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CONTENTS

Zhazira AGABEKOVA. Development of toponymy in sovereign Kazakhstan	7
Terhi AINIALA. Localness in the Finnish names of grill food.....	9
Svitlana AMELINA. Using proper nouns in agrarian discourse.....	10
Barbara BÁBA. The source value of proper names in historical dialectology.....	12
Laimute BALODE. Recent trends in changing first names in Latvia	14
Ivona BAREŠOVÁ. From evergreens to blossoms: The changing plant motifs in Japanese female names	16
Zsuzsanna Agnes BERÉNYI. Our freemasonic lodges today	18
Harald BICHLMEIER. Is the place-name <i>Rōma</i> Phoenician? Some archaeological and linguistic annotations.....	21
Laimutis BILKIS. Peculiarities of formation and motivation of Lithuanian toponyms with root <i>gal-</i> (< Lith. <i>gālas</i> 'end; edge').....	22
Grasilda BLAŽIENĖ. Research on Baltic Proper Names in the Context of European Onomastics.....	24
Zane CEKULA. Tendencies in the geographical distribution of place names motivated by profession	26
Henryk DUSZYŃSKI-KARABASZ. East Slavonic anthroponyms in the historical region of Krajna (based on the town of Wyrzysk)	28
Hans-Peter EDERBERG. What's in a name? – Place names as information carriers.....	29
Valts ERNŠTREITS. Calques based on Livonian among Latvian place names.....	31
Monika FAMIELEC. The urbanonimical system of contemporary city Brest.....	33
Mariko FASTER. Place names on the Estonian-Latvian border area.....	34
Fiorenza FISCHER, Holger WOCHOLE. <i>Merkozy, Merkollande, Mercron:</i> Blending in anthroponymy.....	36
János N. FODOR. Geolinguistic research of Hungarian personal names. About the Atlas of Historical Surnames in Hungary (AHSH).....	38

Olena FOMENKO. The metro and the city: The linguistic landscape of Kyiv underground and remaking national identity	40
Martyna GIBKA. The functions of characters' proper names in "Feet of Clay" by Terry Pratchett.....	42
Marina GOLOMIDOVA. Naming of urban places in the context of social and cultural change	44
Anna Elizabete GRIĶE. Tensions between house and place names: an anthropological case study of Grāveri (Latvia).....	46
Julia GURSKAJA. To the problem of compiling a dictionary of the surnames of Slavic and Baltic origin (on the basis of the onyms of the Belarus area)	48
Lasse HÄMÄLÄINEN. User names of illegal drug vendors on darknet cryptomarkets.....	50
Annika HUSSAR, Tiina RÜÜTMAA. National awakening and national given name stock.....	51
Saule IMANBERDIYEVA. Cosmonyms (on the materials of proverbs and sayings in the Russian and Kazakh languages).....	52
Ilga JANSONE. Surnames from Vidzeme Motivated by Crafts and Trades (according to Revision Materials of Vidzeme Soul Metrics in 1826)	55
Santa JĒRĀNE. Defining proper names in general dictionaries: Some problem cases.....	57
Marja KALLASMAA, Tiina LAANSALU, Peeter PÄLL, Udo UIBO. The Dictionary of Estonian Surnames: What is an Estonian surname?	59
Dalia KISELIŪNAITĒ. Historical names of villages in the regional park "Pajūrio regioninis parkas": Traces of Curonians and Kursenieki in Klaipeda surroundings	61
Antra KĻAVINSKA. How many capitals are there in Latvia? Semantics of the nomenclature <i>Capital</i> in the context of Latvian toponyms	62
Aleh KOPACH. Place names in the light of phenomenology	64
Éva KOVÁCS. The role of historical toponyms in onomastics.....	66
Otilija KOVAĻEVSKA. Traces of personal names from Livonian Revision 1599 in contemporary place names.....	68
Denis KUZMIN. Medieval names of Karelian women.....	70
Regina KVAŠYTĒ, Aušra KAVĻIAUSKAITĒ. Latvian place-names in the dictionary <i>Pasaulio vietovardžiai. Europa</i> [The Place names of the World. Europe].....	72
Kersti LUST, Evar SAAR, Taavi PAE. The etymology of the name <i>Mulgi</i> in Estonia: A Latvian Loan or not?.....	74

Nemes MAGDOLNA. The town where I live – children talking about their surroundings	77
Philip W. MATTHEWS. Reflection of language contacts in proper names: The structure and future of duplex composite and hybrid.....	79
Oksana MYKHALCHUK. Personal names in the context of language rights: Ukrainian perspectives.....	80
Svetlana NASAKINA. Mythonyms in the sea waterway transport names in the first half of the 19 th century.....	82
Dzintra PAEGLE. Surnames in Suntaži Soul-Revision documents of 1834. Problems and Solutions.....	84
Jeremy PARROTT. Samuel Beckett and the name of God.....	86
Solvita POŠEIKO. Representation of individual, local and global identity in Latvian commercial names (ergonyms)	87
Alexander PUSTYAKOV. Russian Christian names in Mari anthroponymy	89
Sanda RAPA. War and place names	91
Jaakko RAUNAMAA. <i>Margareta, Katarina and Kristina</i> : Female names in medieval Finland	93
Katalin RESZEGI. Toponyms and spatial representations	95
Alena RUDENKA. Proper names in ancient Smolensk agreements with Riga.....	97
Gunter SCHAARSCHMIDT. An interim report on name changes in Canada's Year of Reconciliation (2017)	99
Yaw SEKYE-BAIDOO. Between anthroponyms and toponyms: Dynamism in Akan names.....	102
Renāte SILIŅA-PINĶE. Microtoponyms in late 17 th century maps of Vidzeme: The case of Sāviena (Sawensee) and Aburti (Lüggen) estates	103
Daiva SINKEVIČIŪTĒ. Tendencies of the formation and usage of Baltic nouns with suffix <i>-ut</i> in Lithuania.....	105
Tereza SLAMĚŇÍKOVÁ. Overcoming cross-script differences: English versions of Chinese brand names	107
Grant SMITH. Epithets and irony in the names of <i>Much Ado About Nothing</i>	109
Tatiana SOKOLOVA. Naming examination of commercial urbanonyms.....	110
Vita STRAUTNIECE. Resolutions of United Nations Conferences on the Standardization of Geographical Names – for Latvia.....	112
Dalia SVIDERSKIENĒ. Nomination and motivation of Lithuanian toponyms with lexeme <i>júodas</i> , <i>-à</i> ('black')	114

Melinda SZÓKE. Different aspects for the assessment of the source value of toponyms found in non-authentic charters	116
Pavel ŠTĚPÁN. Derived versus underived toponyms – some methodological issues	118
Piotr TOMASIK. Informative function in the names of urban transport routes.....	120
Joan TORT-DONADA. A key question in theoretical toponymy: The connection between the physical environment and the toponym.....	121
Anta TRUMPA. <i>Sāmal-</i> / <i>samal-</i> and <i>saman-</i> : Two loanwords meaning ‘moss’ in Latvian toponyms	123
Maria TSINKOBUROVA, Olga KUIVASMÄKI. Folk etymology of the Leningrad region’s toponyms as a reflection of the region’s historic-ethnic peculiarities.....	125
Ifeoma Emmanuela UDOYE. Effects of language contact on indigenous Abuja street names.....	127
David UHER. Semantic connotations of anthroponyms till Han dynasty	129
Kateryna VASHYST. Lingvo-Pragmatic Potential of Brand Names	131
Natalija VASILJEVA. Onomastics and norm: 40 years later.....	133
Jean-Louis VAXELAIRE. What is the meaning of the meaning of proper names?	135
Johanna VIRKKULA. Names in Eurovision Song Contest songs	137
Didara XANOVA. The inner form of hydronyms of Kazakhstan and the US	138
Christian ZSCHIESCHANG. Place names and waterbodies – a complex relationship.....	140
Inese ZUĢICKA. Informal forms of personal names: Nicknames or hypocoristic names?	142
Galya ZYMOVETS. Bank business names: Contrastive analysis	143

DEVELOPMENT OF TOPONYMY IN SOVEREIGN KAZAKHSTAN

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(*Kazakhstan*)

At present the most significant part of the Kazakh national onomastics is a complex of historical land-water names, ethno-monuments and anthroponyms with historic-apparatus.

In the early years of independence, dozens of large settlements, regional centers and villages were renamed to restore historic justice in regions of Kazakhstan, some historical names of those places were restored. Russian transcription of distorted names was corrected too.

However, processes related to onomastics were not stable. There are various problems with the issue of onomastic names. The same name happened to be given to several schools in one region. There were a lot repetitions of names in the districts and settlements of the regions. Giving the relative's names began to bump. Due to it the moratorium on renaming of the onomastic names was announced. So far, two moratoriums on toponyms have been announced, and again there have been some shortcomings.

Since there was no law on onomastics, this problem was regulated by three different documents. The first is the Constitution, the second is the Administrative law, the third is the law on Language. Some chapters on onomastic are prohibited by another chapter of other laws.

Because of this there are still a lot of names old of ideological point. Statistic data gives us the following figures:

Pavlodar region has the names as Lenin – 57 (55 streets, 2 villages), Sovet – 15 (15 streets), October – 24 (17 streets, 2 villages, 5 rural districts), Lenin – 42; North Kazakhstan region has 48, October – 25; Lenin – 43, Sovet – 54, October – 33 in the East Kazakhstan region; Kostanay region: Lenin – 113; Soviet – 73, October – 84 times. For example, in Kostanay region there are four cities, two of them have names in Russian. The historical name of the city called Rudnyi is Sarybay; previously in the place of the town Lisakovsk, there was a settlement called Nauryzbay. There is no point in motivation for some names. In Kostanai oblast there is a village named Shakirovka. In the village, Shakir was the name of the shepherd. This name is not in honour of the shepherd, but one of the Russian leaders in that village had liked the word and gave an order as “Let's call it Shakirovka, it is the name of the chief shepherd”. Kazakh steppes were full of raided names like Zatobol (the other side of the river Tobyl),

Zarechnyi (near the river), Pritobolsky (near Tobyl), Prirechenskiy (near the river).

Considering that the toponyms have the inner meanings, there are still places with no meaning called Alexseevka, Nikolaevka, Antonovka, Proletarskaya, Pyatiletka, Pioner, and Komsomol. Public and social names such as Marx, Engels, Bauman, Kirov, Tukhachevskaya, Uritsky, Frunze, Kotovskii, 60 years of VLKSSM, 50 years of KazSSR are still used as the names of settlements and streets. But in Mangistau, on the contrary, there are no old names, which should be changed.

What prevents to change the names? One of the obstacles is social issues. There is no special standard for document regulation. People don't want to face problems like changing identity cards, addresses of estates. That is document language is not automated.

The development of Kazakhstan as a sovereign state, taking its worthy place in the geopolitical space became an important issue for the Kazakh onomastics. There appeared political names such as "The Great Steppe Country", "Mangilik El".

Gaining independence by Kazakhstan and appearing in the international area has greatly influenced the urbanonyms, and mensonyms, and different newly built residential complexes. The names of buildings or restaurants, added the foreign words like "city", "town", "palace", "salon", have been causing chimpanzee names. This article reviews the changes that have taken place in the Kazakhstan onomastics since the independence of the country.

LOCALNESS IN THE FINNISH NAMES OF GRILL FOOD

Terhi AINIOLA
(*Finland*)

Almost in every municipality in Finland there is at least one kiosk selling not just basic hamburgers and hot dogs but some local speciality which also has its own name. However, these local “grill food specialities” have not been studied among linguistics or cultural studies. In my paper, I concentrate on names and naming grill food and kiosks and pay even attention to the geography of grill food in Finland.

I analyze the names, their structure and linguistic choices as well as naming motivations behind the names. There are e.g. names expressing the product’s properties, but even more often names reflecting local features of the product or the kiosk. I will examine the linguistic characteristics by which localness is manifested.

Finally, I discuss why it is especially grill food and kiosks selling junk food who have received names expressing localness. Could this be seen as a counterforce against supranational or nationwide businesses like McDonald’s?

USING PROPER NOUNS IN AGRARIAN DISCOURSE

Svitlana AMELINA
(Ukraine)

The proper nouns are considered in the agricultural discourse as a special name type. It makes sense to differentiate between different types of nouns. In the agrarian discourse, the proper name range is quite broad, namely: landscape designations, names of agricultural equipment, names of animal diseases, company names, etc.

The landscape designations include, among others:

Regions names, i.e. areas spanning several natural landscape units: *Allgäu, Altmark, Boldecker Land, Coburger Land, Havelsche Mark, Holsteinische Schweiz, Mecklenburgische Schweiz, Märkisches Land, Spreewald, Uckermark, Vorpommern;*

Weald names: *Colbitz-Letzlinger Heide, Lüneburger Heide, Schmale Heide, Ueckerländer Heide;*

Mountain names: *Brohmer Berge, Ebbegebirge, Erzgebirge, Hüttener Berge, Lutherische Berge, Moselberge, Rauensche Berge, Thüringer Schiefergebirge, Zittauer Gebirge;*

Valley names: *Baruther Tal, Berliner Urstromtal, Dresdener Elbtal, Moseltal, Ohre-Aller-Urstromtal;*

River and stream names: *Biberbach, Ems, Inn, Frohnbach, Lauterbach;*

Meadow names: *Belziger Landschaftswiesen, Friedländer Große Wiese, Laßzinswiesen, Teresien Wiese;*

Forest names: *Arnsberger Wald, Bayerischer Wald, Ebersberger Forst, Oberpfälzer Wald, Schaumburger Wald, Thüringer Wald;*

Road names: *Bergstraße, Weinstraße.*

The landscape names appear in the agricultural discourse with varying frequency. For example, the *Theresienwiese*, a special open space (42 hectares) in Munich's Ludwigsvorstadt-Isarvorstadt, is known as the Oktoberfest site. The region *Coburger Land* is a term for gourmets and connoisseurs by the motto "Coburger Originale", which means: regional shopping – regional food. The *Weinstraße* (Wine route) is not only an old trade route in Hessen, which connects with the northern German regions in the Frankfurt area, but also an attraction for green tourism.

The designations of the agricultural machinery mostly include the names of the models named after the names of the manufacturers, e.g.: *John Deere Mähdrescher 685, Claas Lexion 780 TT Claas-Mähdrescher, Lemken_saphir_7_7.*

Names of many animal diseases are due to proper names, which makes translation into other languages easier, because these proper names are retained in all languages, e.g.: *Addison'sche Krankheit*, *Aujeszkysche Krankheit*, *Koi-Herpesvirus*, *Lyme-Borreliose*.

The company names very often include the indication of the type of their production, the owner name and the name of the company type. This can be seen by the example of concentrated feed plants and grain suppliers, e.g.: *Bio Eichenmühle GmbH & Co. KG*, *Curo Spezialfutter*, *Gsellmann Mischfuttererzeugung GmbH*, *Ignaz Göweil Gesellschaft m.b.H. & Co. KG*.

Since the proper names are semantically definite, they accurately describe objects in the agricultural discourse, which can cause difficulties in translating from German into other languages. They belong to the realities that can be assigned to institutional, socio-cultural and geographical facts. When reproducing proper names, the scientists consider the following methods of translation: reproduction by translation, reproduction by a native form, reproduction by phonological loan translation.

THE SOURCE VALUE OF PROPER NAMES IN HISTORICAL DIALECTOLOGY

Barbara BÁBA
(*Hungary*)

Due to their close association with a place, high degree of linguistic stability, and less extensive territorial distribution, proper names serve as key sources not only in the history of languages but also in historical dialectology. Based on research findings in onomastics, we now have access to an extensive linguistic corpus and knowledge related to proper names, thus the revaluation of their possible use in historical dialectology has also become an urgent matter. My paper therefore discusses the source value of proper names found in early charters in historical dialectology from the perspective of studies of linguistic phenomena and the source value of data.

The study of linguistic phenomena is fundamentally influenced by the fact that due to norms only sporadically appearing in medieval charters, certain dialectal phonological, morphological, and lexical phenomena may not even be found, meaning that medieval written culture often hides these dialectal differences. At the same time, we also need to consider that many phonological dichotomies of our linguistic records are due to them being copied or forged, thus the mixed linguistic status of certain medieval sources might even make the perception of those phenomena uncertain which may be supported by data but whose chronological and linguistic geographical source value is questionable.

In my presentation I discuss the source value of records of an uncertain linguistic geographical and chronological origin in historical dialectology. When assessing data related to linguistic geography, we first and foremost need to consider the unevenness of the territorial distribution of sources (e.g., the poor resources of the Transylvania region), which may easily make the testimony of linguistic geographical data uncertain. Beyond the incidental survival of charters, the source value of certain data may also be related to their quality as common nouns and proper names. The toponymic records are entered into charters using the language of the given community due to the legal function of the documents; as opposed to this, the elements indicating a place in Hungarian geographical common words appear in the role of Latin type-indicating lexemes, thus we might suppose that they reflect the language use of the writer of the charter.

Our chronological conclusions are, at the same time, influenced to a great extent by the fact that out of the 4,419 royal charters that survived

from the Árpád Era, only 198 could be connected to the 11th and 12th centuries, while the remaining 4221 charters were produced in the 13th century. Besides the contingency present in the survival of charters, another feature may also make our chronological conclusions more uncertain. A significant part of documents survived only in a copied or forged form and as such their value is dubious: the elements appearing in these charters may not be treated the same way, as those copying the charters sometimes made changes while in other cases they did not. In line with this, the phenomena found in such records may not be deemed clearly typical of either the era of the original or that of the copied charter.

RECENT TRENDS IN CHANGING FIRST NAMES IN LATVIA

Laimute BALODE
(Latvia/Finland)

Contemporary socioonomastics throughout the world is interested in changes that occur in personal names, although this topic still has not been researched thoroughly in the field of Baltic anthroponymy. This is the first presentation on changes in Latvian given names and this analysis is based on data from the Office of Citizenship and Migration Affairs of Latvia, consisting of the lists of changes in 2004-2016 (a total of more than 12 600 different cases). Although the personal motives of these changes are not available for researchers, the lists of the changed names and the newly selected names testify to the several types of alterations, such as when one name is changed to another name (1 → 1). This occurs when the same name is most often preserved, but an alteration is made only in some diacritical marks (*Arturs* → *Artūrs*, *Olģerts* → *Olģerts*), by changing one vowel or some consonant of the root (*Lija* → *Leja*, *Ludviks* → *Ludvigs*), by changing an ending or suffix + ending (*Pēteris* → *Pēters*, *Elvijs* → *Elvis*). Furthermore, often a new name is very similar to the previous name (*Aina* → *Anna*, *Alistra* → *Austra*, *Uldis* → *Voldis*), or a new chosen name is the hypocoristic of the previous name (*Alfreds* → *Alfs*, *Inguna* → *Inga*).

The linguistic law of the economy applies to alter two or three names to one (2 or 3 → 1), especially when the second name is unusual (*Līga Īrija* → *Līga*, *Imants Niels* → *Imants*). Some highly rare changes occur when three names are changed to two (3 → 2) (*Lilija Marta Eleonora* → *Lilija Eleonora*). 2 → 2: this type of change predominantly occurs when the names change places (*Agnese Margrieta* → *Margrieta Agnese*). Very rare cases arise when two names are replaced by two other different names such as *Baiba Barbara* → *Barba Beāte*. It is interesting that both directions of change can be fixed (*Veronika Velta* → *Velta Veronika*, and *Velta Veronika* → *Veronika Velta*).

There is also an exceedingly important and widespread tendency to change one name to two or even to three names (1 → 2 or 3). This seems to be the preferred strategy for many people to officially register their baptismal second name, which was not permitted during the Soviet era (for example, *Ausma* → *Ausma Biruta* 10x, *Uldis* → *Uldis Jānis* 6x). In addition, an unusual, rare first name is often completed by some second name (*Cerone* → *Cerone Elza*, *Heldona* → *Heldona Ārija*), or an ordinary first name is supplemented by a rare name (*Dagmāra* → *Dagmāra*

Della, Daina → *Daina Bitīte*, *Egils* → *Egīls Vīdo*). There is a clear tendency to match the first name and second/third name according to the capital letter of the name or after the initial semantics of names, and this creates unusual combinations, even plays on names so that *Dzintra* → *Dzintra Dzidra*, *Edijs* → *Edijs Elijs*, *Ralfs* → *Ralfs Rafaels*, and *Selga* → *Selga Smaida*. One of the most popular names, which is added as the second or third name as a result of a change is the male name *Jānis*. However, it is rarer that one name changes to two completely different names (*Ginta* → *Linna Lada*, *Guntars* → *Roberts Viestards*).

In theory, it is possible to replace one three-name combination with another three-name combination (3 → 3), such as by changing the order of names so that *Elza Marija Elizabete* → *Marija Elizabete Elza*, but these cases are extremely rare.

Foreign anthroponyms are often changed into Latvian or grammatically adapted names (*Dmitrijs* → *Dzintars*, *Jurijs* → *Juris* 89x). The opposite tendency is less common, which involves the Latvian name changing to a name more closely resembling a name that reflects the person's ethnicity (*Kārlis* → *Vladimirs*), and sometimes this occurs by “translating” the name (*Jānis* → *Ivans*, *Jānis* → *Džons*, *Helēna* → *Jeļena*).

The examples on this list of changes not only reflect the fashion in different periods of time, but also current trends in contemporary society.

FROM EVERGREENS TO BLOSSOMS: THE CHANGING PLANT MOTIFS IN JAPANESE FEMALE NAMES

Ivona BAREŠOVÁ
(Czech Republic)

Contemporary Japanese given names are usually not selected from some limited stock of existing names, but rather are formed as a unique pairing of phonological and graphic forms, guided by various criteria that may seem quite limiting, yet actually allow ample room for self-expression. Through the selection of particular Chinese characters (*kanji* in Japanese), the name givers can convey desired meanings and evoke various images and associations. While the creation of a particular name depends on personal preferences, education and other individual factors, given names also reflect the period in which they were bestowed, revealing social attitudes and values, especially the hopes and aspirations typical for parents at that time, as well as fashionable trends.

In the last few decades flowery female names have surged in popularity, along with other nature motifs, reflecting the currently desired qualities and aspirations. Although plant motifs have always been found among female names, the popularity of particular plants has been changing, and some once common names have become obsolete, no longer appealing to modern Japanese. This paper examines plant motifs and their symbolism in recent female names compared to names bestowed a century ago, and discusses how these changes in plant selection reflect the changes in the values and priorities of Japanese society.

The female names analyzed in this study come from two different periods a hundred years apart. The first set of names, bestowed between 1872 (when the comprehensive Family Registry was established) and 1907, was collected from the website *Nihon no chōjusha*, a database of Japanese centenarians, forming a corpus of 941 names. The second set contains names of girls born 2008-2016, collected from the website *Bebī karendā* [Baby Calendar] and its older versions. Each of these 4,806 entries comes with a short explanation of the parents' motivation for selecting the particular name, their interpretation of its meaning, the main criteria for their selection, etc.

These two periods yield not just different sets of names, representing different values and priorities, but there is now more ways that desired aspirations can be expressed within a name. In the earlier period, female names were usually written with just phonographic *kana*, while now they

are predominantly written in *kanji*, making it possible to express different meanings at the phonological and graphic levels of the name.

Many of the plants identified in the older names are winter-resistant evergreen plants, representing the importance of health and longevity in an era of high infant mortality and poor living conditions, whereas today such names are rare. Moreover, these vigorous plants, and indeed plants of all sorts, used to be selected primarily for the Confucian moral virtues they symbolized. This is in stark contrast to the flowers and trees appreciated for their blossoms and fruit chosen today, which give us a much different picture of the qualities appreciated in a contemporary woman. In addition to their specific symbolism, the plants that appear in current names are used to evoke an image of a girl who is beautiful in her appearance as well as character, adorable, loving, kind, affectionate and gentle-mannered, and who also has a blossoming unique personality.

OUR FREEMASONIC LODGES TODAY

Zsuzsanna Agnes BERÉNYI
(Hungary)

It is commonly known that the meanings of proper names are not as important as their role in identification. Proper names may be changed in minutes, to nicknames, for example, whereas, regular names or nouns, which identify things, usually remain unchanged. Generally, small groups – usually members of the family or some other friendly groups – give the new nicknames. To select names of geographical sites, astronomical objects, and other scientific entities, a special committee of experts is formed to decide the name, which then becomes officially accepted. The committee uses tradition, the sound of the name, and especially the members' personal tastes to influence and form the new expression.

A special segment of proper names are the names of institutions. Their preparation has a special rule. Most institutions – for economic reasons – want to popularize themselves. In other cases, they transform their own name to be easily memorized. Sometimes the institution does its best to identify the name with some meaning. It is fortunate if this meaning has a connection with the activity of the institution. The method of giving names to institutions may vary. The members of the institution can produce their name. Perhaps they organize a competition (generally with a prize) to find the best name for the institution. The process of deciding the name of the institution characterizes not the narrowing, but the expansion of the mission of the institution.

Among the rich group of proper names for institutions are names of freemasonic lodges. Similar to institutions, in the lodges the charter members give names to their own groups. The main difference comes from freemasonry's tradition not to publicize its activity (though they previously performed humanitarian service). Therefore, attracting publicity is not a goal of the names of the lodges. The naming of lodges is characterized by narrowing. The role of meaning, which used to exist only obscurely with proper names in general, is, in the case of freemasonic lodges, more important than distinguishing the lodge. The proof of the greater importance of meaning than identification is the fact, that in Hungary some lodges exist with similar, and even the same names at the same period.

Generally lodge names are given by charter members of the lodge, but to change lodge names, it is necessary to ask permission of the freemasonic land authority. Changing a lodge name has a mutual connec-

tion with the life and essence of the lodge. But changing a lodge names has no connection with everyday politics, except that in the 20th century, Hungary lost two-thirds of its land, and freemasonic lodges in the former parts of Hungary changed the names of a large portion of lodges into familiar names of the new authorities, without permission of Hungarian authority, because from 1920 to 1945 freemasonry was outlawed in Hungary. Originally the names of the lodges reflected freemasonic concepts. Therefore, the options for selection of lodge names became narrower. The meaning became more important, but only for freemasons. For example, the lodge Akáca Mátraalján (Acacia at the foot of Mount Mátra) which was established in the 19th century and revived today in our century, added the word for Europe at the beginning of its name, becoming Európa Akáca a Mátraalján (Acacia of Europe at the foot of Mount Mátra). For those who are not freemasons, the acacia is simply a popular, everyday Hungarian tree. For freemasons, however, the acacia is the symbol of freemasonry. Freemasonry can also survive in every modest condition, like the acacia tree. Mount Mátra stands for the place of the town Gyöngyös, which is close to that mountain and signals the building of the lodge at the same time. The name of the lodge today is completed with Europe symbolizing the community with culture. At the surface, the name of the lodge is only a modest tree, but the deep essence has important meaning.

These are the characteristics of the names of the lodges in Hungary today.

- Napraforgó páholy (Sunflower lodge)
- Tolerancia és Testvériség páholy (Tolerance and Fraternity lodge)
- Egyesüléshez páholy (For Union lodge)
- Felvilágosodáshoz páholy (For Enlightenment lodge)
- Humanitas páholy (Humanity lodge)
- Jászi Oszkár páholy (Oscar Jászi lodge)
- Leonardo da Vinci páholy (Leonardo da Vinci lodge)
- Magnanimitas páholy (Magnanimity lodge)
- Martinovics páholy (Martinovics lodge)
- II. Rákóczi Ferenc páholy (Ferenc Rákóczi II lodge)
- Universum páholy (Universe lodge)
- Zsolnay páholy (Zsolnay lodge)
- Árpád, a Testvériséghez páholy (Árpád to Fraternity lodge)
- Deák Ferenc, a Testvériséghez páholy (Ferenc Deák to Fraternity lodge)
- Egyenlőség páholy (Equality lodge)

Európa Akáca a Mátraalján páholy (Acacia of Europe at the foot of mountain Mátra lodge)

Fény Oszlopai páholy (Columns of light lodge)

France páholy (French lodge)

Franz Liszt páholy (Franz Liszt lodge)

Galilei páholy (Galilei lodge)

Nyugati Kapu páholy (Western Gate lodge)

Quadrum Leonardi páholy (Quadrangular of Leonardo lodge)

Reform páholy (Reform lodge)

Sas páholy (Eagle lodge)

Soproni Testvériség páholy (Fraternity at Sopron lodge)

St. Stephen páholy (St. Stephen lodge)

IS THE PLACE-NAME RŌMA PHOENICIAN? SOME ARCHAEOLOGICAL AND LINGUISTIC ANNOTATIONS

Harald BICHLMEIER
(Germany)

The name of the capital of the Roman Empire, *Rōma*, has been etymologized in about a dozen ways. It was thought to have been originally a river-name, a clan-name, a microtoponym, it was said to be of pre-Italic-Indo-European, Italic, Etruscan origin. In 2016 finally, even a Phoenician/Semitic etymology was presented, relating the name to a Semitic word meaning 'hill'. The etymology was elaborated – as anybody active in the field might have guessed – by Theo Vennemann. As so often with etymologies by this scholar the argumentation is highly circular. And as there are not even the slightest archeological hints that Phoenicians ever settled on the Appennine peninsula, the idea that any settlement might bear a Phoenician name is actually absurd. Moreover, Vennemann argues with “a sizeable number of Phoenician loanwords” in Latin – but on closer scrutiny, however, merely half a dozen of loanwords may be accepted as sure. So, the only logical reaction must be to dismiss of any Phoenician etymology of that place-name and regard that proposal as just another one of the phantastic inventions by the same author.

Instead, four viable etymologies of the place-name can be presented, which adhere to the modern standards of comparative Indo-European linguistics. According to these, *Rōma* either meant ‘settlement of the Black-clan’ or derives from a former microtoponym meaning ‘(settlement at the) fireplaces,’ ‘arable land’ or ‘convention place.’ Which of these possibilities is the right one, cannot be decided with certainty.

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PECULIARITIES OF FORMATION AND MOTIVATION OF LITHUANIAN TOPONYMS WITH ROOT GAL- (< LITH. GĀLAS 'END; EDGE')

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The toponyms deriving from Lith. *gālas* 'end; edge' and other common-root words of similar meaning constitute the largest 15-page entry (etymological word-family) of the third volume of *The Dictionary of Lithuanian Toponyms* (G–H).

From the perspective of word-formation, toponyms containing *gal-* are classified into primary, derivative, compound and composite toponyms. *Pluralia tantum* toponyms *Galaĩ* make up an absolute majority of primary toponyms. They are not only formed from the plural form of Lith. *gālas* 'a place where a longer object ends; an outside limit of an object (front, outermost part); edge, border; boundary' but also from the Lithuanian plural appellative *galaai* 'the remotest part of the field'. The number of primary toponyms formed from the singular form of Lith. *gālas* is far smaller. Locative toponyms *Galuōs*, *Galuosė* fall to the category of rare primary toponyms with the root *gal-*. A single oikonym *Gal-iaĩ* can be considered a flexion derivative, though, on the other hand, it can also be considered an anthropooikonym, cf. Lith. surname *Galys*, *Gālius*.

By the category of word-formation suffix toponyms are subdivided into derivatives formed by the analogy of formation of diminutives, names denoting a bearer of a quality (*nomina attributiva*) and names denoting a place (*nomina loci*). Most diminutive toponyms are formed with suffixes *-elis*, *-eliai*. The suffixes deriving from **-no-* are most characteristic of those toponyms which are composed by the analogy of formation of the names denoting the bearer of a quality (*nomina attributiva*). Derivatives with suffixes *-inė*, *-inės* prevail. Derivatives with the suffix *-ynė* are slightly more common among the toponyms falling to the *nomina loci* category.

Compound toponyms are determinative. Their second component defines the first one. The models of formation of compounds are varied. Noun with *gal-* (< *gālas*, *galaĩ*) + common noun is most productive: *Gal-a-pūsvalakis*, *Gal-ū-margė*, etc. Noun with *gal-* + another toponym is considered quite a common model as well: *Gal-a-drapalys*, *Gal-ū-beržvalkis*, etc. Other instances are rare: noun with *gal-* + personal name: *Gal-ū-šeškiai*, *Gal-a-štaiñė*; + adjective: *Gal-ā-cieliai*; + verb: *Gal-ū-sėdės*. Compound toponyms from the illative form *galañ* of Lith. *gālas* and a common or proper noun are considered rare: *Galañ-balė*, *Galan-kāviškis*, etc.

Composite toponyms are subdivided into prepositional and word phrases. Most prepositional toponyms are formed from the novel dialectal preposition expressing the relationship of space (place) *galù* and the genitive of common nouns: *Galù bālos*, *Galù tvorōs*, etc. The preposition *galù* is also used with the genitive of other toponyms: *Galù Dēblono*, *Galù Īslaužo*, etc. The model featuring *galù* + the genitive case of the adjective performing the function of the noun is also rather common: *Galù laibūju*, *Galū sodybinių*. A single prepositional toponym is composed of a rarely used novel dialectal preposition *galuā* and the genitive of the common noun: *Galū rašto*.

Prepositional constructions containing the genitive of common words or other toponyms where the forms of the locative case of the noun (inessive and illative) have shifted to the category of prepositions *galè*, *galañ* are commonly used: *Galè beržyno*, *Galè Anāpievio*, etc. Such constructions mark the relationship of place and direction. There is a case where the illative case *galañ* performing the prepositional function forms the construction of place (direction?) with the dative: *Galañ pievai*.

The principal and dependent words (nouns) of word phrases are linked by the relation of government. They are predominated by the phrases containing the genitive of common nouns or other toponyms and expressing qualitative (part) relations: *Galaĩ valāky*, *Gālas galēlio*, *Gālas Vīlkiautinio*, etc. A slightly smaller group of phrases with the genitive of common nouns express the relations of space (place): *Gālo vertimas*, *Galū dirvos*, etc. A phrase with the locative expressing place *Galè degimas* is exceptionally rare.

There are several problematic toponym constructions which do not fit in any usual frames of prepositional constructions or word phrases: *Galù lankà*, *Galù ūlyčia* and *Galuōs par veřsmę*.

RESEARCH ON BALTIC PROPER NAMES IN THE CONTEXT OF EUROPEAN ONOMASTICS

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Contemporary ideas and tendencies of the study of onomastics as well as its prospects and visions probably best unfold during international congresses of onomastics. In 2017, Debrecen (Hungary) hosted the 26th International Congress of Onomastic Sciences which drew around 250 onomasticians from across the globe. The range of topics was very broad. Latvian and Lithuanian researchers of onomastics presented their research fields. Attention was paid to anthroponyms and toponyms from a synchronic and diachronic perspective, the tendencies and traditions of research on Baltic (Latvian, Lithuanian and Prussian) proper names. The diversity of topics on Baltic onomastics and the challenges faced by the research on Baltic proper names essentially reflect in the context of European and global onomastics. Most topics are determined by country-specific geographic and linguistic peculiarities as well as the fashions dictated by the 21st century. For instance, the names of tunnels of the well-developed railway network are relevant to the Japanese researchers; Brazilians are concerned with the names of bridges in São Paulo; Swedes study fashionable daily nicknames; Finns focus on the names of fast food and the levels of video games; Estonians are preoccupied with zoonyms (cattle names). The implementers of impressive projects of German onomastics (Toponyms between the Rhine and the Elbe; German Surname Atlas), the representatives of theoretical thought, who have been relied upon in Europe and elsewhere for a number of decades, were absent from the congress. As the information situation has changed essentially, it seems that there is a need to also cast a look at the proper names in the virtual domain and to discuss onyms under the conditions of multilingualism and bilingualism. By the way, it was successfully done by *Veslava Sideravičienė*, who took a careful look at the toponyms of Vilnius in the environment of Lithuanian and Polish languages. The general issues of onomastics and the theory of onomastics were not forgotten as well. The paper “Generic Elements in the Latvian Toponymy” by Sanda Rapa is noteworthy. Prussian historical anthroponyms were discussed by Grasilda Blažienė, Latvian – by Renāte Siliņa-Piņķe, Laimute Balode, 19th century anthroponyms – by Ilga Jansone. Daiva Sinkevičiūtė reviewed the latest tendencies of Lithuanian names. Ilona Mickienė and Rita

Baranauskienė gave numerous examples to illustrate Lithuanian surnames. Proper names in Latvian folk songs were studied by Regina Kvašytė. Zane Cekula paid attention to the database of Latvian toponyms. The researchers of Baltic onomastics delivered 10 papers, which reflect the European context by their topics and relevance. It should be noted that Hungarian onomasticians paid attention to historical matters, while German Harald Bichlmeier was faithful to historical hydronyms and toponyms. Language contacts and geographical names in different regions of East Central Europe were studied by German Christian Zschieschang. We did not present any common projects and ideas for cooperation as it was done by the onomasticians from other European countries from Hungary to Portugal. It should be noted that there were hardly any papers addressing complex problems of hydronymy. A question naturally arises whether there are no longer any water bodies in Europe and other continents, and historians, the faithful assistants of onomasticians, can no longer find new empirical material. It was unambiguously stated in the congress that onomasticians do not any longer have time for archival work. The author of this abstract disagrees to the above statement, as the representatives of other sciences cannot do the job of onomasticians in archives, no matter how much we respect and trust them. Cognitive onomastics and other latest trends should not be forgotten as well. On the other hand, we are well aware that the dictionaries of Lithuanian and Latvian toponyms and the historical dictionaries of toponyms and hydronyms have not yet been written. We all have our fields of research, but we should also think about how join our forces for a common cause.

TENDENCIES IN THE GEOGRAPHICAL DISTRIBUTION OF PLACE NAMES MOTIVATED BY PROFESSION

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This study is devoted to place names of Latvia motivated by profession or occupation. Main task is to find which professions have been used in the place names, to quantify their representation and to compare the acquired data with common socio-cultural features of the investigated area. The Place Names Database of Latvia maintained by the Latvian Geospatial Information Agency will be used as the main source. A number of professions which were common earlier have replaced by machines and automation. However, in place names are represented occupations which are not used today anymore, such as: *bozenieks* 'stick master' (*Bozenieku upīte* in Lejasciems parish), *bļodnieks* 'bowl maker' (farmsteads *Bļodnieki*, *Ķurbju Bļodnieki*, *Vecbļodnieki*), *jostnieks* 'belt maker' (farmstead *Jostnieki*), *gans* 'herd' (farmsteads *Cūkgani*, *Ganiņi* (8x), *Ganītes*, *Ganu kalns*, *Ganukrogs*, forests *Cūkgans*, *Ganu sils* and *Ganukroga mežs*), Latg. *kondaunīks*, Latv. *kandavnieks* 'tormentor of horses' (villages *Kondaunīki* in Ambelū parish and *Dubnas* parish, cemetery *Kondaunīku kapi*).

Main groups of professions are the names of jobs related to the work on manors, designations of people serving in the army, professions related with religion, professions related to music, designations of people showing the social status of a person.

Designations of people serving in the army are not very widespread:

- Latv. *kājnieks* 'infantry' foot soldier (farmstead *Kājnieki* in Silmalas parish);
- Latv. *markitants* (< Latin *mercatus*) 'sutler' – sells provisions to an army (village *Markitanti* in Maļinovas parish);
- Latv. *stopnieks* 'archer' (farmstead *Stopnieki* in Pāles parish);
- Latv. *strēlnieks* 'rifleman' (farmsteads *Strēlnieki*, *Vecstrēlnieki*);
- Latv. *dragūns* 'dragoon' (*Dragūnes* in Tinūžu parish);
- Latv. *virsnieks* 'officer' (farmstead *Virsnieki* in Raunas parish).

Sometimes in place names are represented professions related with religion, such as:

- Latv. *vaidelotis* 'ancient /pagan/ priest' (*Pērses Vaidelotes* in Kokneses parish, *Vaidelotes* in Bebru and Beļavas parish);
- Latg. *bazneickungs* 'priest' (*Baznīckunga egles* in Varakļānu parish, *Bazneickunga sola* and *Mozā Bazneickunga sola*) in Asūnes parish;
- Russian *non* 'priest' (*Popītis* in Ziemera parish).

Designations of people showing the social status of a person are sometimes found in place names, for instance, in Latgale: Latv. *cars* 'tsar' (hill *Cara kalns* in Asūnes parish), Latv. *karalis* 'king' (village *Karališķas* in Ambeļu parish, *Karoliški* (*Karališķas*) in Kalniešu parish), Latg. *karalīne* 'queen' (farmstead *Karalīne* in Viļānu parish)

Latv. *kalps*, Latg. *kolps* 'servant' (*Kolpaki* in Čornajas parish, *Kalpaki* in Pelēču parish, village *Kalpaki* and farmstead *Kalpaki* in Apes parish), Latv. *Ubags* 'beggar' (former village *Ubadzišķas* in Ambeļu parish, forest *Ubagā kancs* in Jaunalūksnes parish, village *Ubagova* in Malnavas parish).

The professional names of Baltic origin have more widespread distribution. However, some words for professions have been borrowed from other languages, such as German, Low German, Slavic. Nevertheless, in Vidzeme more place names motivated by profession related to German than in Latgale. In Latgale also place names motivated by profession in Latgalian are used. In place names of Vidzeme only Latvian *mucinieks* can be found, but in Latgale also Latgalian *bucinīks* and Latgalian *bondars* (from Russian *бондарь* 'cooper') are used, for example in the village names *Buciniški*, *Bucinīki*, *Bondariški*, *Bondari*.

EAST SLAVONIC ANTHROPNYMS IN THE HISTORICAL REGION OF KRAJNA (BASED ON THE TOWN OF WYRZYSK)

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The subject of my paper (in the Russian language) are East Slavonic anthroponyms in Wyrzysk in the historical region of Krajna. Wyrzysk is situated in Piła County, Greater Poland Voivodeship. Wyrzysk was first mentioned in the sources in XIV century. In 1772, after the first partition of Poland, Wyrzysk became part of Kingdom of Prussia. Years of germanization (from 1772 till 1919 and then during World War II) are the reason for the occurring of two main groups of the surnames in the anthroponymy of Wyrzysk: 1) the names of Polish origin, 2) the names of German origin. In January 1945 Wyrzysk was taken by Red Army and then returned to Poland.

In 1945 the cemetery of soviet soldiers in Wyrzysk was founded. There are graves of the soldiers killed in the fights in the area and those who died from wounds in hospitals, located from January to March 1945 in Wyrzysk.

The aim of this paper is 1) to analyze the anthroponyms of the East Slavonic (Russian, Belorussian, Ukrainian) origin based on the gravestones and the Russian and Polish lists of the soviet soldiers buried in Wyrzysk, and 2) to show the ways of the polonization of the names in the Polish documents.

WHAT'S IN A NAME? – PLACE NAMES AS INFORMATION CARRIERS

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Onomastics has always been dealing with the sign nature of names. But, in this discipline, a concept of information contained in these signs is usually taken for granted.

On the other hand, information management has always had a clear understanding of information as a concept, one of the first applications of which was traditional bibliographic indexing; each index entry created from one or more properties of a bibliographic unit works as a sign for that unit and thus all the information that it conveys.

Information is formed by a relationship of data with other data, other information, objects, or concepts. This way, more information can be created by finding this kind of relationships in a known context or corpus. Moreover, any known relationship of this kind conveys a piece of information.

Any name, be it a personal name, place-name or any other name, bears relationships in at least two directions: firstly in its sign nature, i.e. in its capability to describe a person, place or other piece of the real world; secondly in its linguistic nature, i.e. in its composition from linguistic units and its reference to linguistic items such as language or script. In addition, most names bear a relationship to a bibliographic unit recording their (primary) source. Thus, all names represent several pieces of information.

Place-names are generally related to real geographic units; place-names represent geographic units in a similar way to traditional bibliographic indexes representing bibliographic units. This means that we can treat place-names by established, well-understood methods developed for bibliographic indexes.

In order to store and obtain information contained in names, we can treat them as we treat bibliographic indexes: we store the items in a suitable electronic form that we call a “database” and thus create a “catalogue”. This done, we can apply search strategies developed for bibliographic catalogues to a names catalogue.

Bibliographic catalogues contain several types of items: indexes, bibliographic units, a thesaurus of subjects suitable for the types of bibliographic units in question, and other items that are related to bibliographic units, such as persons, places or institutions. The latter may be

stored as data within the same database or as references to data stored in another database.

The same can be done for a names catalogue: the item types to be stored should consist of the names, a kind of thesaurus of subjects applicable to names (such as name types and classes) and the objects (linguistic units, places, persons, sources etc.) to which a name can be related. As with bibliographic units, these referenced objects may be stored by themselves or as a reference to items in another database.

Usually, the term database nowadays refers to a database schema contained in relational database management system (RDBMS). This kind of storage was introduced in the late 1970s and because of its versatility and general comprehension still forms the basis for the vast majority of data stores. It is, however, not the best suited system for storage and, especially, retrieval of highly interconnected data such as a catalogue.

For this kind of data there are better suited systems such as graph stores or document stores. A document store treats one item and all its properties, including its references, as a single document and provides methods for searching through a number of properties of all documents. A graph store treats its contents according to the mathematical model of a directed graph, i.e. a system of nodes and edges (imagined as one-way paths) connecting the nodes.

CALQUES BASED ON LIVONIAN AMONG LATVIAN PLACE NAMES

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Even up until relatively recently, the Livonians inhabited wide areas of Vidzeme and Courland (Kurzeme). As the Livonians gradually assimilated into the Latvians, Latvian came to be the dominant language in these regions, and the original Livonian place names began to be adjusted in response to the new language situation. This took the form of either their inclusion into the Latvian place name system or their replacement with Latvian place names. A portion of these Latvian place names are formed as calques from Livonian. The goal of this lecture is to give an insight into their diversity within the context of Latvian place names.

The greatest difficulty in identifying place names based on calques is the rather meagre amount of material on place names in Livonian, which is mostly associated with the Livonian fishing villages of northern Courland and the area surrounding Svētciems in Vidzeme. Calques can immediately be seen in the names of some of the most important objects in these areas. For example, in Kurzeme – the villages of Melnsils (*Mustā|num* < *mustā* ‘black’ (Lat *melns*) + *num* ‘heather’ (Lat *sils*) and Jaunciems = *Ūž|kilā* < *ūž* ‘new’ (Lat *jauns*) + *kilā* ‘village’ (Lat *ciems*)), in Vidzeme – the Svētupe River (Salaca Liv *Püog* < *püa* ‘holy’ (Lat *svēts*) + *joug* ~ *jōk* ~ *jouk* ‘river’ (Lat *upe*)).

On the coast of northern Courland, thanks to more extensive Livonian language sources, we can also see the presence of calques in microtoponyms – *Kannizt|sūo* ‘Pussy-willow Swamp’ (Lat *Pūpoliņu purvs*), *Karnōd|mäg* ‘Crow Hill’ (Lat *Vārnu kalns*), *Kēņigtarā ūrga* ‘King’s Garden Stream’ (Lat *Ķēņindārza strauts*), *Kukī|mäg* ‘Loaf Hill’ (Lat *Kukuļkalns*); *Pōdrō|mäg* ‘Deer Hill’ (Lat *Briežkalns*), *Rabād|sūo* ‘Dregs Swamp’ (Lat *Drabiņpurvs*), *Sūr|mōtsād j’oug* ‘Great Forest Stream’ (Lat *Dižmeža strauts*), *Tubā|mägūd* ‘House Hills’ (Lat *Istabkalni*), *Ūž|grōv* ‘New Ditch’ (Lat *Jaunais grāvis*).

However, place names formed on the basis of calques can also be seen elsewhere in the ancient Livonian-inhabited territories. The original place names or elements of these can still be found in other place names in these regions or identified in historical sources. So, for example, *Nurmuiža* and *Nurme Church* (<*nurm* ‘field’ (Lat *lauks*)) can be found in present-day Lauciene in Courland, the *Ķilupe River* (< *kilā* ‘village’ (Lat *ciems*)) flows through the village of *Ciemupe* in Vidzeme, and the earlier

German name of Liepupe, which was *Pernigel*, was shortened from the older form *Pernigogel* (1372) ~ *Perneyogel* (1490) (< Salaca Livonian *pār*n ~ *päern* ‘linden’ (Lat *liepa*) + *joug* ‘river’ (Lat *upe*)).

The signs that a place name is based on a calque can also be much more difficult to detect. So, for example, the basis of the present-day name of Aizkraukle may be a translation of the name of the Karikste River (also, Karakste, Kārikste, Kāriekste), which may be associated with a reduced form of the Livonian *kārnaz* ‘raven’ (Est *kaaren*, Fin *kaarne*) or a variant found in the Daugava Livonian dialect (cf. Liv *varīkš* ‘crow’, Est *vares*, Fi *varis*).

Place names containing the component *pār-* (Pārdaugava, Pārgauja, Pārventa, Pārabava, Pārogre, Pārolaine, also, Pārupe, Pārupi, Pārupji, and others) might also be associated with the formation of semantic calques based on Livonian or, in some areas, on the variations of other Finnic languages historically spoken in Latvia (Estonian, Leivu, Krevin).

The forms corresponding to the component *pār-* ‘over’ (Est *üle-*, Fi *yli-*) are common in Finnic place names and identify places, which are located behind an obstacle (Est *Ülejõe*, *Ülenurme*, *Ülemäe*; Fin *Yli-Ii*, *Yli-Nissi*, *Yli-Maaria*, and others). In Baltic and nearby Slavic languages, the component *aiz-* ‘behind’ is used for this purpose (Lithuanian *Užupis*, *Užneris*; Russian *Заречье*, Belarusian *Задзвінне*).

The place name database developed by the Latvian Geospatial Information Agency shows that the component *aiz-* is also dominant in the territory of Latvia (655 place names), while the component *pār-* (57 place names) is effectively found only in northern Kurzeme, Vidzeme, and Zemgale, but practically not at all in Latgale or southern Kurzeme.

The investigation of calques formed on the basis of Livonian is important not only from the perspective of better understanding place names, but also because they have a cultural historical value. Dating the period in which certain calques were formed can show when knowledge of Livonian still existed in particular areas, which is a prerequisite for the formation of calques.

ABBREVIATIONS

Est – Estonian
Fi – Finnish
Lat – Latvian
Liv – Livonian

THE URBANONIMICAL SYSTEM OF CONTEMPORARY CITY OF BREST

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(*Poland*)

The glorious Brest is a city with a long and complex history. During thousands of years it belonged to different states, as a result of its border location. During medieval times, the city was part of the Kingdom of Poland (1020-1319) when it was taken by the Grand Duchy of Lithuania. It became part of the Polish-Lithuanian Commonwealth in 1569 (the city was named Brest-Litovsk then). As a result of the Partitions of Poland, it was incorporated into the Russian Empire in 1795. After the Polish-Soviet-War Brest became a part of the newly reborn Poland with borders formally recognized by the Treaty of Riga on March 18, 1921. In the result of that it was renamed in Brest-on-the-Bug on February 12, 1923 in the Second Polish Republic and became the capital of the Polesie Voivodeship in accordance with the pre-1795 tradition. During the Invasion of Poland by Nazi Germany and the Soviet Union in 1939 the city was first captured by the Wehrmacht and soon passed on to the USSR. In 1941-1944 it was taken again by the Nazis. After the war the city became part of the Soviet BSSR until the breakup of the country in 1991. It is now a part of an independent Republic of Belarus.

The modern Brest is a border city situated in the south-west part of Belarus. All these stormy and complicated events in its history and facts had a great influence on the names of its streets.

The aim of the article is an attempt to show both semantic and structural analysis as developmental tendencies in the urban names in town.

PLACE NAMES ON THE ESTONIAN-LATVIAN BORDER AREA

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(Estonia)

Estonian-Latvian border is also more or less a language border between Estonian and Latvian. There still are and always have been bilingual people on both side of the border, who interact and influence each other's languages. In this case we can speak about language contact. Also names can be influenced by language contacts.

Loan name research is a branch of onomastics, widely practiced all over the world. There has always been interest to Finnic substrate in Latvia, specially among onomasticists, e.g. Kersti Boiko and Elga Kagaine have done the analysis of generics; Laimute Balode and Ojārs Bušs have researched hydronyms and settlement names of Finnic origin.

Speaking about historical language contacts, there have been two South Estonian language enclaves in Latvia: one near Ilzene (called Leivu language enclave) and the another near Ludza town (called Lutsi language enclave). These languages are not spoken any more, but they have remained traces into Latvian toponymy. Earlier villages have had parallel names in Estonian and Latvian, sometimes in Russian, but microtoponyms were or still are mostly in Estonian. Some generics of Leivu toponyms were/are similar to Livonian. Speaking about language contacts nowadays, there are bilingual names on both side of the state border, e.g. *Veri* ~ *Voru* – *Võru*; *Ape* – *Hopa*; *Gaujiena* – *Koivaliina*; *Ainaži* – *Heinaste* etc.

There can occur different adaptations during the loan process (see also *The Oxford Handbook of Names and Naming* (2016), pp. 540-553):

- **Phonological adaptation** is “the replacement of unfamiliar sounds and sound combinations by sounds and sound sequences that are acceptable in the recipient language”. E.g. *Čiekuri* – *Tsiikuri*, *Ķimburi* – *Kimbri*, *Ozoli* – *Oosuli*, *Vedzele* – *Vädsäli*, *Stroda* – *Trooda*, *Jaunzeme* – *Jaunsemi*. Farm names of the same origin may exist both the Latvian and Estonian side, e.g. *Ķimburi* ~ *Kimbri*, *Planči* ~ *Plantsi*. Phonological adaptation is the most common in names around the world.
- **Morphological adaptation** is when “grammatical features of the original form may be transformed into the recipient language”, e.g. suffix Lav. *-nieki* > Est. *-niku*; Est. *-ste* > Lav. *-ži*.

- **Syntactic adaptation.** One of the name elements are recognized and put in the right place in the recipient language.
- **Semantic adaptation – translations,** e.g.
 - partial translations, e.g. *Leppura soo* – *Lepuru purvs*;
 - full translations, e.g. *Māla kalns* – *Savimägi* (hill), *Dzērves ezers* – *Kurõjärv* (lake).

Translations are common between Estonian-Latvian toponyms, but not so common everywhere.

- **Lexical adaptation** is when “place-name elements may be replaced by words in the recipient language that are phonetically similar, but semantically are unrelated, that is words that sounds similar”.
 - folk etymologies, e.g. family name *Vanags* (‘eagle’) > farm name *Vanakse* (vanake.Gen. ‘oldie’s’); *smilts* ‘sand’ > *milts* ‘flour’ > *Jahu-soo* ‘flour swamp’, Lav. ‘milta purvs’.

MERKOZY, MERKOLLANDE, MERCRON: BLENDING IN ANTHROPONYMY

Fiorenza FISCHER, Holger WOCHELE
(Austria)

If one observes the current evolution of the use of proper names in print media, one can observe – from an onomastic point of view – a pronounced tendency towards the formation of ludic and hybrid forms (neologisms). Blending and hybrid words are – especially in the English-speaking world – well established for a long time: linguistic forms like *brunch*, *workation* or *smog* are well-known, not only in English. They also can be found in toponyms (e.g. *Oxbridge* formed from *Oxford* + *Cambridge*) and are not new. What is relatively new, however, are blended forms based on anthronponyms. This pattern for word creation can be noted for the “power couple” *Billary* (Bill + Hillary Clinton), *Brangelina*, *Jarwanka* (Jared Kushner+ Ivanka Trump) with regard to forenames, but it also holds true with respect to surnames (family names): for instance *Sarkobruni* in France. From a semantic point of view, these forms are especially interesting, if they are transferred to the domain of politics. Consequently one can note in the print media or computer-mediated communication proper names like *Sebastian Orbán*, a creation which gives a succinct account of the political proximity between the Austrian chancellor **Sebastian** Kurz and the Hungarian Prime minister Viktor **Orbán**. The same holds true for the linguistic forms mentioned in the title of our paper as far as the common Franco-German European policy is concerned – or for the Italian word creation *Renziloni* (Renzi + Gentiloni).

The objective of this paper is to analyse these blended and hybrid forms based on anthroponyms, which follow a nowadays very productive and widespread pattern. Moreover, we shall investigate their embedding in texts which are characterized by a high degree of intertextuality. Such tendencies of word formation are particularly interesting, if one takes into account translingual phenomena, i.e. *language mixing*, and transculturality.

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**GEOLINGUISTIC RESEARCH OF HUNGARIAN
PERSONAL NAMES.
ABOUT THE ATLAS OF HISTORICAL SURNAMES
IN HUNGARY (AHSH)**

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Digital name atlases have become increasingly important tools in the synchronic and diachronic study of anthroponyms over the past decades. Despite earlier academic interest in name geography, the digital visualization of proper names in Hungary only began a few years ago. We have created from 2011 a database of historic personal names found in Carpathian Basin and the Atlas of Historical Surnames in Hungary (AHSH) which rely upon the first and second country-wide censuses (1715 and 1720). These censuses can give the most overall picture of multiethnic historical Hungary in the early part of the 18th century.

Our goal was to search for the type of source that would 1. approach as closely as possible the period when surnames were evolving, which was in the fourteenth-fifteenth centuries in the case of the Hungarian name system and 2. cover the Hungarian language's naturally occurring linguistic territory (the Hungarian name system) as much as possible. In order to maintain the latter aim, Hungary's territory as it existed prior to 1920 (Hungarian Kingdom) had to be used as our basis.

In the second period of the research spanning the years 2015 to 2018, the program is working on digitalizing, transferring and downloading the data material on Transylvania (now part of Romania).

The AHHS program is naturally able to take any name form found in its database, the lemma or name elements (ex. suffixes -fi 'son of') and represent it as a map. Coding of the name data allows for the generation of maps representing surname name types (ex. surnames originated from occupational names, ethnonyms, patronyms, place names etc.).

The further approach takes into consideration the connection between personal names' origins and ethnicities. The etymological research of surnames can show the distribution of the lingual origin which may contribute to the historical-demographical reconstruction of ethnic patterns. Researchers mostly rely on regular censuses from the beginning of 18th century for studying language-borders. We have attempted to prove the applicability of the method of name-analysis with the help of resources including both the names and the admission of self-identity or first language of individuals. The results of their investigation revealed that

name analysis can be used in order to identify ethnicity, when conducted on the basis of sufficient data.

The main goal of my paper is to provide some information (which is based on AHS) on the linguistic and social diversity of the Carpathian Basin (Hungarian Kingdom).

THE METRO AND THE CITY: THE LINGUISTIC LANDSCAPE OF KYIV UNDERGROUND AND REMAKING NATIONAL IDENTITY

Olena FOMENKO
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Names of Kyiv metro stations represent an urban subsystem, which is part of a broader linguistic landscape of the city. Like other place names, besides performing labelling and orientation functions, names of metro stations evoke mental and emotional associations with places and can 'reflect or give rise to feelings of individual and collective identity attached to the places in question' (Helleland, 2012, p. 99).

When place names serve a commemorative function, they represent an official version of history and, as a result, become vulnerable in periods of revolutionary transformations and regime change (Azaryahu, 2009). As 'symbolic elements of landscape' (Cohen & Kliot, 1992), names of metro stations, along with other place names, can 'reinforce or challenge cultural hegemonies' in the linguistic landscape and further ideas of inclusion or exclusion (Puzey & Kostanski, 2016, p. xxii).

This paper examines names of Kyiv metro stations as markers of national identity. Our specific aims are as follows: (1) to define the role of metro station names in reflecting national identity; and (2) to analyse a name change as a strategy for remaking the city's linguistic landscape and identity.

The Kyiv Metro system began operation in November 1960. Its first five stations connected the city's several major landmarks: its main street Khreshchatyk, the University, the Railway Station, Arsenal Factory, and the west bank of the Dnipro River, and were named after those places.

While the names of the first metro stations did not have any ideological references, a number of names for later constructed stations reflected the communist ideology and values (e.g. *Chervona Ploshcha* (the Red Square), *Leninska*). For instance, to commemorate the 60th anniversary of the October Revolution, *Ploshcha Kalinina*, called after the same-name square (bearing a name of a Russian revolutionary Mikhail Kalinin), was renamed *Ploshcha Zhovtnevoi revoliutsii* (the October Revolution Square). Similarly, the opening of *Komsomolska* metro station was dedicated to the 50th anniversary of the Communist Youth League. Furthermore, some naming practices commemorated international events. Thus, when UNESCO proclaimed 1979 as the 'International Year of the Child', a Kyiv metro station opened that year was called *Pionerska* (after the Young Pioneer organization of the Soviet Union).

'Renaming the past' and 'de-commemoration' indicated major political changes in former Soviet republics (Azaryahu, 2009, p. 61). After Ukraine gained independence from the former Soviet Union, the linguistic landscape of Kyiv underwent a significant transformation. In particular, both the square named after the October Revolution and the nearby metro station were renamed *Maidan Nezalezhnosti* (the Independence Square). Similarly, other stations were renamed after their neighbourhoods or local landmarks (e.g. *Teatralna*, *Lybidska*, *Palats 'Ukrayina'*).

Some name changes took place in the 2000s. In 2011, when Ukraine was preparing to co-host the 2012 UEFA European Championship, the *Respublikanskyi Stadion* metro station was renamed *Olimpiiska*, after the *Olimpiiskiy National Sports Complex*. The new station name was believed to facilitate orientation in the city for foreign tourists. The most recent name change took place in February 2018, when *Petrivka* metro station, called after a Soviet revolutionary Grygory Petrovsky, was renamed *Pochaina*.

Currently twenty-three of 52 Kyiv underground stations are called after the city's neighbourhoods and areas (e.g. *Pecherska*, *Chervonyi Khutir*), eleven stations are named after nearby landmarks (e.g. *Ipodrom*, *Politekhnichnyi Instytut*). Names of several stations refer to toponyms and dromonyms (e.g. *Khreshchatyk*, *Ploshcha Lva Tolstoho*, *Boryspilska*). Other stations are named after hydronyms (e.g. *Dnipro*, *Slavutych*) and drimonyms (e.g. *Hidropark*). Interestingly, only one Kyiv metro station is named after an individual, a prominent Ukrainian poet Taras Shevchenko (*Tarasa Shevchenka*).

This study has shown that names of Kyiv metro stations reflect the city's identity and are important elements of its linguistic landscape. Further work is required to establish the relationship between names of underground stations and other public and commercial signs in the Kyiv Metro system.

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THE FUNCTIONS OF CHARACTERS' PROPER NAMES IN "FEET OF CLAY" BY TERRY PRATCHETT

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(Poland)

The paper is the fifth in the project Terry Pratchett: A Literary Onomastician (see <http://www.gibka.pl/pratchett.html>), which aims at analysing the functions of characters' proper names in the whole City Watch cycle by Terry Pratchett and in its Polish translation. The purpose of this article is to examine functions served by characters' proper names in the third novel of the series. For the theoretical background the Theory of Two Acts is used. The theory is build around the naming act and the act of using a proper name in a novel (Gibka 2017). Thus, the article discusses both permanent and momentary functions of the onyms. The first of these groups of functions includes roles that emerge at the moment of naming a character and last throughout the novel regardless of the circumstances in which the name is used. On the other hand, the second group of functions depend heavily on the circumstances in which the onym is used and emerge only in individual uses of the name.

In *Feet of Clay*, the reader meets 163 named characters referred to with 274 proper names (first names, middle names, surnames and nicknames). Some of these names serve a number of permanent functions, for instance the expressive, revealing, humorous, conative, semantic and sociological, as well as some momentary roles, such as the revealing, conative, expressive, semantic, camouflaging, conative and poetic. There are also *nomina propria* which do not serve any secondary roles. The results are presented in two parts devoted to the discussion of the permanent and then the momentary functions. Each of these sections is further divided into relations in which the roles are performed (the denoted character, the namer, the user, the author etc.).

At the end of the paper the results of the analysis are compared to the examinations of the first two parts of the City Watch cycle (*Guards! Guards!* and *Men at Arms*) and later, they are used to perform a comparative analysis of the functions served by the analysed names in the English novel and its Polish translation (Gibka 2018).

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NAMING OF URBAN PLACES IN THE CONTEXT OF SOCIAL AND CULTURAL CHANGE

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(Russia)

Semantic models in urbanonymy (godonimii) of the Soviet era, firmly inscribed in the cultural, including ideological, context of its era, often became stamps and clichés that were replicated throughout the country and washed the uniqueness of the previous local urban landscape. At the end of the 20th century and the beginning of the 21st century, the issues of naming of urban places became relevant for toponymic commissions and urban communities in connection with the general change in the political, social and cultural life. The aim of our study is to review the main trends of modern nominative practice and identify its problem areas. The linguistic material of the study is the new names of urban places in some Russian megacities (Novosibirsk, Yekaterinburg, Nizhny Novgorod, Kazan, Chelyabinsk, Omsk, Ufa, etc.).

As the language material of the last decade shows, the most obvious trend in the modern naming of urban places is an active attention to the local historical and cultural context. Regionalization manifests itself in:

- a) Returning of some names that existed previously in relation to these objects: Rozhdestvenskaya street instead of Mayakovskiy street (Veliky Novgorod) etc.
- b) In the use of famous personality's names in science, culture, industry, administration, whose activities or biography is somehow connected with the cities: Akademika Vonsovskogo street, Timofeev-Resovsky street (Ekaterinburg) etc.
- c) The usage of lexical motivators from the local national language: Yuldash street (Tatar language, Kazan) etc.
- d) The usage of regional ethnic cultural realities: Zilantova street (Kazan. Zilant – the winged serpent, the symbol of Kazan).

At the same time, we can not deny that modern nominative practice often conducts in line with the previous nominative traditions, but with an amendment to the exclusion of Soviet ideological motives. It is alarming that toponymic commissions and committees are overly fond of memorial motivation in naming, use a significant number of anthroponyms in naming of urban places and creates a significant imbalance in semantic models.

Very little attention paid to microtoponymic historical material as the basis for producing of new urbanonyms. The possibility of using the

lexical fund of local national languages, which performing along with Russian language the functions of official languages in the territory of their existence, is not taken into account in due degree. In this regard, the experience of naming in Kazan is quite successful. In Ufa (Republic of Bashkortostan) the number of urbanonyms based on the Bashkir words, is catastrophically small. In general, it is necessary to recognize that the ethnic symbolic capital used very little in the hodonoms in national republics.

The mentioned peculiarities testify to the insufficiently consistent language policy in the field of naming of urban places, and this does not meet the needs of updating urban landscape of Russian cities in the direction of creating their unique portraits.

TENSIONS BETWEEN HOUSE AND PLACE NAMES: AN ANTHROPOLOGICAL CASE STUDY OF GRĀVERI

Anna Elizabete GRIĶE
(Latvia)

Latvian Land Reform of 1993 requires naming each house in rural areas thus promoting the *traditional* lifestyle. I investigate the house naming system in a broader context in Grāveri municipality, where there is *no such prior tradition* of household names. Moreover, Aglona district attracts attention due to the religious and linguistic diversity. During fieldwork I hoped to investigate – how houses got their names? what is their role? what kind (if!) religious or linguistic aspects are involved? – but I found out the denial of the latter in the everyday life (beyond the official documents and postal issues). Therefore, I investigated what stands behind this denial?

The research is based on fieldwork done in spring 2017 in Grāveri district. The empirical data is formed of eight in-depth semi-structured interviews in Russian and Latvian, participant observation, field diary, cartography and approximately 350 photographs. The most important ethical issue is linked to the unanimous concern of all of my informants about the sense of ‘living in place that is dying out’.

Weber provides *ideal type* as analytic tool where the deviations from it creates space for analysis, for instance – *tradition*, as it is in the present case. Maps, a form of *simulacra* (after Baudrillard), give an insight since there are in fact house names. Even though house names were given by inhabitants themselves, they still perceive it as a pressure. What does they represent then? The non-use of these names is also illustrated by the few signs that bear a house name.

Latour introduces *hybrids* where each issue should be seen as a result of an endless process of changes, hence, house names, too. They are said to be ‘in Latvian manner’ – in all the context of confusions, people didn’t want to be bothered in order to use their everyday language while naming the house. Meanwhile, some used irony (e.g. “Šerifi”), other names are issued from nature (e.g. “Akmeņkalni”) or in the memory of a relative (e.g. “Solveigas”). The most important local house naming tradition is to adjust it to the name of the closest *sādža* (a ‘village’ formed of some 20 to 40 houses – a form of housing that is said to be traditional in the region). For instance, in the historical Kovaļova *sādža* one will find many house names linked with blacksmiths. It is a way of preserving *sādža* name, less the meaning of the denomination – their own interpretation of the mean-

ing of *sādža* names often do not correspond to the scientific etymology. These *sādžas* previously inhabited by hundreds are now having only several houses with people living in them.

Nevertheless, the hypothesis that house names have a role in everyday life was presumingly false within my own interpretation of this role. Actually their denial and the use of *sādža* denomination has a role in everyday life. Above all, I argue that within the context of these hybrids and mixing in religious and linguistic aspects, the idea of belonging to a larger group – *sādža*, hasn't changed. Therefore, I support Barth's argument about more flexible social bordering between *ethnicity* and *ethnic image*. The multiple hybrid identities I encountered can be resumed as following: one identifies with an ethnicity, confessional belonging or language use, but they all refer to *sādža* while talking about their geospatial provenance – it is the group of self-ascription that unites.

TO THE PROBLEM OF COMPILING A DICTIONARY OF THE SURNAMES OF SLAVIC AND BALTIC ORIGIN (ON THE BASIS OF THE ONYMS OF THE BELARUS AREA)

Julia GURSKAJA
(Belarus)

The report examines the methodological principles of compiling a semantic dictionary of surnames of the nickname type of Slavic and Baltic origin. The source base was the monuments of writing in the 14th-18th centuries. For comparison, modern names were used.

Anthroponomics material is grouped into semantic fields. As analysis shows, historical surnames (1.995 units) form a vast semantic field "Man". It is a complex hierarchical structure, characterized by the presence of a core (0, 20%), the center: "Man" (1.345 units, 67.41%) and periphery: "Nature" (329 units, 16, 49%), "Culture" (240 units – 12.03%); "Spiritual concepts" (*life – death*) (77 units 3, 85%). This field is divided into micro fields of a narrower volume, between the elements of which there is a close relationship. The structure of micro fields is predetermined by universal semantic oppositions: "*external – internal*", "*own – alien*", "*good – evil*", and "*nature – culture*", "*life – death*". The universal manifests itself in the general structure of the field, as well as in the micro fields that make up the core and the periphery of the field, in general anthroponomy, the general types of transferring, the spheres of which are two extensional sources of micro fields: "Nature" ("fauna", "flora") and "Culture" ("home", "objects of material life", "objects of man's spiritual activity"). Nominative density of micro fields, the presence of dialectal vocabulary reflects the features of the worldview of the ethnos, its linguistic picture of the world. Modeling the concept sphere "Man" is important in connection with the actualization of the anthropocentric paradigm in modern linguistics.

A special group consists of surnames that characterize a person through metaphorical and metonymic rethinking of names of natural realities.

The source sphere "Nature" includes two fragments based on the names derived from the names of animals and plants that go back to the basic model: "Man is a part of nature". The fragment of the concept sphere containing the units, based on the ancient analogy of the "animal → human being", was developed most lexically and word-formatively. According to researchers, anthroponimization of animal names is observed in all Indo-European languages; therefore it is considered the oldest onomastic universal, dating back to the era of totemism and animalism. These an-

throponyms performed a magical function, were included in a number of security names, which was due to the idea of a close connection between the name and its bearer, the ability of the name to replace a person.

The proposed scheme for describing anthroponymic units will allow us to identify the culturally significant concepts that formed the basis of the Slavic and Baltic family names, their system of connections, determine the general patterns of the formation of family systems, and more reasonably conduct a typological and comparative historical analysis of the basis of anthroponyms.

The study of general and specific language means, reflecting the image of a person through the prism of anthroponymy, vividly reflects the processes of ethnic interaction on a polyethnic territory, allows for a better understanding of the national and cultural specifics of the lexical systems of the languages being studied, and gives new material reflecting the language's connections with the spiritual culture of the Slavic and Baltic peoples.

When Slavic anthroponyms of the Baltic origin were mastered, some of them were adapted, and the other part was included in the Slavonic anthroponymy in the form in which the surnames were used in the Baltic languages.

USER NAMES OF ILLEGAL DRUG VENDORS ON A DARKNET CRYPTOMARKET

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The illegal drug trade has recently found a new route: darknet cryptomarkets. These Ebay-like marketplaces, located in an anonymous network called *darknet*, *deep web* or *Tor network*, gather drug sellers and buyers from all over the world to make deals without meeting each other in person. Drug vendors are known by their user names, and those names could have a huge financial significance for their owners. This presentation examines the characteristics of those vendor user names and contrasts them to both other types of user names as well as to real-life commercial names, especially names of brands and companies. The data for the study were collected from AlphaBay, the largest cryptomarket in early 2017.

Many vendors share information of themselves through their user names, referring to their products, home country and whether they work alone or in a group. Names are also used to create various images of vendor's business. Some vendors try to create an image of a normal, legal business by using traditional company and brand name vocabulary or by plagiarising famous real-life brand names. Other vendors, however, appear to even highlight their criminality, referring to illegal activities or well-known real-life or fictional drug criminals. Vendor names also include references to the desired effects of drugs and the high quality of products and service. One-third of names are not connected to drugs in any visible way. Overall, vendor names more closely resemble other user names, but they clearly have also been influenced by commercial names.

NATIONAL AWAKENING AND NATIONAL GIVEN NAME STOCK

Annika HUSSAR, Tiina RÜÜTMAA
(*Estonia*)

In Estonia national names started spreading in the end of the 19th century and their usage peaked in the 1930s. Growing popularity of national given names was influenced by similar processes in other countries, for example in Hungary and in Finland. Because of direct contacts it was easy to follow the example of the latter. Finnish researchers in their turn refer to similar developments in Europe, mentioning Czech, Hungary, Latvia etc.

National romanticism along with national awakening movements brought about vernacularisation of both family names and the given names stock in Hungary, Finland, Czech, Estonia, Latvia etc.

In Hungary the national consciousness developed already in the end of the 18th century. It also found expression in the Magyarisation of surnames as well as popularity of Hungarian variations of international given names in order to emphasise persons national origin and equality among members of society. National names first became popular in the beginning of the 19th century and their usage peaked in the 1830s-40s.

In Finland national given names started spreading in the 19th century, became widely popular during the first decades of the 20th century – a little earlier than in Estonia – and peaked in the 1930s.

In Latvia the usage of Latvian names was recommended by the figures of national awakening in the end of the 19th century and peaked in the 1930s.

In creating national name stock analogous means were used: restoring pre-Christian names from old documents or creating new similar ones; using own variations of international names; using names from folklore and names of heroes; creating brand new names based on common nouns; using names created by writers.

COSMONYMS (ON THE MATERIALS OF PROVERBS AND SAYINGS IN THE RUSSIAN AND KAZAKH LANGUAGES)

Saule IMANBERDIYEVA
(*Kazakhstan*)

The object of our research in this article is proverbs and sayings in the Russian and Kazakh languages, containing cosmonyms: sun, moon, Jupiter, ai (moon), kyn (sun), Yrker Urker (Pleiades), Sumbile (Sirius), and others.

Cosmonyms were studied in the works of T.Zhanuzakov, K. Aronov, O. Abutalip and other linguistic scholars who considered the ethno-linguistic nature of the people's cosmonyms [1-3]. O.Stafeeva considered the cosmonyms "Sun" and "Moon" as an object of linguistic categorization [4]. S.Volkova explored the cosmonyms of the work "The Sign of the Beast" [5]. However, no studies have been held on cosmonyms in proverbs and sayings, especially in comparison of two unrelated languages: Kazakh and Russian.

In the analyzed proverbs and sayings of the Russian and Kazakh languages, the existence of the universal phenomena is explained by the unity of objective reality, the generality of the human psyche, the similarity of individual aspects of the vital activity of peoples, the universal sources of mythological thinking, etc. the national-specific difference is primarily due to the history of the people, ethnic culture and mentality. In the Russian language there are a lot of proverbs and sayings with a sun component, and in the Kazakh language with a moon component. Proverb and saying: *And the sun is not without spots* [6] in the Russian language is the semantic antithesis of the proverb and saying in the Kazakh language *Aydin da betinde sekpil bar*. (lit. – *And the moon is not without spots.*) [7]. This is due to ethnic culture, the mythological thinking of the people.

The proverbs and sayings of the Kazakh and Russian languages with the component ai/luna (moon): *Aidyn on besi zharyk, on besi karangy* (in Russian: *Pyatnadsat dnei lunny svetlaya, pyatnadsat-temnaya*; in English: *Fifteen days of the moon are light, and fifteen days are dark*) and *Zhizn kak luna: to polnaya, to na ush'erbe* show life and being of two peoples, common for both life style with – *Ai/Luna*. This is due to the universal perception of reality.

The Kazakh proverb *Kirsiz – ai, minsiz bir kudai*. (in Russian: *Bezuprechen tol,ko bog, luna chista*. In English: *Only the God is perfect; the moon is*

pure.) There is an expression in Russian *chist, kak steklyshko*, (pure as glass), and in Kazakh or other Turkic languages it is *Sutten ak, sudan taza*. (in English *Whiter than milk, cleaner than water*). The key word of mentioned proverbs of Russian and Kazakh languages is component *God*.

In the Russian language, the proverb *Kakaya polza ot zvezd, esli sve-tit luna*. (in English – *What is the use of the stars, if the moon shines*) is the antithesis of the proverb of the Kazakh language: *Adaskanda – zhuldyz aydai, karyn ashkanda – koshe maidai* (in English – *When you are lost the star is like the moon, when you are hungry soup is like butter*).

However, there are proverbs in Kazakh and Russian languages that are similar in the meaning: in Russian *The more the moon shines, the more the dogs bark*. In Kazakh *Men ury bolganda ai zharyk bolypty* (in English – *When I became a thief, the moon began to shine brighter*).

The proverb of the Russian language *Akundin razzhigaet ovin, pogasi silntse gasit* (Akundin kindles avin, Pugas extinguishes the sun). There are two important phenomena reflected for the people in this proverb. First, the light day was decreasing, therefore, all the possible work, had to be carried into the house and done by the light of a lantern or a candle. In addition, from this time people actively began to dry the grain in the bays, spreading fire under it. This proverb has the same meaning with the proverb in the Kazakh language, *Sumbile tugan son sungyl aiel zhatar ma*. (in English: *When Sirius is born, can a good housewife sleep*) or *Sumbile shykkansha sumyrai katyn uiktaydy*. (When Sirius is born, a slob can sleep till lunch). These proverbs and sayings refer to the autumn period, when it is forbidden to sleep until late. In autumn, there is a lot of work: harvesting, you need to do everything in time, so that nothing is lost. However, in the Russian language there is another proverb: *Lezhebo-ke I solntse ne v poru vckhodit*. (in English: *the sun is not rising at the right time for the lazy*), which corresponds to the second proverb *Sumblede ken shykkansha sumyray katyn uiktaydy*.

What is permitted to Jupiter, then it is not allowed to bull means, people occupying high position, elected, have greater rights and opportunities than all the others. Jupiter in Roman mythology, like the Greek Zeus, the supreme god, the thunderer, who often appeared to people in the image of his “totem” animal – a bull.

Urker tusa, sorpa da as (in English: *When Urker (Pleiades) is born, the soup is food*) – this is about the summer period when there is a lot of food.

Thus, the study of the cosmonyms in the proverbs and sayings of the Kazakh and Russian languages showed some common and differentiating features regarding the life of two nationalities.

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**SURNAMES FROM VIDZEME
MOTIVATED BY CRAFTS AND TRADES
(ACCORDING TO REVISION MATERIALS OF VIDZEME
SOUL METRICS IN 1826)**

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Over the last years, a detailed attention has been paid to surnames motivated by a craft or trade (see, for example, *Namen und Berufe. Akten der Tagung der Deutschen Gesellschaft für Namenforschung und des Namenkundlichen Zentrums der Universität Leipzig*. Leipzig, 21. und 22. Oktober 2017. Herausgegeben von Dieter Kremer. Leipzig: Leipziger Universitätsverlag GMBH, 2018).

The basis of the presentation includes surnames of this group from soul revision materials of Vidzeme Gubernia in 1826 stored at the Latvian State Historical Archives, Fund Nr. 199. Presently, the database includes about 23 500 surnames, of which 1220 (5–5.5%) are surnames motivated by crafts and trades. This number is only half of what Pauls Balodis mentioned. In the analysis of surnames of Latvian origin, he mentioned 9.1% of surnames from the semantic group (see Balodis, Pauls. *Ne tikai Bērziņš, Kalniņš, Ozoliņš... Latviešu personvārdu etimoloģiskās semantikas teorētiskais modelis un tā realizācija*. Rīga: LU Latviešu valodas institūts, 2018, 310). According to their origin, surnames motivated by crafts and trades are mostly Latvian and Germanic; however, some surnames of Slavic and Finno-Ugric origin have also been established. Although most inhabitants of Vidzeme were farmers, surnames reflect names related to crafts and trades, the most popular being a name of a blacksmith (a spelling variant of *Kalējs*) given as a Latvian surname 34 families and its Germanic equivalent (a spelling variant of *Schmidt*) given to 53 families. They include 5 surnames with a dialectal name *kalvis* (*Kalwit* with variants). In the nomination of surnames, names of, for example, a cooper or barrel maker (mucenieks) (*Mutzeneek* and variants), mūrnieks (bricklayer) (*Muhrneek* and variants), potter (podnieks) (*Pohdneek* and variants), saddler (sedlenieks) (*Seglineek* and variants), tailor (skroderis) (*Skroder* and variants), glasscutter (stiklinieks) (*Glasneek* and variants), hooper (stīpnieks) (*Stihpneek* and variants) have been established. Part of inhabitants obtained their surnames from crafts and trades connected with making clothes and shoes, for example, weaver (audējs) (*Weber* and variants), knitter (adītājs) (*Additai*), sewer (šuvējs) (*Skrodel* and variants), shoe-maker (kurpnieks) (*Kurpneeks* and *Schuhmann*, and *Saposchnikow*

with variants). Some surnames were motivated with the names for preparing drinks and meals, for example, preparing malt (iesals) (*Eesalneeks* and variants), brewing beer (*Bruhwer* and variants), with confectionery (*Bekker* and variants) and cooking (*Pawar* and *Koch* with variants).

Although surnames connected with crafts and trade, making clothes and cooking dominate, some of them are connected with farming (*Arrais*, *Ezzetais* with variants *Feldmann*), orcharding (*Dahrsineek* and *Gaertner* with variants), cattle breeding (*Ganniņ*, *Moderneck* with variants, *Konuschke*, *Baltmoder*) and bee keeping (*Bitteneek* and variants).

Surnames include also names of trading, for example, trader (tirgonis) (*Kuptsch*, *Kaupmann* and *Bohdneeks* with variants), tapster (krodznieks) (*Krüger* and variants).

A numerous group includes surnames related to names of social and military standing, for example, lord (kungs) (*Kundsin* with variants), landlord (muižnieks) (*Muischneek* with variants), commissar (komisārs) (*Cummissair* with variants), captain (kapteinis) (*Kaptain* with variants), chancellor (kanclers) (*Kanzler*), corporal (kaprālis) (*Kappral*), master (meisters) (*Meister* with variants), king (ķēniņš) (*Konig* with variants), tenant (rentnieks) (*Rentneeks* with variants), sergeant (seržants) (*Serschant* with variants).

Surnames connected with the professions have also been established, for example, physician (ārsts) (*Arstis* and *Dacter* with variants), writer (rakstnieks) (*Rakstneek*), and clerk (rakstvedis) (*Skrihwel* with variants).

Some surnames may be connected with leisure and pastimes, for example, singer (dziedātājs) (*Dseedatais* with variants), dancer (dejojājs) (*Danzeneks*), player of a musical instrument (*Duhdelneek* and *Stabulneek* with variants). This group may include also a surname connected with Jānis (Midsummer Festival) celebration (*Ligotay*).

Some surnames are possible nicknames connected with a trade, for example, shooting of wolves (*Wilkuſchaweifsch*), catching crayfish (*Wehſchukehninſch* with variants). It is possible to include a surname *Maisewihrs*.

Surnames of Vidzeme in 1826 contain many puzzles to be solved by analysing them in a context of foreign languages.

DEFINING PROPER NAMES IN GENERAL DICTIONARIES: SOME PROBLEM CASES

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(Latvia)

Although in theory it is suggested that proper names should not be included in general dictionaries, practice shows the opposite. In this paper, attention will be paid to three problems – 1) proper names that are defined as common nouns, 2) common nouns that are defined as proper names, 3) words that not only in lexicography, but in language in general are between common nouns and proper names.

Proper names that are defined as a common nouns

In this aspect interesting are names of superheroes and cartoon characters. For example *Batman*, which in *English Oxford living dictionaries* is treated as a proper name ('A US cartoon, TV, and film character, by day the millionaire socialite Bruce Wayne but at night a cloaked and masked figure fighting crime in Gotham City') in Latvian online dictionary *Tēzaurus* is marked as a common noun (not capitalized), although explained as a proper name:

betmens - 'Amerikāņu komiksu detektīvsēriāls; sikspārnis, ko 1939 radījis Bobs Keins un Bils Fingers' ['an American detective cartoon; a bat, created by Bob Kane and Bill Finger in 1939'].

Similar situation is with entry *Mickey Mouse*, which in Oxford dictionary is explained as a proper name, but in Latvian language dictionary *Mūsdienu latviešu valodas vārdnīca* treated as common noun (not capitalized, not marked as a proper name), although explained as a proper name.

mikimauss *v. lietv.* Amerikāņu animācijas filmu producenta Volta Disneja radīts tēls – pelēns Mikijs; mikipele [Character – mouse named Mickey – created by American cartoon producer Walt Disney].

This illustrates another problem – quite often formal treatment of word (this include, for example, usage of lexicographic symbols) is contrary to it's semantic explanation. Also sometimes definitions of proper names are not accurate. For example, in *English Oxford living dictionaries* it is mentioned that oreo is a trademark, but not every 'biscuit with cream filling' is oreo. Oreos are chocolate cookies made by specific company (in this case – *Nabisco*).

Common nouns that are defined as proper names

There are not many common nouns that are defined as a proper names. However some could be found in *Mūsdienu latviešu valodas vārdnīca*. For example entry *gotiņa*:

gotiņa [gùotiņa] s. *lietv.* [...] 2. Krējuma konfekšu šķirne [The brand of cream candy].

This is definition of brand. If we want to define kind of candy, more precise definition in this case would be ‘sweet cream candy’.

Words between common nouns and proper names

From the lexicographic point of view interesting is word *Internet*. There is even a Wikipedia article on the question if *Internet* is common noun or proper name. In *Oxford English dictionary* it is written with the capital letter as a proper name, in Merriam-Webster parallel forms are given. Same in Finnish dictionary *Kielitoimiston sanakirja*. In Latvian lexicography, *Internet* is considered a common noun.

Also between common nouns and proper names are some period names in European history, for example *Renaissance*. Most commonly, this word has two meanings. First refers to period in Europe between the 14th and 17th centuries, second – to a revival of or renewed interest in something. In it's primary meaning *Renaissance* might be viewed as a proper name (as, for example in *English Oxford living dictionaries*), because it refers to very specific and concrete period, but in Latvian and Lithuanian (as well as in Finnish) both meanings are interpreted as a common noun.

To this category also belongs some car brands. For example entry *mercedes* (‘mersedess’) in *Mūsdienu latviešu valodas vārdnīca*:

mersedess v. *lietv.* Automobiļu marka “Mercedes-Benz”; šīs markas automašīna [Brand “Mercedes-Benz”; car of this brand].

The first part of definition (‘brand “Mercedes-Benz”’) is describing an onym, while the second (‘car of this brand’) – common noun.

DICTIONARIES

English Oxford living dictionaries: <https://en.oxforddictionaries.com/>

Kielitoimiston sanakirja: <https://www.kielitoimistonsanakirja.fi/>

Mūsdienu latviešu valodas vārdnīca: <http://www.tezaurs.lv/mlvv/>

Tēzaurs.lv: <http://www.tezaurs.lv/>

THE DICTIONARY OF ESTONIAN SURNAMES: WHAT IS AN ESTONIAN SURNAME?

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Current Estonian surname stock originates mostly in two sources: 1) surnames adopted mainly in 1823-1834 when the peasantry was “liberated”, and 2) Estonianized surnames that came to replace foreign-sounding surnames in the 1920’s and 1930’s. In addition there is a still unknown quantity of surnames inherited from times before the mass adoption in the 19th century and new surnames that have been formed during the 20th century. Plus, of course, surnames of people who have immigrated to Estonia during the last two centuries.

If one takes a look into the language origin of surnames of Estonians, it is estimated that up to half of surnames are of Estonian origin (e.g. *Saar, Sepp, Tamm, Rüütel, Ilves, Kaljulaid*) and maybe one third or more originate in other languages like German (e.g. *Feldmann, Birkenfeld, Schmidt*), Russian (e.g. *Melnik, Sokolov*), Latvian (e.g. *Gailit, Irbe*). A significant number of names are linguistically hybrid names, like *Ojaberg* (Estonian + German), *Kasikov* (Estonian name with a Russian formant), *Kröönström* (phonetic adaptation of a Swedish name), etc. Sometimes the linguistic origin is difficult to determine.

This makes the choice of names for a dictionary of Estonian surnames complicated. When for instance, a dictionary of Finnish surnames has included only Finnish by origin surnames (and excluding, for example, *Mannerheim*), this approach does not seem justified for Estonia. After a thorough discussion, it was decided to establish two main criteria for inclusion into the dictionary: the frequency of surnames in the Estonian Population Register and the prerequisite that the name was adopted in Estonia. Thus the linguistic origin of surnames does not matter, what matters is that the surname’s history is tied to Estonia. Consequently, for example, German, Russian or Swedish names might be included if they have documented use of adopting them in Estonia.

Currently the Estonian Population Register contains approximately 146,000 different surnames. As the envisaged size of the dictionary was 6,000 articles the minimum frequency limit was first set to 40 name bearers but it was later lowered to 30 name bearers. The raw list of names with the frequency higher than 30 contains at the moment 8,994 names but it is expected to be shortened by omitting immigrant names and combining name variants, for example, the ones that are

pronounced similarly and the names that are represented in masculine and feminine forms.

The Dictionary of Estonian Surnames is envisaged to give linguistic, incl. etymological and historical information on names: their original geographical distribution, possible explanations of their origins, data on name changes (Estonianization), pronunciation and declination of names. The last two are problematic as names' spellings sometimes do not follow the standard orthography and there are often several options when declining surnames.

The presentation will describe main problems encountered when compiling such a dictionary.

HISTORICAL NAMES OF VILLAGES IN THE REGIONAL PARK “PAJŪRIO REGIONINIS PARKAS”: TRACES OF CURONIANS AND KURSENIKI IN KLAIPEDA SURROUNDINGS

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Historical place names of the “Pajūrio regioninis parkas” (Seaside Regional Park) are a part of the linguistic-cultural heritage of Klaipeda and a part of Eastern Prussian onomastics. They are characterised by the common features of Eastern Prussian onomastics: tight geographic distribution of oikonyms determined by administrative peculiarities, village names originating from anthroponyms, a great variety of both lexemes and their orthography, dominance of the Baltic lexical heritage in the German-governed land. A vast variety of names was determined by socio-economic reforms, especially the merging of villages. In such cases, two names functioned for a while at the same time. Attention should be drawn to the use of dual names of the same object in Lithuanian and German linguistic environment: in German discourse place names of Baltic origin are rarely replaced by the German ones, while most often older names of the same object are used, only grammatically adapted. The territory of the “Pajūrio regioninis parkas” and its surroundings is characterised by some specific features of names: the traces of the old Curonian language substrate in the place names and proper names, which they originated from, have remained; the differences in the linguistic heritage of fishermen and farmers found in onomastics are observed; linguistic traces of the inhabitant migration from Courland to the seaside of present Lithuania (former Prussia) are found; chronologically increasing layer of Lithuanian onomastics and Lithuanisation of the Latvian language heritage is viewed. At various periods, especially at the period of Soviet collectivisation when merging occurred all over Lithuania, a number of villages were merged in the area of “Pajūrio regioninis parkas” and the old names of villages passed into oblivion. In this way, a significant part of our linguistic heritage encoding important information is lost. As regulations of the Park emphasise the importance of the protection of cultural heritage, historical names of villages are returned to use by giving names to the parts of park territory: forests, paths, streets, etc. It is also aimed to restore the names of former villages to the new suburban settlements around Klaipeda city.

HOW MANY CAPITALS ARE THERE IN LATVIA? SEMANTICS OF THE NOMENCLATURE CAPITAL IN THE CONTEXT OF LATVIAN TOPONYMS

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(Latvia)

Nowadays there is a tendency in tourist guidebooks and the media to use various slogans and unofficial city nicknames, which describe the place and become a kind of a trademark for it. This marketing approach is employed to raise self-assurance and pride of the local inhabitants for the place where they live and to attract tourists. Four categories are considered to be the advantages of using such slogans: identity, pride, community, and economics (Muench 1993). During the study of Latvian city nicknames, it was found that in many cases these are formed according to the formula: *territory + descriptor + capital*, e.g. *Rūjiena – the ice-cream capital of Latvia*. The aim of the study is to reveal the regularities in the formation of contextual semantics of the nomenclature *capital* by analyzing the texts on the official tourism portal of Latvia „Latvia Travel” and in other electronic media.

The lexeme *capital* in the context of onomastics can be considered a nomenclature which names *the primary city of the state where the highest state government institutions are located; administrative and political centre of the state* (MLVV – Modern Latvian Language Dictionary). Whilst in city nicknames, the lexeme *capital* acquires the meaning ‘central, the most important part of the territory’; lexemes *pearl* ‘that which is special, excellent’ (MLVV), e.g. *Rīga – the pearl of Art Nouveau*, and *heart* ‘central, the most significant part (of e.g. a territory, settlement)’ (MLVV) function as synonyms for the word *capital* too, e.g. *Rēzekne – the heart of Latgale*; whereas the dependent components of collocations name a territory and a feature typical of a particular place.

When describing the cities and towns of Latvia, the most frequent territory name is *Latvia*; it is often not even mentioned but understood from context. Sometimes due to a feature significant in the context of Latvia, a small village can also acquire the status of a capital, e.g. *Rubene – the floorball capital of Latvia*. Whereas Riga, which is the official capital of Latvia, in city nicknames becomes the centre of a wider territory: *the culture capital of the Baltics, the gastronomy capital of the Baltics*. A name of a Latvian region can also function as a territory limit, e.g. *Cēsis – the culture capital of Vidzeme*.

The components of the collocations describing a feature significant to a place can be grouped into several semantic subgroups: 1) culture, e.g. *Liepāja – the rock music capital*, *Balvi – the folklore capital of Latvia*; 2) sports, e.g. *Daugavpils – the speedway capital of Latvia*; 3) society, e.g. *Sabīle – the gypsy capital of Latvia*; 4) economy, e.g. *Preiļi – the cheese capital*, *Valmiera – the industrial capital of Vidzeme*.

In tourism discourse, predominantly positive connotations are constructed for city nicknames; whereas in media texts, under the influence of different events, negative connotations are formed too, e.g. *Ludza – the marihuana capital* (justification: in 2016, in Ludza and the region, three marihuana farms were found within a month).

Among city nicknames there are stable names, well-known to society, and short-lived names affected by some event. For example, Tukums in tourist guidebooks is called *the town of roses*, a well recognized slogan is “*To Tukums for beauty!*”, whereas in the media, when describing events in Tukums, at some time periods various other names come up: *the book readers capital* (justification: on 4 December 2009, “The Big Readers Award 2009” ceremony took place in Tukums); *the walkers capital of Latvia* (justification: on 10 September 2010, the National Walking Competition of Latvia, Sweden and Lithuania took place in Tukums); *the bicycle capital* (justification: on 22 September 2013, the final stage of the bicycle race took place in Tukums).

To answer the question in the title – How many capitals are there in Latvia? – we must say that the official capital is, of course, one (Rīga), but the number of unofficial capitals is unlimited.

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PLACE NAMES IN THE LIGHT OF PHENOMENOLOGY

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(Belarus)

An approach to the study of place names based on properties of their denotata is discussed. It relies on Husserlian phenomenology and utilizes experience of sciences other than linguistics (philosophy, psychology, logic). The approach is contrasted to both classical traditions (J.S. Mill) and new works oriented to ethnolinguistics and linguoculturology (N.I. Tolstoy). A place name is considered as an integral entity which is realized in four apperceptively related semantic structures.

Traditional place names research considers structure and/or semantics of names without taking into consideration the role of the object itself. This fact leaves realities, being perceived as units belonging to the same unified class of individual objects, outside of scientific focus. Such a unification of all types of onyms seems to be in contradiction with the idea of proper names as denotative signs referring to different objects. Denotative characteristics of proper names play an unacceptably insignificant role in the research at the moment. As opposed to the traditional approach phenomenology focuses on the object itself (“Back to the things themselves!”). It addresses to humans’ goals by means of the concept *intentionality* and focuses on those aspects of human perception that reflect the essence of the idea of an individual thing, and not isolated attributes of objects which are random indeed.

The importance of the category ‘object’ in place names research is evidenced by (1) an implicit or explicit indication of the status of the object within onyms, while the attribute does not necessarily appear in names, e.g. *the Island* (island), *the Lagoon* (lake), etc.; (2) names of small-scale objects refer to a name of another object more often than the names of large-scale ones. The latter group usually resorts to qualitative characteristics; etc.

In addition to the interest in the object itself, emphasis in phenomenology is made on the character of the act of consciousness, i.e., on its *noesis* (from Greek ‘the process of thinking’), which fixes the direction of the act of consciousness. Noesis consistently singles out *noemes* – the modes of thinking about the object (e.g., *fixing the object*, *searching for its distinctive features*, or *additional attributes*, *transmitting change blindness in place naming*). Every noeme is not limited to reflecting one mode. It’d rather become one of the stages of perception of an individual object which can be subsequently utilized in respect of the other objects.

A matter of the author's particular interest is a notion of *relations* which unite categories of "object" and "attribute" within place names. Logicians and psychologists affirm its compulsoriness. The research studies relations of the components both within a place name and between the names in a system. In contrast to structural and ethnolinguistic approaches, the author refers to denotative properties of a place name – its individuality, (non-)stability, level of its significance as a landmark. By correlating forms of names with their functionality the four types of relations are discerned (they correlate to the modes of thinking about objects given above). Secundariness of a name as a signifier is different from the one displayed by the signified. Secundariness of the latter manifests itself not in the sense of originating names from appellatives, but from the viewpoint of its potential usability as an assessment scheme for future naming.

THE ROLE OF HISTORICAL TOPONYMS IN ONOMASTICS

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The earliest toponymic records of any language are exceptionally important sources of language history: they provide information primarily on the characteristic features of the sound, vocabulary, word and name formation processes of the language they represent. In the case of the Hungarian language, the earliest charters that are abundant in toponyms date back to the 11th century. In addition, the toponymic corpus of the charters does not only offer us insights into the language itself, but they also enrich our knowledge of the lifestyle and culture of the users, as the language of any historic period authentically reflects the spiritual and material culture of the community which uses the language.

Besides constituting a crucial source material for linguistic history and onomastic research, toponyms occurring in historical sources (medieval charters) may also be used for the (history-related) purposes of other disciplines such as historiography (in particular, settlement and demographic history), historical geography, ethnography, etc. When trying to map the ethnic composition of earlier times, representatives of historical studies like to rely on toponymic data extracted from different layers of origin. However, it needs to be emphasized that such examinations require special attention in order to avoid typical pitfalls especially in the field of ethnic reconstruction, the opportunities of which I wish to highlight here.

In my paper I introduce and compare name-giving methods and types using four early charters: three charters are from the 11th century (the oldest authentic source surviving in its original form, the Founding Charter of the Abbey of Tihany from 1055; the Founding Charter of the Abbey of Százd, which was written in 1067 and amended in the 13th century; the Founding Charter of the Abbey of Garamszentbenedek, which was written in 1075 and amended in the 13th century) and one charter from the 13th century (the land survey of the Abbey of Tihany from 1211). My presentation focuses on the utilization of the corpus of toponyms found in medieval charters as well as the limitations of such research. My goal is to assess which scholarly questions may be answered with certainty relying on the study of toponyms (e.g. description of onomastic systems), and which issues within the fields of linguistic history, onomastics and history call for more evidence in addition to the above-mentioned linguistic elements (e.g. ethnic reconstruction).

Studying these 11th-13th-century sources from this perspective is perfectly suitable for providing a general characterization of old Hungarian name-giving and introducing the history of changes. This analysis reveals that name-giving in the case of early Old Hungarian toponyms had two essential types: one-part names formed from anthroponyms (mostly settlement names) and two-part microtoponyms with a geographical common noun base (mostly natural names), although the prevalence and frequency of name types changed to some extent during the early Old Hungarian era. For example, the toponymic corpus of the Founding Charter and the Land Survey of the Abbey of Tihany indicates that during a gap of six to seven generations that passed between the two documents, there were no significant shifts in the system of toponyms. No major changes may be seen in the case of natural names later on either, while other types emerged in the case of settlement names. Still, the name system revealed by these early charters (thus Old Hungarian name giving itself), represents a solid basis of today's toponym system also. Toponyms in themselves, however, are not sufficient to determine the ethnic composition and ethnic relations of earlier times, thus we have to be cautious when working with such types of (ethnic reconstruction) studies.

TRACES OF PERSONAL NAMES FROM LIVONIAN REVISION 1599 IN CONTEMPORARY PLACE NAMES

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Materials of the Livonian revision 1599 published by J. Jakubovski and J. Kordzikovski is a rich source of place names and personal names of that time, which allows us to look into the 400-year-old history of Latvian place names. These documents relate to the 13 castle parishes, covering a large part of the contemporary territory of Latgale, Vidzeme and Estonia. The revision was carried out according to a common methodology and in a very short time, so there are great opportunities to compare the castle parishes with each other, as well as, taking into account the subsequent historical events, think about different future development paths of place names and surnames in Vidzeme and Latgale. Since the material of Latgale castle parishes was analysed in detail already in the Latgalian conference 2017 and its journal “Via Latgalica XI” (2018), this report focuses on Vidzeme.

The basic aim of the research was to understand how much the place names and personal names mentioned in Livonian revision 1599, as a Livonian heritage, are reflected in contemporary place names. By comparing the onomastic material of the Livonian revision 1599 with a modern map, an attempt is made to restore the borders of the castle parishes, to identify the place names mentioned therein and to look for traces of the ancient surnames in modern place names. Analysis of the materials is carried out using the *MS Excel* features (data selection, structuring, statistical processing). With cartographic method, using the Map Browser of Latvian Geospatial Information Agency and the Place Names Database of Latvia, correlations between the proper names mentioned in 1599 revision and modern place names were looked for. For a better understanding of the 1599 revision materials also other sources of the same age were used, in particular the Swedish cadastre of Vidzeme 1601 and 1638, metrics of Riga's St. Jacob Catholic Church 1582-1621, as well as revision of the Courland Diocese 1582/83.

Although the 1599 revision is more than 400 years old, place names and personal names mentioned in it show a surprising number of relevance to contemporary homestead names in Vidzeme, as well as surnames and village names in Latgale. Especially attracting is the relevance of the second component of the personal name (surname?) to the latest place names. Unexpectedly high correlation is found in Vidzeme modern

homestead names. The material allows to see and be aware how long-standing even the most common Latvian place names can be and what a rich historical information they contain.

Results of the research also induce reflections regarding the beginnings of surnames in Vidzeme. Despite the fact that official giving of the surnames in Vidzeme and Kurzeme occurred only in the 19th century, however, already in the revisions of the end of the 16th century and the beginning of the 17th century unambiguous presence of surnames (if the surname is defined as a heritable family name) can be noticed. Place names and surnames in the 16th-17th century Vidzeme and Latgale, look like forming a one onomastic system, in which it is difficult and even impossible to separate them from each other.

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MEDIEVAL NAMES OF KARELIAN WOMEN

Denis KUZMIN

(*Finland*)

The first documentary evidence of the Christianization of Karelians is dated to 1227, when Prince Yaroslav Vsevolodovich passed the respective order. Before that, the medieval Karelian population had had an own pre-Christian system of personal names. According to the earliest documentary sources from the 16th century, however, a majority of the male population of Karelian territories wore, at least officially, Christian names. On the other hand, in the first half of the 17th century we still find documents with pre-Christian male names, both national and Old Russian, cf. Jaakko Repänpoika (*Revon-) (son of the Fox) Putto (Hyrskylä, 1618), Yusko Årawanpoika (*Oravan-) (son of the Squirrel) (Rahola, 1637) and Timoska Migriläinen and his grandson Pervo (Russ. Перво́й “first”) (Lauroila, 1629).

As opposed to pre-Christian male names, which can be followed up not only in documents but also in Karelian surnames and the toponymy, there are no documented traces of female pre-Christian names from the Karelian population. The pre-Christian system of female names was gradually vanishing from the Karelian land as Orthodoxy was taking over. It can be stated that the bulk of the traditional female pre-Christian onomasticon in the Karelian language has been lost irretrievably, and hundreds of pre-Christian Karelian female names ‘sank into oblivion’ by proxy. At present, the main source of knowledge about Balto-Finnic pagan female names is, admittedly, the oral folk poetry (cf. Aino, Kapo, Kave, Lokka, Piltti, Rauni, Pal’loi, Pal’loni, Annikki, Mimerkki, Mielikki, Tuulikki, Tuuvikki, Tyynikki, Tyytikki, Vuohikki, Slavnikki, Loviatar, Kuutar, Melutar, Päivätär). I however believe that there is another important source of information in addition to folklore, i.e. cow names, (especially cow names with the suffix -kki) potentially offering quite a bit of data about the pre-Christian female onomasticon of Medieval Karelians (cf. Ainikki, Ainikko, Aino, Enčikki, Enčoi, Endžikki, Endžoi, Ensikki, Ensoi, Hanhikki, Joučikki, Kylli(kki), Lemmikki, Lindoi, Lokka, Mairikki, Mielikki, Mustikki, Peipo, Pienikki, Piäsköi, Piästikki, Piätkö, Päivikki, Tikki, Tiähti, Tähikki, Toičikki, Toinikki, Toivikki, Toivoi, Valikki).

The dictionary by N. Tupikov includes around six thousands Russian pre-Christian names. This fact may suggest that the number of non-calendar names among Balto-Finnic peoples, namely Karelians, was

probably also quite substantial. Our materials prove that modern cow names have preserved traces of at least some national female names used in the Middle Ages. Thus, further collection and study of Balto-Finnic names of pets and livestock can help reveal new, previously unknown non-calendar names.

**LATVIAN PLACE NAMES IN THE DICTIONARY
PASAULIO VIETOVARDŽIAI. EUROPA
[THE PLACE-NAMES OF THE WORLD. EUROPE]**

Regina KVAŠYTĖ, Aušra KAVALIAUSKAITĖ
(Lithuania)

On the initiative of the State Commission of the Lithuanian Language and in compliance with its approved conception, the first volume of the prepared dictionaries *Pasaulio vietovardžiai* [The Place-Names of the World] is dedicated to Europe (in total 5 volumes have been published; on-line data base can be accessed at: <http://pasaulio-var dai.vlkk.lt/>). The aim of the research is to investigate the place-names of Latvia included in the vocabulary *Pasaulio vietovardžiai. Europa* [The Place-Names of the World. Europe] (PV 2006).

To unify the use of foreign place-names, Lithuanianised, i.e. adapted according to the rules (grounding on theoretical provisions approved in NTVR 1986; LKKN 1998; KK 2004) or traditional place-names, words have been chosen as dictionary entry words; also, the requirement to accentuate words, which is characteristic to Lithuanian lexicography, is followed (accentuation is not discussed in detail in the current presentation; nevertheless, place-names are re-written using accent).

The dictionary comprises 676 place-names of Latvia, including 631 simple and 45 compound (42 two-word and 3 three-word compounds) ones. The sample of simple place-names comprises mostly oikonyms (591, including 554 names of cities and towns), much less of hydronyms (37) and oronyms (3). The group of compounds comprises place-names: 29 hydronyms (including 23 names of lakes), 15 oikonyms and one oronym.

The dictionary under discussion lists place-names which name several different objects (this manifests through specific references), for instance, a river and a town or a settlement (*Rúoja – Roja, Ežērē – Ezere*), a lake and a settlement (*Bābytē – Babīte, Dagdā – Dagda*), a lake and a town (*Dūrbē – Durbe*). However, it was observed that only 86 simple and 8 compound place-names are presented with references in the current dictionary: *u.* [a river], *ež.* [a lake], *mst.* [a town/city], *g-tē* [a settlement], *k.* [a hill], *kyš.* [an cape] etc.

When rendering Latvian place-names, both simple and compound components, expressed in proper nouns, specific regularities in changing flexions in the Lithuanian language (*Steñdē – Stende, Būkaišiai – Būkaiši, Rāznos ēžeras – Rāznas ezers*) as well as the use of equivalents of the let-

ters with specific diacritics are followed. For example, a Latvian letter *o* may correspond to both vowel *o* and diphthong *uo* in Lithuanian (*Kòlka* – *Kolka*, *Ūogrè* – *Ogre*), letters indicating soft consonants with diacritics are substituted by Lithuanian letters without diacritics or including a marker of consonant's softness, *i* (*Ādažiai* – *Ādaži*, *Pliāvinios* – *Pļaviņas*) and the like. Appellatives of compound place-names (nomenclative words) are translated to Lithuanian (*Grýnių rezervātas* – *Griņu rezervāts*) (for more details see Kvašytė 2012).

Analysis of Latvian place-names included in PV 2006 shows that majority of their rendering complies with the rules; however, some mistakes should be pointed out, for instance, an incorrectly rendered letter *o* (part of Riga city *Búolderaja* – *Bolderāja*), consonants are made soft without substantiation etc. There some cases raising doubts, for example, the word *ūdenskrātuve* means 'a pool, a pond, a reservoir, but the Lithuanian equivalent to *Pļaviņu ūdenskrātuve* is presented as *Pliāviņu tvenkinys* ('pond') (*vandens saugykla* ('reservoir') would be more appropriate instead). The generic word of an oronym *Lielais Liepukalns* (Latv. *Lielais* 'big'), which names an object, *kalns* is part of the compound, and an attribute in the pronominal case is translated to Lithuanian (*Didysis Liepukalnas*), even though an attribute used in a similar position in a hydronym *Māza Juglā* – *Mazā Jugla* (Latv. *Mazā* 'small') is not translated to Lithuanian.

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THE ETYMOLOGY OF THE NAME *MULGI* IN ESTONIA: A LATVIAN LOAN OR NOT?*

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The paper challenges the long-standing belief that the name *Mulk*: *Mulgi* (GEN) derives from the Latvian word *mulķis*, *mulķe* 'stupid, fool'. Furthermore, we suppose that the ethnonym *mulgid* is based on this proper name.

For long it was widely accepted idea that the farm name *Mulgi* was a loanword from Latvian and this name was mostly known from Estonian-Latvian border areas. In fact, the name is not limited geographically to the border area but was spread all over Estonia reaching the north-western and northern coast of Estonia. It was most common in the central part of southern Estonia.

The spread of the byname *Mulk* and *Mulgi* in its various forms in early modern Estland, Livland and Kurland lends support to our idea of Baltic Finnic origin of the name *Mulgi* in Estonia since it was strikingly more common in the Estonian-speaking areas (29 known cases all over Estonia) than in the Latvian-speaking ones. Here the known cases are mostly from places in which Livonian or Estonian was earlier spoken (except for Krāslava in Lettgallia).¹ For example, Muļči village in Mērdzene is located in the area of the Ludza Estonians, one of the three Estonian or south Estonian language islands in Lettgallia. However, we cannot show a relationship between the two facts.

In Estonia, in two cases Finns bore this byname. The surname *Mulli* (also *Mullicka*, *Mulicka*) is known in Finland and derives from *mulli* ~ *mullikka* 'steer'. Land revision materials and church books indicate that in several places in Estonia the byname *Mulgi* is related to an earlier or parallel name *Mulli(ka)*. The oldest findings are from Abja, Uue-Kariste and Keskküla. (In Abja (*Abia*), village Atika: 1565 Mullymes, Mullimeus ~1568 Mulcky, Mully ~ 1572 Mully, Mulck ~ 1601 Mulcke, Mullgen ~ 1675 Mulcke ~ 1689 Mulcken ~ 1698 Mulcki; in Uue-Kariste (*Neu-Karrishof*), village Võibre: 1565 Mullich/Mullick ~ 1568 Mullica ~ 1572 Mulick/Mullich ~ 1601 Mulcke; in Keskküla (*Keskküll*) 1530s *Mulli* ~ 1642 *Mulcke*, *Mulck*, *Mulke* ~ 1688 *Mulcky*, *Mulcka* and *Mullika*, 1726 *Mulgi* ~ 1732 *Mullgi* ~ 1766 *Mulgi* ~ 1782 *Mulky* ~ 1794 *Mulgi*).

¹ Gipka, Dundaga, Zlēkas, Rūjiena, Krāslava, Mērdzene and Zvirgzdene.

We suppose that this relationship between *Mulli(ka)* and *Mulgi* cannot be explained by irregular shortening of the word *Mulli(ka)* but they both derive from the same stem.

In Estonia bynames turned into farm names in different regions in different times from the 16th c. to 19th c. In most cases, byname was used to designate a person and his/her family members and did not function as an address (this does not hold for dispersed farmsteads). By contrast, in several areas in Kurland and Southern Livland fixed farm names were recorded in the inventories in the 17th c. already and *Gesindesnamen* were also indicated in the 18th c parish records. This fact partly explains the relatively higher number of Estonian cases of the name *Mulgi* since bynames were adopted and dropped over time while in Latvia – in the known cases – the *Mulki*-names were retained over centuries. One exception is *Mulge/Mulcke* in Rūjienā where it was dropped in the late 18th c. (*Mullgens* 1601, *Mulle* 1630, *Mulggi* 1638, *Mulge* 1681, *Mulge Claw/Mulje Claes* 1731, *Mulcke Klaw* 1782, *Klave* 1795 and henceforth). We suppose that this name migrated from Abja to the village of Plekums in Rūjienā after it had been burnt down by the Russian troops in 1560.² Also the use of -g- shows that this name hardly derives from the Latvian root *muļķis*. The form, spelling or meaning of the name *Mulki* in Latvia could change. For example, nowadays *Muļķi* in Ģipka (1582 *Molcke*, 1742-1801 *Mulku* in church books) could be of the same origin as the name *Mulgi* in Estonia. The form *Mulku* seems to cast doubt on its Latvian root. The Baltic Finnish ending -u has been replaced by Latvian -i (typical ending in Latvian farm names). Its semantic origin remains unclear. It can have its semantic origin in the Livonian word *mulk* pl. *mulkōd* ‘hole’ as it was located in a compact or cluster village. This hypothesis, however, is not supported by the fact that similar farm names – *Mulgu* in Estonian – are of rather late origin in Estonia. The name *Mullik* is not completely unknown in Kurland: in Zlēkas in 1797 *Mullik* ~ 1810-1834 *Mullikke* ~ 1920s-1930s *Muliki*.

In Estonia, the popularity of the byname *Mullika/Mulgi* reached its height in the early modern age; later *Pulli* originating from German *Bulle* became frequent.

The byname and farm name *Mulgi* in the Estonian-speaking areas does not have to have one single root but in different cases it can originate either from Baltic Finnic, German or even Baltic languages. The varying of *Mulk* and *Mullik* close in time resembles the variation of names

² According to the land revision protocols, it migrated, for example, to Pahuvere and Veelikse: the farmer peasants have been recorded as migrants from Abja or Karksi (*Karkus*) (Abja belonged to the *Schlossgebiet Karkus*)

Henke/Henneke and *Timcke/Timmeke* in German. If the name *Mulgi* were of (Low) German origin, it should spread also on the Latvian territory but this did not happen. In Estonia, the most probable origin of the by-name *Mulgi* [*mul'gi* ~ *mulgi*] is a Baltic Finnic word *mulli*, *mullika*.

Until now researchers in Estonia have suggested that the etymological origin of the word *mullik(as)* is the word *mullune* 'yesteryear'. In the light of our findings and comparative material from Finland and Karelia its basic meaning might have been 'jöllitaja' instead (in Finnish *mulkosilmä*, in Karelian *mulliško*) 'someone who stares at'. The Estonian dictionary of dialects gives several sentence examples of the usage of word *mullik(as)* in the context of staring at ("stares at sb/sth like a steer").

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THE TOWN WHERE I LIVE – CHILDREN TALKING ABOUT THEIR SURROUNDINGS

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(Hungary)

The place where we live and which we use every day, is important to everyone in different ways. We adjust to our surroundings in special ways, finding some elements more and some less important. Several disciplines conduct research into peoples' attitudes to place, resulting in geographical, anthropological, psychological, sociological and linguistic papers which discuss different aspects of the issue. These disciplines approach the central question from different perspectives, often using the method of cognitive mapping (e.g. asking people to draw diagrams as well as making interviews with them – Sipos 2010). However, it is not a widespread practice to undertake research into children talking about places. We can mention only a few theoretical and empirical studies from this field (e.g. Rasmussen 2004, Blinkert 2004, Ainiala–Saarelma–Sjöblom 2012, Györffy 2015, Reszezi 2016).

Spatial orientation is an important element of our life. In order to orientate ourselves in space in an appropriate way, we have to know where things are and how far these objects are from each other. We organize the spatial elements into objective or subjective reference frameworks, for example the *kindergarten is to the north* (objective reference framework), *the kindergarten is next to the yellow building* (subjective reference framework) (Fazekas 2012). The spatial orientation of young children is constantly changing as they develop, and they reflect the real world mainly through a subjective reference framework. Naturally, in different phases of childhood, they perceive space and the environment differently. It is psychology which has most dealt most fully with demonstrating children's spatial perception at different ages. However, spatial perception includes not only perception and sighting but it is a complex activity, named by Piaget as 'spatial thinking' (Fazekas 2012). Developing spatial thinking can vary individually and Piaget did not order ages to the stages either (for more about Piaget's research in 1971 see Boros és Budai 2007).

This paper seeks to report children's ways of talking about their area in a measurable way, as very little research has been conducted in this field (e. g. Rasmussen 2004). Our research is being carried out within the early childhood research group at the Faculty of Education for Children and Special Education of the University of Debrecen, Hungary and is also part of an international research project called Journey to School

(Plymouth University, United Kingdom). This paper is about children living in Hajdúböszörmény, Kisvárdá, Nyíregyháza and Hajdúszoboszló, which are medium-sized towns in the East of Hungary.

Another goal of the paper is to explore the development between different age-groups. In our research we asked 200 children and the target group of my research was children aged 5 to 9 in kindergarten and primary school, as at this age they have a kind of picture of the town where they live and are able to recall the places most visited by them and to speak about their own environment. During the pilot research, it turned out that there is no point in making interviews with children under the age of 4.5 as their language competence is not suitable for such research. We also asked 50 children who attend first and second class in primary school (Baltazár Dezső Református Általános Iskola Hajdúböszörmény, N=50; S=7.98). The aim of the interviews (2014-2017) is to compare the way these children talk about the way they get to nursery or school and the town where they live. We also wanted to investigate what they use in narratives - whether these are names or orientation points.

In exploring the ways children get to know their home town, several sources have been used: drawings, interviews, and chatting with children as well as observing children as a source of everyday communication. In order to collect our data, we asked children from the above-mentioned age-groups and backgrounds. Our research helps us to see what is meaningful to children and how identity develops through getting to know their surroundings. We came to realize that at the age of 6 children start to use place names instead of orientation points, supporting their ability to verbalize their cognitive map.

REFLECTION OF LANGUAGE CONTACTS IN PROPER NAMES: THE STRUCTURE AND FUTURE OF DUPLEX COMPOSITE AND HYBRID GEONAMES

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(*New Zealand*)

At its second meeting in 1967 the United Nations Conference on the Standardization of Geographical Names referred to a hybrid geographical names as a structure to be avoided if possible and that more than one name for one feature should also be avoided. Naftali Kadmon, at one time chairman of the United Nations Group of Experts on Geographical Names, referring to geonames such as Hwang He River, Mount Nam San and River Nylstroom, stated that such “doubling... is dangerous because it may lead to tautology”. Neither hybrids nor doubling feature in the four level model of geoname structures that is derived from UNGEGN’s *Glossary of toponymic terminology* of 1997, 2000 and 2007. To overcome this gap the model has been enhanced recently but now with five levels.

In this paper, some 35,000 New Zealand geonames are analyzed to identify their various structures, and using the enhanced model both hybrid geonames and duplex composite geonames are identified as specific structures.

Rather than to be avoided or regarded as dangerous, various authors have argued that geonames are part of an entity’s intangible cultural heritage and that geonames should be preserved. And such a cultural heritage is linked to various identities, e.g. ethnic, national and individual identities. Both duplex composite and hybrid geonames are shown to be part of the heritage and of the identities of various entities in New Zealand and consequently that arguments that claim that these geoname structures are undesirable are without merit.

PERSONAL NAMES IN THE CONTEXT OF LANGUAGE RIGHTS: UKRAINIAN PERSPECTIVES

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The right for personal name is one of the manifestations of language human rights. Questions of individual, national and linguistic identities actualize in the area of official using of the name of a person.

Individualized identity is manifested in the choice of a name. A free choice of personal name provides by Ukrainian legislation. However, sometimes the freedom of a choice of personal name leads to violations of orthographic rules and becomes a threat for preserving the ecology of the national anthroponymicon. In particular, we have examples, when some Ukrainian citizens attempt to choose personal names for registration in the official documents, which do not correspond to the phonomorphic structure of the Ukrainian language. This concerns both the fixation of traditional Christian names, which transcribe with Ukrainian letters from Russian language, as well as the recording of new foreign languages without the agreed principle of the transfer of such names in the Ukrainian language (*Нікіта, Кірілл, Ніколетт, Крістіна*).

In documenting of a surname, the principle of continuity is important. It allows us to save lexical and word-structured information, which encoded in an anthroponym. Typological surnames (for example, with the final *-uk, -enko* in the Ukrainian language) allow the bearer to understand not only the family but also the national affiliation. Thus, the individual right for the personal name acquires the signs of collective identity. The need and the right to preserve this identity is one of the decisive positions of language rights regarding to the name. In the context of contact bilingualism, of globalization and migration the implementation of these language rights requires the search for spelling instructions for the full functioning of the surname in different language environments.

In the Ukrainian situation the main issues of language rights in the field of their own names are related to problems 1) grammatically correct entries of proper Ukrainian names. The domination of the Russian language in the document circulation during the Soviet period and the peculiarities of the Ukrainian-Russian and Russian-Ukrainian reproduction of anthroponyms led to changes in phonetic and grammatical structure of part of Ukrainian surnames (*Сотнік* instead of *Сотник*; *Дімніч* instead of *Димнич* etc); 2) reproduction of Slavic names in Ukrainian. Interethnic and interlingual contacts of related Slavic languages have

caused a number of interferential phenomena within the onymic systems of these languages. This is manifested primarily because of the confusion of surnames with related formants (*Русанівський/Русановський; Гаврилів/Гаврилов (Гаврилова); Смичок/Смичек*); 3) the entries in the Ukrainian language of the personal names of representatives of language communities and groups. The restoration of the surnames of representatives of minority ethnic groups involves a searching for each pair of foreign-Ukrainian reproductions some new approaches; 4) a record of Ukrainian anthroponyms with Latin graphics.

Thus, in the context of language rights, the right for personal name accumulate in such aspects: 1) the right to be named in accordance with the national tradition, which in fact is the language right to preserve own surname in any language environment as close as possible to the ethnic-language sound and traditions; 2) the right for continuity of the surname with the preservation of its orthographic variants; 3) the right for grammatically correct recording and sounding of the personal name. Between these three pillars of language rights regarding to the own name in specific language and legal situations, there are series of conflicts, which seek to find a compromise. Such circumstances stem from 1) the historical-linguistic context of the formation and recording of personal names; 2) the alphabetical ability to reproduce foreign names.

Today, the provision of language rights in documenting of personal names requires advanced instructions of orthography with taking into account national and international law, language situation and globalization trends of the modern world.

MYTHONYMS IN THE SEA WATERWAY TRANSPORT NAMES IN THE FIRST HALF OF THE 19TH CENTURY

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The investigation deals with the ships' names in the historical and onomastical aspects. Ships' names refer not only to the country, but also to the symbolic and cultural meaning that the names entail.

Although the linguists and historians call attention to ships' names, there are still new sides of these lexical units, especially from an onomastics standpoint. For example, D. Cacia examined the names given to the classes of ships in service with the Italian navy in her article "Names and Nicknames of the Italian Navy Ships" (2014), A. Grinev analyzed and explained the dynamic processes of naming ships from strictly religious names to secular names at the end of the eighteenth century and at the beginning of the nineteenth century in his article "Russian Ships Names: Ships on the shores of Russian America", A. Schybergson focused on the names of the Finnish merchant vessels during the period from the first part of the nineteenth century till the first part of the twentieth century in her dissertation "Cognitive Systems in the Naming of Finnish Merchant Vessels (1838-1938)" (2009).

Some of the questions the most likely to crop up at the beginning of the ships' names researching may be the following: On what basis do ships' name choose? Are there specific functions of the ships' names?

Names of ships for our research have been taken from the regional newspaper "Odesskiy Vestnik" for the period of 1827-1847 years. The Porto-Franco regime was functioned in Odessa in the period from 1819 to 1858, that's why Odessa was one of the main trading zones for the Mediterranean and Black Sea trade. Daily ships from Austria, Turkey, Greece, Holland, Naples, France, Sweden, Great Britain, Sardinia arrived to Odessa Port.

This study examines the names given to the ships in first half of the 19th century. About 900 ships' names were taken from the material under investigation. It was found similarities and differences in the Greek, Ionic, Russian, Sardinian and Turkish ships' names.

We base our research on the proper names' typology of the Ukrainian onomastician M.M. Torchinskiy. He considers the field of mythonyms as the system of two divisions. The first one consists of any fictive characters from myths and legends. The second division contains the following proper names: 1) theonyms (the names of Gods); 2) the

names of Saints; 3) the names of Angels. According to this approach we rather nominally divided mythonyms' in the ships names in five groups: 1) Biblical names; 2) Angels names; 3) Mythological names; 4) Theonyms; 5) Saints' names.

The ship name allows us to identify both the country and the epoch. For example, it is evident that ship with name in honour of Emperor of Russia Alexander I belongs to Russia and the ship in honour of the king of the United Kingdom of Great Britain and Ireland George IV belongs to Great Britain. In our research it was eliminated nominative, aesthetical and educational, cultural and symbolic functions of ships' names. Ships' names did and do much more than just identify and present the shipping company and country, they, to some extent, create the cultural codes of the nation and serve as signs in people's unconscious perception of objects.

In conclusion, it may be suggested that this study filled some gaps in ships' names researching. To our mind, comparing proper names in different countries and in diachronic aspect could be rather useful and challenging in modern onomastics.

SURNAMEN IN SUNTAŽI SOUL-REVISION DOCUMENTS OF 1834 PROBLEMS AND SOLUTIONS

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(Latvia)

In the analysis of Latvian peasant surnames, materials from the Latvian State Historical Archives (LSHA) have been used (LSHA Soul-revision Documents of 1834 from Suntaži manor and the parsonage (files 199.f. 1. apr., 465, 466)), and for comparison vital records of Suntaži parish from 1834 and 1835 (files 235. f. 4. apr. 2410.; file 2411), etc. The report provides a description of the orthography and motives for the choice of some surnames and their interpretation.

1. Comparative study of surname transposition shows different orthography in each document, therefore we can find discrepancies in the transposition of surnames and Christian names:

1829	Soul-revision of 1834	Church book of 1834	Church book of 1835
<i>Kapping Marting</i> (113.lp.o.p.)	<i>Kappin Martin // Mahrtin Kreewin Mikkel Martingfch d.</i>	<i>Kappiñfch Mahrtiñfch</i>	<i>Kappiñfch Mahrtiñfch</i>

The orthographic form of the surname and name is not consistent, it changes according to the manner of the writer, gradually becoming closer to the pronunciation.

2. Most conspicuous differences in transposition there are in certain surnames, for example, *Indrik Ahdam Bedjor*, cooper (DR case 1834, p. 131), but in Suntaži church book, in 1836, *Indrik Bedgers*. Another person by name *Juris Bedgor, son of Bertuls*, mentioned in DR p. 163).

3. In Latvian transcription of 1834 many surnames are transposed similarly, in the Russian manner, which proves the writer's Russian origin. There is an unintentional Russian element in *Biffeneekъ*, surnames with suffix *-iņš* transposed with *-in*: *Leepin, Kraftin, Ohzolin* and *Berlin*, i.e. *-iņš*.

4. Also Christian names have been used as surnames: *Alleks, Ansche* (*Anfis' son.*), *Augusts, Bernhard, Eerik* (*Eeriks' son*), *Mikail // Mikkail*, later the same person: *Mikkelsoh; Otto // Atte; Sihmon Sihmons'son; Werner; William*.

5. Christian names have been used for the creation of surnames, and they are related to the father's name. The surnames are created adding a

suffix *-sohn*. From these respective counterparts with the father's name have been found for surnames *Eerikfohn Eeriks'* son., *Indriksohn Indriks'* son, *Jansohn Jahnis'* son, *Jekobsohn Jekabs'* son, *Michelsohn Mikkels*, *Tennisohn Tannis(Taņna)'* son // *Tennisfohns*.

It is possible that following this pattern with suffix *-iņš* surname has been created from the father's name *Kļahwīnsch Kļahws'* son, or from the name of the household "Kļāvi". There is a household by name "Kļāvi" (*Klawe* (file LSHA 199.1. apr. file 494 Vatrāne private manor 1816. p. 5.; also *Kliawe*) in Suntaži parish, manor of Vatrāne.

6. In the choice of the surname also the name of the household has played a role, e.g. surname *Reemers* coincides with the name of the household "Reemeri", but the person has changed the name and has become *Reinberķis*.

7. Surnames *Biriņš*, *Straupe*, *Wolmar*, *Berlin* are connected with placenames.

Surname *Berlin*, [in Latvian *Berliņš?*] occurs in several nationalities – Germans, Swedes, Danes, Estonians and Jews. Moreover, in Suntaži parish, manor of Vatrāne once there has been a household with the name "*Berlīne(s)*", in the second part of the 19th c. but not at the time when surnames were given. (*Berlihne* – LSHA 235.f. 4. apr. 2437. file, 1871, 7.l.o.p.). No connection was established between the surname in 1834 and the household. In 1822 *Jahn Berlin* moved to Northern Estonia, *Weisenberg* (Rakvere).

8. There are interpretation problems with surname *Rippon / Rippan / Rippans*, *Mikkel Ripan* (1834), *Mikkels Rippans* (1835, p. 13 to 45). Word "*ripans*" in Suntaži dialect means "round". In K.Milenbahs' "Dictionary of the Latvian Language" (ME III 530) "*ripains*" – "round, plump or with round spots".

9. Part of peasant surnames is of German origin, those could be originated from Germans, e.g., *Friedrich Heinrich Pesfner*, who was a craftsman and came from Henselhof in Germany. There have been glass factories in Suntaži manor territory that were owned by Germans – *Drawing(i)*, *BremPELL*, *Šöhnberg*, *Zeitz* etc. German surnames given later to Latvian peasants may point not at their origin but rather at the German prestige. At that time in press it was argued that Latvians should not take German names (*Latviešu Avīze*, 1834.27.12). The following peasants' surnames may point at a choice in favour of German surnames *Bērtuls Drewin* (sal. *Drawing*), *Karl BremPEL* (sal. *BremPELL*). However, there is a possibility that the surname was conferred by the clerk of the parish, e.g., *Jekab Schmidt* "smith", *Jahn Schweizer* // *Schweizers* "door-keeper" etc.

SAMUEL BECKETT AND THE NAME OF GOD

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Beckett famously claimed that he had nothing to express and yet produced a body of literary work including some of the most discussed and analysed novels and plays of 20th century world literature. My contention is that the central theme of Beckett's work, like that of the Bible, is the search for a name – the true name of God. If the author were ever to find it he would simultaneously discover his own true name, replacing the makeshift 'Samuel' – in Hebrew: 'name of God'. This paper will explore some of the ingenious approximate God-names Beckett invented in his fictional works, from Belacqua to Worm via Murphy and Watt.

The means at Beckett's disposal include punning, etymology intertextual references and rebuses, drawing principally on the linguistic resources of English, French, German and Italian, but also straying into Hebrew, Czech and Chinese! Perhaps the most complex set of such name games is to be found in Beckett's last English novel, *Watt*, in which the figures of Knott, Watt and Sam can be analysed onomastically as representing both the Holy Trinity of Christianity and the Three Jewels of Buddhism, supported by a host of minor characters whose names encourage a reading of the entire novel as a highly heterodox Third Testament.

REPRESENTATION OF INDIVIDUAL, LOCAL AND GLOBAL IDENTITY IN LATVIAN COMMERCIAL NAMES (ERGONYMS)

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The presentation will focus on commercial names or ergonyms in Latvia, in order to clarify which languages, linguistic and semiotic tools, and references to personal, local and/or global information are used in the nominative function in the formation of commercial names and corporate visual identity—as well as how this is done. The following questions are subordinated to the research aim:

- 1) What can commercial names tell about nominators (usually business owners) as personalities?
- 2) What can they tell about businesses as representatives of the local environment in the Latvia?
- 3) What can names tell us about international economic communication?

As theoretical framework is chosen the glocalization theory of social sciences (Robertson 1995, Sjöblom 2013, Roudometof 2015) which allows to understand conceptually the linguistic and sociolinguistic methods and tools for potential emphasis on personal data, domestic culture, worldwide trends or mix of intercultural and interlanguages in commercial names. Sjöblom's (2010, 2013), Trapeznikova's (2009) and Kurbanova's (2012) definite parameters as personal-oriented, locally-oriented, globally-oriented or glocally-oriented spelling, lexis and their meaning, also language use according to its significance and functionality in the narrower or wider area will be discussed and further applied for commercial name analysis.

Expression of personal information in commercial names is typical trend of ergonyms, especially highlighting direct self-representation (according to Trapeznikova 2009) and female discourse, demonstrating significant ownership of business and preferred audience by sex. Nevertheless, if female personal names have been used for businesses not only related to businesses of women goods or services, then male personal names are used mostly in commercial names of businesses for men. The exception is names of law business in which both personal names are oriented to targeted audience by need for specific professional skills.

The results of the content analysis of commercial names suggest that glocal tendencies of the Latvian LL include, first, the use of global

languages (mainly English, but also classical languages) in symbolic or mixed names as one of two, or less commonly three, used languages. Second, patterns of glocalization can be found in the localization of common internationalism and concepts (literary, artistic, mythological), or through the creation and use of local variations (including transliterated words from Cyrillic). Glocal practices in the Latvian LL, in this sense, display an adaptation of the principle of *global to local*. This suggests that Latvia has more or less 'absorbed' global cultures, traditions and habits, accepting them and adapting them to its typical daily experiences.

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RUSSIAN CHRISTIAN NAMES IN MARI ANTHROPNYMY

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This paper is devoted to the problem of Russian Christian personal names in the Mari anthroponymy. It will consider the ways in which Christian names penetrated the Mari language, when this occurred, and the adaptation of Christian names in the Mari language.

A significant number of Christian names entered the Mari anthroponymy during the centuries of contact between the Mari and the Russian-speaking population. Active contact between the Mari and the Russians began around the 13th century, when Russian towns Unzha, Nikul'chin and others appeared in the immediate vicinity of the ancient Mari lands. Hill and Northwestern Mari, who lived on the border of the Mari-Russian territories, were influenced by the stronger Russian language.

The available early archival documents show that Russian names, including pre-Christian names, were used by, for example, the Volzhsk Mari (Mari living in the Zvenigovo and Volzhsk districts of the Republic of Mari El) as early as the 17th century, despite the fact that the Volzhsk Mari mainly were not converted to Christianity. Mari heathens used Russian Christian names and their folk variants in adopted forms at the end of the 19th and the beginning of the 20th century.

In 1552, the Mari region became part of the Russian state. One of the main tasks of the clergy in the newly annexed territories was to baptize non-Russian people. At first, Eastern Orthodoxy was adopted by very few, mainly representatives of the Mari population. However, the position of the church strengthened after the formation of the convert office in the middle of the 18th century. The office's activities aimed to spread Christianity among the peoples of the Volga region, including the Mari. The newly baptized Mari received Christian calendar names, but rarely used them, and traditional Mari names were used in everyday life, as evidenced by ethnographers' early reports. In general, it was the conversion of the Mari population to Orthodoxy that contributed to a more intensive penetration of Christian names in the their anthroponymy.

Thus, the time of penetration and the beginning of the spread of Christian names among the Mari cannot be linked to the beginning of baptism among the Mari. At the initial stage, before the mass baptism of the Mari people, Russian names were 'borrowed' through oral speech, as a result of cultural and everyday contact. This is also evidenced by the

forms of Russian names that the Mari used, the sources of which were folk versions of calendar names.

The adoption of Christian names by the Mari language was accompanied by various phonetic changes. Some of these were systemic whereas others appeared sporadically. The dialectal features of local Russian dialects are reflected in the borrowed names, the main ones being the North Russian *okanie* (retention of unstressed *o*), reflection of *o* in place of *e* in a pretonic syllable, *m* instead of the initial *n'*, and a number of other phonetic features peculiar to Russian dialects.

The most characteristic sound patterns in Mari that affect the phonetic design of vowels are, for example, the palatal and labial harmony of vowels, changes in the backness of a vowel, and the ability of phonemes to be present in certain positions. The palatal harmony of vowels is often reflected in the names adapted to the Mari language. This is primarily characteristic of the western and eastern dialects, e.g. Rus. *Агрипина* > Mari *Крофинä*, Rus. *Вера* > Mari *Верä*. A general feature of the Mari language is the substitution of vowels (*a, e, i, o*) of the post-tonic closed syllable by a reduced *ä* vowel, since in a post-tonic syllable before consonants, the use of vowels is limited, for example: Rus. *Павел* > Mari *Пäвыл*, Rus. *Тихон* > Mari *Тйкын*.

Consonantism has a number of factors that have affected the sound shape of names. The Mari language does not accept consonant blends at the beginning of a word. Usually in borrowed names, one of the consonants falls out, or a vowel is inserted before or between the consonants of the consonant group: Rus. *Григорий* > Mari *Кыргöри*, Rus. *Ксенофонт* > Mari *Сенапöн*, Rus. *Спиридон* > Mari *Ыспырдон*. The general pattern of the adaptation of Christian names is the substitution of soft consonants with Mari hard or close soft consonants: Rus. *Аксинья* > Mari *Оксинä*, Rus. *Кузьма* > Mari *Кузмä*, and other.

WAR AND PLACE NAMES

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(Latvia)

Although place names are supposed to be the most sustainable part of the lexis, they – as the main linguistic treasurers of the history – are affected by the different social events. It reflects in the so called incident names (see, for example, Stewart 1975, 105, Baker, Carmony 1975). For the purpose to find approval of the impact of social events on place names, the most dramatic event of all times – war – was selected.

Latvian place names show that wartimes have affected the toponymy in different ways – lexically, semantically, even grammatically and orthographically. However, there still is no comprehensive research about the war impact on the toponymy.

Reflections of wartime occur mainly in the lexical and semantic level of Latvian place names. As the Latvian toponomastic tradition and formulas prevent the inclusion of abstract notions in the place names, there are not very many Latvian place names of ‘war’. Among about a million place names of Latvia only few with the lexeme *karš* ‘war’ were found (e.g., *Kara pļava* ‘War meadow’, where horses of French army were pastured, *Kara pūrs* ‘War swamp’, where Swedish army had fought). More frequently ‘war’ appears only in metadata – in place name stories (local stories about place names) where war is the main chronotope. People remember destroyed houses and places where refugees had been hidden. Because of such place stories place names are used long after houses have been destroyed or their owners have gone. In the surface (lexical and phonological levels) of place names appear only elements of event – there are plenty of place names that reflect and remind of war with specific lexemes of battles, weapons, soldiers, roads etc. in place names (e.g., *Granātbedre* ‘Grenade pit’, former bomb crater, *Francūžu brads* ‘French ford’, where French soldiers were going in 1812, *Jātnieku ceļš* ‘Cavalryman road’ where Swedish army moved, *Baterijas kalniņi* ‘Battery hills’, that was made by soldiers). There are mainly reflections of four wartimes in Latvian place names: World War I and II (20th century), Russo-Turkish war (19th century), French Invasion in Russia (19th century), Polish-Swedish War (17th century) and even battles with nearby tribes in the 13th century.

Wars have devastated thousands of house and village names that disappeared along with houses and their owners (they remain only in microtoponyms – in names of fields, meadows, forests etc.).

However, wars also created new place names – most of them could be called temporal names (such as names for settlements of battalions and military companies, bunkers and roads). Most frequently they are derived metaphorically (for example, fort hill name *Ferdinanda Deguns* ‘Ferdinand’s nose’ – named after the ruler of Bulgaria Ferdinand I in World War I, bunker name *Jaunais Alkazars* ‘New Alcazar’ – named after the fortress Alcázar in Spain) or metonymically (for example, name of the battalion’s resting place near Tukums *Tukuma sēta* ‘Tukums’ yard’ or near Talsi *Talsu sēta* ‘Talsi’ yard’). Transonymization is the main technique of the derivation of such war names.

During the war place names were protected and confidential. In public reports of battles and move of soldiers, place names were not written in full form (especially, river, farmstead and road names) – only the initials were used (for example, war rapporteur's message in newspaper: *Mūsu cīņu darbību apzīmē loks ap Z. ezeru* ‘The territory of our battles is around Z. lake’). In war reports, place names should be precise and in the Nominative case despite they had to be conjugated. Memories of soldiers show that wrong place names could lead to loss in battle and death of people. Place names could be used as ideological weapon – one of the most important weapons of the Cold War.

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MARGARETA, KATARINA AND KRISTINA: FEMALE NAMES IN MEDIEVAL FINLAND

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This presentation gives an overview of female anthroponyms used in medieval Finland (approx. 1200-1500). Answers are given to following questions: What kind of female anthroponyms (first names) were used? Where did they come from? Did the naming conventions change during the Middle Ages? Were Finnish names different compared to those found from central areas of Swedish kingdom?

Research material consists of c. 7000 medieval documents. *Finlands medeltidsurkunder* is the most important source of these. Majority of the documents, around 75 percentages, are from the 15th century. Following information was collected of every name found from the sources: orthography, date, person's relatives (e.g. father or husband), origins of the person if possible, social class, and purpose of the document. Only those persons were included whose birthplace was presumably inside the area of Finland (or ceded Karelia).

In all, there are 514 women mentioned by name in the material. The overall number of names collected show clearly that *Birgitta*, *Katarina*, *Kristina* and *Margareta* were the most commonly used ones. Altogether, circa 55 percent of the women were given these names. It must be emphasised that approximately half of the women mentioned represented nobility or the bourgeoisie. This distorts the whole picture because peasants were by far the largest social group. However, peasants and nobles had very similar naming practices. Only bourgeoisie, which was influenced by German culture, had slightly different customs. The naming conventions in medieval Finland were very similar to those in other cultures around the Baltic Sea. In Sweden, these habits were almost the same. There were very little changes in the naming naming conventions changed only a little during the Middle Ages. *Birgitta* is the only clear exception. It was first mentioned in 1407 and by the end of the century it was the fourth most popular name.

Most of the popular medieval names are both, names of famous saints and names of Scandinavian queens. These persons had good reputation and image which made their names appealing to medieval people. No pre-Christian Finnish female names were found from the research material. It is assumed that the reason for this is the cultural and political turmoil which happened in the beginning of second millennium.

Additionally, decrease in pre-Christian names was a common phenomenon in medieval Europe in general. Orthography of the female names clearly did not have established practice yet in the Middle Ages. However, there are no Finnish forms of the names.

TOPONYMS AND SPATIAL REPRESENTATIONS

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(Hungary)

Space, spatial ability, and mental mapping are closely associated with language in several respects: such a link is manifested through the expression of spatial relations, the designation of spatial categories, the linguistic aspects of the frame of reference used for orientation, and finally, the toponyms designating specific places and spatial objects. The first three of these aspects have received significant scholarly attention (by linguists, psychologists, psycholinguists) and are also often mentioned as an argument supporting linguistic relativity. The role of toponyms, however, in the construction of spatial representation has rarely been addressed in such research. More recently, however, several scholars have expressed the need for studying the relationship between toponyms and their spatial representations both in international and Hungarian onomastics.

In my paper I discuss the relationship between toponyms, spatial ability, and mental mapping. I primarily address the issue whether we can talk about linguistic relativity in connection with toponyms, i.e., whether the toponyms used by a certain group of people and related to a given language influence how language users perceive their environment and if there are general linguistic-cultural differences in this regard.

Based theoretical approaches and specific studies, it seems clear that there are major differences in the name-usage patterns of modern and traditional societies, just as in their experience of names, name models, and as a result, in the relationship between toponyms and the mental map. In general we may claim that in the case of traditional societies living close to nature speakers have a different type of knowledge and expectation of toponyms: these linguistic elements reliably reflect the features of the place designated by them. As a result, we can recognize the relatively significant role of toponyms in the formation of the mental map. As opposed to this, in modern societies (due to the lack of name awareness and the dominance of the referential nature of names) toponyms do not have such a mapping function or at least in the case of most individuals such a role is much smaller. Thus in modern societies toponyms do not direct orientation, their most fundamental role is rather to make the designation of a given area easier and more obvious for members of a given community of speakers.

Based on the above, two conclusions can be drawn clearly in connection with linguistic relativity. 1. The name model (a general knowledge

of names) created based on the mental representation of names is partly language and culture dependent. 2. This relationship is two-directional and the name model itself also has an influence on cognition. The knowledge of the speaker on how reliably the toponyms correlate with the actual features of the landscape or whether they should only be considered as forms identifying an area is culturally determined. This, in turn, influences the extent to which we may rely on them in structuring space and in building a mental map. Thus we may talk about linguistic relativity also in connection with toponyms, while its extent depends on the individual's general knowledge and experience of names.

PROPER NAMES IN ANCIENT SMOLENSK AGREEMENTS WITH RIGA

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(Belarus)

Among Smolensk manuscripts of the 13th c. there are a number of documents reflecting contacts with Riga and “the Goths’ coast”. Proper names in such documents (toponyms and anthroponyms) vividly describe that days and relations between states.

The historical context in which these documents have arisen is very interesting. In 1201, the German crusaders founded Riga. The Hanseatic League was in the process of formation and expanded its activities on the Baltic Sea. Its administrative center at this time was located on the island of Gotland, in the German colony of Visby. Russian princes actively established relations with Riga and “the Goths’ coast”.

The complex of Smolensk-Riga acts includes: 1) the agreement of an unknown Smolensk prince with Riga and the Goths’ coast; 2) the treaty of Smolensk prince Mstislav Davydovich with Riga and the Goths’ coast, 1229; 3) treaties of Smolensk princes with confirmation of previous agreements with Riga; 4) the document of Smolensk prince Fedor Rostislavovich on the court case of “the German bell”, 1284; 5) the letter of Archbishop of Riga to the prince Fyodor Rostislavovich. These manuscripts are the most important historical evidence of the Riga-Smolensk contacts.

One of the main documents on trade relations between Riga and Russian cities during the period of feudal disunity was the treaty of 1229. Its exceptional importance was repeatedly emphasized by all researchers.

The treaty of Mstislav Davydovich with Riga and the Goths’ coast is a trade contract. In its content, it is *pravda* – “a truth”, i.e. legislative acts, as “Russkaia pravda” (“the Russian truth”) of Yaroslav the Wise, famous prince of Kievan Rus (circa 978 – 20 February 1054). The main issues of this agreement are free travel for merchants, conditions of different kinds of trade – wholesale, retail, guest ones, etc.

A brief history of the treaty is as follows. After military conflicts between Smolensk and Riga, Mstislav Davydovich sent ambassadors to Riga to conclude a peace agreement. From Riga, the ambassadors traveled to Visby, where, in the presence of high-ranking Order Knights and representatives of German trading houses, an agreement on peaceful relations between the two sides and the rules of trade between Hanseatic and Russian merchants was signed. The treaty was translated into Latin and German.

The original treaty was lost, and the East Slavic copies made from the Riga version (in Latin) and from the Gotland variant (in the Middle Low German language) were preserved. Each of these variants is represented by three copies. Versions differ from each other in the number of articles in the treaty, as well as in language. Different copies appeared due to the fact that during the 13th-14th cc. this treaty was repeatedly confirmed by princes who ascended the Smolensk throne.

Smolensk manuscripts are also an extremely important source for linguists. Their linguistic significance is determined primarily by the fact that they reflect the local dialectal features, especially phonetic and morphological ones. They reveal the earliest features of the Old Belarussian language, distinct from the Church Slavonic ones.

Numerous studies are devoted to these manuscripts, their dating, the correlation of variants and copies, as well as the history of publication of each document. Their last edition and fundamental research was carried out just in Riga in Latvian and Russian. It is a book: Ivanov A., Kuznetsov A. *Smolenskās-Rīgas aktis: 13. gs.-14. gs. pirmā puse: Kompleksa Moscovitica – Ruthenica dokumenti par Smolenskās un Rīgas attiecībām*. Rīga, 2009. 768 p.

AN INTERIM REPORT ON NAME CHANGES IN CANADA'S YEAR OF RECONCILIATION (2017)

Gunter SCHAARSCHMIDT
(Canada)

As the year of reconciliation with our indigenous people has come to a close, it will be worth having a look at significant name changes from English names into the names in indigenous languages in Canada. This will also allow us to make an initial assessment of the factors that prevented many proposed changes from having been carried out in the various Canadian provinces. This study will also examine the impact of the year of reconciliation upon renaming various names of immigrant communities or groups.

1. One factor that seems to have been working against renaming places has been the difficult pronunciation of many indigenous names. Thus, for example, two mountains in the Province of British Columbia, Mount Douglas in Victoria, and Mount Newton on the Saanich Peninsula, now carry new Salish names, respectively: *Pk^ɛals* and ŁÁU,WELNEW_. In the case of the name ŁÁU,WELNEW_, it helped that it already had become the name of an indigenous high school on the Saanich Peninsula and its pronunciation (apart from the glottal stop [.] after the first syllable) was considered to be a lot easier than *Pk^ɛals* with its [pk^ɛ] sequence. So people continue to refer to the mountain as Mount Douglas but knowing very well that it has a new name that they cannot pronounce. In Edmonton, in the Province of Alberta, part of a main street was renamed to “MASKÊKOSIHK Trail” (Cree for “muskeg spruce”, i.e., [MASS-KEY-GO-SIH]), which, after some discussion among the public, proved rather easy to pronounce).

2. In a few cases, the possibility of removing a statue or of renaming an establishment was prevented by weighing the advantage of leaving the statue or not renaming an establishment because even though a dignitary may have done considerable damage to indigenous groups, the positive things that the name-bearer had done in society, or other factors, called for other remedies. But all's well that ends well. Thus, the statue of Judge Begbie, the “hanging judge”, was removed in Vancouver following the initiative of the Law Society. This, and an official gesture on the part of the Canadian Prime Minister to pardon the hanged chiefs posthumously as innocent, satisfied the living relatives of the victims (all of them Tsilhqot'in chiefs).

In another case, however, the possible removal of the name of British army officer Jeffery Amherst from Fort Port-la-Joye – Fort Amherst

in Prince Edward Island was avoided by the Government by adding the historic Mi'kmaq name of the site. Amherst had conspired to infect indigenous people with smallpox-laced blankets and “extirpate the execrable race” (National Post, May 13, 2017). The addition of the Mi'kmaq name next to the one of Amherst, however, did not satisfy John Joe Sark, a Keptin of the Mi'qmaq Grand Council who, as a form of protest, had returned the province's highest honour that had just been awarded to him, the Order of Prince Edward Island. It did, however, satisfy the government. Sark replied: “If they don't change the name, the Canadian government is complicit in perpetuating the racist attitudes of Amherst and his like.”

3. Many indigenous nations have been lining up in front of the government office of geographical names in Victoria so there is a chance that it will take a while before their new names will have been registered. However, when that is all completed, many areas, especially on Vancouver Island, will not be recognizable to tourists as well as government officials.

4. Encouraged by this trend, other ethnic groups, especially Germans, are having a look at offensive names often dating back to their immigration years following the Nazi period in Germany or, even before that, the First World War years. Here are two examples of such names, viz., “Berlin” and “Swastika” in Canada. Not too long ago, there was an article in the *Globe & Mail* (August 27, 2016) that it might be time to name Kitchener (Ontario) back to Berlin because of the growing self-confidence of the “Germanic” people in that area and generally in Canada demanded it (Allemang, John. “Enduring spirit: the rejuvenation of Berlin [Ontario]”. August 27, 2016). The name “Berlin”, a city in the province of Ontario, Canada, had been changed in a vote to Kitchener (the name of the British commander who had gone down with his ship), following the First World War to distance Canada from the militarist German spirit. Now, before one enters the study of names, one had better have one's linguistic terminology right: Kitchener is actually a Germanic word, but “Berlin” is not. Perhaps the linguists among us should do more explaining of language-family names: the term Germanic denotes an entire language-family just like the term Slavic does. Germanic includes, for example, English, Danish, Norwegian, Swedish, Icelandic, Dutch, and German. The citizens of Berlin would like, of course, to believe that *berl- is derived from the same root as *Bär (they have Master Bruin in their city heraldry) – but it is not, the word is derived from extinct Polabian (a member of the Slavic language family) and denotes “swamp”. So if people in Kitchener want to go back to their German roots, they should pick a German city with a genuine Germanic name.

5. It's been a year of name-changes and statue-removals, but in the small Ontario township of Puslinch, residents have voted not to rename one of the most controversial streets in Canada, the SWASTIKA TRAIL. Despite opposition from local organizers and the Jewish group B'nai Brith Canada, Puslinch town councillors voted four to one not to change the name of Swastika Trail. The small lakeside road, located just off near Highway 401 northeast of Cambridge, was named just before the rise of Nazi Germany, at a time when the swastika was still known in Canada largely as a symbol of good luck.

BETWEEN ANTHROPONYMS AND TOPONYMS: DYNAMISM IN AKAN NAMES

Yaw SEKYI-BAIDOO
(*Ghana*)

The paper acknowledges the fluidity between *onyms* or proper names in general onomastic practice, and discusses the systematic movement between placenames and personal names among the Akan of Ghana. It looks at three main directions of this dynamism – **toponymic origination**, **anthroponymic origination**, and **common origination**. Here, it discusses the various conditions under which toponyms become anthroponyms, the reverse situation, and the situation in which both anthroponyms and toponyms emanate from the same source, with none of them deriving from the other. The paper also studies the cosmological and the linguistic conditions for such onymic transfers. It looks, for instance, at the two main processes of conversion and compounding, and the conditions and interpretations of the adoption of the strategies as well as the use of toponymic concepts such as ‘*kuro*’ (town) ‘*man*’ (province) and ‘*akuraa*’ (village/cottage) which convert anthroponyms into toponyms, and the generally critical implications of the use of these concepts.

On toponyms, the paper identifies three typologies of toponyms: *oikonyms* (settlement names), *feature names* (hydronyms especially) and *ethno-toponyms* (names of ethnic land-space), and the different cosmological and linguistic considerations through which names of each of these categories of these toponyms are processed into, and used as anthroponyms. The paper establishes finally that the transfer of anthroponyms into toponyms is generally more widespread than the incidence of toponyms becoming anthroponyms, which is rather restricted; and it attempts to explain the occurrence within Akan world view and naming practice.

MICROTOPYNYMS IN LATE 17TH CENTURY MAPS OF VIDZEME: THE CASE OF SĀVIENA (SAWENSEE) AND ABURTI (LÜGGEN) ESTATES

Renāte SILIŅA-PINĶE
(Latvia)

Vidzeme, one of the cultural and historical regions of Latvia, became a part of the kingdom of Sweden during the 17th century, which gave this region a privilege greatly appreciated by Latvian onomasts of today – it was cartographed. In the late 17th century, Swedish cartographers mapped the estates of Vidzeme and then compiled maps of larger territories then called castle districts. Many of these maps are kept in the State Historical Archive of Latvia, but unfortunately had not yet been adequately analyzed from the onomastic point of view.

The present research will inspect 11 of these late 17th century maps and analyze the microtoponyms found there, comparing them to the data of toponym corpus gathered by the Latvian Language Institute of the University of Latvia. For an illustration, the maps of Sāviena (Sawensee) and Aburti (Lüggen) estates are chosen. They are both drawn on one page and their microtoponyms sometimes cannot be clearly attributed to one or the other estate. Moreover, the administrative division of the early 20th century included them both in the civil parish of Sāviena.

This paper will consider as microtoponyms not only the names of meadows, forests, swamps and hills, but also some hydronyms denoting smaller rivers and lakes that had not yet been academically analyzed. The majority of these microtoponyms (almost half of 30 place names) denote what was then called *streiġgabali* – remote parts of agricultural land that belonged to a central property but did not have a direct border with it. Most of these place names are written in the map legends, but some (especially names of rivers, lakes, hills and swamps) – directly in the maps.

These maps depict some no longer existing lakes and swamps (e.g. *Linn Siöö*, *Linne Purwe*, *Werdig purw*), contain some almost unintelligible names of forests no longer known (e.g. *Ewaete Sille*), and testify about the ancient status of some place names (e.g. *Pillis Kalln*). The remote parts of land properties are often defined in map legends in Swedish as *buskland i bruk*, i.e. woodlands and scrublands. Sometimes, mostly in Aiviekste floodplains, these are meadows – *hööslags*. In most cases the names of these properties contain the generic element *gabals* ‘piece’. There are 8 of them, and one of these has two parallel variants: *Kanger Gabballs* and *Kanger Kalln*. These place names are often related to objects in the

area – farmhouses or bodies of water. Two of them – *Pargull* and *Pasfele* – became farmhouse names during the following centuries. Three object names show a particular pattern: they are combined from the preposition *aiz* ‘across, behind, beyond’ and a noun that denotes an object in the landscape (e.g. *Ays Essar Gall* ‘lit.: across lake end’, *Ays Ligen* ‘beyond Lüggen [estate]’).

The number of these place names, of course, is not sufficient to reconstruct the linguistic landscape of a 17th century estate. Nevertheless, they give an insight into the categories of centre and periphery and their denominations, into the reference points of a landscape, and into the creative mind of the 17th century people when perceiving their surroundings.

TENDENCIES OF THE FORMATION AND USAGE OF BALTIC NOUNS WITH SUFFIX *-UT-* IN LITHUANIA

Daiva SINKEVIČIŪTĖ
(Lithuania)

The Lithuanian stock of proper names before the adoption of Christianity made use not only of compound proper names, their shortenings, or appellatives, but also of suffixal derivatives. The national stock of proper names experienced a revival at the beginning of the 20th century and children were once again given proper names of Baltic origin. One important group are proper names with suffix *-ut-*, which is the most common diminutive suffix of the present day stock of proper names.

During the last century the dominant group of proper names with a diminutive suffix are names of Baltic origin with suffix *-ut-* made from shortened compound proper names (e.g. *Eim-utis* < *Eimas* (< *Ei-mantas*), *Sirt-utė* < *Sirta* (< *Sir-tautė*)) or appellatives (e.g. *Aid-utė* < *Aida* (< *aidas* 'echo'), *Aušrutis* < *Aušrys* (< *aušra* 'dawn')). Proper names made from compound proper names (e.g. *Algird-utė* < *Al-girdė*, *Dargin-utis* < *Dar-ginas*) or from other 20th c. proper names (e.g. *Daiv-utė* < *Daiva*, *Mild-utis* < *Milda*) also occur. Finally, a third less common group are directly taken from appellatives with diminutive suffix *-ut-* (e.g. *Eglutė* < *eglutė* 'small fir' beside *eglė* 'fir', *Eglė*, *Gražutis* < *gražutis* 'handsom (dim.)' beside *gražus* 'handsom', *Žibutė* < *žibutė* 'violet').

Proper names with suffix *-ut-* are more varied for women than for men. Some of the proper names differ only in the ending (e.g. *Danger-utė* – *Danger-utis*, *Ged-utė* – *Ged-utis*), though names used exclusively for men also occur (e.g. *Arvyd-utis*, *Vain-utis*). From a structural point of view proper names extended with *-ut-* are mostly stems consisting of three or four phonemes. These are indeed the most frequent names for both women (*Bir-utė*, *Laim-utė*, *Ram-utė*, *Rim-utė*, *Vid-utė*) and men (*Kęst-utis*, *Laim-utis*, *Ram-utis*, *Eim-utis*, *Rim-utis*).

Proper names in *-ut-* were particularly common during the period of Independent Lithuania (1916-1943). They were also more varied than those originating in the Soviet period (1944-1985) or during the period leading to the the independence (1986-). During the Soviet period children were more often given proper names in *-ut-* used in the previous period of the Independent Lithuania than new names. Their number and variety strongly decreased during the 70-ies. Very few new names in *-ut-* have appeared since the end of the 20th century (e.g. *Gilmin-utė*, *Eig-utis*).

The variety of proper names with suffix *-ut-* in the Independent Lithuania was conditioned by the popularity of Lithuanian pagan proper

names themselves. Their existence was further supported by proper names of appellative origin (e.g. *Vaidilutė* < *vaidilutė* 'a type of pagan priestess', *Žibutė* < *žibutė* 'violet'). When the suffix *-ut-* was extended to names originated in the 20th century (e.g. *Nering-utė* < *Neringa*, *Žydrutis* < *Žydrius*) their diminutive status became more and more apparent. This is the reason why names in *-ut-* became less popular. The most common names in today's usage are precisely those whose diminutive value is rather weakly felt (*Kęst-utis*, *Bir-utė*).

OVERCOMING CROSS-SCRIPT DIFFERENCES: ENGLISH VERSIONS OF THE CHINESE BRAND NAMES

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(Czech Republic)

Before entering a foreign market, there are a number of factors that have to be considered. Despite language differences, brands are often presented to foreign customers under unchanged name, among others to ensure the brand integrity. Difficulties might arise, however, when entering a country with a different type of writing system, such as in the case of Chinese companies expanding to Latin alphabet countries. They are faced with a decision as to which way to go when choosing the name in English. There are two main approaches that can be taken into consideration: phonetic similarity or semantic equivalence. The combination of the two, of course, can best convey the brand's essence.

This presentation provides an overview of adoption methods used by Chinese companies when choosing English versions of their brand names. To be specific, the strategies used will be illustrated with brands listed under BrandZ Top 100 Most Valuable Chinese Brands 最具有价值中国品牌100强 *Zui Jù yǒu Jiàzhí Zhōngguó Pǐnpái 100 Qiáng* (2017). The analysis has shown that only about one fourth of the brand names were “merely” converted by means of a phonetic transcription, usually by the official Romanization system Pinyin. This in other word means that most of the companies make an effort to have their products acoustically or/and semantically easier to comprehend for foreign customers.

Following five main strategies are used to achieve this:

a) Modified phonetic transcription – brand names preserve the sound similarity with the original Chinese version, although, they are somewhat modified to imitate an English word or sound similar to an existing English word, such as: 雅戈尔 Youngor (Chinese pronunciation Pinyin: *Yǎgē'ěr*);

b) Relatively accurate translation in English – this method is extensively used by companies whose Chinese branch names contain a generic term of product or provided service, such as: 中国建设银行 China Construction Bank;

c) Modified translation in English – some modification concerning the core (i.e. the specific identification part) of the brand was undertaken. Different types of changes can be observed such as for example generalization (雪花啤酒 Snow Beer, in Chinese “snowflake” + “beer”) or

reduction (如家酒店 Home Inn, in Chinese “be like” + “home” + “hotel, restaurant”);

d) Combination of transcription and translation – brand names of this type combine translated words (product or service specifications) with transcribed Chinese words (core of the brand name), such as 古井贡酒 Gujinggong Liquor or 永辉超市 Yonghui Superstores;

e) Semantically motivated creation of a new word – compared with type listed as b), the phonetic matching is missing, such as: 佰草集 Herborist (in Chinese *bǎi* “hundred” + *cǎo* “herb” + *jí* “collect”).

The modified version of the phonetic transcription, in particular, and the relatively accurate or adjusted translation are popular adoption methods. The creation of new words, and combinations of transcription and translation, do not occur so often, at least with the analyzed brand names. One cannot overlook the connection between the typology of the original Chinese name and the adoption method. Two or more word names, usually containing the product or service specification, tend to be translated, such as the names of banks, airlines, real estate or insurance companies. In contrast, one-word names are likely to retain some kind of phonetic matching.

EPITHETS AND IRONY IN THE NAMES OF *MUCH ADO ABOUT NOTHING*

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(USA)

This paper will analyze the names and epithets in *Much Ado About Nothing* as basic tools of irony and as illustrations of name meanings recently described in “Theoretical Foundations of Literary Onomastics” (*The Oxford Handbook of Names and Naming*, 2016). *Ado* names have *immediate* reference to characters on stage but also to *secondary* reference easily recognised by the audience, evoking thereby relational, i.e., *symbolic*, meaning. The *secondary* referents range from the literary (*Hero*) to the scatological (*Dogberry*). The dual foci are usually clear and enhance the pervasive irony of the play – the appearance and reality of Hero’s innocence, the presumed conflict of friendship and romance, the reversal of vows by Beatrice and Benedick, and the bumbling success of the lowly night watch. The names in *Ado* generally contrast with names that sometimes allude satirically to contemporary people and events in Shakespeare’s other plays, such as *Merry Wives of Windsor*. They are instead simple jokes that exaggerate meaning with their *secondary* references and thereby reinforce a reversal of meaning.

NAMING EXAMINATION OF COMMERCIAL URBANONYMS

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(Russia)

Urbanonyms, i.e. names of cafés, restaurants, shops, residential complexes, travel agencies, beauty salons and other urban facilities, have a commercial value, their main function is to attract consumers of goods and services. It is this commercial value that determines their specificity, so we call them *commercial urbanonyms*. However, the legal status of such names may be different. A trademark, a service mark, a company name and a trade name may be displayed on the signboard. Taking into account the pragmatic factors of commercial naming allows to extrapolate the concept of conflictogenity, i.e., the ability to be perceived as non-co-operative (unfriendly) verbal behavior, which can lead to conflict, on urban communication space; and to state that the number of conflictogenic urbanonyms – names that can give rise to conflicts in society, cause a negative reaction of some citizens or a particular social group, as well as to provoke a clash of interests of the right holders (owners of shops, cafés, etc.) – is significantly increasing. Conflictogenic urbanonyms are involved in the sphere of civil relations, and the need for legal protection of urban names as intellectual property became one of the factors of the emergence and development of a new type of forensic linguistic expertise, naming expertise. Naming examination is procedurally regulated linguistic research of names as speech products, culminating in the conclusion on the issues whose resolution requires the application of special knowledge in linguistics, onomastics, forensic speech studies and legal expertology.

The goal of the paper is to reveal the capabilities of naming examination in identifying factors of the urbanonyms' conflictogenity and to show its role in the protection of intellectual property rights in the procedural and non-procedural regime, including in the mainstream of reconciling strategy.

The urbanonyms of the Moscow and other Russian regions, which were obtained by means of continuous sampling from a variety of sources (websites, etc.), from forensic practice, as well as collected by the author as a result of observations and interviews, served as the material for the research.

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Analysis of the forensic practice of arbitration courts and the Court for intellectual property rights, as well as the bodies of Federal Anti-Monopoly Service in different regions of Russia, shows that the most frequent conflictogenity factor is lack of individuality and distinctiveness of the name of the goods (services) and, as a consequence, signs of similarity of names, which leads to their mixing (shops “ARMAN” – “ARMANT”, “Madagascar” – “Modagaskarrrr”, “Shokolad – Shykolad”).

Such conflictogenic factors as negative semantics of names (“Svalka” – ‘landfill’), semantic and lexical ambiguity of urbanonyms (“Lezhachij Policejskij” – ‘sleeping policeman’), violation of ethical and aesthetic, as well as spelling and grammatical norms in the title (“Buddha-bar”, café “Zhirtrest” – ‘fatso’), the use of vernacular language, jargon and slang words and expressions (“Ėshkin Kot” – ‘fudge!’), professionalisms, borrowings (café “KAIF”), phraseologisms, inappropriate or incorrect use of precedent names (strip club “Peshkov” – the real name of the writer *Maxim Gorky*) should be objectively investigated.

In order to regulate commercial space, naming examination should be carried out on a regular basis, which would, on the one hand, help to avoid unacceptable, incorrect, offending names, and, on the other hand, help to place unusual, attractive to goods and services consumers names on signs.

RESOLUTIONS OF UNITED NATIONS CONFERENCES ON THE STANDARDIZATION OF GEOGRAPHICAL NAMES – FOR LATVIA

Vita STRAUTNIECE
(*Latvia*)

This paper focuses on relevant for Latvia resolutions of the United Nations Conferences on the Standardization of Geographical Names (UNCSGN) and implementation of them.

UNCSGN is a symposium held by United Nations every five years since the 1967. It calls together experts on geographical names representing all United Nations member states as well as observers from international and national organizations, institutions and other bodies dealing with geographical names. Every conference discusses a wide range of topics related to national and international standardization of geographical names.

211 resolutions adopted by 11 UNCSGNs on the whole are recommendations in various fields of geographical names standardization – for driving, guiding and unifying this work all around the world.

Resolutions of particular relevance for the geographical names standardization work in Latvia are on the following subjects:

№ according to the 11 th UNCSGN documentation	Subjects of resolutions	Number of relevant for Latvia resolutions on each subject	Evaluation of implementation: 4 – fully implemented; 3 – largely implemented; 2 – partly implemented; 1 – some elaboration has done; 0 – no elaboration
4.	Toponymic guidelines for map and other editors;	4	1
5.	National standardization;	16	3
6.	Education and training in treatment of geographical names;	12	3

8.	Terminology;	1	1
9.	List of country names;	3	4
10.	Preparation of gazetteers;	4	2
13.	Automated data processing/ digital data;	7	3
14.	Exonyms;	5	2
15.	Romanization/general	1	3
18.	Names of features beyond a single sovereignty;	2	1
23	Minority languages	1	2

As the analysis shows there are 56 very pertinent for Latvia resolutions on 11 subjects. Almost all recommendations are largely or partly but not completely implemented. The implementation, however, is ongoing.

THE MAIN SOURCES

1. UNGEGN website <https://unstats.un.org/UNSD/geoinfo/UNGEGN>, 29.03.2018

2. Resolutions adopted at the ten United Nations conferences on the standardization of geographical names. 1967, 1972, 1977, 1982, 1987, 1992, 1998, 2002, 2007, 2012. Prepared for the United Nations by Natural Resources Canada, 2017, pp.123

3. The 11th United Nations Conference on Standardization of Geographical Names. Report of Latvia. E/CONF.105/121/CRP.121, pp.7

NOMINATION AND MOTIVATION OF LITHUANIAN TOPONYMS WITH LEXEME *JÚODAS*, -À ('BLACK')

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(Lithuania)

Contemporary linguistics defines the process of nomination as semantic-gnoseological and construes it as the fixation of the individual's cognitive results in a language, its system, structures and a reflection of a certain collective experience in word meanings. Different nations see the surrounding environment "from a different viewing angle" (A. Maceina), categorise it, i.e. arrange and connect into certain groups, determine and perceive their different relationships. Hence, to perform the analysis of nomination and motivation of toponyms means to reveal how the representatives of our nation interact with their surrounding environment, how they perceive it, what linguistic units they choose and how they combine them in naming one or another topoobject.

The paper discusses the part of Lithuanian toponyms containing the lexical motivator *júodas*, -à recorded from the spoken language of the mid-20th century and kept in the funds of proper names at the Institute of the Lithuanian Language. The fact that there are over 2,000 (identification is corrected) of such nomination units in Lithuanian toponymy shows that the latter sphere of reality has been thoroughly explored and is important from the cognitive point of view.

One-word formations, suffixal formations, compounds as well as slightly larger units of toponymization, such as composite toponyms, testify to the different technique of nomination. In case of compound and composite toponyms, the meaning of nomination distributes across both structural elements of toponyms. Hence, to interpret it, we should mind different syntactical relations between the principal and secondary components, because not the sum total of meanings of individual components but the entirety of its meanings, i.e. a single meaning of the formation, is important.

The material shows that hydronyms and land names are usually named: by the qualities of water in the first case and by the qualities of the surface of land in the second case. Therefore, we should recognise the reality of the opposition *transparent: non-transparent* enabling us to speak about colour dynamics in toponymy and to conclude that toponymization depends on the object being named and its qualities.

When motivation is construed as a certain selection mechanism, it is observed that the lexeme *júodas*, -à (Lith. *júodas*, -à 'of coal colour,

dark' (LKŽe)) is also used to denote other dark colour shades of the surface of land (*Júodraistis* || *Rùdraistis*). It enables us to explain the poorness of colorative lexis in toponymy.

The informant's comments, notes, other variants of place-names used in the spoken language as well as the observance of different syntactical relations between the components of compounds and the principal and secondary components of composite toponyms recorded in the course of fieldwork led to the conclusion that the lexeme *júodas*, -à is also used in the indirect sense and to express a negative connotation (*Juodėlė*; *Juodinė* || *Vābalas*; *Júdežeris* || *Katinduobė*; *Juodažemieji*; *Juodpurviai*; etc.). The latter cases of naming are determined by attitudes, evaluations, stereotypes.

Yet another case of toponymization is associated with the interaction between objects and the toponymic context which results in situational toponyms comprising certain semantic microsystems. The checkup of such cases is carried out by means of maps. For example, the nomination of adjacent hydroobjects *Júodas* and *Báltas* (the names of lakes that were recorded in the present-day territory of Upninkai eldership, Jonava district municipality) could have been determined by the qualities of their water, the voluminosity of the hydroobjects but most likely by the position of hydroobjects in space. The latter guess is based on the recording of equivalent cases of nomination in other toponymies (see E. L. Berezovich, E. M. Murzajev). It shows the human capacity to divide the surrounding environment through non-spatial categories. Hence, by referring to the adjectives *júodas* ('black') and *báltas* ('white') integrated in the structure of toponyms, we may speak about the antonymy of the nomination units of certain type inspired by the intentions of the name-giver to connect, compare and concretise.

Comparative studies addressing the toponyms with the lexical motivator *júodas*, -à seem interesting and promising. To pinpoint unique, national and universal standards of comprehension and evaluation of the surrounding environment and their verbalization forms, complex studies of colorative toponyms with the integrated lexeme *júodas*, -à in the other Baltic language – Latvian – are required on the basis of single criteria of research and evaluation. In this way, the research on Baltic toponymy would be developed in the context of national identity within the framework of anthropocentric paradigm.

DIFFERENT ASPECTS FOR THE ASSESSMENT OF THE SOURCE VALUE OF TOPONYMS FOUND IN NON-AUTHENTIC CHARTERS

Melinda SZÓKE
(Hungary)

Linguistic records and remnants (mostly Latin language charters) are the most important source for the early history of the Hungarian language. In the case of the Hungarian language, the phase of linguistic records spans one millennium. Research on our linguistic records from the earliest times can rely on Latin language charters with Hungarian language elements (chiefly toponyms and anthroponyms) because these charters are the first relics of our records written in the Latin script. They include founding charters, donation charters, surveys of estates and possessions, land surveyor's maps, etc. Only a few charters have survived from the 11th century, an era marking the beginning of Hungarian literacy. Of these, linguists have studied primarily those early charters that were also authenticated. I believe that besides the low number of authentic sources from this early period, those of uncertain authenticity should also be studied. This is possible if we specify those aspects based on which these charters can also become sources of Hungarian philology.

In my presentation I discuss this issue using the example of the Founding Charter of the Abbey of Garamszentbenedek issued in 1075. According to most recent research, the original charter still be found in the 16th century, however, this document was interpolated at around 1237 and 1270. The version of the charter dated 1124 and 1217 were also recorded only after the forgery taking place at around 1270.

This charter could become a valuable source in philological and onomastic research due to its early date and rich toponymic corpus (it includes approx. 280 place names). However, its use in linguistic research is made more complicated by several factors. Researchers need to keep in mind that the charter has not survived in its original form, only in a transcript made two hundred years later. The writers of the transcripts could change the spelling of Hungarian words. This alteration was manifested mostly in the writing of sounds absent in Latin. The philological analysis of the charter is also made more difficult by the fact that in the case of the founding charter we are not talking about a simple transcript. The copy was not made due to the disappearance of the original document (1075) or to confirm or preserve the charter, but transcription was preceded by the interpolation of the text also. Thus the charter known to us includes

such sections that do not originate in the 11th century. However, to study the founding charter from a philological aspect, it is not enough to know which parts were added to the text later, as due to multiple transcriptions it is true for the whole charter that certain parts reflect characteristics of the 11th, while others of the 13th century. This means that an 11th or 13th-century orthography of a name formant in itself does not indicate which could be original parts of the charter and which could be added later. When studying documents of doubtful authenticity, it is important to take into consideration the primary purpose and the circumstances of their creation. It is sensible to presume that both falsified and interpolated charters were made to look like the original ones, and thus, certain Hungarian place names from the 13th century passages may have also been adjusted to fit in the linguistic environment of the falsified era, the 11th century. Still, it is not conceivable that the charter writers who inserted 13th century passages into the text were able to separate themselves from linguistic characteristics of the 13th century, i.e. their own era.

As interpolated manuscripts may contain such later added, falsified passages that became part of the original text during the transcription process, the linguistic analysis of this interpolated charter also contributes to a better understanding of the philological source value of the falsified and transcribed charters.

DERIVED VERSUS UNDERIVED TOPONYMS – SOME METHODOLOGICAL ISSUES

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While in many languages the dominant name formation mode is composition in the category of toponyms, in Czech (and in Slavic languages in general) the typical name formation mode is derivation, particularly suffixation. However, the delimitation of derived toponyms is not clear-cut and unambiguous.

If a toponym includes a “toponymic” suffix and the same form is not attested as a common noun, the toponym would be – according to the most straightforward interpretation – interpreted as a derived toponym. However, according to some authors, many toponyms are supposed to be witnesses of otherwise unrecorded derived common nouns. According to this approach, the non-existence of the common noun must not always mean that the given toponym is derived, because potentially it could have come into existence by toponymisation (a mere change of function) of the supposed (unattested) derived common noun (cf. Olivová-Nezbedová 1985).

On the other hand, if a derived common noun (or adjective) of the same form is attested, the given toponym should be – most straightforwardly – interpreted as an underived form that came into existence by a toponymisation of the derived common noun. Neither this interpretation is, however, accepted by all onomasticians. According to Pleskalová (1992), many common nouns are “decomposed” into parts and reinterpreted during their toponymisation, their word-formation means are toponymised and the given toponyms are interpreted as suffixal or prefixal from the very beginning. Almost all toponyms that could be evaluated as formed by toponymisation of derived common nouns are therefore interpreted as derived names by Pleskalová.

In my opinion, for the analysis of toponyms it is essential to take into consideration whether the given lexical unit is attested as a common noun (or adjective), or not. It can be hardly admitted that in toponyms such as *Chmelnice*, *Pastvina*, *Náves*, *Vedlejší*, *Horní*, *Maličká*, identical with derived common nouns or adjectives *chmelnice* ‘hop garden’, *pastvina* ‘pasture’, *náves* ‘village square’, *vedlejší* ‘neighbouring, adjacent’, *horní* ‘upper’, *maličký* ‘very small’ their direct connection to the common nouns/adjectives of the same form was not felt and played no significant role in the moment of their origin and later during their use.

According to Šrámek (1999), the rise of proper names is not necessarily bound to the existence of some homonymous common noun. This thesis is definitely true in cases of peripheral common nouns (or adjectives), used only occasionally in the common noun sphere of the language. However, the more frequent and central in the vocabulary the given lexical unit is, the more probable is its impact on the rise of the formally identical toponym. If the existence of the formally identical common noun is attested, the rise of the toponym by mere toponymisation of this common noun cannot be out of the question; it is potentially possible. According to my opinion, the quoted assumption of Pleskalová (1992) concerning the “decomposition” and re-evaluation of derived common nouns and adjectives during the rise of toponyms is therefore not valid absolutely.

The boundary between derived and underived toponyms is not sharp; it is necessary to admit the existence of a transitional, boundary zone of toponyms whose status is uncertain: an identical derived common noun or adjective is either rarely attested or even non-attested, only reconstructed on the basis of toponyms and analogies in the common-noun sphere of the language.

INFORMATIVE FUNCTION IN THE NAMES OF URBAN TRANSPORT ROUTES

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Today, it is increasingly said that personal names can mean something. Even in peripheral proper names often contain certain information.

I intend to show this (that names can mean something) on the example of the names of public transport routes. The traditions of naming public transport routes are very different and rich. Today, this function is often filled in by numbers, fewer by combinations of numbers and letters, and verbal names are used less frequently. I believe that all such signs are interesting for linguists. Some examples: tram lines in Toronto (Canada) in addition to numbers have markings – the names of the streets on which they run; there are bus lines in Murmansk (Russia) “ЛЫЖНЯ ЗОВЕТ” and “по городскому кладбищу”, passengers from Słupsk (Poland) can get to the beach by bus “Niebieska linia”. Each of these names is clear (readable) and has a clear motivation.

Not only verbal names are interesting, also numbers and codes (combinations of numbers and letters) can be important and interesting for linguists. The bus route to the airport in Dublin (Ireland) is 747. It is easy to associate it with a known type of aircraft (Boeing 747). The main task of the 379 line in Warsaw (Poland) is to transport children to primary school No. 79. The trolleybus line No. 70 in Budapest (Hungary) commemorates the 70th anniversary of Stalin's birth. The name of the 5ZE trolleybus line in Cagliari is the connection of the number 5 with the name of the ecological program “Zero Emison”. The “+” symbol added to the line number of some trams in Wrocław (Poland) distinguishes the lines with a better standard. These are only selected examples.

What is the function of such names? Why are they specially selected? Certainly they are not random. In these cases, should I speak about a function or just about motivation?

A KEY QUESTION IN THEORETICAL TOPONYMY: THE CONNECTION BETWEEN THE PHYSICAL ENVIRONMENT AND THE TOPONYM

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Summary. This contribution seeks to provide elements of reflection and discussion in an examination of the “connection” between the *physical environment* and *names* in the genesis and formation of toponyms.

Key question addressed. The core of our analysis and reflection is the nature of the “connection” or “semantic link” between the *environment* (or “physical environment” or “referent”) and the name. It is a question that cannot be addressed without considering the issue of the “meaning” of proper names, or the difficulty of differentiating between the notions of the common and the proper name (theoretical problems of considerable linguistic and philosophical relevance).

Geographical considerations concerning the ‘name’-‘referent’ relationship. Our purpose here is to contribute specific arguments to this broader debate from the perspective of Geography. We start from the basic premise that in Linguistics proper names are often considered “descriptions” or “semi-descriptions” (Ferrater, 1970), an understanding that converges with the meaning that has traditionally been given to the definition of Geography: “Explanatory description of the Earth and its places”.

Various scholars associated with the development of the geographical sciences have referred, in different ways, to this question. For example, Kant considered Geography as being the knowledge that organizes and structures, in a logical manner, the human perception of the world: “The world is the substratum and the stage on which the play of our skills proceeds. It is the ground on which our knowledge is acquired and applied. (...) Furthermore, we have to know the objects of our experience as a whole so that our knowledge does not form an aggregate but rather a system; in a system it is the whole that comes before the parts, whereas in an aggregate the parts are first.” (Kant according to May, 1970: 257).

Complementing Kant’s thinking, Alexander von Humboldt, in the beginnings of the modern geographical sciences (during the nineteenth century) described the fundamental connection between “perception” and “emotion”: “The character of the landscape, and of every imposing scene in nature, depends so materially upon the mutual relation of the ideas and sentiments simultaneously excited in the mind of the observer.

The powerful effect exercised by nature springs, as it were, from the connection and unity of the impressions and emotions produced; and we can only trace their different sources by analysing the individuality of objects and the diversity of forces” (Humboldt, 1860: I, 27).

In the last century, the contribution made by Richard Hartshorne was especially relevant: “Geography (...) studies the world, seeking to describe, and to interpret, the differences among its different parts, as seen at any one time, commonly the present time” (Hartshorne, 1939: 460). It follows, therefore, that what the onomastician and geographer Henri Dorion writes about the “act of naming” should come as no surprise: “To name a place, as regards communication, is to choose a sign that allows us to locate in space a given place. This sign, spoken before written (...) is a unit of meaning that is derived from the act of naming (which is, in turn, the expression of a relationship – of a perception, of an attraction, of the ownership or even a sense of fear or a feeling of greed – between the ‘namer’ and the ‘named element’)” (Dorion, 1984: 103).

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SĀMAL- /SAMAL- AND SAMAN-: TWO LOANWORDS MEANING 'MOSS' IN LATVIAN TOPONYMS

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20 years ago, linguist Ojārs Bušs discovered a formerly overlooked Baltic Finnic loanword which can be traced in some placenames of Latvia. In his article of 1998, O. Bušs provided a convincing proof that the names of two swamps – *Sāmalas purvs* (in Lazdona) and *Sāmals* (in Anna) – are based on a no longer known appellative meaning 'moss' which has most probably been borrowed from a Baltic Finnic language, cf. Finnish and Estonian *sammal* and Livonian *sōmal*. The usage of a word denoting moss in the names of swamps is widespread both in Finland (the corpus of Finnish toponyms contains about 175-180 instances of the placename *Sammalsuo*) and in Latvia (there are about 90 places called *Sānu purvs* or *Sūnpurvs* in the corpus of Latvian toponyms). O. Bušs interprets the presence of a Baltic Finnic placename in Lazdona as a possible Baltic Finnic substrate in the Selonian sub-dialects. The civil parish of Anna, however, is near the Estonian border (Bušs 2003, 208-213).

The recently published volume *Saba-Sēja-* (LVV 5) of the "Latvijas vietvārdu vārdnīca" also contains (apart from the already mentioned) some more placenames with *Samal-/Sāmal-*. Quite far from Lazdona, in Izvalta, a swamp name *Sāmaļ-pūrs* // *Saumaļ-pūrs* // *Samaļ-purvs* (LVV 5, 267) has been registered. Both in its form and semantics, the name of this swamp in Izvalta seems related to the above-mentioned Baltic Finnic word. Even though toponyms of this origin are not common in the southern part of Latgale, several of such toponyms have been found slightly further to the south – in South-western Latgale (Rudzīte 1968, 194). Meanwhile, in the civil parish of Kombuļi which borders on Izvalta, there is a bog called *Samalinkas* (// *Siunu-pūreņš* // *Siunokleits*) (LVV 5, 141). Its name also might be related to the already mentioned appellative, even though its form rather reminds of a Lituanism – cf. also the dialectal Lithuanian word *samaliáuka* 'swamp, marshland' (LKŽ XII, 87) which is widespread in North-western Lithuania. The other Latvian placenames containing *Samal-/Sāmal-* have a rather dubious connection, if any, with the Baltic Finnic word meaning 'moss' – mostly due to their semantics. For instance, there is a farmstead called Samala in Odziena and a meadow called *Samaļu- bskrzi* in Birži (LVV 5, 141).

It is noteworthy that the same territory around Krāslava and slightly to the west in Southern Sēlija has a number of placenames containing *Saman-* (possibly based on the Lithuanian word *samanos* 'moss' or its derivatives). Among them are: 1) hydronyms such as the lake called *Samaņu ezers* //

Samanītis // *Lubgaņu ezers* in Ezernieki, the lake *Samaņu ezers* // *Samaņka* // *Samaņkas ezers* // *Samanka* // *Samankas ezers* // *Samaņku ezers* in Kurcums, or the river *Samaņica* in Robežnieki and Indra, as well as 2) names of farmsteads or settlements motivated by these hydronyms, such as two farmhouses called *Samaņi* in Kurcums, or the village called *Samanišķas* // *Samaņišķas* // *Samaniški* // *Samanišku ciems* in Asūne. There is also a number of swamp and meadow names probably based on the Lithuanian words *samanos* ‘moss’ or *samanynė* ‘a place where moss grows’ (however, some of these placenames have Slavic endings): *Samanišku luksts*, a meadow in Asūne 1963, *Samo-nišķe* // *Samonu pļava*, a meadow in Kurcums (according to a Lithuanian respondent, “*samonas* grow there”) 1960, *Sama-ņica*, a meadow in Skaista, *Sama-ņica*, a bog in Demene, *Sama-ņica*, a bog in Piedruja, *Sama-ņica* // *Samuņica*, a bog, forest and valley in Svente, *Samaņica* a bog in the contemporary Ūdrīši (LVV 5, 142, 143). It is to be noted that in Lithuania, too, there are many hydronyms based on the appellative *samana*: e.g. *Samānė*, a lake in Utena, and *Samānis*, a lake in Degučiai and elsewhere (Vanagas 1981, 289), as well as names of swamps and bogs, and also villages, e.g. *Samanyčiai*, a bog in Švenčionys district (eVŽ), and *Samaniškė*, a village in Prienai district (Ladms 271). As Southern Latgale and Southern Sēlija are bordering on Lithuania, these Lithuanian borrowings are no surprise.

Interestingly, at least in two cases there is a parallel usage of swamp names with *Sāmal-/Samal-* and *Sāman-*. In Anna, which is near the Estonian border and where Lithuanian loanwords are much less likely than Baltic Finnic ones, a particular swamp is called both *Sāmalu purvs* and also *Sāmaņu pūrs* and *Samaņu purvs* (LVV 5, 267). Meanwhile, in Izvalta which is in Southern Latgale and typically has Lithuanian borrowings, there is a swamp called both *Samaņica* and *Sāmaļpūrs* // *Saumaļpūrs* // *Samaļpurvs* (LVV 5, 143, 267).

This research will attempt to find out whether these cases are just coincidental or maybe show traces of some language contacts of long ago.

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FOLK ETYMOLOGY OF THE LENINGRAD REGION'S TOPONYMS AS A REFLECTION OF THE REGION'S HISTORIC-ETHNICAL PECULIARITIES

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The presence of a vast layer of substrate toponymy on the territory of the Leningrad region was a compelling reason for the development of different toponymic legends, among which are the legends with a historical and anthropological motivation. It was noticed by E.L. Beresovich (1999) that the subject matter of toponymic traditions with historical motive coincide with a list of historical traditions listed by N.A. Krichnina. The formation of specific historical motivations of toponymic legends was greatly influenced by the focusing of interests on the relatively late (Petrine and post-Petrine) stage of the region's development. The largest group is represented by legends, where Peter the Great is an alleged name-giver. Folk etymology correlates the occurrence of the following toponyms with the name of Peter I or his closest associates: *Bolshaya Zagvozdka*, *Petrovskiy Babay*, *Sumskoye*, *Dubno*, *Orlino*, *Sivoritsy*, *Kurovitsy*, *Daymishsche*, *Pozharishsce* and *Petrovo*. However, only in two cases, *Petrovskiy Babay* and *Petrovo*, the motive reason for the formation of the folk etymology was a direct semantic association (the presence of the name of Peter in the composition of the toponym). The second significant group among historical motivations of the folk etymology is represented by the stories about fights against external enemies: *Svyatye Vorotiki* (*Vorotitsy*), *Terijoki*, *Zamostye*, *Zolotoye Dno*, *Oredezh*, *Pirgora*, *Voybokalo*. The plots of toponymic legends are mostly traditional for the border northwest of Russia (Swedish – *Zamostye*, *Zolotoye Dno*, *Oredezh*, *Pirgora*, *Voybokalo*, Finnish – *Terijoki*), but there are cases more typical for the eastern regions (Lithuanian – *Svyatye Vorotiki* (*Vorotitsy*)). In the latter case, as pointed out by V.K. Sokolova (1978), “Lithuanians” meant all the aliens from the west. Perhaps the folk etymology of toponyms *Neicen mägi* (Veps – *Devichya Gora*, “Maiden’s Mountain”), *Neicen kopad* (Veps – *Devichyi Yamy*, “Maiden’s pits”), *Turetskoye Pole*, which determinates the connection of these names with the Turks, should be considered as a generalized symbol of foreigners. Closeness to the capital of the Russian Empire served as an excuse for the emergence of abstract representatives of the royal family as alleged name-givers – *Gryazno* (*the queen was riding around the village and said “Ugh, how dirty”*; “dirty” in Russian sounds as *gryazno*). The next significant group consists of toponyms,

in which the motive for the origin of the name appears from a name (nickname); phonetic association also has its place here. In this, the emergence of this type of folk etymology is possible in both substrate (*Yavosma, Uhyoa, Oyat, Pasha, Terijoki, Vongimala, Iokselä, Kobrino*), and Russian toponyms (*Chertova Kanavka, Zolotoy Meshok, Babkin Gorb, Parushino, Golino, Druzhnaya Gorka*). The presence in the region of a large number of not only Finno-Ugric but also Russian toponyms gives examples of the rather unexpected associative folk etymology of the Russian transformed toponyms by the Finnish population. For example, the name of the village Miny, which was first mentioned in the Novgorod scribal books (NSB) as a *village Zmeikino on the river Aredzhi* (p. 695), according to local legends, was formed from *the name of the Finnish girl Mina who lived here in the Middle Ages* (D. Ryabov, 2010). Another example of folk etymology, carried out by local historians, is the village of Glumitsy (Finnish name *Luumitsa*), first mentioned in 1500 (NSB, p. 727) as a *village Glumitsy in spassky Zaretsky pogost*. Pastor A. Aavikko (1911) tried to substantiate etymology, focusing on the Finnish name of the village that is a transformed Russian toponym. According to this researcher, the name of the village was formed from the Finnish words *luu* and *metsä*, which means “forest on bones”. An additional motivation for the emergence of this etymology were the burial mounds discovered by archaeologists at the end of the 19th century, located in the immediate vicinity of the village. As mentioned more than once, the etymology conducted by local lore specialists due to “the fast interpretation of transparent names” becomes akin to folk etymology. Among the toponyms of the region once can single out an extensive group that has been interpreted such a study local lore and folk etymology: *Shch-upogolovo, Morino, Siversky, Shumilovka, Margusy, Lampovo, Kobrino*. From the point of view of the systematic classification of toponyms into groups most susceptible to folk etymology, it is necessary to distinguish the urbanonyms of St. Petersburg, many of which are inherited names of old villages or names that appeared at the initial stages of the city’s construction: *Avtovo, Kolomna, Ohta, Ulyanka, Goloday, Vasilyevsky Island* and so on. Thus, St. Petersburg, which has been the historical and cultural centre of the region since its emergence, appears to be directly or indirectly the main motivator of folk etymology.

EFFECTS OF LANGUAGE CONTACT ON INDIGENOUS ABUJA STREET NAMES

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Toponyms according to Champoux (2012) are simply proper nouns which are applied to geographical names or place names. Toponymy is also the study of place names (David, 2011). Similarly, Stewards (2012) noted that the origin of place names is of primary interest and importance in name study. Place names include names of streets also known as toponyms, villages, towns or states and are principally used for identifying and distinguishing places from others. A study of place names also examines the history of individual names or of the names found in particular social groups or areas, to discover their original meanings and establish their social or geographical distributional patterns, Nussel (1992). In addition, place naming is an essential element for effective communication, socio-economic development, conservation and infrastructure. Nash (2012) observed that place name study can be used to tell the history of the people and can as well be applied to linguistics. He disclosed that people are always willing to share their knowledge about their places because they want their linguistic and cultural history to be mapped in an accurate manner. This study is therefore motivated to examine effects and influence of language contact on street names in Asokoro because Abuja street names are assigned to foster unity and street names are usually names of prominent personalities who contributed to the development of the Nigerian society and are honoured by assigning streets after them.

Methodology

The data for this study were collected from street maps and questionnaire. The questionnaire was distributed to respondents in Abuja metropolis. The population of this study comprise residents in Abuja. A sample of 54 Asokoro street names was selected to participate in the study. To answer the questions, quantitative analysis was used.

Result

- In this study, respondents have proved that those foreigners whose names are assigned to the street names did not contribute to the development of the country neither, do the names have any history concerning the country.
- It is obvious that the street names in Asokoro district are mostly names of African leaders whose names are symbolic in their

respective countries but not in Nigeria because of their contributions to their mother countries.

- Asokoro street names were found to be assigned due to contact with foreigners.

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SEMANTIC CONNOTATIONS OF ANTHROPNYMS TILL HAN DYNASTY

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Chinese anthroponyms are personal names used by those from mainland China, Hong Kong, Macau, Taiwan, and the Chinese diaspora overseas. Due to China's historical dominance of East Asian culture, many names used in Korea and Vietnam are adaptations of Chinese names. They consist of a surname *xing*, which comes first and is usually monosyllabic, followed by a given name *ming*, which is nearly always disyllabic. Prior to the 20th century, educated Chinese also utilized a "courtesy name" or "second name" called *zi*. A "pseudonym" *hao* was usually associated with art. For example, the first president and founding father of the Republic of China – Sun Yat-sen's (1866-1925) surname was *Sun*, given name *Wen*, second name *Zaizhi* and pseudonym *Yixian*.

The second name was a name bestowed upon one at adulthood in addition to one's given name. It could be given either by the parents or by the first personal teacher on the first day of family school. One also might adopt a self-chosen second name. According to the *Book of Rites*, after a man reached adulthood, it was disrespectful for others of the same generation to address him by his given name. Thus, the given name was reserved for oneself and one's elders, while the second name would be used by adults of the same generation to refer to one another on formal occasions or in writing. Until Han period, it was usually associated through its meaning with the given name. Its use began during the Shang dynasty (?-?1046), and slowly developed into a system which became most widespread during the succeeding Zhou dynasty (?1046-221 B.C.).

While Chinese surname – inherited from generation to generation – is in most cases lexically emptied, the given and second names have been motivated through the selection of a wide inventory of syllabosemes. Moreover, at least in the Spring and Autumn period, the given and second names were lexically interconnected. However, due to language development such a link may no longer be evident in the present day. That is why, the semantic relationship of the given and second names was dealt by Qing (1644-1911) philologists, in the first place Wang Yinzhi (1766-1834), who analyzed about three hundred of such pairs. The connection of meaning between the given and second names is most easily noticeable in synonyms: one of seventy-two disciples of Confucius was *Zai Yu* or *Zai Ziwo* and words *yu* and *wo* share the same meaning "I". Also

antonyms are quite often: there was a nobleman of Duke Qing of state Jin (ruled 525-512) *Yan Mo* “dark” or *Yan Ming* “bright”. The given and second names meaning can also be just similar: another disciple of Confucius *Nanguo Kuo*’s second name was *Zirong*, while *kuo* means “to contain” and *rong* “to include”. The given and second names can be connected by association: one of the princes of the state Chu – *Qi* “open” had a second name *Ziliu* “gate,” i.e. “to open the gate”. The second name can also be a hyperonym to a hyponym: Confucius’ son *Kong Li* “carp” had the second name *Boyu* “fish”. In some cases, the given and second names even share the same determinative, i.e. a graphic element of a Chinese character that refers to its meaning. This way, the given and second names are actually hyponyms of the same hyperonym.

Since semantic connection between given and second names, however, is not necessarily reflected by the dictionaries of ancient Chinese, anthroponyms therefore are a significant contribution to understanding the thesaurus-type relations within Chinese vocabulary. Luckily, huge amount of literati names was preserved in the Chinese historical books and could be studied until present days. This paper presents an analysis of such semantic relations.

LINGUO-PRAGMATIC POTENTIAL OF BRAND NAMES

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Brand names are a category that is studied mainly by a complex of economic sciences, especially marketing, as well as sociology and culturalology, but in this study, attention is focused on the verbal component of brand names which are analyzed as special pragmatic verbal signs.

Brands have lexical meanings, as they are characterized by conceptual attribution and lexical modality; the specifics of a brand is to name, to distinguish, and to differentiate objects of the same type.

Brands as a component of the advertising discourse function as advertising names and differ from the other varieties of proper names by stylistic marking, as they are focusing on attracting the attention of an addressee. They are also characterized by a more arbitrary and unmotivated connection between the signifier and the signified.

Generally, words belong to language, but are formed in speech. When entering the system of language, they are perceived as integral units. However, not all words in the language are equally popular. In this connection, there arises a question about the limits of the real and potential lexicon of the language, about the active and passive vocabulary. This problem also exists for proper names, including brand names. The ratio of active and passive, real and potential onomastic words in advertising discourse nominally and numerically varies from one consumer to another and depends on both the socio-economic status of the consumer and the marketing popularity of the brand. The maximum are passive potential brand names with a low popularity (e.g. *Garmin*, *Cocodirect*, *Eveready*), and the minimum are active brand names used by most members of a society (e.g. *Facebook*, *Visa*, *McDonald's*, *Nescafé*).

The systems of onomastic and appellative lexicons are interacting: between them there is a constant exchange of lexical units. There is no clear boundary between the onomastic and appellative lexicon (for example, many common names have turned into proper ones and have become brand names: e.g. *Apple*, *Canon*, *Amazon*), and there is no sharp dividing line in the system of the onomasticon itself (for instance, some anthroponyms have turned by metonymy into brand names: e.g. *Pierre Cardin*, *Coco Chanel*, *Walt Disney*).

Converting the proper names into common ones and vice versa is a quite widespread phenomenon. The most interesting in the study of the ratio of proper and common names in a language are the brands formed

by blending; such words represent a mix of structural parts of the common names (e.g. *Vodafone* – *voice* + *data* + *phone*; *Whispernet* – *whisper* + *net*; *Pinterest* – *pin* + *interest*) or a mix of proper names and common names (e.g. *Walmart* – *Samuel Moore Walton* (*the founder of the company*) + *mart*; *ComEd* – *Commonwealth* + *Thomas Edison*; *Tupperware* – *Earl Silas Tupper* (*the founder of the company*) + *ware*).

The analysis of the empirical material proves the unlimited potential of the linguo-pragmatic tendencies of commercial titles as a valid part of the English lexicon. This research is a definite contribution to solving a large-scale problem, that is making a comprehensive discourse analysis of brand names and defining their cognitive, pragmatic, linguistic and cultural characteristics, while taking into account the blending capabilities of English lexical units. The research has a great influence on the development of the lexicon of different languages of the world during the era of globalization.

ONOMASTICS AND NORM: 40 YEARS LATER

Natalija VASILJEVA
(Russia)

The issue of the onomastic norm has its own history. In 1976, the *Nauka* Publishing House in Moscow published a collection of articles entitled *Onomastika i norma* – ‘Onomastics and Norm’. For the first time the word *norm* was placed in the title of the book on onomastics, in which the following problems were reflected:

- 1) standardization of geographical names,
- 2) rules for declining toponyms and anthroponyms,
- 3) the rules of transliteration,
- 4) historical changes of the anthroponymicon, anthroponymic innovations,
- 5) social and aesthetic evaluation of names,
- 6) individual poetic norm.

When we argue about the term *linguistic norm*, it is important to remind of its polysemy. On the one hand, there is a norm as various linguistic characteristics that distinguish a given speech community from others (norm 1), and on the other hand, there is normativity as the result of codification processes of the language (norm 2). Norm 1 correlates to such concepts as system and usus (norm and usus as generally accepted implementations of the system or code, a certain choice by the speakers in favor of one of the number of units offered by the system). Norm 2 is represented in a set of prescriptive rules, following which puts the given unit within the framework of the grammar of the literary language.

In the 70’s of 20th century, as the concept of norm in onomastics started to be a topic of discussion, the term *antinorm* appeared in linguistics (K. Gorbachevich). This term is remarkable in that it did not deny the category of norm, but gave the opportunity to pay attention to the so-called “norms of deviations” – the specific variations of the norm featured in different types of nonliterary speech. Later these variations of the norm were presented as its stratification, compare *dianorm* (dialect), *subnorm* (children’s speech), *paranorm* (vernacular) and other *allonorms* (V. Vinogradov). Thus, within the framework of this concept, the “right” use, approved for one discursive practice, is “wrong” for another. This is a step away from the grammatical norm to the pragmatic norm, which is of great importance for onomastics.

What do we see in onomastics? On the one hand, 40 years ago, the attention was focused mainly on normativity from the point of view of the

literary language and the grammatical norm (norm 2). On the other hand, it was at that time that the concept of the anthroponymic norm associated with the notion of the anthroponymic system appeared (cf. norm 1). The concept was introduced by Vladimir Andreevich Nikonov: “The modern anthroponymic norm, while expressing the public taste, is shown statistically in the conditionality of the choice of names for each subsequent period”. Thus, the norm in onomastics (anthroponymy) while manifesting itself statistically, as Nikonov writes, is determined 1) chronologically, 2) stratigraphically, 3) pragmatically. So how could we evaluate the ratio of “onomastics and the norm” for the Russian language 40 years after the issue was first raised?

1. There is a blurring of the norm 2 (the literary norm) for proper names in connection with the general trend of blurring of the boundaries of the literary language (declension/non-declension of surnames, fluctuations in the morphology of patronymics, disparity in the transliteration of foreign names).

2. For the pragmatic norm (norm 1 ↔ usus), the following tendencies are noted: the growth of tolerance for foreign and non-systemic names (anthroponyms and toponyms); restructuring of the traditional three-term name formula (for a long time already); public approval of onomastic creativity.

The variability of the pragmatic parameters of the onomastic norm observed at the present time is connected with the globalization processes in modern society. As one of the criteria for discursive stratification of the pragmatic onomastic norm, this presentation suggests using the concept of onomastic implicatures (ethnic, gender, chronological, etc.).

WHAT IS THE MEANING OF THE MEANING OF PROPER NAMES?

Jean-Louis VAXELAIRE
(*Belgium*)

The problem of the meaning of proper names is not new. Since the 19th century, there were completely different claims: where Mill thought that proper names are only labels without any semantic content, Bréal said that they are the most significant of all words. How can we explain this theoretical paradox?

The first part will comprehend an overview of theories in philosophy and linguistics and what different authors mean by “meaning”. We will see that there are clear terminological problems because we don’t necessarily refer to the same concept when we speak about meaning, there are in fact a lot of definitions of “meaning” but also of words like connotations: while Mill says proper names have no connotations, Jespersen says on the contrary they have a lot of connotations. The problem is they do not define the word the same way, it is not the same concept!

Mill can be seen as a starting point on this debate: proper names have no meaning because they do not have connotations, i.e. no definition, and the etymology of the word is not a part of its meaning (*Dartmouth* does not mean “mouth of the Dart”). Very quickly, logicians will fight his point of view and try to see some form of meaning. We will focus on three of them. First Bosanquet thinks that *John* is the name of a man and not of a mountain. If I say I met in Argamasilla, Israel Moses, Juan Fernandez, Heinrich Meyer and Mary Robinson, my interlocutor will understand there is a place name, three male names and one female name. There may also be indications of nationality and religion. Then, Jevons took this idea and added that the more I met a person, the more her name gains meaning. And as a lot of proper names correspond to our daily world, they become more meaningful than other words. This idea was successful in late 19th century linguistics as it was shared by Bréal or Sweet. The last, and the most well-known, is the descriptivist theory by Frege at the beginning of the 20th century: for any proper name, there is a corresponding definite description, like “Plato = the author of *The Republic*”. In spite of all these ideas, the Millian point of view is largely accepted in linguistics since the beginning of the 20th century, and this was reinforced by the success of Kripke in the 1970’s: he was just adding proofs that Mill was right.

There are also differences in points of view as philosophers and linguists do not necessarily share the same project. Someone like Kripke for

instance is not necessarily interested by the linguistics of proper names: his interest is focused on the actual person that is behind the name. It is an important epistemological problem: can we import in linguistics philosophical theories that focus on the person rather than the name?

In the second part, we will propose a solution that uses the distinction that exists in French (or also in German, but not really among Anglophones) between *sens* (“meaning”) and *signification* (“signification”). If *sens* is only contextual, *signification* corresponds more or less to the lexicographical definition: the word is seen outside of any context.

This view allows to reduce the initial paradox: proper names are not empty labels (otherwise they would not be linguistic signs) but their signification is poor, they only possess a few classemes like /masc./ in *Mario* and /fem./ in *Maria* (it corresponds to the idea presented by Bosanquet). On the other hand, in some contexts like literature or wordplays, the same signs can be meaningful.

NAMES IN EUROVISION SONG CONTEST SONGS

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(*Finland*)

This paper examines names in Eurovision Song Contest songs from the Baltic and Balkan countries. The songs in the Eurovision Song Contest form a specific genre – the songs are approved and appointed by (usually) national broadcasting companies through various, sometimes participatory, methods to compete against similarly chosen songs in an annual televised stage show with more viewers than any other European broadcasted event. However, this paper examines not the politics nor the stage performances of the Eurovision, but proper names in the lyrics of the ESC songs.

The study focuses on ESC songs from the Baltic and Balkan countries. The song texts have been derived from <http://4lyrics.eu/>, and these written versions of the texts (compared with their sung versions) have been used as a basis for the analysis. If several versions of the song are available, in the few cases where the proper names have differed, preference has been given to the version presented in the ESC as opposed to national finals or other similar events.

Within the results presented in this paper is that most anthroponyms and toponyms are used in ESC songs to create a mood and a context for the song. A look on name function and usage in different types of songs – especially anthroponyms in love songs – show marked differences as regards to gender of the named, as female love interests are named, especially in the love songs from the Balkans, whereas male love interests remain nameless. Moreover, the named places in these songs function as mood creators, and mainly name well-known places such as major European cities or, more uncommonly, domestic places which are thus promoted to a common European knowledge.

Proper names in Eurovision Song Contest delineate the boundaries of our common European cultural sphere, and create and recreate our image of it.

THE INNER FORM OF HYDRONYMS OF KAZAKHSTAN AND THE US

Didara XANOVA
(*Kazakhstan*)

Hydronymy has become one of the widely discussed issues of Kazakhstani toponymy, as more than 120 000 water bodies need to be classified and studied from the point of view of their lexical potential. This presentation offers a theoretical framework to understand the evolution of the inner form of hydronyms. It also examines some features of Kazakhstani and North American hydronymy.

It begins by considering that the inner and purely intellectual side of language is represented by the interaction of sound form and “the laws of contemplation, thinking and feeling”. This side of language is called the inner form (the term was first introduced by Humboldt and the very idea was developed by Shpet, Potebnya and some modern linguists). The inner form of language is realized in word forms and can be found while analyzing the origin of the given words.

In analyzing the inner form of a word, it is also important to examine its morphological structure as some words may consist of parts from diverse languages or of various historical periods (which will be demonstrated in hydronyms).

The reason why Kazakhstan's and the US hydronyms are compared resides in the fact that there may be found some common features in their toponyms. According to a hypothesis of A. Akhmetov, some native Indian languages are distantly related to the proto-Turkic language (the proof was based on the examples of toponyms of Arizona where words and morphemes similar in sound and form were discovered), while the main components of toponyms of Kazakhstan come from different Turkic languages.

To elicit and to discuss features of the two groups of hydronyms, and to offer evidence in support of arguments, different data resources have been exploited. To gather the analyzed 530 hydronyms, the State catalogue of geographic names of the Republic of Kazakhstan and the electronic resource of the US Board on Geographic Names were utilized. The etymology of some hydronyms was given in the resources, the origin of others was found in the etymological dictionaries and special editions on the origin of place-names.

Having studied the structure and etymology of the American and Kazakhstani hydronyms, the following can be marked:

1. among the hydronyms of Kazakhstan there are found traces of a number of languages of indigenous ethnic groups or those that inhabited the land earlier. They are mostly compound words whose parts appear to have come from different languages. The inner form of these hydronyms, in their greater number, reflect the specificity of naming by the Turkic ethnicities;

2. concerning the American hydronyms coming from native Indian languages, there can be revealed the analogous regularity of naming based on the use of whole phrases or sentences describing the features of the environment. Etymologically, they come from the big diversity of languages of the indigenous ethnic groups. The inner form of these words represents the inner structure of the languages' constitution;

3. the water body names of Spanish origin are mostly designations of one or two words, more than half of which is usually memorial names. This corresponds to the culture of commemoration of saints, prominent figures and events.

Thus, the hydronymy of the two countries are considered from the point of view of the inner forms of their constituents.

PLACE NAMES AND WATERBODIES – A COMPLEX RELATIONSHIP

Christian ZSCHIESCHANG
(*Germany*)

The naming of settlements, on the one hand, and water, on the other, are connected by different relationships, which have been investigated at the Leibniz Institute for the History and Culture of Eastern Europe (GWZO) in Leipzig for several years. Firstly, of course, many names are motivated by a characteristic location of the settlement near certain waterbodies (f. e. at or behind a lake) or by their unique quality (at red water, cold water and so on). Names can also reflect the use of water for fishery and other activities.

Secondly, the relationships between settlements, their names, and water networks, beyond semantics, is highly significant as well. Mapping toponyms for many regions depicts a strong orientation of early settlement along watercourses. In the context of the Slavic languages, this is typical, especially for the spreading of special place name types, which structurally were generated in an earlier period. In view of the essential importance of water as the elixir of life – not only human life – this close relationship is not astonishing.

But, examining only the spreading of dots on simple blue-white maps of the stream network, as some onomasticians do, isn't enough to provide authoritative arguments for the development of human settlement. Even onomastic research should seek to gain insight into the hydrographic and ecologic conditions of the investigated area. This will be demonstrated by regional examples from the river basins of the Elbe and Oder.

Here, in some regions, we find a different picture, where toponyms are situated near rivers only rarely. Did the early Slavs avoid these riversheds? If we look at the ecological situation of these regions, we find specific processes which gave the landscape at these rivers a completely new shape during the Middle Ages. This is characteristic for the riversheds not only of North-Eastern Germany, in the language areas of Old Polabian and the northern part of Old Sorbian, but in other areas of Central Europe as well. Over a longer timespan, mighty deposits of alluvial clay covered the early-medieval settlement stratum. During this sedimentation, the names of many localities disappeared, as the inhabitants left their smaller settlements and relocated to newly-founded, larger villages.

It is difficult to reconstruct early-medieval Slavic settlement under such circumstances, since so many place-names of this time didn't survive and are unknown. But it is not hopeless to try. Firstly, intensive research on minor place-names can generate numerous relics of former settlements. Secondly, the age of alluvial deposits and their expansion over the area could be determined by specific sedimentological investigation. For the first aspect, an enormous investment of time would be necessary to screen the material of an entire region. The second aspect is not directly in the hands of an onomastician, however it points to the necessity of multi-disciplinary cooperation.

INFORMAL FORMS OF PERSONAL NAMES: NICKNAMES OR HYPOCORISTIC NAMES?

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(Latvia)

The emergence and usage of informal personal names in daily communication is still topical. Most of the informal personal names have originated from the formal personal names – first name and/or surname, which are documented. Hypocoristic names mostly are used in familiar, friendly or intimate situation, for example, *Saša* < *Aleksandrs/Aleksandra*, *Vaļa* < *Valentīna*, *Stasis* < *Staņislavs* etc. The question – can all modifications be considered as nicknames, or a part of them is just abbreviations of the formal personal names or hypocoristic names – is topical, for example, *Doņs* < *Dainis*, *Kīpis* < *Kaspars*, *Otiķis* < *Otomārs*, *Romsis* < *Romualds*, *Laime* < *Laimonis*, *Peksis* < *Pēteris* etc. On the International Council of Onomastic Sciences home page we can find definition of hypocoristic name – *a colloquial, usually unofficial, name of an entity; a pet-name or “nickname”* (<https://icosweb.net/drupal/terminology>). But in “Valodniecības pamatterminu skaidrojošā vārdnīca” hypocoristic name is defined like *an abbreviated or otherwise modified an unofficial form of personal name (usually first name)* (VPTV 2007, 144).

The main question of this report is – are informal forms of personal names nicknames or hypocoristic names? This report deals with and analyses the changes of the personal names collected and used in everyday communication in Central Latgale, as well their formation principles and functioning. The compilation and analysis of the material shows that the emergence and usage of informal personal names in daily communication is still topical.

BANK BUSINESS NAMES: CONTRASTIVE ANALYSIS

Galyna ZYMOVETS
(Ukraine)

Business names, i.e. officially registered names of companies (ergonyms), as well as names for their products constitute a subject of my research. These are two relatively new onomastic classes that require other research approaches compared to analysis of traditional categories of place (toponyms) and personal names (anthroponyms). In this paper I present results of comparative analysis of derivational (formation) patterns and motivation of bank names in German, Polish and Ukrainian that enables establishing of their common and specific features.

The main structural type of bank names in all three languages is lexicalization of attributive phrases. Motivation of Ukrainian bank names relies mostly on main components of the frame of business activity: 1) field of specialization (*Komercijnyj investycijnyj bank*, 2) place of action (*Starokyjivs'kyj bank*, *Bank Kipru*). Polish bank names also display an aptitude to that type of naming. However, coordinated attributes are less frequent and are typical for domestic institutions (*Mazowiecki Bank Regionalny*, *Gospodarczy Bank Wielkopolski*). Similar situation is attested among German bank names, where syntactic relation of coordination is used with different types of toponyms (*Deutsche Bank*, *Hamburger Sparkasse*). However, the most frequent structural pattern in German is an appositive construction: *Sparkasse Dortmund*, *Volksbank Mittelhessen*. Most of foreign bank names in Poland belong to phrases with apposition too (*Euro Bank*, *Allianz Bank*). That structural pattern is not indigenous for Polish language and its introduction to the system is a result of language contacts.

A distinct trend to abbreviation is attested among Polish and German bank names (*BRE Bank* (from *Bank Rozwoju Ekspertu*), *HSH Nordbank* (from *Hamburgisch-Schleswig-Holsteinische*). That trend is stronger among German bank names. Such names lose their motivation and turn into conventional signs, which is to be interpreted as one of manifestations of linguistic economy trend. However, it decreases informative component of the name while increasing its expressive power.

On the other hand, several Ukrainian bank names contain components with axiological semantics (*Pershyj investycijnyj bank*, *Nacional'nyj standart*) and synecdoche type meaning shift (*Allonzh*, *Grant*, *Premium*, *Merkurij*), which is much less typical for German and Polish items. Thus, expressiveness of Ukrainian bank names is higher compared to German

and Polish ones. However, global influence prevails in German and Polish business culture, which is determined by extra linguistic factors.

Motivation of bank product names shows both similarities and differences. In all three business cultures descriptive names are attested and they highlight main features of products, being means of informative strategy: *Lokata Inwestycyjna*, *Konto e-direct*, *Bildungskredit*. Axiological components are quite common in product names aimed at final customers, which is manifestation of persuasive strategy: *Racjonal'nyj*, *Universal'nyj*, *Konto SuperOszczędnościowe*, *Lokata SuperDuet Prestige*, *KlassikKonto*, *HVB ExklusivKonto*. Ukrainian data contain a few examples of usage of imperative sentences as a product name (*Bud' mo susi-damy!*, *Vkladaj ta vidpochyvaj*), which is a direct appeal to a potential client, whereas a couple of Polish deposit names is formed on the basis of the sentence with a verb in 1 p. sing. (*Sezam Oszczędzam Plus*, *Rachunek Oszczędzam*), which is a tool of inclusiveness technique. Thus, naming of bank product depends on pragmatics of their use and can be of both informative and persuasive nature.