

LATIN PRAENOMINA IN ROMANIAN AND BULGARIAN

GERGANA PETKOVA

Plovdiv University "Paisii Hilendarski", Bulgaria

Latin praenomina in Romanian and Bulgarian

Abstract: The research material for the present paper consists of thirteen Latin praenomina, as well as eleven Romanian and thirteen Bulgarian male forenames, three Romanian and six Bulgarian female forenames and their variants (all coined from Latin praenomina).

The Latin praenomina included in this article are classified according to the part of speech that was used as a basis during the process of their derivation, and, when possible, their initial meaning is provided. Romanian and Bulgarian anthroponyms are classified according to the word-building pattern used in their formation from the Latin name, i.e. whether they are derived from the nominative singular form (Nom. sg., *Nominativus singularis*) of the Latin praenomen or from its working-base.

Anthroponyms canonized by the Orthodox and the Catholic Church are construed as a separate group and are divided into two subgroups: 1) Names of saints canonized only by the Catholic Church, 2) Names of saints canonized by both Churches.

Keywords: Romanian, Bulgarian, forename, Latin praenomen.

Every Roman citizen used to have a name that consisted of at least two main elements – a first name (also called a given name or a forename) (*praenomen*¹) and a gentile name (*nomen*, cf. ФеѦорова 1982: 85, and *nomen gentile*, cf. Felecan 2010a: 65). Nicknames could also be added to these two elements. The nickname could be gentile (*cognomen*) or personal (*agnomen*) (ФеѦорова 1982: 88, Felecan 2010a: 65). At first the cognomen was a personal sobriquet but during the Imperial Age it lost its individualizing character and became hereditary (Felecan 2010a: 65). It is worth noting that along with the above-mentioned elements of the Latin trinominal system, noble Romans very often added a marker of filiation (for example, *M. Porcilius Regulus, filius M. Proclii Nocetae* [*Marcus Porcilius Regulus, son of M. Proclii Nocetae*]) (Felecan 2010a: 70).

The praenomen is given by the father to a baby soon after its birth, and the nomen is passed from generation to generation (Felecan 2010a: 65). However, because of the tradition for the first-born son to inherit the forename² as well as the gentile name of his father,

¹ A man is called by his praenomen only by the members of his family or by his close relatives and friends. By his nomen and cognomen, when used separately, he is addressed in informal conversations. In a formal context of communication, a Roman citizen is presented "by his praenomen and nomen or cognomen; in very formal circumstances and inscriptions, all the three names are used" (McManus 2007).

² The first-born son could be given the same name as his father or a new one derived from it. This

the cognomen is used to personalize and individualize the members of a genus (Felecan 2010a: 70–71). This very tradition even got a legal form by a decree of the Senate in 230 B.C. (Федорова 1982: 86).

This type of naming system, called *tria nomina*, i.e. the three names, was preserved unchanged in Ancient Rome until the beginning of the Sulla's reign (Felecan 2010a: 66).

According to Varro, there used to exist a list of given names, including eighteen praenomina³, from which Roman citizens could choose a name for their newborn baby boys (Felecan 2010a: 65). As a matter of fact, the number of such anthroponyms, which are found in ancient Roman texts, is bigger. It is worth mentioning that the praenomina with the biggest frequency of use were so popular that in written texts they used to be presented by abbreviations instead of their full forms⁴, for example: *Appius* (*Ap., App.*), *Aulus*⁵ (*A., Aul.*), *Caeso/Kaeso* (*K.*), *Caius/Gaius* (*C./G.*)⁶, *Cnaeus/Gnaeus*⁷ (*Cn./Gn.*)⁸, *Decimus*⁹ (*D., Dec.*), *Lucius*¹⁰ (*L.*), *Mamercus* (*Mam.*), *Manius* (*M'.*), *Marcus*¹¹ (*M.*), *Numerius* (*N.*),

newly formed anthroponym is an adjective as a part of speech: for example, *Marcus* (a proper noun) > *Marcus* (an adjective meaning 'of Marcus, belonging to Marcus') (Felecan 2010a: 71).

The name of the baby is usually given by the father on the ninth day after the birth (*dies lustricus*) (Johnson 1903, 1932).

³ Women did not have the right to a praenomen in Ancient Rome. The feminine forms of their gentile names or names, derived from their father's gentile name by adding the suffix *-illa* or *-ina*, were used instead (Felecan 2010a: 69–70). The result of this naming practice was that in a gens all the female members used to have one and the same name, and numerals, according to their birth order, were used to individualize one from the others, for example: *Claudia Maior* (= the eldest), *Claudia Secunda* (= the second), *Claudia Tertia* (= the third) and so on. The youngest is called *Claudia Minor* (Федорова 1982: 91). When a woman got married, she would receive her husband's name (Felecan 2010a: 69–70).

The noble Roman women had the right to be called by their fathers' cognomina added to the gentile name (Федорова 1982: 91). A Roman girl or woman could receive a nickname if she was adopted by a representative of other gentes (Felecan 2010a: 70).

Albeit very rare, there were also cases of feminine forms of Latin praenomina (*Publia, Lucia*) (Felecan 2010a: 69–70).

Slaves, just like women, did not have a forename. They had only one name that designated their origin (for example, *Africanus* – 'African'). When a slave became a freedman, he usually got his former master's praenomen and gentile name. His name, by which he was called when he was a slave, was added to these two and played the role of a cognomen (Felecan 2010a: 72).

⁴ The praenomen is written with its full form only in the cases when it is used separately or when it refers to a person from a lower class (Johnson 1903, 1932). After the second half of the 2nd century B.C., the individualizing role of the cognomen became stronger. This is the reason why forenames began to be absent even from inscriptions (Felecan 2010a: 70).

⁵ There used to be a vulgar form of the name, *Olus*, which was abbreviated as *O.* (Федорова 1982: 85).

⁶ This abbreviation is very rarely used (Федорова 1982: 86).

⁷ The archaic form of the name is *Gnaivos*. The form of the name mentioned above is used in parallel with *Naevus* and *Naeus* (ibidem).

⁸ This abbreviation is very rarely used (ibidem).

⁹ The archaic form of the name is *Decumos* (ibidem).

¹⁰ The archaic form of the name is *Loucius* (ibidem).

¹¹ *Marqus* as a variant of the name is also used (ibidem).

*Opiter (Opet.), Publius*¹² (*P.*), *Quintus*¹³ (*Q., Qu.*), *Septimus (Sept.), Servius (S., Ser.), Sextus (Sex.), Spurius (S., Sp.), Tiberius (Ti., Tib.), Titus (T.)* (Федорова 1982: 85–86). Among the number of rare and not so popular praenomina among the Roman citizens, one can find *Agrippa, Ancus, Annius, Aruns, Atta, Cossus, Denter, Eppius, Faustus, Fertor, Herius, Hospolis, Hostus, Lar, Marius, Mesius, Minatius, Minius, Nero, Novius, Numa, Opiavus, Opiter, Ovius, Pacvius (Paquius), Paullus, Percennius (Pescennius), Petro, Plancus, Plautus, Pompo, Popidius, Postumus, Primus, Retus, Salvius, Sertor, Stadius, Tertius, Tirrus, Trebius, Tullus, Turus, Volero, Volusus, Vopiscus* (Федорова 1982: 86).

Many of those names went out of use.

It is worth emphasizing that in a Roman gens not all of the above-mentioned praenomina could be used. For example, in gens *Cornelia* and gens *Scipionia* the choice of a given name was made only between *Cnaeus/Gnaeus, Lucius*, and *Publius*; in gens *Claudia* and gens *Neronia* only between *Tiberius* and *Decimus*, while in gens *Domitia* and gens *Ahenobarba* the possible choice was limited to either *Cnaeus/Gnaeus* or *Lucius* (Федорова 1982: 86). In gens *Aemilia* one could choose between *Caius/Gaius, Cnaeus/Gnaeus, Lucius, Mamercus*¹⁴, *Manius, Marcus, Quintus* and *Tiberius* (Johnson 1903, 1932).

If a member of a Roman gens is punished for dishonesty or an illegal deed, his name is excluded from the list of the accepted praenomina that could be used by the people from the gens to which he belonged. This is the reason why the anthroponym *Lucius* is excluded from the list of the gens *Claudia*; the same happened to *Marcus* in gens *Manlia*. After the fall of *Marcus Antonius*, his name, i.e. *Marcus*, became a forbidden name in the gens *Antonia* by a decree of the Senate (Федорова 1982: 86).

Formerly, present-day territories of Romania and Bulgaria were part of the Roman Empire. That is probably the main reason why such a large number of personal names of Latin origin are included in the Romanian and Bulgarian anthroponymic systems.

The research material for the present paper consists of thirteen Latin praenomina, as well as eleven Romanian and thirteen Bulgarian male forenames, three Romanian and six Bulgarian female forenames and their variants (all coined from Latin praenomina). The main sources of information about the Romanian anthroponyms are the website *Behind the Name* (www.behindthename.com) and the book *Dictionar onomastic romînesc* [Dictionary of Romanian Onomastics] by N. A. Constantinescu. As for the Bulgarian personal names, several sources were used: *Речник на личните и фамилните имена у българите* [The Dictionary of Bulgarian First and Family Names] by Stephan Ilchev, *Български именник* [Bulgarian Onomasticon] by Jordan Zaimov and *Честотно-etimологичен речник на личните имена в съвременната българска антропонимия* [The Dictionary on Frequency of Usage and Etymology of the Personal Names in Contemporary Bulgarian Anthroponymy] by Nikolay Kovachev. The complete list of all the additional sources of information is given in the “References” section.

¹² The archaic form of the name is *Poblis* and it is abbreviated as *Po.* (ibidem).

¹³ The following vulgar forms of the name can also be found in written texts – *Cuntus, Quinctus* and *Quintulus* (ibidem).

¹⁴ This name is used only in gens *Aemilia* (Johnson 1903, 1932).

The Latin praenomina included in this article are classified according to the part of speech that was used as a basis during the process of their derivation (i.e. nouns, adjectives, verbs etc.), and, when possible, their initial meaning is provided. Romanian and Bulgarian anthroponyms are classified according to the word-building pattern used in their formation from the Latin name, i.e. whether the Romanian and Bulgarian anthroponyms are derived from the Nom. sg. form of the Latin praenomen or from its working base (the Gen. sg. form with an omitted case ending).

Anthroponyms canonized by the Orthodox and Catholic Church are construed as a separate group and are additionally divided into two subgroups: 1) Names of saints canonized only by the Catholic Church, 2) Names of saints canonized by both Churches.

Classification according to the part of speech used as a basis during the process of derivation of the Latin praenomen¹⁵:

1. Names derived from a noun:

A. From a common noun: **Lucius** < *lux, lucis*, f – ‘light’¹⁶;

2. Names derived from an adjective: **Paullus/Paulus** < *paulus*, 3 – ‘small, little; modest’;

3. Names derived from a verb: **Stattius** < *statio*, 4 – ‘to stay still’;

4. Names derived from a numeral: **Primus** < *primus*, 3 – ‘first’;

5. Names with more than one supposed etymology: **Marcus** (< 1) from the theonym *Mars*; 2) from the adjective *mas, maris* – ‘male’; 3) from the noun *marcus, i, m* – ‘hammer’; 4) from the verb *marceo*, 2 – ‘to droop, to faint’; **Marius** (< 1) from the theonym *Mars*; 2) from the Gen. sg. *maris* of the adjective *mas* – ‘male’; 3) from the feminine personal name *Maria*; **Maximilianus** (< 1) from the anthroponym (a Roman cognomen) *Maximus*; 2) from the combination between two anthroponyms (both Roman cognomina) – *Maximus* and *Aemilianus*); **Publius** (< 1) from the adjective *publius/publicus*, 3 – ‘public, of the State’; 2) from the noun *populus, i, m* – ‘people’; **Tiberius** (< 1) from the adjective *Tiberius*, 3 – ‘of the Tiber; of Tiberinus (the god of the river Tiber)’; 2) from the hydronym *Tiberis, is, m* – ‘the Tiber’; **Titus** (< 1) unclear meaning; 2) from the noun *titulus, i, m* – ‘title of honour’; 3) from the verb *tueor*, 2 – ‘to see, watch, look; to guard, protect, keep’; 4) from the past participle of the verb *tueor*, *titus* – ‘to be seen; to be protected’; 5) from the verb *titulo*, 3 – ‘to name’);

6. Names of uncertain etymology: **Annius, Appius, Caius/Cajus/Gaius**.

It is obvious from the classification above that the biggest group of names comprises items with more than one supposed etymology (six examples), followed by those with unclear etymology (three examples). This very fact is probably due to the very early period of appearance and usage of Latin praenomina. It is almost impossible to follow their origin and initial form and meaning.

¹⁵ The classification is made according to the Latin grammar terminology.

¹⁶ Complete information about all the sources of information are given in the “Index”, put at the end of the article after the “References”.

Classification of the Romanian and Bulgarian anthroponyms according to word-building pattern used:

1. Names derived from the Nom. sg. form of the Latin praenomen: **LAT: Annius > BG (m): Аний**; **LAT: Appius¹⁷ > BG (m): Апий**; **LAT: Lucius > BG (m): Луций**; **LAT: Marius > RO (m): Marius, BG (m): Марий**; **LAT: Publius > BG (m): Публий**; **LAT: Stadius > BG (m): Статий**; **LAT: Spurius > BG (m): Спурий**; **LAT: Tiberius > BG (m): Тиберий**;

2. Names derived from the working-base of the Latin praenomen: **LAT: Caius/Cajus/Gaius > RO (m): Gaie, BG (m): Гай**; **LAT: Lucius > RO (m): Luciu**; **LAT: Marcus > RO (m): Марсу, BG (m): Марко**; **LAT: Maximilianus > RO (m): Maximilian, BG (m): Максимилиан**; **LAT: Paullus/Paulus > RO (m): Paul/Pavel, BG (m): Павел**; **LAT: Primus > BG (m): Примо**; **LAT: Publius > RO (m): Publie**; **LAT: Stadius > RO (m): Statie**; **LAT: Tiberius > RO (m): Tiberiu**; **LAT: Titus > RO (m): Titu, BG (m): Тит**.

The second pattern of word building is very productive in Romanian and in Bulgarian. In almost all the cases the principle of formation is the same in both languages. It is worth noting that some differences are found between the Romanian and Bulgarian equivalents of the following Latin praenomina: *Lucius*, *Publius*, *Stadius*, and *Tiberius*. In Bulgarian they are derived from the Nom. sg. form of the Latin name, while in Romanian its working-base is used as a basis. The reason for this peculiarity is the fact that those names have been canonized. In such cases, the derivation pattern is a little different in Romanian (specific suffixes¹⁸ are added). Another explanation could be found in the difference between the principles of transliteration of a name of foreign origin in Romanian, on the one hand, and Bulgarian, on the other.

Romanian and Bulgarian feminine forenames are not included in the above classification because they are derived from Romanian and Bulgarian male first names (which are equivalents of the Latin praenomina) and not directly from the Latin anthroponyms. Derivation of female forenames from male ones is typical for the Romanian as well as for the Bulgarian anthroponymic system. According to Felecan (2009: 403), “the explanation might be that people have tried to preserve the patronymics or the matronymics although the classical baptismal names were urged to pass from one gender to the other.”

Another explanation may be found in the existing tradition of giving a newborn baby the name of the saint that is celebrated on the child's birthday. This accounts for the bigger popularity of Calendar names in comparison with other types of names (Felecan 2009: 406). The more popular a saint is, the more variants of his/her name exist (for example, the variants of the Romanian and Bulgarian equivalents of *Marcus* and *Paullus/Paulus* more numerous than the other names studied).

¹⁷ The Romanian equivalent of the Latin praenomen is not derived directly from the Latin name, but from the Nom. sg. form of the Greek anthroponym *Ἀππίων*. That is the reason why it is not included in this classification.

¹⁸ According to Constantinescu (1963: 61–62), the suffixes *-ie/-e* and *-iu* (for anthroponyms of Latin origin) are typical for Calendar names.

Canonized names:

1. Names of saints canonized only by the Catholic Church: **LAT:** Tiberius > **RO (m):** Tiberiu, **BG (m):** Тиберий;

2. Names of saints canonized by the Orthodox and Catholic Church: **LAT:** Caius/Cajus/Gaius > **RO (m):** Gaie, **BG (m):** Гай; **LAT:** Lucius > **RO (m):** Luciu, **RO (f):** Luchia/Luchie, **BG (m):** Луций, **BG (f):** Лукия; **LAT:** Marcus > **RO (m):** Марцу, **BG (m):** Марко; **LAT:** Marius > **RO (m):** Marius, **BG (m):** Марий; **LAT:** Maximilianus > **RO (m):** Maximilian, **BG (m):** Максимилиан; **LAT:** Paullus/Paulus > **RO (m):** Paul/Pavel, **RO (f):** Paula, **BG (m):** Павел, **BG (f):** Павла; **LAT:** Primus > **BG (m):** Примо; **LAT:** Publius > **RO (m):** Publie, **BG (m):** Публий; **LAT:** Titus > **RO (m):** Titu, **BG (m):** Тит.

Thirteen Latin praenomina are part of this research work. The total number of the canonized names among them is ten. Nine are the names of saints canonized by both the Orthodox and the Catholic Church, while an anthroponym, *Tiberius*, refers to a saint canonized only by the Catholic Church.

The classification also includes two Romanian and Bulgarian personal names of saints canonized by both Churches.

The present-day popularity of the investigated Latin names in the anthroponymic systems of the two Balkan languages Romanian and Bulgarian, which are very different, is due to the very fact that those names are Calendar ones. As it can easily be seen, those anthroponyms enter the two naming systems directly from Latin or via Greek¹⁹, the official language of the Orthodox Church.

Concluding remarks

1. The most numerous names are the Latin praenomina that display more than one possible etymology.

2. The most productive word-building pattern is the one in which the working-base of the Latin name is used as a basis during the derivation process of the Romanian and Bulgarian anthroponyms.

3. The biggest number of the Latin praenomina refers to names of saints canonized both by the Orthodox and the Catholic Church.

¹⁹ The so-called Calendar names enter the Romanian anthroponymic system initially through the Byzantine and Slavic Orthodoxy, and later by way of Latin Catholicism (Felecan 2010b: 6).

Abbreviations:

Gen. sg. (Genitivus singularis) – Genitive case, singular;

Nom. sg. (Nominativus singularis) – Nominative case, singular

f – feminine gender;

m – masculine gender;

MPN – male personal name.

**Index of the Romanian and
Bulgarian forenames derived
from Latin praenomina**

ANNIUS

MPN, derived from a Roman family name, used later as a Latin praenomen; meaning unknown (Войнов and Милев 1990).

BG (m): АНИЙ (Войнов and Милев 1990, Ковачев 1995);

APPIUS (Ap., App.)

MPN, derived from a Latin praenomen (Войнов and Милев 1990, Collins 1997, www.behindthename.com), used mainly in *gens Claudia* (Войнов and Милев 1990, www.behindthename.com); meaning unknown (Войнов and Милев 1990, www.behindthename.com).

RO (m): АПИОН (via Greek *Ἀππιων*) (Constantinescu 1963);

BG (m): АПИЙ²⁰ (Войнов and Милев 1990);

CAIUS/CAJUS/GAIUS (C./G. (rare))

MPN, derived from a Latin praenomen (Collins 1997, www.behindthename.com) of Etruscan origin and unknown meaning. The name is canonized by both the Orthodox and the Catholic Church (www.behindthename.com).

²⁰ The following Bulgarian equivalents of the Latin praenomina are presented in the text only by their transliterated forms: *Аниѝ, Гай, Луѝѝ, Публиѝ, and Стаѝѝ*. They are not found in Bulgarian onomastic dictionaries, but they are included in the article in order for the parallel research to be complete.

RO (m): GAIE (Caiu/Gaiu) (Constantinescu 1963);

BG (m): ГАЙ (Войнов and Милев 1990);

LUCIUS (L.)

MPN, derived from a Latin praenomen (www.behindthename.com) that is coined from the Latin noun *lux, lucis*, *f* – ‘light’ (Constantinescu 1963, www.behindthename.com). The name is canonized by both the Orthodox and the Catholic Church (www.behindthename.com).

RO (m): LUCIU (Constantinescu 1963);

RO (f): LUCHIA/LUCHIE²¹ (Constantinescu 1963) (*Lucia* (Constantinescu 1963, www.behindthename.com), *Lucica* (www.kurufin.ru), *Lucina* (Constantinescu 1963));

BG (m): ЛУЦИЙ (Войнов and Милев 1990); **BG (f): ЛУКИЯ** (Ковачев 1995);

MARCUS (M.)

MPN, derived from a Latin praenomen (Войнов and Милев 1990, www.behindthename.com) that is coined from the theonym *Mars* (www.behindthename.com) (i.e. from the Latin adjective *Martius*, 3 – ‘of Mars, dedicated to Mars; born in March; of March’ (Constantinescu 1963) or directly from another adjective, used as a basis for deriving the name of the Roman god of war – *mas, maris* – ‘male’ (Кол and Ранѝѝ 2011)), from the Latin noun *tarcius*, *i, m* – ‘hammer’ or from the Latin verb *marceo*, 2 – ‘to droop, to faint’. The name is canonized²² by both the Orthodox and the Catholic Church (Ковачев 1995).

RO (m): MARCU (*Marc, Marcă, Marcăș, Marce, Marci, Marco, Marcoș, Mărcan, Măcar, Mărcăș, Mărco, Mărcoș, Mărcoș, Moarcăș*) (Constantinescu 1963); **RO (f): MARCA** (*Marcă*) (Constantinescu 1963);

²¹ *Lucia* is a name of an Orthodox and Catholic saint. She is a patron of merchants, glaziers, and writers, and of the Italian towns Perugia and Syracuse as well. She is also a protector of the blind people, because the saint herself was blind (www.behindthename.com).

²² According to the Christian tradition, St Mark the Apostle is thought to be the patron saint of the Italian city of Venice, and of Egypt, and of all the notaries, clerks, adolescents, and stockbreeders (www.behindthename.com).

BG (m): МАРКО (Батаклиев 1979, Илчев 1959, Ковачев 1995, www.behindthename.com) (Марк (Войнов and Милев 1990, Ковачев 1995), Маркар (Ковачев 1995), Маркел, Маркил, Маркол (Илчев 1959), Маркос, Маркс, Маркус (Ковачев 1995), Маркуш (Илчев 1959), Марчин (Батаклиев 1979, Ковачев 1995), Марчинко (Батаклиев 1979), Марчо (Батаклиев 1979, Илчев 1959, Ковачев 1995), Марчок (Илчев 1959)); **BG (f):** МАРКА (Илчев 1959, Ковачев 1995) (Маркина (Ковачев 1995));

MARIUS

MPN, derived from a Roman family name (later used as a Latin praenomen) that is coined from the theonym *Mars* (i.e. from the Latin adjective *Martius*, 3 – ‘of Mars, dedicated to Mars’ (Collins 1997)), from the Gen. sg. form *maris* of the Latin adjective *mas* – ‘male’ (www.behindthename.com). According to the Christian tradition, it is incorrectly thought to be a masculine variant of the anthroponym *Maria*. The name is canonized by both the Orthodox and the Catholic Church (www.behindthename.com).

RO (m): MARIUS (Constantinescu 1963);

BG (m): МАРИЙ (Войнов and Милев 1990, Ковачев 1995) (Марийо, Марийчо (Ковачев 1995), Марио (via Italian *Mario*) (Илчев 1959, Ковачев 1995), Мариос, Маритин (Ковачев 1995), Мариус (Илчев 1959, Ковачев 1995), Мариуш (Ковачев 1995));

MAXIMILIANUS

MPN, derived from a Late Latin praenomen, used also as a Roman cognomen and coined from the anthroponym (a Roman cognomen) *Maximus* (www.behindthename.com), or a result of the combination between two anthroponyms (both Roman cognomina) – *Maximus* and *Aemilianus* (Ковачев 1995, Кол and Ранчић 2011). The name is canonized²³ by both the Orthodox and the Catholic Church (Ковачев 1995, www.behindthename.com).

RO (m): MAXIMILIAN (Constantinescu 1963);

BG (m): МАКСИМИЛИАН (Максимилиян (Илчев 1959, Ковачев 1995)); **BG (f):** МАКСИМИЛИАНА (Ковачев 1995) (Максимилияна (Ковачев 1995));

²³ The saint is a patron of the Habsburg dynasty (www.behindthename.com).

PAULLUS /PAULUS

MPN, derived from a Latin praenomen, used also as a Roman cognomen (Войнов and Милев 1990, Илчев 1959, Кол and Ранчић 2011, Collins 1997, www.behindthename.com), especially in *gens Aemilia* (Кол and Ранчић 2011), coined from the Latin adjective *paullus*, 3 – ‘mall, little; modest’ (Ковачев 1995, Кол and Ранчић 2011, Constantinescu 1963). The name is canonized²⁴ by both the Orthodox and the Catholic Church (www.behindthename.com).

RO (m): PAUL/PAVEL (via Greek Παῦλος) (Pavāl, Pavelică, Paulică, Pavle, Pavlu²⁵, Păulel, Păulică, Păvāl, Păvălaș (Constantinescu 1963)); **RO (f):** PAULA²⁶ (Paulica (www.behindthename.com));

BG (m): ПАВЕЛ (via Greek Παῦλος) (Батаклиев 1979, Войнов and Милев 1990, Илчев 1959, Ковачев 1995, www.behindthename.com) (Павал (Илчев 1959), Павелко (Батаклиев 1979, Илчев 1959, Ковачев 1995), Павелчо (Батаклиев 1979, Ковачев 1995), Павко (Батаклиев 1979), Павлаки (Илчев 1959), Павле (Батаклиев 1979, Ковачев 1995), Павлей, Павелел, Павелен, Павеленко, Павеленчо, Павелет (Ковачев 1995), Павли, Павлик (Илчев 1959, Ковачев 1995), Павлич (Илчев 1959), Павло (Илчев 1959, Ковачев 1995), Павломир (Батаклиев 1979, Ковачев 1995), Павлос, Павлуи, Павлуш (Ковачев 1995), Павльо (Илчев 1959, Ковачев 1995), Павлю (Ковачев 1995), Павол, Пайко, Палујко, Пальо (Илчев 1959), Паоло (Ковачев 1995), Паул, Пауло (Илчев 1959, Ковачев 1995), Паульо (Илчев 1959), Паулян, Пол, Полай, Поли (Ковачев 1995)); **BG (f):** ПАВЛА

²⁴ According to the Christian tradition, St Paul the Apostle is said to be the patron saint of the countries Greece and Malta, the cities of London, St. Petersburg, Poznan, and the Russian peninsula Kamchatka (www.behindthename.com).

²⁵ *Pavle* and *Pavlu* are variants, formed under the strong influence of the Greek anthroponym through which the Latin origin name has entered the Romanian anthroponymic system (Constantinescu 1963).

²⁶ The name is canonized by both the Orthodox and the Catholic Church (www.behindthename.com).

(Батаклиев 1979, Илчев 1959, Ковачев 1995) (*Павела, Павлина* (Ковачев 1995), *Павелка* (Заимов 1993, Ковачев 1995), *Павлана* (Илчев 1995, Ковачев 1995), *Павлена* (Заимов 1993, Ковачев 1995), *Павленка* (Ковачев 1995), *Павлета* (Илчев 1995, Ковачев 1995), *Павлетка, Павлика, Павлиха, Павлица* (Ковачев 1995), *Павлия* (Илчев 1995, Ковачев 1995), *Павломира, Павля* (Ковачев 1995), *Пайка* (Илчев 1995), *Паола* (Ковачев 1995), *Паула* (Илчев 1995, Ковачев 1995), *Паулана, Паулена, Паулета, Паулига* (Ковачев 1995), *Паулка* (Илчев 1959), *Пола* (Ковачев 1995), *Полет* (through the French *Paulette*), *Полета* (through the French *Paulette*) (Илчев 1995, Ковачев 1995), *Полетина, Полетка, Поли, Поля* (Ковачев 1995));

PRIMUS

MPN, derived from a Late Latin praenomen that is coined from the Latin numeral *primus*, 3 – ‘first’ (Илчев 1995, Ковачев 1995, www.behindthename.com). The name is canonized by both the Orthodox and the Catholic Church (Илчев 1995, www.behindthename.com).

BG (m): ПРИМО (through the Romanian *prim* – “first”) (Илчев 1995, Ковачев 1995) (*Примко* (Ковачев 1995), *Принго* (Илчев 1995), *Прино* (Илчев 1995, Ковачев 1995), *Принчо* (Илчев 1995)); **BG (f):** ПРИНА (*Принка* (Ковачев 1995), *Приня* (Илчев 1995));

PUBLIUS (P.)

MPN, derived from a Latin praenomen (Войнов and Милев 1990, Collins 1997, www.behindthename.com) that is coined from the Latin adjective *publius/publicus*, 3 – ‘public, of the State’ (Войнов and Милев 1990, Constantinescu 1963, www.behindthename.com) or from the Latin noun *populus*, *i, m* – ‘people’ (Петровский 1955). The name is canonized by both the Orthodox and the Catholic Church (www.behindthename.com).

RO (m): PUPLIE (*Pomplie, Puplicina* (Constantinescu 1963));

BG (m): ПУБЛИЙ (Войнов and Милев 1990, Николова and Богданов 1996);

STATIUS

MPN, derived from a Roman family name, used later as a Latin praenomen and coined

from the Latin verb *statio*, 4 – ‘to stay still’ (Constantinescu 1963);

RO (m): STATIE (*Statisar* (Constantinescu 1963));

BG (m): СТАЦИЙ (Войнов and Милев 1990, Николова and Богданов 1996);

TIBERIUS (Ti., Tib.)

MPN, derived from a Latin praenomen (Collins 1997, www.behindthename.com), used also as a cognomen and coined from the Latin adjective *Tiberius*, 3 – ‘of the Tiber’ (Петровский 1955, Collins 1997, www.behindthename.com); ‘of Tiberinus (the god of the river Tiber)’ (Ковачев 1995), or directly from the hydronym *Tiberis*, *is, m* – ‘the Tiber’. The name is canonized by the Catholic Church (www.behindthename.com).

RO (m): TIBERIU (Constantinescu 1963);

BG (m): ТИБЕРИЙ (Войнов and Милев 1990, Илчев 1959, Ковачев 1995, Николова and Богданов 1996) (*Тибери, Тибор* (via Hungarian) (Ковачев 1995));

TITUS (T.)

MPN, derived from a Latin praenomen (Войнов and Милев 1990, Петровский 1955, www.behindthename.com) of uncertain meaning and Etruscan origin (the name may be coined from the Latin noun *titulus*, *i, m* – ‘title of honour’ (Петровский 1955, www.behindthename.com), from the verb *tueor*, 2 – ‘to see, watch, look; to guard, protect, keep’ or from its past participle *titus* – ‘to be seen; to be protected’ (Constantinescu 1963), or from the verb *titulo*, 3 – ‘to name’). The name is canonized²⁷ by both the Orthodox and the Catholic Church (Ковачев 1995).

RO (m): TITU (*Tit, Tite, Titus* (Constantinescu 1963));

BG (m): ТИТ (via Greek *Τίτος*) (Войнов and Милев 1990, Илчев 1959, Ковачев 1995) (*Титан* (Илчев 1959), *Титко, Тито, Титьо* (Илчев 1959, Ковачев 1995), *Титю* (Ковачев 1995)); **BG (f):** ТИТА (Илчев 1959, Ковачев 1995) (*Титания, Тити, Титика, Титина* (Ковачев 1995), *Титка* (Илчев 1959, Ковачев 1995), *Титяна* (Ковачев 1995)).

²⁷ The saint is said to be the patron of the island of Cyprus (www.behindthename.com).

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