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Anthroponymy as a Branch of Linguistics: Concept, Basic Terms, History of Study

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A B S T R A C T

This article deals with the study of proper names of all types, the history of their origin and transformation as a result of their use in the language, the borrowing of proper names into other languages, the patterns of their development and functioning is the subject of a section of linguistics called onomastics. The term "onomastics" is derived from the Greek onomastictypes, s - "the art of giving names".

A R T I C L E I N F O

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Onomastics is a very valuable section of modern linguistics, a complex linguistic discipline equipped with its own terminological apparatus, its range of problems, research history and its own research methods.

The complexity and diversity of the object of onomastics (proper name) largely determines the interdisciplinary nature of this discipline. A number of scientists (O.N. Trubachev, V. Tashitsky and others), for example, consider it expedient to remove onomastics from the framework of linguistics and to separate it into a separate discipline that uses linguistic methods of research, but is closely related to the complex of the humanities, as well as the Earth sciences and the universe. Despite the close connection with other humanitarian disciplines, proper names are still the object of the section of linguistics, linguistics, that is, the science of language. For any name is, first of all, a word and it enters into the language system, is formed according to the laws of the language, lives and is used in speech according to the laws of language, undergoing various kinds of changes.

Onomastics is traditionally divided into sections in accordance with the categories of objects that have proper names. Onomastics includes: anthroponymy, which studies the names of people, toponymy - studies the names of geographical objects, zoonymy - the names of animals, astronomy - the names of celestial bodies.

Proper names include names of people (Alexander, Maria), nicknames of animals (Sharik, Murka), names of mythical creatures (Hades, Venus), tribes and peoples (Aztecs, Goths), countries (England, Germany), rivers (Kuban, Oka), mountains (Andes, Kilimanjaro), human settlements (Leningrad, Gorky Avenue), etc. A distinctive feature of proper names is that in their modern use, as a rule, they do not name concepts, but serve only to designate specific objects. We can quite accurately determine how a seamstress differs from a milkmaid, a doctor from an accountant, but no one can say, based only on the name of a person, how Marina differs from Valentina, Sasha from Boris. Proper names have only a denotative meaning (denoting a specific subject) and are devoid of a significative (conceptual) meaning. However, when they appeared, all proper names were used as ordinary nominative lexemes. Restoring the original meaning of a proper name is one of the tasks of modern onomastics. The origin of anthroponyms - names, patronymics, surnames, nicknames, pseudonyms, etc. - quite extensive literature is devoted to it. These are the works of A.V. Superanskaya and A.V. Suslova, E.N. Polyakova and L.V. Uspensky, V.A. Nikonov and Yu.A. Fedosyuk, M.A. Gorbanevsky and N.A. Petrovsky.Currently, the term "poetic onomastics" is very often used. This is stated in many works of scientists: M.V. Karpenko (“Russian

onomastics"), V.A. Nikonov ("Name and Society"), A.V. Superanskaya ("General Theory of Proper Names"), O.I. Fonyakova ("Proper name in a literary text"), N.K. Frolov ("Selected Works on Linguistics").

So, anthroponymy ("man" + "name") is a section of onomastics that studies the origin, development, derivation and functioning of people's proper names [26;23].

Among the anthroponymic units, or anthroponyms, are: personal names - words that are assigned at birth to people and by which they are known in society; patronymics (patronyms, patronymic names - Greek "father" + "name") - words that are part of the naming of people and designate the father of the bearer of a particular name; surname (family name) (lat. familia "family") is a hereditary name that passes from generation to generation: from father or mother to son and daughter, from husband to wife, or vice versa; nicknames (nicknames) are words given to people at different periods of their lives according to one or another property or quality of these people and by which they are usually known in a certain, often rather closed circle of society [5; 149].

There are a number of basic concepts of anthroponymy as a section of linguistics:

Anthroponymic formula (name) - a certain order of succession of various types of anthroponyms and nomens in the official naming of a person of a given nationality, estate, religion in a certain era.

Literary (poetic, stylistic) anthroponymy is an integral part of literary (poetic, stylistic) onomastics - a discipline that studies proper names in a literary text.

Literary onomastics explores "the reflection of elements of real and fictional onomastics based on their individual refraction and application in the work of each writer and individual text."

Literary anthroponymy, in turn, is not a mirror reflection of the names used in life, but their projection, which has passed through the prism of the author's creativity.

Literary (poetic) anthroponym - an anthroponym of a work of art, which usually gives an idea of the gender, age, nationality, social status, moral and ethical qualities of the character of the work.

The set of anthroponyms extracted from the text of a work of art is called literary or poetic anthroponymy.

It is impossible to talk about the development of the Russian nominal system in the 21st century without having an idea of how it was built and developed historically. The study examines the stages of the formation of Russian naming based on the materials of historical studies of Russian anthroponymy.

There are two main periods in the development of Russian names:

1. Pre-Christian - original names (nicknames) created on East Slavic soil by means of the Old Russian language were used.
2. Christian - the period after the introduction of Christianity in Russia - the church began to plant, along with Christian religious rites, foreign names borrowed by the Byzantine church from different peoples of antiquity.

The Russian nominal system was subjected to four artificial interventions, which played an important role in its further formation and development.

Serious social and stylistic innovations, undertaken in connection with sharp revolutionary changes in the philosophical and ideological system of social values, are called artificial interference.

The first artificial intervention was the baptism of Russia, when they turned to Christian names that came from other countries and were associated with another culture. Before baptism, there were the names Besson, Nelyub, Brukhan, Wolf, etc., after the first intervention, the names Abraham, John, Kriskent, Elizar, Agripina, etc. appeared.

The second intervention was the requirement to call only Christian names, and the old Russian names turned out to be pagan. At this time, there is an increase in the number of calendar names, which is associated with a ban on Russian names.

The third artificial intervention was in the 17th century, when, during the revision of church books, the forms of names well mastered by the Russian language were replaced by foreign ones, again receiving new names; Greek orthography began to be used, which made it difficult to perceive names. Therefore, the mass material mastered by the people continued to live and develop according to the laws of the language.The history of Russian calendar names is no less interesting than the history of Old Russian ones. It reflects the interaction of the Russian folk language and Church Slavonic, the official language of the Russian Orthodox Church. This manifested itself in numerous spelling transformations of original names, in the struggle of ancient Russian

"pagan" names for their existence, in the adaptation of "Christian" names to the conditions of the Russian language environment. Foreign names were not understood by the people and were introduced into use through the church. During the X-XIV centuries there was an assimilation of foreign names. Already by the XIV century, many of the borrowed names acquired the form in which they are found today. They got used to them, they took root among the people as personal names and became the “most Russian” words. For example, Peter is a stone (Greek), Philip is a horse-lover, Agathon is kind (Greek).

In the XIV century, naming began to penetrate into official records, consisting of two parts - borrowed and original: Karp Belyak, Pyotr Gorbun. It was at this time that the unification of Russian lands and the formation of a centralized state began, at the same time the influence and power of the church grew in the spheres of state and public life, including the naming of people. As a result, the Russian princes could no longer be called by two names and had to part with their pagan names (nicknames). Gradually, people of lower rank also abandoned the middle name.

The adoption of new Russian names by the Russian population was very slow. The majority of Russian people, even after the rite of baptism, continued until the 17th century to name their children in their own way, according to custom, giving names-nicknames.

The method of naming that developed in the 14th century, in which the colloquial version of the cross name was combined with a worldly nickname, lasted until the 18th century, until the time of Peter the Great, when business papers began to require the writing of a full name that coincided in form with the church one.

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