

CULTURAL SEMANTICS OF CHINESE ANTHROPONYMS
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Abstract. Any kind of human activity, as well as the connection of a person with the environment, the spiritual and material aspects of life, the relationship of people in different eras - all this is reflected in onyms. The study of the relationship between language and culture, the identification of lexical meanings is an important aspect of linguoculturology. The same words can cause different associations among representatives of different nations, since people of different nations are carriers of different languages, in whose cultures onyms have acquired different concepts. The cultural semantics of onyms is a little-studied area. The meaning of proper names is much broader and deeper than the meaning of common nouns.

The article shows the national character of anthroponyms, reveals the influence of sociocultural factors on Chinese anthroponyms. And also the cultural semantics of anthroponyms.

Keywords: anthroponym, cultural semantics, Chinese language, onym, onomastics, proper names, linguoculturology.

Аннотация. Любой вид человеческой деятельности, как и связь человека с окружающей средой, духовная и материальная стороны жизни, взаимоотношения людей в разных эпохах – всё это отражено в онимах. Исследование связи между языком и культурой, выявление лексических значений является важной стороной лингвокультурологии. Одинаковые слова могут вызывать разные ассоциации у представителей разных наций, так как люди разных наций являются носителями разных языков, в культурах которых онимы приобрели разные понятия. Культурная семантика онимов – область малоисследованная. Смысл имён собственных значительно шире и глубже смысла имён нарицательных.

В статье показан национальный характер антропонимов, выявлено влияние социокультурных факторов на китайские антропонимы. А также охарактеризованы культурная семантика антропонимов.

Ключевые слова: антропоним, культурная семантика, китайский язык, оним, ономастика, собственные имена, лингвокультурология.

INTRODUCTION

Anthroponyms - the history of the people. In any culture, the name of a person acts as a socio-cultural sign. The system of personal names of any language, rooted in a deep history, bears the imprint of the national self-consciousness of the people and includes a special national picture of the world. Personal names have a bright national and cultural specificity and are an extremely important source of not only linguistic, but also historical and cultural knowledge. They, as in a special kind of linguistic realities, reflect the features of the national culture, traditions and customs of the people.

The onim of any language has elements of national cultural meaning. Proper nouns are personal names of people and things, their meanings necessarily reflect the national culture of that language, therefore, national cultural components necessarily belong to the meaning schemes of onyms. Onyms often serve to designate a specific object or phenomenon. However, a personal name has an expressive cultural component in addition to the lexical meaning. Moreover, in different language systems, personal names have a national character. They are structurally and semantically different from each other. They carry not only linguistic, but also historical and cultural information. This is a unique phenomenon in the language structure, which is a unique mirror of national customs and cultural and artistic values.

In any culture, a person's name is a socio-cultural sign with a clear national color. The presence of first names and surnames is a common feature in Eastern and Western onomastic systems. For example, Kazakh and Chinese surnames precede the name, for example: Mantai Aidos, Nurzhan Ayala, Mao Zedong, Hu Qimin, etc. In Slavic and Western European naming formulas, first names (or patronymics) precede surnames, for example: Anton Sergeevich Feminsky.

MATERIALS AND METHODS

Anthroponyms in linguistic and regional studies are considered as words with a bright national flavor. The onomasticon, i.e. the circle of proper names used by any people, is distinguished by considerable stability and traditional character. In China, there is a proverb: "It is better to give a child a good name than to give him a hundred gold." These proverbs reflect such a cultural and linguistic universal as the importance of names in the life of society. For Chinese culture, the name itself is more significant. This is due to the fact that Chinese names for the most part have an original character, a transparent etymology.

Chinese anthroponymy is an important component of Chinese culture: it reflects the traditions and tribal ties of the social system in the development of China. Any contact begins with acquaintance, introduction, that is, with a person's name and surname. Names play a big role in communication, negotiations, correspondence, and paperwork. As a result of the great achievements of the Chinese people, becoming a state, significant success in their social, political, and cultural life, the number of anthroponyms is increasing, along with hundreds of new words and terms. Some of

the anthroponyms go out of use according to the times, and some of them, on the contrary, are added.

Surname is a general personal name, it is a collective sign of all members of the family, that is, the community; and names are the name of each member of the family name, which is characteristic of an individual. The order of first and last name reflects different relationships between members of society. Traditional Chinese culture emphasizes the importance of community, because in the atmosphere of traditional culture, the family name should come first, indicating belonging to a certain family or clan, and the first name should be the expression of individuality.

Socio-cultural factors actively influence the use of anthroponyms. Thus, in the old regime of China, the choice of name was associated with a feudal moral concept, in this regard, parents especially valued men (sons), because only men (sons) could continue the generation. Therefore, names were always given to represent wealth, high position and other values of the aristocracy. For women (girls), there were no names at all, only surnames. However, after showing courage, the woman had to raise her husband's name first, and her own name second. After the liberation of China in 1951, such discrimination against women was completely abolished.

Chinese culture is distinguished by the fact that a person is given several names. This tradition has existed for many centuries. For example, in ancient times, when a child was born, the name was given as milk name. It was used temporarily and only in spoken language and often until the child went to school. And at school, he is called by his adult name, for which a certain name is fixed in the structure of the Chinese language: senior name (daming), school name (xueming) or official name (guanming). It was included in the documents. Since the Chinese attach great importance to their names, choosing an adult name for a child is connected with a whole ritual.

The ceremony of naming children in Chinese families does not end there. At the age of sixteen, boys are given a nickname (zu). It always used two hieroglyphs with auspicious meanings. Not only parents, but also teachers had the right to give a nickname to a child. In addition, if the child is well adjusted in society and is a leader in his environment, then his friends can also give him a nickname. This nickname became relevant for everyday communication between friends and acquaintances. The versatility of the structure of personal names in the Chinese language is reflected in the fact that a person gets another name: according to the area of residence or hobby. If the character of a person has very expressive features, it is allowed to give him another name. These traditions are now lost. The child is immediately given an adult name. But in some provinces of China it is observed to follow these traditions.

In addition, the Chinese had a pseudonym (shuming). They play different roles in the anthroponymic model. It can be placed before the surname and before the personal name. The great writer Lu Xun had 128 pseudonyms. After the founding of

the People's Republic of China, the complex system was abolished, and only writers were entitled to pseudonyms.

Chinese people can have not only a fictitious name (weiming 瘦名) and a real name (benming 本名), but also a fake name (xuming 虚名). The most surprising thing about Chinese is the custom of naming people after death (tangming 堂名). They are written on memorial plaques.

In Chinese, the number of Chinese surnames is listed in "百家姓" ("One Hundred Surnames"), but in reality there are many more surnames than those listed in the book of names. The vast majority of Chinese surnames are monosyllabic, two-syllable surnames are less. So far, there are no unbiased statistical data on the number of Chinese surnames. More than 500 surnames are listed in the "Book of Chinese Surnames", about 60 of which are two-syllable.

RESULTS AND DISCUSSION

Chinese people attach great importance to naming. This is what Confucius said, "If the name is not right, the word will not be successful; we can see from the proverb "if the word is successful, the deed will not be done".

Researchers of Chinese anthroponyms are actively studying their connection with language and culture. Zhao Ruimin (2016) is a scholar who, in addition to historical and cultural studies, deeply studies the relationship between Chinese personal names and Chinese culture. In his work "姓名与中国文化", the origin of Chinese names and the national nature of surnames, starting with "百家姓", which is the most important part of Chinese traditional culture, are comprehensively analyzed.

I.E. Ratnikova (2003) takes personal names as a research object. He was guided by ideas and theories about the meaning of personal names, V.G. Gak, M.V. Gorbanevsky, B. Russell, L. Wittgenstein, A.V. Superanskaya and others study the cultural semantics of personal names, referring to the opinions of linguists. Superanskaya A. V. (1973) in the work "Obschaya teoriya imeni povsovno" he comprehensively considers the theoretical problems of onomastics. He also pays special attention to the semantics of names and evaluates their role in language and speech.

V. V. Dasheeva (2014) is one of the scholars who has comprehensively studied the anthroponymic system of the Chinese language. In his work "Chinese anthroponymy: questions of history, semantics and functions", the role of Chinese personal names is revealed, their lexical-semantic characteristics are given, the main functions of Chinese names and surnames are determined, the structure of the modern Chinese anthroponymic model is analyzed.

In the ancient feudal society of China, the names carried deep shades of the Confucian philosophical school. Confucianism preached morality and humanity. In order to maintain its dominance over the peasants, the ruling class often declared its humanity and virtue, tried to present itself as the savior of the poor. Based on this,

such eloquent words were often chosen for names, such as 善仁 - a person who does charity work, (世人 - a person who has been good-natured, kind-hearted all his life, 有德 - a moral person, etc.

1. Today, names retain their original etymological meanings associated with some symbols of national culture, traditions, customs, and way of life:

2. Anthroponyms related to wishes (peace, well-being). Since the early philosophy of Lao Tzu, Chinese people have placed more importance on self-defense than courage. In connection with that, there is an idea that "A live mouse is better than a dead lion." This means the Chinese people's desire to live a peaceful and peaceful life. Accordingly, anthroponyms are also common, e.g: 重平, 徐宁, 李国安, 李宁, 宋平, 乐和, 谢静义 etc.

Chinese people are very concerned about the length of life, and they value life above all else. Accordingly, there are also anthroponyms expressing the desire to live a long life: 张万年, 李月久, 牛百岁 etc.

From the anthroponyms that mean fame, wealth and honor, one can see the people's longing for an abundant life, as well as good dreams wishing for the prosperity of the dynasty: 成永贵, 邓世昌, 钱光 etc.

When a baby is born, parents give it a name with the intention that it will achieve the ideal of its dreams. It can be seen from this that the Chinese people attach importance to the upbringing of children, their future, and the generation of good men. Such names encourage the child to move forward, inspire him and give him the idea of achieving great achievements. The content of anthroponyms representing a dream ideal is revealed through a complex and specific image, which gives the name a literary and figurative character. For example, 徐腾飞, 金圣深, 成龙, 杨万里, 鲁智深.

2. Animal-related anthroponyms: 龙 - a dragon representing the emperor, 虎 - a tiger representing strength and courage, 牛 - an ox representing a good soul and health;

3. According to the tradition established in China since ancient times, the girl's beauty was compared to a flower, and accordingly, their names were associated with the names of plants and flowers. For example: 花 (flower), 荷 (lotus). Plant and tree names that are often found in anthroponyms are 条树 (oak), 杨树 (poplar), 苹果 (apple), 树林 (forest), 松 (pine), 柳 (willow), etc.

4. Anthroponyms related to natural phenomena are often used to show the weather and the state of nature when the baby was born. The most common ones are: 风 (wind), 雪 (snow), 雨 (rain), 雾 (fog), 海 (sea), 涛 (tide), 路 (road), 水 (water), etc.

5. Place names (toponyms) are also included in anthroponyms. Earth is considered a symbol of thought, knowledge and wealth. Often the abbreviated name is used instead of the full name of the place. One-syllable "abbreviated" names are common to all provinces and large cities in China. For example, the name Lu Yuchuan is the abbreviation of the Henan province where Yu's father was born, while Chuan is the abbreviation of the Sichuan province where Yu's mother was born.

6. The emergence of anthroponyms that reflect the characteristics of time or period is undoubtedly influenced by the events taking place in society. Related names are also found: 建国 (establishment of the state), 大节 (great festival), 卫国 (Defender of the Motherland), etc.

Chinese family culture and beliefs are reflected in personal names. They hope to get rid of misfortunes and live a good life. With the help of the name in ancient China, they try to attract luck or success in business.

CONCLUSIONS

Anthroponyms in linguoculturology are considered as words with a bright national color, and many of them, having gained nationwide fame with all cultural and historical associations associated with designated persons and objects, have acquired the status of onomastic realities.

For the bearers of Chinese culture, the form of the name, its phono-symbolic associations, and its etymology are especially important. Although proper names are the names of individual objects, they often take on cultural connotations. Without knowing the real meaning of onyms in communication, communication cannot be successful, a foreign language cannot be equivalently understood.

Therefore, interlinguistic communication can be complete with a deep understanding of onyms in communication. Studying the structure, origin and development history of personal names is a good opportunity to expand the scope of knowledge about the unique characteristics and cultural traditions of peoples. Cultural shock in interlanguage communication can be avoided if special attention is paid to the national-cultural component of names when learning a foreign language. This method helps to master the text.

In conclusion, Chinese anthroponyms have national cultural characteristics. The cultural semantics of anthroponyms has great theoretical and practical significance: on the one hand, it provides a certain theoretical basis for the study of intercultural communication, on the other hand, it increases interest in intercultural communication and helps to learn a foreign language.

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