ONOMASTIC TERMINOLOGY IN CHINESE LINGUISTICS (AS AN EXAMPLE OF WORLD LINGUISTICS)

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Abstract. The article examines the problems arising in modern onomastic terminology in Chinese linguistics. On the example of world linguistics, an attempt was made to conduct a comparative analysis, which, in turn, allows to identify cases of inconsistency in the interpretation of some terms.

Key words: terminological system; term formation; common noun; proper name; onomastics; onomatopoeia; anthroponymy; naming

Introduction.

It is well known that the development of any science is always accompanied by the formation and improvement of a terminological system, and the formation of a new science can give rise to a real terminological explosion. Onomastics is no exception in this series. According to A. K. Matveev, it is by no means a new science, but it has a peculiar position among the humanities, which has repeatedly caused lengthy discussions. The specificity of the status of proper names in the language and their diversity influenced the fate of onomastic terminology.

Literary review and methodology.

The absence of a strictly accepted and defined system in the use of terms in scientific works on onomastics is typical for most studies. There are many works that discuss the legitimacy of certain terms in the onomastics of English, French, German, Polish, Russian, etc. languages. But, oddly enough, linguists representing the countries of oriental languages, such as Japanese, Chinese, Korean, etc., practically do not participate in these disputes. There is so little information about the onomastics of Oriental languages that the question may arise whether it is possible to get acquainted with the works of this trend without knowing Oriental languages. As A. V. Superanskaya correctly emphasized, "In the globalization of scientific knowledge, language barriers and inconsistency in the terms used turn out to be a big brake" [Superanskaya, 2009: 59]. Meanwhile, the Chinese language is one of the most widespread and ancient on earth, and it would be interesting to know what, for

example, Chinese onomastic science is at the present stage, what terms it uses, what are their differences and similarities with European ones.

In this regard, it seems relevant to carry out a comparative analysis of domestic and Chinese onomastic terminology. To achieve this goal, it is necessary to solve the following tasks: to identify the current state of Chinese onomastic vocabulary, to analyze and compare it with domestic terminology. As a preliminary analysis showed, terminological discussions in onomastics are often devoted to "only two main terms - the common name of proper names and the name of the science that studies them" [Matveev, 2005: 6]. In this regard, it seems logical to begin consideration of these issues.

Described the current situation in the terminology of A. K. Matveev in his article "Onomastics and Onomatology". The author urges to clarify the definitions of the term onomastics, because. his analysis showed that the term onomastics is used both in the meaning of "a section of linguistics (a section of lexicology) that studies proper names", and in the meaning of "a set of proper names". In addition, the scientist draws attention to "the use of the term onomastics in the meaning of anthroponymy "a set of anthroponyms" and anthroponymy "the science of anthroponyms"" [Matveev, 2005: 7]. The researcher believes that the term onomatology is more suitable for referring to the science of proper names than the term onomastics, which is proposed to be called a set of proper names.

A researcher in the field of onomastics M. Garvalik explains that "... the main difficulties that we encounter when comparing individual onomastic terminologies are associated with the use of several different terms to refer to the same phenomenon or type of names, with different understanding (content) of the same term in different onomastic schools, as well as with the competition of international and domestic terms" [Garvalik, 2007: 6]. Linguists also consider the term proper name to be ambiguous. A. V. Superanskaya believes that "the origins of terminological ambiguity go back to an inaccurate translation in Western Europe of the Latin term nomen proprium and the Greek term όνομα κύριον In Aristotle, this means "used in the main, direct, non-figurative meaning", in Plutarch it means "attached to only one subject", i.e. as we understand proper names. The Latin word proprium has the following meanings: 1. Own, characteristic; 2. special; 3. Inalienable, faithful, dependable. To determine the essence of a proper name, the second meaning is important; the first one was translated into the languages of Europe, i.e. "particularly inherent in the individual, authentic, truly named." this did not contribute to the identification of such important properties of a proper name as its special position in the language, its connection with a special individual object, the singularity of the association <name - thing>" [Superanskaya, 2007: 45–46]. According to A. K. Matveev, "it is quite obvious that the term proper name (nomen proprium), which goes back to the ancient

tradition and is opposed to a common noun (nomen appellativum), makes it difficult to determine the place of proper names in the language, since it limits their world to the boundaries of the word - va and, moreover, nouns, which is easy to explain: for ancient scientists, the linguistic reality was closed within the framework of Greek and Latin - the classical Indo-European languages. In fact, it is incomparably richer…” [Matveev, 2004: 8]. “Even the “Dictionary of Slavic Linguistic Terminology” (Prague, 1977, I: 237) presents a proper name as a noun, opposed to a common noun, ignoring the huge arrays of proper names that have the form of adjectives and participles, as well as phrase names” [Superanskaya, 2009 : 50].

Thus, “the instability of Greek terminology and the concepts assigned to the listed terms also penetrated into later European grammars, obscuring the essence of the phenomena denoted by these terms [Superanskaya, 1973: 46]. The debatability of the terms onomastics, proper name, and anthroponymy in European linguistics seems obvious. Interesting, in our opinion, may be an attempt to consider onomastic terminology in Chinese linguistics.

After all, according to A. V. Superanskaya, serious purposeful terminological work is needed with the involvement of onomasts from different countries for mutual agreement on the hierarchy of concepts and their systems, so that the works of scholars of the East become understandable in the West and so that the ideas of Western onomasts are adequately perceived in the East.

An analysis of the literature showed that no special studies in the field of Chinese onomastics have been carried out in Russian linguistics. An exception can be considered several works devoted to a general description of the anthroponymic system in the Chinese language (M.V. Kryukov), as well as a work describing the functioning and recording of Chinese names in the Russian text (L.R. Kontsevich).

An analysis of the literature in Chinese indicates that at the moment in Chinese linguistics the issue of proper names is relevant and debatable. We came to this conclusion after discovering significant discrepancies in the interpretation and use of terminology in works on Chinese onomastics. For example, the words anthroponymy, onomastics, naming are interpreted differently by different publications, in everyday life there are several variants of them.

Discussion and results.

The term onomastics in Chinese is represented by several variants: 专名学, the science of proper names, onomastics, 专有名词学, the science of proper names, ono-mastic, 命名学, the science of naming, onomastics, and even 人名地名研究, which means research in the field naming people (anthroponyms) and localities (toponyms). In our opinion, the variants 专名学 - the science of proper names, onomastics, 专有名词学 - the science of proper names, onomastics are the most successful for designating

the science, which, as you know, is in charge of all proper names, and not just anthroponyms and toponyms.

Let's consider them in more detail. The first term onomastics (专名学) consists of the elements 专名 proper name and the semi-suffix 学 science, which forms various names of sciences. The second (专有名词学) is made up of three elements: 专有 to monopoly own, to have in monopoly possession; assign; monopoly, exclusive property; exclusive, monopoly; own, 名词 noun and 学 science.

Interestingly, the term 专名 proper name can also be decomposed into meaningful elements 专 special, separate, special; special purpose; for special purposes and 名 first name; Name; name, word. It is worth noting that the word 名 name; Name; denomination, word in this case rather means a noun, substantive, nominal. As a result, the Chinese term 专名 proper noun can be literally translated as a special, special noun. And the variant 专有名词 as an exclusively appropriated proper noun, because 专有 means to own monopoly; assign; exclusive property; exclusive, monopoly; own. then just to the question of inaccurate translation of the Latin nomen proprium into European languages, when the term was based on the meaning of proper instead of special. But, in our opinion, despite some discrepancies in the meanings of the elements that make up 专名学 and 专有名词学, this is one and the same term, presented in full and abbreviated form. The term 命名学 is the science of naming, onomastics consists of the elements 命名 to give a name (name); call, name; name and semi-suffix 学 science. This term, in our opinion, is more consistent with the term onomasiology - the science of designation, naming, nomination [Akhmanova, 1966 : 288], the theory of nomination [LS, 1990: 345] [Matveev, 2005: 9]. This fact can be confirmed by the object of research 命名学, which is not proper names, but features of the processes of designation, naming, nomination.

The term anthroponymy in Chinese is denoted by the word 人名学, which consists of the elements 人名 proper name [of a person] and the semi-suffix 学 science. Thus, the variant 人名学 can be translated into Russian as the science of people's names, anthroponymy. However, along with this term in Chinese scientific literature, the word 姓名学 is often used, which means the science of names and surnames, 姓氏学 is the science of surnames, 命名学 is the science of naming, onomastics, 取名学 is the science of naming, 起名学 naming science. The term 人名学, the science of people's names, certainly better reflects the essence of such a science as anthroponymy, which "studies people's own names: personal names, patronymics (patronymics and other names after the father), surnames, generic names,

nicknames and pseudonyms (individual and group), cryptonyms (hidden names)" [LS, 1990: 36], and not just given names and surnames.

The appearance of the terms 姓名学 science of names and surnames, 姓氏学 science of surnames can be objectively explained by the fact that "the anthroponymic model of the Chinese includes two elements: the surname, or hereditary name (姓), which comes first, and the individual name (名) following it" [Kryukov, 1986: 164]. It is interesting to note that the following three similar variants are used as the term anthroponymy: 命名学 science of naming, onomastics, 取名学 science of naming, 起名学 science of naming. If we have more or less dealt with the term 命名学, the science of naming, onomastics, we decided that the appropriate translation into Russian for it would be not onomastics, but onomasiology as the science of designation, naming, nomination [Akhmanova, 1966: 288], then with the distinction of terms 取名学 the science of naming, 起名学 the science of naming is much more complicated. As you can see, the terms include verbs similar in meaning 取名 take a name; to be named; to be called; name, name and 起名 name, name. Both variants are close to each other and have a wide range of applications, in particular, when naming people and objects (shops, brands, etc.), in contrast to the verb 命名 "give a name (name); call, name; name", which often refers to inanimate objects.

The verb 取, which is part of the term 取名学, means to take, take, receive, grab, combined with the word 名 name, it can be translated as take a name for yourself, choose a name for yourself. It turns out that the seme of independent performance of an action is included in the meaning of this word. Evidence of this can be considered the use of the verb 取 to take, take with such words as 笔名 pseudonym, 号 "nickname, nickname", etc. The fact is that in ancient China, nicknames, pseudonyms could be chosen by the carrier himself, in contrast to the name, which was determined by relatives.

- The verb 起 in the term 起名学 naming science has the meaning of begin;

- be born; base; be born. It is possible that this verb, combined with the word 名 name, is understood as how to start naming something new, to give a name to something new.

Be that as it may, it remains strange that these two terms, which can literally be translated as the science of naming, are used in relation to Chinese anthroponymy, and not, say, to onomastics. Indeed, if we look in Chinese literature at what Chinese authors mean by the meaning of the word anthroponymy, perhaps the motivation for these terms will become clear. The analysis showed that many Chinese authors [Zhang Jialing 张家林, 2002; Hui Yuan, 慧缘, 2002, etc.] anthroponymy is understood as a

certain science of the correct naming of people. In their books titled 起名学，取名学, they point out, for example, the methods by which personal names can be chosen and interpret their semantics. It turns out that the object of study of this science is not anthroponyms, but the features of nomination, naming people. And that is why, perhaps, such terms with the same translation as 起名学 and 取名学, the science of naming (of people), appeared.

In addition, the distinction and definition of the term proper name and its assignment to a certain part of speech is debatable. Thus, the analysis clearly showed that in Chinese linguistics, as well as in European, the proper name belongs to the category of nouns, in it "the proper name as a noun is opposed to a common noun" [Superanskaya, 2009: 50]. So, if the proper name in Chinese 专名 is a special, special noun, then the common noun is 普通名词, which literally means ordinary, ordinary; simple noun. And this is despite the fact that most Chinese personal names can consist of adjectives, verbs, pronouns, numerals, etc., many of them form noun phrases.

Despite the ontological differences between European and Oriental languages, many terms of the onomastic system correlate with each other. This can be explained, probably, by the difficulty of translating scientific works on onomastics into Chinese, the language with its ancient unique onomastic tradition is unique. But at the same time, it must be recognized that the existing terminological tools are mainly the result of the position of the terminological paradigm of European languages in Chinese linguistics.

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