THE ORIGIN OF PERSONAL NAMES IN RUSSIAN ANTHROPONYMY

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Abstract:
In the article, the observed types of onomastic units are analyzed on the basis of their respective names. Semantic, grammatical, orthographic features of hidden notes are considered, and the necessity to take into account their uniqueness is emphasized in their study.

Keywords: anthroponymics, Slavic name, anthroponym, Turkish language, onomastics, baptismal names, nickname.

Introduction

In the pre-Christian era, that is, almost until the end of the 10th century, among the Eastern Slavs (the ancestors of modern Russians, Ukrainians and Belarusians), only personal names given to children at birth were used. These were pagan Slavic names, generally clear in meaning and etymologically obvious. As elsewhere in the Slavic world, most names were bisyllabic or compound names consisting of two roots connected by a conjunction. The second elements of these names, as a rule, are "magnificent" (Yaroslav "strong and majestic"),-mir, - mѣr "great, majestic" (Ostromir "sharp and majestic") or-volod "owner, rich" (Vsevolod "has and owns everything").

To Slavic names, for example, several Scandinavian names were added during pagan times by Vikings who were equal to him. Rurik, Oleg, Igor, Gleb.

The only pagan name of Turkic origin is Bogorys, probably from the Proto-Bulgarian name Boris, which is not a contraction of the name Borislav. However, these names were of Greek, not Slavic, origin. They came to the Eastern Slavs from Byzantium through Bulgaria, where Christianity was accepted even earlier, the Macedonian dialect of the Bulgarian language, built in the 9th century in 865, rose to the level of the liturgical language of Cyril and Methodius, and from that time became the religious language of all Orthodox Slavs . This language is Old Slavic and has been known as Church Slavonic since about the twelfth century. Thus, Byzantine names, which may have been of Greek, Old Testament, or Latin origin, spread among the Eastern Slavs in the form of Church Slavonic. The appearance of folk form names a) natural corruption of the official form by the Eastern Slavs or b) direct borrowing of the oral Bulgarian form (itself a medieval Greek colloquial based on the form) avoided the interference of the Church and its linguistic mediator-Church Slavonic.

The name given at baptism is indicated in the Old Russian name word. In addition to the official baptismal name, the practice of giving a name to a child, despite everything, survived until the 17th century. in the old Russian language, to designate everyday family nicknames, a secular name phrase was used, which was similar to the name received at baptism, as opposed to the word name, which first of all meant the real name.

But soon the term secular name was replaced by the term nickname. Other old Russian terms, for example, nickname or prirdk, were rarely used.

The term non-calendar name is often found in onomastic and historical works. This means a name that cannot be found in the church calendar, where only Christian names are indicated, that is, the names of the saints of the Orthodox Church.

Naturally, in ancient times, this term was never used by the Russians. The first text that is known to have been written in Russia was a gospel rewritten in 1056-1057. For the Novgorod posadnik, in this inscription, Joseph and the secular Ostromir were called at the time of baptism. If the baptismal name was mandatory, because every child was baptized, then the nickname was not mandatory, and its form depended entirely on the parents. And yet, most of the children are probably named with two names. In cases where both names are associated with the same person, the first one is always called baptismal.

Methodology

After the 17th century, nicknames did not survive in Russia. With a few exceptions, the old pagan Slavic and Scandinavian names have also disappeared. These names could only become baptismal if they belonged to saints recognized by the Orthodox Church. In the XI-XII centuries, several princes were included among the saints.

All of them were canonized under Christian, that is, Greek names: Vladimir as Basil, Boris as Roman, Gleb as David (all three died in 1015), Vsevolod as Gabriel (died in 1138), Igor as George (died in 1147). Interestingly, their Christian names were forgotten and now they are known as saints only by pagan names. This happened very soon. Vladimir / Vasily was given by the church as Vladimir. The Christian name of the Grand Duke of Smolensk Mstislav Romanovich (died. 1223) was Boris. Later, the church recognized four more Slavic names - Yaroslav, Mstislav, Rostislav and Svyatoslav, although these names were not given to the saints even as second names. Later, two more names were adopted by the church: one Slavic - Vyacheslav, the Russian equivalent of the Czech saint of the 10th century. Vatslava (Vasasiav, Vepseziaz) and one Scandinavian - Oleg, although there was never a saint with that name. With these exceptions, all Russian official names were Church Slavic, that is, Byzantine-Greek in origin.

For a long time in Russia, only the church could give a name to a person, only in 1905 this authority of the church weakened a little. From 1917, it was possible to give a child any name without any restrictions.

But this last period is no longer associated with the formation of Russian surnames. After the adoption of Christianity, pre-Christian Slavic two-base names, which appeared in the early period of Russian history, began to be used in parallel. Names of this type, with rare exceptions, were associated only with princes, and therefore the name Prince was often called this. A few Scandinavian names had a similar fate. In general, in the XIV century, none of these categories survived.

Diminutive forms of Old Slavic names, such as Dobrinja, Dobrilo (from Dobroslav or Dobrogost), Putilo (from Putislav), Jidyata (from Jidislav), etc., were apparently more popular and, accordingly, more widely used than the full names. They are mostly combined and preserved with monobasic names represented by a series of common nouns and adjectives, their stock is always inexhaustible. The use of these second names made it possible to distinguish the individual in the ever-increasing mass of bearers of the same baptismal name due to the limited number.

The second name can be a nickname given to himself not only by parents, but also by neighbors or even by a person. The important difference between baptism and all other names is that baptism served only one purpose—to provide a person with a personal name. This name was given to him by the priest during the official christening ceremony. Other names were already given informally, without ceremonies, by parents or neighbors. Baptismal names were mandatory and limited in number, the rest of the names were based only on tradition and their number could be almost unlimited. Among the latter, two groups can be clearly distinguished: names of occupation and place of residence. All other names of this type are defined in this book as nicknames, and this term has a more negative connotation. Of course, in a broad sense, any name without a cross can be considered a nickname, but in this book it is limited to the above value.

Thus, according to the ancient Russian traditional naming system, almost every Russian could have two names - a baptismal and/or a middle name, which is very different - a noun or an adjective of different origin and form. it can.

However, a more accurate naming system is obtained by adding the patronymic, i.e., patronymic, to the Christian (baptismal) name or middle name, or both.

Conversation

Patronyms

The father's name could work as a patronymic (father's name in Russian, like the previous one, but rarely) atchina, derived from the word father), only undergoing morphological or grammatical changes. If the father's name is (1) a noun, a special suffix is derived from it — (a) adjective or (b) noun. If the father's name (2) is an adjective, then it should be put in the indicative form. The common suffixes of possessive adjectives were -ov (- ev) and -in. The use of any of them is regulated only morphologically. If the father's name ends with a hard consonant or -o, - ov suffix is used: Bratov (brother), Petrov (Pyotr), Danilov (Danilo). Another variant of it-ev is used if the name ends with a soft consonant or -e: Gostev (guest), Grinyov (from the diminutive name of Grigory), Gorev (from the adjective grief from the word gore). Nouns ending in -ts or -tse / o, -ch, or-che, - sh, or-iie, - j, or-je,- sh, or-she are now followed by the suffix -ev, if it if it is unstressed, or -ev (traditional spelling) / -ov (modern spelling) , if it is stressed. Under an accent, the ending of patronim is pronounced -ov regardless of whether it is spelled -ov or -ev.

If the father has two names, the second can also be included in the patronymic after the word son. Let's say the father is named Pyotr Soroka, and his son may be described as Ivan, son of Ivan Petrov, or Sorokin, son of Ivan Petrov. . Sometimes, patronim, formed from the second name, is used in the form of a demonstrative case (suffix -a): Ivan Petrov is the son of Sorokin. This never happened to my first patron, who was born in the name of baptism. One of my two cartridges could be thrown away, then the above named Ivan Ivan Petrov or Ivan Sorokin sin.

In the Moscow state of the 16th and 17th centuries, patronymics - ovich/-evich indicated belonging to the upper class. Only boyars and okolniks, as well as some court officials, had the right to "write with vich", that is, to be named by vich. The authorities tried to carefully limit this privilege with several decrees in the 17th century. The Codex of 1649, for example, ordered the duma nobles, i.e. members of the royal duma, not to use the suffix -vych.

However, at the end of the 17th century, there was already a tendency to use the patronymics-ovich/-evich as a polite form when addressing people of high social status.

Surnames were not recorded for all strata of the Russian society of that time. Of course, here the aristocracy was ahead of other social classes. The bourgeoisie appeared later: most of the rich merchants and coupets received official surnames in the 17th century.

XVIII and even XIX centuries. peasants, with few exceptions, did not have hereditary surnames until serfdom was abolished in 1861.

Such a class understanding of patronymics was limited only to the sphere of high-ranking bureaucracy and was not practiced in private life. In the 19th century, even in the circles of dignitaries, it was abandoned and the ending of patronymics spread to everyone with a surname, including the lower strata of society. At one time, the spread of aristocratic endings - ovich, - inich in the lower social strata was sometimes accompanied by shortening (carelessly pronouncing) their forms by omitting syllables, for example: Fominich, Lukinich, Ilinich \ Fomich , Lukich, Ilich. This change was consolidated in the letter, and as a result, inich forms disappeared completely. Interestingly, the suffix - in - is preserved in female patronymic names, for example, Fominichna, Lukinichna, Ilyinichna.

In spoken speech - ovich / - evich patronymics can lose the syllable-ov/-ev, but if it is unaccented; in addition, after a hard consonant -ich functions as -ich, for example, Pavlovich, Stepanovich, Grigoryevich, Alekseevich Pavlich, Stepanich, Grigorich Alekseich. This type of patronymic, especially the patronymic, is currently limited to the sphere of conversation. Now there are no ambiguities between the surname and the patronymic, with the exception of a few surnames - vich surnames of Ukrainian and Belarusian origin.

But even in these cases, the two groups differ in emphasis. Distribution of patronymic surnames to - ov/-eV. The patronymics -Ov/-eV and-in became permanent surnames by replacing the nominative form with the indicative agreement, and patronymic-adjectives such as Smirnogo, Gorbitogo also showed a tendency to become permanent surnames. But in some cases, their indicative form was replaced by the corresponding form of the main case, i.e. Smirnoi, Gorbatoy. We can say about them that they fell into the dominant type of surnames due to a happy phonetic coincidence.

This step was taken in the 16th century, and at the end of the next century, surnames in the form of adjectives partially corresponded to the -ov dominant type, with only a few exceptions.

Surnames in the form of adjectives-skoy/-tskoy derived from place names are much better preserved, but even within this group several forms for Skov/tskov appear. The assimilation of surnames in the form of adjectives led to a significant increase in dominant types. But its expansion did not stop there.

Patronymic surnames in the indicative form. Patronyms in the demonstrative case, as mentioned, corresponded to surnames. But some of them have survived and can be considered obsolete in the living stock of Russian surnames. They can be divided into three groups.

Metronymic surnames

In the etymological sense - ov / - ev, all surnames in the Russian language are patronymic surnames, that is, they are formed from the name of the father.

This is also true for the majority of -in surnames. However, there is a small group of surnames derived from female names. They can be defined as metronymic surnames.

Metronymic surnames are usually derived from female patronymics, as in the above examples. But they can also be derived from names of professions, see Prakhin (prAha) or from the name of a region, see Gorojankin (gorojanka).

There are also several surnames derived from nicknames, such as Babushkin (babushka) or Knyajnin (princess). However, it should be remembered that female nicknames can also be derived from male nicknames.

Conclusion

The creation of anthroponyms (name, patronymic, surname or nickname and nickname)occurs on the basis of certain needs, and legalities of a particular nation. One of the important tasks of linguists is to pay attention to the lexical and semantic features of Russian surname, as this field has not yet been fully studied. This may arouse some people's interest in their last names.

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