BELORUSSIAN MASCULINE PERSON NAMES, DERIVED FROM A ROMAN NAME

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Abstract: *The research object of the present text is 22 Belorussian male anthroponyms, derived from a Roman name. The main aim of the article is to present their full list as well as their initial meaning. The researched anthroponyms are divided into two major groups according to: 1) their derivation, i.e. the type of the basic word, used during the process of name coining, as a part of speech; 2) the model used for anthroponym coining from a Roman name, i.e. if the Belorussian male anthroponym is derived from its form of Nom. sg. or from its root.*

Keywords: *Belorussian masculine person name, Roman name, meaning, derivation, model.*

Rezumat: *În prezentul articol, supunem cercetării 22 de nume proprii masculine, înregistrate în Republica Belarus, şi care provin de la nume proprii de origine latină. Cercetarea are drept scop principal atât prezentarea acestor unităţi, cât şi a semnificaţiilor lor primare. Identificăm două grupuri de bază de nume proprii de tipul menţionat. La baza clasificării date punem principiul derivaţional.*

Cuvinte-cheie: *nume propriu masculin belarus, nume propriu de origine romană, sens, derivare, model.*

Introduction

The research object of the present text is 22 Belorussian male anthroponyms, derived from a Roman name.

As a main source of information for excerpting the researched anthroponyms we used "Belorussian anthroponymy", vol. 1 and vol. 3 by Birila as well as the internet sites http://www.behindthename.com and http://www.kurufin.narod.ru/.

All the additional sources of information are listed in section *References* at the very end of the text.

The researched anthroponyms are divided into two major groups according to:

1) their derivation, i. e. the type of the basic word, used during the process of name coining, as a part of speech;

2) the model used for Belorussian anthroponym coining from a Roman gentile name, i.e. if the Slavonic male personal name is derived from the form of Nom. sg. of the basic Roman one or from its root.

Additional extralinguistic classification is made according to the canonization of the researched names, i.e. if it is a name of a saint, and, if the

saint is canonized only by the Orthodox Church, by the Catholic one, or by both.

1. Classification of the Belorussian masculine person names, derived from a Roman name, according to their derivation

The Belorussian masculine person names can derive from roots which are:

(a) proprial noun, that is:

- a Roman praenomen:

Лук'ян < Lucianus (< Lucius);

- a Roman name:

Антанін < Antoninus (< Antonius); Аўгустын < Augustinus (< Augustus); Касьян < Cassian/Cassianus (< Cassius); Маркіян < Marcianus (< Marcius); Севярын < Severinus (< Severus).

(b) an adjective:

Аўгуст < Augustus (< augustus, 3 – "great"); Кіпрыян < Cyprianus (< Cyprianus, 3 – "from Cyprus"); Сявір < Severus (< severus, 3 – "severe").

2. Classification of the Belorussian masculine person names, according to the pattern of formation from the basic Roman names

Belorussian masculine person names, derived from the form of Nom. sg. of the basic Roman names:

Валерый (< Valerius/Valesius); Карнилий (< Cornelius); Касьян (< Cassian); Клаўдзій (< Claudius/Clodius); Сяргей (<Sergius); Юлій (< Iuleus/ Iulius/ Julius).

Belorussian masculine person names, derived from the root of the basic Roman name:

Антанін (< Antoninus); Антон (< Antonius); Аўгуст (< Augustus); Аўгустын (< Augustinus); Аўрэль (< Aurelius); Ігнат (< Egnatius/Ignatius); Касьян (< Cassianus); Кіпрыян (< Cyprianus); Лук'ян (< Lucianus); Маркел (< Marcellus); Маркіян (< Marcianus); Марцэлін (< Marcellinus); Мар'ян (< Marianus); Марын (< Marinus); Севярын (< Severinus); Сявір (<Severus); Цярэнт (<Terentius).

3. Classification of the Belorussian masculine person names, derived from a Roman name with uncertain origin

The Belorussian masculine person names can derive from Roman gentile names with uncertain origin:

Мар'ян (< Marianus < Marius (Roman proprial noun) or *Maria* (Biblical female proprial noun)); *Маркел (< Marcellus* (diminutive form of the Roman praenomen *Marcus* which is a proprial noun) or *marcellus*, i, m – "little hammer" (common noun)); *Марцэлін (< Marcellinus < Marcellus* (proprial noun) or *marcellus*, i, m – "little hammer"(common noun)); *Аўрэль (< Aurelius < aureolus, 3/ aureus, 3* – "golden" (adjective) or *aurum*, i, n – "gold" (common noun)); *Карнилий (<*

Cornelius < *cornu,* us, n – "horn" (common noun) or *corneus, 3* – "insensible" (adjective), or *corneolus, 3* – "horn-like", "hard" (adjective), or *cornum,* i, n – "strawberry" (common noun)); *Юлій* (< *Iuleus/ Iulius/ Julius* < *ιουλος* – "curly", "hairy" (adjective) or *Iovilius, 3* – "belonging to Jupiter", "divine" (adjective)); *Валерый* (< *Valerius/ Valesius* < *valeo, 2* – "to be healthy" (verb) or *valens, entis* – "healthy, strong" (adjective), or *valerius, 3* – "strong" (adjective)); *Клаўдзій* (< *Claudius/Clodius* < *claudus,* 3 – "lame" (adjective) or *claudeo,* 2 – "to become lame", "to limp" (verb) or *claudius, 3* – "locked" (adjective)); *Сяргей* (< *Sergius* < *servus,* i, m – "slave"(common noun) or *σέργιος* – "guard" (common noun), or an Etruscian origin with unclear meaning)); *Антон* (< *Antonius* < *Antenium* (a name with Etruscian origin and unclear meaning or with a meaning "priceless" (proprial noun)) or *ανθος* – "flower" (common noun), or *αντέω*– "to take part in a battle", "to fight" (verb)); *Ігнат* (< *Egnatius/ Ignatius* < unclear meaning or *ignis, is, m* – "fire" (common noun), or *gnatus, 3* – "born" (perfect participle active from the verb *gnascor, 3* – "to be born") (verboide)), or *ignotus, 3* – "invisible", "unknown"(adjective), or *igneus,* 3 – "eager" (adjective)); *Марын* (< *Marinus* < *Marius* (a Roman proprial noun) or *marinus, 3* – "marine" (adjective), or *mare, is, n* – "sea" (common noun), or *Mars* (a Roman mythological name), or *Maria/ Marina* (Biblical female names)); *Цярэнт* (< *Terentius* < unclear meaning or *terens, entis* – "crushing"(a present participle active from the verb *tero, 3* – "to rub, to crush" (verboide)), or *terentius, 3* – "cleared out" (adjective), or *teres, teretis*– "round and flat I shape"(adjective)).

4. Classification of the Roman gentile names according to their canonization

Between the Roman names we can find names of saints, canonized by both Orthodox and Catholic Churches:

Antoninus, Antonius, Augustinus, Augustus, Aurelius, Cassian/ Cassianus, Claudius/ Clodius, Cornelius, Cyprianus, Egnatius/ Ignatius, Iuleus/ Iulius/ Julius, Lucianus, Marcellinus, Marcellus, Marcianus, Marianus, Marinus, Marius, Sergius, Severinus, Severus, Terentius, Valerius/ Valesius.

5. Conclusions:

Most of the Belorussian male person names (13 from the total number of 22), derived from a Roman name, are coined from a Latin anthroponym of uncertain etymology. They are grouped in ten subgroups. Three Slavonic masculine anthroponyms are derived from an appellative (all the threes are from an adjective), while 6 are formed from a person name (one from a Roman name, derived from a Roman praenomen, and five from a Roman name, derived from another name). The result is a logical one, because Roman names, used as a basis during the process of derivation of the male Slavonic person names, are very ancient, their certain origin is unclear and their initial meaning is forgotten.

It is very important to underline that the etymological classifications are done according to the principles valid for the Latin grammar.

There are two models of coining a Slavonic person name from a Roman one. First, the name derived directly from the form for Nom. sg. of the Roman name, and second, the Belorussian anthroponym derived from the root of the Latin basic name. In this research more productive is the second one. The group of the Belorussian masculine person names, derived from the root of a Roman gentile name includes 17 examples, while the number of Slavic anthroponyms, coined from the Nom. sg. form of the Roman gentile name, is 5.

All the researched Belorussian masculine person names (22 in number), included in this research, are derived from Roman names, canonized by both Orthodox and Catholic churches.

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