

The Influence of Neo-Latin Names on the Contemporary Bulgarian Anthroponymicon

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Abstract

The research object of the present article is the Bulgarian anthroponyms, both male and female, derived from Neo-Latin names. Lexicological excerption and linguistic and extralinguistic analyses are the primary onomastic methods of investigation. The aim is to create and share a complete list of these onyms based on a corpus retrieved from specialized onomastic dictionaries. To make this study as comprehensive as possible, it is essential to uncover the original etymology of these anthroponyms whenever possible, to define the principles of formation of Slavic anthroponyms from the original Latin names, and to consider the extralinguistic information regarding their canonization.

This investigation has not been conducted by any other author to date and it is focused solely on the primary forms of Bulgarian personal names with a Latin stem, specifically anthroponyms derived from genuine Latin names, rather than from Latinized Greek, Etruscan, Celtic, Germanic, or other types of personal names. Double and triple anthroponyms that include a Latin name are also excluded, together with the hypocoristic names, the calqued ones, or any derived forms of the anthroponyms under investigation.

Keywords: *Bulgarian anthroponymicon, neo-Latin personal name, Roman personal name system, Latin, Christianity.*

1. Introduction

Just like every anthroponymicon, the Bulgarian personal name system is constantly changing under the influence of historical, political, and social factors (Ковачев 1995: 8). This is the reason why, within its limits, two distinguishable onymic layers are found. They are based on the origin of the personal name and are defined as domestic (with Slavic roots) and foreign (with non-Slavic roots). The representatives of the first group are predominant in number (Займов 1988 (1994): 8, Ковачев 1995: 13) and belong to the oldest onymic layer (Илчев 1969 (2012): 9). Therefore, they are loaded with more extralinguistic information related to the past, the former way of life, traditions, beliefs, and culture, thereby building the national identity.

A key moment for the assimilation of numerous names of non-Slavic origin was the acceptance of Christianity as the official religion in Bulgaria in 865. This period saw the introduction of many Hebrew, Greek, and Latin-origin names into the Bulgarian personal name system. These names primarily included calendar names (of saints and martyrs), biblical names, and anthroponyms related to religion, featuring Christian symbols, ideals, and moral values. Some of them were taken directly from the official canonical lists of the Church. In contrast, others entered through an intermediary language, leading to the emergence of multiple variants of the same name. These onyms, mainly of Hebrew, Greek, and Latin origin (as mentioned above, Илчев 1969 (2012): 10; Ковачев 1995: 13), have become so established in the Bulgarian anthroponymicon that they are often regarded as traditionally Bulgarian (Займов 1988 (1994): 8; Илчев 1963: 4).

At the end of the 19th century, a tendency was observed in name-giving to “build” personal individuality through the name. As a result, due to the influence of European culture and literature, mythological names, names of characters from world literature, and historical figures are used as personal names (Илчев 1969 (2012): 10). This trend has continued up to present, but has been somewhat replaced by the increasing interest in the so-called “idol names” (names of

popular figures from sports, art, music, etc.) (Чолева-Димитрова, Янев 2015: 20).

Unfortunately, in the current state of the Bulgarian personal name system, foreign anthroponyms are beginning to predominate over domestic/native ones, and increasingly bizarre variants of established onyms are emerging. The influence of fashion trends is causing significant shifts in the usage frequency of numerous anthroponyms, and even their permanent disappearance. All these developments arise from parents' desire to select the best name for their child, aiming for modernity, uniqueness, and international appeal, while also seeking harmony with the patronymic name and surname. However, the etymology and origin of the onym, as well as its role in national and cultural identity, often remain in the background (Петкова 2021: 261).

Stefan Ilchev also notes the following phenomenon: Bulgarians seem uninterested in the semantics of a given foreign name and, instead, directly associate it with the image of the saint, historical figure, or ordinary person who bears it (Илчев 1969 (2012): 12).

This statement is not relevant to all previous periods in the development of the Bulgarian personal name system. It can be assumed that a personal name has two main functions: to identify a given person while simultaneously individualizing him or her within a specific community (family, clan, society, country) and to imbue the act of naming with extralinguistic information related to the belief in the magical role of the name, which expresses indirect wishes for physical and spiritual beauty, long life, health, luck, etc. (Илчев 1963: 4-7; Илчев 1969 (2012): 12-15; Калканова 1996: 35; Ковачев 1995: 17-19). Furthermore, the anthroponym also reflects historical, political, and social changes that can be uncovered by tracing naming fashion trends from a diachronic perspective.

Kalkanova identifies three main factors that have the most decisive influence among all the extralinguistic factors affecting the development of the personal name system: cultural traditions,

ideological principles, and religious beliefs (Калканова 1996: 12). It is impossible without them to “determine correctly the meaning of the personal name, its specificity and its dynamics in the language” (Калканова 1996: 15). This also proves the motivation of all changes in a given anthroponymicon, which are entirely caused by extralinguistic factors and not by coincidental events.

Superanska shares a similar opinion, suggesting that etymological selection played a key role in choosing canonical names. According to her, if one follows the original meaning, it becomes evident that most Greek-origin names emphasize the moral and physical virtues of individuals, while Latin names also express positive personal qualities. In contrast, Hebrew names are distinguished by their “orientation towards God” (Калканова 1996: 15).

2. The influence of Roman culture on the naming trends

The influence of Roman mythology, culture, and literature, along with the rise of Christianity and its establishment as the official religion in nearly all European countries, resulted in the incorporation of numerous Latin names into the anthroponymic systems of the Orthodox Slavic and Catholic Slavic languages, including Bulgarian.

The research objective of this study is to investigate male and female personal names of Latin origin as a part of the Bulgarian personal name system derived from the so-called neo-Latin names.

A neo-Latin name refers to an onym that is not part of the conventional naming system of citizens of Ancient Rome, which consists of three obligatory elements – personal name (praenomen), which was chosen among a limited number of onyms, gentilic name (nomen), and gentilic nickname (cognomen). Sometimes, a second nickname may be added – agnomen. It was given to its bearer due to significant civil or military deeds, and it was a symbol of dignity and gratitude. The majority of those anthroponyms managed to survive until the present day because of the great linguistic and cultural influence of the Empire on the different European peoples.

Later on, when Christianity emerged as one of the major religions, the popularity of such personal names of Latin origin increased even further. Initially, these so-called neo-Latin anthroponyms expressed some of the main features a good person is supposed to possess – kindness, honesty, etc. Nowadays, the usage of such anthroponyms is driven by different reasons, which are, however, pragmatic. Being internationally known and recognizable, they are used as a tool for quick integration into a foreign culture. That is the reason why they are preferred over the anthroponyms taken as symbols of national identity.

Following this pattern, anthroponyms derived from commonly used words of Latin origin began to appear. Their popularity has led to high usage frequency and wide distribution, extending far beyond the borders of the Old Continent. The inclusion of a given name in the canonical lists of the Catholic Church, the Orthodox Church, or both is usually the primary reason for the entry of a Latin-origin name.

Diachronic features can only be observed in the etymological study of the excerpted onym units. To achieve accuracy during the research, the etymological interpretations found in the utilized sources are followed strictly. It is essential to note that the hypocoristic names the calqued ones, or any derived forms of the excerpted anthroponyms are not included in the present work.

The primary sources for retrieving etymological information are specialized anthroponymic and Latin dictionaries.

It is also necessary to identify the original motivating lexeme and, whenever possible, to provide additional linguistic information for each excerpted anthroponym. The principles for forming a given Bulgarian name from the original Latin one should also be presented. Additionally, extralinguistic information regarding canonization is valuable, such as whether a specific Bulgarian anthroponym is inspired by the name of a saint canonized only by the Orthodox Church, only by the Catholic Church, or by both. This explains how foreign Latin names

entered the Bulgarian anthroponymic system, their popularity as reflected in the formation of numerous derived forms, and whether the name entered directly or through an intermediary language. When the entry is indirect, it is impossible to pinpoint a single motivating lexeme. In such cases, the anthroponym may also receive an inaccurate interpretation, known as the “folk etymology,” which connects it to a word of non-Latin origin.

To achieve these goals, nearly all methods utilized in modern anthroponymic studies have been employed, including the extraction and classification of lexicographic reference literature and electronic sources based on onym etymology and formation models, as well as etymological, empirical, word-formation, genetic, and structural analyses from historical, geographical, and cultural perspectives.

The onym corpus provides valuable information not only about the contemporary state of the Bulgarian personal name system. However, it may also be used for verifying the exact orthography of a given anthroponym when necessary.

3. Classification of the excerpted Neo-Latin masculine personal names

The onyms excerpted are divided in several groups in accordance with the type of the basic lexeme as a part of speech used in the process of their derivation, i. e. if it is a noun (a proper or a common one), an adjective, a verb or a whole logical and meaningful grammatical construction. A special attention is paid on the anthroponyms with an uncertain and unknown etymology as well.

It is essential to note that the classifications introduced below are created due to the principles outlined and utilized by the Latin grammatical norm.

Masculine and feminine by gender anthroponyms are observed separately and their features are figured out by following one and the same pattern.

A. Classification of Neo-Latin masculine personal names following their derivation:

A. 1. Derivation patterns based on stem type:

A. 1. 1. Names derived from a proper noun:

a) from a mythonym (Roman mythological name):

- masculine by gender, mythonym:

Martinus (< *Martis* (Gen. sg. form of the mythological name на Mars) (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995)) > **BG**: Мартин (Вайганд 1926, Илчев 1969 (2012), Ковачев 1987, Ковачев 1995, Симеонидис 2006); *Romilis* (< *Romulus*) > **BG**: Ромил (Илчев 1969 (2012), Ковачев 1995);

b) from an anthroponym:

- Roman gentilic name:

Lollianus (< *Lollius* (Илчев 1969 (2012), Oxford 1968)) > **BG**: Лолю (Илчев 1969 (2012));

- Roman cognomen:

Juvenalius (< *Juvenalis*) > **BG**: Ювеналий (Илчев 1969 (2012));

- other neo-Latin name (masculine by gender):

Clementinus/Climentinus (< *Clemens* (Ковачев 1987)) > **BG**: Клементин (Илчев 1969 (2012), Ковачев 1995); *Patronius* (< *Patronus*) > **BG**: Патрони/Патроний (Симеонидис 2006);

- other neo-Latin name (feminine by gender):

Concordius (< *Concordia*) > **BG**: Конкорди (Илчев 1969 (2012)); *Dian* (< *Diana* (Ковачев 1987)) > **BG**: Диан (Ковачев 1987, Ковачев 1995); *Floridus* (< *Florida*) > **BG**: Флорид (Ковачев 1995); *Iulittus* (< *Iulitta*) > **BG**: Юлит (Илчев 1969 (2012), Ковачев 1987); *Lilian* (< *Liliana* (Ковачев 1987)) > **BG**: Лилян (Ковачев 1987, Ковачев 1995); *Matronus*

(< *Matrona* (Илчев 1969 (2012), Ковачев 1995)) > **BG**: Матрон (Илчев 1969 (2012), Ковачев 1995, Симеонидис 2006); *Palmirius* (< *Palmiria*) > **BG**: Палмир (Ковачев 1995); *Rosalinus* (< *Rosa*) > **BG**: Розалин (Илчев 1969 (2012), Ковачев 1987); *Rosalius/ Rosarius* (< *Rosalia/Rosaria*) > **BG**: Розалио (Ковачев 1995); *Rosanus* (< *Rosa*) > **BG**: Розан (Ковачев 1987); *Venetius* (< *Venetia* (Илчев 1969 (2012), Ковачев 1987)) > **BG**: Венеций (Ковачев 1987, Ковачев 1995); *Violetus* (< *Violante*) > **BG**: Виолет (Ковачев 1995);

A. 1. 2. Names derived from an appellative:

a) from a noun:

Aprilis (< *Aprilis*, is, m – “April” (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995)) > **BG**: Април (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995, Симеонидис 2006); *Communius* (< *communio*, onis, f – “communion”) > **BG**: Комня (Илчев 1969 (2012)); *Domnus* (< *dominus*, i, m – “master; God”) > **BG**: Домен (Илчев 1969 (2012)); *Don* (< *dominus*, i, m – “master; God”) > **BG**: Дон (Ковачев 1995); *Duco* (< *dux*, ducis, m – “leader” (Вайганд 1926, Илчев 1969 (2012), Ковачев 1987, Ковачев 1995)) > **BG**: Дуко (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995); *Franciscus* (< *Franciscus*, i, m – “a member of the Germanic tribe of the Franks” (Илчев 1969 (2012), Ковачев 1995)) > **BG**: Франциск (Ковачев 1995); *Genus* (< *gens*, sentis, f/ *genus*, eris, n – “kin”) > **BG**: Гено (Ковачев 1995); *Laurus* (< *laurus*, i, f/ *laurus*, us, f – “laurel” (Илчев 1969 (2012), Ковачев 1995)) > **BG**: Лавър (Ковачев 1995); *Leo* (< *leo*, onis, m – “lion” (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995)) > **BG**: Лео (Илчев 1969 (2012), Ковачев 1995); *Patricius/Patritius* (< *patricius*, ii, m – “noble person, patrician” (Илчев 1969 (2012), Ковачев 1987)) > **BG**: Патриций (Илчев 1969 (2012)); *Patronus* (< *patronus*, i, m – “patron”) > **BG**: Патрон (Илчев 1969 (2012), Симеонидис 2006); *Pilum* (< *pilum*, i, n – “a metal spear used in Roman infantry”) > **BG**: Пило (Ковачев 1995); *Pinus* (< *pinus*, us, f – “pine”) > **BG**: Пино (Илчев 1969 (2012)); *Radium* (< *radium*, ii, n – “Radium (chemical element)”) > **BG**: Радиум

(Ковачев 1995); **Romaeus** (< *Romaeus*, i, m – “a person who has made a pilgrimage to Rome”) > **BG**: Ромео (Ковачев 1995); **Salvator** (< *salvator*, oris, m – “savior”) > **BG**: Салватор (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995);

b) from an adjective:

Augustianus (< *Augustianus*, 3 – “Augustian”) > **BG**: Августиян (Ковачев 1995); **Bibianus/Vivianus** (< *vivus*, 3 – “alive”) > **BG**: Вивиан (Ковачев 1995); **Bonus** (< *bonus*, 3 – “good”) > **BG**: Боно (Ковачев 1995); **Caelestinus/Coelestinus** (< *caelestinus*, 3/*caelestis*, e/*coelestis*, e – “devine”) > **BG**: Челестин (Ковачев 1995); **Clemens** (< *clemens*, entis – “kind” (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995) > **BG**: Климент (Вайганд 1926, Илчев 1969 (2012), Ковачев 1987, Ковачев 1995, Симеонидис 2006); **Constans** (< *constans*, antis – “permanent”) > **BG**: Констанц (Илчев 1969 (2012)); **Constantinus** (< *constans*, antis – “constant”) > **BG**: Константин (Вайганд 1926, Ковачев 1987, Ковачев 1995); **Fidelis** (< *fidelis*, e – “honest” (Илчев 1969 (2012), Ковачев 1995)) > **BG**: Фидел (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995); **Hilarius** (< *hilaris*, e/*hilarus*, 3 – “joyful”) > **BG**: Иларион (Вайганд 1926, Илчев 1969 (2012), Ковачев 1987); **Innocentius** (< *innocens*, entis – “innocent” (Ковачев 1995)) > **BG**: Инокентий (Илчев 1969 (2012), Ковачев 1995); **Libertinus** (< *libertinus*, 3 – “liberated”) > **BG**: Либертин (Ковачев 1995); **Maior** (< *maior* – “bigger” (comparative form of the adjective *magnus*, 3 – “big”)) > **BG**: Майор (Ковачев 1995); **Maurus** (< *maurus*, 3 – “maurus”) > **BG**: Мавър (Ковачев 1995); **Modestus** (< *modestus*, 3 – “honest” (Илчев 1969 (2012), Ковачев 1995)) > **BG**: Модес (Ковачев 1995)/Модест (Илчев 1969 (2012), Ковачев 1995, Симеонидис 2006); **Montanus** (< *montanus*, 3 – “mauntinous” (Илчев 1969 (2012), Oxford 1968)) > **BG**: Монтан (Илчев 1969 (2012)); **Oliver** (< *olivifer*, fera, ferum – “the one who bears olives” (Вайганд 1926, Илчев 1969 (2012))) > **BG**: Оливер (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995); **Primus** (< *primus*, 3 – “first”) > **BG**: Примо (Илчев 1969

(2012), Ковачев 1995); *Purus* (< *purus*, 3 – “pure”) > BG: Пуро (Илчев 1969 (2012)); *Quartus* (< *quartus*, 3 – “forth”) > BG: Куарти (Илчев 1969 (2012)); *Rubens* (< *ruber, bra, brum* – “red”) > BG: Рубенс (Ковачев 1995); *Scarlatius* (< *scarlatus*, 3 – “scarlet”) > BG: Скарлат (Симеонидис 2006); *Sebastianus* (< *Sebastianus*, 3 – “born in Sebastus” (Вайганд 1926)) > BG: Себастиан (Ковачев 1995); *Silverius* (< *silverius*, 3 – “belonging to the forest”) > BG: Силвер (Ковачев 1995); *Silvester* (< *silvester, tra, trum/silvestris, e* – “forest”) > BG: Силвестър (Ковачев 1987, Ковачев 1995);

c) from a verb:

Vinicius (< *vincio*, 4 – “link”) > BG: Виниций (Ковачев 1995);

d) from verboides:

Benedictus (< *benedictus*, 3 – “blessed” (past participle of the verb *benedico*, 3 – “praise”) (Вайганд 1926, Илчев 1969 (2012), Ковачев 1987, Ковачев 1995)) > BG: Банедикт (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995); *Renatus* (< *renatus*, 3 – “reborn” (past participle of the verb *renascor*, 3 – “to be reborn”)) > BG: Ренат (Ковачев 1995); *Vicentius* (< *vincens, entis* – “winning” (present participle of the verb *vinco*, 3 – “win”) (Вайганд 1926)) > BG: Викенти (Илчев 1969 (2012), Ковачев 1995, Симеонидис 2006);

e) from a sintagma:

Amadeus (< *amo*, 1 – “love” and *Deus, i, m* – “God” (Ковачев 1995)) > BG: Амадеус (Илчев 1969 (2012), Ковачев 1995); *Avedis* (< *ave* – “Hello” and *dies, ei, m/f* – “day”) > BG: Аведис (Ковачев 1995); *Bonefatus/Bonifacius/Bonifatius* (< *bonum* – “good” (neutral gender form of the adjective *bonus*, 3 – “good”) and *fatum* – “destiny”) > BG: Бонифаций (Вайганд 1926, Илчев 1969 (2012)); *Maximilianus* (< combination of the anthroponyms *Maximus* and *Aemilianus* (Ковачев 1987, Ковачев 1995)) > BG: Максимилиан (Илчев 1969 (2012), Ковачев 1995).

A.1. 3. Names with polyethymological interpretation:

Christianus (< *christianus*, *i*, *m/christianus*, 3 - "Christian" (Ковачев 1987, Ковачев 1995) > **BG**: Християн (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995); **Florentinus** (< *Florentinus*, 3/*Florentinus*, *i*, *m* - "citizen of Florence" (Ковачев 1995)) > **BG**: Флорентин (Вайганд 1926, Илчев 1969 (2012), Ковачев 1987, Ковачев 1995); **Libertus** (< *libertus*, *i*, *m/libertus*, 3 - "freedomed slave") > **BG**: Либерт (Ковачев 1995); **Lucas** (< 1) *Ловкас* - "from *Lucania*" (Илчев 1969 (2012)); 2) *lucus*, *i*, *m* - "forest, dedicated to gods" (Ковачев 1995); 3) *lux*, *lucis*, *f* - "light" (Ковачев 1987, Ковачев 1995)) > **BG**: Лука (Вайганд 1926, Илчев 1969 (2012), Ковачев 1987, Ковачев 1995, Симеонидис 2006); **Nazarius** (< *Nazarius*, 3/*Nazarius*, *ii*, *m* - "from Nazareth") > **BG**: Назар (Ковачев 1995); **Paschalis** (< 1) *Paschalis*, *e* - "connected with Easter"; 2) *Pascha*, *ae*, *f* - "Easter" (Ковачев 1987, Ковачев 1995) > **BG**: Паскал (Вайганд 1926, Илчев 1969 (2012), Ковачев 1987, Ковачев 1995); **Romanus** (< *Romanus*, *i*, *m/ Romanus*, 3 - "Roman" (Вайганд 1926, Илчев 1969 (2012), Ковачев 1987, Ковачев 1995)) > **BG**: Роман (Вайганд 1926, Илчев 1969 (2012), Ковачев 1987, Ковачев 1995, Симеонидис 2006); **Spartacus** (< *Spartacus*, 3/*Spartacus*, *i*, *m* - "Spartan" (Илчев 1969 (2012), Ковачев 1987, Oxford 1968)) > **BG**: Спартак (Илчев 1969 (2012), Ковачев 1987).

B. Classification of neo-Latin masculine personal names in accordance with their canonization:

B.1. Names of saints canonized by the Catholic Church: *Oliver*, *Paschalis*, *Romaeus*, *Salvator*;

B. 2. Names of saints canonized by the Orthodox Church: *Don*, *Lollianus*, *Spartacus*;

B. 3. Names of saints canonized by the both Catholic and Orthodox church: *Amadeus, Aprilis, Benedictus, Bibianus/ Vivianus, Bonifatius/ Bonifacius/ Bonifatius, Bonus, Caelestinus/ Coelestinus, Christianus, Clemens, Clementinus/ Climentinus, Concordius, Constans, Domnus, Duco, Fidelis, Florentinus, Floridus, Franciscus, Hilarius, Innocentius, Laurus, Leo, Lucas, Maior, Martinianus, Martinus, Maurus, Maximilianus, Modestus, Montanus, Nazarius, Patricius/ Patritius, Pinus, Primus, Quartus, Renatus, Romanus, Romilis, Rubens, Sebastianus, Silverius, Silvester, Vicentius.*

4. Classification of the excerpted Neo-Latin feminine personal names

A. Classification of neo-Latin feminine personal names in accordance with their derivation:

A. 1. Derivation patterns based on stem type:

A. 1. 1. Names derived from a propriate noun:

a) from a mythonym (Roman mythological name):

- masculine by gender mythonym:

Genia (< *Genius*) > **BG:** Гения (Ковачев 1995); *Latina* (< *Latinus* (Илчев 1969 (2012), Ковачев 1995)) > **BG:** Латина (Вайганд 1926, Заимов 1988 (1994), Илчев 1969 (2012), Ковачев 1995); *Silvana* (< *Silvanus* (Илчев 1969 (2012), Ковачев 1987)) > **BG:** Силвана (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995); *Tatiana* (< *Tatius* (Илчев 1969 (2012)) > **BG:** Татяна (Заимов 1988 (1994), Илчев 1969 (2012), Ковачев 1987, Ковачев 1995);

b) from an anthroponym:

- Roman gentilic name:

Macrina (< *Macrinus* (Илчев 1969 (2012))) > **BG:** Макрина (Илчев 1969 (2012), Симеонидис 2006);

- Roman cognomen:

Vitalia (< *Vitalis*) > **BG:** Виталия (Ковачев 1987);

- other neo-Latin name (masculine by gender):

Aprilia (< *Aprilis* (Илчев 1969 (2012), Ковачев 1995)) > **BG:** Априла (Ковачев 1995); **Augustiana** (< *Augustianus* (Ковачев 1987, Ковачев 1995)) > **BG:** Августияна (Ковачев 1995); **Blasia** (< *Blasius* (Заимов 1988 (1994))) > **BG:** Власа (Заимов 1988 (1994), Ковачев 1995); **Christiana** (< *Christianus* (Ковачев 1987)) > **BG:** Християна (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995); **Christina** (< *Christinus* (Ковачев 1987)) > **BG:** Христина (Вайганд 1926, Ковачев 1987, Ковачев 1995); **Climentina** (< *Climentinus* (Илчев 1969 (2012))) > **BG:** Климентина (Илчев 1969 (2012), Ковачев 1995); **Constantina** (< *Constantinus* (Заимов 1988 (1994), Илчев 1969 (2012), Ковачев 1987)) > **BG:** Константина (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995, Симеонидис 2006); **Duca** (< *Duco* (Илчев 1969 (2012), Ковачев 1987)) > **BG:** Дука (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995); **Fidela** (< *Fidelis* (Илчев 1969 (2012), Ковачев 1987)) > **BG:** Фидела (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995); **Francisca** (< *Franciscus* (Илчев 1969 (2012), Ковачев 1987)) > **BG:** Франциска (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995); **Gena** (< *Genus*) > **BG:** Гена (Ковачев 1995); **Iulina** (< *Iulinus* (Заимов 1988 (1994))) > **BG:** Юлина (Ковачев 1995); **Liberta** (< *Libertus*) > **BG:** Либерта (Ковачев 1995); **Libertina** (< *Libertinus*) > **BG:** Либертина (Ковачев 1995); **Luca** (< *Lucas* (Илчев 1969 (2012), Ковачев 1987)) > **BG:** Лука (Заимов 1988 (1994), Илчев 1969 (2012), Ковачев 1987, Ковачев 1995); **Martina** (< *Martinus* (Илчев 1969 (2012), Ковачев 1987)) > **BG:** Мартина (Заимов 1988 (1994), Илчев 1969 (2012), Ковачев 1987, Ковачев 1995, Симеонидис 2006); **Olivera** (< *Oliver* (Илчев 1969 (2012), Ковачев 1987)) > **BG:** Оливера (Вайганд 1926, Илчев 1969 (2012), Ковачев 1987, Ковачев 1995); **Prima** (< *Primus* (Илчев 1969 (2012))) > **BG:** Прина (Ковачев 1995); **Puda** (< *Pudus*) > **BG:** Пуда (Илчев 1969 (2012)); **Romaea** (< *Romaeus*) > **BG:** Ромея

(Ковачев 1995); **Romana** (< *Romanus* (Илчев 1969 (2012), Ковачев 1987)) > **BG**: Романа (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995, Симеонидис 2006); **Romila** (< *Romilis*) > **BG**: Ромила (Ковачев 1995); **Sabellia** (< *Sabel/Sabellius*) > **BG**: Савелина (Ковачев 1987); **Silvestra** (< *Silvester* (Илчев 1969 (2012))) > **BG**: Силвестра (Илчев 1969 (2012), Ковачев 1995); **Vita** (< *Vitus*) > **BG**: Вита (Ковачев 1995);

c) from a toponym:

Sicilia (< *Sicilia*, *ae, f* – “Sicily”) > **BG**: Сицилия (Ковачев 1995);

A. 1. 2. Names derived from an appellative:

a) from a noun:

Alga (< *alga*, *ae, f* – “see-weed”) > **BG**: Алга (Ковачев 1995); **Amoria** (< *amor, oris, m* – “love”) > **BG**: Амория (Ковачев 1995); **Argentina** (< *argentum, i, n* – “silver”) > **BG**: Аржентина (Ковачев 1987); **Cantilena** (< *cantilena, ae, f* – “song”) > **BG**: Кантилена (Ковачев 1995); **Constantia** (< *constantia, ae, f* – “constant”) > **BG**: Констанца (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995)/Констанция (Ковачев 1987, Ковачев 1995); **Consuela** (< *Consualia, ium, n* – “festivals in the honour of Consus”) > **BG**: Консуела (Илчев 1969 (2012)); **Cordelia** (< *cor, cordis, n* – “heart”) > **BG**: Корделия (Ковачев 1987); **Cordula** (< *cordula, ae, f* – “little heart” (Вайганд 1926, Илчев 1969 (2012))) > **BG**: Кордула (Вайганд 1926); **Corona** (< *corona, ae, f* – “crown” (Илчев 1969 (2012), Ковачев 1995)) > **BG**: Корона (Ковачев 1995); **Dea** (< *dea, ae, f* – “goddess”) > **BG**: Деа (Ковачев 1995); **Domina/Domna** (< *domina, ae, f/domna, ae, f* – “master” (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995)) > **BG**: Домина (Илчев 1969 (2012), Ковачев 1995, Симеонидис 2006)/Домна (Ковачев 1987, Ковачев 1995, Симеонидис 2006); **Dominica** (< *dominica, ae, f* – “Sunday; master” (Илчев 1969 (2012), Ковачев 1987)) > **BG**: Доминика (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995); **Florentina** (< *Florentina, ae, f* – “female citizen of Florence” (Ковачев 1987)) > **BG**: Флорентина (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995);

Gloria (< *gloria*, ae, f – “glory”) > **BG**: Глория (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995); **Laetitia** (< *laetitia*, ae, f – “happiness”) > **BG**: Летиция (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995); **Lea** (< *lea*, ae, f – “leoness”) > **BG**: Леа (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995); **Lilia** (< *lilium*, ii, n – “lilly”) > **BG**: Лилия (Ковачев 1987, Ковачев 1995); **Liliana** (< *lilium*, ii, n – “lilly” (Ковачев 1987) > **BG**: Лиляна (Ковачев 1987, Ковачев 1995); **Laura** (< *laurus*, i, f/ us, f – “Laurus” (Ковачев 1987)) > **BG**: Лавра (Ковачев 1995); **Matrona** (< *matrona*, ae, f – “matrona” (Вайганд 1926, Илчев 1969 (2012), Ковачев 1987, Ковачев 1995)) > **BG**: Матрона (Вайганд 1926, Илчев 1969 (2012), Ковачев 1987, Ковачев 1995, Симеонидис 2006); **Oliva** (< *oliva*, ae, f – “olive” (Ковачев 1995)) > **BG**: Оливия (Илчев 1969 (2012), Ковачев 1995); **Ornela** (< *ornus*, i, f – “black ash tree”) > **BG**: Орнела (Ковачев 1995); **Palma** (< *palma*, ae, f – “palm”) > **BG**: Палма (Ковачев 1987, Ковачев 1995); **Palmiria** (< *Palmaria*, ae, f/Palmarum, i, n – “Palm Sunday”) > **BG**: Палмира (Ковачев 1995); **Regina** (< *regina*, ae, f – “queen”) > **BG**: Регина (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995, Симеонидис 2006); **Rosa** (< *rosa*, ae, f – “rose” (Вайганд 1926, Илчев 1969 (2012), Ковачев 1987, Ковачев 1995, Симеонидис 2006) > **BG**: Роза (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995); **Silva** (< *silva*, ae, f – “forest”) > **BG**: Силва (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995); **Stella** (< *stella*, ae, f – “star”) > **BG**: Стела (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995); **Viola** (< *viola*, ae, f – “violet”) > **BG**: Виола (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995, Симеонидис 2006); **Vitrana** (< *vitrum*, i, n – “glass”) > **BG**: Витра (Ковачев 1995);

b) from an adjective:

Apolinaria (< *Apolinaris*, e – “belonging to Apolon”) > **BG**: Аполинария (Ковачев 1995); **Beata** (< *beata* – “blessed” (feminine gender form of the adjective *beatus*, 3 – “blessed”) (Ковачев 1995)) > **BG**: Беата (Илчев 1969 (2012), Ковачев 1995); **Bella** (< *bella* – “beautiful” (feminine gender form of the adjective *bellus*, 3 – “beautiful”) > **BG**: Белла (Ковачев 1995);

Caelestina/Coelestina (< *caelestis* – “celestial”) > **BG**: Челестина (Илчев 1969 (2012), Ковачев 1995); *Clara* (< *clara* – “clear” (feminine gender form of the adjective *clarus*, 3 – “clear”)) > **BG**: Клара (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995); *Devinia* (< *devina/divina* – “devine” (feminine gender form of the adjective *devinus*, 3/*divinus*, 3 – “devine”)) > **BG**: Девиния (Илчев 1969 (2012), Ковачев 1995); *Felicia* (< *felix, icis* – “happy” (Ковачев 1987)) > **BG**: Фелиция (Ковачев 1987, Ковачев 1995); *Gratilla* (< *gratilla* – “kind” (feminine gender form of the adjective *gratillus*, 3 – “kind”)) > **BG**: Грацилия (Ковачев 1995); *Natalia* (< *natalis, e* – “native” (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995)) > **BG**: Наталия (Займов 1988 (1994), Илчев 1969 (2012), Ковачев 1987, Ковачев 1995); *Pulcheria* (< *pulchra* – “beautiful” (feminine gender form of the adjective *pulcher, chra, chrum* – “beautiful”)) > **BG**: Пулхерия (Ковачев 1995); *Rosalia/Rosaria* (< *rosaria* – “pink” (feminine gender form of the adjective *rosarius*, 3 – “pink”)) > **BG**: Розалия (Ковачев 1987, Ковачев 1995); *Salvina* (< *salva* – “healthy” (feminine gender form of the adjective *salvus*, 3 – “healthy”)) > **BG**: Салвина (Илчев 1969 (2012)); *Virinea* (< *virens, entis/vireus*, 3 – “green; young”) > **BG**: Виринея (Ковачев 1995); *Viva* (< *viva* – “alive” (feminine gender form of the adjective *vivus*, 3 – “alive”)) > **BG**: Вива (Илчев 1969 (2012));

c) from a verb:

Canta (< *canto*, 1 – “sing”) > **BG**: Канта (Ковачев 1995); *Cavena* (< *caveo*, 2 – “to be cautious”) > **BG**: Кавена (Ковачев 1995);

d) from verboides:

Miranda (< *mirandus*, 3 – “wonderful” (Gerundium of the verb *miror*, 1 – “wonder”)) > **BG**: Миранда (Ковачев 1995); *Renata* (< *renata* – “reborn” (feminine gender form of the past participle *renatus*, 3 – “reborn” from the verb *renascor*, 3 – “to be reborn”) (Ковачев 1987)) > **BG**: Рената (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995);

e) from a sintagma:

Domnica (< *dies dominica* – “God's day (Resurrection)”) > **BG**: Домника (Ковачев 1995);

f) from a case form construction:

Albona (< a combination between the feminine anthroponyms *Alba* and *Bona*) > **BG**: Албона (Ковачев 1995);

A.1. 3. Names with polyethymological interpretation:

Alma (< 1) *alma* – “good” (feminine gender form of the adjective *almus*, 3 – “good”) (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995); 2) *alma*, *ae*, *f* – “nursing woman” (Ковачев 1987) > **BG**: Алма (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995); **Beatrix/Viatrix** (< 1) *viator*, *oris*, *m* – “traveler”; 2) feminine anthroponym *Viatrix* (derived from the masculine anthroponym *Viator*) (Илчев 1969 (2012)); 3) *beatus*, 3 – “blessed” (Илчев 1969 (2012), Ковачев 1995)) > **BG**: Беатрис (Ковачев 1995); **Gladiola** (< 1) *gladiolus*, 3 – “sword-shaped”; 2) *gladiolus*, *i*, *m* – “small sword”) > **BG**: Гладиола (Ковачев 1987, Ковачев 1995); **Luceria** (< 1) *Luceria*, *ae*, *f* – “Luceria (town in Apulia, Italy)”; 2) feminine anthroponym *Luca*) > **BG**: Лукерия (Ковачев 1995); **Luxa** (< 1) *lux*, *lucis*, *f* – “light” (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995); 2) *luxus*, *us*, *m* – “luxury” (Ковачев 1995) > **BG**: Лукса (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995)); **Marita** (< 1) *maritus*, 3 – “married”; 2) *marita*, *ae*, *f* – “wife”) > **BG**: Марита (Ковачев 1995); **Patricia/Patritia** (< 1) masculine anthroponym *Patricius/Patritius* (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995); 2) *patricia* – “noble” (feminine gender form of the adjective *patricius*, 3 – “noble”) (Ковачев 1995)) > **BG**: Патриция (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995); **Rosamaria** (< 1) *rosmarinus*, *i*, *f* – “sea dew”; 2) a combination between the feminine anthroponyms *Rosa* and *Maria*) > **BG**: Розмари (Илчев 1969 (2012)); **Sancta** (< 1) male anthroponym *Sanctus*; 2) *sancta*, *ae*, *f* – “saint”; 3) *sancta* – “holy, sacred” (feminine gender form of the adjective *sanctus*, 3 – “holy, sacred”) > **BG**: Санта (Ковачев 1995); **Venetia** (< 1) *Venetia*, *ae*, *f* –

"Venezia" (Илчев 1969 (2012), Ковачев 1987); 2) *venetus*, 3 – "blue as the sea" (Ковачев 1987)) > **BG:** Венеция (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995); *Verginia/Virginia* (< 1) Roman gentilic name *Verginius/Virginus*; 2) *virgo, inis, f* – "virgo" (Ковачев 1987)) > **BG:** Вергиния (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995, Симеонидис 2006)/Виргиния (Илчев 1969 (2012), Ковачев 1987, Ковачев 1995);

B. Classification of neo-Latin feminine personal names in accordance to their canonization:

B. 1. Names of saints canonized by the Catholic Church: *Beata, Caelestina/Coelestina, Christiana, Cordula, Domnica, Gloria, Miranda, Oliva, Olivera, Silva, Silvestra*;

B. 2. Names of saints canonized by the Orthodox Church: *Liberta, Lilia, Palma*;

B. 3. Names of saints canonized by both the Catholic and Orthodox churches: *Beatrix/Viatrix, Clara, Climentina, Constantia, Domina/Domna, Felicia, Florentina, Francisca, Laura, Liliana, Macrina, Martina, Matrona, Natalia, Patricia/Patritia, Pulcheria, Regina, Renata, Romana, Rosa, Rosalia/Rosaria, Silvana, Tatiana, Verginia/ Virginia, Viola, Virinea, Vita, Vitalia*.

The biggest is the group of the Bulgarian male personal names derived from a neo-Latin anthroponym formed from an adjective (26 onyms), while the most numerous group of the Bulgarian female personal names are derived from a neo-Latin anthroponym formed from a common noun (31 onyms). Appellatives that include not only common nouns but also adjectives, verbs, verboides, syntagma, etc. are more productive if compared with the proper nouns.

The number of the male onyms derived from a proper noun is 19 (2 from a mythonym, 1 from a Roman gentilic name, 1 from a Roman

cognomen, 3 from other masculine neo-Latin name, and 12 from other feminine neo-Latin name), while those coined from an appellative is 53 (17 from a common noun, 26 from an adjective, 1 from a verb, 3 from a verboide, 6 from a syntagma).

The number of the female onyms derived from a proper noun is 32 (4 from a mythonym, 1 from a Roman gentile name, 1 from a Roman cognomen, 25 from other neo-Latin name, masculine by gender, and 1 from a toponym), while those coined from an appellative is 51 (31 from a common noun, 16 from an adjective, 2 from a verb, 2 from a verboide, 1 from a syntagma, and 1 from a case form construction).

The examples with a polyethymological interpretation are 22 in total – 8 male and 14 female.

Conclusions and further thoughts

The trend of giving a newborn an international name, as defined by the parents, is becoming increasingly fashionable, not only in the Slavic world but in many places around the world. An international name is chosen, one that would facilitate its bearer's quick integration in case of possible residence and citizenship, and would not cause difficulties and inconveniences during travel, business communication, etc. Of course, in such cases, the anthroponym chosen is usually a foreign one to the given personal name system, and its popularity relies on its “membership” in the canonical lists of saints officialized by the Catholic Church, the Orthodox Church, or both. No matter how high the level of usage frequency is, that type of onym remains somewhat unfamiliar to the general public, and the key reason for their preference is hidden in its external form.

One key feature of onomastic vocabulary, including anthroponyms, is that its building units are largely unrelated to literary language, and their pronunciation and orthography cannot be governed by the norms of literary language (Теория 1986: 59).

This is why the present investigation would be useful not only for specialists in onomastics, particularly anthroponymy, but also for

anyone interested in the history and etymology of Bulgarian personal names with Latin origins. The information provided may also be helpful for all researchers in the humanities – including linguists, literary scholars, ethnologists, anthropologists, historians, archaeologists, philosophers, and others.

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Selected publications:

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