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ORTHODOX CHRISTIAN NAMES IN ROMANIAN ONOMATOLOGY.

MOLDOVA (14th – 17th CENTURIES)

Summary

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Content

III. Christian name / given name in the Romanian Christian onomatology. Male series

      3.1. Christian names / given names

      3.2. Male Christian names / given names

            3.2.1. Hebrew Christian names / given names

            3.2.2. Greek-Hebrew Christian names / given names

            3.2.3. Greek Christian names / given names

            3.2.4. Latin Christian names / given names

            3.2.5. Greek-Latin Christian names / given names

IV. **Christian name / given name in the Romanian Christian onomatology. Female series**

      4.1. Christian names / given names

      4.2. Female Christian names / given names

            4.2.1. Hebrew Christian names / given names

            4.2.2. Greek Christian names / given names

            4.2.3. Latin Christian names / given names

            4.2.4. Greek-Latin Christian names / given names

V. Conclusions

      Acronyms and abbreviations

      References

      Annexes

ORTHODOX CHRISTIAN NAMES IN ROMANIAN ONOMATOLOGY. MOLDOVA (14th – 17th CENTURIES)

Key words: anthroponomy, origin, monastic names, denominative unity, medieval age.

Our work is about the study of religious personal names of Moldova. We chose the period between the 14th – 17th centuries, which we consider fundamental for establishing the background of the traditional Romanian onomastic. The Moldovan area is characterized through a richer archive background than of the other Romanian historical provinces (Transylvania and Wallachia), that has provided us with the entire known inventory of medieval anthroponyms, from which we selected the religious ones, that will be the analysis basis of the thesis. "The Romanian anthroponomical system didn't exclusively appeared in the already constituted language and nor outside it, but in same time with it."

As any other Neo-Latin language, the Romanian language includes an onomastic system formed in an age that coincides with that of languages' constitution, following the Romanization period. The advent of Christianity contributed, in all the Romanized area, at the spread of this new religion and development of some new religious denominative systems that participated at the destruction of the Neo-Latin onomastic background. The Romanism of the Romanian language and people is reflected also in the onomastic field, with particularities related to the orthodoxy of faith and Romanian church.

The Christian names were the first adopted names after the destruction of the Latin onomastic background or of the migration people's Christianization. Orthodoxy had an important role in establishing the onomastic system that is strongly related to the Orthodox faith and evolution of the Romanian church. The personal names were, at the beginning, common words of the language, that were indicating physical features or acts from people's lives, thing that happened with the elderly persons. With time, it was formed the habit of giving names to children since birth, occurring the joy and hope of the parents in observing the child expressing himself in a certain way, worthy to be proud of him.

The creation of the Romanian onomastics fits into a process of historical evolution, in which there are four stages (Constantinescu 1963):

1. Spread of the Dacian-Roman and saints names, during the formation of the Romanian people and language;

2. Circulation of the Slavic names after the arrival of the Slavs;

3. Control of the church upon the denominative process;

4. Spread of the secular names.

Also, other historical criteria applied to the Romanian anthroponomy shapes "four great development periods of the Romanian anthroponomics system of the personal names:

- Establishment of a personal denomination system through Romanization and Christianization;

- Borrowing some personal names through contact with the migrating peoples;

- Romanian medieval anthroponomics fixing system, under the dominant influence of the Orthodox Church;

- Modernizing the personal names." (Tomescu 2001: 15,16)

In all the development stages of the Romanian anthroponomy stands out the significance of the religious element.

"Once with the spread of Christianity and collapse of the Roman Empire, the personal names in the European countries start to present, in the same time, elements of diversification and unification." (Graur 1965:45)

This change results from the fact that each language sets its particularities on pronouncing some names that come from a general source, and the unification has its origin in the fact that people start to bare a single name.

The research of the religious character of the Romanian onomastics presents several aspects:

- The denominational act by religious criteria;

- Enshrining the name by baptize;

- Transmission of the Christian names by establishing some denominative traditions, that perpetuate the Christian forms in a community.

The custom of giving names to the newborns is ancient, the name representing an individualization of the person, both in family, and the environment in which he lives.

In the Romanian onomatology, selecting the name, giving it and sometimes changing it, is determined both by the religious customs, by church traditions and also

folk traditions. To the child is given a name at birth, that will be strengthened by the act of baptize.

In ancient times, baptism and name choosing coincided, existing the Christianization tradition of the child after 40 days from his birth. Church organizes act of baptism, infants being baptized in the church by the priest, in a special ceremony, in which are spoken prayers dedicated to the moment.

Ancient Christianity considered baptism as an initiation way of the man in a religious life, being in the same time the sign through which was recognized the faith in Jesus.

The baptism service, in the Orthodox Church, contained several moments:

- Preparing the infant for baptize, ceremonial that takes place in the hallway of the church, because this is considered to be spoiled by the original sin. The guarantees of this decisive act are the godparents, who utter the vows and after the Creed.

- The consecration of water, represents the first part of the service, at which point the priest utters some prayers;

- The anointing with oil on the forehead, chest, hands and feet;

- The triple immersion in the baptismal water, representing the unio with Christ, the most important part of the service.

It is normal that the name given through baptism to have a religious significance. The choosing of the baptize name is a significant moment in man's life.

"The criteria after which the country people choose the name that give to their newborns at baptize:

a. It is given to the newborn the name of the saint in the day he is baptized.

b. It is also given to the newborn the name of the saint in the day he is born, if it celebrated a great saint.

c. After the holiday that is around the birth or baptize.

d. After the great holidays of the season in which is born or baptized the newborn. Those born in spring are baptized with the name George, those born in autumn, Dumitru.

e. After great holidays.

f. It is given to the boys the name of the saint from the day of baptize or birth."
   (Paşca 1936: 24)

6

The criteria of granting these names strengthens the fixation of a Christian background in the Romanian onomastics, which is in competition with the secular onomastics that proves being preponderant in the Romanian denominative system. .

Many times, priests advise the parents to give the children religious names, suggesting them that the saints, of which name they bear, will protect them.

Through their expressive ensemble, the Christian names took out of use the old names, even during the first religious cult demonstrations.

In the first Romanian onomastic dictionary, the Christian names are divided in four categories:

1. "Ancient folk, from the age of the Romanian language creation, in relation with the folk or more official holidays.
2. Scholarly or calendar, names from the Old Testament, passed in the calendar (Avraam, Daniil, James) and from the New Testament (Teoectist, Dositei, Timothy) and names that designate Christian names.
3. Forenames and nicknames created by the people.
4. Name concerning the cult, as: priest, deacon, saint and other "holy" names as Jordan, Jerusalem, Samaria, Sinai etc." (Constantinescu 1963: XLIV-XLV)

The research of the own names of religious inspiration highlights also a classification, having as criteria the use of religious names that can be divided in:

a. Monastic names, respectively clerical, attributed in the monastic community or in the church hierarchy;
b. Baptize religious names attributed to some persons from the laic environment.

Generally, the Christian names can be divided in two great categories, by their use:

- Religious names attributed to some persons from the laic environment;
- Religious names attributed in the monastic community.

The two components of the Christian onomastic background have interference areas that include names attributed as monastic names and spread, further, as baptize names, but also exclusive areas that distinguish them.

From the point of view of the onomastic forms selected by the religious names, regardless of their use, in the laic or churchly environment, the names of the researched persons are distributed in several repertoires:

- Hebrew names from the Old Testament, named, usually, biblical names;

- hagiographic or calendar names that contain saint names from the New Testament, written in the Orthodox calendar and Book of Saints, celebrated at certain dates;

- Martyrological names, some of religious provenance, some of laic, beared by martyrs of faith starting with the 3rd century.

In the perspective of the Christian cult distinctions, the religious names are divided in two subcategories:

- Catholic names;

- Orthodox names, even if some forms are common to the two calendars.

At the beginning, Christian names were forming a unitary inventory after the separation of the Catholic Church of the Orthodox one, in 1054, but the differentiation of the two repertoires is emphasized, common names "will circulate in parallel versions, sometimes on the same territory." (Tomescu 2001: 29)

In the historical perspective, the religious baptize names manifested as unique names, until the end of the 11th century, further being doubled by appellations in the structures of the mixt onomastics.

Usually newborns were receiving the name of the father, parents, grandfathers, uncles or of a distant relative, which demonstrates a custom with a continuous character in the denomination system. Truly, this tendency proves the propagation of some names in more remote areas. The oldest names of saints are those of the saint apostles, which are celebrated with solemnity.

Our work proposes the following objectives, strongly related to the knowledge and characterization of the Christian names from the area of Moldova

1. Establishing the inventory of religious names in the general Romanian anthroponomical system, based on the data provided by the Moldovan documents;

2. Study of names from the Orthodox calendar, that determined the formation of the traditional background;

3. Specifying some distinctions of the religious anthroponomy from Moldova, in the comparative perspective with the onomastics from other onomastic systems;

4. Distinct interpretation of the monastic names from the baptize ones considering the replacing tendency of a person's name with another name by entering the monastic life;

5. Characterization of the monastic name's inventory from the perspective of their exclusive use in a religious environment, of the symbol that it generates the new name, of the frequency, and in terms of their parallel circulation as a Christian name;

6. Description of the religious names ensemble attributed in the historical onomastics in the medieval age from the selected forms point of view, of the sacred denominative act, of the relation with the laic onomastics, appreciated through frequency and productivity of the onomastic forms.

The own religious names were lexicographically collected and presented in several dictionaries. The Romanian anthroponomy was studied, historically in a series of works, starting with the year 1895, when is published the first study referring the person's names (Candrea 1895), the first anthroponomy research, that took into account the nicknames. A fertile period, from the point of view of the Romanian anthroponomical research development, is an interwar period.

Numerous articles, dedicated to the own names, appear with the effort of Sextil Puşcariu in the *Dacoromania* magazine, published in Cluj in 1912, that opens the path to research in two main directions:

a. Lexicographical inventory direction of the own names on various criteria and presentation of the own names' material in specialized dictionaries;

b. Theoretical and historical research of the own person names through monographic studies, analysis of some onomastic areas or thematic synthesis.

A first glossary of the person names, both of the forenames and nicknames (Paşca 1936), is prefaced by a documented study upon the criteria after which the newborns receive the Christian name and about the use of the names in a well delimited geographical area: Olt Country.

The first general onomastic dictionary of person names (Constantinescu 1963) distinctly approaches the religious names to the laic ones, the work being classified in three parts, true mini-dictionaries: calendar names, laic names and rarely seen laic names. Until today, the work of Constantinescu remains the most important

contribution to the person names study, by studying each name from the etymological perspective. The author groups all the religious names (hypocoristic, diminutive and sometimes nicknames) on onomastic families, having as a starting point a biblical or calendar name, considered the base form of all others and representing a separate entering in the alphabetical hierarchy of the articles from the dictionary. The Christian names are researched in a historical perspective, through document attesting, but also through linguistic perspective, by indicating the morphological structure of the names.

A rich material of the Christian name / is analyzed from the perspective of age, original meaning, name propagation in Europe, transmission succession, frequency and literary use in the first encyclopedia of the Romanian onomastics (Ionescu 1975). It doesn't have into account the religious or laical character, but notes at every name the source. Generally, there are mentioned, in the notoriety of the name, the famous persons and literary characters that supported the fame of the name, respectively urging the readers in choosing this one.

A distinct presentation of the Christian names from the Romanian laic ones (Graur 1965) is related, generally, by the theoretical aspects regarding the classification of the own names in forenames, hypocoristic and diminutives, and also by the history of the European names during feudalism.

A thorough research of the women's names, found in documents from Moldova and Wallachia, of the 14th – 16th centuries (Reguş, Reguş), keeping the same name in the family, following the process of women's forenames formation, especially through new creations or through motion derivation from male forenames offers, for the first time, an exhaustive repertoire of the medieval female person's names, both religious and laic.

Another presentation of the historical Moldavian anthroponomy states the origin of the actual Romanian forenames, their age, succession, the hypocoristic and derivate forms that formed at us, and also those that pervaded from other languages and their mentioning in historical documents (Cosniceanu 2006).

The historical anthroponomy researches were conducted regarding different geographical areas. An example is the analysis of the assessments from (Goicu 1996).

The formation, development and strengthening of the onomastic system is described, generally, through analysis on centuries of the names from Wallachia, Moldova and Transylvania, (Tomescu 2001). The work presents the first documentary statements of the Romanian person names that target three essential aspects: origin of

names, specifying the source and filters, denominative category (unique name, double or mixt, forename, family name and nickname) and the act of denomination. (habits, new things).

Unlike the works presented in the previous chapter, our work aims at compiling a comprehensive inventory of the religious person names of Moldova, of the $14^{th} – 17^{th}$ centuries, which we selected them from different types of sources:

- Lexicographical;
- Calendar;
- Historical.

Also, we take into account the exclusive analysis of the Christian names, their spread in the religious or secular area.

As main lexicographical sources we used the first Romanian onomastic dictionary (Constantinescu 1963). The use of the dictionary, in the perspective of our analysis, benefits of the separation of the calendar names from the secular ones and their rendering in an alphabetical order of the base forms, as they are written in the religious calendar. These base forms helped us to specify the invariants of the religious names, to which we subsumed numerous formal variations (hypocoristic, derivatives, composed). The historical spread of these names, based on the statements of the historical documents, was a model for our analysis that had into account the totality of the endorsements of the documents from the analyzed period. We took into consideration all etymologies proposed in the dictionary (Constantinescu 1963), due to the noting precision, especially of the Greek and Slavic forms.

The data offered by the general dictionary of the Romanian anthroponomy (Constantinescu 1963) were completed with some new names, registered in the glossary of regional personal names (Paşca 1936:157- 352).

Between the main sources, of a real use for our analysis, were the information about the Christian and church meaning of the names took into account (Bălan Mihailovici 2003). Based on this dictionary, we could separate the Catholic versions of the Orthodox ones of some saints' names. Arguing the origin of the Christian names, but especially the rich description of these names' circulation, were a base of solid information of our work. We took also the idea of the onomastic continuity, based on

the perpetuation of the name, due to the religious authority of the religious life personalities.

As a secondary source, we used the dictionary of the Romanian family name (Iordan 1983), to follow the nomination of the Christian names as patronymic appellations, that became family names. Sometimes, the presence of a religious name between the forms of the family name dictionary is the only indication of its initial circulation as a main name.

The calendar sources used in the paper allowed the confrontation of the names registered in the calendars and Book of Saints with the name from the established inventory based on the historical sources. The invariant form of the religious own name was always established based on the name recorded in the Orthodox Christian calendar.

For the historical confirmation of the religious names were collected data from the documentary collections, regarding the Moldovan archives. *Documenta Romaniae Historica A. Moldova,* volume I, contains 300 papers, written in 64 years (1384-1448); *Documenta Romaniae Historica A. Moldova,* volume II, contains 292 papers, written in 37 years (1449-1486), and *Documenta Romaniae Historica A. Moldova,* volume III, contains 309 papers, written in 17 years (1487 - 1504).

The names from the documents were confronted with those included in the person names index that accompany the documents regarding the history of Romania (Gonţa 1980).

This thesis represents an analysis of the person names from the Moldovan documents from the 14th – 17th centuries, based, firstly, on a descriptive method. Each name under analysis is presented briefly through cult onomastic options and also through formal options (hypocoristic, derivatives, composed). The analysis is completed with information regarding the circulation of the name, represented by the confirmed numbers, given by centuries. The origin and age of the name completes the description of the name from the Christian background.

We realized an analysis of the names, in which we covered the following stages:

    a. The separation of the names by their destination: monastic and Christian;

    b. The record of the male and female name inventory that exists in the Orthodox Christian calendar, separately studying them by origin: male / female of Greek origin; male / female of Latin origin; male / female of Greek-Latin origin.

The names were presented by the following criteria:

- Etymology of the name;
- We mentioned the carriers of each name specified in the calendar and emphasized the aspects from the saint's life, that contributed at the religious fame of the name;
- We followed how the Christian name repertoire was enriched, through the feminization of some Saint's names;
- The analysis of the Christian names' forms in the historical perspective was made through mentioning the first certification (DRH A Moldova I, II, III and Gonţa 1995);
- We specified the derived forms, specifying the first certification of each form;
- We noted the oldest name and the most frequent form;
- We specified the use of the base form.

The statistical method helped us to establish the frequency of the names and their repartition by centuries.

> "The statistic is the method which, using the law of the probability calculus, studies the numerical proprieties of the acts assemblies in which hazard occurs (by chance). In applying the statistic in linguistic, the most used notions are: frequency (the number that shows how many times a unit appears in a given text) and rank (the place that the unit occupies in a list in which the units in question are given in the decreasing order of the frequency)" (Al. Graur: 326).

On statistical basis we established the denominative unit, through which we understand the form that exists in the onomastic register and which was given as forename and surname, name usage and frequency of the denominative unit of the options.

The data were registered in the illustrative tables, separately commented in each analysis of the considered names. From this point of view we joined the statistical method with the descriptive one.

We found a large number of derived forms, and this thing helped us to offer an image upon the person names, from the end of the 14th century and beginning of the 17th one.

In the chapter of the monastic names we didn't applied the statistical method, because these names were certified in the latter mentioned period. In the analysis of the monastic names we took into account the following criteria:

- Etymology of the name;

- Calendar meaning;
- Succession.

Our thesis represents an attempt to provide an image upon the onomastic from Moldova, from the end of the 14th century and beginning of the 17th century, during 241 years.

The work contains and introduction in which we presented

- Objectives;
- The state of the research regarding the person names;
- The information sources of the work;
- Work method;
- Methodology.

The second chapter analyzes the monastic names, considered religious names, through excellence, both by use, as a denominative specialization and, sometimes, as form. The research of the monastic names, as a separated category of the Christian onomastics, is an initiative of our thesis. We explained in detail the way of attributing the monastic names in a special ecclesiastical event, with the beginning in the Old and New Testament, with old traditions in the Orthodox Church. There are presented some characteristics of the monastic names, like the definitive character and denominative stability. It is highlighted the devotional role of the monastic names. The monastic names are considered an academic inventory of a scholarly tradition with three categories of constitutive names:

- Biblical monastic names;
- Hagiographical monastic names;
- Martyrological monastic names.

Identifying these three onomastic categories of monastic type belong to us, as their subsequent comparison with those identified for the names Christian names.

The monastic names were distributed in the present thesis in two classes, according to their monastic and extra-monastic use:

a. Monastic exclusive names;
b. Monastic names attributed as a Christian name and further, through patronymic denomination, as a family name.

Considering the presence in the monastic names, both of the monks and nuns, the monastic names, regardless of their exclusive monastic or monastic and layman distribution, were passed out in two distinct onomastic series:

-        Male monastic names;

-        Female monastic names.

The third chapter treats the Christian names / forenames from the Romanian Christian onomastics, of the male series, classified by origin (names of Hebrew origin, names of Greek-Hebrew origin, names of Greek origin, names of Latin origin, names of Greek-Latin origin) and by onomastic specialization (Christian male and female names).

In each class there is made an analysis of each name from the perspective of the etymon, of the calendar meaning, age, productivity, use and frequency. The actual analysis is accompanied by the synthetic tables, realized through the statistical method, with the specification of the form numbers certified in Moldova, in each century, from the period between the 14th and 17th centuries. The analysis takes in consideration separately the unique names of the forenames and Christian names that became patronymic appellations. It is recorded the total number of forms, that can be took into consideration in the onomastic family of the denominative unit (forename of reference).

The fourth chapter has an identical structure with the past one, regarding the comparison by the same criteria of the Christian names / forenames of the male series with the female one. The analysis of the Christian names / forenames recorded in the documents of Moldova, of the 14th and 17th centuries, follows the model adopted at the Christian male name / forename, by repartition on the origins of forms.

Each name is treated in the statistical perspective in their distribution on centuries. We took into consideration, as we did with the male names, the onomastic function of unique name, forename (accompanied by an additional individualization name) and patronymic appellation, that retakes the Christian name of the ascendant.

The data obtained by interpreting the distribution of the female onomastic forms, as also in the case of the Christian names / forenames, allow a characterization of the Christian onomastic as a whole, with observations regarding the similarities and differences towards the male names.

A chapter of final conclusions exposes the results of our analysis, regarding the different aspects involved by the Christian onomastics.

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