PECULIARITIES IN MEANING OF ANTHROPONYMS

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ABSTRACT

This article is devoted to the description of significant peculiarities in meaning of anthroponyms. Anthroponyms of any language have their own peculiarities, however, in cultural-historic process the anthroponyms of different linguistic culture influenced each other. Anthroponyms have some peculiarities in their meaning, which are connected with linguistic, cultural and social factors. What is more, anthroponyms are connected with individual's skills, his culture, history and his religion.

Definition and meaning fixed in anthroponyms reflect specific features of objects and qualities which are surrounding society. The history of anthroponyms is connected with the culture and history of the community where they (anthroponyms) arise. No doubt that anthroponyms have national coloration, which is visible in practice in different languages.

In speech communication the structure of the denotative meaning of proper name can be subjected to the semantic modification and transformation, in the process of which the characteristic of onyms can be actualize, as a result the connotative meaning of onyms can be arise, which is a manifestation of extralinguistic information.

There is a hypothesis about the presence of a lexical background in the meaning of proper names, which was developed by E. M. Vereshagin and V.G. Kostomarov. The linguists define the lexical background as a set of non-conceptual semantic parts in the seme of the word. Scientists note that onomastic lexis not only has nominative function, but also a national-cultural component. Proper names can be devoid of a lexical concept, but its lexical background can be extensive and complex. The semantic parts of a proper names classify it to the set of homogeneous names and give a specific name s unique appearance. But what is a lexical background as a notion? It is a set of non-conceptual semantic part related to a word.

The supra-conceptual component of a word finds out its reflection in background knowledge of a speaker of a language. The background lexical knowledge about a proper name identify its supra-conceptual component. The main component of a lexical background includes the etymological meaning of the appellative basis and the history of the origin and

functioning of a proper name, encyclopaedical knowledge about the owner of the name and the stylistic peculiarities of a name functioning.

The analysis of the structure in a semantic meaning of antonyms demonstrates that the encyclopaedical information is much more relevant for the investigation of the lexical background of anthroponyms. This theory (The theory of the encyclopaedical meaning) was developed by V.I. Bolotov. According to the theory, the encyclopaedical part of the semantic structure of a name includes two components: individual and general. A general component defines a connection of anthroponyms with the concept of person, social connection, limiting factors as place and time. An individual component of the encyclopaedical meaning of the anthroponyms covers the whole spectrum of the lingua-cultural information. Comparing with a general component, individual one is subjective and emotionally colored.

The correlation between individual and general components, which constitute the encyclopaedical names some scientists describe differently. Linguists such as V.G. Kostomarov and E. M. Vereshagin distinguish proper names with group information like label-names. These names are used to identify individuals in society. The representative names also belong to this group, in this way they are symbols of a certain nation. The integrated meaning of an individual and general information about a name provide its cultural and historical connotation.

Anthroponym actualizes in the communicative situation, hence, in order to involve it into the communicative situation it is vital to have basic linguistic and extralinguistic knowledge about it. And some linguists believe that without this knowledge the function of anthroponyms is impossible. According to A.V. Superenskaya's concept, the description of a denotation is a basis for the encyclopaedical information, which is usually represented in the anthropical dictionaries. Encyclopaedical information is a stock of knowledge , which arises in the communication by the addresser as a result of acquaintance with the object, a set of information that the addresser has the opportunity to obtain without ever seeing it.

Anthroponyms are not just signs of identification, they are as a "mirror" of the culture, history and social process. The investigation of anthroponyms let us understand how appropriate language reflects and forms an identity of a person or society.

The main difference between proper name and common noun is the connection between proper name with concept and subject. The connection between a word, a concept and a subject are usually depicted as a triangle. The triangle symbolizes a connection between extralinguistic denotation(subject), linguistic, logical and semantic image.

Anthroponyms are part of the linguistic picture of the world and the most vivid representation of linguaculture. Anthroponyms are most closely connected with background knowledge, as a result of which they are capable of reflecting the development of cultural and historical life, as well as the national mentality and value system of the people who are the speakers of a certain language.

It seems possible to conclude that proper names, anthroponyms, are the most important means of expressing the onomastic picture of the world of an ethnic group. In modern languages anthroponymic systems, there is a significant number of proper names that carry linguacultural information in their semantic structure. Therefore, in this study, it is rational to analyze the semantic and structural features of proper names, considering the linguistic and extralinguistic components in their composition.

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