Anthroponym as an object of linguocultural analysis

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Annotation: This rticle deals with anthroponymics, linguists' attention to a person's personal name has not waned for many decades. The enduring popularity of this area of linguistics can be explained, on the one hand, by the importance of the anthroponym as a component of the cultural identity of the individual and the nation, and, on the other hand, by the interest in combining pictures of the world in intercultural communication. This article will attempt to present the anthroponym as an object of linguocultural analysis.

Key words: linguist, antroponym, interst, both

Using the method of descriptive-analytical description, one can consider both some functions of anthroponyms and the conditions for their implementation in the context of specifically taken cultures. The name of a person is an integral part of his being. Representing a member of society, the anthroponym is conceptualized through the characteristics and assessments inherent in a person - it can be kind and honest; the name can act as the equivalent of an award or other material value: it can be done how. There is, perhaps, no person who is indifferent to his own name. We react to our name in the same way as to the sound of our native speech in a foreign language environment - almost instinctively. It is difficult to imagine that a person would not correct the one who mistakenly called him by a false name ("Oh, there you do not confuse my name! " - A. Akhmatova). Sensitivity to the sound (and spelling) of one's own name is another confirmation that it is an integral part of a complex whole - a linguistic personality. Those who got a difficult to pronounce surname always. They react sharply to its distortion (the author of the article has met people who invariably put an emphasis on the letter in their surname). The special role of the name in the self-consciousness of the individual poses difficult tasks for translators. There is a known case of long-term proceedings in the European Court on the claim of a citizen of Greece working in Germany - Christos Konstantinidis, who was not satisfied with the sound of the name in the proposed transliteration in accordance with the standard. As a linguistic person, a person is aware of and identifies himself by means of a personal name. G.I. Berestnev considers the internal separation of oneself from the surrounding world as a cognitive act, in which the name of an individual is one of the factors in the realization of his self-awareness [1, p. 38]. This statement can be confirmed by the fact including the fact that the ability to give one's name is the main sign of sound consciousness. A person who does not remember, has lost or changed his name falls out of the context of being and social life. The people say: "A person does not recognize himself in person, but he knows his name"; "With a name - Ivan, and without a name - a fool"; "Without a name, the child is a devil." Pasternak expressed how, intoxicated with a spring feeling, a person ceases to be aware of his own "I": "These days you are losing your name / Crowds of faces are knocked down." The nomination function originally inherent in the anthroponym, described in detail in the vast literature on onomastics, seems obvious. In the implementation of the nominative and vocative functions, the personal name is in many ways similar to the common name, but in some way the anthroponym as a class of lexemes is unique. So, an anthroponym, on the one hand, acts as a "label", having a denotation, but not having a significatum, and on the other hand, it "overgrows" with semantics and connotations in use [4]. Unlike a common noun, an antoroponym cannot simply be invented according to the laws of word formation of a particular language, that is, theoretically it is possible, observing the laws of phonology and morphology, but in order to become a personal name, in

most cultures the word must receive the status of an onym. Yu.A. Rylov recalls that many regulatory bodies of the state are called upon to "guard" the process of assigning a name to a person - from the registry office or similar institutions in other countries to the church [5, p. 10-11]. Those who wish to distinguish their child among other people with the help of an exotic name can be stopped by the law. The English Daily Mail of June 22, 2011 published an article "New Zealand bans families from calling their baby' Lucifer 'and' Adolf Hitler '"' [11]. It informs about the bans adopted in different countries on the names mentioned in the title and many other non-standard names. So, in Sweden it was forbidden to call a child Allah, and another, but the names Google and Lego overcame the obstacles of the law.

It should be noted that, despite the hypothetical possibility of inventing absolutely any name, such anthroponyms for the most part still remain outside the cultural paradigm of a particular society, which prefers adequate names.

So, in the English set of anthroponyms such names of Latin origin as, for example, Virginia, Prudence, Patience, which respectively read the meanings of virgin purity, prudence, patience; the names of precious stones (Jade, Beril, Crystal) and some months (April, May) were named. However fewer of the names of this kind have lost popularity over time or have completely gone out of use1 due to the changing mood of society. Even more revealing are examples of artificially created Russian anthroponyms during the formation of Soviet power. If the notorious and truly isolated Dazdraperma (Long live May 1) or Persostratus (First Soviet stratospheric balloon), for obvious reasons, almost immediately left the Russian onomasticon, then the names Vilen, Vilor, Vladlen and other acronyms from Vladimir Ilyich Lenin, Oktyabrin (from the October Revolution) received - albeit limited - distribution in the first third XX century. Thus, the formation of an anthroponymic picture of the world is largely determined by social processes. The fashion for personal names is a reflection of social processes. According to S. Pinker, it has its own tendencies: the choice of names of a certain etymology (names of Latin, Greek, Celtic, Anglo-Saxon origin), names formed from the names of precious stones or months of the year; it is now popular to give children the names of famous people. At the beginning of the last century, Evelyn, Leslie,

Robin were names for boys, but as soon as they began to be given to girls, boys were no longer called by these names or they became less used. Deprived of gender formants, English is "indifferent" to gender division in the class of anthroponyms. (As you know, the appellative vocabulary in the English language has a certain resource of gender-distinctive means.) It is characteristic that in the Russian language a morphological feature will inevitably indicate the gender of the bearer of the name, but confusion can occur in English3. The Russian language draws a clear line between masculine and feminine gender even in names common to both sexes (Alexander - Alexandra): a masculine ending in the full form of a feminine name is impossible, as it is unacceptable and the opposite.

Thanks to well-traceable fashion trends, the name is able to identify a person by age. According to S. Pinker, "[m] ost American readers, knowing nothing else about a man other than his name is Murray, would guess that he is over sixty, middle-class, and probably Jewish" [10, p. 13]. The author writes how easily he can determine the age of a woman: Edna, Ethel, Bertha are elderly women; Susan, Nancy, Debra - aging ladies from the baby boomer generation; Jenifer, Amanda, Heather - this will be over thirty, and Isabella, Madison, Olivia are clearly still girls. By the way, male names are more resistant to fashion, so at all times you can find both boys and old men with the names Robert, David, Michael, John, James [10, p. 312].

The name is an undoubted marker of the historical era and the social structure of society. Agatha Christie, in her autobiography, recalls that in the Victorian era, servants in the master's house were not supposed to have pretentious names, and if this happened, they were given simple names in the house, such as Kate or Mary. It is obvious that in modern society such violence against a person is unthinkable. Nowadays, the processes of democratization in all spheres of life also affect the described vocabulary class. The trend of the present time is the democratization of the name, which can manifest itself in the use of diminutive forms of the anthroponym in public discourse [2]. Previously, our country was led by Leonid (necessarily!) Ilyich Brezhnev; now we are getting used to the fact that the first persons of the state can be

called Vladimir Putin and Dmitry Medvedev without any damage to the image of the president or prime minister.

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