

ANALYSIS OF MOLDOVAN AND ROMANIAN FEMININE PROPER NAMES OF LATIN ORIGIN

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Abstract

The research object of the present article deals with the Moldovan and Romanian feminine proper names of Latin origin which were once canonized by the Catholic Church. The observation is based on a corpus of fifty-three feminine anthroponyms. Every one of those fifty-three Moldovan and Romanian feminine names is derived from other proper names and therefore, they are classified according to the main characteristics of the anthroponym used as a basis for the process of derivation, i. e. if it is masculine or feminine by gender, if it is Latin or Moldovan/Romanian by origin.

Keywords: *Moldavian/Romanian feminine personal name, Latin origin, canonized*

Rezumat

Obiectul de cercetare al acestei lucrări sunt antroponimele feminine moldovenești și românești de origine latină, care au fost odată canonizate de Biserica Catolică. Investigația se bazează pe un corpus de cincizeci și trei de unități care au derivat din alte nume proprii și care sunt clasificate în funcție de principalele caracteristici ale antroponimelor utilizate ca bază formativă în derivarea cu pricina. Caracteristicile date se reduc la gen, originea latină sau moldovenească/română.

Cuvinte-cheie: *antroponime feminine moldovenești/românești, origine latină, canonizat*

The research object of the present text focuses on the analysis of the Moldovan and Romanian feminine proper names of Latin origin which were once canonized by the Catholic Church.

The observation is based on a corpus of fifty-four feminine anthroponyms. "Dicționar onomastic românesc" by N. A. Constantinescu and the sites www.kurufin.ru and www.behindthename.com are used as the main sources of information. All the other additional sources of information used in order to complete this research and which are presented in this text are given at the very end, in *References*, and are cited in the main text.

Every one of those fifty-three Moldovan and Romanian feminine proper names is derived from another proper name and that is why they are classified according to the main characteristics of the anthroponym used as a basis during the process of derivation, i. e. whether it is masculine or feminine by gender, or whether it is Latin or Moldovan/Romanian by origin. We distinguish:

- (1) Moldovan and Romanian feminine proper names derived from a Roman feminine name: *Agripina* (< *Agrippina* < *Agrippinus* (Roman cognomen) (Constantinescu, 1963; RI)), *Beatrice* (< *Beatrix*/*Viatrix* < *Viator* (late Latin name) (RI)), *Clara* (< *Clara* < *Clarus* (late Latin name) (BN, RI)), *Clementina* (< *Clementina* < *Clementinus* (Roman cognomen) (RI)), *Diana* (< *Di-ana* (the name of the Roman goddess of the moon, hunting, woods and birth-giving; meaning unknown²) (BN, RI)), *Flora* (< *Flora* (the name of the Roman goddess of the flowers < *flos*, *floris*) (RI)), *Letiția* (< *Laetitia* (late Latin name < *laetitiu* ("happy") (*ibidem*))), *Lucia* (< *Lucia* < *Lucius* (Roman praenomen) (Constantinescu, 1963; BN, RI)), *Monica* (< *Monica* (late Latin name; meaning unknown³) (RI)), *Natalia* (< *Natalia* (Medieval Latin name < *Natale Domini* ("Christmas Day") (Дојчиновић/Dojčinovič, 2010; BN, RI, ROS), from (*dies*) *Natalis* ("Birthday; connected with the birth-giving") (Constantinescu, 1963; Грковић/Grkovič, 1966; Кол и Ранчић/Kol & Rančić, 2011; WKI, ROS, LK), or from the Latin adjective *natalis*, *e* ("of birth, natal" (Скрипник и Дзятковская/ Skripnik & Dzjatkovskaja, 1986; Пчев, 1959; Кнапповá, 1986; Кол и Ранчић/Kol & Rančić, 2011; Ковачев/ Kovačev, 1995))), *Olivia* (< *Oliva* (late Latin name < *oliva*, *ae* ("olive") (RI)), *Petronela* (< *Petronilla* (a diminutive of the Roman feminine name *Petronia* (Пчев, 1959; BN, RI) < *Petronius* (Roman family name) (RI)), *Regina* (< *Regina* (late Latin name < *regina*, *ae* ("queen") (*ibidem*))), *Renata* (< *Renata* (late Latin name < *renatus* ("reborn, born again") (*ibidem*))), *Roza* (< *Rosa* (late Latin name < *rosa*, *ae* ("rose") (*ibidem*))), *Rozalia* (< *Rosalia* (late Latin name < *rosa*, *ae* ("rose") (BN, RI)), *Tatiana* (< *Tatiana* < *Tatianus* (Roman cognomen) (*ibidem*))), *Violeta* (< *Viola* (late Latin name < *viola*, *ae* ("violet") (RI)).
- (2) Moldovan and Romanian feminine proper names derived from a Moldovan/Romanian masculine proper name of Latin origin: *Angela* (< *Angel* (late Latin name) (Constantinescu, 1963; BN, RI)), *Antonina* (< *Antonin* < *Antoninus* (Roman family name, used also as a cognomen) (RI)), *Augustina* (< *Augustin* < *Augustinus* (Roman cognomen) (*ibidem*))), *Aurelia* (< *Aurel* < *Aurelius* (Roman family name) (BN, RI)), *Camila* (< *Camil* < *Camillus* (Roman cognomen) (RI)), *Cezara* (< *Cezar* < *Caesar* (Roman cognomen) (*ibidem*))), *Claudia* (< *Claudiu* < *Claudius* (Roman family name) (BN, RI)), *Cristiana* (< *Cristian* < *Christianus* (late Latin name) (RI)), *Emi-*

² It is possible the name to be derived from pre-Indo-European word **deivos* – "god" (RI), from an Indo-European root meaning "heavenly, divine" (Войнов и Милев/ Vojnov & Milev, 1990; BN), from the Latin *deus*, *i*, *m* – "god" (Скрипник и Дзятковская/Skripnik & Dzjatkovskaja, 1986; Кнапповá, 1986), from the feminine form (i. e. *diviana*) of the Latin *divianus*, 3 – "the one, who is divine" (Ковачев/ Kovačev, 1995) or from the Latin *dies*, *diei*, *m/f* – "day" (ROS).

³ It is supposed that the name is probably derived from the Greek *μὀνη* – "single" or from the Latin verb *moneo*, 2 – "remind; inspire; foretell" (RI).

lia (< Emil < Aemilius (Roman family name) (BN, RI)), Flavia (< Flaviu < Flavius (Roman family name) (*ibidem*)), Flaviana (< Flavian < Flavianus (Roman family name) (RI)), Floriana (< Florian < Florianus (Roman cognomen) (*ibidem*)), Iulia (< Iuliu < Iulius/Julius (Roman family name) (BN, RI)), Iuliana (< Iulian < Iulianus (Roman cognomen) (*ibidem*)), Iustina (< Iustin < Iustinus/Justinus (Roman cognomen) (Constantinescu, 1963; RI)), Laureana (< Laurean < Laurianus (late Latin name) (RI)), Lucreția (< Lucrețiu < Lucretius (Roman family name) (*ibidem*)), Marcela (< Marcel < Marcellus (Roman cognomen) (BN, RI)), Mariana (< Marian < Marianus (Roman cognomen) (*ibidem*)), Marina (< Marin < Marinus (Roman cognomen) (Constantinescu, 1963; BN, RI)), Martina (< Martin < Martinus (Roman cognomen) (RI)), Paula (< Paul < Paullus/Paulus (Roman praenomen, used also as a cognomen) (BN, RI)), Sabina (< Sabin < Sabinus (Roman cognomen) (*ibidem*)), Silvia (< Silviu < Silvius (Roman family name) (*ibidem*)), Valentina (< Valentin < Valentinus (Roman cognomen) (Constantinescu, 1963; BN, RI)), Valeria (< Valeriu < Valerius (Roman family name) (*ibidem*)), Viviana (< Vivian < Vivianus (late Latin name) (RI)).

- (3) Moldovan and Romanian feminine proper names derived from a Moldovan/Romanian feminine proper name of Latin origin: Cristina (< Cristiana < Cristian (Moldovan/Romanian masculine proper name of Latin origin) < Christianus (late Latin name) (BN, RI)).
- (4) Moldovan and Romanian feminine proper names derived directly from a Roman masculine name:
 - from a Roman family name: Cecilia < Caecilius (RI);
 - from a Roman cognomen: Paulina < Paulinus (*ibidem*);
 - from a Medieval Latin name: Laura < Laurus (BN, RI).
- (5) names with more than one origin and etymology: Constanța (< (1) from the Roman feminine name Constantia (< Constantius (Roman cognomen)) (Constantinescu, 1963; BN), (2) directly from the Roman masculine names Constans and Constantius (Roman cognomina) (RI)); Domnica (< (1) from the Moldovan/Romanian masculine proper name of Latin origin Dominic < Dominicus (late Latin name) (*ibidem*), (2) from the Roman feminine name Domnica (diminutive of the Roman feminine name Domna) (Constantinescu, 1963)); Felicia (< (1) from the Moldovan/Romanian masculine proper name of Latin origin Felix < Felix (Roman agnomen, i. e. a nickname, used as a second cognomen) (RI), (2) from the Roman feminine name Felicia < Felicius (Roman cognomen) (BN)); Victoria (< (1) Victoria (the name of the Roman goddess of victory < victoria, ae ("victory") (RI), (2) directly from the Latin noun victoria, ae ("victory") (BN), (3) from the Roman cognomen Victorious < victor ("winner") (*ibidem*), (4) from the Roman cognomen Victor < victor ("winner") (Constantinescu, 1963)).

Another classification can be done in accordance with the very fact if the name is canonized only by the Catholic Church or if it is included in the list of saint names recognized by the Orthodox Church:

- names canonized only by the Catholic Church: *Angela, Augustina, Aurelia, Beatrice, Camila, Cezara, Clara, Clementina, Constanța, Cristiana, Felicia, Flavia, Flora, Floriana, Iuliana, Laureana, Letiția, Lucreția, Monica, Olivia, Paulina, Regina, Renata, Roza, Rozalia, Silvia, Victoria, Violeta, Viviana*;
- names canonized by both the Catholic and the Orthodox Churches: *Agripina, Antonina, Cecilia, Claudia, Cristina, Diana, Domnica, Emilia, Flaviana, Iulia, Iustina, Laura, Lucia, Narcela, Mariana, Marina, Martina, Natalia, Paula, Petronela, Sabina, Tatiana, Valentina, Valeria*.

The biggest group is the one which consists of the Moldovan and Romanian feminine proper names that are derived from Moldovan and Romanian masculine proper names of Latin origin (27). The least group includes feminine anthroponyms derived from another Moldovan and Romanian feminine proper name – there is only one example (*Cristina* < *Cristiana*).

The number of names derived from a masculine name (30) is bigger than that derived from a feminine anthroponym (19). Four of the names included in the present research are of uncertain etymology and origin. It is so because of the impossibility to find out the ways those names have entered the Moldovan and Romanian anthroponimic systems.

Twenty-eight of the observed names are derived from another Moldovan or Romanian name, while twenty-one are derived directly from a Roman name (eighteen from a feminine Roman name and three from a masculine one).

All the Moldovan and Romanian feminine proper names of Latin origin under consideration in the present text are canonized: twenty-nine by the Catholic Church, while twenty-four are included in the so-called saints' list by both Churches, i. e. the Orthodox and the Catholic ones.

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