SLAVONIC PERSON NAMES, DERIVED FROM A ROMAN AGNOMEN

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Abstract

The research object of the present text is 36 Slavonic anthroponyms, derived from a Roman agnomen. The main aim of this article is to present their full list as well as their initial meaning. The researched anthroponyms are divided into two major groups according to: 1) their derivation, i.e. the type of the basic word, used during the process of name coining, as a part of speech; 2) the model used for anthroponym coining from a Roman agnomen, i. e. if the Slavonic anthroponym is derived from its form of Nom. sg. or from its root.

Keywords : *Slavonic person name, Roman agnomen, anthroponym, derivation, classification*

Rezumat

În articol, ne propunem să prezentăm 36 de antroponime slave de origine romană. Punem accentul pe semnificația lor primară, care ne permite identificarea unităților atât în baza rădăcinii, cât și a modelului de formare.

Cuvinte-cheie: *nume propriu slav, nume roman, antroponim, derivare, clasificare*

Every Roman citizen used to have a name, that consisted of at least two main elements – first (or also called a *given name* or a *forename - praenomen*[1]) and a gentile name (*nomen* (F'odorova, 1982, p. 85)/*nomen gentile* (Feleca, 2010, p. 65)). It is possible to add a nickname to those two elements, too. The nickname could be a gentile (*cognomen*) or a person one (*agnomen*) (*ibidem*), (F'odorova, 1982, p. 88). At first the cognomen was a personal sobriquet but during the Imperial Age it lost its individualizing character and became hereditary (Felecan, 2010, p. 65). Worth noting is that along with the above-mentioned elements of the Latin trinominal system, noble Romans very often added a marker of filiation (for example, *M. Porcilius Regulus*, filius *M. Procilii Nocetae* (*Marcus Porcilius Regulus*, son of *M. Procilii Nocetae*)) [*idem*, p. 70].

This model of a naming system is called *trianomina*, i.e. the three names. Initially it was used only in the noble Roman families. It is supposed that it

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[1]A man is called by his praenomen only by the members of his family or by his close relatives and friends. By his nomen and cognomen, when used separately, he is called in informal conversations. In a formal type of communication, the Roman citizen is presented by his praenomen and nomen or cognomen; in very formal circumstances and inscriptions, all the three names are used.

has been used since the Vth century BC, but its first usage in official documents dates back to IInd century BC and it was preserved unchanged in Ancien Rome until the beginning of the Sulla's reign, i.e. until the end of the Roman Republic period [*idem*, p. 66].

It represents a unique feature of the anthroponymic system of the tribes that used to live on the Italic peninsula and it is completely different from the name systems of the peoples from the other parts of Europe, even from those neighboring ones from the Mediterranean area, where the combination between a monothematic and a dithematic personal name is observed [RNC].

When Roman cognomina was inherited just like the prenomina and the family names, a fourth element of the Roman name system appeared – an *agnomen (adnomen/agnomen < ad/ag – „to" + nomen – „name")*[2] (F'odorova, 1982, p. 88), [IM], [NR], or also *cognomen ex virtute* (i.e. *a nickname given in order to honor*) (Johnson, 1903, 1932), [VR], *cognomen secundum* (i.e. *second cognomen*) (Smith, 1875, p. 801). That new element functions as a second cognomen and it is usually given to members of one and the same family in order to be distinguished. The agnomen has a meaning of honor and heroic deeds[3]. For example, *Lucius Aemilius Paullus* received the agnomen *Macedonicus* (i.e. *Macedonian*) for his victory over the Macedonia tsar *Perseus* in 168 BC (F'odorova, 1982, p. 88), [IM].

The agnomen is usually added to the names of the Roman citizen after a vote at the Senate [VR] and stays after the phrase "qui et" (Podol'skaâ, 1988, p. 16).

If the agnomen derived from the gentile name of the mother of a Roman citizen, the suffix *–ia* is replaced by *-ianus* or *-inus*. For instance, *Marcus Porcius Cato* had two sons – *Licinius* and *Salonius.* One was born to his first wife, *Licinia*, while the other was born to the second one, *Salonia* [NR].

Usually the representatives of the oldest and noble Roman families had agnomens. For example, a member of *gens Cornelia* got the cognomen *Scipio*, i.e. "a stick", because he used to help his blind father and so that he followed everywhere. That cognomen was inherited by the next generations and the need of agnomina appeared. In the IIIrd century BC *Gnaeus Cornelius Scipio* got the agnomen *Asina*, i.e. "she-donkey", because he had lost a bet and had to lead a female donkey, festooned with gold, to the Forum. That agnomen was added to his son's name after – *Publius Cornelius Scipio Asina* (F'odorova, 1982, p. 89), [IM].

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[2]The term is coined by the gramatitions in the 4th century BC. The term cognomen, to express its meaning, is used before that (Johnson, 1903, 1932).

[3]That is the reason why dictator *Sulla* added to his name the agnomen *Felix* (i.e. *happy*) (and it became inherited), and his full name was *Lucius Cornelius Sulla Felix* (F'odorova, 1982, p. 88), [IM].

Such examples could be found even in less noble Roman families. For instance, in *gens Caecilia* the ancient cognomen *Metellus* is used, the meaning of which is forgotten and not clear, and because of that it became part of the gentile name. It is more than logical that the representatives of the family should add an agnomen to their names [*ibidem*].

The research object of the present text is 36 Slavonic anthroponyms, derived from a Roman agnomen (4 Bulgarian, 2 Serbian, 8 Russian, 7 Ukrainian, 1 Belorussian, 2 Polish, 3 Slovak, 2 Czech, 2 Slovenian, and 5 Croatian). All of them are male by gender. We aim at presenting a full list of their initial meaning.

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

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

(2) the model used for anthroponym coining from a Roman agnomen, i.e. if the Slavonic anthroponym is derived from its form of Nom. sg. or from its root.

An additional extralinguistic classification is made according to the canonization of the researched names, i. e. if it is a name of a saint, and, if the saint is canonized only by the Orthodox Church, by the Catholic Church, or by both.

The Slavonic anthroponyms can derive from a Roman agnomen which is an adjective:

Dalmaticus (< *Dalmaticus, 3* – "from Dalmatia") > (in Russian) *Далматик*;

Felix (< *felix, icis* – "happy", "lucky") > *Феликс* in Bulgarian, Serbian and Russian; *Фелікс* in Ukrainian and Belorussian; *Feliks* in Polish, Slovenian and Croatian; *Félix* in Slovak; *Felix* in Czech;

Largus (< *largus, 3* – "rich") > *Ларг* in Russian; *Ларг* and *Ларгій* in Ukrainian; *Larg* in Croatian;

Macedonius (< *Macedonius, 3* – "Macedonian") > *Македоний* in Russian;

Numidicus (< *Numidus, 3* – "Numidic") > *Нумідик* in Ukrainian.

The Slavonic person names of Latin origin can be derived from the form for Nom. sg. of the basic Roman agnomen:

Africanus > *Африканус* in Bulgarian;

Silvius > *Силвий* in Bulgarian, *Силвије* in Serbian, *Силвий* in Russian, *Сильвій* in Ukrainian, *Sylwiusz* in Polish, *Silvius* in Slovak and Czech, *Silvij* in Slovenian and Croatian, *Silvije* in Croatian.

The Slavonic person names of Latin origin can be derived from the root of a basic Roman agnomen:

Africanus > *Африкан* in Bulgarian, Russian and Ukrainian;

Corialanus > *Кориолан* in Russian, *Koriolán* in Slovak, *Koriolan* in Croatian;
Germanicus > *Германик* in Russian and Ukrainian.

Etymologic characteristics of the Roman agnomina with uncertain meaning:

Africanus < *Africanus, 3/ Africanus, i, m* – "African/a citizen of Africa";
Coriolanus < *Coriolanus, i, m/ Coriolanus, 3* – "citizen of/ born in Coriolus";
Germanicus < (1) *Germanus, i, m* – "a citizen of Germany"; (2) *Germanicus, 3* – "German";
Silvius < (1) *silva, ae,* f – "forest"; (2) *silvius, 3* – "forest", "the one, who lives in the woods".

The following names of saints are canonized by both Orthodox and the Catholic Churches: *Africanus, Felix, Germanicus, Largus, Numidicus* and *Silvius.*

Conclusions

From the classification according to the basic word, it is obvious that all the Roman agnomina, included in this research, are derived from an appellative, which in all the cases is an adjective.

There are two models of coining a Slavonic person name from a Roman agnomen. First, the name is derived directly from the form for Nom. sg. of the Roman agnomen, and second, the Slavonic anthroponym is derived from the root of the Latin basic name. In this research is more productive the first one. The group of the Slavonic person names, derived from the root of a Roman gentile name includes 12 examples, while the number of Slavic anthroponyms, coined from the Nom. sg. form of the Roman gentile name, is 23.

In the group of the Roman agnomina with uncertain origin and meaning are included 4 anthroponyms with 3 Bulgarian, 1 Serbian, 4 Russian, 3 Ukrainian, 1 Polish, 1 Czech, 1 Slovenian, 2 Slovak, and 3 Croatian equivalents.

Only one group is formed after the classification of the Roman agnomina according to their canonization – the names of saints, canonized by both Orthodox and the Catholic Churches. It includes 6 Latin anthroponyms.

Two of the nine Roman agnomina, included in the present research, are not canonized – *Coriolanus* and *Dalmaticus.*

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