

CROATIAN MASCULINE PROPER NAMES OF LATIN ORIGIN AND THEIR EQUIVALENTS¹ OF CROATIAN ORIGIN

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Abstract

The research object of this worksheet is represented by masculine Croatian proper names, derived from an appellative, of Latin origin, and masculine Croatian proper names that represent translated equivalents of the previous ones.

Keywords: *name, anthroponym, Croatian masculine proper name, Latin masculine proper name*

Rezumat

În articol, cercetăm numele proprii masculine din limba croată, derivate de la apelative de origine latină sau traduse de la ele.

Cuvinte-cheie: *nume, antroponim, nume propriu masculin din croată, nume propriu masculin din latină*

The research object of the present text is constituted of 27 masculine Croatian proper names (including all their variants), derived from an appellative, of Latin origin, and 19 masculine Croatian proper names that represent equivalents of the previous ones, being of Croatian origin. The main aim is to present a full list of both Latin and Croatian names as well as their initial meaning.

Rečnik osobnih imena by Mate Šimundić (1988) is used as a main source of information for excerpting the researched anthroponyms as well as the internet site <http://www.behindthename.com>. All the necessary information about the researched anthroponyms can be found there – etymology, forms, derivational process, etc.

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The anthroponyms under research are divided into three major groups according to:

1) the meaning of the appellative (i.e. a thematic classification or if the appellative is used to name a feature of the character (good or bad), a feature of the body, etc.);

2) the function of the name to protect the new-born or to wish him/ her good fortune, used in the old folk tradition;

3) their canonization.

All of the proper names derived from a Latin appellative that are included in this research are part of the modern anthroponymicon. However, their initial meaning is not perfectly clear to the common people nowadays and it is not very easy to recognize and find out the link between the proper names, divided into the researched two groups, according to the origin of the basic appellative, i.e. if it is Latin or Croatian. That is why it would be very interesting and helpful to show the basic appellative.

The extralinguistic information about the canonization is also important. This is one of the possible reasons why some Roman mythological, gentile names, cognomens, and Neolatin anthroponyms continue to be alive and well-spread. Nevertheless, their function now as saints' names is somehow different and their initial meaning and usage is faded or forgotten.

Today, a very popular trend can be observed for parents to choose the so called *international names* for their newborn children so that the child would not have problems in the future if he/she wants to change the country of living. That fashion is valid not only for Croatians but for all Europeans too. And, obviously, most of those so called international names are Latin by origin. But do parents know what the initial meaning of a given personal name is? Is there a Croatian equivalent of the same anthroponym that is probably forgotten but, surely, more familiar? This paper may be of assistance to find the answers to these problems.

I. Classification of the masculine Croatian proper names in thematic groups:

1. Masculine anthroponyms, giving information about a feature of the human appearance: Beli (< *bel* (*beo*) - "white")/ Alban, Albin, Albus (< *albinus*, 3 - "white"; *albus*, 3 - "white"); Boban (< *bob* - "bean")/ Fabije (< *faba*, *ae*, *f* - "bean"); Bogan (< *bog* - "god")/ Deo (< *Deus*, *i*, *m* - "God"); Crni (< *crni* - "black")/ Niger (< *niger*, *gra*, *grum* - "black"); Cvetan (< *cvet* - "flower")/ Florij/ Florije, Florisan (< *flos*, *oris*, *m* - "flower"); Medved (< *medved* - "bear"), Medvjed (< *medvjed* - "bear")/ Urso (< *ursus*, *i*, *m* - "bear"); Srebran (< *srebro* - "silver")/ Argentin (< *argentum*, *i*, *n* - "silver"); Vuca

(< *vuk* – “wolf”)/ *Lupo* (< *lupus*, *i*, *m* – “wolf”); *Zlatan* (< *zlato* – “gold”)/ *Aurelij*/ *Aurelije* (< *aurum*, *i*, *n* – “gold”).

These features are about the *skin colour* (*Beli/Alban*, *Albin*, *Albus* (with light complexion); *Crni/Niger* (with dark complexion)), *physical beauty* (*Bogan/Deo* (as handsome as a god); *Cvetan/Florij*, *Florije*, *Florisani* (as handsome as a flower); *Srebran/Argentin* (his beauty to be as precious as silver); *Zlatan/Aurelij*, *Aurelije* (his beauty to be as precious as gold)), *height* (*Boban/Fabije* (as small as a bean)), *physical strength* (*Medved*, *Medvedj/Urso* (to become as strong as a bear); *Vuca/Lupo* (to become as strong as a wolf)).

It is obvious that the features of the human appearance may or may not be positive.

2. Anthroponyms, giving information about a feature of the human character: *Dobran* (< *dobar* – “good”)/ *Bono* (< *bonus*, 3 – “good”), i.e. to become a good person; *Ognjan* (< *ognjan* – “fiery”)/ *Ignacij*/ *Ignacije* (< *igneus*, 3 – “fiery”), i.e. to become as vivid as the flames of a fire; *Veselin* (< *vesel* (*veseo*) – “happy”)/ *Hilarij*/ *Hilarija*/ *Hilarije* (< *hilaris*, *e*/ *hilarus*, 3 – “happy”), i.e. to become a happy person.
3. Anthroponyms, giving information about the birth of the person: *Bogdan* (< *bog* – “god”+ *dan*, *dati* – “to give”)/ *Adeodat*/ *Deodat* (< „*a Deo datus*” – “given by God” < *Deus*, *i*, *m* – “God”+ *do*, 1 – “to give”), i.e. a gift by God; *Jutran* (< *jutro* – “morning”)/ *Manije* (< *mane*, *n* – “morning”), i.e. born in the morning; *Prven* (< *prvi* – “first”)/ *Prim* (< *primus*, 3 – “first”), i.e. the first son/child in a given family; *Rođen* (< *rođen*, *roditi* – “to give birth”)/ *Natalin* (< *natalis*, *e* – „*роден, рожден*”), i.e. born after a long period of time in a given family without children; *Svetan* (< *svet* – “holly”)/ *Santo* (< *sanctus*, 3 – “holly”), i.e. born on a holy day.

II. Classification of the Roman and Bulgarian names according to their function to protect the new-born or to wish him/her good fortune, used in the old folklore tradition

1. Names used to protect the new-born: *Boban/Fabije*; *Crni/Niger*; *Medved*, *Medvedj/Urso*; *Ognjan/Ignacij*, *Ignacije*.
2. Names, used to wish the new-born good fortune: *Beli/Alban*, *Albin*, *Albus*; *Bogan/Deo*; *Bogdan/Adeodat*, *Deodat*; *Cvetan/Florij*, *Florije*, *Florisani*; *Dobran/Bono*; *Jutran/Manije*; *Prven/Prim*; *Rođen/Natalin*; *Srebran/Argentin*; *Svetan/Santo*; *Veselin/Hilarij/Hilarija/Hilarije*; *Vuca/Lupo*; *Zlatan/Aurelij*, *Aurelije*.

The researched anthroponyms may be divided into two major groups according to their semantics – names that somehow protect the baby from death, diseases, something evil, etc., and names that wish him/her to be

handsome/beautiful, kind, strong, healthy, brave, to live long, and so on. A word denoting flowers, herbs, trees, fruits, birds, and animals is usually used as a basic appellative for those names. It is often very difficult to impose limitations between these two groups due to the fact that an anthroponym may be regarded as a part of the first group as well as the second one (Ilchev, 1959, pp. 11-14).

III. Classification of Roman and Bulgarian names according to their canonization:

1. Names of saints, canonized by the Catholic church: *Alban, Santo*;
2. Names of saints, canonized by the Catholic and by the Orthodox church: *Adeodat, Albin, Aurelij, Aurelije, Bono, Deodat, Fabije, Florij/ Florije, Hilarij, Hilarija, Hilarije, Hilarijon, Ignacij, Ignacije, Lupo, Natalin, Niger, Prim, Urso*.

Conclusions

- 1) There are 3 subgroups according to the thematic classification:
 - anthroponyms, giving information about a feature of the human appearance (22 anthroponyms);
 - anthroponyms, giving information about a feature of the human character (9 anthroponyms);
 - anthroponyms, giving information about the birth of the person (11 anthroponyms).
- 2) There are 2 subgroups according to the function of the name to protect the new-born (10 Croatian male personal names), and according to the function or to wish him/her good fortune (34 Croatian male personal names).
- 3) There are 2 subgroups according to the canonization of the researched proper names:
 - male names of saints, canonized by the Catholic church (2 anthroponyms);
 - male names of saints, canonized by the Catholic church as well as by the Orthodox one (20 anthroponyms).

Index of the Masculine Croatian Proper Names with Latin Origin and Their Equivalents of Croatian Origin

BELI (Beloš, Beluš, Bijeli, Bijelka, Bjelan, Bjeli) (< *bel (beo)* – “white”)/ ALBAN (4, 6) (< *albus* – “white” (7)), ALBIN (1, 4, 6) (Albijan (1), Albinko (6), Albino (1, 6)) (< *albinus*, 3 – “white” (3, 6); *albus*, 3 – “white” (1, 3))), ALBUS (1) (< *albus*, 3 – “white; bright” (1, 8));

BOBAN (< *bob* – “bean”)/ FABIJE (1, 4) (Fabio (6)) (< *faba, ae, f* – “bean” (1, 3, 6, 7, 8));

BOGAN (Bogić, Bogoje, Božan) (< *bog* – “god”)/ DEO (1) (< *Deus, i, m* – “God” (1, 8));

BOGDAN (Bogodar, Božidar) (< *bog* – “god”+ *dan, dati* – “to give”)/ ADEODAT/ DEODAT (< „*a Deo datus*” – “given by God” < *Deus, i, m* – “God”+ *do, 1* – “to give”) (4);

CRNI (< *crni* – “black”)/ NIGER (Negro, Negroje (1)) (< *niger, gra, grum* – “black” (1, 7));

CVETAN (Cvetin, Cvetko, Cvetoje, Cvijetin, Cvijetko, Cvitan, Cvitanko, Cvitko, Cvjetan, Cvjetaš, Cvjetko, Cvjetkoje, Cvjetoje, Četan) (< *cvet* – “flower”)/ FLORIJ/ FLORIJE, FLORISAN (< *flos, oris, m* – “flower”) (6);

DOBRAN (Dobraš, Dobren, Dobri, Dobrica, Dobrič, Dobrić, Dobrijan, Dobril, Dobrilo, Dobrin, Dobrinjko, Dobriša, Dobriško, Dobrota, Dobrotije) (< *dobar* – “good”)/ BONO (4, 6) (Bona, Bone, Boneta, Boni, Bonić, Bonislav, Bonito, Bonitto, Bonka, Bonko (6)) (< *bonus, 3* – “good” (6));

JUTRAN (Jutranić, Jutranko) (< *jutro* – “morning”)/ MANIJE (4) (< *mane, n* – “morning” (8));

MEDVED (Medvedić, Medvedina, Medvetko) (< *medved* – “bear”)/ MEDVJED (Medvjedić, Medvjedina, Medvjetka) (< *medvjed* – “bear”)/ URSO (4, 6) (Orso (4)) (< *ursus, i, m* – “bear” (3, 6, 8));

OGNJAN (Ognjanac, Ognjanko, Ognjen, Ognjenac, Ognjenko) (< *ognjan* – “fiery”)/ IGNACIJ (3, 6)/ IGNACIJE (1, 4, 6), Ignac (4), Ignacio, Ignazio, Ignjacija, Ignjacije (6), Ignjat (4, 6), Ignjatij (6), Ignjatija (1, 3, 6), Ignjatije (1, 6), Injacio (6)) (< *igneus, 3* – “fiery” (5));

PRVEN (Prvenko, Prvul, Prvulko) (< *prvi* – “first”)/ PRIM (4) (Primo (1, 4), Primus (1)) (< *primus, 3* – “first” (1, 3, 8));

ROĐEN (Rođeni, Rođenko) (< *rođen, roditi* – “to give birth”)/ NATALIN (Nadalín (4, 6), Nadalínko (6), Natal, Natale (4), Natalio (6), Natalis (4), Noel (4, 6), Noël (6)) (< *natalis, e* – “by birth” (1, 6, 7));

SREBRAN (Srebranko) (< *srebro* – “silver”)/ ARGENTIN (Argentino) (< *argentum, i, n* – “silver”) (1);

SVETAN (Svetanko, Svetin, Svetinko) (< *svet* – “holly”)/ SANTO (Šanto (6)) (< *sanctus, 3* – “holly”) (6));

VESELIN (Veselinče, Veselínko, Veselko, Veseljko) (< *vesel (veseo)* – “happy”)/ HILARIJ/ HILARIJA/ HILARIJE (6)/ HILARIJON (4) (Hilari, Hilary (6), Ilarij (3, 4, 6), Ilarija (6), Ilarije (1, 6), Ilarijon (3), Ilario, Ilarion (1)) (< *hilaris, e/ hilarus, 3* – “happy” (1, 3, 6, 7));

VUCA (Vuce, Vuco, Vuča, Vučan, Vuče, Vučen, Vučeta, Vučić, Vučin, Vučina, Vučinja, Vučko, Vučo, Vučur, Vuja, Vujadin, Vujadinac, Vujadinče, Vujadínko, Vujak, Vujan, Vujanić, Vujaš, Vujat, Vujča, Vujče, Vujčo, Vuje, Vujica, Vujiša, Vujka, Vujkan, Vujke, Vujko, Vujo, Vujoš, Vuk, Vuka, Vukac, Vukadin, Vukailo, Vukajle/ Vukajlo, Vukan, Vukanac, Vukanče, Vukanda, Vukanica, Vukanić, Vukas, Vukašin, Vukča, Vukče, Vukčo, Vukela, Vukelja, Vukica, Vukić, Vukman, Vuko, Vukoja/ Vukoje, Vukoica, Vukojica, Vukoman, Vukomanče, Vukoš, Vukošić, Vukota, Vukša, Vukšan, Vikšica) (< *vuk* – “wolf”)/ LUPO (1, 4) (Lupan, Lupus, Lupša, Lupšo (1)) (< *lupus, i, m* – “wolf” (1));

ZLATAN (Zlatanče, Zlatanček, Zlatanić, Zlatanko, Zlatić, Zlatko, Zlatkan, Zlatkec, Zlatketa, Zlatkica, Zlatkota, Zlatoje, Zlatojko, Zlatok, Zlatuško) (< *zlato* –

"gold")/ AURELIJ (6)/ AURELIJE (1, 4, 6) (Aurelio (1, 6), Ureljo, Ureljko (6)) (< aurum, i, n – "gold" (5)).

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