STUDIES OF NAMES OF SAINTS (LATIN BY ORIGIN),
PROTECTING PEOPLE FROM NATURAL DISASTERS
AND DURING DIFFICULT SITUATIONS

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Abstract
The present article examines the Latin names of saints regarded by many as protecting
people from natural disasters and helping them during difficult situations in life. The
observation is based on a corpus of 20 names of saints, 15 of which are of masculine gender
and 5 are of feminine gender. These names are classified into several major groups in
accordance with the object protected by a saint, i.e. a thematical group, and in accordance
with the type of the appellative used as a part of speech and the principles of derivation
applied in the process of coining the examined anthroponyms.

Keywords: Latin names of saints, people, natural disasters, difficult situations.

Rezumat
În articol, supunem cercetării numele de sfânti de origine latină, care se consideră
protectori împotriva calamităților naturale sau care ajută în situațiile dificile. Ca fapte de
limbă, au servit 20 de nume de acest tip, dintre care 15 de gen masculin și 5 de gen feminin.
Toate aceste nume au fost grupate, fiindcă se contă de caracterul obiectelor protejate de
sfântă și numite de aceste nume, cât și de natura morfo-lexicală a unității nominalizatoare
sau de tipul de derivare pus la baza creării acestor antroponime.

Cuvinte-cheie: nume de sfânti de origine latină, popor, calamități naturale, situații
complicate.

The present article examines the Latin names of saints regarded by many
as protecting people from natural disasters and helping them during
difficult situations in life.

The observation is based on a corpus of 20 names of saints, 15 of which
are of masculine gender and 5 are of feminine gender.

As the main source of information about the basic classification in
accordance with the object protected by a saint whose name is of Latin
origin, the Russian site http://kurufin.narod.ru/1 is used. These twenty
names are also classified according to the type of the appellative used as a
part of speech in the process of their forming, i.e. a noun, adjective, etc., and
to the principles of derivation, i.e. if the name is coined from the form for
Nom. sg. of the appellative or from its working base. In order to complete
the information presented in these classifications, some additional sources
have also been used: St. Ilchev’s “Речник на личните и фамилни имена у
българите”2, N. Petrovsky’s “Словарь русских личных имен”.

1kurufin.narod.ru
2Илчев, 1969.
I. Classification in accordance to the object, protected by a saint

1. Masculine names
   A. Names of saints protecting people from natural disasters:
      a. Crop failure: Florianus;
      b. Drench: Honoratus;
      c. Drought: Agricola, Honoratus, Julianus/Iulianus;
      d. Fire: A mabilis, Caesarius, Laurentius, Florianus;
      e. Flood: Florianus;
      f. Frost: Urbanus;
      g. Hail: Magnus;
      h. Lightning strikes: Vitus, Magnus, Urbanus;
      i. Storms: Vitus, Urbanus, Florianus.
   B. Names of saints protecting people in dangerous and complicated situations of life:
      a. Defamation: Marinus, Felix;
      b. Drowning: Florianus;
      c. Lack of success in school: Sergius;
      d. Unemployment: Caietanus (Gaetanus);
      e. War: Agnellus;

2. Feminine names:
   A. Names of saints protecting people from natural disasters:
      a. Drench: Scholastica;
      b. Drought: Solongia (Sollemnia);
      c. Storms: Scholastica;
   B. Names of saints protecting people in dangerous and complicated situations of life:
      a. Betrayal: Flora;
      b. Poverty: Regina;
      c. Trouble with the law: Pulcheria.

II. Classification according to the type of the appellative as a part of speech

1. Masculine names:
   a) derived from a noun: Agnellus (<agnellus, i, m – “lambkin, little lamb”),
      Agricola (<agricola, ae, m – “farmer”), Caesarius (<Caesar, aris, m, (1) a Roman
cognomen with meaning “heary”4 or (2) derived from the verb caedo, (3

3The name of one and the same saint can be “met” in more than one group
because he or she “has the ability” to help people in different situations.

4www.behindthename.com; http://kurufin.narod.ru/
"cut"), Caietanus (Gaetanus) (<Caieta, ae, f (present Gaeta), name of a town in Ancient Italy, which is derived from the Greek Καιατος (the name of the place, where the prisoners were isolated in the past) or from Caieta, the name of Eneus’ nephew”), Florianus (<Florus, i, m, (1) a Roman cognomen, derived from florus, (2) "blooming; wonderful"), Iulianus/Julianus (<Iulius/Julius, ii, m, a Roman family name, derived from the Greek adjective ωολος - "curly"), Laurentius (<Laurentum, i, n, name of a town in Ancient Italy, which is derived from laurus, i, f - "laurel, bay tree"), Vitus (<vita, ae, f - "life") etc.;

b) derived from an adjective: Amabilis (<amabilis, e - "kind, amiable"), Felix (<felix, icis - "lucky, happy"), Honoratus (<honarus, "respectable, honored"), Magnus (<magnus, "big"), Urbanus (<urbanus, "city") etc.;

c) names with more than one etymology: Marinus (<(1) Marius, a Roman family name; (2) marinus, "sea, marine"; (3) from the female personal name Maria (or rarely from Marina)8; Sergius (<(1) servus, i, m - "slave; servant"9; (2) a name with Etruscan origin with unknown meaning10).

It is important to mention that Caesarius, Florianus and Iulianus/Julianus are derived from another anthroponym. Caietanus (Gaetanus) and Laurentius are derived from toponyms, names of towns in Ancient Italy.

2. Feminine names:

A. Derived from a noun: Flora (<flos, floris, m - "flower"), Regina (<regina, ae, f - "queen"), Scholastica (<scholasticus, i, m - "rhetorician") etc.;

B. Derived from an adjective: Pulcheria (<pulchra, feminine form of pulcher, chra, chrum - "beautiful, wonderful"), Solongia (<solemmnis, e - "pious") etc.

III. Classification according to the principles of derivation

1. Masculine names

a) derived from the form for Nom. sg. of the Latin appellative: Agnello, Agricola, Amabilis, Caesarius, Caietanus (Gaetanus), Felix, Honoratus, Magnus, Urbanus etc.;

b) derived from the working base, i. e. the form for Gen. sg. without the case ending, of the Latin appellative: Florianus, Iulianus/Julianus, Laurentius, Marinus, Sergius11, Vitus etc.

5Petrovsky, 1966.

6It is suggested that the name is derived from Mars, the name of the Roman god of war, and its meaning is "belonging to the god Mars" (http://kurufin.narod.ru/), from maris (a form for Gen. sg. of mas - "male" (www.behindthename.com) or from mar, maris, n - "sea" (Petrovsky, 1966).

7Petrovskii, 1966; www.behindthename.com; http://kurufin.narod.ru/

8Ilchev, 1969.

9www.behindthename.com

10www.behindthename.com; http://kurufin.narod.ru/

11There is a phonetical change in the limits of the working base, too.
2. Feminine names
   a) derived from the form for Nom. sg. of the Latin appellative: Regina, etc.;
   b) derived from the working base, i. e. the form for Gen. sg. without the
      case ending, of the Latin appellative: Flora, Pulcheria, Scholastica,
      Solonga etc.

The examined names are canonized only by the Catholic Church
(Agnellus, Agricola, Amabilis, Cajetanus (Gaetanus), Florianus; Flora, Regina,
Scholastica, Solonga (Solemnia) etc.), or by both Churches, the Catholic and
the Orthodox ones (Caesarius, Felix, Honoratus, Julianus/Iulianus, Laurentius,
Magnus, Marinus, Sergius, Vitus, Urbanus; Pulcheria etc.).

From the information, presented in the classifications above, it is obvious
that the number of saints, protecting people from natural disasters, is bigger
than of those, whose aim is to help during an uneasy period of human life.

The majority of the names, and it is valid for both masculine and feminine
ones, are derived from nouns\textsuperscript{12}. Most of the male anthroponyms are coined
from proper nouns (three from another anthroponym and two from
toponym).

In most of the cases linked to the derivational process, the form for Nom.
sg. of the appellative is used as the basis of the name-forming of masculine
names, while the opposite is true of the feminine names.

Ten out of fifteen observed masculine names of saints are canonized by
both Churches, the Catholic and the Orthodox ones. The other five are
honored only by the Catholics. The case with the feminine anthroponyms is
just the opposite - there is only one feminine name which is canonized by
both Churches, while the other four are honored by the Catholics.

References

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www.behindthename.com [= behin... ].

http:// kurufin.narod.ru/ [= kuru... ].

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\textsuperscript{12} In the case of the masculine names it is worth mentioning that the number of
anthroponyms derived from nouns is the same as of those derived from adjectives.