THE ROLE OF ANTHROPONYMS IN THE DEVELOPMENT OF WORLD LINGUISTICS

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The composition of proper names in any language is not given once and for all. The repertoire of anthroponyms is changing: some disappear from active use, others are created, and others change their place.

Anthroponymy is a section of onomastics that studies anthroponyms (from the Greek anthropos - person and onoma - name) - names of people: personal names, patronymics, surnames, nicknames, pseudonyms, encrypted names, etc.

This is the science of people's names and is part of onomastics. Anthroponymy is a branch of onomastics that studies the proper names of people, the origin, changes of these names, geographic distribution and social functioning, structure and development of anthroponomics systems.

Anthroponymy was isolated from onomastics in the 60-70s of the 20th century. Until the 60s of the 20th century, instead of the term "anthroponymy" the term "onomastics" was used. This science studies the information that a name can carry: characteristics of human qualities, a person's connection with his father, clan, family, information about nationality, occupation, origin from a particular locality, class, caste. Onomastics, translated from Greek, means "the art of giving names." Anthroponymy studies the functions of an anthroponym in speech—nomination, identification, differentiation, change of names, which is associated with age, changes in social or marital status, life among people of a different nationality, joining secret societies, converting to another faith, and others. Not so long ago, anthroponymy received another name - nameology.

Anthroponymy is to some extent reminiscent of archeology: by a revealed name, as well as by an object found in the ground, one can learn about the people who once inhabited these lands, about their origin, occupations, beliefs, culture, way of life, and tastes. Unlike archaeology, anthroponymic studies do not require long-distance expeditions and special tools for excavations. No archaeologist will be satisfied with just a find - it requires clearing, possible restoration, and then careful study. So is the anthroponymist: in order to determine the origin of a surname, he often must clear his object of later distortions, restore its original appearance, and then search for the meaning and history of formation. But the anthroponymist does not have to dig into the ground; more "digging" is required in libraries and archives. The work is very difficult, and in many cases completely fruitless. Each surname has its own individual history, usually going back to the distant past.

In the development of world linguistics of the 21st century, special attention is paid to the study of anthroponymic units, their role and features of use in everyday communication. At the same time, their interpretation depending on national, cultural, historical and social characteristics is becoming increasingly important. The communicative capabilities of an anthroponym have become the main objects of research in such areas such as cognitive linguistics, discursive linguistics, linguoculturology, pragmalinguistics and stylistics. Research in this area allows us to identify the ontological nature and linguocognitive mechanism of human relations within the framework of linguistic communication.

Today, one of the main directions in the leading scientific centers of the world is the problem of studying the linguistic, speech, cultural and national mentality of linguistic units that express sensory and aesthetic assessments of the individual associated with linguistic culture.

A special place within the framework of linguistic and cultural issues is occupied by the study of the anthroponymic system of a particular language in the relationship of proper names and culture. This trend is associated with the anthropocentric paradigm of modern linguistics, which involves the analysis of linguistic units in order to understand their speaker. The anthroponymic system of any language is a fundamental material for knowledge, revealing the self-awareness of a people, for understanding the psychology and characters of people belonging to a particular nationality or region. Due to the fact that an anthroponym has a complex nature and depends on the cultural and social context of the era, which is especially noticeable during critical periods in the development of society, this lexical unit cannot be studied from a purely linguistic position, therefore anthroponyms are the object of study in cognitive linguistics.

The name, first of all, is the keeper of the cultural information of the people, which is formed under the influence of various, including extralinguistic, factors. Moreover, it is connected with the perception of the world and in a certain way reflects its knowledge. In this regard, it is of particular interest to study the anthroponymics of peoples, whose system of personal names in the process of historical progress did not undergo frontal changes under the influence of historical, cultural, social factors, but preserved the ancient traditions of naming.

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