

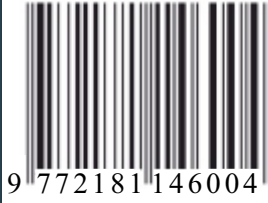
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PERSONAL NAME AS SOCIAL SIGN

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Abstract. *The article discusses the idea that a personal name is a social symbol and that names, to one degree or another, reflect the lifestyle, beliefs, aspirations, occupations and attitudes towards the outside world, the artistic creativity of peoples, and even their historical connections with each other. It is also said that names are a resource of social energy and are considered the health of a nation.*

Keywords: *anthroponymy, onomastics, anthroponymics, personal name, people's own names.*

SHAXSIY ISM IJTIMOY BELGI SIFATIDA

Annotatsiya. *Maqolada shaxsiy ism-bu ijtimoiy belgi va ismlar u yoki bu darajada hayot tarzini, e'tiqodlarini, intilishlarini, mashg'ulot va tashqi dunyoga munosabatni, xalqlarning badiiy ijodini, hatto, ularning bir-biri bilan tarixiy aloqalarini aks ettirishi bilan bog'liq mulohazalar berilgan. Shuningdek, ismlar ijtimoiy energiya o'choqlari ekanligi va ular millat salomatligi deb hisoblanishi aytiladi.*

Kalit so'zlar: *antroponimiya, onomastika, antroponimika, shaxsiy ism, odamlarning o'z ismlari.*

ПЕРСОНАЛЬНОЕ ИМЯ КАК СОЦИАЛЬНЫЙ ПРИЗНАК

Аннотация. *В статье говорится, что личное имя - это социальный знак, а имена в той или иной степени отражают образ жизни, убеждения, стремления, род занятий и отношение к внешнему миру, художественное творчество народов, даже их исторические контакты друг с другом. Говорится также, что имена являются средством социальной энергии, и что они считаются залогом здоровья нации.*

Ключевые слова: *антропонимия, ономастика, антропонимика, личное имя, имена собственные людей, личное имя.*

Introduction. Anthroponymics is a branch of onomastics that studies people's own names, origin, change of these names, geographic distribution and social functioning, structure and development of anthroponymic systems. In the modern Russian anthroponymic system, each person has a personal name (selected from a limited list), a patronymic and a surname (the possible number of the latter is practically unlimited). There were and still are other anthroponymic systems: in ancient Rome, every man had a premen, a personal name. (there were only 18 of them), a nomen is the name of a genus transmitted by inheritance, and a cognomen is a name transmitted by inheritance, characterizing a branch of the genus. In modern Spain and Portugal, a person usually has several personal names (from the Catholic Church list), paternal and maternal surnames. In Iceland, everyone has a personal name (from a limited list) and instead of a surname, a derivative of the father's name. In China, Korea, and Vietnam, a person's name consists of a monosyllabic surname (there were from 100 to 400 of them in different eras) and a personal name, usually consisting of two monosyllabic morphemes, and the number of personal names is unlimited. Hypocoristics (affectionate and diminutive names – Russian Masha, Petya, English Bill and Davy), as well as pseudonyms and nicknames occupy a special place in anthroponymic systems.

The main part. The names reflect to one degree or another the way of life, beliefs, aspirations, occupation and attitude to the world around them, the artistic creativity of peoples, even their historical contacts with each other. Names are foci of social energy. It is believed that the health of a nation lies in its attitude to names. A person's first and last name are peculiar social signs that are usually cherished. A name is always social, and the absence of a name is also a social sign. The name often carried a vivid social characteristic, was used in a certain social environment.

A proper name identified with a person's bodily and spiritual identity. In ontogenesis, a name as a part of self-awareness determines a person's value orientations in his claims to recognition, features of sexual identification, the nature of building life prospects, as well as the system of rights and duties. The name appears before a person is born, and remains after his death – passing from descendant to descendant. In

popular thinking since ancient times, based on centuries of experience, there has been a firm belief about the vital importance of names, the connection with each of them of a certain spiritual and partly psychophysical structure. Hence the persistence of rituals and superstitions associated with the name.

The very combination of the sounds of the name contains a whole range of diverse associations (from phonetic to general cultural). The ways of addressing by name and its pronunciation are important. They can ensure proper interaction with a person, give or not give support to a person in his claims to the desired attitude towards himself. Interestingly, an insignificant collection of names has stood the test for thousands of years, which turned out to be historically viable among different peoples. Diminutive, affectionate, pejorative, mocking and other modifications of each name it should be understood as various adaptations of this name to the shades of relations within the same people and time. The full name is associated with the highest realization of a person, the diminutive is associated with one of the aspects, one of the personality traits.

Names can be partly compared with hereditary generic types in genetics, with constitutions, archetypes. Names behave in the life of society as some kind of foci of social life and are an integral part of it. The determining factor is the predominance of one name or another, or a combination of them.

This is connected with such a phenomenon as the so-called fashion for a name. Undoubtedly, it reflects the influence of cinema, radio, and the press., hits, sports; adherence to certain names in the family, choosing a name in honor of relatives and acquaintances; and, more importantly, socio-historical processes. There are general patterns in the fashion of names, but their causes have not been clarified. Apparently, the choice of a name and its frequency are influenced by the emotional assessment of the name. There are end-to-end names with their periodic recurrence that determine the stability of the birthday boy. There are frequent and rare names. For the most popular names, the peaks of repetition (fashion) go through different time periods range from several years to several decades or centuries. There are also names with a brief historical life.

These facts are not accidental, given the existence of such a phenomenon as phonetic meaning, the internal correspondence between the sound complex and meaning. The nature of sound symbolism has different explanations: the way sounds are pronounced, the acoustic properties of the sounds themselves, synesthesia, human experience, and others. In addition, in recent decades, new data has been obtained on the vibrational effects of sounds at the cellular level, at the level of individual tissues and the entire body, and on the sound resonance mechanism of this effect. Resuming the ancient practice of treating speech and music sounds, but at a new level of knowledge, a new vibroacoustic field in medicine is successfully developing.

An outstanding work dedicated to the name, its meaning, JAV- The book "Names" by P.A. Florensky is being published. He wrote that the name is evaluated by the Church, followed by the people, as a spiritual type, as a spiritual concrete norm of personal existence, as an idea, and the saint as its best exponent. But a name by itself does not give a good or bad person. It is only a form by which one can write a work, both bad and good. It guides the life of the individual, but the individual himself must determine his moral content, his life paths. With one name, you can be a saint, you can be a philistine, or you can be a scoundrel, a monster. But a person of this name becomes a saint, a philistine, and a scoundrel not as he pleases, but by his name.

Based on the works of Florensky, his detailed portraits of seventeen names, information about the vibroacoustic effect on living organisms, a hypothesis was put forward about the psychophysiological effect of a name on a person, the existence of profound differences between the bearers of different names. To verify it, the study of the characteristics of the speakers of a number of Russian names was carried out. The indicators of needs for socialized emotional experiences according to B.I. Dodonov; expanded self-esteem according to V.N. Kunitsyna; thinking according to P. Torrance; temperament according to V.M. Rusalov; self-actualized personality according to A. Maslow were studied. In addition, the color, emotional, and characterological images of the name were studied, as well as the frequency of occurrence of names among representatives of different professions – remarkable Russian personalities who enjoy well-deserved recognition and increased media attention. As a result of the analysis of information about more than 4,500 people, it was found that there are significant differences both in the image of different names and in the psychophysiological features of their bearers.

The data obtained correlate well with portraits of names according to P.A. Florensky. One of the most important functions of human sound systems – speech and music – is the regulatory function, harmonization with the environment. It is logical to assume that the fashion for names reflects a change in the unconscious needs of a given ethnic group in certain sound stimuli. And names contribute to the formation of personalities for the future of this society, which will affect its future socio-historical appearance and mentality.

The system of personal names. Icelanders have no surnames; Czechs, Poles, and Bulgarians are not called by their patronymics; some peoples of Oceania have neither surnames nor patronymics; the three-

syllabic names of the Chinese also have very little in common with our name system, which includes an individual first name (in the narrow sense), patronymic, and surname. How do you address an Icelandic, a Pole, or a Chinese? Where is the first name and where is the last name of a Korean (Lee Hyeon) or Japanese (Akutagawa Ryunosuke)? How to use such names that do not correspond to our accepted naming model? How can we place, for example, elements of a Vietnamese, Korean, or Chinese name in our first name, middle name, and last name categories (when issuing a passport, filling out a questionnaire, or in various lists and lists, in the alphabet of authors, in bibliographic indexes and catalogs, in encyclopedic dictionaries, and in many other cases)? What about the many names (Ernest Theodore Amadeus Hoffmann)?

Nowadays, when international relations are actively expanding- Unfortunately, such issues are becoming more frequent and need to be addressed. In all these cases, it is necessary to know what forms of naming are accepted by the people to whom the interlocutor or addressee belongs. This is easier to understand using the example of the Russian language: for example, a foreign student addresses a female teacher: "I studied your book, Olga Kuznetsova," or to a professor: "I'm happy to hear you, Kolya." Such gaffes are sometimes comical, but more often jarring. In 1814, A.S. Russian General Vladimir Shishkov accompanied the Empress, the wife of Alexander I, to Germany, which had been liberated from Napoleon by Russian troops, and described the solemn meeting as follows: "It was strange for the Russian ear to hear that only her native name was pronounced loudly and with delight: "Alekseevna!"

It was impossible not to laugh when the people were shouting: "Hooray, Alexe-evna! Vivat, Alekseevna!" They thought to fake it under the Russian language, because their native name is not in use, but they could not know that without attaching their own name to it, it is wild and only ordinary and elderly women are talked about." There are many differences in personal name systems within our multinational country. Many peoples do not have a patronymic, while others are just coming into use. The forms of patronymics also vary: for example, the same person has the same documents. the patronymic is Ahmed-oglu, in others – Akhmedovich.

The famous Polish linguist Tadeusz Milewski classified all anthroponymic systems according to the number of their constituent members: monomial, binomial, and trinomial... The distribution on such an external basis does not reveal the main thing; it breaks up truly homogeneous systems that diverge only in the number of members, and unites the most heterogeneous ones, which outwardly coincide only in the number of members. In fact, the trinomial Alexander Sergeyevich Pushkin is more related, of course, to the Polish, Czech, and Bulgarian binomials Adam Mickiewicz, Karel, Chapek, and Ivan Vazov (the only difference is in the absence of a patronymic), and not, say, to the ancient Roman trinomial Publius Ovid Nazon.

Anthroponymy does not yet have a set of components forming a system. We need basic anthroponymic categories. Without clarifying them, it is impossible to consider and compare naming systems. Anthroponymy does not yet have a set of components forming a system. We need basic anthroponymic categories. Without clarifying them, it is impossible to consider and compare naming systems. Perhaps the most developed is the Arabic anthroponymic system of the late Middle Ages. Even the best descriptions of Arabic anthroponyms do not give an idea of the functioning of names and the rules of their use.

It is easy to compare closely related naming systems, or anthroponymic models (AM). Having designated ours as IOF, it is not difficult to designate Polish, Czech, and Bulgarian as IF, but comparison with other European systems will be difficult. If Icelandic can be designated "I +O", then German or French do not fit into our designations: they are accepted specify the second and third personal names (in the narrow sense): Erich Maria Remarque – not "I+O+F", but "I+I1+F", Ernest Theodor Amadeus Hoffmann – respectively "I+I1+I2+F". But what about the names of the Chinese or some African peoples, where an individual name is not given for life, but changes with age and after death? But what about the derived forms of an individual name, which are so diverse both in our country and in other Indo-European languages (our Lena, Vitya)? All these are phenomena that are not compatible in one row, even in different rows of the same plane. For example, it is unacceptable to consider anthroponymic categories in one classification scheme, both by origin and function. These are two completely different plans. One or another component of the system will occupy one place in one plan, and another in another, and can be correlated with a component of either the Bulgarian or the French system.

Of course, today it is easy to distinguish a first name from a nickname, a last name from a patronymic. But how to solve the problem of Russian names of the 17th century or the modern names of some other peoples? Before Ivanov was not a surname, but a patronymic ("Ivanov's son", i.e. "son of Ivan"), Vasily Ivanov's son was already Fedor Vasiliev. There were also sliding "grandfathers", also alternating. They did not switch to wives. Maybe- but it is conditional to consider the collective name of the family as a surname,

i.e. the name passing on to the spouses and descendants of several subsequent generations. It's even harder to distinguish between a name and a nickname. Until the end of the 17th century, along with the names given at baptism, there were native Slavic, pre-Christian names (Zhdan, Nezhdana, Tretyak, Milava, etc.). V.K. Chichagov claims that in the XV century they were already nicknames. But they were used in everyday life, and in all documents – in wedding certificates, in church charters. You can meet a priest with the pagan name of priest Istoma, Ivashko the Devil's son lived in the monastery, and the widow's will said: "by order of my husband and master, my Scoundrel." The statesman of the mid-17th century, boyar Khitrovo, was named Bogdan all his life, and it was only after his death that it became known that he was christened Job. Yes, and the murdered Tsarevich Dmitry was baptized Uar.

European peoples have a name for life. But among many peoples of Africa, the Chinese have a changeable basic name: it is not given for life, but is replaced by age and position, for example: "child's name", "school name", "military name"; the name was changed in the case of becoming a monk. In this sense, a nickname is more stable – it often accompanies a person all his life. However, it cannot be argued that the name is arbitrary, its etymology has been erased, and the etymology of the nickname is clear. Among the Russian names that were given after the revolution, there are names with an emphatic etymological meaning (October, Helium, Industri, May, etc.), at the same time there are nicknames that no one can explain.

Naming systems are not eternal. They are formed historically and do not remain unshakable. The old question that high school students asked classmates and teachers: "What was Ivan the Terrible's last name?" has no answer, since he did not have any last name. Two centuries later, the majority of the Russian population did not have surnames. But in ancient documents, it is not uncommon for such names that our contemporary would consider superabundant: "Widow Agafya Ivanov, daughter Stepanovskaya, wife of Fedoseevich Yumatov."

Changes in anthroponymic systems are caused by a change in the socio-economic system. But this dependence is not straightforward and difficult, it cannot be presented vulgarly, as if a certain socio-economic system immediately gives birth to its own system of personal names, which ends its existence with it. Generic names have outlived the generic system for a long time. The surname originated and spread many centuries later after the family became the primary economic and legal unit of society.

Often, anthroponymic systems develop through thinking. In Turkey, Tunisia, and Egypt, laws have introduced mandatory surnames that were not previously used. Following the example of the Russian name system, all the peoples of our country have a patronymic that they did not know before. Historically, the same name can be used in different functions: today Bull is a surname, in the 17th century it is a nickname, in the 16th century – a personal name. There is a mixture of elements of different categories of the system: Alexey Maximovich Gorky is familiar to everyone, although Alexey Maximovich was Peshkov, and Gorky is part of the pseudonym Maxim Gorky. Sometimes this confusion leads to absurdity, for example, giving names to ships such as "I. Muromets", "M. Pechersky" (meaning the name of the writer P.I. Melnikov-Pechersky) is as ridiculous as naming the monument to Peter the Great "monument to P. the First".

Changes in anthroponymic systems are expressed not only in the fact that some of their components are dying out, others are emerging. There are changes that are less obvious, but no less significant. The ratio of components is changing. A hundred years ago, all Russians already had a mandatory modern triad (I+O+F), but the surname was very rarely used then, and how its role has grown today. The use of a single patronymic served as the norm for expressing a certain combination of familiarity and respect – for example, in relation to serf educators, "uncles" and "moms" – Pushkin Savelyich in "Captain's Daughter", Filipyevna in "Eugene Onegin". In the peasant and working-class environment, this phenomenon proved to be tenacious and has not disappeared even now.

In a society divided into antagonistic classes, the word hierarchy was reflected in names. The establishment of surnames in European countries took place sequentially along the steps of the social ladder: first, the surname appeared among the nobility, then among the merchants, later among the middle strata of the townspeople, and the urban lower classes and the peasantry remained nameless for a very long time. This process has been going on for several centuries. In Russia, princely surnames arose from the XV century, noble ones were established from the XVI–XVII centuries. Of the merchants, only such as the Stroganovs acquired surnames in the XVI century. They were called "distinguished merchants"), but most merchants received surnames only in the 18th century, and some in the early 19th century. The entire serf peasantry, the bulk of the population, were not supposed to have surnames until the fall of serfdom in 1861, many already had "street" surnames, but they were not recorded anywhere and were not officially recognized, not always stable. And some small peoples of Siberia did not have surnames until the 30s of the twentieth century.

Simultaneously with the official anthroponymic system (in those states where it is established), there are domestic systems that differ from it. Thus, the formation of surnames in European countries went through stages separated by centuries: the emergence of surnames, their widespread use and, finally, recognition – admission to documents, the introduction of mandatory use. The opposite is the way to establish surnames in the countries of North Africa and Western Asia: first, laws have been issued establishing the obligation of the surname, and only then its implementation, which takes time.

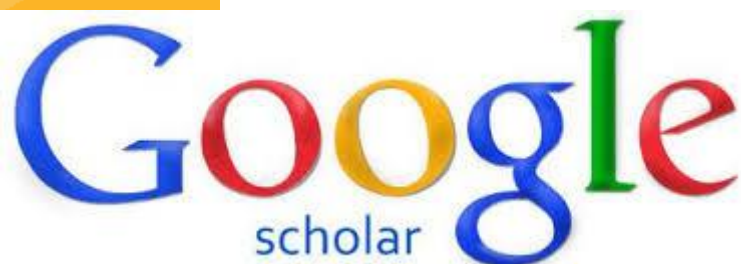
Conclusion. Thus, we can say that despite the mandatory nature of the official naming system in our country, it is not the only one. Along with it, there are parallel systems and subsystems. The name does not always appear in the "passport form" – in voter lists, in solemn acts, in various kinds of certificates, in court documents. And usually, even in official correspondence or salary statements, a surname with initials is enough. In everyday life, however the full three-part naming never appears in use - they are called by their first name and patronymic or by their last name. In the family, there are only derived forms of personal names that have an emotional connotation and are used depending on the situation (Nata – Natulya – Natka). There are no patronymics in school use, and names are often replaced by nicknames. It turned out that many peoples of the North and the Far East have common "second names" – the coexistence of the old name system and the new, Russian one. Each of these systems has its own sphere of use, strictly limited by an unwritten law.

The order of the members of the name in use is not without significance. It is somewhat autonomous from the word order in a language outside of anthroponymy. There is an order in the Russian language: 1) personal name (in the narrow sense); 2) patronymic; 3) last name. But this "natural" (i.e., spontaneously formed) order is increasingly being rearranged – the last name is being put in the first place. This is understandable and unavoidable in alphabetical lists, but in many other cases it is unjustified: the inscription on the monument in Ulyanovsk "Goncharov I.S." gives off an inappropriate clerical appearance.

It is safe to say that the personal name systems under all their considerable stability is always in constant development and improvement. These changes are not visible to contemporaries; they are noticeable only in the perspective of time.

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