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Latvian Given Names of Lithuanian Origin, International
þý Conference Personal Names and Cultural Recon
Helsinki, 2019, 2-3.

Balode, Laimute

2019

Balode , L 2019 , ' Latvian Given Names of Lithuanian Origin, International Conference
þý Personal Names and Cultural Reconstructions Helsinki, 2019, 2-3. ' ,
and Cultural Reconstructions , Helsinki , Finland , 21/08/2019 - 23/08/2019 pp. 2-3 .

<http://hdl.handle.net/10138/308793>

publishedVersion

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The Arabic side of the Kazakh antroponomy

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The anthropological space of Kazakhstan is composed of a unified system of different languages, most of which are Arab, Persian, Turkic, Russian and Kazakh. Modern trends in giving names have shifted to world-wide. Compared with many European countries, the anthroponyms of Kazakhstan are free. There are no banned names or special names. And, of course, there is no consistency in writing names. Arabic names are good examples to it. There are various factors of their entering into the Kazakh language. One of the first and most important factors is the adoption of Islam in the Central Asia. It is related to the history of Turkic peoples. From the leaders of the country [from Satuk Bogra khan], all the names of the writers, poets (from Mahmoud Kashkari, Abai-Ibrahim, Shokan-Mukhammet Hanafiya), Saken Seifullin [Saifullah] all changed their names to Arabic or were given Arabic names. This process was preserved until the Soviet era. But the spelling was changed. Interacting with the linguistic elements of the Kazakh language, there were new names. Even when you rewrite it in Arabic letters, other names will appear. It cannot be regarded as Arabic. And it does not coincide with the principles of the Kazakh language. In the years when the country gained its sovereignty, the number of Arabic names had increased again. In recent years, they have become more closer to the original. One of the main reasons for this is freedom of religion in the country. The Islamic way of life in different parts of the world also influenced their names to be Arabic. Former name Abdullah according to language assimilation was called Abdilda, now it is used as "Abdallah". Among the popular girls' names are Amina [the mother of Muhammed prophet], Khatija [the name of the Muhammed prophet's wife], Fatima [the name of the daughter of Muhammed prophet] and others. These names were considered as old names during the Soviet era, and the percentage of giving these names to children was very small. At present time, people started to give the names from the common words of the Islam religion. According to spelling reforms some scientists suggest to have consistency in spelling the names, have spelling rules of names, but the others think people should be free in choosing the names. The article analyses the Arabic based names from grammatical, lexical and phonetic point and deals with inner and outer linguistic factors influenced to them.

An archaeological perspective on Scandinavian Iron Age personal names

Albris Sofie Laurine, University of Bergen

What was the relation between personal names, social identities and status in Scandinavia ca. 300 - 800 AD? The paper presents a research project aiming to rethink the evidence of Late Iron Age Scandinavian naming by viewing various themes and elements used in mono- and ditematic personal names from an archaeological perspective. The project is a Marie Curie Individual Fellowship hosted by the University of Bergen, taking an interdisciplinary approach by combining studies of anthroponyms, toponyms and archaeology and focusing on material from Western Norway. It will investigate how motives expressed in personal names correspond with iconography, burial assemblies and runic inscriptions. A prominent theme is female names and their strong relation to warfare viewed in light of the status and roles of women as expressed in graves, images and even written evidence. These issues also have relevance to questions of landholding and ownership structures, especially through the occurrence of personal names in place names and runic monuments.

Linguistic Strategies of Cultural Reconstruction in Today's Afro-American Name Practices

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The first documents of African American names are given names of Africans brought as slaves to the Americas in the 17th century. Together with documents of later centuries, this study traces the development and the characteristics of these Afro-American names, also called Black names, to today's name practices. Using names collected from slave ship logs and the inventories of the so-called 'masters' from the 17th to the 19th century, among other sources, combined with names from modern corpora based, for example, on census data for the 20th and 21st century, various linguistic aspects have been analyzed for this study. Focusing on the linguistic origins of those names, the study shows that in the early centuries, African names are oriented toward 'White' naming practices. African influences recede while Christian, English, and Spanish names are preferred, leading to a considerable assimilation to the naming practices of the masters as early as the 17th century. Nevertheless, detailed categorization of slave names and comparison to contemporary European American names show that differences between Black and White names persist until the nineteenth century. While the latter prefer names of the English aristocracy, monosyllabic short forms as well as old-fashioned and unusual names characterize African American names. Most of these developments continue until the early 20th century, after the abolition of slavery at the end of the 19th century. Analyses of frequency and origin of names show that African American names are still oriented to White naming practices, as in earlier centuries. Over time however, they develop ethnicity-specific name repertoires. Detailed diachronic analyses reveal that even female and male name practices follow their own dynamics. Then in the 1960 and 1970 years, a significant change in the African American name practices can be observed. Various other disciplines have analyzed first names, for example, as instruments in sociological and economic scientific issues. Analyses of these big name data from the 21st century shows an ongoing differentiation of Afro-American names from Anglo-American name practices until today. The modern African American name practices establish own morphologic and phonetic patterns, recollecting the African languages. The analyses indicate that these linguistic strategies of today's African American name practices are part of a cultural reconstruction.

Latvian Given Names of Lithuanian Origin

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It is considered that 2/3 of all contemporary Latvian first names are borrowings. This report deals with Latvian borrowed first names of Lithuanian origin. The main goal of the paper is to examine all possible Lithuanisms in Latvian given name system: to show the time when they were registered, to find possible reasons for borrowing, to define their popularity during centuries and nowadays. The paper is based on the material published in the Dictionary of Latvian Personal Names (Siliņš 1990), where one can find about 140 names of Lithuanian origin, as well as on name almanacs, and contemporary statistics data from Personal Names Register of the Office of Citizenship and Migration Affairs (PMLP). This report analyses phonetic and morphological features which indicate possible Lithuanisms in Latvian anthroponymic system: palatalised consonants *ķ* and *ģ*, tautosyllabic *-in-*, *-an-*, Lith. diminutive suffixes *-ut-*, *-ul-*, etc. Lithuanian archaic two-stem names came to Latvia at the end of the 19th cent. or at the beginning of the 20th cent. – at the time of national awakening (Alvils year of 1876, Margērs 1885, Algīnija 1919, Gintauts 1930, Radvils 1935, Viestarts 1937). Especially during years of the first independence names of Lithuanian grand dukes were popularized: Mindaugs, Mintauts, Vitauts, Daumants, names of their wives and daughters – Biruta, Danuta, and even male names derived from these female names – Birutis, Danutis. An interesting example of clear anthroponymic Lithuanism in Latvia – Latv. *Alģirds* – (cf. Lith. *Algirdas*, a name of grand duke of Lithuania) – for the first time registered in Riga at the end of the 19th cent., phonetically well-adopted in Latvian,

especially popular in the period 1920–1944, nowadays there are 97 bearers, furthermore none new-born was given this name in recent 13 years. Whereas the same name which came through Polish language (cf. Polish *Olgiert*, Russian *Ольгерд*) – Latv. *Olģerts* – recorded in 1887 in Vidzeme, was much more popular than *Aļģirds* during last centuries, today there are 487 name bearers in Latvia, but nowadays only one new-born got this name as a first name and one – as a middle name. There is a group of anthroponyms of foreign origin which reached Latvia through Lithuanian language: *Aldona*, *Nijole*, *Jurgita*, *Sigita*, *Stepons*, etc. Also rather many modern Lithuanian names are accepted into Latvian: such names of toponymic origin as *Neringa*, *Nidija*, *Vilija* (?). Several possible Lithuanisms mentioned by *Siliņš* (1990) are rather hypothetical, e.g., *Daiga?*, *Daune?*, *Dukta?*, *Antra?*, *Kaire?*, *Minta?*, *Rainis?*. Only small part of all Lithuanisms are included into contemporary name almanac (all together 29), most popular nowadays are: *Aldis* (4567x) and *Alda* (762x), *Biruta* (4092x), *Rūta* (2193x), *Sigita* (1728x), *Vitauts* (639x), *Olģerts* (487x), *Aldona* (454x), *Rimants* (340x), *Danute* (330x), *Daumants* (150x) (PMLP, data of 2018.12.). Sources PMLP – data from the Office of Citizenship and Migration Affairs of Latvia. [www.pmlp.gov.lv/lv/sakums/statistika/personvardu-datu-baze/Siliņš 1990](http://www.pmlp.gov.lv/lv/sakums/statistika/personvardu-datu-baze/Siliņš%201990) – *Siliņš*, *Klāvs*. *Latviešu personvārdu vārdnīca*, Rīga: *Zinātne*, 1990.

Trees and Forest in Latvian Surnames

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This paper briefly introduces those historical and modern Latvian surnames where the etymological i.e. initial semantics is related to the concept of ‘forest’ or ‘tree’. Among the surnames of flora semantics of Latvian/Baltic origin on the first place are those with etymon of tree names – all together 175 different surnames (or 4,6%) are registered: the most wide-spread nowadays, as well as in historical documents are surnames with the following roots: *ozols* ‘oak’, *bērzs* ‘birch’, *liepa* ‘linden-tree’, a little bit less wide-spread: *egle* ‘fir-tree’, *vītols* ‘willow’, *kļava* ‘maple’, even less known: *priede* ‘pine-tree’, *osis* ‘ash-tree’, *vīksna* ‘elm-tree’, *lazda/lagzda* ‘hazel-tree’ etc. See historical recordings: *Beerszyns* 1532, *Leep* 1511, *Eggelitze* 1520, *Vitolsz* 1493, *Klawyn* 1499, from the Eastern part of Latvia – *Latgale*: *Klawin* 1599, *Wixen* 1599, and modern Latvian surnames (frequency in brackets): *Bērziņš* (15,206x), *Ozoliņš* (11,217x), *Ozols* (8258x), *Liepiņš* (7551x) *Liepa* (2422x). Latvians have many compound surnames of this semantic group – mostly coined from oikonyms: *Jaunalksnis* ‘new alder’, *Mežpase* ‘forest aspen’, *Mazbērziņš* ‘small birch’, *Mazlazdiņš* ‘small hazel’, *Vecozols* ‘old oak’ etc. There are surnames of Latvian origin coined from Latvian lexemes *mežs* ‘forest, wood’ (*Messe* 1513, contemporary *Mežs*, *Mežītis*), *sils* ‘pine forest’, *birzs* ‘grove’, as well as from dialectal lexemes with the same or similar meaning – *vēris*, *lānis*, *gārša*. From the derivative point of view, the surnames under review are mostly semantic derivatives with a zero affixation (*Mežs*, *Sils*, *Vēris*), various suffixal derivatives (*Mežītis*, *Mežuls*, *Silājs*, *Siliņš*, *Vērītis*), a large number of them are compound surnames (*Lapmežs*, *Mežsēts*, *Melngārša*), very few among them – prefixal derivatives (*Aizsils*). The most wide-spread surnames from this sub-group of flora semantics in contemporary Latvia are the surnames *Siliņš* (4375x, < *sils* ‘pine forest’) and *Birznieks* (1074x, < *birzs* ‘grove’). The Latvian surnames of forest semantics are compared in this report with surnames of analogous semantics in Lithuanian, Estonian, Finnish, Polish, Russian and German (cf. the Polish *Las*, *Lasek*, *Lasiuk*, Estonian *Mets*, Finnish *Metsä*, *Mehto*, Lithuanian *Miškys*). Often, there are semantic parallels in different languages (e.g. Latvian surname *Mežkalns* < *mežs* ‘forest’ + *kalns* ‘hill’ – Estonian *Metsmägi*, *Metsmäe*, *Palumägi* – Finnish *Metsämäki*, *Metsävaara*, *Metsävuori* – German *Forstberg*, *Forstberger*). Some of these Latvian surnames have rather obscure origin: *Mežbrakšis*, *Mežaraups*, *Zemežs*. There are many surnames of Germanic origin in the Latvian anthroponymic system, most widespread among them in this semantic subgroup are compound surnames with the root *vald-* < Germ. *Wald* ‘forest’ – Latvian *Valdmanis* and *Grīnvalds*. There are also peculiar double surnames (e. g. *Zaļmežs-Grīnvalds*) recorded in the Population Register of Latvia, where one of the components is apparently a calque of the other.

Latin and Greek in contact: Some remarks on substandard elements in personal names

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This paper aims at describing some grapho-phonological phenomena of substandard Latin which emerge in personal names. More precisely, the analysis focuses on two phenomena which require a deeper examination, namely the vowel prosthesis before #sC (cf. PRINZ 1938) and the consonantal gemination (under which the “spontaneous” gemination and the gemination before /j/ are to be distinguished; cf. GIANNINI-MAROTTA 1989 and AGOSTINIANI 1998). METHOD. All the personal names attested in Latin and Greek direct documentation (inscriptions, papyri, ostraca) containing the previously mentioned phenomena have been collected, through the online databases (mainly the Epigraphik Datenbank Claus-Slaby – <http://www.manfredclaus.de> – for inscriptions and Papyri.info – <http://papyri.info> – for ostraca and papyri). Therefore these forms have been classified according to different (linguistic and extralinguistic) parameters, namely: (1) phonological context, (2) morphological features, (3) typology of name (e.g. praenomen, nomen, cognomen, etc.), (4) etymology of the name, (5) language and script of the text, (6) chronological period, (7) geographical area, (8) textual typology and writing support, and – if available – (9) socio-historical context. The consideration of all these elements allows in particular the analysis of the grapho-phonological features in question from a socio-phonetic point of view. RESULTS. Personal names account for a great contribution for reconstructing the cultural and socio-linguistic background of ancient Mediterranean area. The onomastic material examined reflects a both cultural and linguistic contact between Latin and Greek: the adaptation of Greek names in Latin or the transliteration of Latin names in Greek script provide clues not only for the reconstruction of phonological features of substandard Latin which continue in Romance languages, but also for their backdating. For example, the vowel prosthesis before #sC is attested both in Latin and Greek inscriptions (cf. DRESSLER 1965): forms such as <Ismyrnae> (CIL 06, 13413) for the Greek name Σμύρνη, <Iskopeλλιανῶ> (MAMA VI List 151) for the Greek name Σκόπελος with the -ianus Latin suffix, <Isπής> (IGXIV 48) for the Latin name Spes are to be ascribed to a Latin-Greek koinè. REFERENCES AGOSTINIANI L. (1998), La defixio di Carmona (Siviglia) e lo sviluppo dei nessi consonantici con /j/, in NAVARRO SALAZAR, MARÍA TERESA (ed.), *Itálica Matritensia. Atti del IV convegno SILFI*, Cesari, Firenze, pp. 25-35. DRESSLER W. U. (1965), *i-Prothese vor s-impurum in Kleinasien (und in Vulgarlatein)*, in *Balkanso Ezikoznanie* 9: 93-100. GIANNINI S. – MAROTTA G. (1989), *Fra grammatica e pragmatica. La geminazione consonantica in latino*, Giardini Editori e Stampatori in Pisa, Pisa. PRINZ O. (1938), *Zur Entstehung der Prothese vor «s» impurum im Lateinischen*, in *Glotta* 26, 1938, pp. 97-115.

Parallel Naming and Self-Identity in Post-Colonial Africa: The example of the Kabye in Togo

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In this article, I seek to analyze the complex onomastic phenomenon of parallel naming using the example of the naming practices of the Kabye, an African community living in the northern region of Togo in West Africa. Parallel naming, also known as double naming or nicknaming, is an onomastic phenomenon whereby an individual takes on one or several personal names other than, or in addition to, his or her formal or given names. Although this phenomenon is a cross-cultural one, its manifestation and its effects on cultural and personal identities vary according to socio-political and historical contexts. In the case of Africa, the influence of the colonial education system and the relentless effort by churches to convert Africans to Christianity were early disruptive factors in the traditional naming practices and their intrinsic relationship to cultural and personal identities. Although Western names and naming systems were first imposed on Africans, they were later adopted by them through acculturation processes or by strategic choices based on cultural or economic interests. Today, parallel naming in African societies such as the Kabye community includes foreign names or exonyms from various origins. These confer on the name

bearers not only multifaced but also multicultural identities. Key words: Double naming, Interpellation, Nicknaming, Parallel naming, Polyonymy, self-identity, Kabye, Ewe

The term for 'god' in Graeco-Egyptian personal names

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The personal names of ancient Egyptians differ from the anthroponyms currently used in most cultures: Egyptian names were generally composed of one or several common terms and had a specific grammatical structure (subject, verb and different types of predicate). Thus, ancient Egyptians were aware of the meaning of their names at least until the late period, and their anthroponyms usually reflect the evolution of the Egyptian language and culture. The analysis of the Egyptian term for 'god' (nṯr) and the different anthroponyms in which it appears in Demotic (a cursive writing of Egyptian), the different Greek transcriptional variants and later in Coptic (e.g. P3-šr-n-n3-nṯr.w, "The son of the gods", which is attested in Greek rendering as Ψενεντηρις, with the plural form -ντηρ-, but also as Ψεννινουτις, with the singular form -vout- preceded by the plural article) can shed light not only on the different deities to which it alludes and their cult in the Graeco-Roman period, but also on the chronology of the introduction of Christianity in Egypt.

Bilingual personal designations in Finnish medieval sources

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This paper aims to discuss fragmentary Finnish in Late Old Swedish charters (c. 1350–1526) issued in the Finnish part of the Swedish realm, the diocese of Åbo (Turku). From the mid-14th century onwards Swedish was the language de jure to be used in all written legal transactions within the Swedish realm. For the most part of the realm, this meant a vernacularization of written communication. But in the eastern parts of the Swedish realm, a divide between spoken vernaculars, different varieties of Finnic, and an institutional written language, Swedish, persisted. In spite of the diglossic relation between Swedish and Finnish, traces of Finnish are abundantly attested in charters, legal protocols and accounts from medieval Finland. As is to be expected, most of these fragments consist of mere anthroponyms and toponyms. But there are also instances of Finnish inflectional and derivational morphology, mostly in by-names or attributes that follow personal names, as well as the occasional Finnish-origin loan-word and even some unadapted common nouns embedded in Swedish written discourse. These fragments have previously not generally been regarded as representing written Finnish as such, but rather as loanwords or transcriptions of oral language by more or less monolingual Swedish scribes. I attempt to show that the Finnish segments appear in specific textual fields, designating clearly delimited categories of name-bearers, and in a way that is paralleled by comparable bilingual written sources from mainland Europe and the British Isles during the medieval period. These findings point toward a multilingual scribal awareness, rather than haphazard transcriptions by strictly monolingual Swedish scribes.

Should Black people change their White last name?

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Should Black people change their White last name? By: Nware Rahsaan Burge "What's in a name? That which we call a rose by any other name would smell as sweet." –Shakespeare. These are the famous lines

uttered by Shakespeare's star-crossed lover Juliet to invalidate the importance of names. But what if a name carried with it thousands of years of history; history that can only be described as shameful, callous and indecent, history that determined an unsettled future for an entire group of people, history that has brandished its victims with a permanent scar of displacement, reminding them of the crime of identity theft committed against them? This history is the same perpetuating narrative that affects the most menial aspects of the lives of the black community in America, who I will hereafter refer to as African-Americans [an American of African and especially of black African descent]. This history is that which began with the transatlantic slave trade and continued for centuries as a result of the other by-products of European colonizer's aggrandizement campaigns. The effects on African-Americans has been detrimental to their social development and continues to, which is why I pose the main question of focus: "Should Black people change their White last name?" With that question being stated these are some other questions below for all to ponder.

- In these 'post-colonial' times, should African-American people rid themselves of their last names inherited from the plantations of their previous slave master which are of European heritage and ethnicity?
- Will this allow them to start the process of healing the corrosive scars of a physical bondage once known by their ancestors?
- Will the adoption of surnames of one's actual African ethnicity help them to self-actualize and feel a connection to their roots?
- Will this eradicate the problematic identity markers 'African-American' or 'Black' which serve to only inform one of who they are not rather than who they are?
- How can D.N.A. genealogy help with this process? I strongly believe that the discovery of one's true ethnic identity and the subsequent adoption of a name that carries the culture of that specific group of people is vital to the advancement of the culture of African-American people. I argue this because the surnames or last names of African-Americans today, who are descendants of the transatlantic slave trade, are people that can be traced back to those of their ancestors' slave masters through anthroponymy and etymology. During these times, thousands of Africans were stripped of their names and identity and named as property by their slave masters. Many of the surnames that were given or forced, if not all, were of European ancestry. For these reasons, I have decided to take a personal journey to discover my true identity by tracing my roots within Africa. The first step being to take a DNA genealogy test using the results to change my surname. Along the way I have decided to document my observations and discoveries in the form of a documentary, hopefully creating a forum for further discussions on a subject I believe to be immediate. I hope this can facilitate a global discourse around this topic, as well as addressing the cultural reconstruction of the anthroponymic systems within a cultural context. From my standpoint, people of African descent should have African names, not those which have been forced upon them in an attempt to deny them of their deemed 'inferior' indigenous identity. It is the case today that many African-Americans carry 'given' surnames like Williams, Jackson, Johnson, Thompson, O'Neal, O'Connor, Wilson, Jenkins, Dubois, Samuels, Washington, Jefferson, etc., all of which have etymology from Europe deriving from naming systems with a historically grounded cultural significance. Most unsettling is the fact that this reality, which in my mind is a constant reminder of 'that history' I referred to earlier, is not readily questioned. Why is this? A question I propose to attempt to answer through a second documentary film, which I have already begun filming in Accra, Ghana and London, UK. My first documentary which documents my genealogy testing entitled: D.N.A.-Using Genealogy To Change My (Slave) Last Name, which won Best Documentary at the Black Star International Film Festival in Accra, Ghana [August of 2018], explores the topic of onomastics or anthroponomy and explains my personal battle with understanding and realizing that, although my ancestors and family members, as well as Africans in the diaspora who take pride in our last names or surnames, these surnames directly correlate to plantation slavery and ownership and they will forever be passed down generationally. While expounding on my onomastics or anthroponymy research, I visited and filmed at the Society of Genealogists in London to reveal the etymology of my current surname Burge and my mother's; Lovett. Both names, I discovered, were of English and Germanic origin. Two specific ethnic groups, that I am not categorized as phenotypically when I am viewed in public, or when I fill out a census population form or job application. In closing, with the

completion of my paper and film, I wish to make the argument that African-American people, specifically those who carry surnames or last names of European ancestry, should consider completely changing their surname. Regardless of personal opinion, the legacy of chattel slavery, specifically plantation ownership, as well as imperialism and colonization will forever live when the surname is passed down generationally. With that being stated Blacks continue to pass down the legacy of plantation and chattel slavery when each Black or African-American child is born and is given the surname or last name which is ethnically, culturally and etymologically considered as English, Spanish, French, Irish, Portuguese, Dutch, etc.

Safeguarding Cultural Heritage through Personal Names: Raising Awareness through Zambian Educational Institutions and Community

Chanda Oswald, Central European University

A name is the first possession persons have at birth and the last possession on their tombstone and in the memories of those they interacted with when they are long gone. As living heritage, indigenous names are an integral part of any society. They are avatars of a society's language, history, worldview and culture. Both institutions and community have played a role in replacing traditional names since European contact with Northern Rhodesia (now Zambia) through missionary activity and colonization. Diminished usage of local names also impacts significantly on the loss of the various cultural values attached to them. Christian missionary activity significantly disrupted naming practices on the eve of colonization and throughout the colonial period by requiring adoption of Christian names at baptism and school enrollment. Another player was the colonial government which required adoption of a British name as a prerequisite for school enrollment or employment. Sadly, this uprooting of culture through names has continued in contemporary times despite absence of mandatory requirement by authorities. Thus, safeguarding of names by raising awareness through educational institutions and community is crucial to cultural preservation. In this study, I will focus on investigating the prospects of teaching Onomastic lessons in language and other related subjects in elementary schools as a strategy in promoting cultural heritage.

Two opposite inflections

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With the arrival of Islam into Iran, the new naming system came into social life and Iranian people were obliged to choose Arabic names which were often inconsistent with Persian phonetic system, but this new tendency of naming replaced the old one rapidly. Based on Islamic doctrine, this naming system was classified into two categories: names related to religious leaders and names related to God's attribute. The extreme version of this system was manifest in compound names which showed the high adherence to the ideology. After 1400 years, there appeared an anti-Islamic trend of naming in Iran under the Islamic government. This new system was classified into two categories; combination of Arabic names with original Iranian names and Iranian heroes and myths. These two inflections are both based on ideology and culture which oppose the history of nation. The will and volition of people in both systems are seen in two different extremes which this paper reveals to expose the historical change of a nation under the guide of internal and external ideology.

The continuity of Viking age names in Denmark – 18th century evidence of long-lasting survivors

Eggert Birgit, University of Copenhagen

During the Middle Ages personal names in Denmark became strongly dominated by Christian names that came into use with the introduction of Christianity from the 10th century and spread to all parts of society. The old Nordic names that had been used since the Viking Age are estimated to represent only 5-10% of the names by the end of the Middle Ages (i.e. 1536 in Denmark). The percentage only gets this high when the popular Nordic saint's names Ole, Knud and Erik are included. However, name materials from the 1700s show that a number of old Nordic names were still used throughout the country, often locally concentrated and in descending frequency. Many of these names are extinct today, but some of them have lived longer than what may have been believed so far, and a few have survived continuously until today. Personal names from Denmark from the earliest known sources containing personal names until the Middle Ages are thoroughly documented in the dictionary *The Old Personal Names of Denmark (Danmarks gamle Personnavne 1936-64)*. Differently unspecified is the period after the Middle Ages, and until about 1900. The sources of this period's personal names are so extensive that it has not been possible to review the nationwide name use in Denmark before the country's inhabitants were registered electronically in the second half of the 1900s. However, it has become possible with the recent digitization of Danish censuses from the 1700s and 1800s. Thus, the infrequent names from that time that only rarely have been encountered in previous geographically and chronologically limited studies, have therefore become much easier to get knowledge of. The oldest Danish census with the total population's names from 1787 along with the so-called Jessen Reports from the 1740s, which contain reports of rare personal names around the country, provide insight into the diversity and continuity of Nordic names that existed, but were hidden under a thick duvet of extremely frequent Christian names. This is the period before the so-called Nordic Name Renaissance, that with the national romanticism in the 1800s, resumed many Nordic names, now often used in a (adapted) Norse form, e.g., Gunhild, Gyda, Hakon, and Helge vs. Gundel, Gye, Haagen, and Helle. Based on a thorough examination of the two 1700s sources, the distribution and variation of the remains of the Viking Age's name system that was still used in Denmark in early modern times, will be uncovered.

The conception of the personal names of the historical past: Practices and examples of the imagination of posterity

Farkas Tamás, ELTE Eötvös Loránd University

The paper focuses on the questions of how people of their times – based on more or less knowledge of historic facts – tried or try to deal with the personal names of the past, creating an image of the names of past times for themselves and others. The problem is illustrated through various representatives of different periods of cultural history, various genres and contexts. More specifically, the paper is based on sources from several centuries later of the personal name pool of the Hungarian Early and High Middle Ages. The earliest of these sources examined here, *Gesta Hungarorum*, dating from the 13th century, is used for illustrating for what reason, with what purpose and how the author of the gesta created a set of given names to talk about the events of the Magyars' settlement in the Carpathian basin in the 9th century. As a next topic, the paper deals with how some literary authors – beginning with the period of national awakening of the late 18th century – used old and obsolete given names and created new ones for the characters of their historic poetry and prose. Finally the paper calls attention to the question of how the given names dating back to a real or imaginary national past are featured – revived or coined – in the name-giving practices and fashions of posterity, including the dictionaries of given names wishing to aid and influence parents' name-giving decisions in our days. -- Digital Onomastics and Hungarian historical

personal name research (poster proposal with Mariann Slíz) The poster intends to introduce the sources, databases, results and future plans of Hungarian historical personal name research, concentrating on the new opportunities provided by the methods and devices of Digital Humanities. The beginnings of historical anthroponomastics and collecting personal names from historical sources in Hungary go back to the end of the 19th century. Since the last decades of the 20th century, several dictionaries of historical given and family names have been published based upon historical sources (mostly deeds, censuses and registers, from the 11th century [i.e. the first century of Hungarian literacy] on). Digital Onomastics takes one step further, opening the door to linking the contents of these traditional dictionaries and their sources. This provides the opportunity of full and quick search for onomastic data and of the examination of the various types of information linked to them. Consequently, the great potentials of digital data management may help with historical personal name typology, etymology, socioonomastic research, etc. Moreover, digital databases with the help of geoinformatics have led to a fast development in the field of historical name geography in Hungary as well.

Finno-ugric anthroponymy in Russian written monuments of the Eastern Kama region of the 16th–18th centuries

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The current state of the Russian regional historical lexicology and the number of written monuments introduced into scientific circulation allow us in certain regions to study anthroponymic systems of different languages that did not have a writing system and written monuments. In light of the fact that the Finno-Ugric historical anthroponymy is still not sufficiently developed, the study of Russian written monuments in this aspect is particularly relevant. For example, the works of E. A. Khelimskiy, A. L. Shilov and other scholars showed that it is possible to reliably reconstruct the fragments of the Finno-Ugric anthroponymic systems of even relatively distant past (the 11th century). The most valuable sources on the history of the Kama region, indigenous peoples and languages are the regional Russian written monuments of the 16th–18th centuries (earlier ones — from the 15th century — mostly have not survived). These documents are one of the few sources on historical anthroponymy of autochthonous Finno-Ugric peoples — Komi, Udmurts, Mari, Mansi, Khanty. Likely sources of the Finno-Ugric anthroponymy of the Kama region of the 16th–18th centuries can be considered different kind of census documents (cadaster, census and sentinel books, inspection accounts, capitation residents lists), court documents (chelobitnayas, verdicts, settlements), property documents (boundary, bypass charters), etc. The advantages of these documents include the fact that they are almost always dated and have a geographical reference of an anthroponym: of ulus Razhin (Razyn?) Sylva ostyak Bolontay Sigizyakov (Kungur., 1623), Chusovaya vogul Kopchik Yamashev (Verkhotur., 1622), of yurts Velsunskoy on the Velsuy river Vishera vogul Lechan Kopain (Verkhotur., 1605), of Kungur village Kobenyakovy cheremis Yumberbakhtka Metiyakov (Kungur., 1623) etc. Among the disadvantages should be noted that they fix only able-bodied male population, so with rare exceptions do not contain the names of women, children and the elderly. Also, these documents do not always accurately reflect the specific features of the local Finno-Ugric languages and dialects: Cherdyn' inhabitant Alfimko Izhitpelev (Cherdyn., 1683) cf modern Коми-Пермяк ыджит [ydzhit] 'big' and пель [pel'] 'ear', inhabitant of Nizhnyaya Kosa village Ivan Prokop'ev, the son of Nilog (Cherdyn., 1711) cf modern Коми-Зырян нильӧг [nil'ög] 'slippery, sticky', Коми-Пермяк нильыг [nil'yg] 'slippery' etc. This research is examining types of the Finno-Ugric toponymy of the Kama region and their geographical distribution according to the materials of Russian written monuments of the 16th–18th centuries. The separate part of the study is discussing the origin of some anthroponyms.

Indo-Iranian Personal Names in Mitanni

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This paper concerns some Indo-Iranian anthroponyms found in Northern Mesopotamia and Syria, particularly in the Hurrian reign of Mitanni (II millennium BC). The study aims to investigate the relationship between Indo-Iranian anthroponymic system and its socio-historical context, which has not yet been sufficiently studied. Literature review. The discovery of Indo-Iranian names and glosses in Asia Minor aroused curiosity among scholars at the beginning of the twentieth century. Some hypotheses tend to connect them to Old Indo-Aryan languages (cf. Mayrhofer 1966, 1974), despite some skepticism (see, for example, Kammenhuber 1968; Diakonoff 1972). Many proper names, especially within members of the ruling class, seem to be compounds like possessive exocentrics (e.g., Maryatti 'having marya [warriors] as his guest') or determinative endocentrics (e.g., Aššuzzana 'delighting in horses'), but also theophoric names (e.g., Indaratti 'having Indra as his guest'). Methodology. After having collected the names (1), morphological and semantic structures will be analyzed in depth and a typology of anthroponyms will be proposed (2). Therefore Indo-Iranian Mitanni names will be compared with Hurrian onomastics (see Giorgieri 2000 for an overview) and some elements of royal, religious and political ideology will be highlighted (3). Conclusions. To conclude, Indo-Iranian names attested in Asia Minor represent an important source for cultural and language contact. Linguistic analysis can definitely provide tools for increasing our knowledge about religious syncretism in the Fertile Crescent, as well as about the ancient cultures of that region. References Diakonoff, I. (1972). Review of A. Kammenhuber, *Die Arier im vorderen Orient*, Heidelberg, Winter, 1968, in «*Orientalia*» 41.1, pp. 91-121. Giorgieri, M. (2000). *L'onomastica hurrita*, in *La civiltà dei Hurriti*, monographic issue of «*La Parola del Passato*» 55, pp. 278- 295. Kammenhuber, A. (1968). *Die Arier im vorderen Orient*, Heidelberg, Winter. Mayrhofer, M. (1966). *Die Indo-Arier im Vorderasien. Mit einer analytischen Bibliographie*, Wiesbaden, Harrassowitz. Mayrhofer, M. (1974). *Die Arier im Vorderen Orient – Ende eines Mythos? Mit einem bibliographischen Supplement*, Wien, Verlag der Osterreichischen Akademie der Wissenschaften.

Names in a dictionary: A lexicographic contribution to cultural memory and national identity

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The representation and description of onyms (proper names) in dictionaries is an issue which Croatian linguists have tried to resolve on several occasions, but no consensus has been reached. Linguists only agree on the fact that onyms demand individual treatment in the lexicographic process. This paper explores the representation of onyms in the Croatian Encyclopaedic Dictionary, a kind of combination of a monolingual dictionary and a general lexicographic reference book. The paper attempts to answer the question of how much the lexicographic onomastic material in a dictionary of this type contributes to determining the national identity of different nations, thus illuminating the cultural memory (which "implies a rich collective stock of images, habits and texts, whose reproduction constitutes and maintains the identity of the individual and the community"). The notion of national identity is defined as a "source of meaning and experience of a nation" (Castells 2002: 16), and it "can best be interpreted as a relational value which arises from the relation of identity holders to others with different shared identities" (Škiljan 2000: 204), i.e. "a set of features determining the distinctiveness of an individual or a group in the sense of difference or belonging in relation to other individuals or groups." (Crljenko 2008: 67) In general, there are three principal elements that shape the national identity: consciousness about common territory, consciousness about common history, and consciousness about common culture. National identity and

cultural memory which arise from the onomastic material of the Croatian Encyclopaedic Dictionary are based primarily on the individual identity of their holders, and it is stated in the Foreword that the dictionary contains 47 000 Croatian personal names, surnames and toponyms (which will not be dealt with in this paper!) and 18 000 entries of names from mythology, history, general culture and geography. Due to the rich history of Croatian linguistic and socio-political life and its various contacts with other nations and cultures, the rich onomastic material in this dictionary contributes – through individual identities (onomastic units – anthroponyms and toponyms) – to the description of different national identities (Hungarian, Slovenian, Italian, German, Austrian, Serbian, Macedonian...), to different extents. Concerning the contribution to the description of a national identity of individual nations, the onomastic material in this dictionary can be divided in two main groups: a) national identities that are described by onyms only in relation to territory and nationality (toponyms and ethnonyms) and b) national identities which are determined both territorially and at the same time as a part of the world cultural heritage (anthroponyms – famous people who left their mark in politics, culture, science, art...). In order to show that direct or indirect contact of the two nations (Croatian and some other), i.e. historical influence, geographical contacts and cultural memory all determine the degree of representation of the onyms referring to individual nations in the Croatian Encyclopaedic Dictionary, the paper describes in more detail the onyms referring to two nations – Hungarian and American.

Sociocultural inscriptions in a personal name: a case study of name-giving in contemporary Latvia

Grike Anna Elizabete, University of Latvia, Latvian Language Institute

Resulting from the triangulation between a person and a personal name, the use of the name on social grounds and name's connotative and denotative functions, I investigate the name-giving process in contemporary Latvia, by seeking what aspects does the name-giving involve and how the personal experience as a name-bearer influences it? In which sense one can talk about preferences, choices, traditions and transmissions of personal names in contemporary Latvia? Through the analysis of the empirical data obtained by in-depth interviews with Latvian women who have recently given a name, I would underline that, the decision-making is influenced by own reflections about the personal experience as a name-bearer, that involves a will to pursue one or some aspects inscribed within own name, such, euphony, a cultural characteristic or the importance of the meaning. Meanwhile, the discourse of the name-giving involves, too, an establishment of otherness and in some cases it involves as well as a sense of dissatisfaction. The decision is important, it is discussed and over-viewed in order to satisfy these circumstances, which one finds important whether they are of social, cultural or on both levels. Even if each one has different characteristics, it is above all a belonging to a generation that now embodies the tendencies of their times that count. It is not the popularity or unpopularity, but a sense of certain freedom of choice that unites the name-givers in contemporary Latvia.

Last name choices amongst Norwegian men in heterosexual couples

Grønstad Line, University of Bergen

In Norway, 12% of the men in heterosexual couples make changes to their last name, compared to 59%. My Ph.D-project focuses on men and their stories about last names. My questions is: What is male name change really about? In this poster, I will share some of my results.

Through qualitative questionnaires, around 100 male last name keepers and 60 male last name changers have given accounts of how they think about last name change in marriage, the meanings they attach to

their own last names as well as to the last names of their female spouses and the last names of their children. Some married before 1980, when men were legally obliged to keep their last name and women were legally obliged to take their husband's last name. Others married after choice became the legal norm for both genders. Some men were not married. They spoke of future choices. However, the framework men make last name choices within consist of more than laws. In this paper, I will provide three dichotomies of patterns. These patterns function as limits as well as possibilities for last name choices, both for men and for women. The patterns are; custom and notions of traditions versus individual identity; last names as marker of kinship ties versus nuclear family ties; and last name choices experienced as signs of masculinity versus gender equality. These patterns intertwine in various ways in the stories of last names from the men, and function together as individual frameworks the men relate to in their accounts of their own choice to keep or to change their last names.

Medieval Bishops in the Finnish countryside

Halonen Johanna, University of Oulu

In Finland, Christianity was first adopted through the Eastern monks, who spread their faith traveling by foot among the people. This is evidenced by, for example, the basics of the early Finnish Christian vocabulary, which is mainly based on the ancient Slavic loanwords. There are also many settlement names supposed to be based on the old Slavic or even Greek personal names and the Eastern types of monk residences (f. e. kammi, kelja). There are certain Eastern names even in the neighborhood of Turku, the first Finnish bishopric center and the former capital of Finland in the South Eastern parts of this country. It implies at least a strong influence from the East, or even Eastern settlement owners in the late Finnish Iron Age or the early Medieval era. However, the area of current Finland was also interested in the Western Church. The conflict between the Eastern faith and the strongly organized Catholic Church, or other words their senders Novgorod and Sweden, is still clearly seen in the Finnish toponymies. The Catholic Church has been seen coming into Finland by crusades in the 12th century and as a ready tax organization. We can say, that Medieval Swedish kings conquered or occupied Finland through the church. One of the first steps in the Catholic occupation was to take over pagan sacred places. One of the earliest bishops known by their names, the fourth bishop Thomas got this task from the pope Gregorius IX in the 1229. He did it so well, he was forced to resign from his post. The follower of this quite cruel Thomas, the bishop Bero came with Dominican monks to establish the first monastery in Finland. He was a family member of the Swedish king Erik XI Eriksson, and it has been told that he donated the ancient Finnish taxes to him in late 1240's. The next known bishop Ragnvaldus formed the first salary system for the Finnish clergy, the so called food taxes. In 1270's, the seventh known bishop Catillus got the task of forming the clergy for the first cathedral in the Turku Diocese, and to arrange the so called "bishop's table", the salary facilities and farms for this cathedral clergy. In my place name studies, I focus on these three last mentioned bishops, Bero, Ragnvaldus, and Catillus and their facilities. There is no documented evidence of their facilities, because of total destruction of bishops' archives in the early 14th century in the bishops' own castle in Kuusisto and the new cathedral in Turku. Therefore I try to find the evidence of their influence or ownership by the place names surrounding their assumed facilities and the demotic name forms derived from their foreign Latin names. For example, the bishop Bero was known as Pero, Piiro, Pöro ('a ghost'), Perho ('a butterfly'), Pörhö ('a tousle'), and Pieru ('a fart'), and Catillus as Kattelus, Kattila ('a kettle'), Katti ('a cat'), Kettu ('a fox), and Kättylä. In vicinity of place names including these name forms, there are a lot of names which refer to bishops, clergy, churches, cathedrals, gentlemen, different altars in the Turku cathedral, Biblical place names like Bethlehem or Cana, or remains of pagan sacred places. Most of these names refer also to farms or even villages next to the Medieval or later church buildings.

Gendering forenames in a digital corpus

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In 2016, the Austrian Centre for Digital Humanities of the Austrian Academy of Sciences hosted the annual conference of the Text Encoding Initiative (TEI). The TEI is an international consortium that publishes the TEI Guidelines, an xml markup standard for editing texts in the (digital) humanities and beyond. After the conference, all abstracts of conference contributions were edited to become TEI-xml files that were subsequently published in the TEI2016app (<http://tei2016app.acdh.oeaw.ac.at/>). When developing the question to pose to our dataset, we had to work with the data we already had. A number of topics came to mind; out of personal interest, we decided to ask about the gender distribution among the conference contributors. From a gender theoretical perspective (in the tradition of Judith Butler), this question in itself already demands justification as “a performative utterance (or practice) brings into being that of which it speaks” (Butler 2010, 150f). It is precisely this mechanism of reality construction that takes effect in the academic context and thus the more specific field of academic text encoding, the “institutional arena” we wanted to investigate. In developing our research question about the gender distribution among the contributors to the 2016 TEI conference, we therefore followed West & Zimmerman’s approach, an “ethnomethodologically informed, and therefore distinctively sociological, understanding of gender as a routine, methodical, and recurring accomplishment” (West & Zimmerman 1987, 126), while keeping in mind that the possibility of undoing the contributors’ genders should still be warranted. We thus realized that our question had to be constructed carefully, the data modeled without making presumptions about people’s individual identities, and the analysis carried out in a way that transparently shows how we came to assign genders to the individuals we were analyzing. We therefore used forename databases with gender information and assigned gender to the persons’ forenames rather than the persons themselves. However, our resources did not allow for a representation of the world in which other gender identities than “male”, “female”, and “no-match” would be thinkable. In our presentation, we will reveal the result of our analysis, describe the methods and resources we used to come up with our results in detail, discuss the gender bias that the used resources (and thus the results achieved by using them) represent, and finally suggest alternative methods and possibilities to research gender distribution that do not rely on a binary perception of the world of genders. Bibliography Judith Butler (2010): Performative Agency. In: *Journal of Cultural Economy* 3:2, 147–161. Candance West, Don Zimmerman (1987). *Doing Gender*. In: *Gender and Society* 1:2, 125–151.

A semiotic analysis of surnames of Turkish Political Elites in 1930s

Herdağdelen Amaç, Cilek Agaci

Modern Turkish Republic was founded in 1923 and it has undergone a series of significant cultural and political reforms in the following years. Among these reforms, the Surname Law of 1934 required every citizen to pick a surname and register it within two years. The implementation and enforcement of the surname law coincided with the language reform which encompassed a large state-driven effort of "modernizing" the vocabulary and getting rid of loanwords and substituting with "pure Turkish" words that were either revived or invented. I argue that the overlap between the two reforms provided the political elite a means to show their loyalty to the ideals of the new Republic in their surname selections by picking surnames that relied on a revived/invented linguistic substrate, unlike the general onomastic stock that

general population relied on to pick their surnames. I use historical name lists of political elites to characterize the general themes that the then-political elite has used and look at time series data of surname frequencies in parliament members and graduates of various high-prestige schools to show how that composition of political elites has changes over the following years.

Forms of Address for Foreign EFL Teachers in Japan

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The specific classroom practice addressed in this research is how EFL students in Japan address their foreign English instructors. The researcher administered a multiple-choice survey to resident foreigners teaching English in Japan, asking informants whether their students addressed them with or without a title, and whether by personal name, family name, or nickname. Results compare forms of address for teacher's sex, age, level of educational attainment, teaching venue, years of employment, native language, and nationality. Special interest focuses on comparisons between the experiences of teachers from countries in the "inner circle" of the anglosphere versus those of teachers from the "expanding circle" (Kachru 1985). This paper is a first step towards investigating the cluster of common EFL practices in the Japanese EFL classroom, and is limited in that it depends upon self-reported data. Although necessarily exploratory in nature, it constitutes an important first step in unpacking how Japanese attitudes towards English are constructed, at least partly, through classroom practice.

Personal Names in the Internet Era

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During the last few decades, the rapid technological development and especially the Internet have changed many things in our lives, among these our personal name usage. In addition to given names and surnames, many of us nowadays have usernames. Many web services offer a possibility to register a personal user account, which must also have a name. These names are referred to by several different terms but most often as usernames (or user names), nicknames, screen names or pseudonyms (e.g. Aleksiejuk 2016: 447–449). As each username must be unique in that particular website, the name identifies us in the virtual environment. Despite having quite short history, the Internet has experienced some major changes, also concerning the practices of naming and identification. The earliest phase of the Internet, often referred to as web 1.0, consisted of static websites with one-way interaction, from administrator to users. Users typically remained anonymous or identified by their usernames. At the moment, we live the web 2.0 or social media era. In the social mediaservices, for example Facebook, Twitter, YouTube, Instagram, Snapchat, and TikTok, users can create content themselves, and their real-life identities are usually known to other users. Naming conventions differ between the services: users can identify by their real-life personal names, usernames or both of them. However, many scholars think that we are already gradually moving forward to the age of web 3.0, also known as semantic web. In this phase, not only the other users but the Internet itself knows us, being able to for example recommend us content that we would find interesting or useful (e.g. Rudman & Bruwer 2016). This presentation, based on my almost complete PhD thesis (Hämäläinen 2019), examines the historical development of personal name usage on the Internet. For instance, the following questions are presented and answered: 1) In contrast to real-life personal names, what special features do usernames have? 2) What different naming practices are there on the current social media? 3) What kind of personal name systems we will have in the future? References: Aleksiejuk, Katarzyna 2016: Pseudonyms. In: Hough, Carole (ed.) *The Oxford Handbook of Names and Naming* pp. 438–452. Oxford: Oxford University Press. Hämäläinen, Lasse 2019 (forthcoming): *Nimet*

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Mastering the Kazakh people's names

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Their names play an important role in the life of the community, because a language unit that is specific to a particular person in the society - anthroponym - that is, not just name, individuality, but also an identification function. Any language representative has a special emphasis on the person's name because there are several reasons for this: (1) In some countries, the belief in mysterious forces in the recognition of the environment is based on the names of people; 2) the self-knowledge of humanity and, as a result, to the extent that it is bound to embody any of its features; 3) the peculiarities of the horse giving cultural heritage of each country (eg, Ulbala in the Kazakh nation, Toregas, etc.); 4) Reduction of the names of the people who are unique to the Kazakh people (for example, Maha, Abike, Tokke, etc.); 5) the changing of the official form of the horsemanship of every nation; 6) Anthroponyms are separated into semantic peculiarities of the female and male names; 7) Separation of the individual in the society, ie the identification service; 8) introduction of anonymous names in the anthroponyms system; 9) the relationship between official and informal names in anthroponyms; 10) the ability of anthroponyms to have a particular semantic tone in certain circumstances, and so on. And why is it that everyone, first and foremost, knows my name? What does it mean? What language does it come from? This is where the motivation, the origin of the name, is of particular importance. For example, Maksut's name is Arabic, meaning meaning. In the Kazakh nation, boys are more beautiful than the boys, and their ears are attractive, because they say that "the girl has forty souls", so the girl does not look at the child. The girl is basically a precious fabric: Silk. delicate flower: Rose, Enlik, Tulips etc; Precious metal and stone names: Gold, Silver, Meruert, Marzhan, Diamond and others; Shalan, Ayaru, Kunsulu, Aisulu and others, as well as sweet food names, such as Assel ("honey" from Arabic), Balsheker, Balzhan and others. as the name implies. The birth of a boy for the Kazakhs was unusual because he was "the host of the family", so basically the names of desire, insurance and protection were dominant: Tlegen, Sagyndyk, Arman, Ittai, Tilemis and others. Besides, Umirzak, Zhanuzak, Ulmet, Oskan, Turar and others, with the purpose of life, long and happy. their names. In the family there were several names that would have to name their names, for example, Bakhytzhan // Bauyrzhan // Purina // Balzhan; Gulmira // Elmira // Elvira; Yernur // Arnur // Alinur // Alisher; Aliya // Galiya // Saniya and others. There are a lot of names in the Kazakh language that are translated using the substitute components. For example, Ainur - Nuray; Download Ayaru - Aruay; Bibigul - Flowerbug; Bibinur - Nurbibi; Gulnaz - Nazgul, Zhanerke - Yerkezhan, Alinur - Nurali; Alisher - Sherali, Beknur - Nurbek and others. Ainur - Nurai names are composed of two components in the Turkic language and two people are named after replacing those components. The meaning is "the light of the moon". Ayaru - Aruay names are composed of two components in Turkic language and two persons are named after replacing those components. The meaning is "Moon or the Moon". Bibigul - Gulbibi names "bibi" - the Iranian language and "flower" consists of two components in Turkic language and two persons are named after replacing those components. The meaning - "a princess of flowers", "a pretty princess with a flower bouquet". Bibinur - Nurbibi names are "Bibi" - Iranian and "Nur" in the Turkic language, and these two components are replaced by the names of two persons. The meaning is "light princess", "light-colored". Gulnaz and Nazgul are nicknamed "Naz" - the Iranian language and "flower" consists of two components in the Turkic language and two people are named after replacing those components. The meaning is "flower-colored". Zhanerke - Erkezhan's names "erke" and "soul" are composed of two components in the Turkic language

and two persons are named after replacing those components. The meaning is "delicate, polite, sensitive". The names of Alinur - Nurali are "still" - the Arabic language and the "light" in the Turkic language, and the names of two persons are replaced by replacing those components. The meaning is "the Caliph as the light". Alisher - Sherali names are "still" - Arabic and "sher" with two components in the Iranian language, and the names of these two people are replaced by replacing those components. The meaning is "the lion is as strong as the caliph." Beknur - Nurbek names are composed of two components in Turkic language and two people are named after replacing those components. The meaning is "strong, strong". In conclusion, we have been reviewing the history of the Kazakh people's names in the national style, referring to the example of the creation of some of the most popular anthroponyms in the modern world and speaking about the skills of the Kazakh people in their names.

Personal Names in the German-Slavic-Baltic Speaking Region of Medieval Prussia

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History of nations and related processes are a research object of many scientific fields, such as history, archaeology, anthropology, history of languages, and other. The regions, in which different nations used to live together in constant mutual social, cultural and linguistic interaction, have been a matter of particular interest among linguists and especially among researchers of proper names. The human coexistence in such areas had determined the identity of related nations in many ways. The influence of mutual contacts among different nations is obvious and easy to notice in cultures, customs, lifestyle and language of the affected nations. It is necessary to emphasize that language was affected not only in terms of lexis and/or grammar, but most importantly - in terms of proper names. The research of the impact of one language on another language's proper names is essential for historical onomastics, especially for the interpretation of proper name etymology of a dead language. Friedhelm Debus (2012: 57) noticed that while interpreting proper names "only recently official or dialectically regional forms" are not enough. The inclusion of all "delivered chains of proper names influenced by changes during their development" is a must. Therefore, one has to use all the available historical sources for the analysis of proper names resp. personal names to be able to: 1. identify the turning point in naming persons and usage of personal names in their historical development; 2. observe precise changes in a traditional system of personal names in a certain language. Based on the research of Baltic (old Prussian and Lithuanian) antroponyms in the medieval manuscripts of the German Order, the following conclusions are drawn: I. Under the influence of the German tradition to name persons with two personal names, the first cases of binominality in Old Prussian and Lithuanian names are observed as early as the middle of the XIV century. Old Prussian: 1339 Gerken Polken (OF 105 50v), 1360 Claus Audithin (OF 105 67v), 1362 Arnyken Koch (OF 105 174v), 1354 Cristan Nassudin (Kr. Friedland?) (OF 105 247r), 1342-1345 Masune Krek (OF 105 110r); Lithuanian: 1376 Johan Swirplis und Herman Karis (OF 105 72v) II. After the introduction of Christianity in the Baltic region, personal names of Christian origin became preferable to those of the Baltic origin. This is observed in the research of the XIV century Old Prussian antroponymy. At the beginning of the century, Christian names instead of Old Prussian ones were used to name only one or two children in a family: 1339 Item dedimq̄ tribus fratribus Tamprubud, Sodeko, Wisseged quatour vncos in campo Maudithen... (OF 105 242r), 1339 Item dedimq̄ Gedilien, Mire, Henczeman et patruo eorum Naleyks quatour mansos in campo Prathewo... (OF 105 242r), 1354 Item wir vorlien Nubraus Lyckin fratri suo Preystalks Glandyn fratri suo Styntil Mathe und Namir x huben vf dem veld Katelauks... (OF 105 246v). At the end of the century, all children had Christian names in most families: 1399 ...vorlyen vnd geben vnsirn getruwen Nyclus, Michiln vnd Matt Gaudynne Kindern vunff hocken gelegen in dem velde Kukeyn... (OF 105 156v). III. The impact of Christianity on the local Baltic culture and lifestyle must have been a long and slow process, compared to the fast changing tradition in naming persons. Regardless the fact that Prussia was forced to convert to Christianity by the conquerors

and the full Christianization of the region was finished in 1231, the pagan traditions and rituals survived at least two more centuries. In the XVI century, after Reformation became the official religion of the Duchy of Prussia, historical documents describe numerous cases of the measures taken to prevent the practice of pagan rituals. IV. The borders of the region in which a particular nation used to live. The Baltic resp. Old Prussian and Lithuanian personal names (together with place names) manifest the dissemination of people of the Baltic origin in West Prussia, which was predominantly inhabited by both Polish and German people: Nickel (Bruder von Staniken, aus Dirschau, Kr. Karthaus), (1357) 254v, ON Potollen/Petollen (Patull, Kr. Karthaus), (1357) 254v. Personal names in the border area between West and East Prussia (OF 105): 1340 *fideli nostro Tulnen* (Bruder von Preweys und Ramot, von Ramten, Kr. Osterode) 251r. (opr.) 1342 *fideli nostro Teodo[dorico] de Pinnow* (von Pinnau, Kr. Pr. Holland) 251v. 1343 *Petir de Heselech* (von Kr. Osterode) 253r. 1344 *fideli nostro Hinrico Rurman* (von Neumark, Kr. Pr. Holland) 251v. 1344 *Thome de Panyn* (von Neumark, Kr. Pr. Holland) 251v. 1344 *Appols* (Neffe von Knysteyken, von Schlobitten, Kr. Pr. Holland) 251v. (opr.) 1344 *Maniken* (von Baldeyn, Osterode) 251v. (opr.) 1344 *Langen et fratribus suis* (Kr. Osterode) 251v. (opr.) 1 1344 *Theoderico et suis heredibus* (Besither der silva Thoderici in Magergut, Kr. Osterode) 251v. 1344 *fideli nostro Wiltote* (Kr. Osterode) 253v. (opr.) 1344 *Tingemers et suis heredibus* (Kr. Osterode) 251v. (opr.) 1344 *fideli nostro Nicz* (Kr. Osterode) 253v. 1347 *Mazcei* (Vater von Janeconi, von Saffronken, Kr. Osterode) 253v. 1348 *fideli nostro Russylo* (von Guhren, Kr. Pr. Holland) 251r. (opr.) 1352 *Tungemyr* (von Langgut, Kr Osterode) 252r. (opr.) 1352 *Jacobe* (Bruder von Peter, Grasim und Claukin, von Kr. Osterode) 252r. 1352 *Rapotin* (von Sassen, Kr. Osterode) 253v. 1352 *dominus Petro de Geirswalde* (von Geierswalde, Kr. Osterode) 253v. 1352 *Thome de R̄ichenow* (von Reichenau, Kr. Osterode) 253v. 1352 *fideli nostro Johanni Bruncheni* (von Baldeyn, Kr. Mohrunen, Balga) 244r. 1352 *fideli nostro Nicolao* (von Baldeyn, Kr. Mohrunen, Balga) 244r. 1352 *Sangloben* (Bruder von Juden, Dingen und Singen, von Silberbach, Kr. Mohrunen) 252r. (opr.) 1352 *Zangloben* (Bruder von Jotyn, von Sackstein, Kr. Mohrunen) 252r. (opr.) 1352 *Myken* (Bruder von Thomas, von Paulken, Kr. Mohrunen) 252r.

Personal naming customs and the reconstruction of medieval mentalities

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If we want to reconstruct the mentality of medieval people, namegiving customs provide an ideal source. On the one hand, proper names are documented not only in regard to the social and cultural elite, but in regard to broad strata of the medieval population. On the other hand, personal names are not bestowed in an offhand manner and therefore their bestowal gives evidence of deep rooted mentalities and their changes. Thus the change from the traditional medieval name system, which was based on the bestowal of more or less hereditary Germanic names, to the free bestowal of Saints' names indicates a fundamental change in the mentality of medieval society, in which the individuality of the subject is stressed. At the same time the binominal system of Christian name plus byname developed. A semantic analysis of medieval bynames shows the strife between the ancient heroic values of an "agonistic" feudal society and the modern values, inspired by Christianity and a pre-eminently civic society. Thus in this paper an approach is suggested which combines the analysis of the change in the bestowal of Christian names with a semantic analysis of medieval bynames in order to elucidate late medieval mentalities. The analysis is based on medieval Bavarian documents from the city of Regensburg, the small town of Bayreuth and the rural population of Hof.

Anthroponymic stems and appellatives denoting people in Belarusian and American place-names

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Usually the attribute of connection of the object with the subject is presented in the American and Belarusian names of natural objects by names and surnames. Much less numerous are names which state a person's ethnicity. Anthroponyms are very frequent differentiators in place-names: e.g. attributes of a toponym is expressed by means of a person's name in 16–17 out of every 100 American and Belarusian names of swamps. So, at least a seventh part of these names express an object belonging to a person as a distinctive feature. All anthroponyms observed in American place-names can be distributed among the following groups depending on the type of an anthroponym and the degree of its completeness in the name of an object: 1) a person's surname; 2) a combination of a name and a surname; 3) a person's name (sometimes with its characteristic like bloody or shaky); 4) a combination of a title / status and a surname; 5) two surnames; 6) a nickname. Anthroponymic stems in Belarusian toponyms occupy roughly the same place as in American place-names. However, compared with American names a combination of a name and a surname, or a title and a surname, are never used as differentiating attributes in Belarus. The fact that the possessive suffix *-ov/-ev-* coincides with the same anthroponymic (surname) suffixes makes a more detailed analysis of anthroponymic stems particularly complicated. So it is almost impossible without additional historical and genealogical research to establish exactly which elements of the language (the first or the last name) make differentiating attributes of names. The group of memorial names which reminds of the prominent people is not numerous both in the American and Belarusian names of natural objects. The appellatives denoting ethnic groups are mentioned about 100 times less than anthroponyms in place-names of both regions. North America was inhabited by numerous Indian tribes before settlement by the Europeans. Names may mention the aboriginal status of the object, specify the tribal affiliation, or recall the European ethnicity. The internationality of the population living in the USA is more broadly represented in the names of countries that motivate the names. In Belarusian place-names Belarusians and their neighbours Lithuanians, Latvians, Poles are mentioned alongside with the Tartars, Germans, French. Sometimes examples reflect the historical names of ethnic groups, i.e. names that are not currently used. The possessive attribute is sometimes reflected by means of other appellative stems. This is most typical of those examples that provide the indication of a subject, but give no matches of it in the American or Belarusian anthroponyms. This class of names is non-productive.

Sørbine, Sørenine and Sørenine. The feminising suffix *-ine* as a movement in the Danish naming practice

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Feminine names formed by masculine names with the suffix *-ine* represent a massive movement in the anthroponymic system in Denmark. It is believed, that princess Vilhelmine Ernestine (1650–1706), who was a daughter of King Frederik III, was the first person in Denmark with this kind of name. During the following centuries, the *-ine*-names came to represent an immense innovation in the Danish name usage and developed to be very dominant in the naming practice. Despite the (believed) high class starting point, this type of name became a characteristic of the Danish peasantry in the 19th century. Nevertheless, these names are only slightly surveyed, and many factors regarding the manifestation and the usage of the *-ine*-names are yet to be uncovered. However, it is clear that the majority of the *-ine*-names are formed from masculine names, e.g. Jakobine (<Jakob), Rasmine (<Rasmus) and Sørenine (<Søren). From the 19th century however, also women's names derived from other women's names are known, e.g. Birteline (<Birte), Karenmine (<Karen) and Mettesine (<Mette). This indicates that a certain aspect of this name usage is due to phonetics and not only the ability of naming after male relatives. By examining the usage of *-ine*-names in selected areas covering different types of communities; e.g. rural parishes, towns and the capital of Copenhagen, this paper aims to reconstruct the importance of the naming practice in question during the 19th century. The paper marks the initial studies of a planned future investigation of *-ine*-names in Denmark, and it presents some preliminary results regarding how this type of names were used in the

period; where geographically and socially are the -ine-names found and what is the motivation behind the naming practice? The main source of this paper is the Danish census from 1880, which is found in a digitalized version in the online database Dansk Demografisk Database [Danish Demographic Database] (DDD). Censuses from 1787, 1801 and 1840, also digitized in DDD, are included in supplementation, as this will provide an overview of the movement and significance of the names throughout the period. The census provides information about the individuals, so that demographic and geographic aspects can be included.

A comparison of naming practices in Eastern and Western Finland in late 16th century

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It is well known that there are clear differences between the naming practices in Eastern and Western Finland during the medieval / early modern period. However, studies have generally focussed on data from one of these regions, mainly in order to be able to do an in-depth analysis. This study aims to be explicitly comparative, by taking a set of names from each of these regions and looking at the similarities and differences between the two sets. In order to keep the two sets comparable, the data is taken from two tax registers in the third quarter of the 16th century, one in Upper Satakunta in western Finland in 1571 and another in Savonia Minor in eastern Finland in 1562–64. This is not altogether ideal, as it is clear that tax records had specific traditions with regard to how the names were recorded and thus the names do not fully reflect the practices in the overall community. Nevertheless, it can be seen that while the given names in both registers are quite similar, the bynames show clearly that the underlying name systems differ.

Self-reconstruction by means of multiple personal names: the Japanese case of the medieval religious founder Shinran

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This research explores the multiplicity of personal names bestowed upon and independently adopted by a medieval Japanese sage, now commonly known as Shinran (1173-1263). It sets out to demonstrate how anthroponymic mutation can powerfully serve to navigate and resolve identity issues on both internal, psychological as well as external, social dimensions. The founder of a new, radical sect underwent as many as eight anthroponymic alterations during his turbulent life course and this experience of persistent name changing is deeply intertwined with contemporary cultural contacts with the onomasticon and ideology of Sanskrit and Chinese Buddhist systems. The evolution of Shinran's multiform appellations reflects the universal utilization of anthroponymic resources for the symbolic construction of gender, social position, creed, self-affirmation, self-redefinition and official acknowledgement, albeit within a specific historical context. My previous research on naming: 2013. "Five innovative strategies in Japanese female anthroponyms today." In *Name and Naming: Onomastics in Contemporary Space*, O. Felecan (ed.), 560-574. Editura. Mega and Editura Argonaut: Cluj-Napoca, Romania. 2014. "The proscription and legitimisation of names in Japan". In *Unconventional Anthroponyms: Formation Patterns and Discursive Function*, D. Felecan & O. Felecan (eds.), 184-202. Cambridge Scholars Press: Newcastle-upon-Tyne. 2015. "The negotiation of authenticity: Hybrid naming among Japanese nationals". In: Emilia Parpala & Leo Loveday (eds). *CONTEXTUAL IDENTITIES: A COMPARATIVE AND COMMUNICATIONAL APPROACH*. Cambridge Scholars Press. pp 25-40. 2017. "English-styled glocalization: The names of pens made in Japan". Editura Mega & Argonaut. In: Felecan Oliviu (ed). *NAME AND NAMING: SACRED AND PROFANE IN ONOMASTICS*. pp.836-850. 2019 "Theonomastic Configurations within Japanese Shintoism." In: *ONOMASTICS BETWEEN SACRED AND PROFANE*. Wilmington, Delaware: Vernon Press. In: Felecan, O. (ed.) pp 91-106.

Names of Catholic saints in the baptismal registers of German and Dutch Protestants in the 19th century as a heritage of religion and culture

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In this article we examined the presence of names of Catholic Saints in metrics of German and Dutch Protestants in the 19th century considering the quantitative ratio and preferences of specific names. The research has been made on the ground of baptismal registers of the churches in two cities, Brunswick in Germany and Amsterdam in Holland, in order to check, whether the baptized Protestants in these churches received names which could be considered to be the names of canonized saints. One of the traditions of naming since the Council of Trent was giving the names of Catholic Saints as patrons to Catholic children. After the Reformation the Protestants were stimulated to leave this tradition. What happened with their names and did the names of holy patrons disappeared completely from their name giving? Have they been changed or substituted by another kind of names or did they return to the treasure of names during the centuries? The baptismal registers show the preferences of some kind of names and analyzing them we can try to reconstruct the past. On the ground of the inventory of the baptismal names we can draw a conclusion about the religiosity of the people living in the 19th century but they can be regarded also as a good source of information about history and culture.

Naming system of Navarrese Jews in Medieval times: a case study

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Among the documents regarding Jews living in Navarre during the Middle Ages available in the General Archive of Navarre (AGN), I have noted some fiscal documents signed in a peculiar way by Jews. Two remarkable examples are those of Simuel Alfaqui and Juçe Amatu. Both of them add to their family name a surname that was unmistakably Basque. Simuel Alfaqui's nickname was Chacur meaning 'dog' and Juçe Amatu's was 'Belcha' meaning 'black'. Neither Belcha nor Chacur had pejorative connotations at the time. In fact, it was seemingly their own decision to bear these surnames. My research into Basque surnames led me to find a significant number of Jews with Basque surnames, a fact worth exploring. Another significant find was a surname, 'Hermoso', which had its equivalent in Hebrew: 'Jaffe', and in Basque: 'Ederra'. Thus, we can find contemporary Jews living in the same territory with the same surname in meaning, but expressed in three different languages. With this in mind, I have arrived at some interesting conclusions on the subject of social and philological studies regarding Jewish identity in a multi-lingual area of medieval Spain. The sources I am referring to above, disclose interesting questions, not only about languages spoken by Jews in this area, but also elucidate some old questions regarding Basque language having to do with Basque phonetics – via Hebrew characters- not yet solved to this day.

Nomina a noscendo (Augustinus, De Mag. 5, 12): in search of a lost acquaintance. An onomastic account for the reconstruction of the urban culture and society of Old-Elamite Susa, South-Western Iran

Morando Giacomo Luigi, University of Ghent

In the theory of language by Augustine of Hippo, as formulated in the dialogue De Magistro, the function of memory plays a pivotal role. A spoken or written utterance interpreted as a 'word' by the recipient can be

considered a 'noun' only when it is 'recognised' by the rich deposit of knowledge of memory. This idea is conveyed by the Augustine etymology of the Latin nomen, connected to the verb noscere, 'to learn, to know'. Notwithstanding of its disputability, his interpretation unveils a reality especially relevant for personal names: the ramification of knowledge 'activated' by a name in our memory, or even the accessibility to someone's name, are measures for our acquaintance. Yet, the deposit of memory is not only filled with individual remembrances, but involves layers of cultural traditions, social conducts and ideological stances, all affecting the way names are handled and understood. When we approach personal names from the past we are faced with a broken memory and an invariably lost acquaintance, what threatens our comprehension of them. However, names happen to be at the same time the key to unlock what is left of the treasure of that forgotten trove. This key has been hold for three years by the 'East side story' research project of the University of Ghent, to open a new gate towards a more in-depth understanding of one the most intriguing urban society of the ancient Middle East: the one of Susa, among the oldest multicultural cities of world history. From its foundation in the 4th millennium BC, the city has been the focal point of the contacts between the civilizations of the Iranian highlands (Elam) and the ones of the Mesopotamian plain (Sumerians, Akkadians, Babylonians etc.), and a cultural and ethnic 'duality' became the distinctive characteristic of its traditions, institutions, and material culture. From the Old-Elamite period (1930-1450 BC) a corpus of 1200 cuneiform tablets, written in Babylonian, offers us the extant portion of archives of day-to-day administrative, legal and economic records and letters. Here, more than 6500 personal names grant the possibility to try to regain an acquaintance with that society and its protagonists: the object and the purpose of the undertaken research. The first step was the creation of an onomastic database, where information related to each name and individual are linked to those of the documents. The second was the linguistic analysis of the names, considered in their peculiar multilingualism (Babylonian-Elamite), followed by the social contextualisation in families or professional groups, the interpretation of the names as carriers of religious ideology and, finally, by an attempt to establish a prosopography of the time. The paper will offer the first overview of the results of the recently accomplished project, and show how the study has broaden our understanding of the Susian society, on the background of the reconstruction allowed by other archaeological and epigraphical sources.

Are Biblical Names Still Used in Modern Hebrew?

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The paper will present a study comparing biblical with modern personal names in Hebrew. Although the language was not spoken for more than 1700 years, it was revitalized at the end of the nineteenth century and developed into what we call Modern Hebrew. Many biblical words are still used today, as shown by Rosenthal (2018). This vocabulary includes a certain amount of personal names, but no research was conducted to determine its real extent. The Old Testament includes about six hundred personal names, and many of them were adopted in different times by Jews, Christians and Muslims worldwide (Demsky, 2016-2017). It could be claimed that they are mostly used among religious communities (Birnboum, 2000; Schwarzwald & Birnboum, 2001-2002). However, they are also found among secular communities in Israel (Landman, 2015). Many of these names are theophoric and present a verbal or adjectival form, while compound names combine these words as well as inflected prepositions (Rosenhouse, 2013; Muchnik, 2017). Other proper names are actually words used in the Bible as common nouns. Yet, in some cases, we do not know the exact meaning or origin of the names. Although the Bible itself offers some explanations based on root and structure, they are not always accurate from the linguistic point of view. One of the noticeable characteristics of biblical names is that the number of female names is less than a tenth the number of male names (Schwarzwald, 2010; Rosenthal, 2018). This could be attributed to the culture of the time, which was exclusively ascribed to men. Consequently, Modern Hebrew has added many female

names, while the trend in recent years is using unisex names (Muchnik, 2017). In spite of the great number of modern names, it appears that many personal names given to male and female babies in recent years are biblical. In the present study, we examined which biblical names are still used nowadays, and tried to state the linguistic and socio-cultural motivation for it. The corpora used includes the list of names in the *Veteris Testamenti Concordantiae* (Mandelkern, 1977) and the annual lists of most popular names of newborns from 2010 to 2018, published by the Israeli Central Bureau of Statistics. References Birnboum, O.M. 2000. *Proper Names of Secular and Religious Children Born between 1983-1992: Meaning and Form* (MA thesis). Bar-Ilan University [Hebrew]. Demsky, A. 2016-2017. "Nombres bíblicos: Pasado y presente". *Hamsa: Journal of Judaic and Islamic Studies* 3: 6-14 [Spanish]. Landman, S. 2014. *From Hadassah to Hadas, from Eliezer to Elazar: Linguistic and Cultural Characteristics of Given Names of the Jewish Sector in the State of Israel* (PhD dissertation). Bar-Ilan University [Hebrew]. Muchnik, M. 2017. "Personal names in Modern Hebrew: A morphosyntactic and gender analysis". *Folia Linguistica* 51 (2): 369-390. Rosenhouse, J. 2013. "Names of people: Modern Hebrew". In: G. Khan (ed.), *Encyclopedia of Hebrew Language and Linguistics*, 775-787. Leiden: Brill. Rosenthal, R. 2018. *Old Language, New Language: The Biblical Foundation of Modern Hebrew*. Ben Shemen: Keter [Hebrew]. Schwarzwald, O. 2010. "First names in Sephardi communities". In: A. Demsky (ed.), *Pleasant Are Their Names*, 191-207. Maryland: University Press of Maryland. Schwarzwald, O & O.M. Birnboum. 2001-2002. "Meaning and form of proper names of secular and religious children born between 1983-1992". *Talpiot* 12: 465-474 [Hebrew].

The anthroponymic system in Japan

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The present study discusses the anthroponymic system in Japan. The purpose of this study is twofold. First, I will focus on changes in the anthroponymic system in Japan since 1906 from the three perspectives: characters, semantics, and phonology. Japanese given names are usually written in kanji, i.e. Chinese characters. Each kanji has its own meaning and can be used in either male or female names, or sometimes in both male and female names, depending on its meaning. Regarding kanji, I will discuss how kanji used for given names changed over a century. With respect to semantics and phonology, previous studies reveal that Japanese given names in the present show one type of semantic gender difference, i.e. flower and plant names, and five types of phonological gender differences, i.e. first syllables, last syllables, heavy syllables, palatalized consonants, and length. In this part, I will answer questions such as (i) when those gender differences were first observed and (ii) which ones of those characteristics became more popular and which ones of those became less popular over a century. I will also introduce recent trends in the anthroponymic system such as flower and plant names as female names have become more popular and, although male names with two or more Chinese characters were common in the past, the number of one Chinese character male names has been increasing. Second, this study overviews the anthroponymic system in Japan over one thousand and five hundred years. The oldest name data available in Japan are names one thousand and five hundred years ago. At that time, nobles and commoners were different with respect to given names, although there is no such distinction in the present, and compared to male names, less female names were recorded. The present study explores the history of given names in Japan and compares given names in the past with those in the present.

Hungarian family names from northern Italian dialects

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The aim of this paper is to examine some Hungarian family names deriving directly from northern Italian dialects. As it is well known, since the Middle Ages there was a close link between Hungary and some Italian states, mainly the Republic of Venice: trade relationships on one hand and the spread of Christianity on the other determined an intense cultural contact, so that many people from northern Italy moved to Hungary and many Hungarian soldiers were stationed in northern Italian territories (ENGEL 2001, KLANICZAY 1975). Such a cultural contact had important consequences from the linguistic point of view, as many loanwords from northern Italian dialects entered the Hungarian lexicon. E.G; *kandalló* 'fireplace', *kastély* 'castle', *kagyló* 'seashell' (FÁBIÁN – SZABÓ 2010). Methodology: The data have been selected through an examination of the KÁZMÉR (1993) and HAJDÚ (2010) dictionaries. As a result of this preliminary check – carried out with the CAFFARELLI & MARCATO, (2008); BENKŐ & GERSTNER (1993) etymological dictionaries – four family names ascribable to northern Italian dialects have been found. These are among the oldest surnames attested in the Hungarian language, which entered Hungarian lexicon as common nouns as well. For example, we mention the family name (1) *Katona*, attested since 1560 AD, cf. *it. cattano* 'feudal lord' (probably through the degemination of voiceless dental stops which characterized north Italian dialect); (2) *Lugosi*, attested since 1284 AD, cf. *It.* (particularly northern dialects) *lug, log, lugo, logo*, 'place'; (3) *Parti*, attested since 1227 AD, cf. *Ro. pôrt, Ferr., Bol., Mant. port*, 'shore'; (4) *Timár*, attested since 1193 AD, cf. *Triest. tomara, Ro. tòmāra, Mant. tmera, Bol. tmara*, 'name of an ancient craft'. Conclusions: After having analyzed the data, the following aspects emerged: degemination, the fall of -o and -e finals and the voicing of the intervocalic consonants. As such phenomena stem from northern Italian dialects, the phonetic analysis reveals their origin. Moreover, these linguistic data, previously neglected, can contribute to reconstruct the socio-historical context of a centuries-old cultural and linguistic contact. BENKŐ, L. – Gerstner, K. – Büky, B. (1993), *Etymologisches Wörterbuch des Ungarischen, I-III*, Budapest, Akadémiai Kiadó, 1993-1997. CAFFARELLI, E. – Marcato, C. (Ed.) (2008) *Dizionario dei cognomi. Dizionario storico ed etimologico*, Torino, UTET. ENGEL, P. (2001), *The realm of St Stephen: a history of medieval Hungary, 895-1526*, London, I. B. Tauris. FÁBIÁN, Zs. – Szabó, Gy. (2010), *Dall'Italia all'Ungheria: parole di origine italiana nella lingua ungherese*, Udine, Forum. HAJDÚ, M. (2010), *Családnevek enciklopédiája*, Tinta Könyvkiadó. KÁZMÉR, M. (1993), *Régi magyar családnevek szótára: XIV.-XVIII. század*, Budapest, Magyar Nyelvtudományi Társaság. KLANICZAY, T. (Ed.) (1975), *Rapporti veneto-ungheresi all'epoca del Rinascimento: Atti, vol. 2*, Budapest, Akadémiai Kiadó.

The so-called 'Coloured' people of South Africa: Modern anthroponymic reconstruction?

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The history of the multicultural and multilingual South Africa is fairly complex. There is currently still controversy as to who were the first people in the southern part of the country before colonialism set in. There are various groups claiming to have been First World people roaming around the country, mainly known as hunter-gatherers. They are often referred to as Khoi and/or San (Bushmen). When the Dutch explorers set foot on land in the south in 1652, they interacted with the Khoi and the San, but also realised they needed extra manpower in order to cultivate the land, and providing food to those on passing ships. Various groups of slaves were imported, initially from Batavia and Madagascar, but later also from Indonesia, India, Angola and Mozambique. This gradually resulted in a particular group of people coming together and interacting consisting of the Khoi and San, the Dutch white settlers, the various slave groups, and later on the British colonialists. As this particular mixed group developed over many centuries, they were labelled as 'Coloureds', simply because of the lack of accurate historical data and hence the lack of a suitable ethnic term. They currently form a significant population group, although they are still not comfortable with this inappropriate anthroponym, which from an onomastic perspective, is nonsensical.

The purpose with this contribution is to highlight the modern reconstruction of first names among the so-called 'Coloureds', and by so doing claiming a new identity slowly but surely.

What is your name? Students' attitudes to given names in Hungary

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Personal names are a part of every culture and are of enormous importance both to the people who receive them and to the societies that given them. Psychologists have shown that the question, How much do you like your name? can be used to assess a person's self-esteem (Gebauer, Riketta, Broemer, & Maio, 2008). Data were gathered by questionnaire from students at the Faculty of Education for Children and Special Educational Needs of the University of Debrecen, Hungary in 2018 (N= 100). Various open questions were given in which attitudes associated with names and their use can be examined. As our daytime students are between the age of 18-22, mainly women from Eastern Hungary, we could get a good overview of this population concerning their attitude to different traditional and more modern personal names as well. Internationally, there have been several papers published about name popularity and attitudes to names. However, in Hungary, very little research has been made in this field (Schirm 2014, Baukó 2014). We were interested in what the students think of their names, their parents' names and what names they find fashionable. Another slice of the research is whether they know what their names mean (if yes, where do they know that from, do they talk about names in the family). We also asked if the respondents like or dislike their own name and this paper advocates that, logically, a person's name is his/her parents' choice and thus reflects their taste, not his/hers. In spite of their importance, though, most students know very little about their names. The respondents were also asked why they got their names (e.g. it runs in the family, best friend of their mum etc.). It seems to us that in many Hungarian families given names are reused, especially to commemorate ancestors or those who are particularly admired, such as grandfathers. These results are interesting at a number of levels. The sense of personal identity and uniqueness that a name gives us is at the heart of why names interest us and why they are important to us as individuals, to our environment and to society as a whole. keywords: attitude, personal names, university students, women

Prosopographical-territorial analysis for researching Estonian surname giving (1822-1835)

Fred Puss, University of Tartu

Process of the general giving of Estonian surnames (1822-1835) is quite unique in the whole world, but it has not yet been studied as a whole. There are countries where surnames had to be carried after some specific law (for example, 1780 in Austria-Hungary, 1934 in Turkey) and in some cases the names were given at once and according to folklore from a dictionary (for example, to Slavs in Galicia). However, there are rarely cases where a specific person can be found out who made up the surnames. In Estonia and Latvia it is possible because the names were given at once to peasants of one district. The author proposes a new method for more successful explanation of the etymology and semantics of the given surnames. For that two factors have to be considered – territory and person(s). Usually it is assumed that peasants of one manorial district were given the surnames together by the landlord (manor owner). However, there is a region in Estonia (Võru county) where mostly Lutheran pastors gave the names and not the landlords. Also, not always did the owners live in the manors and often several manors were often in the hands of the same person – either by ownership or tenancy. The latter could have lasted only for a few years, but when the surname giving took place during that time, it influenced the choice of surnames. Analyzing the territories in which the surnames were given together helps to compare a larger amount of names and find the name-giving patterns better. Also, the biographical data and prosopographical analysis of persons who were in

charge of giving surnames help to understand the names. For example, there were surnames like First (< Eng 'first'), Sekkend (< Eng 'second') given in Höreda manor and Neljas (< Est 'fourth') in Hertu manor. By territorial analysis it was discovered that the owner of Höreda manor rented also Hertu manor only for a few years, but also during the time when the surnames had to be given. By prosopographical analysis it was found out that the wife of the landlord was English. This also explains surnames like Bastard, Littel, Taylor etc. in the same place. Another example from Vastseliina parish shows that there was a last name Orion given in Orava manor. According to folklore and also analysis it appeared that the pastor of Vastseliina Lutheran congregation gave names to all peasants in his parish, thus the names like Lyra and Leo given in Vastseliina manor can be compared also to surname Orion given in the neighboring Orava manor (although Orava and Vastseliina manor were not managed by one and the same landlord at that time) and the surnames can be explained as names of constellations, not like a papal or animal name (which Leo could also mean) or a music instrument (which Lyra could also mean).

The anthroponymic situation in the seventeenth-century Mari region: A study based on material from southeastern Mari El

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The Mari are a Finno-Ugric ethnic group living in the Middle Volga and lower Kama region of Russia. Nearly half of all Mari live in the Republic of Mari El, with significant populations also in the Kama River catchment area. Here, the Mari have lived for a long time in the vicinity of the Udmurts, Russians, Tatars and Chuvash, which is, naturally, reflected in anthroponymy. The Mari, despite their Christianization and long-term contacts with the Turkic-Islamic population, have kept their traditional pagan religion to this day. Right up to the end of the last century, some traditional elements of the baby naming rites were performed in some places. However, by the time of the census of the Mari population (16th-17th centuries), Mari anthroponymy significantly changed under the influence of the Turkic-Arabic naming system. In the first most complete documents that recorded the names of the Mari, the majority of anthroponyms are those borrowed from the Turkic languages. In my paper, I will discuss the personal names of Mari people, which are recorded in a census book of the Galitskiy doroga from 1678. This census book is one of the most complete early sources, which records the personal names of the Mari. By exploring the names, I will give a general description of anthroponymy of Mari people of Galitskiy doroga (i.e. common names among the Mari and the linguistic origin of the names). A comprehensive analysis of the anthroponymy of the document clarifies some aspects of the functioning of the personal names system of the Mari people. Additionally, I will address questions such as how traditional names were modified under the impact of neighbors' culture and religion. How can the question of the language contacts of the Mari be interpreted in the light of anthroponymy?

The Spread of Pre-Christian Finnic Personal Names in the Baltic Sea Area

Raunamaa Jaakko, University of Helsinki

This research studies pre-Christian Finnic anthroponyms and their spread in the Baltic Sea Area at the end of Middle Ages (c. AD 1550). The most important source material is D.E. Stoebke's dissertation *Die alten ostseefinnischen Personennamen im Rahmen eines urfinnischen Namensystems* where the author is presenting over 2000 probable pre-Christian Finnic personal name occurrences in old documents. In addition to Stoebke's study, some 16th century documents concerning areas of Savo and Western Karelia are read through for this study. The aim has been to collect all the likely pre-Christian Finnic personal

names and locate them on a map. Following pre-Christian name elements with their variants have been searched for: *Auvo, Hima, Hyvä-, Iha-, Ika-, Ilma-, Kaipa-, Kauka-, Kyllä-, Leina-, Lempa-, Mieli-, Päivä-, Toivo-, Uska-, Valta-, Vihta-* and *Vilja-*.

The chosen occurrences are presented on a map together with the results of an earlier study where the lecturer studied the spread of village names that were based on pre-Christian Finnic personal name elements. The analysis shows that the pre-Christian Finnic personal names are most densely located in Finland Proper, Tavastia, Northern and Eastern Estonia, Southern Karelia, Karelian Isthmus and Eastern Ingria. Out of these, the four first mentioned are also areas with significant Iron Age settlements. It seems that the usage of studied pre-Christian Finnic name elements was originally derived from these areas and spread towards east.

The role of one's own name in different cultures

Reszegi Katalin, University of Debrecen

We have all experienced the connection between name and identity, in this regard our own names play the biggest role. However, the degree to which one's own name participates in identity building varies significantly between cultures and individuals according to research in cognitive psychology and anthropology. In the European (rationalist, materialist) culture, personal names are looked upon as titles that play a major role in the identification of the personality but in the majority of the cases they do not influence its development. Compared to modern societies, other cultures think differently about the role of names in general. It is because compared to European societies, a different type of name-giving is dominant elsewhere: instead of the simply referential names chosen from a list, in most cultures they use descriptive, feature-indicating names and the beliefs related to the name and the functions associated with the name are also different. Knowledge about names, the linguistic structure of names, functioning of names, their role in identity and the life of the community is acquired by the individual as part of socialization and by being a member of the community. The name competence (name model) acquired this way (besides the different types of knowledge components of names) also includes knowledge on the role of one's own name. Thus as part of the emergence of the name model, the relationship to one's own name also develops. According to studies in neuro-psychology, despite the significant cultural and individual differences related to the relationship to one's own name it seems that the neural processing of one's own name is still generally privileged. Based on these findings we can reconstruct how people in the Middle Ages could consider their own names. Presenting the characteristics of this era in this paper Hungarian anthroponyms are used.

Individual names of the upper classes of Chieri (Turin) in the 16th century

Rossi Elisabetta, Università di Torino

This contribution aims at reconstructing the choices and changes that have influenced the onomastic trend among the dominant classes in the town of Chieri (Turin, Piedmont) - a settlement with a thousand-year history - after the Council of Trent (1545-1563). The research is based on the findings made on the 16th century baptismal registers of the local cathedral (1567-1600). The social situation is particularly interesting, as the high classes of Chieri in those times, just after several foreign dominations (first Spanish -

by Charles V- and then French – by Henry II), were subjected to religious persecution, inequitable taxation and finally co-option in the court of Turin by the Duke Emmanuel Philibert, after the Savoy restoration; these reasons led many upper-class families to leave the city. This report will reveal how the various constituents of onomastic fashion of the historical moment (high tendency of naming after the saints, rediscovery of classics, love for contemporary literature) have been represented in the process of naming from a ruling class in decline and will explore the differences with the onomastics choices of the working classes.

Bynames and surnames of peasants in 18th and 19th century's Southern Estonia. The case of Rāpinā

Saar Evar, Võru Institute

Rāpinā is a parish in Southern Estonia on the eastern border of historical Livonia and Russia, on the shore of Lake Peipsi. Traditional farm name system has not been used there as in all over Estonia, but farms have been called by the bynames of the owners, like also in Eastern Finland and Carelia (Lehikoinen 1988). In this paper I will show a case how older bynames became newer surnames in the best possible way and where they originate from. All peasants of Livonia got official surnames in 1822–1826. Local pastor Joh. Fr. Heller was a clergyman with deep and bright linguistical interests in Rāpinā in the first half of 19th century. Heller collected vocabulary for a dictionary as well as different bynames of peasants which have been written down in the church book. When the need of the official naming arose, Heller personally derived over 900 different family names on the base of several hundred old bynames; e.g. byname Häide> surnames Häidorv, Häidmann, Häidkov, Häideskov etc; byname Karnaski>Karnaskind, Karnasing, Karnasson etc (Ritsing 1984; Saar 1999). He did not create completely new names, which was the common practice in all other parishes in Southern Estonia. Thanks to Heller's derivative solution of creating family names the old system of bynames has preserved almost completely. The peasants' bynames of Rāpinā contain a lot of traditional orthodoxical patronyms from Eastern neighborhood. Among them are relatively new bynames, e.g. the forefather of the family lived in the 18th century; but there are also bynames, which seem to have transferred from Pskovian Russians to South Estonians at least in the 16th century or even earlier. There are also bynames of Belarussian and Polish, less of Latvian origin. In addition, also given names and bynames of Low German origin of Medieval Livonia in Rāpinā had been well preserved. Only some bynames originate from pre-Christian Finnic names, e.g. Mäleto, which also allows to interpret Southern Estonian Mälu-settlement names (in old writing system Mällo, Mello) and also hydronym Mäletjärv as pre-Christian personal names. Literature Lehikoinen, Laila 1988. Kirvun talonnimet. Karjalaisen talonnimisysteemin kuvaus. SKST 493. Helsinki: SKS. Ritsing, Richard 1984. Rāpina perekonnanimedest. – Rāpina radadel. Artikleid. Tallinn, 159–161. Saar, Evar 1999. Inemisenimmi ja kotussõnimmi läbikasumisest Rāpinā kihlkunnan. – Õdagumeresoomõ veeremaaq. Läänemeresoome perifeeriad. Võro Instituudi toimõtiseq 6. Võro, 80–92.

Finnic names of Pre-Christian deities and mythological heros reconsidered

Saarikivi Janne, University of Helsinki

In my paper I scrutinize the origin of deity names of the Finnish folklore and early literary documents. Most notably, I analyze the names that occur in the list of Finnish deities compiled by Mikael Agricola in the foreword of the David Psalter (1551), in the Mythologica Fennica by Christfried Ganander (1789) as well as some central personae of the Finnish (so called Kalevalaic) folk poetry. I point out a few previously unpublished German etymologies for the deities mentioned by Agricola, e.g. the 'deity of battle' *Turisas* <

Proto-Germanic **purisaz* > Nordic *Thor(ir)*, 'deity of fertility' *Äkräs* < Proto-Germanic **agraz* 'field'. I present a hypothesis that some parts of the early Finnic communities imitated the Germanic religious features. However, the heroes of the Finnic folk poetry would seem to have names pointing to an endogenous origin, e.g. *Lemminkäinen* (from the name group around **lempe* 'sexual force; love'). On the basis of the analysis, I present a hypothesis on the multilayer origin of the Pre-Christian religious features that, in the Iron age, were under heavy Germanic influence. Many of the older features were preserved especially in the Eastern Finnic oral poetry.

On the productivity of Raetic patronyms

Salomon Corinna, Universität Wien

The Raetic language is documented in about 300 inscriptions found mainly in the Trentino and in North and South Tyrol, dating to between the late 6th and the 1st centuries BC. The short texts, being mostly votive in character, contain predominantly names, so that onomastics are the most easily accessible part of the Raetic language. A full personal name in Raetic consists of two elements: an individual name and a surname. The latter is derived from an individual name by suffixation of -nu or -na. The form of the suffixes shows that the onomastic system is connected with that of Etruscan, to which Raetic is related: the suffixes -nu and -na can be connected with the Etruscan derivational suffix -na, which forms genitival adjectives and was the most widely used suffix to form the prehistoric adjectival patronyms in Etruscan. We have reason to believe that the Raetic system was, like the archaic Etruscan one, a productive patronymic system at least during part of the time of attestation, based on the comparison of attested individual names and surnames, as well as specific epigraphic evidence. A group of associated inscriptions clearly indicates productively derived patronyms, as do inscriptions in which only the individual name is inflected (though these latter cases are debatable). However, there is also possible evidence for inherited nomina. It is not clear whether a shift to a family-name system, paralleling that of Central Italy, happened in Raetic at some point during the attestation. On the basis of the evidence from Roman inscriptions, Jürgen Untermann (*Namenlandschaften im alten Oberitalien, Beiträge zur Namenforschung* 10, 1959, 74–108, 121–159) identifies areas where vernacular second names are rendered by what he calls the genitival formula, i.e. the Roman patronymic formula X (gen.) filius, while elsewhere these names are turned into Roman nomina. In Northern Italy, the geographical association of the first strategy with the Celtic and Camunic areas and of the second one with the Venetic area, where the genitival formula in Roman inscriptions is almost absent, is evident; the integration of Venetic surnames as nomina in the Roman system is also seen in the Latino-Venetic inscriptions. Untermann concludes that, at the time of Romanisation, Venetic second names were inherited nomina which could be smoothly transferred into the Roman system, while Celtic and Raetic second names were patronyms, which had to be translated with the analytic genitival patronymic formula. However, the Raetic area does not at all coincide with the sphere of genitival patronyms in Latin inscriptions – the area from which Raetic inscriptions are known corresponds to the gap in the attestations of the genitival name formula in the Alpine area, much as the Venetic area does in the Alpine foreland and the plains. My talk will discuss Untermann's argumentation as well as the contradictory Raetic and Roman epigraphic evidence for patronyms vs. nomina in the Raetic area.

Landnámabók: structure and cultural value of personal names

Saracco Caterina, University of Genoa

My contribution aims to investigate function, meaning and cultural significance of Old Norse personal names contained in Landnámabók, the written chronicle telling the settlement of Iceland by Norsemen from the 9th century. In this text more than 3000 people are mentioned and described. Therefore, it constitutes an accurate example of case study about Old Norse personal names and a privileged field of investigation for the reconstruction of Nordic culture. First of all, I will describe in detail the grammatical structure of the 745 personal names in Landnámabók: such as West-Germanic and East-Germanic anthroponomic systems, Old Norse names can be as well monothematic (Qrn “eagle”) or bithematic (Úlfhildr “wolf + battle”); monothematic can be also hypocoristic (Steini < steinn “stone”). In the second part I will analyze the semantics of thematic types which were used to compose personal names in Norway and (then) in Iceland, for the purpose to draw some considerations about the material life and the natural environment both of the native and of the new settlements. For example, the very frequent use of words like geirr “spear”, gunnr “war, battle”, herr “army” or bogi “bow” to compose bithematic names suggests that the semantic field of war was of great social importance. Animal names like björn “bear”, úlfr “wolf” or ormr “snake” denote a connection with the nature world and the consequent possession of its mysterious forces; just as Odin is capable of assuming any animal aspect and thus he becomes the master of all the domains of existence, having a personal name from animals allows to humans to take on him/herself the characteristics of that animal. Furthermore, some particular words are used only to coin either female or masculine personal names: dís “female guardian”, “maid” can compose only bithematic feminine names always as second member (Hall-dís “maid” + “hall”); herr “army” can appear as second element only in masculine personal names (like Stein-arr “stone” + “army”). The third and last part will focus on the first results of a comparison between the ancient Nordic onomastics and the naming systems of Ostrogoths, Vandals and Langobards (Germanic tribes that settled in Italy and North Africa between V and VIII century). The aim of this section is underlining the main analogies in the list of terms used by both groups and to show that Goths, Langobards and Vandals are culturally similar to Old Norse settlers, although those peoples lived many centuries before the Norsemen described in Landnámabók (see e.g. ON Hermundr and Lang. Arimundi, both composed with Germ. *harja-z “army” and *mundu-z “defender”; or ON Hildigunnr compared to Vand. Hildeguns or Ogot. Gundihildi, which are created from Germ. *hildjō “battle” and *gunþjō “battle”, with different order).

The ‘Commemorability’ Principle in Akan Personal Name Construction

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The selection and representation of themes or ideation in name formation, especially, personal names, is based on a philosophy which is founded on the beliefs and values of the cultural system, and each onomastic culture therefore makes a determination of which kinds of idea or concepts are admissible as personal names or not. Within this philosophical consideration, some cultures may be termed restrictive whilst others are liberal or accommodating, and within the restrictive traditions, would then be principles for determining the placement of particular names within the ideational space as central or peripheral, and values for the admission and use of such names within the onomastic culture. The paper is a study of the concept of ‘commemorability’ as a pervasive onomastic principle among the Akan of Ghana, and with comparisons with other onomastic traditions, attempts to identify Akan names as occurring within a restrictive commemorability tradition. It discusses the two main components elements of ‘commemorability’, namely ‘honour’ and ‘preservability’ and how these manifest in ideational contexts to produce names of different acceptability profile, since different contexts may require different principles of determining ‘honour’ and ‘preservability’; and it attempts a kind of ‘commemorability grid’ or a ‘commemorability space’ within which Akan names may be plotted. Again, the paper discusses attempts and motivations for stepping out of this pervasive ‘commemorability’ principle, and the results and

functions of such attempts. Again, the paper discusses attempts at ‘enhancing commemorability’ or ‘attenuating uncommemorability’ in name construction.

On some hypothetic traces of pre-Christian Baltic anthroponyms in Latvian surnames

Siliņa-Piņķe Renāte & Rapa Sanda, Latvian Language Institute of the University of Latvia

There are only a few sources giving information on the pre-Christian names of inhabitants of Latvia – the Balts (Curonians, Semigallians, Latgalians) and the Livonians. Those few ancient names of Baltic origin (ca. 20–25) have been mentioned in several reviews and have been analysed in anthroponymic studies (e.g. Augstkalns 1935, Siliņa-Piņķe 2014, etc.). In Latvian neighbouring countries, the studies of pre-Christian names are wider and cover broader timeframe (not only the sources of 9th–13th centuries) and larger number of registered ancient names (e.g. Zinkevičius 2008, Литвина, Успенский 2006, etc.). These studies address also the fate of anthroponyms during the implementation of Christianity – they explore whether pre-Christian names could graduate to the informal status during Christianization, or they could become the formal anthroponym beside the Christian name, or they could flow into surnames. Latvian onomasticians have not yet carried out such studies. This is partly due to insufficient research of Latvian surnames as well as due to the assumption that Latvian surnames have a short history (from 19th century) – this assumption had been dominating in the Latvian science for years. Nowadays the situation starts to change – some onomasticians have been searched, for example, for the beginnings of Latgalian surnames and their reflections in place names (e.g. Kovaļevska 2017). However, these studies have not reached the pre-Christian names. This presentation is attempt to provide the deep study of some Latvian surnames of unclear origin with the suffix *-ān/-ēn-*. In Velta Staltmane’s works, they are referred to as patronymic surnames and “semantically non-transparent” names, i.e. they are supposed to be names with unclear motivation (Сталтмане 1981, 103, 49–52). The authors of the presentation deals with the origin of the stems of such surnames and raise the hypothesis that some Latvian surnames with suffix *-ān/-ēn-* (e.g. *Beitāns/Beitēns, Geidāns, Tīlāns*) have the origin of pre-Christian Baltic names. The hypothesis is based on the material of Lithuanian anthroponyms, Latvian toponyms and their geographical spread. Literature Augstkalns, A. (1935): *Seno latviešu vēsturiskie personu vārdi*. *Burtnieks* 9, 692.–699. lpp.; 11, 839.–845. lpp. Kovaļevska, O. (2017): *Kas pirmais – uzvārds vai vietvārds? Uzvārdu veidošanās Latgalē un to saistība ar vietvārdiem*. In: *Mežs I. Latviešu uzvārdi arhīvu materiālos: Latgale*. Rīga: LVA, 24.–43. lpp. Siliņa-Piņķe, R. (2014): *Die vorchristlichen Rufnamen in Lettland (9.–13. Jahrhundert) und ihre Spuren in der heutigen Namengebung*. *Els noms en la vida quotidiana. Actes del XXIV Congrés Internacional d’ICOS sobre Ciències Onomàstiques. / Names in daily life. Proceedings of the XXIV ICOS International Congress of Onomastic Sciences*. S. 907–914. (=Biblioteca Tècnica de Política Lingüística 11). Zinkevičius, Z. (2008): *Lietuvių asmenvardžiai*. Vilnius: Lietuvių kalbos institutas. Литвина, А., Успенский Ф. (2006): *Выбор имени у русских князей в X–XVI вв.: Династическая история сквозь призму антропонимики*. Москва: Индрик. Сталтмане В. Э. (1981): *Латышская антропонимия. Фамилии*. Москва: Наука.

New compound names with first stem of Christian origin from the Lithuanian *Metrica*: origin and structure

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The documents of the Lithuanian *Metrica* have been intensively published during the last two decades. They are a colossal source of Lithuanian indigenous names, including hitherto unknown names. The way people’s names are written shows how the Lithuanian one-member name system became binary and how

names of Christian origin entered the stock of Lithuanian names. It took place in three successive stages: first names, then patronyms, finally surnames. Christian names and their shortened variants began to be used together with names of Lithuanian origin to form new compound names. What does not seem to have noticed so far is that Christian names usually take the position of the first stem. The goal of this presentation is to discuss a number of hitherto unknown compound names from the Lithuanian *Metrica* whose first stem comes from Christian names, e.g. *Art-vil-as* (cf. *art-* < *Artas*, *Artemijus*), *Dim-ged-as* (cf. *dim-* < *Dima*, *Dimitrijus*), *Jon-taut-as* (cf. *jon-* < *Jonas*), *Jus-vyd-as* (cf. *jus-* < *Jusius*, *Justinas*) and others. From these names it emerges that Christian names adopted from both Byelorussian and Polish were freely used in compound names. The analyzed names show that the first stem of compound names was unstable and open to more variation, whereas the second stem was often of common use. They also imply that in the 15th and 16th centuries the different stems of compound names were used to form new names without any consideration of their original semantic motivation.

Various interpretations of the term origin and the consequences in the categorisation and the description of the Hungarian given name system

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The term origin with regard to given names can be understood in different ways. For instance, in the Hungarian onomastic literature at least four of its interpretations can be found: (1) the language in which the name was made or from which it was borrowed, (2) the method by which the name entered the name stock (by name-building or by borrowing), (3) the source of the name, (4) the relation of the name to the Christian name stock (saint or profane). Since the categories created on the basis of these points of view do not overlap, merging any of these approaches may lead to misunderstandings. Moreover, the examination of the given name stock alongside its relation to Christianity may conflate with the aspect of name giving. However, the categories made with regard to these two phenomena are not parallel either, since profane names can be given for religious reasons and vice versa. Finally, one must also take into consideration that everyday categorisation does not work on scientific grounds. Consequently, the lay classification of the linguistic origin of a name may differ from the scientific categorisation. The aim of this paper is to create a model – by separating the above mentioned points of view – for the proper description of the Hungarian personal name system by origin. Due to the similarities of the European given name systems, this model will hopefully be useful for the description of other national name stocks as well. Poster proposal (with Tamás Farkas): *Digital Onomastics and Hungarian historical personal name research* The poster intends to introduce the sources, databases, results and future plans of Hungarian historical personal name research, concentrating on the new opportunities provided by the methods and devices of Digital Humanities. The beginnings of historical anthroponomastics and collecting personal names from historical sources in Hungary go back to the end of the 19th century. Since the last decades of the 20th century, several dictionaries of historical given and family names have been published based upon historical sources (mostly deeds, censuses and registers, from the 11th century [i.e. the first century of Hungarian literacy] on). Digital Onomastics takes one step further, opening the door to linking the contents of these traditional dictionaries and their sources. This provides the opportunity of full and quick search for onomastic data and of the examination of the various types of information linked to them. Consequently, the great potentials of digital data management may help with historical personal name typology, etymology, socioonomastic research, etc. Moreover, digital databases with the help of geoinformatics have led to a fast development in the field of historical name geography in Hungary as well.

Naming and ideology: A sociolinguistic study of naming processes in Iran

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Naming is considered as a sociolinguistic process through which ideologies, dispositions, wills and tendencies of name givers are revealed. In spite of the fact that the majority of the people think naming children does not have anything to do with the society and is only a family matter or a family secret, this article proves that by having a careful examination of names and name giving processes in every society, it can vigorously be said that naming is a way of conveying a nation's ideology and thought through which its socio-cultural, religious and linguistic heritage are represented. This article is aimed at studying the processes of name-giving in Iran from 1961 to 2001. To do so, about 90 million birth certificates were studied from a sociolinguistic point of view. Dividing the names into the two groups of male and female, there is an in-depth etymological, morphological, semantic and phonological analysis of Iranian names based on some linguistic criteria from 1340/1961 to 1380/ 2001. A social –historical study of Iranian names reveals the source of changes that have occurred in the process of name- giving in Iran. The findings of this study have been discussed in the last part of the article. As an important conclusion, the results of this study show that with the least social, historical and linguistic changes, a lot of significant changes have occurred in names and naming processes in Iran. Another co-researcher of this study is: Taherehbeigom Nazemi, Fars Education Organization

Personal name or natural features? About etymological problems of toponyms of the Lake region (Russia)

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The term "the Lake region" was initially offered in Russian language about 100 years ago during the non-official administrative division of Petrograd, Pskov, Novgorod and Olonets governorates. Later this term has been used for complex designation of these lands. The region is characterized by mosaic character of relief: numerous lakes, alternation of hills, ridges and marshy lowlands. Toponymic situation in this region is also very diverse. There is a vast layer of Substrate toponyms, Finno-Ugric and Russian toponyms amongst toponyms of this region; many places' names were transformed, often repeatedly. Toponymic picture becomes more difficult in the north regions, reaching maximum variety in Leningrad region. When establishing etymology of old and Substrate toponyms, researchers often collide with a problem of distinction of antropotoponyms and toponyms in which names represent nature's features. For the convenience of contrasting toponyms representing natural features with antropotoponyms in further, author offers to use the term Geotoponyms. The reason, which causes such a difficult separation of these etimologically different toponyms' groups, is a frequent formation of ancient names and nicknames from animals' names, which was peculiar for all the Indo-European tribes (Wolf, Ovis, Eagle), and from epithets suitable as for people's characteristics as for natural objects (бава, барним - sluggish). Toponyms' aim is the establishment of the concrete object, that is why among Russian toponyms antropotoponyms often dominate over geotoponyms. Thus, it is more logical to assume that the name of the village Zmeikino on the river Oredež (modern Miny, Leningrad region) was formed from Old Russian name Zmeika and does not indicate any unique quantity of snakes (zmeika - small snake in Russian). Zootoponyms are enough seldom amongst Russian zootoponyms of the region. Nomination of objects was by more steady sign. That is why the maximum complexity arises when the establishment of etymology is potentially possible in other groups of geotoponyms and antropotoponyms. Interesting case is the village's name Žerebut (Leningrad region). Initially this village was mentioned in Novgorod Tax Census Books as the village Žirobud on the lake Žirobud (1500). This name could mean "the place where the fish is fattening" (žir) and "some construction" (buda, Dictionary of Geographical terms, 1984). Actually, this lake is famous as lake with very good fishing possibilities at present time. However, an another version is also possible. As V.L. Vasiljev indicated (2005),

this name could have been formed from the antroponym Žirobud. The existence of this name in Novgorod Republic and other Slavic lands is not proven. V.L. Vasiljev made an analogy with the fixed in the Hystorical sources names - Žirolav, Žirovit, Žitobud, Žirznobud. V.L. Vasiljev also notes that the share of foreign names with Baltic-Finnish, Baltic, Scandinavian roots in the Archaic toponyms of the region is not large. For the north part of the Lake Region author allows herself to disagree with this statement. The name of the village Pulkovo (Saint-Petersburg) is extremely contradictory from the point of view of etymology. Due to the fact that this name corresponds to very famous object - the aeroport Pulkovo - interest to this name's etymology is enough large. Among the variants of formation of this place's name several theories are the most popular: from the Finnish word puolukka (cowberry) or from the Finnish personal name Pauli. Author (2018) also considers the possibility that the formation of this name refers to Finnish words puro (the brook) and kylä (the village). Actually, this village is located on the side of the small river. This hypothesis is confirmed by initial mention of this village as Purkola (I. Yakovkin, 1830). Similar names were found by the author in another districts of Leningrad region (the first village in Kingiseppsky district; the second one in Lomonosovsky district) and six villages in different regions in Finland. Geographical features in these different regions are different, that seemingly testifies in favor of antropotoponym. However, there is a possibility that not all consonant names will be of the same origin. Taking into account the fact that antroponyms and features of relief, rivers, lakes in the region are the main factors influencing to the formation of geographical names, the distinction between antroponyms and these groups of geotoponyms becomes a serious problem of toponymic research.

Identifying nationality by name in the Bosnian war

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In the wars of Yugoslav disintegration, as in many wars, human rights' violations were manifold. In this paper, stories on how names were used in the Bosnian war to determine ethnic background are analysed. In Bosnia-Herzegovina the three largest nationalities traditionally belong to different faiths: Bosniaks are Muslim, Serbs are Christian Orthodox and Croats are Christian Catholics. The other minorities, for instance Albanians, Turks, and Roma by tradition also belong to these faiths. The names used by these communities reflect the religious background, if not always the personal conviction, of the name-givers. In the Bosnian war 1992-1995, civilians were singled out, persecuted and killed because of their ethnic background. In wartime stories collected by Svetlana Broz and published in her book *Dobri ljudi u vremenu zla* (translation *Good people in an evil time. Portraits of complicity and resistance in the Bosnian war* by Ellen Elias-Bursać) her storytellers in passing tell how their names were used to identify their nationality. The name-related reasoning and narratives in this collection of stories are analysed and the results presented in this paper, which thus is a case study on names and the boundaries between naming systems. In the results, special emphasis will be on those who passed as something they felt they were not – for instance, passed as Serbs although they felt Croat, as these cases are examples of blurred cultural reconstructions.

The official vs. unofficial surnames of the Lithuanian minority in Poland

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Even though since 2005 Lithuanians in Poland, just as any other recognised minority, have the right to the official use in documents of their given names and surnames in the shape and spelling of their mother tongue, the phenomenon of unofficial minority surnames, transmitted intergenerationally in an informal manner, has existed in intragroup communication for a much longer time. These names constitute a kind of

in-group code and play an important role in consolidating the Lithuanian community in Poland. The basis for the paper is a 1997 Lithuanian-language telephone directory published by Aušra, a publishing house of the Lithuanian minority in Poland, in which a significant number of anthroponyms were recorded in the Lithuanian-language version. Comparing them with the corresponding data in two Polish telephone directories from a similar period, approximately 330 pairs of surnames have been identified in two language versions: Lithuanian and Polish. Theonyms within each pair differ in spelling (chiefly, though not solely, due to the different Polish and Lithuanian diacritics), phonotactics and morphology; for instance the masculine surnames have Lithuanian inflectional endings, while the feminine surnames bear Lithuanian suffixes. The paper discusses the correspondences of individual leŕsers and their groups, as well as Lithuanian surname suffixes and their usual Polish counterparts. A division into Polonised surnames of Lithuanian origin and Lithuanised surnames of Polish origin has also been made, although, due to homonymy and other factors, it is often difficult to determine which form should be considered primary. The present area of compact Lithuanian settlement in Poland – the northeasternmost corner of Poland – belonged to Poland in the interwar period too, so the tradition of anthroponymic doublets there may be at least a century old. Therefore it has also been attempted in the paper to trace their history, where possible, on the basis of the Dictionary of Lithuanian Last Names (*Lietuvių pavardžių žodynas*, 1985/1989) and some other historical data.

Names vs. nicknames in Old Norse

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I will discuss textual evidence for different etic categories of personal name in Old Norse texts and fluidity among them. What made a name “real” in Norse society? Name types that resemble diminutives in modern Germanic languages (disyllabic n-stems ending in –i or –a) are found in Norse texts and have generally been classified as hypocoristic forms of compound Germanic names. However, textual evidence for alternations between such putative hypocoristics and full names is limited. In the collocation Þórdís todda, a form which resembles a Modern Icelandic diminutive of the first name appears as a byname. King Ólafr Tryggvason uses Óli or Áli, a diminutive form of his name, as a pseudonym when traveling incognito. In his saga, a reference in a dream to Ulli is interpreted as predicting the death of Erlendr. The native term *kenningarnafn* ‘identifying name’ includes a variety of types of bynames, including titles as well as descriptive bynames. *Auknefni* ‘additional name’ refers to a pejorative name regarded as inaccurate and *sannnefni* ‘true name’ to one viewed as an accurate description. *Nafnbót* ‘name-addition/improvement’ can refer to a title or anything that serves to improve a person’s reputation. In some cases a byname may come to be used as a person’s primary name. Þorfinnr Karlsefni ‘makings of a man’ is often referred to in the narrative of the *Vínland sagas* by Karlsefni alone, but never just as Þorfinnr. Some other nicknames enter the tradition as given names in subsequent generations, as with Snorri and Grettir, derived respectively from ‘sneer’ and ‘grimace’. Some persons mentioned, for instance, in *Landnámabók* have both a Norse and a Gaelic name, such as Helgi beolan. While the Gaelic names have generally been regarded as nicknames, it has also been suggested that they may have been adopted at baptism by Norsemen converted to Christianity in the British Isles. Norse texts mention a ceremony in which children were *ausin vatni* ‘sprinkled with water’ and given names, which resembles baptism but is consistently lexically distinguished by appearing in pagan contexts. There are also references to a gift called *nafnfestr* ‘name-fastening’. This appears in the context of a child receiving its first name, but Hallfreðr demands a *nafnfestr* as compensation from Ólafr Tryggvason in return for the byname *vandræðaskald* ‘trouble-poet’. Kings have the power to bestow titles and name changes; at the end of *Króka-Refs saga*, King Sveinn changes the protagonist’s name from the pseudonym-sounding Refr ‘fox’ to the more normal Norse name Sigtryggr ‘Victory-sure’; this may be a reversal in keeping with the saga’s parodic tone. Pseudonyms and disguises

(often transparent to the audience) are a persistent trope in Old Norse literature, and the possibility of alternative names is a theme in Eddic poetry (particularly *Alvíssmál*). Alternative names, *heiti* and kennings, are a central principle of skaldic poetics and epitomized in the god Óðinn with his ca. 200 names.

Cultural Encounter/Translation, Name and Un/naming in T. S. Eliot's "Burbank with a Baedeker: Bleistein with a Cigar"

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Ever since its appearance in the summer 1919 issue of *Art and Letters* (London), "Burbank with a Baedeker: Bleistein with a Cigar" has triggered more divergent opinions than any other of Eliot poems, except *The Waste Land*. The poem is composed of eight quatrains which are preceded by a fifty-one-word epigraph. The epigraph is presented in six fragments; it is a complicated pastiche of quotations with Venetian allusions and it is steeped in more various tones than the poem itself. "Burbank with a Baedeker: Bleistein with a Cigar" remains a great but cryptic poem, concerned with an Eliotic preoccupation with human existence, as well as the issues of "being-in-the-world" and "being-not-at-home" in the form of cultural encounter and translation, name and un/naming. This is a geographical poem as well as a historical poem, as it has an intense relationship to the particularity of place and the experience of the time. As Ronald Schuchard points out, the poem is symbolic of the post-Versailles diaspora, of the fragmented Europe imbued with ethnic-religious dislocations and antagonism. Intriguingly, the poem further appears as the sketches of modern tourism in the post-war Venice, packed with tourists who, as cultural interlopers and strangers, have no sense of the city's cultural and historical past, and who are undergoing an identity crisis with such feelings of cultural and linguistic insufficiency. What unfolds in front of the reader is a text (or a culture, or a civilization itself) as an infinite, unstable network composed of variable codings and representations, with a repertoire ranging from high culture to popular culture, from philosophy to literature, from biological science to fine art, and from anthropology to tourist industry. Within such an intertextual and intercultural panorama, there appears a *mêlée* of three travelers Burbank, Bleistein, Sir Ferdinand Klein, and their encounters with their Venetian hostess Princess Volupine, who is the personification of Venice the consumer city. All of them remain the prototype of Eliot's hybrid creator and category violator; all their names and languages betray a sense of outlandish liminality as well as displacement and deracination, deterritorialization and reterritorialization. This paper aims to reread Eliot's poetics and politics of cultural encounter and translation, name and un/naming with a virtual Europe represented by Venice set in the changing matrix of cultural landscapes and geographies of otherness, so as to challenge any orthodox principle—be it existential, epistemological, or ontological—of similarity, being, and unity.

Rereading the Poetics and Politics of Naming and Cultural De/construction in T. S. Eliot's "Mélange Adultère de Tout"

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T. S. Eliot reveals a sustained interest in the nature of identity fluidity and quest motifs throughout his career. "Mélange Adultère de Tout," one of his four French poems composed in 1916-17, remains one of his most curious and neglected poems, concerned with Eliot's preoccupation with human existence, as well

as with the issues of “being-in-the-world” and “being-not-at-home” in the form of nomadic hypertextual flânerie and cultural de/construction . In “Mélange Adultère de Tout” Eliot’s speaker is a person much traveled, who is gifted with the Protean force of transformation. He is always on the move with a self-written scenario, claiming to move through different places around the world and to take up a new occupation at every stop. The poem is thus imbued with fragmented, indeterminate, and chameleonic identity. The polyglot speaker in his intercultural fluency and dislocation highlights the messiness of the original, the politics of hybridity, and the emergence of new order of difference. His repertoire traverses the boundaries of geography and country, of race and humanity, of the holy and the secular, and of the text and the world. “Mélange Adultère de Tout” is written in French, but it includes German terminology, specific American, British, and African place-names, French slang, even non-linguist expressions. The poem depicts a cross-cultural protagonist in his lines of flight (be they personal, geographical, cultural, historical) which crisscross America, Europe, and the Middle East, before finally moving towards Africa (arguably, the place of deterritorialization/reterritorialization). This paper aims to explore Eliot’s new poetics and politics of naming and cultural de/construction, by reading his “Mélange Adultère de Tout” as a model of the modernist/postmodernist text/textile on virtual reality that reach out beyond the confines of Anglo-Christian and Occidental personality.