

**“New Names” In Context of Comparative Onomastics - Take China And Russia As Examples**Yu-min Sun<sup>1,a</sup>, Tatiana Iarovaia<sup>2,b</sup><sup>1</sup>Russian Centre of University of Sanya, China<sup>2</sup>University of Sanya, China and Voronezh State University, Russia<sup>A</sup> 150085292@qq.com, <sup>b</sup> yarovaya\_tatiana@mail.ru**Keywords:** Onomastics; Anthroponymics; Onomastic field; Name; Politics; Society.

**Abstract.** The article analyzes the process of the emergence of "new names" in the onomastic systems of the Russian and Chinese languages as a process of interconnection of the development of the languages, histories and cultures in similar periods of the development of society.

## 1. Introduction

The names of people are certain national-cultural symbols, which reflect the history of their people. Each country in the world has its own special name system, which is rooted in deep antiquity. The appearance of names in all regions of the world is associated with the desire of a person to stand out from a number of similar ones.

The science that studies its own names (onyms) - onomastics - examines the history of its own names, their origin, the patterns of development and function in the language. One of the main sections of onomastics is anthroponymics - the science of personal proper names.[3].

Comparison of different language systems just like anthroponyms, always arouses interest among researchers and those interested in languages and cultures of different nations. The study of names is most favorable for understanding the mentality of each individual people [7].

## 2. The system of personal names in Russia

The system of personal names in Russia and in China is different. So, in the history of Russian names, there are several stages: the pre-Christian, Christian, the period of “new” (the period after revolution) and the modern age.

Russia adopted Christianity in the tenth century and for a long time determined the composition and choice of names. Along with the new faith came the names of non-Slavic origin: ancient Greek (*Александр*-Alexander "protector", *Евгений*-Eugene "noble", *Екатерина*-Catherine "pure", *Ирина*-Irina "peace", etc.), Hebrew (*Иван*-Ivan "God has mercy", *Илья*-Ilya "Yahweh is my God", *Мария* - Maria "beloved, desired", *Анна*-Anna "grace, mercy", etc.), Latin (*Роман*-Roman "Roman, strength", *Валентин*-Valentine "healthy, strong", *Наталья*-Natalia "dear", *Виктория* -Victoria "victory", etc.), Scandinavian (*Олег*-Oleg "holy", *Игорь*-Igor "god of

abundance"). There are very few traditional Slavic anthroponyms left: *Владимир* -Vladimir (“owning the world”), *Святослав* - Svyatoslav (“holy,glory”) and some others [4].

The semantics of the Christian name was incomprehensible to the majority of the illiterate population of Russia. In this regard, a dual name system existed in Russia for a long time: officially a person acquired a canonical name, and in everyday life he has a given name which similar to modern nicknames (*Бессон*-Besson “a person who does not sleep”, *Улыба* -Ulyba “the man who smiles”, *Третьяк*-Tretiak" the third child in the family ", etc.).

Russian full names consist of three parts: first name, patronymic and last name (for example, *Иванов Николай Петрович*- Ivanov Nikolai Petrovich, *Петрова Ольга Ивановна* - Petrova Olga Ivanovna). With the formation of various forms of Russian names, the endings and suffixes usually change. Names can have full and short forms, differ in a variety of diminutive forms (*Иван*-Ivan; *Ваня*-Vanya,,*Ванечка*-Vanechka,*Ванюша*-Vanyusha;*Мария*-Maria,*Маша*- Masha, *Машенька*-Mashenka, *Маруся*-Marusya, etc.).

### 3.The system of personal names in China

In China, the anthroponymic system took shape over five millennia. But unlike Russian, for the entire period of its development remained within the framework of the Chinese language and remained practically unchanged until today. Chinese name is two-sided, it includes two components - a surname and a name, the semantics of which is understandable to each native speaker and is characterized by a large thematic range. The Chinese people have the heart of goodwill and gratitude, therefore, in the depths of the Chinese people it contains the consciousness of adhering to the ancestral teachings and the desire for benign development, emphasizing the inheritance and orderliness of excellent culture, all of which will influence the formation of Chinese names. So, the words like 仁 ren (kindness), 义 yi (justice, honesty), 忠 zhong (loyalty), 诚 cheng (sincerity), 敬 jing (politeness), 礼 li (tact), 信 xin (loyalty), 孝 xiao (dedication to parents) , 杰 jie (outstanding person ) often be used as boy's name, and the words like 洁 jie (cleanliness), 佳 jia (beautiful), 倩 qian (beautiful), 丽 li (charm), 婷 ting (elegant) are often used as girl's name.

Of great importance when choosing a name in China is taking into account the energy balance between the elements Yin (阴) and Yang (阳). The transition of the names of elements to the category of proper names in China took place in its own way. The basis of ancient Chinese natural philosophy is the notion of life as an endless chain of changes, where two principles interact in ceaseless motion - active male power Yang and passive female force Yin - two forces of nature, her father and mother co-creating life. The merging of heaven and earth gave rise to "five elements", of which "ten thousand things" are made up. The alternation of these elements - tree, fire, earth, metal and water - defines all the phenomena of the world of the visible and invisible. Such a sequence of primary elements is based on the theory of their “mutual generation”. The date of birth of each person is individual, therefore the “set of elements” for a particular person is also individual. It is very important when choosing a name to observe a balance of five elements. For example, if a child does not have the

element “tree” in the name, the parents will try to introduce it as part of a certain hieroglyph designating this element.

In China, on the contrary, the use of personal names of great people or older generations in the family is not accepted. This taboo (忌讳 *ji hui*) is a special cultural phenomenon which emerged from Chinese feudal society. It consists of two ideograms: 忌 (*ji*) means to avoid, and 讳 (*hui*) is the name of the deceased emperor or sergeant. In ancient times, in oral conversations, as well as in writing, people tried to avoid these words or renamed their anthroponyms. Notable people were allowed to have several names [6]. Taboo in the names of this kind reflects not only the ethics of the feudal society of China, but also the mentality of modern Chinese people.

#### 4. General tendencies in the process of the naming

Despite the peculiarity of the anthroponymic systems of Russia and China, it is possible to trace some general tendencies in the process of the naming of both peoples in similar time slices. In Russia, after the accomplishment of the Great Russian Revolution (1917), much that “existed before was subjected to review and re-evaluation. Thus, new names appeared that were created for the “new life” and differed from the names of the former ones with a special ideological orientation and emotionality”[5]. It is these “new names” that we used as a basis for comparing Russian and Chinese onomastics. Free people wanted to enter a new life with beautiful, sonorous names. The church was separated from the state, and this meant that relatives and friends of a child could give names at their discretion. The state also helped the people in their creation by issuing “new name” calendars. Consider these names in terms of the information contained in their semantics and the processes that influenced their formation:

(1) Names derived from memorable events and dates: *Интерна* - Interna (The International Workingmen's Association (IWA), often called the First International 1864–1876), *Октябрь* - October (in honor of the October Revolution in 1917), *Делория* - Deloria (“the case of the October Revolution”), *Ремира* - Remir (the revolution of the world), *Восмарт* - Vosmarth (The eighth of March - Women's day), *Мюда* - Muda (International Youth Day), *Лагшмивара* - Lagshmivara (the Schmidt's camp in the Arctic) and *Оюшминальда* - Oyushminalda (an expedition to the Arctic was organized under the supervision of Otto Yulyevich Schmidt in 1927), etc. ;

(2) The formation of abbreviations in which ideology clearly prevailed over the grammar: *Пятьчет* - Pyatychet (five years in four years!) *Желдора* - Zheldora (railroad), *Любистина* - Lyubistina (love truth), *Роблен* - Roblen (born Leninist), *Арта* - Arta (Artillery Academy), etc. ;

(3) Use in the naming of personal names and surnames of great people: *Бруно* - Bruno, *Гейне* - Heine, *Кюри* - Curie, *Наполеон* - Napoleon, *Ромул* - Romulus, *Жанна* - Jeanne, *Спартак* - Spartak, *Тимур* - Timur, etc. ;

(4) The emergence of names representing the names of new items, attributes of the era: *Баррикада* - Barricade, *Трактор* - Tractor, *Ракета* - Rocket, *Звезда* - Zvezda (Star), *Сателитка* - satellite, *Гигант* - Giant, *Электрификация* - Electrification, etc. ;

(5) Name derived from some chemical elements, physical and mathematical components into the category of proper names: *Гелий*-Helium, *Радий*-Radium, *Электрон*-Electron, *Интеграл*-Integral;

(6) Borrowing names that are well known in the West, but for the Russian people are new, as they have never been in official church sources before: *Март*-March, *Новелла*-Novella, *Фея*-Fairy, etc.; Many of them "sounded" at that time in a special way, were considered euphonic and beautiful: *Альберт*-Albert, *Ангела*-Angela, *Лаура*-Laura, *Роберт*-Robert, *Росита*-Rosita, and others;

(7) Transition of place names into the personal names of people: *Эльбрус*-Elbrus, *Алтай*-Altai, *Урал*-Ural, *Ангара*-Angara, *Волга*-Volga, *Нева*-Neva, *Дания*-Denmark, *Сицилия*-Sicily, *Ирана*-Iran, etc.;

(8) Return to the Russian namesake of pre-Christian anthroponyms: *Рюрик*-Rurik ("glory" + "powerful, prince"), *Рогнеда*-Rogneda ("advice" + "battle"), *Роксана*-Roxana (from Greek. Roxana - "light"), *Злата*-Zlata (from "gold"), *Лада*-Lada ("well, beautiful"), *Милана*-Milan ("sweet").

Thus, it is possible to trace the tendency of expansion of the onomastic field of the Russian language in the so-called post-revolutionary period due to the inclusion in the previously existing structure of new name groups. However, it should be noted that only a few of the names of "neologisms" of that time "got accustomed" to the language, many of them remained unused.

The Chinese names of the era of the People's Revolution, as well as in Russia, bore the stamp of ideology. They reflected the main historical moments of the time. The victory of the People's Revolution in China ended with the creation of the People's Republic of China (PRC) on October 1, 1949. The most characteristic feature of the development of the PRC was the powerful political upsurge of the Chinese people, aimed at restoring and further developing the country's economy [1].

Political and economic changes in the life of the PRC reflect on its culture. So the Chinese names of this historical period can be divided into several groups:

(1) Reflection in the names of memorable events and dates:

A. The names glorifying the events of October 1, 1949. From male names: *Jianguo* 建国 ("state formation"), *Jianhua* 建华 ("state building"), *Shenli* 胜利 ("victory of the Revolution"), *Guoqiang* 国强 ("strong country"); female names - *Zhenhua* 振华 ("promote China"), *Jianying* 建英 ("building flower"), etc. According to statistics, more than ten thousand people in China are named *Jianguo* 建国 or *Jianhua* 建华;

B. The events which related to the movement of resistance to American aggression and the provision of assistance to the Korean people (1951-1953). Information on this is reflected mainly in male names: *Yuan Chao* 援朝 ("Assisting the Korean People"), *Weigo* 卫国 ("Protect the Motherland");

C. The names glorifying the events of the cultural revolution in China: the word 卫 Wei ("defend the motherland") is often found in male names and the word 红 Hong ("red") in female names.[2]

(2) Names that include in their semantics the wishes of love and prosperity for the motherland and the Communist Party: 爱民 Aimin (“love people”), 爱国 Aiguo (“love country”), 卫国 weiguo (“protect motherland”), 爱军 Ai jun (“love the army”), 振兴 zhenxing (“To revive”), 解放 jiefang (“to liberate”), 光复 Guangfu (“the wish for a better for all the people”), 富昌 Fuchang (“the wish to lead the Chinese people along the path of happiness and prosperity”);

3) Names imitating English pronunciation in the 70s, when China’s reform and opening-up policy: 约翰 (John, from the Hebrew name Yohanan " Yahweh (God) has mercy "), 安娜 (Anna, from the Hebrew name which means "grace") 露西 (Lucy from Lucia) - the female form of the male name Lucius, which has Latin roots, means “glowing (shiny), sparkling”, or “born at dawn ") and others.

The revolutionary events of the first half of the 20th century caused a wave of popular upsurge both in Russia and in China; ordinary people had hope for a brighter future. A sense of pride of the country and thanks to their leaders were reflected in their own names.

In the modern society of the 21th century, the process of naming continues. However, the material for onomastic research has not yet been processed scientifically and is found only in the media. Such events as privatization and restructuring, which have become anthroponyms, are already reflected in onomasticism; computer boom (*Гигабайт-gigabyte, Монитор-monitor*).

Old and forgotten names are considered “fashionable”: *Макар-Makar, Фома-Thomas, Лука-Luke, Фёкла-Thekla, Агрофена-Agrofen, Агрофена-Anfisa* and others; the names of famous contemporaries, movie characters, singers, show business figures: *Алсу-Alsou, Дана-Dana, Валерия-Valeria, Анита-Anita, Алладин-Aladdin*, etc.

In China, the twenty-first century, the desire of people to give a child an unusual name is fully justified. However, parents rarely manage to “distinguish” their child among a billion others with the help of an unusual proper name, the public is often not ready to accept innovations due to their strange sound:

Wu Wenhua 吴文化: the word Wenhua is translated as “culture”, and the last name is taken as a particle “not”. Hence the phrase "uncultured", "uneducated”;

Xiang Jiewen 项洁雯 : The name of jiewen is perceived by the ear as “kissing”, and the surname Xiang - as “wanting”. Hence the combination “I want to kiss”. Such an expression cannot be accepted in chinese society by virtue of a special view on the word “kissing”itself, which was always considered special and secret;

Fei Yan 费彦: this nominal formula "last name + first name" is perceived aloud as "pneumonia", although ideograms meaning this disease are written differently;

Duan Zhen 段珍: sounds like “a syringe breaks down”;

Wang Yichen 万一尘: can be translated as "suddenly drown", etc.

These examples show that naming as a phenomenon in a language has always existed. In pagan times, the Russian people could choose as their name any word. Christianity has set a rigid framework in the choice of names, leaving the church itself to be engaged in naming people. There was a certain list of names (calendar), to go beyond which was not allowed. In China, the names were created in the depths of the native language, the family itself decided what name to give to the child. However, in Chinese society there were also some taboos on the use of certain anthroponyms. For example, it was impossible for a simple person to bear the name of the emperor.

## 5. Conclusion

The creation of the names of “neologisms” was influenced by various factors: the change of formations, important historical events, ideology, great personalities, fashion, etc. However, it can be concluded that the most favorable moments for the heyday of giving names were periods of the greatest upsurge in society, when the democratization of many aspects of social life gave people the opportunity to realize their fantasies in the field of anthroponymy.

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