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## HOMONYMY OF ANTHROPONYMS AND APPELLATIVES IN MODERN GERMAN LANGUAGE

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### INTRODUCTION

Proper names are a special layer in the lexical system of a language. They are used to designate individual objects that are distinguished from a certain type of objects. Proper names differ from common names in their semantics: their meaning does not include conceptual features, and they are characterised by individual attachment to the object in question. In terms of the theory of reference, proper names do not have an intensifier, but they have an extensifier – a plurality of bearers of a certain name. The main function of proper names is the function of reference, not characterisation: the invariant meaning of a proper name is reduced to the possibility of providing a reference, but not to the detailed and unambiguous definition of its conditions. Other functions of proper names are communicative (when a name known to the interlocutor serves as the basis of a message), appealing (appeal, influence), and expressive (use of well-known names).

Unlike appellatives, proper names are devoid of connotation and have no meaning in themselves, i.e. they cannot be determined without reference to the denotator – the real bearer of the name. In other words, the semantics of proper names is their indication of a specific object, phenomenon, or person. A defining feature of nouns is their obligatory secondarity: a proper name is always a learned naming, the last division in a series of genus-species characteristics, e.g. *living being* → *human* → *man* → *Ukrainian* → *Kyivan* → *worker* → *Ivan Petrenko*.

Deviations from the basic rule of using proper names are cases of homonymy, when a proper name is used in speech as a common one. The reason for this is, obviously, the presence of a minimum number of categorical semes in the structure of the proper name meaning, due to which it is able to be filled with a large amount of connotative information (acquire associative and potential semes). Thus, the proper name is transformed into an appeal. It loses its individuality and refers not to one person but to a

whole class of people. For example, the name *Hans* can be used to refer to a German, *John* to an American, *Jean* to a Frenchman, etc., since these words are quite common proper names for men in the respective language communities. In the direct nominative function, the proper name serves to indicate the object to which it is assigned individually. The figurative nominative function is characterised by the transfer of the naming to another object, and the proper name acquires the ability to attribute certain properties to a number of objects.

The purpose of our study is to examine the peculiarities of homonymy of common and proper names and the mechanism of metaphorical semantic transfer from a proper to a common name. We will focus on anthroponyms, since they are historically primary among other proper names. An anthroponym is a proper name or a set of names (officially) assigned to an individual as a distinctive sign. These include first names, patronymics, surnames, nicknames, pseudonyms, cryptonyms (secret, encrypted names), andronyms (naming a wife by her husband's surname), gynonyms (naming a husband by his mother's or wife's surname), patronyms (naming a person by the name or nickname of a parent or ancestor). The material of the study is 145 anthroponyms homonymous with common names, extracted from German explanatory dictionary Duden<sup>1</sup>, supplemented and updated with data from explanatory dictionaries Wahrig<sup>2</sup> and Langenscheidt<sup>3</sup>.

## 1. Proper names in the language system

There are four approaches to the interpretation of proper names in modern linguistics:

1) proper names are identical to common names, i.e. their grammatical and word-formation categories coincide;

2) proper names are a special sphere of the language system with significant differences and hypertrophied development, i.e. with a limited set of grammatical means that are unproductive for common names, which is outside the core of the class of names;

3) proper names are a separate referential category that is in tune with the language system and comes into conformity with it (*cf.* the peculiarities of the use of articles with proper and common names, differences in the accentuation of proper and common names in Greek, different declensions of proper and common names in Arabic, etc.);

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<sup>1</sup> Duden. *Deutsches Universalwörterbuch. Das große Bedeutungswörterbuch.* 10. Aufl. Berlin: Dudenverlag, 2023. 2160 S.

<sup>2</sup> Wahrig G. *Wörterbuch der deutschen Sprache.* 27. Aufl. Hrsg. von R. Wahrig-Burfeind. München: Deutscher Taschenbuch Verlag, 2018. 1151 S.

<sup>3</sup> Langenscheidt *Großwörterbuch Deutsch als Fremdsprache.* Hrsg. von Prof. D. Götz. 4. Aufl. München / Wien: Langenscheidt, 2019. 1342 S.

4) proper names form an intermediate sphere in which linguistic and extralinguistic factors come into close contact.

In our opinion, the intermediate nature of proper names is quite obvious: their connection with the system of a particular language is manifested in the design of proper names as grammatical and word-formation categories of this language. At the same time, proper names are an independent sphere with its own regularities. In modern society, they perform a nominative function, which is realised in two aspects: discriminative (separation of an individual from a collective) and integrative (uniting the bearers of one proper name into a common class).<sup>4</sup>

From the point of view of cognitive linguistics, the onomastic system exists in the minds of native speakers as an organised fragment of the linguistic world picture. A proper name that is part of a communicative act, i.e. becomes a component of information, receives the status of a concept. It is used by the mental lexicon as a convenient container for storing large amounts of information in a small volume. Thus, a proper name serves as a favourable form of combining linguistic and extra-linguistic information<sup>5</sup>. For example, all historical processes related to the activities of the French Emperor Napoleon enter our memory primarily through the name *Napoleon*, which serves as a key, pressing which we open one of the countless memory stores. The individual "shelves" of this mental staircase also have their own labels, such as *Corsica*, *Egypt*, *Josephine*, *Trafalgar*, *the Battle of the Nations*, *The Hundred Days*, *Waterloo*, *Wellington*, *St. Helena*. Having entered the mental lexicon of a person as concepts, proper names are assimilated there, find their own conceptual sphere and their place in it. In this case, for example, the antroponym *Ivan* as a representative of the names *Ivan Bohun*, *Ivan Mazepa*, *Ivan Franko*, *Ivan Ogienko*, etc. is represented as a separate concept in each case. If different names refer to the same person or object, they are represented by a single concept, such as *Ivan*, *Ivan Petrovych*, *Ivan Kotliarevskyi*, *Ivan Petrovych Kotliarevskyi*, *I.P. Kotliarevskyi*, *Kotliarevskyi Ivan Petrovych*, *Kotliarevskyi Ivan*. This also applies to different forms of the same name – pet names, colloquial names, crude names, etc. for the same referent. If the newly arrived concepts for proper names do not retain their communicative relevance at a certain time, they gradually pass (along with all the information associated with them) into the memory store and thus turn from concepts into symbols<sup>6</sup>.

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<sup>4</sup> Kiyko Y. *Medientexte aus fraktaltheoretischer Perspektive: deutsch-ukrainische Kontraste*. Berlin : Peter Lang, 2020. S. 215–228.

<sup>5</sup> Карпенко О.Ю. Особові імена як концепти та форми їх профілювання. *Наукові записки Тернопільського держ. ун-ту: Серія: Мовознавство*. Ч. 1 (9): Ономастика. Тернопіль : ТДПУ, 2003. С. 28.

<sup>6</sup> Карпенко О.Ю. *Когнітивна ономастика як напрямок пізнання власних назв* : автореф. дис. ... доктора філол. наук : спец. 10.02.15 «Загальне мовознавство». Київ, 2006. С. 10–13.

The semantic richness of proper names differs from person to person. Any information about an object is included in the semantics of its name, but the conceptualiser must have this information. There are many levels of semantic content:

1) superficial level as knowledge of the proper name itself and its signs, such as: *Hoverla is a mountain*;

2) intermediate level as knowledge of additional, specifying features, such as: *Hoverla is a mountain in the Carpathians; the highest mountain in Ukraine*;

3) deep level as knowledge of the internal form: *Hoverla is a Proto-Slavic name with the etymological meaning "surrounded by fog", cf. Serbian ovrl "blanket"; Mount Hoverla has a height of 2060 m, belongs to the Chornohora massif, etc.*<sup>7</sup>

For example, the anthroponyms *Johann Wolfgang Goethe* or *Heinrich Heine* contain all the information about these German poets that a certain person has. It can be all three components, or two, or one, depending on their number in the mental lexicon of a particular person. According to O. Karpenko, this understanding of the three components of the cultural concept applies to all proper names without exception. The boundaries of the components are not very clear, but the main core of each component is quite distinct. Most people have only one component of the concept, the first one, i.e. they know the name and its meaning. The second component of the concept is the property of mostly interested persons (lovers of literature, music, painting, history, geography, art lovers, football fans, etc.) who are more closely involved in the name and the reality behind it. The third component includes the internal form of the name, but is not limited to it, because it reaches the internal content of the activity (creativity, play, events). It is this component that is the subject of study and research by specialists<sup>8</sup>. As we can see, at all three levels of concept cognition, the proper name plays an important role, since by its semantic properties it denotes and covers all the information of the three components of the corresponding concept.

The close interrelation of the semantics of proper names with their functions has allowed some researchers to identify components in the semantic structure of proper names that correspond to their functions.<sup>9</sup> We are talking about such macrocomponents as introductory, classification,

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<sup>7</sup> Кійко С.В. *Омонімія в мові і мовленні*. Чернівці : Родовід, 2014. С. 219–220.

<sup>8</sup> Карпенко О.Ю. *Когнітивна ономастика як напрямок пізнання власних назв* : автореф. дис. ... доктора філол. наук : спец. 10.02.15 «Загальне мовознавство». Київ, 2006. С. 15.

<sup>9</sup> Кійко Ю. Вживання антропонімів у сучасному німецькому й українському медіадискурсах. *Науковий вісник Чернівецького університету*. Серія: Германська філологія. Чернівці : ЧНУ, 2023. Вип. 843. С. 46–52.

individualisation and characterisation. The introductory macrocomponent indicates the subject matter of the denoted and is a collapsed statement such as the existence of an object. The classifying macro component determines the subject's belonging to a certain class (denotative of the name). Anthroponyms are denoted by people, zoonyms by animals, toponyms by continents, oceans, countries, etc. This component of the meaning is a collapsed message of the type "this object is a person (animal, country, etc.)". The individualising macrocomponent implies the special assignment of a particular proper name for the use of one of the objects within the denotation, i.e. a specific referent. A characteristic macrocomponent is a set of features of the referent sufficient for the interlocutors to understand who or what is being discussed. In addition to macrocomponents, modern researchers distinguish a number of different semantic microcomponents: background, associative, etymological, sacral, pragmatic, frame, etc.

## 2. Classifications of proper names

Linguists have repeatedly raised the problem of classifying proper names, but it still remains controversial. O. Karpenko groups proper names on the basis of the typological similarity of their denotations into nine frames, which she understands, following Ch. Fillmore, as conceptual structures, means of organising experience and tools of knowledge. The author distinguishes the following frames: anthroponymic (uniting the names of people), toponymic (a set of geographical names), theonymic (proper names of gods, deities, demons), ergonomic (proper names of various industrial, ideological, confessional associations of people, social, ideological, confessional associations of people), zoonomic (animal names), cosmic (proper names of natural space objects and parts of their superiors), chronomic (proper names of events, time periods), chromatonic (proper names of material objects that, unlike geographical objects, are not elements of the earth's surface and can change their location), ideonic (proper names of spiritual objects such as works of writers and other artists). Within the same frame, proper names show functional similarity due to the typological similarity of their denotations<sup>10</sup>. Y. Karpenko notes that unlike onomastic systems, which are usually distinguished within one language by the territories of their distribution (for example, within the Ukrainian language, the Bukovyna toponymic system, the Hutsul anthroponymic system, etc.), proper name frames do not have a further division: "We can confidently state that within the language there is one

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<sup>10</sup> Карпенко О.Ю. *Когнітивна ономастика як напрямок пізнання власних назв* : автореф. дис. ... доктора філол. наук : спец. 10.02.15 «Загальне мовознавство». Київ, 2006. С. 17–18.

anthroponymic frame, one toponymic frame, etc."<sup>11</sup>. This is primarily due to two factors:

1) the extralinguistic facts of the identification of proper name frames adopted within one language do not have fundamental differences in different territories of this language;

2) proper name frames exist in people's heads, in mental lexicons, and not in dictionaries or in those territories where the corresponding denotations are located.

This indicates that these frames are extralinguistic, unlike proper name systems, which have quite distinct intralinguistic differences and are therefore tied to certain historically formed territories.

Each onomic frame is composed of subframes (domains). In particular, the toponymic frame includes the oikonymic, hydronymic, oronymic, choronymic and microtoponymic domains. Each domain is structured by its own specific unified knowledge constructs. For example, the domain of oikonomia implies that we are talking about: 1) a settlement united by a certain infrastructure; 2) a permanent, stable settlement, so a temporary tentative town (for recreation, protest, etc.) is not designated by an oikonym; 3) a group of human dwellings, and therefore a separate isolated dwelling (a monk's cell, a shepherd's hut) also does not belong to oikonymic denotations<sup>12</sup>. It is worth noting that such a detailed classification is caused by the tasks of the study – to describe the frame grouping of proper names of all available categories.

As you know, each classification is driven by the needs of the research. In the study, we divided all proper names into seven categories, all of which show functional similarities:

1) anthroponyms, which include names, surnames, patronymics, pseudonyms, nicknames of people in everyday life with their reflection in fiction, legal, historical literature, folklore, mythology, religion, such as: *Anna, Gretchen, Dietrich, Hans, Müller, Wilhelm von Humboldt*;

2) toponyms, which include the names of continents, continents, settlements, hydronyms, etc., i.e. geographical names, such as: *Berlin, Europa, Deutschland, Neudorf, der Rhein*;

3) zoonyms (animal names): *Amigo, Bobo, Emmy, Fanny, Jessie, Lord, Max, Nero, Pirat, Romeo*;

4) chrononyms, which include names of historical events, epochs, geological periods, and holidays: *Ostern, Pfingsten, die Reformation, die Renaissance, das Dritte Reich*, etc.;

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<sup>11</sup> Карпенко О.Ю. *Когнітивна ономастика як напрямок пізнання власних назв* : автореф. дис. ... доктора філол. наук : спец. 10.02.15 «Загальне мовознавство». Київ, 2006. С. 19.

<sup>12</sup> Там само, с. 20.

5) phytonyms (names of cultivated cereals and flowers): apple varieties *Jonagold, Florina, Champion, Fuji, Gala, Elstar*, pear varieties *Williams, Bergamotte*, strawberry varieties *Viktoria, Florence, Elida*, grape varieties *Nero, Muscat bleu*, beetroot varieties *Orix*, etc.;

6) ergonyms that combine the names of various social groups of people (international, state, trade union, party, community, corporate), as well as the names of organisations and institutions: *Greenpeace, Cosa Nostra, Euroatom, Fleurop, Grüne, Misereor, Viadrina, Yakuza*;

7) ideonyms, which include the names of works of science, art (fiction, theatre, cinema, painting, music, etc.), i.e. the names of the results of human spiritual activity, such as: *der Isenheimer Altar, Faust, Mondscheinsonate, Sixtinische Madonna*;

8) chromatonyms, which include the names of products of human industrial activity that for some reason have acquired the status of a proper name. These include names of mechanisms, machines, vehicles, household appliances, musical instruments, weapons, medicines, etc.: "Mozart", "Königssee", "Allgäu" trains, "Mercedes", "Maybach", "Maserati" cars, "Sydney" TV sets by *Gründig*, *Xelos* by *Loewe*, *Santo* by *AEG*, *Optima* by *Bauknecht*, *Astor*, *Kent*, *Davidoff* cigarettes, *Viagra*.

This list shows that proper names are not a monolithic class of nouns at all, but rather a structurally diverse lexical and phraseological category. Words of all parts of speech, word combinations and independent clauses can act as proper names, but most often nouns are used as proper names, which is due to the nominative function of proper names.

### 3. On the history of the study of homonymy of proper and common names

The problem of homonymy is analysed primarily in terms of the identity of the object, person, place, etc. called by the homonym. Cases such as *Hercules* "mythological hero" and *hercules* "cereal", are, in our opinion, examples of pronounced homonymy, i.e. the use of the same phonetic and orthographic complex to denote different objects. Some researchers believe that the transition of proper names to common names never takes place completely: the transpositive deformation of the lexico-grammatical opposition "proper name → common name" leads to the emergence of semi-common proper names that are at a certain stage of transition to common names and have mixed lexico-grammatical properties<sup>13</sup>. In contrast, other linguists believe that the proper name may lose its connection with its referent and function identically to the broad demographic nominals *Mann* and *Frau*. At the same time, in addition to the expansion of the scope of the lexical meaning of the proper name, we observe an increase in lexical

<sup>13</sup> Кійко С.В. *Омонімія в мові і мовленні*. Чернівці : Родовід, 2014. С. 226.

meaning due to connotative semes. The proper name turns into a lexeme that expresses a special non-neutral attitude towards the referent. This is the case with the nominals *Adam* and *Eva* in German, which are used in colloquial speech as humorous appeals: *Hübsche Eva sucht gut aussehenden, liebevollen Adam*.

In most works on onomastics and lexicology, the issue of homonymy of proper names is considered undifferentiated, on the basis of several most striking examples of proper names. We proceed from the fact that homonymy among proper names is a heterogeneous phenomenon, in which at least four types of relations can be distinguished:

1) the same proper name refers to different objects (persons, animals, things) of the same class, e.g. *Ivan Petrenko* and *Ivan Kravchenko*;

2) the same proper name refers to unequal objects of different classes, such as the *Dnipro* river and the *Dnipro* magazine, the city of *Chernivtsi*, the *Chernivtsi* cinema and the *Chernivtsi* restaurant, etc.;

3) a common name becomes a proper name: *Friede* – *Frieda*, Italian *bianco* “white” – *Bianca*;

4) the proper name becomes a common name: *Ohm* (Georg Simon Ohm, a German physicist and mathematician) – *Ohm* (the unit of electrical resistance), etc.

The proper names of the first three groups are not recorded in dictionaries, and cases of transition of proper names to common names are usually indicated in a dictionary entry, for example:

**Hans**, der; -, **Hänse** [nach dem Vornamen Hans, Kurzform des männlichen Vornamens Johannes] (volkst.): männliche Person: in Bezeichnungen wie: *Hans Guckindiehuft*; *Hans Hasenfuß*; *Hans Huckebein*; *Hans im Glück* (jmd., der bei allen Unternehmungen Glück hat; Glückspilz); *Hans Langohr* (Esel); *Hans Liederlich* (unzuverlässiger Mensch); *Hans Taps*.

The last group is the most interesting from the semantic point of view, as it deals with metaphorical uses of single antonyms. Unlike a simile, a metaphor does not put two similar objects side by side, but figuratively replaces one object with another, eliminating the difference between them. In addition, a comparison likens objects on the basis of a single feature, while in a metaphorical transfer, objects can be endowed with not necessarily one, but several common features at the same time. Ananthroponym used in a metaphorical sense makes it possible to recount a person's features without directly naming them.

As the analysis of the metaphorisation process shows, its first phase is the deliberate semantisation of anthroponyms, when the rethinking takes place on the basis of the transfer "name bearer → bearer of features, qualities socially attached to the name". Further, an anthroponym with an acquired



semantic load is used in indirect nomination, when the name is detached from a specific denotation and begins to nominate the referent in an unconventional way in a communicative act. In this case, the connotative component of the onomatopoeia's meaning comes to the fore. It should be emphasised that according to traditional views, connotation occupies a peripheral position at the denotation core. In the process of speech activity, the scheme "centre (denotation) – periphery (connotation)" is violated with a possible neutralisation of the traditional hierarchy. The connotative aspect of meaning can even dominate. Thus, the relation between denotation and connotation is a relative diarchy with the predominance of one or the other side depending on the speaker's intentions. It can be assumed that in the sphere of proper names (in relation to asemantic signs of language) the connotative meaning acquires a leading role in their semantic structure.

#### 4. Homonymous models of anthroponyms and appellatives in German

Let us consider in more detail the process of anthroponyms acquiring a secondary nominative function. The material of the study is 145 anthroponyms homonymous with common names extracted from the explanatory dictionaries *Duden* (2023), *Wahrig* (2018) and *Langenscheidt* (2019). The sample includes the following nouns: *der / die Adonis, das Ampere, das Ångström, der Apollo, der Axel, die Barbie, der Baedeker, das Becquerel, der Berserker, der Bolivar, der Boykott, der Browning, der Buddha, der Casanova, der Cäsar, die Charlotte, die Cicero, der Cointreau, der Colt, das Coulomb, die Cox Orange, der Damian, der Diesel, die DJane, der Dietrich, der Dobermann, Don Juan, Don Quichotte, der Dummerjan, der Dummrian, der Eulenspiegel, der Fahrenheit, die Flora, der Friedrich Wilhelm, der Ganymed, das Gauß, der Goliath, das Gray, der Grog, der Hackepeter, der Hades, der Hans, der Havelock, der Heini, der Heinrich, der Heinz, das Henry, Herakles, der Herkules, das Hertz, die Heulliese, der Heulpeter, die Heulsuse, der Iwan, der Jacquard, der James Grieve, der Jakob, der Jingo, der Jockel, der Jonathan, das Joule, der Judas, die Julienne, der Kardan, der Kasper, Kastor, das Kelvin, der Kerner, der Kir, der Klaus, der Kremser, der Landseer, die Liese, Lieschen, der Lutz, der / das Makadam, das Marihuana, die Marionette, das Mary Jane, Max, das Maxwell, der Mauschel, der Mäzen, der Meier, der / das Merkur, der Methusalem, die Metze, der Michel, die Minna, Moritz, der Müller-Thurgau, der Münchhausen, der Nacho, der Narziss, das Neper, das Newton, der Nicki, der Nonius, das Ohm, das Ørsted, Oskar, der Otto, der Paddy, der Paparazzo, das Pascal, der Peter, der Pitaval, Pollux, Pontius, die Psyche, der Pythagoras, das Quark, der Quisling, der Raglan, der Rambo, Reaumur, der Rhesus, der Rittberger, der Roland, das Röntgen, der Rüpel, Ruprecht, der Sancho Pansa, der Saulus, die Sequoia, der Spenser, der Stetson, der*

*Stoffel, der Strass, der Stresemann, die Suse, der Teddy, das Tesla, der Tommy, der Tony, die Trine, das Volt, das Watt, der Wenzel, der Wilhelm, der Wurzelsepp, die Xanthippe, der Yamashita, der Zeppelin.* These anthroponyms have become commonplace, that is, they have passed from speech to language. Among the studied anthroponyms, the names of people prevail (78 lexemes), e.g.: *Hans, Michel, Liese*, followed in descending order by surnames (58 lexemes), such as: *Casanova, Meier, Stresemann* and a few nicknames (9 lexemes), such as: *Teddy, Grog, Rüpel*. The number of individual anthroponyms is 100 names, for example: *Diesel, Cäsar, Röntgen, Zeppelin*, the number of plural anthroponyms is 45, e.g.: *Klaus, Otto, Heinrich*, i.e., singular anthroponyms are twice as likely to acquire a secondary nominative function and become homonyms for proper names.

The classification value of plural anthroponyms contributes to the fact that in speech they can act as conventional, non-individual names, when the proper name denotes a common category of people with details of gender, nationality, etc., such as: *Was Hänschen nicht lernt, lernt Hans nimmermehr; Es ist mir Hans wie Heine; Gruß an Onkel Otto; eine liederliche Liese* (cf. Ukrainian counterparts *Не для Гриця паляниця; Іноді б'ють Хому за Яремину вину; Як не вмер Данилю, то болячка задавила; Наша Парася на все вдалася*). When used in this way, anthroponyms can be combined with the generalised pronouns *jeder, alle*, etc.: *Jeder Hans findet seine Grete* (cf. Ukrainian *всяк Іван хвалить свій план*).

The analysis of the semantics of plural anthroponyms shows that they acquire a secondary nominative function due to accidental associations, which are further fixed in speech practice. As examples of homonymic transitions show, figurative meanings in this category of names can be formed on the basis of one of three features: 1) belonging to a human community; 2) gender; 3) national and linguistic characteristics. However, large groups of plural anthroponyms do not differ from each other in terms of a set of semantic features, so the choice of a particular name is somewhat random in a figurative sense.

The most common names are usually used to form a name with a classification value. Meaningful signs of belonging to a human community and a certain gender come to the fore, for example, when using proper names such as *Hans, Heinrich, Otto, Peter, Liese, Meier* and others (cf. dictionary entries):

**Liese**, die; -, -n [Kurzform des weiblichen Vornamens *Elisabeth*] (ugs. abwertend): *Mädchen, Frau*: eine dumme, liederliche Liese.

The widespread and frequent use of these proper names led to their gradual transition to the category of common names with the meaning of "person", "man", "woman", for example: *Die für den Coup ausgeworfenen mehr als 10 Mio Euro werden in den Kamin geschrieben – Lieschen Müller*

kann beruhigt sein: die Wahrheit hat gesiegt, die Demokratie hat sich bewährt. Kann **Lieschen Müller** wirklich beruhigt sein? (Die Weltbühne 2023, Nr. 27); Und die Mittelschicht, die große Gruppe der **Otto Normalverbraucher**, erodiert allmählich, einige steigen auf, aber viele rutschen ab (Der Spiegel 2017, Nr. 40); Die Frauenbewegung ist die Bewegung derjenigen unverheirateten Frauen, welche nichts Besseres zu tun haben. Sie geht hervor aus dem Weltschmerz der **Grete**, welche keinen **Hans hat** (Der Spiegel 2016, Nr. 36).

The leading feature in the secondary nomination can also be a national feature, and then the proper name turns into an ethnic title that denotes (sometimes jokingly or disparagingly) typical representatives of a certain nationality, e.g.: *Michel* "German", *Iwan* "Russian", *Paddy* "Irish", *Mauchel* "Jew" and others. Bringing gender to the fore sometimes leads to the emergence of pejorative associative elements on which nominal units with the meaning "street woman" are based: *die Metze* (< Middle High German diminutive of *Mechthild*, *Matilde*) or "gay": *die Trine* (< short for *Katharina*). The widespread use of a number of names in the province contributed to their use as a designation for rural residents, such as: *Damian*, *Klaus* (a short form of the name *Nikolaus*), *Sepp* (a short form of the name *Josef*, a common name in Bavaria).

The nature of associative links can vary. Social associations are related to the prevalence of the name in a particular social environment. For example, the common name for maids *Minna* (< *Wilhelmine*) came to mean maids in general over time and led to the idiom *jemanden zur Minna machen* "to scold rudely" (see the dictionary entry):

**Minna**, die; -, -s [nach dem (früher häufigen) weiblichen Vornamen *Minna*, Kurzform von *Wilhelmine*] (ugs. veraltet): *Hausangestellte*, *Dienstmädchen*.

The proper name can be used in a specific way, referring not to any person, but to certain properties, for example, *der Isegrim* "grumpy". The modifying forms of some commonly used anthroponyms such as *Heini* (< Heinrich), *Jockel* (< Jakob), *Rüpel* (< Ruprecht), *Stoffel* (< Christoph), *Lieschen* (< Elisabeth) have acquired a pejorative meaning and began to denote short-sighted, rude, uneducated people. Some anthroponyms, conventionally used in conjunction with adjectives, function as appellatives: *eine dumme Liebe*, *ein dummer Peter*. Sometimes we observe the merger of an adjective with a proper name: *dummer Jan* → *Dummerjan* / *Dummerian* / *Damian* "fool"; *liederlicher Jan* → *der Liederjan* "frivolous man; libertine". Diminutives of the names *Susanne*, *Michael*, *Katharina* have acquired an additional pejorative colouring: *Suse* "spoiled woman", *Michel* "naïve person", *Trine* "reckless, lazy, inept woman".

As can be seen from the above examples, the consolidation of associations of various types leads to the fact that plural anthroponyms either acquire the ability to express the idea of a typical representative or become standard nicknames. In many cases, plural anthroponyms are used in figurative meanings without any motivation. For example, the anthroponym *Michel* expresses the idea of a typical German, but the equally common names *Hans* (< Johannes), *Jan* (< Johannes), *Hinz* (< Heinrich) do not carry such a semantic load. At the same time, in other languages, the names *Fritz*, *Heinie* are typical designations of Germans. This indicates that the basis for the figurative meaning is often random associative features, which is also confirmed by examples of the transfer of multiple anthroponyms to denote an object, such as: *der Dietrich* "lockpick" (a joking name), *der Heinz* "hay drying stand (in the form of a human figure)", *der Wenzel* "jack" (from the Czech name *Wenceslav*, a generalisation of the appellative "servant"), *das Mary Jane* "marijuana" (a calque of the Spanish names *Maria* and *Juana*).

In all of the above examples of secondary nomination of plural anthroponyms, we are talking about incomplete appeal, which occurs when proper names are used to denote an existing denotation due to a change or extension of its meaning to a whole class of objects, cf: *Tommy* "English soldier", *Lischen Müller* "philistine", *langer Heinrich* "lockpick", etc. In general, the secondary nominative function of plural anthroponyms as a lexical group is random and irregular. This is explained by the specificity of their lexical meaning, the absence of socially fixed information in their primary nominal function, which creates relatively few opportunities for meaning transfer.

In contrast to plural anthroponyms, singular anthroponyms have a richer semantic structure, which allows them to regularly act as characteristic verbal signs in secondary nomination. The semantics of singular anthroponyms, which is determined by the specific features of a particular person that create the connotation of the name, motivates the possibility of metaphorical figurative use or their use as precedent names. Let us consider these processes in more detail on the basis of our sample.

If we conditionally imagine the path that an anthroponym takes towards transformation into a common name and the formation of homonyms, then anthroponyms are used closest to their original meaning in comparisons, for example: *stark wie Herkules*, *bärtig wie Esau*, *arm wie Lazarus*, *treu wie Eckhart*. Comparisons are formally expressed with the words *wie*, *als*, *von*, *nach*, e.g: *falsch wie Judas*, *schön wie Apollo*, *wie David und Goliath*, *befreundet sein wie Kastor und Pollux*, *wie ein Berseker kämpfen*. In these quotes, anthroponyms refer to people who are considered to be the standards of certain qualities: beauty, strength, loyalty, courage, perseverance, impudence, etc., as well as physical characteristics: height, appearance, age,

etc. Some of the comparisons have evolved over time into established expressions, for example:

– *nach Adam Riese* "according to Adam Riese; absolutely, precisely, correctly": Adam Riese (1492-1559) compiled the first arithmetic textbooks in German;

– *das ist ein Gedanke von Schiller* "brilliant idea";

– *das ist / war Tells Geschoss* "well, that's lucky; that's good luck": an expression taken from F. Schiller's drama "Wilhelm Tell", literally translated as "that's Tell's shot";

– *etwas nach Johann Ballhorn verbessern* "to deteriorate, spoil, distort something in an attempt to correct it", according to the printer J. Balgorn, who published the 16th century edition of the Lubeck Law with numerous corrections by an unknown proofreader that distorted the content;

– *frech wie Oskar* "very impudent" like German journalist Oskar Blumenthal, who is known for writing sharp critical articles;

– *alt wie Methusalem* "very old, ancient": Methuselah lived 969 years according to biblical legends;

– *erschossen sein wie Robert Blum* "to suffer by accident; to fall under the hot hand": the bookseller R. Blum died during the barricade battles in Vienna in 1848, although he was not an insurgent.

Anthroponyms used as comparisons represent precedent phenomena at the verbal level as components of knowledge, the designation and content of which are well known to representatives of a particular ethno-cultural community. Thus, the precedent-setting name *Klitschko* for Ukrainians is associated with real situations of professional and political activity of this person and the knowledge corresponding to them in the minds of<sup>14</sup>. The core of the meaning of precedent names is made up of differential features (appearance, character, situation), such as: *Pele from our yard*, *Megre in a skirt*, and the periphery is made up of attributes of names that are closely related to the person signified, but not sufficient for signification: *Hitler's moustache*, *Sideburns à la Franz Joseph I*.

The anthroponyms chosen for comparison are used in the text in their basic meaning, i.e., they indicate the bearer of the name. However, among all the characteristics of a particular person, there is one distinctive feature that serves as the basis for comparison. This suggests that such a comparison is the starting point for the formation of a figurative meaning in the anthroponym, which is based on the feature named in the comparison. The further transfer of nomination goes in two directions: metaphor (by similarity) or metonymy (by adjacency). Some anthroponyms are involved in both processes, sometimes even different transfers within the same name are observed, e.g: *Kasper* (puppet, doll; jester, fool), *Boykott* (complete

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<sup>14</sup> Селіванова О.О. *Лінгвістична енциклопедія*. Полтава : Довкілля-К, 2010. С. 591.

cessation of relations; punishment, process of protest), etc. For example, the name *Kasper* was given to one of the three kings who visited Jesus after his birth; later this name was used to refer to a cunning, mischievous puppet in a play (a metonymic transfer from a person to an object that personifies him), and later to people who like to play jest (a metaphorical transfer based on similarity of character traits). The nickname *Boykott* (1832–1897) was also worn by a British army captain known in Ireland for his arrogance and difficult character, with whom no one wanted to communicate or have business relations.

Single anthroponyms of the German language acquire the following homonymous metaphoric meanings: *Cicero* "eloquent speaker", *Casanova* "seducer", *Don Juan* "suitor", *Don Quichotte* "naive dreamer", *Sancho Pansa* "realist", *Rambo* "brutal man", *Methusalem* "a very old man", *Quisling* "a traitor", *Münchhausen* "a braggart, a fiction writer", *Paparazzo* "a scandalous journalist, reporter" and others. In the above examples, anthroponyms express the idea of a typical representative, they are used to denote a whole category of people. The generalisation of one of the features of a person contributes to the pluralisation of an actual anthroponym to create a metaphorical nomination of a group of similar objects. In most cases, an anthroponym functions in a metaphorical sense as an evaluative nomination. For example, many anthroponyms from Greek mythology have become common names in German, such as: *der Adonis* "(bookish) a handsome, stately young man", *der Goliath* "a giant", *der Herkules* "a strong, sturdy man; hero", *die Sibylle* "seer", *die Messalina* "whore", *der Narziss* "(bookish) self-righteous, selfish person", *der Lazarus* "poor man", *die Xanthippe* "(disparaging) an evil, quarrelsome woman". Some German surnames also became common: *Eulenspiegel* "swindler, rascal", *der Schwenkelder* "restless, reckless person", etc. These nominalisations are a semantic transformation of proper names in evaluation.

In our sample of single anthroponyms, both carriers of "old" and "new" precedent are represented. This is a purely chronological opposition based on the periodisation of history: ancient history (up to the fifth century AD), the Middle Ages (V–XV centuries), modern and contemporary history (from the sixteenth century to the present). At the same time, the number of onyms that can be defined as "old" cultural signs (*Adonis*, *Buddha*, *Cäsar*, *Eulenspiegel*, *Goliath*, *Herkules*, *Judas*, *Kasper*, *Pythagoras*, etc., 33 names in total) is half as many as the number of "new" single anthroponyms (*Diesel*, *Gauß*, *Hertz*, *Fahrenheit*, *Rambo*, *Stresemann*, etc., 66 names in total). This suggests that the determining reason for the transition of proper names to common names is not the "age" of the precedent (it determines the degree of stability of the information background of a certain person as a fact of culture and his or her name as a fact of language), but the social

significance of a certain name. It consists in the fact that the bearers of new (important, advanced, key, etc.) trends in science, culture, politics are evaluated and included in a broader historical and cultural context. At the same time, they acquire cultural semantics and begin to act as an analogue of certain historical and cultural information.

The natural connection between the metaphorical potential of a word and the social significance of its denotation was pointed out by G. Sperber: an object that is of particular interest to a certain society becomes a source of analogies when describing other objects and, accordingly, the centre of metaphorical expansion<sup>15</sup>. We observe this pattern on the example of single anthroponyms: actual persons become the standard for the manifestation of certain qualities or functions, i.e. prototypes of certain categories, those known values by which unknown or lesser-known subjects are defined. At the same time, in 99% of transfers of single anthroponyms, a metaphor is generated in the sphere of proper names, while cases of metaphorical transfer from names of persons to designations of objects, substances or phenomena are extremely rare (only 2 cases in our sample). Here, we observe not the connotation of nouns, but the deactivation of the denotative meaning. The feature attributed to the signified by similarity is taken (as in the transfer to the proper name) from the implicative of the primary meaning of the syllable. For example, the metaphorical transfer from the anthroponym *Merkur* "Mercury" (messenger of the gods) to the designation of the substance *der / das Merkur* "mercury" is based on its characteristics such as the ability to quickly change shape (expand, contract) under the influence of temperature, that is, to respond instantly to changes in the external environment. The metaphorical transfer from this anthroponym to the name of the planet *der Merkur* "Mercury" is associated with the planet's rapid rotation around the Sun.

In the process of metaphorical transfer, single anthroponyms can be transformed into both usual and occasional homonyms. The difference between usual and occasional homonyms is that the former are encoded in dictionaries, while the latter are part of stylistic neologisms, usually understandable to the average speaker. Single anthroponyms are precedent phenomena that can be divided into three groups:

- 1) social precedent, known to any representative of a particular society;
- 2) national precedents, known to an average representative of a national linguistic and cultural community;
- 3) universal precedents known to the average modern person (the latter type is hypothetical).

As the analysis of the metaphorically transferred homonyms recorded in the dictionaries shows, the vast majority of them are universal precedent

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<sup>15</sup> Sperber H. *Einführung in die Bedeutungslehre*. 3. Aufl. Bonn [u. a.]: Dümmler, 1965. S. 46.

phenomena, such as: *Casanova*, *Don Juan*, *Barbie*, *Cicero*, *Goliath*, *Hercules*, *Judas*, etc., which indicates the predominant homonymisation of well-known names not limited to a particular society or national linguistic and cultural community. Much less frequent among the usual homonyms are national and socially precedent-setting phenomena, for example, *Eulenspiegel*, *Moritz*, *Oskar*, etc. In speech, the number of single anthroponyms potentially intended to convey metaphorical meaning is significantly increased precisely at the expense of the first two groups of precedent phenomena, which are used as operational homonyms. At the same time, metaphorical transfers occur on the basis of more complex features of a psychological and ideological nature, since the speaker does not limit himself to the existing framework, but moves on, seeking to comprehend and reproduce the whole diversity of the world around him, the whole richness of semantic relations in it.

When a single anthroponym in German (both usual and occasional) acquires a metaphorical meaning, different variants of article usage are possible. If the anthroponym is used without the article, such a metaphor individualises the bearer of the metaphorical name, does not make a category or class of him/her, but only figuratively equates one or more persons to him/her, e.g: *Er ist Eulenspiegel, Schwejk und Alfred Tetzlaff zugleich* ([www.expert-technomarkt.de/comedy.html](http://www.expert-technomarkt.de/comedy.html)) (about the German satirist D. Wischmeyer); *Die Deutschen wollen noch mehr Goliath sein: ein noch größerer Helm, ein noch längerer Speer, ein noch breiteres Schwert* ([www.spiegel.de/spiegel/print/d-70417342.html](http://www.spiegel.de/spiegel/print/d-70417342.html)) (on the German Bundeswehr); *Er ist Don Juan und Nichtsnutz, Magnat und Gelehrter* ([www.berlinverlage.com/buecher](http://www.berlinverlage.com/buecher)) (about the protagonist of one of P. Esterhazy's novels). Let us denote such articleless names as a qualifying anthroponymic metaphor.

However, there are often cases of using single anthroponyms in a metaphorical function with the article. The definite article with its own name is a further step on the way to the acquisition of a classification feature by a name. Let us consider a few examples: *Es gebe keinerlei Zweifel, dass ihre Partei bei der Parlamentswahl im März 2006 einen klaren Sieg landen und sie auf den Posten des Regierungschefs zurückkehren werde, verkündete die Jeanna d'Arc der ukrainischen Revolution vorige Woche* (*Der Spiegel* 2005, № 38); *Wunderkind in den USA: Hier sitzt der neue Einstein* ([www.rp-online.de/panorama/ausland/](http://www.rp-online.de/panorama/ausland/)).

The metaphorical likening to famous persons (*Jeanna d'Arc*, *Einstein*) is limited by certain conditions that emphasise the unusualness of the logical and linguistic situation. These restrictions are expressed by the context (*die Jeanna d'Arc der ukrainischen Revolution*) or follow from the situation (*der neue Einstein*). From the point of view of common sense,



such word combinations are unacceptable, since Jeanna d'Arc has nothing to do with Ukraine, and the famous physicist Einstein lived in the early 20th century. However, by breaking down logical barriers, the metaphor generates a new version of a well-known prototype in relation to a particular situation. In such cases, we are talking about a limited metaphor, which is characterised by the presence of a specific article and context that limits it. Thus, the meaning of a name can be further specified by means of attributes. For example, the sentence *Der afrikanische Shakespeare wurde am 13. Juli 1934 in Abeokuta geboren, gelegen im damals britisch verwalteten Nigeria* (welt.de, 30.06.2015) refers to the Nigerian writer, Nobel Prize winner Wole Soyinka. The attribute *afrikanisch* implicitly suggests that there are different national realisations of the supranational phenomenon of Shakespeare. In a limited metaphor, anthroponyms in a figurative sense can be clarified by indicating national, local or temporal distinctness. Attributes can be used as such:

1) qualitative, relative, quantitative and pronoun adjectives, e.g: *der heimische Banderas* (about the German actor Thorsten Munkhoff), *der japanische Thomas Mann* (about the Japanese writer and Nobel Prize laureate Yasunari Kawabata), *die deutsche Monika Lewinski* (about the TV presenter of TV Kaiser), *der deutsche Dostojewski* (about the German writer Karl Gutzkow), etc: *Karl Gutzkow: Der deutsche Dostojewski* (www.morgenlaenders-notizbuch.blogspot.com/search); *Er sucht sich die deutsche Monika Lewinski aus, deswegen ist er auch aus Denver gekommen* (webcache.googleusercontent.com/search); *Andere Kollegen brachten zum Ausdruck, dass Adenauer der zweite Hitler ist und sich jetzt in Griechenland noch einen Verbündeten sucht* (www.books.google.de/books?isbn=383113801X);

2) nouns in the attributive function: *Banderas aus Berlin* (about the German actor Torsten Münchow), *Schindler aus Weißrussland* (about the German officer who saved Jews from deportation to German concentration camps), for example: *Torsten Münchow kennt man aus Kinofilmen wie „Keep on Running“ oder „Schattenspiel“. Auf der Festung Hohensalzburg spielt Banderas aus Berlin gerne den Macho, der „es krachen“ lässt* (www.rosenheimer-nachrichten.de/zet\_report\_1\_9760.html).

In our sample, there were also instances of single anthroponyms with an indefinite article, such as: *Man beurteilt Diktatoren unterschiedlich. Da wird ein Pinochet zum Schlächter und ein Castro noch immer als Staats-Präsident bezeichnet* (Zeit Online, 11.12.2016); *Das „Zentrum“ wurde in den Reichstagswahlen 1877 und 1878 jeweils zur zweitstärksten Fraktion, an der vorbei auch ein Bismarck nicht regieren konnte* (Zeit Online, 26.09.2019); *Viele Sympathisanten Saddams sind nicht übrig geblieben. Da war wohl selbst ein Hitler, ein Mussolini, ein Stalin, ein Pinochet oder*

*ein Ceaucescu besser dran* ([www.zeit.de/blogs/index?p=684](http://www.zeit.de/blogs/index?p=684)). This type of metaphorical transfer can be called categorical. It is the final stage of the transformation of nouns into appeals. Proper names that are used with the indefinite article are usually encoded in dictionaries, such as: *ihr Freund war nicht gerade ein Adonis; er ist ein Herkules / Goliath / Narziss* etc. (examples are taken from the dictionary *Duden* (2023)). As with the limited metaphor, anthroponyms in the figurative sense can be specified by indicating national, local or temporal relevance. Attributes are used as:

1) qualitative and relative adjectives, such as: *ein wahrer Sherlock Holmes, ein neuer Bismarck, ein brasilianischer Shakespeare*, e.g.: *Ganz ehrlich können wir uns nicht vorstellen, dass sich ein wahrer Sherlock Holmes um derartige Nichtigkeiten gekümmert hat* ([www.spieletipps.de/Artikel](http://www.spieletipps.de/Artikel)); *Große Erwartungen setzt man auch auf die Europa-Politikerin Merkel. Man hofft in ihr offenbar einen neuen Bismarck gefunden zu haben* ([www.berlinonline.de](http://www.berlinonline.de), 10.01.2016);

2) nouns in the attribute function: *ein Leonardo der Steinzeit, ein Adenauer aus Rhöndorf, ein Sherlock Holmes der Journalistik, ein Bismarck des zwanzigsten Jahrhunderts, ein Adenauer im deutschen Parlament*, e.g.: *Wie soll ein Adenauer aus Rhöndorf am Rhein denn die Buchhandlung Hugendubel in München kennen?* ([webcache.googleusercontent.com/search](http://webcache.googleusercontent.com/search)); *Er war ein Sherlock Holmes der Journalistik und arbeitete ständig an Tabellen und Karten, deren Vervollkommnung ihm alle Geheimnisse seiner Feinde entschleierte* ([de.wikipedia.org/wiki/Berthold\\_Jacob](http://de.wikipedia.org/wiki/Berthold_Jacob)).

As can be seen from the above examples, the metaphorical transfer of proper names uses a similar mechanism to the appeal metaphor: all irrelevant features of the main subject are eliminated and the actual ones are emphasised. Thus, in the context *Dass ein Bismarck des zwanzigsten Jahrhunderts solche Wege gehen könnte, soll damit nicht geleugnet werden* ([www.jstor.org/pss/2760-0116](http://www.jstor.org/pss/2760-0116)) (about the former German Chancellor Angela Merkel) filter out all the commonly accepted associations with the anthroponym *Bismarck* and actualise the implicit meanings of "reformer", "strong-willed, authoritarian person", and in the context *Der japanische Thomas Mann erhielt 1968 den Nobelpreis „für seine Erzählkunst, die mit feinem Gefühl japanisches Wesen und dessen Eigenart ausdrückt“* ([webcache.googleusercontent.com/search/nobelpreis.htm](http://webcache.googleusercontent.com/search/nobelpreis.htm)) the hidden meanings of "outstanding essayist", "master of psychological description", "deep philosophical understanding of existence", "philanthropist" are revealed.

Determining the internal form of metaphorical transfer by projecting the properties of a known subject (a single anthroponym) onto the properties of the referent does not cause difficulties in cases where the extrapolation of the name occurs within the same semantic field (politics, economics, science, music, literature, etc.). Such metaphorical transfers make up 93% of our

sample, which allows us to assert that the standard scope of a certain antroponymic metaphor is limited to the semantic space to which the known subject belongs. Extrapolation of the name into another semantic space (*art* → *politics*, *technology* → *culture*, *literature* → *music*, etc.) enhances the metaphorical contrast and, accordingly, the expression of the anthroponymic metaphor, but complicates the search for the internal form. Deciphering metaphors such as *der Mozart der Physik* (about the American physicist, Nobel Prize winner R. Feynman), *der Freud der Subkultur* (about the American composer R. Newman), *der Frankenstein der Pop-Musik* (about the singer M. Jackson), *der Paganini der Abschweifung* (about the German writer, journalist, translator and actor H. Rohwalt) is possible only on the basis of the textual concept, for example: *Randy Newman präsentierte sich als Sigmund Freud der Popmusik, der am Piano zynisch-melancholische Dissonanzen der amerikanischen Volksseele aufzeigte* ([www.freitag.de/community/blogs/d\\_walasek](http://www.freitag.de/community/blogs/d_walasek)); *Er war wohl der Mozart de Physik... Er studierte in seiner Freizeit Trigonometrie, Differential- und Integralrechnung, bevor er die High School bezog* ([de.narkive.com/2005/1/15/1446221-suche-uni-in-amerika.html](http://de.narkive.com/2005/1/15/1446221-suche-uni-in-amerika.html)).

In general, metaphor often violates logical laws, opening up the possibility of identifying one person with several different people, for example: *Ab jetzt sollen Sie für ihn Florence Nightingale, Sigmund Freud und der beste Kumpel sein, den er je hatte*<sup>16</sup>. Mentioning the names of F. Nightingale (a nurse known for her selflessness) and Sigmund Freud (the founder of psychoanalysis) is equivalent to an appeal to the wife of a seriously ill person to be both a caring nurse and an attentive psychologist. Conversely, it is possible for several people to identify with the same person at once, for example, with the famous American racing driver Barney Oldfield, who set world speed records several times: *Wo jeder Junge ist Barney Oldfield ...*<sup>17</sup>.

As can be seen from the above examples, the change in the semantics of antonyms, their transition to homonymous common names, is expressed by the loss of fixed gender and number. The loss of gender is expressed in the removal of the opposition by gender, which historically consisted in the opposition of masculine and feminine. This process is observed when the connotative feature becomes the leading one in the semantics of a word and masculine names begin to denote female persons, or vice versa: „*Merkel ist der zweite Hitler*“. *Unter diesem Titel hat eine islamistische türkische Tageszeitung ein Bild der deutschen Bundeskanzlerin mit einem Hakenkreuz am Arm publiziert* ([www.20min.ch/news/kreuz\\_und\\_quer/story/19847611](http://www.20min.ch/news/kreuz_und_quer/story/19847611)). The loss of the fixed number (singular) is usually observed when referring

<sup>16</sup> Susann J., Friedmann G. *Das Tal der Puppen*. München : Heyne, 2001. S. 372.

<sup>17</sup> Warren R.P. *Das Spiel der Macht*. München: Taschenbuch Verlag, 2007. S. 4.

to objects of the same class, which are characterised by a common connotation, such as: *Sicher ist, dass die HSG in der engen Spielstätte alle Goliaths schon geschlagen hat, egal, ob sie aus Flensburg, Kiel oder Magdeburg kamen* (www.fr-aktuell.de від 22.02.2022); *Viele Regisseure wollen dem Publikum mit aller Wucht beweisen, dass die Zeit aus den Fugen ist. Aber für junge Männer ist sie das immer. Sie sind alle Hamlets* (www.thephora.net/forum/archive/index.php/t-48193.html). In these examples, the morphological meaning of the plural form is closer to collectivity, since it has not a quantitative-abstract character, but a concrete-collective one, when a number of objects are nominated as a whole. In other words, the plural form here does not indicate the number of people, but represents a certain property or quality. The loss of ties with the denotative of the derivative anthroponym leads to a playfulness of the meaning of the number of derived words.

Different types of metaphorical transfer of single anthroponyms and types of homonymous common names are shown in Table 1 (see Table 1).

From the point of view of cognitive linguistics, anthroponyms are stored in the mental lexicon as concepts. An onomastic concept is understood as a cognitive analogue of a proper name, or, in other words, "a projection of an individual object in the mind"<sup>18</sup>. The socio-cultural information about the referent of an anthroponym is distributed between the core and peripheral parts of the onomastic concept. The core of the anthroponymic concept includes definitively significant semantic features that belong to a single concept. These are the features that are reflected at the beginning of the encyclopaedia article, for example, the nationality of the person, the sphere of his or her activity, the degree of social significance, that is, the minimum set of differentiating features that allows us to recognise a certain individual. This part of the concept ensures the connection of the onomatopoeia with its carrier. Developing a qualitative (metaphorical) meaning, anthroponym does not lose its direct meaning. The extra-conceptual part of the core and periphery of the anthroponymic concept reflects:

1) individual qualities (character traits, behaviour, outlook, appearance, etc.) of the name's referent, e.g: *Adonis, Goliath, Herkules, Messalina, Narziss, Rambo, Münchhausen, Xanthippe*;

2) key events of his biography: *Sibylle, Lazarus, Methusalem*;

3) historical and cultural background of the individual's activities, such as: *Berserker, Bismarck*;

4) assessment of an individual in the public consciousness, for example: *Don Juan, Judas, Quisling, Sancho Pansa, Paparazzo*;

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<sup>18</sup> Карпенко О.Ю. *Когнітивна ономастика як напрямок пізнання власних назв* : автореф. дис. ... доктора філол. наук : спец. 10.02.15 «Загальне мовознавство». Київ, 2006. С. 4.

Table 1

**Types of metaphorical transfer of anthroponyms**

<b>Type of nomination</b>	<b>Features of semantics</b>	<b>Functional and grammatical characteristics</b>	<b>Examples</b>	<b>Types of homonyms</b>
Identification	Another person is identified with the bearer of the name	Used without the article in the predicative function, does not have a plural form	<i>Ich träumte, ich wäre Jolie oder Johansson.</i>	Occasional, partially usual
Restrictions	Under certain conditions, another person becomes the bearer of the name	Used with the definite article in a restrictive context, plural form is possible	<i>Er ist der Bismarck: er plant die ganze Kampagne.</i>	Occasional, partially usual
Categorisation	Anthroponym denotes a category of persons	Used with the indefinite article, plural	<i>In seiner Jugend war er ein Don Juan.</i>	Predominantly usual
Objectification	An anthroponym becomes a designation for a whole category of objects	It is used without the article to denote a thing or with the indicated article to denote an object	<i>Merkur und Oxigen: schwarzer Quecksilber-Niederschlag. Der Merkur ist der kleinste Planet im Sonnensystem.</i>	Usual

5) etymological, word-formation and phonosemantic characteristics of anthroponyms, such as: *Kasper*; *Boykott*, *Stoffel*, *Damian* (based on phonetic similarity with *damisch* "stupid, mad"), etc.

It is obvious that the above signs represent pragmatic information in terms of the content of an anthroponym and determine its connotational potential. This explains the appeal of the ononyms: the above-mentioned anthroponyms have moved from speech to language as carriers of the meaning of a whole class of objects or features.

## CONCLUSIONS

Homonymy among proper names is a heterogeneous phenomenon, in which at least four types of relations can be distinguished: the same proper name refers to different objects (persons, animals, things) of the same class, the same proper name refers to unequal objects of different classes, a common name becomes a proper name as well as the proper name becomes a common name. As the analysis of the metaphorisation process shows, its first phase is the deliberate semantisation of anthroponyms, when the rethinking takes place on the basis of the transfer "name bearer → bearer of features, qualities socially attached to the name". Further, an anthroponym with an acquired semantic load is used in indirect nomination, when the name is detached from a specific denotation and begins to nominate the referent in an unconventional way in a communicative act.

The implication of encyclopaedic information related to anthroponyms has led to the creation of capacious symbolic co-references of names. They perform the functions of a typifier, a characteriser of an object, a feature, an action, a method, a time, a place. When a single anthroponym is used metaphorically, its meaning can be used to extract a rich set of ideas that cannot be replaced by any common name; in other words, when a single anthroponym is used in a metaphorical function, speakers allow themselves to say little in a situation where many common names would be necessary. The use of anthroponyms outside of direct reference allows the speaker to provide new information, express a logical and emotional assessment of the object, mark the environment in which it manifests itself, and effectively influence the addressee through the expressive and stylistic colouring of evaluative onomastic nominations. In this way, the problem of a certain inadequacy of the nominal system of the language to the urgent needs of communication is solved without increasing the number of vocabulary units or their morphological complication. Thus, the use of antonyms in the prepositional sense contributes to the economy of effort on the part of the speaker and corresponds to the principle discovered by J. Zipf in 1949 – the law of the economy of language effort<sup>19</sup>.

We consider it promising to study regular metaphorical transfers from other types of proper names (toponyms, zoonyms, cosmonyms, crematoriums, etc.) to common names, which will allow us to identify common and different mechanisms of semantic transfers among different groups of proper names and appeals in general.

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<sup>19</sup> Zipf G.K. *Human behaviour and the principle of least effort*. Cambridge: Addison-Wesley, 1949. 573 p.

## SUMMARY

The article deals with some peculiarities of semantic shifts from proper names to homonymic common words in terms of anthroponyms in modern German. We focus on anthroponyms, since they are historically primary among other proper names. Anthroponyms include first names, patronymics, surnames, nicknames, pseudonyms, cryptonyms (secret, encrypted names), andronyms (naming a wife by her husband's surname), gynonyms (naming a husband by his mother's or wife's surname), patronyms (naming a person by the name or nickname of a parent or ancestor). The material of the study is 145 anthroponyms homonymous with common names, extracted from German explanatory dictionary Duden (2023), supplemented and updated with data from explanatory dictionaries Wahrig (2018) and Langenscheidt (2019). Mechanism and regular types of metaphoric transfers from anthroponyms to appellatives are examined in detail.

Developing a metaphorical meaning, anthroponyms do not lose their direct meanings. The metaphorical transfer is achieved through the extraconceptual part of the core and periphery of the anthroponymic concept. It reflects individual qualities (character traits, behaviour, outlook, appearance) of the name's referent, key events of his biography, historical and cultural background of the individual's activities, assessment of an individual in the public consciousness, etymological, word-formation and phonosemantic characteristics of anthroponyms.

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