



## **ANTHROPONYMS AS INDICATORS IN THE EVOLUTION OF CULTURAL, LINGUISTIC PROCESSES AND STYLE IN LEARNING THE RUSSIAN LANGUAGE**

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### **Abstract**

The article is devoted to the study of one of the topical and little developed problems of onomastics - the study of personal names as artistic words in the actual nominative aspect. The relevance of the study is determined by the need for further development of the theoretical provisions of onomastics. Currently, the problem of the behavior of language units in the text is an urgent and intensively studied problem. And the lack of works devoted to a systematic description of the features of the nomination in a literary text necessitates a comprehensive study of the behavior of personal names in a work of art and their significance for understanding and interpreting the modern Russian literature.

**Keywords and phrases:** proper names, phytonyms, zoonyms, toponyms, holidays, anniversaries, celebrations, art, names of vehicles, natural actions

### **Introduction**

The growing interest in the problems of names has been manifested in various areas of linguistics in recent decades. Proper names are included as an integral and most essential part of the class of names. Their specificity has been recognized for a long time, but so far, the peculiarities of the use of names in various contexts remain unexplored. The interpretation of such fundamental points as the meaning of personal names and their classification is disputable.

The possibility of conscious, exclusive regulation by native speakers in the field of personal names can, to a certain extent, demonstrate the processes and mechanisms of nomination. Nomination - naming objects and situations with the help of linguistic means, assigning to a specific referent.

Onomastics comes from the Greek word *onomastike*. that is, the art of naming. The term "onym" (onoma, proper name) is a word or phrase that serves to highlight the object it names among other objects: its individualization and identification. Onomastics explores phonetic, morphological, derivational, semantic, etymological and other aspects of proper names [1].





The object of onomastic research is IS of all kinds, present in any language: names, surnames, patronymics, nicknames of people - anthroponyms:

plant names - phytonyms;

names of animals, birds, etc. - zoonyms;

names of geographical objects - toponyms;

Personal names of individual inanimate objects - weapons, utensils, jewelry, musical instruments, denoting certain periods and points of time – chrononyms [2]:

names of holidays, anniversaries, celebrations, names of works of literature and art, names of vehicles, natural actions, etc. Onomastic space, i.e. the world of IS surrounding a person, located together with named objects in real terrestrial and near-earth space, as well as in fictional or hypothetical space, is a continuous series of imperceptibly changing types. The names that make up each onomastic field smoothly transition into each other. Consequently, it is also necessary to study names in their relationship with each other and with extralinguistic factors influencing their formation and functioning.

Since personal name social to a greater extent than common nouns, then in addition to the purely lexical component, its meaning also includes extralinguistic components, including aesthetic, affective, moral and socio-evaluative ones. Since IS in the fullness of its characteristics are, as it were, points of contact between linguistic and extralinguistic (pragmatic) plans, its meaning turns out to be a complex complex, including information about the word intertwined with information about the named object. This is the specificity of IS. In the composition of information about the word, i.e. the linguistic part of the meaning of the name includes special naming motifs, and the specifics of the existence of the name in the language and its modern perception, and the history of the name, and the etymology of its basis.

The composition of the extralinguistic aspect of the name includes the special conditions for the existence of the name in society and the cultural and historical associations associated with it, and the specific connection of the name with the named object, and the degree of fame of the object and its name.

Groups of IS, delimited by subject areas, can be different in the nature of their meaning and scope of operation:

1) names that designate (surnames, first names, animal names, names of places, historical dates, events, etc.), 2) names that only name (book titles, magazine titles, labels, perfumes, etc.) [3].

In the IS of the 1st type in the language system, the meaning is denotative, that is, it is based on the idea of a category, class of persons, objects.





Anthroponyms (hereinafter we will use the abbreviation A.) is a large group of IS, which includes the names of people, personal names, patronymics (patronymic or other names after the father), surnames, generic names, nicknames and pseudonyms (individual or group), cryptonyms (hidden names). A. literary works, the names of heroes in folklore, in myths, fairy tales are also being studied. A. distinguishes between folk and canonical personal names, as well as various forms of one name: literary and dialect, official and unofficial. Each ethnos in each era has its own anthroponymicon, called the "registry". The totality of A. in the language is called anthroponymy.

Anthroponyms especially a personal name, differs from many other IS (onyms) in the nature of the individualization of the object: each object of the nomination (person) has a name. A., like any IS, is not only a linguistic, but also a socio-historical entity that functions under special conditions as a necessary element of human communication. The meaning of A. is a hierarchical whole, in which the central place is occupied by the seme structure, which constitutes the conceptual core of A., and a somewhat remote peripheral position is given to social and emotional coloring, without correlation with a specific world. The seminal structure of A. includes the following components:

"Noun";

"Animated";

"Reasonable" (belonging to the human race);

"Face";

"nationality";

"Gender" (for personal names) [4].

In modern society, A., as a member of the classification system of nomination, performs the main naming function, which is realized in two aspects: distinctive (separating the individual from the collective) and integration (uniting carriers of one A. into a common class). Thus, A., denoting individual persons, are devoid of connotation, "the ability to bring certain features" [5].

Strictly speaking, A. in themselves have no meaning, i.e. cannot be determined without referring to the denotation - the real bearer of the name. Consequently, the set of objects with the same name does not have any joint properties, except for the common A.

A fundamentally different situation has developed in mythopoetic traditions. As you know, the founder of functionalism in ethnography, Malinovsky, put forward the so-called theory of "needs", according to which all the elements that make up the culture







of an archaic tribe (from personal names to myth) arise as an answer to a specific question dictated by an urgent need.

Based on this concept, the name is not a game or entertainment, but an absolute necessity associated with the depth of a person's essence. A. are not a label, a label, but a symbol that is in a complex way correlated with the nature of the individual. Mythological awareness of A. as an internal substance is manifested in some cultural and historical traditions, in which "naming the name of a newborn takes the form of guessing its essence ..."

The archaic model of the world assumes the identity of the name and its bearer. The idea of a direct correspondence between the name and the denotation, the interpretation of A. as an individual's alter ego is reflected in the Brahminical concept of *namurupa* 'name and form'. The relationship between the name and its bearer can be compared with the shadow and the person who casts it. Echoes of Beliefs in the independent existence of the name and its identity with the named object can be traced in modern society (cf. cases of naming a newborn after a deceased relative, caused by the desire, together with A., to resurrect the dignity of the deceased).

The installation of mythological consciousness on the identity or internal connection of the name and its bearer presupposes the initial act of name-position and the image of the name-giver who created things and their names. Such representations are recorded in a number of mythological traditions. According to one of the ancient Indian myths, things got their names as a result of the establishment of names (*namadheya*). We also ancient Iranian parallels: *Ahuro Mazdao naman dadai* "Axypō Mazda established names" [2].

Old Slavonic data also allow reconstructing the combination *ome deti* 'to call by name' [1]. A similar example is known from Norse mythology. The "Younger Edda" tells about the sons of Bor, who created people from wood and named them after them. An excerpt from the "Elder Edda" is also indicative: "Then the gods went to the thrones of power ... they gave names to the night and the phases of the moon, they called the morning and the middle of the day." The ritual nature of the name position and the greatest responsibility entrusted to the setter of names can be judged, in particular, from ancient Greek sources.

In some Pythagorean sayings, it is indicated that "after the number, the second place in wisdom is the one who established the names", and in the dialogues of Plato "Kratyl" it is stated that "it is not a matter of every husband to establish names, but of a certain creator of names. An important consequence of the identification of the name and the nature of its bearer, typical for the mythopoetic consciousness, was the creative function of naming, juxtaposing the process of creation and nomination,





according to which the name has an active influence on the individual, forms him as a person, determines his fate, i.e. it is primary in relation to the object. The name often contains a wish or command (Holy glory is translated as, let him have holy glory '). On the principle of replacing the name of its bearer, verbal magic is based, in which through the name, its owner is influenced. Manipulating the name to achieve practical goals led to the strengthening of positive aspects in A., giving "pleasant" names or, conversely, calling a "bad, unfavorable" name so that evil spirits do not harm its bearer.

The mythopoetic interpretation of naming as an act is also confirmed by other data, for example: renaming during the transition of an individual to another age or social class as reincarnation, rebirth, ideas about the need for careful storage of A., ascertaining the essence of the subject, tabulation of the "true" name, the existence of an extensive system of names, compensating for the absence of a real name, etc.

An additional name was associated with a happy fate, for example: "Brahman, who has two names, will be successful", "At that time, people had two names: it brought happiness and longevity" [3].

The pluralism of names in the mythopoetic model of the world was caused, on the one hand, by the need to encode the true name and, on the other hand, by the desire to reflect various aspects of the subject.

The official naming of a person in a developed society has its own name formula: a certain order of A. and common nouns (ethnonyms, kinship names, specialties, occupations, ranks, titles, ranks, etc.). Most of the peoples inhabiting Europe and America, including the Russians and the British, have historically developed a two-name anthroponymic system - a personal name and surname.

So, the appearance of names and surnames, as an official name that united the heads of the family and was inherited, is due to the logic of historical development. At a certain historical stage, a combination of social factors leads to the introduction of a new component into the anthroponymic formula, which makes it possible to clearly identify a person. The formation of Russian surnames takes place during the 11th-15th centuries, and in other countries it continued until the 17th century.

According to etymological features, Russian surnames are divided into ottoponymic, otantroponymic and surnames formed from nicknames indicating the appearance of the named person, his behavior, spiritual qualities, similarities in some way with animals and plants and the type of activity or profession.

The system of English family names closely interacts with the system of personal names.





Speaking about the origin and development of personal and family names, their structure, etymology and semantics, one cannot fail to mention their role and functions in teaching and learning the Russian language.

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