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Object-Logical Typology of Anthroponyms in the English Language

Presented by Academician G.Tsitsishvili, December 13, 1996

ABSTRACT. The study shows, that anthroponyms organized according to the principle of hypero-hyponymy, where hierarchy is realized with the help of generic aspectual relations make a system in the English language. These lexical units are differentiated according to the object-logical criterion. As a result the semantic space designated by anthroponyms is divided into 4 main spheres.

Key words: ANTHROPONYM, LEXICAL FIELD, SEMANTIC SPACE, OBJECT-LOGICAL SYSTEMATIZATION.

Anthroponyms occupy a rather important place in the system of Modern English. This layer of lexis is a system organized according to the principle of hypero-hyponymy, where hierarchy is realized on the basis of genetic aspectual relations, the essence of which lies in the principle of semantic inclusion. Hyperonyms are anthroponyms with general meaning, due to their wide semantic capacity they possess the universal properties of identification and integration, as they introduce new meanings in a dictionary definition of a word.

Each Hyperonym-anthroponym plays the role of the kernel, organizing the system as it unites in its lexical field [1] hyponyms, i.e. words, with comparatively concrete semantic meaning, as in their semantic structure they include not only generic integral features, but distinctive features of their own, which differentiate anthroponyms of the same lexical field from each other. That's why their conceptual meanings never coincide with each other completely. At the same time, distinctive features always serve as the motivation of nomination, removing more capacious and general features in the background as the components implied in the concept.

In the English language the notion of man is represented by the noun with a very wide semantics 'human' which is explained in the entry of The Concise Oxford Dictionary of Current English [2] as: "of or belonging to the genus Homo, distinguished from animals by superior mental development, power of articulate speech, and upright posture". This dictionary article contains generic categorial features which make a human being different from other living beings. These features are: thinking ability, articulate speech and upright posture of the body. Owing to them a human being can accomplish not only physical or mental activities, but communicative and apprehensive as well. The above mentioned features make the conceptual meaning of the word 'human', and as they are universal, or invariant for the whole system it is rather irrelevant to explicate them in the texts of the dictionary definitions of other anthroponyms. The noun 'person' ranks the second according to the rate of generic categorial features. The definition of its entry is the following: "a human being considered as having a character of his or her own, or as being different from all others [2]. These two words 'human' and 'person' are main archilexemes - identifiers, with the help of which we were able to ascertain the anthroponym-stock in the lexical system of the language. We regard as anthroponyms all those words with the lexemes: 'human' and 'person' as invariants with their generic categorial seme

composition. Anthroponyms identified by this principle reach in number 7480. This manifests what an important place the factor of a human being occupies in the lingual space.

In this article we offer object-logical classification of the stock of anthroponyms, which is determined by objective reality and the logics of human thinking. Man always treated himself as clever, thinking being (*Homo sapiens*), able-bodied social being (*Homo faber*) and communicative locutionary being (*Homo loquer*). The encyclopedia [3] fixes the main oppositional parameters of the concept 'man', according to which the hyper-hyponymic system of anthroponyms is built, namely: "human being is a living system, which is a unity of physical and emotional, natural and social, hereditary and acquired". Accordingly, the semantic space designated by anthroponyms is divided into the following main spheres:

1. Biological-physiological including natural and hereditary features of man, which create the object sphere for the words denoting man. Such features are gender (man, woman, boy, girl, maiden, fellow), age (baby, child, youth, adolescent, adult, grown up), different physical features (dwarf, pygmy, giant, blond), kinship relations (brother, sister, uncle, aunt);

2. The sphere of social-working relations, which is based on acquired features of man and is represented by the following parameters:

- Interpersonal relations, including friendly (friend, pal, mate), hostile (enemy, foe, antagonist), amorous (lover, mistress), working (employer, employee, master, servant), partnership (partner, colleague), membership (member, representative, participant) communicative - locutionary relations (I, you, etc.);

- Different social standing of people: person belonging to higher /lower social rank (aristocrate, nobleman, proletarian, beggar, tramp, pauper, etc.);

- Man's relation to work, labour which implies his professional characterization: (engineer, driver, architect);

- Relation to state, political, legislative and so on institutions, which implies characterizing people according to their functional roles in the state and private organizations: (president, king, queen, monarch, chancellor);

- Man in relation to property (legal: owner, landlord, landlady /illegal, or criminal negligence of property: corsair, burglar, marauder);

- Man in relation to the place of his residing: (Parisian, Londoner, Islander, villager, citizen etc.);

3. The semantic sphere of man's psychological activity and his rational-emotional evaluation, which reflects the features of man according to his mental ability, morals and ethics, religious and political disposition, etc. (bluster, jester, lunatic, imbecile, coward, genius, atheist, liar, republican, etc.);

4. The sphere revealing the unity of people with the main semantic characteristics: person, unity and specification of this unity (people, army, group).

These spheres make conceptual universal model of object-logical differentiation of the stock of anthroponyms, which varies from one language to another.

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