper names/onyms (Héois 2020; Vaxelaire 2016) both in the individual and in the collective language consciousness of representatives of a certain linguistic culture.

It is the possession of background knowledge that is part of the cognitive base and has an invariant character, it “allows the individual, according to D. B. Gudkov, to navigate in the space of linguoculture and comply with its norms and rules” (2003). The basis of such knowledge in the cognitive base of linguoculture is precedent phenomena (Bahan 2014; Kal’čenko 2014; Saxaruk 2011, etc.).

Without going into the history of the development of the theory of the precedent, we will briefly dwell only on those points that correspond to the classification of phenomena related to the precedent. At the same time, we note that the methodology for studying these phenomena began to be actively developed only at the end of the 20<sup>th</sup> – the beginning of the 21<sup>st</sup> century.

In our opinion, the term “precedent text” was most widely used. It rapidly acquired a number of doublets, including the identifier “precedent” in its composition. And the more actively this series was replenished, the more clearly the need for their differentiation matured. Over time, the term “precedent phenomenon” was proposed as a hypernym for all hyponyms with the identifier “precedent”.

The review of scientific literature shows that the following hyponyms are the most common ones: 1) “precedent text”, 2) “precedent situation”, 3) “precedent statement” and 4) “precedent proper name”.

Recently, we have been witnessing the approbation of the term “precedent world”, for example, in the work of Genadij G. Slyškin’s *Linguocultural concepts and metaconcepts* (2004: 154). The scientist defines the precedent world as a set of individual precedent phenomena (names, statements, situations), 1) ascending to a single source, 2) perceived by native speakers as interconnected, 3) regularly updated in various combinations with each other (Slyškin 2004: 154). At the same time, G. G. Slyškin believes that an appeal to precedent worlds makes it possible to convey more complex cultural meanings than an appeal to individual precedent phenomena. However, such a statement, in our opinion, is not convincing enough, since each of the above types of precedent phenomena (names, statements, situations) equally meets the above three conditions and contributes to the transmission of a complex semantic content.

To argue our point of view, we present the definitions available in the scientific literature for each of the four hyponyms of precedent phenomena, taking into account our correction. A “precedent text” is a complex sign familiar to a representative of the linguoculture, the appeal to which is often resumed in the process of communication with the help of statements and symbols associated with this text. A “precedent situation” is a kind of prototype situation with connotations characteristic of its stereotype. A “precedent statement” is a piece of speech containing a well-known quotation. A “precedent proper name” is an individual name associated either with its widely known quotations and even entire texts that have become precedent or with situations known to representatives of the linguoculture.

As for *the precedent proper name*, it is easy to see that its scientific scope is closely related to the previous three types of precedent phenomena. Let us just point out the fact that today in the works on onomastics one can observe the activation of various options for testing the term “precedent proper names”, such as “precedent onyms” (Naximova 2011), “precedent toponyms” (Berezovič 2009), etc., what we will talk about below in the research part of the article and, in particular, that the theory of precedence is the foundation for the theory of intertextuality. Thus, returning to the question of the essence of the term “precedent world” in the view of G. G. Slyškin, there is every reason to assert that complex meanings do not translate to the actual precedent phenomena, but those that have acquired an intertextual status (both individually and in combination with each other).

In connection with such a statement of the problem, the question arises: is every proper name a precedent? The answer to this question is obvious if we consider that the precedence of the onym is due to its cognitive-semiotic function, and subsequently to the potential ability to generate and reproduce intertextual meanings in the space of the original linguoculture. If a proper

name migrates to another linguoculture, then in the process of transferring its intertextual meanings, it acquires an international, i.e. global, character. In the process of transferization, the onyms of the original linguoculture undergo significant changes in the form and meaning in the receiving culture up to their replacement, but at the same time, they do not lose their intertextual links with the donor. Due to these connections, internationalization or globalization of onyms takes place.

The scientific idea formulated in the article is **relevant** and promising for the further development of the theoretical provisions of modern cognitive onomastics whose representatives (Karpenko 2015 and others), on the one hand, convince us that onyms have not only semantics but also conceptual features and even frame structure, on the other hand, special attention is paid to the disclosure of their meanings as precedent phenomena of linguoculture (Bahan 2014: 44–45). Precedent phenomena are able to play the role of stereotyping knowledge both within the same linguocultural space and in the process of intercultural transfer.

**The purpose of the article** is to consider proper names as precedent phenomena of the original linguoculture and their ability to generate new meanings in the process and as a result of intercultural transfer in the receiving linguocultures.

**The objectives of the article:**

- to clarify the relationship between the terms “precedence” and “intertextuality”, “intertextuality” and “intertext”;
- to introduce the term “onymic intertext” into the scientific apparatus of cognitive onomastics;
- to develop a methodological algorithm for the analysis of the three phases of intercultural transfer of precedent proper names;
- based on the examples of the analysis of proper names, to reveal their precedent, intertextual and global nature updated in the process and as a result of intercultural transfer;
- to trace new trends associated with the stage of formal semiotization of precedent proper names.

## 1. RELATIONSHIP OF THE CONCEPTS OF PRECEDENCE, INTERTEXTUALITY AND INTERTEXT

The process of globalization of all spheres of life in every society today requires a more thorough study of the national and cultural characteristics

of intercultural communication, as well as the process of knowledge transfer, the so-called “transfer” (Proskurin, Proskurina 2017). Usually, two types of intercultural transfer are distinguished: communication itself and knowledge transfer. Communication is always carried out in synchrony, in the same time period, and the transfer of knowledge involves an additional appeal to already accumulated knowledge related to different time periods, events, etc.

These statements indicate that both communication and knowledge transfer border on such phenomena as *precedent*, which is based on the stereotype of ideas about fragments and objects of the surrounding world and their verbalization in national linguocultures, and *intertextuality*, which is primarily associated with the reflection of cultural contacts between generations.

Intertextuality, according to Jurij M. Lotman, is a kind of “semiotic memory of culture”, which is characterized not only by the accumulation of new information through the knowledge of fragments of reality but also by the trajectories of its extraction from existing texts (2001: 213). In this regard, he emphasized (Lotman 2001: 213) that “the text does not exist on its own, but it is necessarily placed in historical, real or conditional contexts [...]; thus, the perception of the text outside this background is not possible.

Considering *intertextuality* as a key tool for the transfer of meanings, the origins of which go back to fragments of different times, let us turn to the definition of Vladimir N. Toporov, who called the text as a kind of “diachronic matrix” (Toporov 1987), in the construction of which another text is highlighted. The material embodiment of the process of intertextuality is the *intertext* containing links with the donor text and its semantic potential/the so-called invariant (Rjabinina 2007). One of the types of such intertext in its folded form is a *proper name/onym*.

Being signs of precedent texts, precedent situations and precedent statements, proper names gain popularity in linguoculture and, thus, become actualizers of new meanings in the structure of ready-made intertexts. In this case, they already perform a cognitive-semiotic function as culturally motivated markers of significant events, facts, and situations, assigning a secondary role to the identification function, i.e. labels.

In the process of intercultural transfer, a proper name independently as a folded intertext (to designate it in the article we propose a new term *onymic intertext*) with already acquired symbolism and semantic load in the outgoing linguoculture or as a component of the intertext in the receiving linguoculture radiates new meanings and acquires an international, so-called global, character due to its original precedence. *The onymic intertext*, therefore, is “a product of the transformation of another text” (Kristeva 1995: 99), which necessarily goes through the stage of precedence in one of the contacting cultures, which later

serves as a generator of new meanings in a given direction and time. In other words, it is a guideline for the production of new meanings on the basis of a ready-made precedent.

Discussing the ontology of intertext and linking it with the environment of existence of cultural concepts, Jurij S. Stepanov (2001: 3) points out that “intertext is only the first language floor of the result of the interaction of texts. The next “floors” consist of unreadable constructs – concepts, images, ideas – “mental worlds” or their components. In other words, acting as markers of prototexts at the language level, intertextual inclusions at the cognitive level appeal to the cognitive base of the creators of meanings.

In a broad sense, intertext is a complex sign of the original linguoculture and the frequency reproduction of phrases (winged sayings, statements of famous personalities, quotations, etc.) from the discourses of a particular linguoculture. We find a similar definition of intertext in Galina V. Denisova, who also defines this construct as the result of referring to significant events or cultural facts that have become precedent, as well as to quotes from famous personalities (2003: 77). On this occasion, Boris M. Gasparov wrote: “[...] language activity is carried out as a continuous stream of citation, which is extracted from the conglomerate of language memory. This quotation fund is filled with units of varying degrees of completeness – communicative fragments that are stored in memory as its stationary parts and with which the speaker operates when creating and interpreting meanings” (Gasparov 1996: 14).

Majkl Riffater (1980) called intertext an invariant of a given structural-semantic model, the variants of which are primarily constructed in the original linguoculture within the framework of codes characteristic of it. At the same time, linguoculture is considered a space of value meanings created by its representatives in the process of their perception of the world, and its codes as secondary sign systems, where various material means are used for their verbalization (Kovšova 2009: 241). The coded value meaning forms a system of linguoculture codes and, in general, a language worldview, which reflects the worldview of a particular society (Ibid.).

As for onymic intertexts, according to our preliminary observations, in their figurative meaning, they represent a transfer of a precedent winged saying with an onymic component of semantics and its inherent linguocultural information to create and translate a new intertextual meaning both within the original linguoculture and in the contacting language worldview.

Regarding the presence of precedent characteristics in winged sayings or phraseological units in a broad sense, the discussion is still ongoing. In this regard, the arguments of Viktor P. Grigor'ev (2000: 578–580) are of special interest, because they are the well-known winged sayings related to the so-called

“trans” phraseology which are a new group of candidates for intertexts”. Grigor’ev also notes that “the time for the concept of transnational phraseology may not have come yet, but the prerequisites for discussing its intertextual code have already matured” (2000: 578–580). And if we follow our assumptions that precedence is a cognitive basis for creating intertextual meanings, and taking into account the above definitions for the four types of precedent phenomena, then the answer is obviously in favour of the precedent status of such a type of onymic intertexts as winged sayings. In addition, since most of the winged sayings/phrases reflect the stereotypes of national consciousness, their precedence is an obligatory propositional phase of intertextuality.

In the situation with the precedent proper names of global nature, it is intertextuality that plays the role of a translator of meanings that have passed the test of time and exist throughout the life of many peoples in the form of a special transcultural code. And it is no coincidence that intertextuality is considered a broadcast code of world culture – a system of traditional values for humanity, both material and spiritual (Vasko, Korolyova 2021).

To search for the trajectories of the emergence of intertextual meanings on the cognitive basis of precedent proper names and their further analysis with the reconstruction of the primary content in the original linguoculture and its further transfer to the receiving linguocultures, a comprehensive methodological approach, and relevant methods and techniques are proposed, which are described in the next paragraph.

## 2. METHODOLOGY OF STUDYING THE INTERCULTURAL TRANSFER OF PRECEDENT PROPER NAMES

Using the term *intercultural communication*, researchers understand it as “the process of communication of language personalities who belong to different linguocultural communities and demonstrate differences [...]” (Gudkov 2003a: 51), while representatives of the *theory of intercultural transfer* develop methods for analyzing interferences, hybridizations, transformations that manifest themselves when the meanings of both simultaneous and non-temporal phenomena of contacting cultures come into contact.

Based on the theoretical prerequisites for studying the processes and results of intercultural transfer, one should apply those methods and techniques that are aimed primarily at reconstructing the trajectories of the “cultural movement” of meanings.

Today, the discussion continues about the need to improve the methodological procedure for analyzing the ways of transforming those conceptual meanings that arise when they are “imported” and “exported” from one culture to another since it is not so much the national-specific differences of a particular culture (which are given special attention in the theory of intercultural communication), but rather many revealed trajectories of migration of meanings (which are important for the theory of intercultural transfer).

The traced directions of the formation of new meanings of precedent proper names in the receiving cultures primarily reflect their intertextual nature, since they are the result of a blending (combination) of fragments containing these culturally significant phenomena already in the new linguocultural space.

A comprehensive methodology for analyzing precedent proper names in the original linguoculture and generating new intertextual meanings on their cognitive basis in the process of their transfer to the receiving linguoculture includes several mandatory steps using the interpretive-contextual method, the comparative method, the linguopragmatic method, and the component analysis method.

Let us present the methodology developed by us for analyzing the trajectories of the emergence of new intertextual meanings for precedent proper names in the process of their intercultural transfer.

As it was noted, the mechanism of penetration of artifacts of one culture into another is launched with the participation of the so-called historical and cultural “mediators” (origins, sources) that transfer knowledge/meaning/information to another context of perception. Such intermediaries are, according to the generalized remarks of Elena L. Berezovič (2009), Marija È. Rut (2001; 2008), Irina F. Zavarins’ka (2022), sources of linguocultural motivation with their prototypes, among which a special place is occupied by literary, ancient, religious and biblical proper names, which have become, in our opinion, international precedent phenomena in the process of broad transferization. Their transfer to another cultural system is a dynamic process consisting of three main phases: selection, transfer and reception, which underlie the proposed methodology for studying precedence, intertextuality and internationality of proper names.

The first stage is a phase of selection of a precedent proper name in the original linguoculture, which involves the reconstruction of the sources and origins of the linguocultural motivation for the precedence of proper names with the further analysis of their compliance with the criteria of precedent phenomena. As a result of such operational actions, a decision on the motive will be proposed. It serves as the source for the further creation of quotations, allusions, reminiscences as a new type of knowledge and ready-made onymic intertexts.

The second stage is a phase of transferring knowledge to another linguoculture, taking into account the pragmatic intention of a language personality or culture as a whole to transfer the already created intertextual meanings. An important procedural moment at this stage is the reconstruction of the trajectories of acquiring new intertextual meanings on the basis of precedent proper names with the interpretation of the ways of their transformation in the receiving cultures. To this end, it is necessary to determine the cognitive invariant and the semantic variant of the precedent proper name in the new intertext as a product of the adopted linguoculture.

The third stage is a phase of reception, which is associated with the procedure of comparing the original invariant and the new version of the onymic intertext, the results of which will make it possible to construct a diagram of the trajectory for the emergence of new meanings and, possibly, a new form of a precedent proper name as a result of intercultural transfer for three levels of reception: 1) at the individual level – for a separate language personality, 2) at the level of social groups, 3) at the national level of linguoculture in general. The third level will allow us to speak about the acquisition of international character by a precedent proper name of the original linguoculture. The final procedure at this stage provides for the establishment of the function of the global onymic intertext in the new linguocultural space.

The model of analysis developed by us is based on the position that precedent proper names are sense-forming components of an intertextual nature, therefore their analysis is of scientific interest primarily in the aspect of the theory of intercultural transfer and the theory of linguopragmatics to identify social and cultural motivation for the generation of onymic intertexts in the receiving environment and their further functioning.

For the selection of illustrative data material, it is important to work with dictionaries of proverbs with onymic components of semantics in contacting linguocultures.

### 3. TRAJECTORIES OF THE EMERGENCE OF NEW INFORMATION IN PRECEDENT PROPER NAMES

As the methodological algorithm developed in the article shows, the focus of this study is not the analysis of onymic signs-symbols, but their precedence in the original linguoculture and consideration of the trajectories of emergence of new variant information, which is secondary and created on the cognitive basis

of the invariant primary content of the precedent onym as a product of specific national linguoculture.

Fundamental basis for studying the precedence of proper names is the works of Èduard M. Soloduxo *Проблемы интернационализации фразеологии* (lit. *Problems of Internationalization of Phraseology*, 1982), *Теория фразеологического сближения* (lit. *The Theory of Phraseological Rapprochement*, 1989) and others, where the author studied vast material of the languages of the Slavic, Germanic and Romance groups. The main emphasis in the works of the scientist was placed on the need to find origins and sources for the historical and etymological study of phraseological units-internationalisms (Soloduxo 1982: 133). At the same time, the linguist explains the concept of origins more broadly than the concept of sources of information.

*The origins* are the so-called cases of precedence: historical, social, domestic, political, cultural, etc. The conductor of the transfer leading to the formation of the international character of the component of the winged saying, in this case, a proper name, and the phraseological unit as a whole (ready-made intertext), are already *sources* for creating intertextual meanings of different time frames. This is, first of all, ancient history, literature, and mythology, represented by two funds: Greek and Roman, as well as the Bible, which hides the origins of intercultural value meanings that have received the status of precedent phenomena (see Zavaryns'ka 2022).

The sources of extracting intertextual meanings contain a certain “prototype, or source material”, fixed by means of onymic signs in the original linguoculture and transmitted in the form of new intertextual information to the receiving cultures. For example, precedent proper names Jerusalem and Bethlehem go back to the origins of ancient history, and the source of their meanings is the Bible.

Precedence is a language form of the embodiment of a stereotype, in this case in the form of a proper name, which is a conductor of the concentration of information in a folded form. The onymic sign, becoming a precedent phenomenon in one culture, as a rule, acquires new meanings in it in the process of functioning and turns into an intertext. It is no coincidence that the discussion above was about the invariant of the content of a precedent name, which, with the cross-cultural transfer of a precedent name (or a whole catchphrase), actualizes a new variant meaning and becomes widely popular in the perceiving culture.

At the same time, the invariant of its perception remains behind a certain precedent onym, even if the primary onym is replaced by the onym of the national linguoculture as a result of the transfer. An example of such a transfer is the intertextual allusion known among sports fans of the Ukrainian football

club Shakhtar: *Все дороги ведут в Киев* (lit. “All roads lead to Kyiv”) is a result of the intercultural transfer of the well-known Latin winged saying *Omnes viae Romam ducunt* (lit. “All roads lead to Rome”), which at some point became a precedent phenomenon. The primary (invariant) meaning of the Latin winged saying arose on the basis of the content of the proper name *Rome*, on the one hand, literally informing that all the roads built in Ancient Rome really led to its capital Rome, or rather, to *foro romano*, the Roman Forum, the market square of the city, and, on the other hand, the motivating secondary figurative meaning of the phrase associated with the events that were held at this place and were considered spectacles that aroused delight and emotions.

Later, this winged saying, penned by the famous French poet and fabulist Jean Lafontaine, acquired a new variant content in the fable *Тримейский судья, брат милосердия и пустынник* (lit. *Arbitrator, brother of mercy and hermit*, 1694), where the proper name *Rome* already functions in the status of onymic intertext *Tous chemins vont Rome* as the result of a literal translation (intercultural transfer) with the preservation of form but with new intertextual information of the following content: *К одной цели можно прийти разными путями* (lit. “One goal can be reached in different ways”), the source of which is the fable.

The modern transfer of the proper name *Rome* to the social environment of Ukrainian football fans with the replacement for the proper name *Kyiv* took place when the epic “promo” *Все дороги ведут в Киев* (lit. “All roads lead to Kyiv”) for the Shakhtar-Roma match became an intertextual allusion to the translation of the Latin saying “All roads lead to Rome” with the actualization of primary invariant information.

Thus, the precedent and intertextual toponym *Rome* has become a prototype for a new intertextual allusion, in which the proper name *Kyiv* is also a precedent for the host Ukrainian linguoculture. The primary invariant of the content of the Latin winged saying with this toponym is the beginning of the trajectory for variant intertextual meanings in other national linguosocieties.

Toponyms are generally characterized by the presence of a national-cultural component in their semantics, since they are an integral part of the background knowledge of speakers of a particular language (Tomaxin 1988: 62). Their main purpose is “identification of geographical objects of reality” (Bohuc’kij 2009: 33). The nature of the additional information that a toponym generates, becoming a precedent, depends on the extralinguistic factors associated with cultural information about the object and those attributed features with which it is endowed in the minds of carriers of one culture first, and in the process of transfer – of other cultures. Consequently, the presence of a vivid feature fixed in the memory of cultural consciousness creates the preconditions for the

transferization of the toponym. On the basis of this feature, first, the precedent, and later the intertextual nature of the toponym is formed.

Transformation of cultural artifacts in connection with the specific features of the perceiving culture, its values, etc. leads, as a rule, to new forms of adaptation as a result of its reception. Borrowing a foreign cultural element and placing it in a new cultural context involves a creative transformation of the original element.

Let's give one more example of intercultural transfer of the global precedent toponym *Rome*. The winged saying *Рим не в один день строился* (lit. "Rome was not built in a day") contains an invariant of the following information: "important, meaningful work takes time". *The American Heritage Dictionary of Idioms* (1997; by Christine Ammer) indicates that this saying has been in use since the late 12<sup>th</sup> century like a French catchphrase. However, since then it has become the property of other linguocultures (in particular, Ukrainian linguoculture with the replacement of toponyms: *Киев не відразу збудований* (lit. "Kyiv does not build up once") (Nomys, ukl., 1993: 265); *Не відразу Львів збудовано* (lit. "Lviv was not built once") – "большие дела делаются не спеша и долго" (lit. "great things are done slowly and for a long time") (Franko 1907: 498); *Неразом (не відразу) Krakov будовався (збудовано, тільки потрошкій; будований; будован)* (lit. "Not at once (not at once) Krakow awakened (awakened, only gutted; awakening; budovan)" (Nomys, ukl., 1993: 265), being used in precedent situations in order to convince the interlocutor – a participant of communication – to "be patient". The invariant of the intertextual text was first recorded in 1545 and in the English language culture with a complete translation of the primary meaning and form: *Rome Wasn't Built in a Day*.

The TV show *Rome Wasn't Built in a Day*, which showed how a team of modern builders erected an ancient Roman villa *Roman villa Roman villa at Wroxeter* (Viroconium Cornoviorum), was widely popular in the UK in 2011. Overall supervision of the process was carried out by archaeologist Dai Morgan Evans, who designed the villa for English Heritage. The villa was completed and opened to the public on February 19, 2011. The idea of the show is to recreate ancient Roman building technologies and the everyday life of the ancient Romans.

It follows from these examples that in the process of onymic transferization, various semiotic and not always simultaneous and unidirectional artifacts from the origins of material and spiritual culture interact. At the same time, cultural memory is a dynamic phenomenon, heterogeneous in its structure. It becomes a tool for interpreting facts at different times in the process of intercultural transfer.

#### 4. TRENDS TO FORMAL SEMIOTIZATION OF PRECEDENT PROPER NAMES THROUGH A LANGUAGE GAME

In order to actualize in cultural memory the invariant perception of a precedent situation, the speaker refers to the forms of its nomination, among which global precedent onyms carry a special load.

However, when using a global precedent name, the speaker refers not to the denotation itself, but to a set of familiar connotative features, the configuration of which is to a certain extent the result of the interplay of language signs that refer to popular intertextual meanings. In this regard, we support the point of view of Dmitrij B. Gudkov (2003) that the concept of “connotation” is applicable only in the study of the precedence of a proper name, which acts as a characteristic of an object or subject. For example, the proper name *Шумахер* (lit. *Schumacher*), which, in fact, is an ordinary German surname, is now used in the precedent situation “fast driver”, thanks to the connotation of this onym (Volova 2018: 41). In this case, a proper name may lose its status and become either a pseudonym or a common noun.

A language play with intertextual meanings and a global onym in the process of the transfer most often involve operations with the form of the onym, and not with the complex content that is assigned to it in the source text or in the original linguistic culture. An interesting form of a language play (based on the method of verbal hybridization) with the real toponym *Тъмутараканъ* (lit. *Tmutarakan*) “a distant unknown outback, secluded from civilization”, which has acquired the status of a global precedent name, is observed in the text-recipient of the satirical story of the brothers Arkadij N. Strugackij and Boris N. Strugackij “Сказка о тройке” (lit. “The Tale of Troika”) where the hybrid toponym *Тъмутараканъ* (lit. *Tmutarakan*) transformed by the authors is used. As a result of the language play with the toponym form, on the cognitive base of the main seme ‘far located, at a great distance’, a new seme ‘dangerous’ arises and, accordingly, new information updated by the behaviour of such a predator as a scorpion, which is much more dangerous than a cockroach.

The source for the linguocultural information of the global precedent toponym *Тъмутараканъ* (lit. *Tmutarakan*) is the history of the Tmutarakan Principality (dating back approximately to the 10<sup>th</sup>–11<sup>th</sup> centuries) and directly its centre, the city of Tmutarakan (Taman), which is mentioned in one of the primary source texts – “Слове о полку Игореве” (lit. “The Tale of Igor’s Campaign”). However, due to the uncertainty of the exact location of the principality (presumably from the Eastern Crimea to the foothills of the Caucasus), it was considered

fictitious. And only in 1792, archaeologists discovered the Tmutarakan stone, on the site of which the ruins of Tmutarakan were found.

In the use of this global historical-diachronic toponym, which has become a precedent, as a translator of meaning in modern literature, what is important is not its invariant/meaning itself, but a recognizable form. According to the laws of neurolinguistics programming (Černjavskaja 2008), the form acts faster and more pragmatically on the subconscious and is perceived as an already acquired piece of knowledge.

If, for example, an intertextual sign-symbol inevitably introduces a new meaning into it, then in modern precedent situations, the reception of a language play is already formalized. Of course, we are no longer talking about any multidimensionality of meanings, the main goal is to attract attention with something known.

We pay attention to the methods of the language play with precedent names: in most cases, this is a play for the sake of the play, realizing the hedonistic function of influencing the addressee in the print media.

The use of toponyms as intertexts in the titles of publications of the “Коммерсантъ” (lit. “Kommersant”) edition focuses the addressee’s attention on the country/city that the newspaper text is talking about. Let us give examples that have already been the subject of such an analysis, but in this study, they are considered global precedent onymic intertexts: *Ливийскую четверку* (lit. “The Libyan Four”) is the announced headline of a newspaper publication about the representatives of both sides of the Libyan conflict, which is an intertextual allusion to the precedent expression *Ливерпульская четверка* (lit. “Liverpool Four”), i.e. “The Beatles” group. The language play with the toponym *Иран* (lit. *Iran*) underlies the form of the title of the newspaper text *Ирано радоваться* (lit. “Irano rejoice”) dedicated to the analysis of relations between Tehran and Washington, constructed in the same way as an intertextual allusion to the catchphrase *И рано радоваться* (lit. “And it is too early to rejoice”). Formal semiotization of intertextual toponyms is observed in the intercultural transfer of the name of the historical region of *Израиля – Иудеи* (lit. *Israel – Judea*) and the common noun idea to a newspaper source – the headline of a publication regarding plans for Palestine: *Дональда Трампа посетила гениальная Иудея* (lit. *Donald Trump was visited by brilliant Judea*).

In this case, there is already a change in the type of sign to intericonicity, when an appeal to the prototext is not actually verbal but visual/formal, and the so-called visualized intertextuality of the precedent onym is formed. The essence of such onymic intertexts is that the meaning of the message is formed not in them themselves, but in the reaction that they cause. Thus, its formal semiotization, i.e. visual modelling, influences the recipient of information. In

modern intericonicity, the pragmatic potential of onymic intercultural signs is determined not by their meaning and place in protoculture, but by their well-known and effective impact. In this case, the effect of the impact is more important than the meaning of the message. Mass culture exploits only that part of the semantics of an intercultural sign that is associated with a stereotype, simplifying complex and multidimensional phenomena.

## 5. CONCLUSIONS

In conclusion, we note that proper names are able to act as precedent phenomena and subsequently generate intertextual meanings in their folded form. Gaining wide popularity in linguistic culture, precedent proper names are often used as components of intertexts. To designate this type of intertexts, a new term is proposed – onymic intertext, which is the carrier of linguocultural information, the origins of which go back to various events and facts, and the sources – to literature, mythology, religion, and other texts.

The precedent and intertextual nature of proper names ensures their participation in intercultural transfer, as a result of which new meanings arise in the host linguistic culture. At the same time, it is not so much the national and cultural specificity of the onymic intertext as a sign of the original linguistic culture that is significant, but the trajectory of extracting new information from the origins and sources of the receiving linguistic culture.

However, as the analyzed data material shows, over time, the linguistic culture information of a precedent proper name may lose its former motivational basis. This leads to the formalization of its semiotics, the actualization of intericonicity and the pragmatic impact on the recipient of information with the help of form, rather than semantic content.

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## Precedentiniai tikriniai vardai ir jų tarpkultūrinis perkėlimas

### SANTRAUKA

Straipsnyje analizuojama precedentinių tikrinių vardų, kaip oniminių intertekstų, kurie yra pirmės lingvokultūros ženklai-simbolai, perkeliantys naujas reikšmes į priimančias kultūras, tarpkultūrinio perkėlimo problema.

Daug dėmesio skiriama susijusių, bet neidentiškų sąvokų, tokių kaip *precedentiškumas*, kuris yra siejamas su kalbine stereotipo įkūnijimo forma, šiuo atveju išreiškiama tikrinių vardu, ir *intertekstualumas*, kuris struktūruoja iš įvairių tekstų ateinančią informaciją, koreliacijai. Straipsnyje nustatytais tikrinių vardo precedentiškumo pirmumas pirmineje kultūroje ir antrinis jo intertekstualumo pobūdis.

Straipsnyje apibrėžiamas tikrinių vardų precedentiškumo kilmės ir jų intertekstinių informacijos šaltinių vaidmuo.

Iškeliamas ši prielaida: šiuolaikinė masinė kultūra pasižymi tikrinių vardų semiotikos formalizavimu, ikoniškumo aktualizavimu ir pragmatine formos įtaka informacijos adresatui tiek pirmineje lingvokultūroje, tiek tarpkultūrinio perkėlimo metu.

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