



## Some considerations related to the Thracian-Dacian-Roman anthroponyms

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**Abstract.** We aim to highlight the chrono-spatial distribution of some Thracian-Dacian-Roman anthroponyms attested in the first centuries of the Christian era. The analysis of this distribution is carried out at the level of the provinces of the Roman Empire, based on the method of spatial distribution coefficients. Based on the studied epigraphic and documentary sources, we found a number of 36 names, borne by 92 citizens. The recorded forms are both of Thracian-Dacian origin (often Romanized), as well as Roman and even Greek, alongside which are also present a number of Christian names.. Among these, some survived even after Romanization, by Christianizing the Thracian-Dacians, resulting in some characteristic Romanian forms. On the other hand, we reconstructed, with strict caution, the evolution of some old suffixes – either Thracian-Dacian (-isc/-isk, evolved to -escu/-esti), or Latin (the case of -ianus, which could stand at the base of the Romanian suffix -ean, probably also influenced by Slavic phonetics).

**Keywords:** Thracian-Dacian-Roman anthroponyms, Christian names, Thracian-Dacian suffix -isc/-isk, Latin suffix -ianus.

**Résumé.** Nous souhaitons mettre en évidence la répartition chrono-spatiale de quelques anthroponymes thrace-daco-romains attestés dans les premiers siècles de l'ère chrétienne. L'analyse de cette répartition est réalisée au niveau des provinces de l'Empire romain, sur la base de la méthode des coefficients de répartition spatiale. Sur la base des sources épigraphiques et documentaires étudiées, nous avons trouvé un nombre de 36 noms, portés par 92 citoyens. Les formes enregistrées sont à la fois d'origine thraco-dace (souvent romanisée), mais aussi romaine et même grecque, à côté desquelles sont également présents de nombreux noms chrétiens. Parmi ceux-ci, certains ont survécu même après la romanisation, en christianisant les Thraco-Daces, ce qui a donné naissance à des formes roumaines caractéristiques. En revanche, nous avons reconstitué, avec la plus grande prudence, l'évolution de certains suffixes anciens – soit thraco-daces (-isc/-isk, évolué vers -escu/-ești), soit latins (cas de -ianus, qui pourrait se trouver à la base du suffixe roumain -ean, probablement également influencé par la phonétique slave).

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In what follows, we aim to highlight the chrono-spatial distribution of a series of Thracian-Dacian-Roman anthroponyms, present in the epigraphic-documentary sources in the first centuries of the Christian era. The study of *anthroponymy* (of *personal names*: baptismal names / forenames, surnames, nicknames) is dealt with by the discipline called *anthroponomastics*. This is a branch of *onomastics*, which studies proper names in general. Along with anthroponomastics, onomastics also includes *toponomastics* (the science that studies *place names*, *toponymy*) and *astronomastics* (the branch that deals with *the names of celestial bodies*: stars, constellations, planets, satellites, asteroids, meteorites) (Ungureanu & Boamfă, 2006, p. 9).

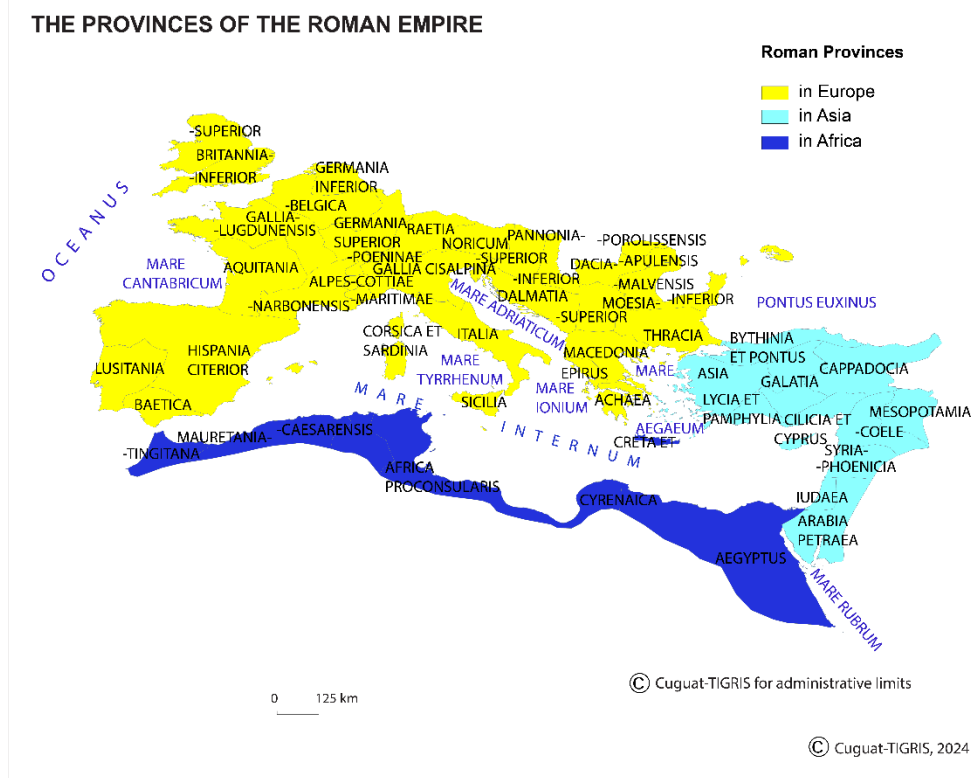
Our intention, with the beginning of the documentation in the sources containing anthroponymic information, was to inventory these personal names, in order to observe, after the completion of their review and the processing of this information, if there is a "pattern", a specificity of the frequency of these names. In addition to the fact that the inventoried and processed anthroponymic repertoire provided clues regarding the establishment of a significant frequency of Christian names, generally present in the studied area – with Latin/Greco-Latin forms, such as *Joannes*, *Basilius*, *Georgius*, *Demetrius*, *Marinus*, etc., we observed that it appear, not with a high frequency, many names with a "local" specific, Thracian-Dacian and / or Thracian-Dacian-Roman, and we decided to extend the documentation to the works that include such forms. So, we tried to find answers to several questions, such as: 1. Which Thracian-Dacian / Thracian-Dacian-Roman forms survived in Romanian onomastics and how did they evolve?; 2. There are onomastic confirmations of the use of some old suffixes – for example, Thracian-Dacian, like -isc/-isk, mentioned as having such a provenance by A. Graur (1927) and Iorgu Iordan (1963) – which would have left "pairs" in Romanian onomastics (-escu/-ești)?; 3. What other manifestations of the continuity of some forms from the end of antiquity can be glimpsed from the study of the chrono-spatial distribution of these onomastic forms?

A research methodology was developed for the geographical research of anthroponymy, which includes two categories of methods. The first refers to the methods of collecting anthroponymic information (documentation sources) and includes, for the analyzed period, especially epigraphic sources (inscriptions), papyri and / or collections of documents. The second category includes the methods of analysis and interpretation of anthroponymy: the statistical method, the cartographic method and the geographical method (Boamfă, 2017a).

The period we are dealing with refers to the first centuries of the Christian era, until the beginning of the 9<sup>th</sup> century. Using different documentation sources – the three volumes of the work *Oriens christianus* (1740) write by the French Catholic prelate

Michel le Quien, the article *Le suffixe roumain -escu et le suffixe thrace -isk*, published by A. Graur in the Parisian review *Romania* (1927), *Dicționarul onomastic românesc / The Romanian onomastic dictionary*, made by N. A. Constantinescu (1963), the volume *Onomasticon Thracicum*, published in Athens (2014) by Dan Dana, the 15 volumes of the *Catholic Encyclopedia* (republished twice in the last century) and others – we obtained an "inventory" of several dozen names covering more than eight centuries. They were worn both by dignitaries – emperors of Thracian-Roman origin, consuls, generals, hierarchs of the Christian Church (bishops, archbishops, metropolitans, patriarchs) – and by simple people, monks, inhabitants of the settlements of the Roman Empire that appear in various inscriptions from this period.

For the cartographic representation of the bearers of these anthroponyms, we used, as a timeless map background, the one with the administrative divisions (provinces) of the Roman Empire from the II-III centuries AD. The map background is represented below (figure 1).



**Figure 1.** The provinces of the Roman Empire

Source : authors

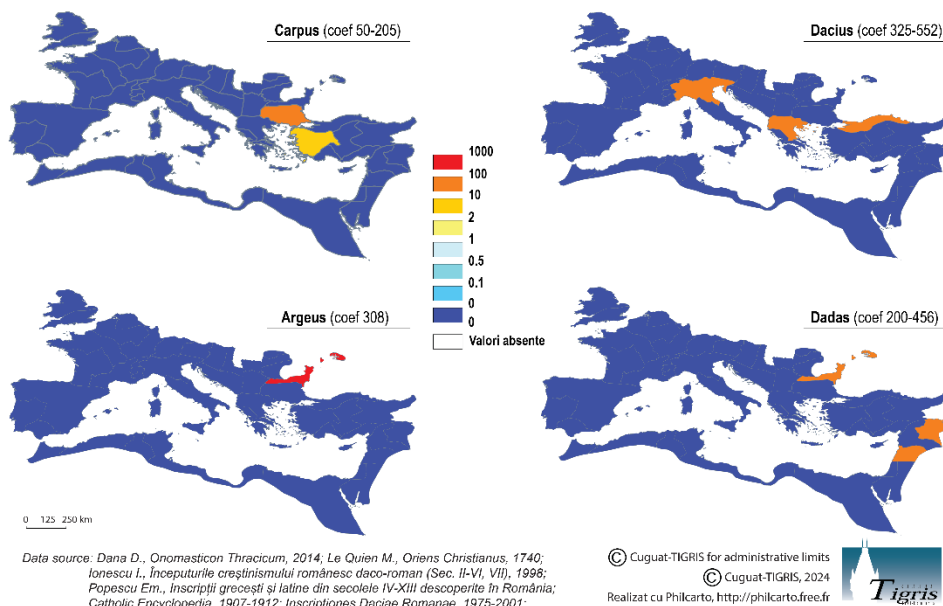
To create the cartographic materials, we used the method of spatial distribution coefficients. To calculate this coefficient, first the percentage of the population related

to each province, from the total of the Empire, was calculated. We then calculated the percentages held by each name at the provincial level. Finally, the spatial distribution coefficient was obtained by relating the weight of the names to the percentage owned by the population. Population calculations used the average population of each province in late antiquity (when most anthroponymic attestations actually date from). Values were obtained that were either above the average (equal to 1, i.e. 100% – the percentage of the name at the level of the Empire, divided by 100 % – the share of the total population of the Empire) or below the average. In the first case, values above the average show a frequency higher of the name, while values lower than 1 highlight the presence of a below-average name. We did not record values equal to the average. We specify that we preferred the use of spatial distribution coefficients because, if the absolute values (represented by proportional circles) give rather a point image of the spread of some names, mapping in this way allows the highlighting of some areas, more or less continuous, superimposed on two or more Roman provinces.

A good part of the names appears in the repertoire of the prelates of the 4 Eastern Christian patriarchates – Constantinople, Antioch, Jerusalem and Alexandria – but, more rarely, they were also bear by the rulers of the Empire. We have added a number of names of martyrs from the 1<sup>st</sup>-4<sup>th</sup> centuries, attested in the Balkan-Danube regions, but also of hierarchs participating in the ecumenical councils from the 4<sup>th</sup>-9<sup>th</sup> centuries. By origin, we are dealing with Romanized names of some Thracian-Dacians, such as *Carpus*, *Dadas*, *Dasius*, *Argeus*, *Bassianus*, *Dacius* / *Dacus* / *Dacisqus*, *Etriscus*, *Sabbatius*, *Coriscus*, *Laiscus* and others. Others are Roman forms: *Candidus*, *Ursus*, *Sabinus*, *Julius*, *Lupus*, etc., sometimes "touched" by the phonetics of the vulgar language – *Domnus* (instead of *Dominus*), less often also appearing forms spelled in Greek – *Kamasis* (instead of *Camasis*), or even Greek, Romanized – *Demetrius*. All these facts betray a strong cultural "mix", between the native Thracian-Dacians and the imperial authority, on a Greek "background", taken over from the Hellenistic period and with a beginning of Christian "insertion". We noted, in total, 35 names, borne by 92 citizens.

The spatial distribution of the bearers of these names, at the level of the Roman provinces, is highlighted in the maps below (figures 2-5).

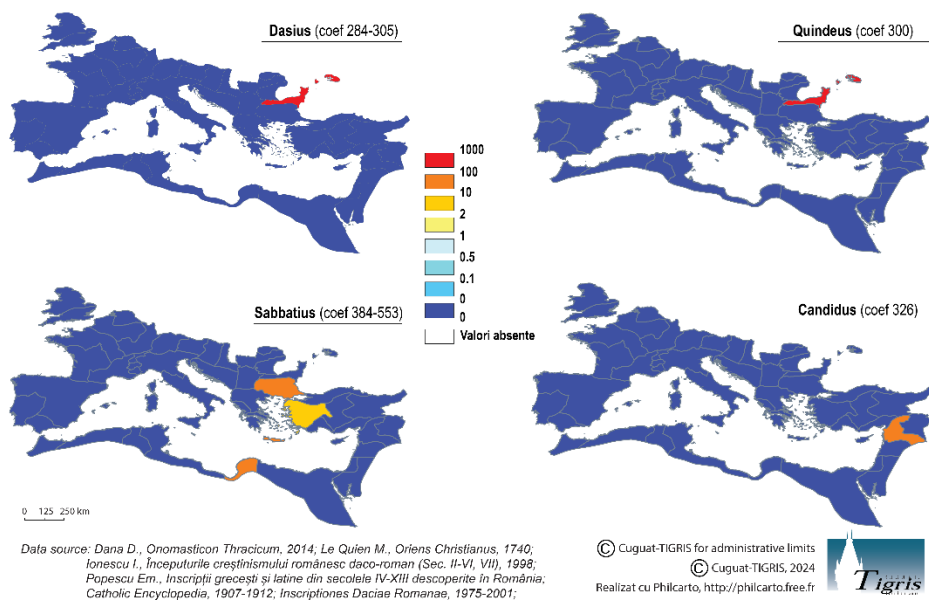
THE DISTRIBUTION OF BEARERS OF THE NAMES *CARPUS*, *DACIUS*, *ARGEUS* AND *DADAS* AT THE PROVINCIAL LEVEL OF ROMAN EMPIRE



**Figure 2.** The distribution of bearers of the names *Carpus*, *Dacius*, *Argeus* and *Dadas* at the provincial level of Roman Empire

Source : Authors

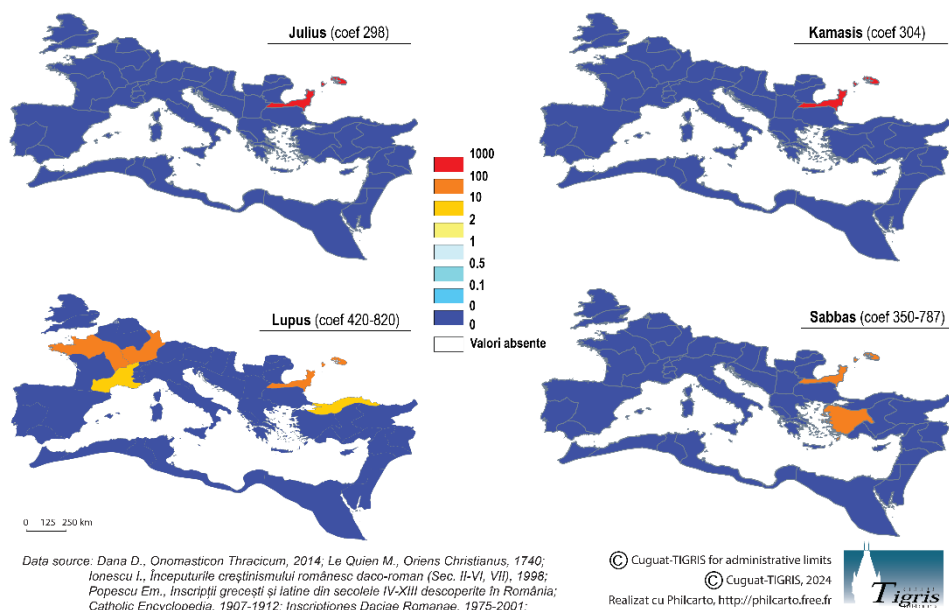
THE DISTRIBUTION OF BEARERS OF THE NAMES *DASIUS*, *QUINDEUS*, *SABBATIUS* AND *CANDIDUS* AT THE PROVINCIAL LEVEL OF ROMAN EMPIRE



**Figure 3.** The distribution of bearers of the names *Dasius*, *Quindeus*, *Sabbatius* and *Candidus* at the provincial level of Roman Empire

Source : Authors

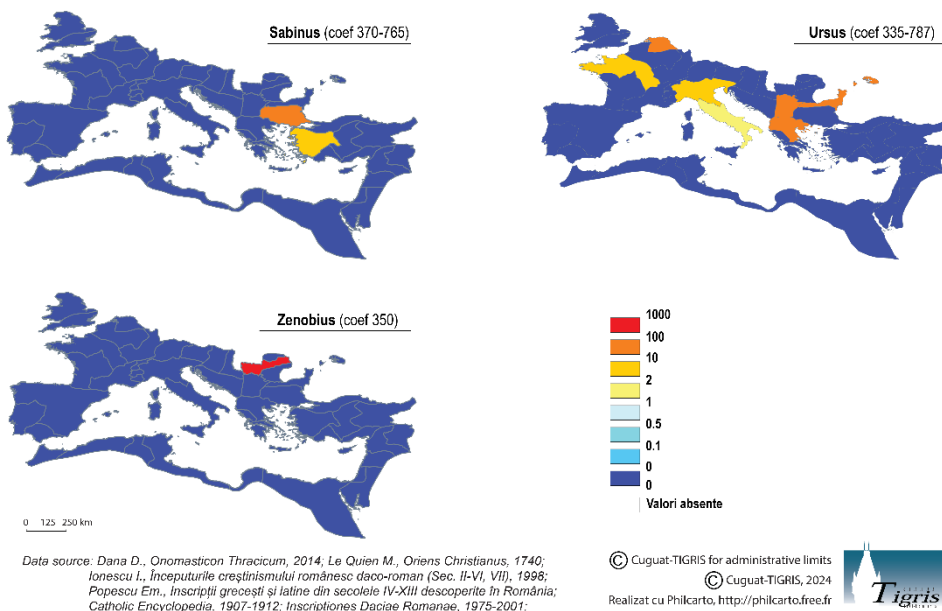
THE DISTRIBUTION OF BEARERS OF THE NAMES *JULIUS*, *KAMASIS*, *LUPUS* AND *SABBAS* AT THE PROVINCIAL LEVEL OF ROMAN EMPIRE



**Figure 4.** The distribution of bearers of the names *Julius*, *Kamasis*, *Lupus* and *Sabbas* at the provincial level of Roman Empire

Source : Authors

THE DISTRIBUTION OF BEARERS OF THE NAMES *SABINUS*, *URSUS* AND *ZENOBIUS* AT THE PROVINCIAL LEVEL OF ROMAN EMPIRE



**Figure 5.** The distribution of bearers of the names *Sabinus*, *Ursus* and *Zenobius* at the provincial level of Roman Empire

Source : Authors

Effect of Romanization – produced, from the beginning of the 4<sup>th</sup> century, especially through Christianization – several Thracian-Dacian Roman(ized) names appear (*Carpus*, *Dadas*, *Bassianus*, *Dacius*, *Sabbatius*...) borne by prelates of to the Christian Church, some of them ending up as martyrs (one each of the bearers of the names *Carpus* and *Dadas*). It seems significant to us that the Thracian-Roman emperor *Constantine the Great* entrusted *Dacius* with the organization of the first Ecumenical Council (Nicea, 325), a name which shows that the emperor's alleged discussion with the high priests of Zamolxe (produced somewhere between 313 and 317<sup>2</sup>) took place and that he convinced them, with a kind word, to become, along with their communities, *romani* = *Romans* and *christiani* = *Christians* (terms evolved into *români* = *Romanians* and *creștini* = *Christians*).

If the evolution of *romanus* to *român* = *Romanian* does not raise any problems, we would like to specify that the term *creștin* = *Christian* proves the fact that the adherence of our ancestors to the teachings of Jesus Christ occurred through the Latin language. The Latin term *christianus* has the letter *c* at the beginning, also preserved by the French form – *chrétien*, by the Romansh (Friulian) form – *cristian*, by the Italian and Spanish form – *cristiano*, Catalan – *cristià*, Portuguese – *cristão* and even by the Albanian – *krishterë*. On the contrary, *h* was preserved in Greek – *χριστιανός* (*christianós*), a form also taken over by the Slavs, when they joined Christianity. In Bulgarian the term is *кристиани*, in Macedonian – *христинани*, in Serbian – *хришћанин*, in Ukrainian – *христиани*, in Belarusian – *крісцінанин*, in Russian – *христина́нин*. Instead, the Slavs who joined Christianity under the influence of Rome kept the form with *c*, for example, the Poles – *chrystian*. This differentiation appears since the first Christian centuries. The adherence of our ancestors to Christianity in the Latin linguistic "coat" is also proven by names recorded in Dobrogean inscriptions, derived from the Latin form of the name of Jesus – *Cristus*, *Chrestus* (Constantinescu, 1963, p. 37), from which evolved Romanian names such as *Cristu*, *Cristea*, *Cristescu*. A similar form also existed in Dalmatian, which used *Crast* (Ascoli, 1886, p. 169) for *Christ* (hence *crastium* from *christianus*). The passage of Romanian Christianity under the influence of the Patriarchate of Constantinople, which took place in the second Christian millennium, imposed the Greek form of Christ – *Hristos* in the Romanian Orthodox world, while

<sup>2</sup> The setting of this hypothetical dialogue is between 313 AD when *Constantine the Great* promulgated the *Edict of Mediolanum / Milan* (declaring Christianity as the official religion) and 317 AD (when mentions of Dacian attacks on the Roman Empire disappear). The absence of any mentions related to this probable discussion is explained by the fact that, being of Thracian-Roman origin, the emperor *Constantine the Great* was considered "alien" in Rome, so he could be exposed, at any time, to the manifestation of antipathy of the inhabitants of the imperial capital. A possible proof of some (self-)protection measures taken by the emperor can be found on the Arch of Constantine, located between the Colosseum and the Forum: on both sides of the Arch are carved 4 Dacian heads, which seem to be (part of) the "protection and guard service" of the emperor. Before becoming consul of the Empire and, later, emperor, Constantine the Great commanded, as a Roman officer, soldiers of Thracian-Dacian origin, from whom, once he became the leader of the Empire, he took them to guard him.

Christ appears *Cristos* in the Catholic world. The same difference occurs in Croats, who use *kršćanin*, as opposed to the Serbian *христијанин*. So, the Slavs who came under the influence of Rome (Poles, Croats) took over the Latin term, with *c*, while the Slavs Christianized under Greek influence took over the form with *h*. The Albanian situation is interesting: the Illyrians who became Christians, seem to have adopted this cult under the influence of Latin, later entering the Greek-Byzantine area. The presence of forms with *c/k* in Romanian, Dalmatian and Albanian seems to show the conversion to Christianity of the ancestors of these peoples in a Latin-speaking area, and in a period when Latin was still the official imperial language.

The name of the bishop of Nicaea shows a Romanized and Christianized Dacian in the years before this first ecclesiastical meeting. Similar cases, isolated, have been recorded before, as evidenced by the names of the two bishops named *Carpus*, which show that we are dealing with Dacians from the *Carpi* tribe, Christianized somewhere south of the Danube (the first, active in the first Christian century, of received the evangelical teachings even from one of the holy apostles, Paul<sup>3</sup>). The presence of *carpi* in Dobrogea is proven by the note of the Roman historian Ammianus Marcellinus who mentions a *vicus Carporum* (village of carpi) near *Carsium* (Hârşova), in Dobrogea, neighboring Moldova and Basarabia inhabited by *Carpi*.

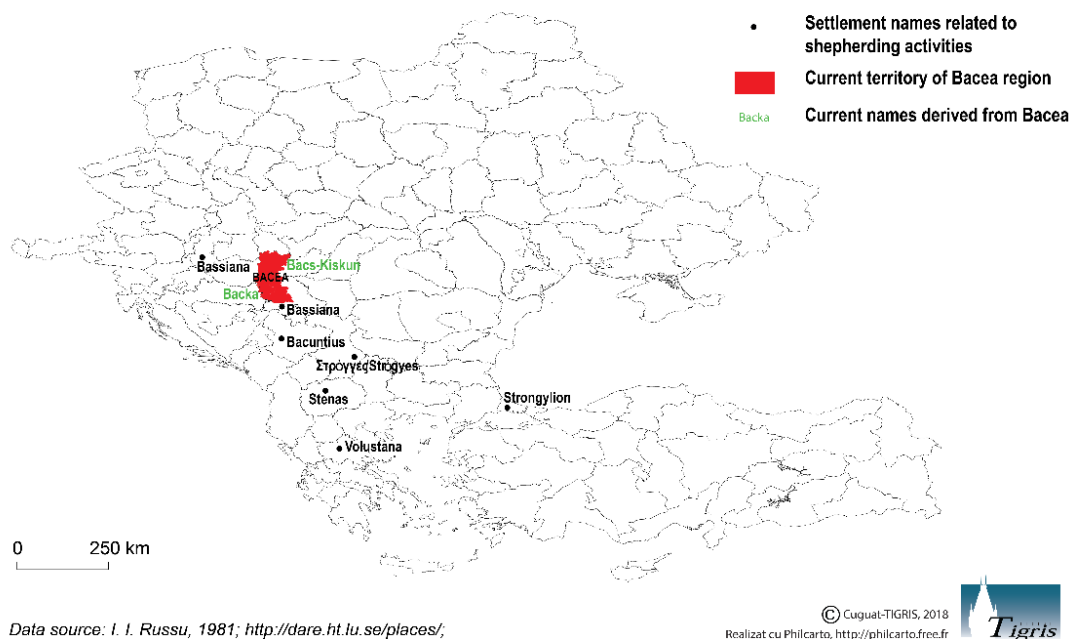
Some North-Danubian Dacians, who came from the west of the current Romanian space, also seem to have been prelates named *Bassianus*, recorded, it is true, only in the IV-V centuries, but in a significant number – 5 mentions (figure 7). The name, as well as the two toponymic forms *Bassiana* (mentioned, in the Roman records, from the 4<sup>th</sup> century, one, in the south, in Serbian Vojvodina, the other – west of the area of origin of the founders of those settlements, in the west of today Hungary), show natives from *Bacea* (figure 6). The Romanized form of the toponyms would have been *\*Băşiana*, and of the anthroponyms – *\*Băşianu*, because the Thracian-Dacian pronunciation of the name *Bacea* would have been *\*Başea*. That this is so is shown by a Roman inscription that speaks of the *fortress from Bacea* – "*civitas bacensis*"<sup>4</sup> (referring to *Bassiana* south of *Bacea*, located in today's Serbian Srem).

<sup>3</sup> We use this form, because N. A. Constantinescu, in *Dicţionar onomastic românesc*, p. 130 claims that it is "old Romanian". Its substitution with Pavel, on the Orthodox channel, occurred after the evolution of the Latin *Paulus* towards the Romanian *Paul*. It is proved by the names of the orthodox villages *Păuleşti* in Muntenia, Moldova and Basarabia (in Moldova we also noted a form *Păuleni*) and the diffusion of the feminine form *Polina* (from *Paulina*), frequent in Oltenia and Teleorman.

<sup>4</sup> The inscription shows the evolution of the Romanian pronunciation, like the Italian one, directly from Latin, with *ce/ci*. For example, the Latin form *civitas/civitatis* (=fortress) became *città* – in Italian, respectively *cetate* – in Romanian. At the western and eastern edges of the Romanian speakers (*Băceni*, *Bănăţeni*, *Timoceni*, *Moldoveni* / *Moldavians* respectively) the pronunciation with *ş* followed by *ei* survived from the Thracian-Dacian substratum (isolated, this is still present today, in the central part of the country).



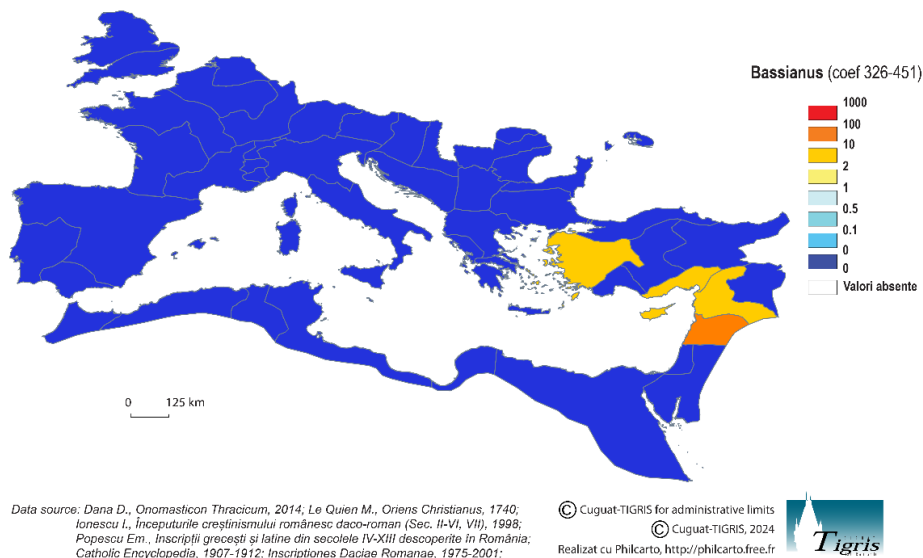
## THE DISTRIBUTION OF NAMES FROM THE ANTIQUITY RELATED TO SHEPHERDING IN THE CARPATHIAN-BALKAN SPACE



**Figure 6.** The distribution of the names from the Atiquity related to shepherding in the Carpathian-Balnkan space

Source : Authors

## THE DISTRIBUTION OF BEARERS OF THE NAME *BASSIANUS* AT THE PROVINCIAL LEVEL OF ROMAN EMPIRE

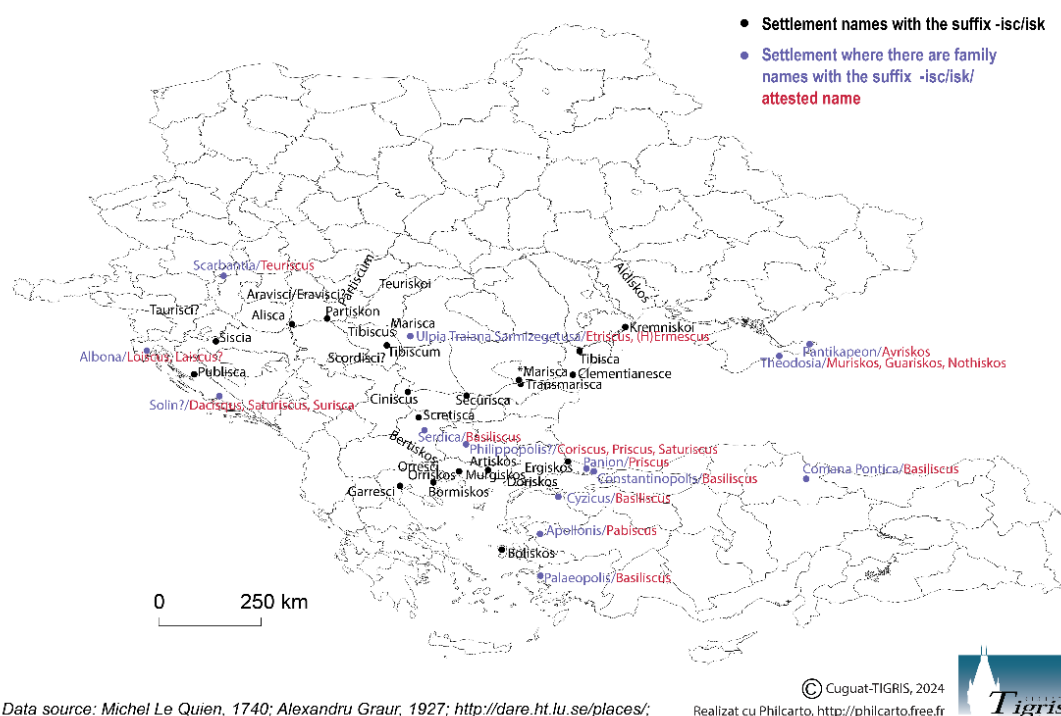


**Figure 7.** The distribution of bearers of the name *Bassianus* at the provincial level of Roman Empire

Source : Authors

The migration of some Dacians (already Romanized) to the west of the Balkan Peninsula is reinforced by the presence in Dalmatia of a *Dacisqus* (a Dacian with the name with the Thracian-Dacian suffix *-isc*, romanized), nearby, somewhere in the west of today's Hungary, in *Scarbantia* (currently, Sopron), representing a representative of the *Teurisci* tribe (located by A. Graur in today's northwestern Romania), named *Teuriscus*. Another bearer of the name with the suffix *-isc* comes from the Balkans, from Thrace, where a *Saturiscus* appears, a name also present in Dalmatia (figure 8).

#### THE DISTRIBUTION OF NAMES WITH THE SUFFIX -ISC/ISK IN THE CARPATHIAN-BALKAN SPACE



**Figure 8.** The distribution of the names with the suffix *-isc/isk* in the Carpathian-Balkan space

Source : Authors

These attestations in Dalmatia and Pannonia – to which, in the area of the Adriatic coast, there are also others (*Laiscus*, *Loiscus*<sup>5</sup>...) – as well as in West Pannonian *Bassiana*, seem to confirm the beginning of a Thracian-Daco-Roman migration towards the west of the Balkan Peninsula by more centuries than assumed until now (around the 8<sup>th</sup>-10<sup>th</sup> centuries) and would better explain both the presence there, as subjects of

<sup>5</sup> The two names could be variants of the same form. The Romanian language knows similar alternations as in the names *Lăcuseanu* and *Locuseanu*.

the Frankish Kingdom / Carolingian Empire, of the *Franks* – Romanian *frânci*, in the 8<sup>th</sup>-9<sup>th</sup> centuries, and the forms of some Romanian words and names similar to the Italian and French ones too<sup>6</sup>...

As we found, some of the names borne by our ancestors also appear in the western half of the old Roman Empire (especially in the Italian Peninsula and in today's France) – *Domnus*<sup>7</sup>, *Lupus*, *Ursus*<sup>8</sup> – a fact that constitutes a significant argument in support of the idea of existence of a contact until the year 1000 between the ancestors of the Romanians, on the one hand, and those of the Italians and the French – on the other.

The distribution of the bearers of names with the Thracian-Dacian suffix *-isc/-isk* is presented in figures 9-12.

As can be seen, onomastic forms that use this suffix also appear marked with *-esc(us)*. Thus, even in *Ulpia Traiana Sarmizegetusa*, a citizen named *(H)Ermescus* is mentioned, and in Moesia Inferior (in Dobrogea), the toponym *Clementianesce* appears. The forms seem to indicate this alternation between *i* from *-isc* and *e*, present, later, in the Romanian forms with *-escu/-ești* (Boamfă, 2018a)<sup>9</sup>. In addition, the Dobrogean toponym seems to indicate the (future) phonetic differentiation between the anthroponymic and the toponymic suffix, this *-esce* appearing to be either a feminine form – which gave the current Romanian suffix *-(e)asca* – or, rather, a beginning of evolution towards the collective plural form *-esti*, through an intermediary *-esci*

<sup>6</sup> Also, the differences in pastoral terms used in onomastics between the western Balkans and the rest of the Carpathian-Balkan area are explained much better in this way. If, up to the east and north of Serbia, *Mocan* (a name evolved from a term of Thracian-Dacian origin) frequently appears, attested also among the Aromanians, from the west of Serbia, the entire ex-Yugoslav Western Balkan area only knows *Stânar* (created from the Thracian-Dacian term *stână* – pastoral settlement, plus the suffix *-ar*, of Latin origin). Probably, the differentiation could occur between the year 395 (when Dalmatia remained in the Western Roman Empire, unlike the other Balkan regions, which belonged to the eastern one) and the middle of the 6<sup>th</sup> century, when Justinian's armies reintegrated this part to the Eastern Empire.

<sup>7</sup> We noted only one form, *Domnolus*, attested in Paris, in the year 581 (*New Catholic Encyclopedia*, Second Edition, vol. IV, p. 859), transformed, in French, into *Domnole*. The form is interesting because it "throws" an idea about the evolution of the Latin suffix *-(i)olus* towards the Romanian *-ior*, illustrated by *petiolus*, *fetiolus*, becoming *picior* – foot, *fecior* – young man.

<sup>8</sup> The last two forms appear attested since the end of antiquity and the beginning of the Middle Ages. For example, a *Lupus* is mentioned, in the 6<sup>th</sup> century, in Moesia inferior (today in Bulgaria, in Svistov) – N. A. Constantinescu, *op. cit.*, p. 97. Similarly, Michel le Quien, *Oriens christianus*, vol. II, mentions a bishop *Ursus*, originated from the Bulgarian Tsardom, participating in the Ecumenical Council of Nicaea in 787. Both Latin forms, through the loss of final *s*, they became, in Romanian, *Lupu* and *Ursu*, with numerous variants and derivatives. Names like *Domnus*, which became *Domnu* or *Carpus*, attested, in the medieval era, frequently in the form of *Carpu*, today, most often – *Carp*, evolved similarly.

<sup>9</sup> The suffix *-escu* is present at the end of hundreds of Romanian anthroponyms (over 100 have already been inventoried, but the activity is far from finished), while the collective plural variant *-esti/-esci* represents the suffix with the highest weight – present in the case of the name of 2403 localities (13.1%) out of the 18240 localities in the Romanian space. The high frequency of these suffix forms is proof of its antiquity.

(attested even today, isolated, by the Hunedorian oiconym *Bucuresci*). This variant suffix also seems to be indicated by two southern Balkan names, *Garresci* and *Orresci*. Among the names with the Thracian-Dacian suffix *-isc*, rendered either with Roman (*-iscus*) or Greek (*-iskos*) phonetics, the most interesting form (but also the most frequent) is *Basiliscus* (figure 12, bottom-left). Of the 25 occurrences with this suffix, 5 are related to this name. In fact, and in terms of longevity, it had the greatest vitality: the first mention is of a martyr in northern Asia Minor at the end of the 3<sup>rd</sup> century, and the last refers to a participant in the Ecumenical Council of Constantinople in 787. So, it is about five centuries of presence of this anthroponym. He is a derivative of the Roman(ized) form *Basilius*, evolved from the Greek *basileos* (emperor). Its vitality is not accidental, the few attestations show that we are dealing with a name worn both by people with a more modest condition (the Christian martyr from Comana Pontica), or by bishops (three occurrences), as well as by emperors (the who wears it is the son of another emperor, *Leo I the Thracian*, confirming the Thracian-Dacian ancestry of the suffix *-iscus*). The fate of the names – both *Basilius* and *Basiliscus* – was intertwined, from the first centuries, with Thracian-Dacian-Roman Christianity, which became Romanian. If *Basilius* and *Sanctus Basilius* evolved towards the Romanian forms *Văsâi* and *Sânvășâi*, *Basiliscus* created not only anthroponyms – *Văsescu*, *Văsiescu*<sup>10</sup> – but also toponyms – *Văsești*<sup>11</sup>. This transition and the existence, in Romanian, of the "pair" anthroponym-toponym is the best evidence, both of the ancient Thracian-Dacian suffix *-isc*, and of its evolution towards the anthroponymic *-escu* and toponymic *-esci* suffix forms, later *-esti*<sup>12</sup>. This was and remains very important also because it was related to the life of Thracian-Dacian-Roman Christians.

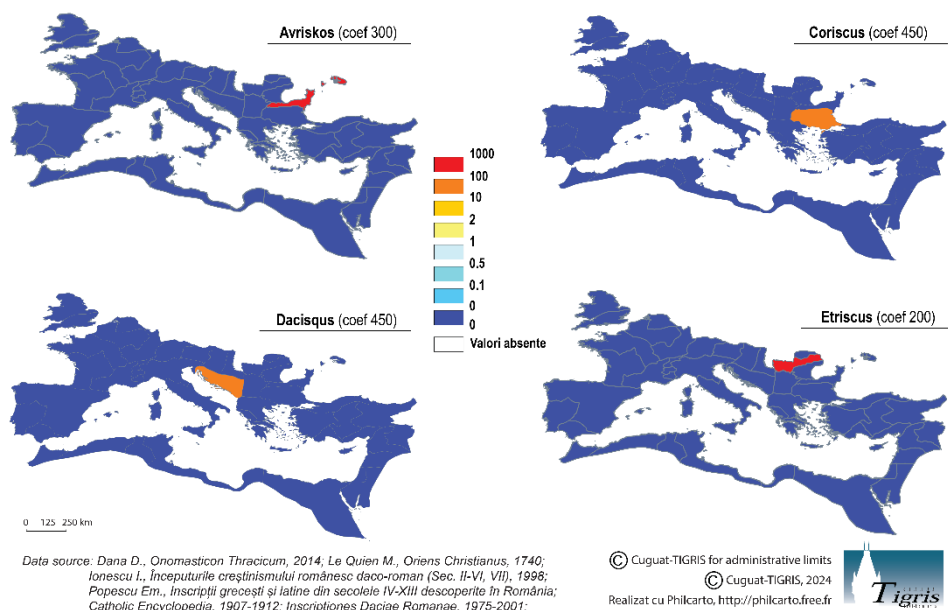
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<sup>10</sup> The last form gathers more than 250 occurrences, especially in the west of Romania (Banat, Crișana, more rarely, Oltenia), while *Văsescu* appears less often (one mention each in Iași and Bucharest).

<sup>11</sup> Two settlements – *Văsești*, *Dosul Văsești*, in Vidra commune, Alba county.

<sup>12</sup> The fact that this was the evolution seems to be proven by the only toponym noted in this way even today: the village of *Bucuresci* in the Apuseni Mountains. The same evolution happened with the noun *pește* – fish, plural *pești* – fishes, evolved, from Latin – *piscis*: *pesce*, at singular, *pesci*, at plural (it's the same in Italian), or with *scientia*, which became, initially *sciință*, then *știință* – science. Similarly, the Latin verb *cogno/cognoscere* initially gave the Romanian form of the infinitive *conoascere*, and then changed to *cunoaștere* – knowledge. The present singular forms of the verb are *eu cunosc* – I know, but *tu cunoști* – you know, *el/ea cunoaște* – he/she knows. Similarly, the participle form – *cunoscut* – known – kept the *sc* phonemes unchanged. It seems that this group of consonants *sc* became *șt* in Romanian, where it was followed by *e* or *i*. As a result, the form used for anthroponyms – *-escu* – remained unchanged, for the same reasons.

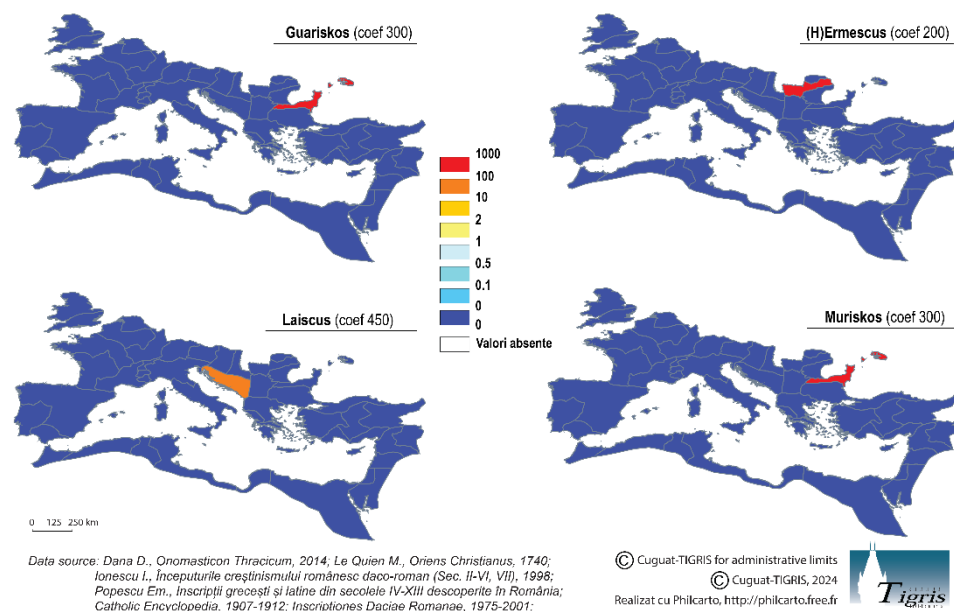
THE DISTRIBUTION OF BEARERS OF THE NAMES *AVRISKOS*, *CORISCUS*, *DACISQUS* AND *ETRISCUS* AT THE PROVINCIAL LEVEL OF ROMAN EMPIRE



**Figure 9.** The distribution of bearers of the names *Avriskos*, *Coriscus*, *Dacisqus* and *Etriscus* at the provincial level of Roman Empire

Source : authors

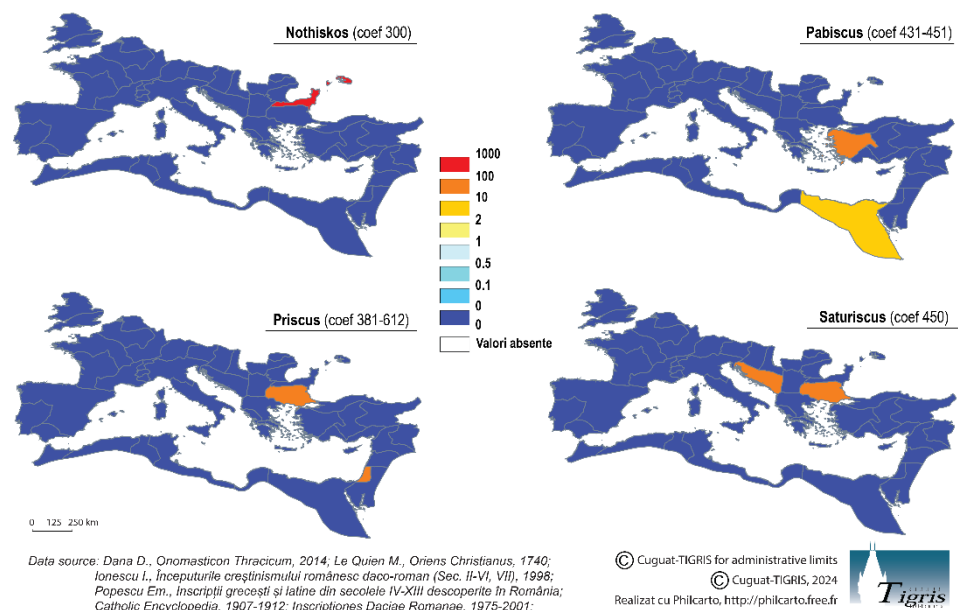
THE DISTRIBUTION OF BEARERS OF THE NAMES *GUARISKOS*, *(H)ERMESCUS*, *LAISCUS* AND *MURISKOS* AT THE PROVINCIAL LEVEL OF ROMAN EMPIRE



**Figure 10.** The distribution of bearers of the names *Guariskos*, *(H)ermescus*, *Laiscus* and *Muriskos* at the provincial level of Roman Empire

Source : authors

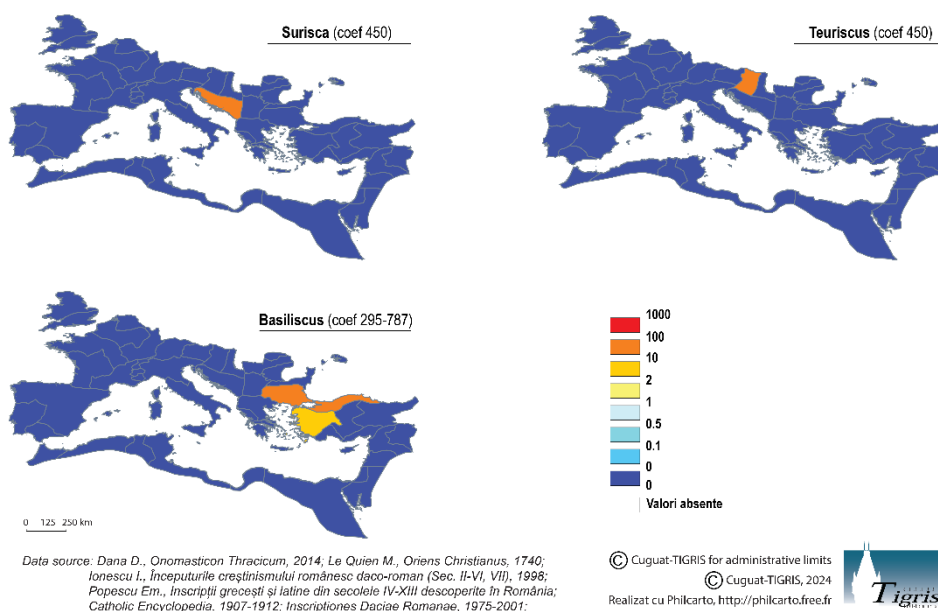
THE DISTRIBUTION OF BEARERS OF THE NAMES *NOTHISKOS*, *PABISCUS*, *PRISCUS* AND *SATURISCUS* AT THE PROVINCIAL LEVEL OF ROMAN EMPIRE



**Figure 11.** The distribution of bearers of the names *Nothiskos*, *Pabiscus*, *Priscus* and *Saturiscus* at the provincial level of Roman Empire

Source : authors

THE DISTRIBUTION OF BEARERS OF THE NAMES *SURISCA*, *TEURISCUS* AND *BASILISCUS* AT THE PROVINCIAL LEVEL OF ROMAN EMPIRE



**Figure 12.** The distribution of bearers of the names *Surisca*, *Teuriscus* and *Basiliscus* at the provincial level of Roman Empire

Source : authors

We can remember, with cautions that other onomastic forms from antiquity could also have evolved into Romanian ones. For example, a toponym from the southern Balkans (Rhodope Mountains) appears in the (Greekized) form *Murgiskos* and could be at the origin of the Romanian forms *Murgescu* – anthroponym<sup>13</sup>, *Murgești* – toponym<sup>14</sup> (especially since the term *murg* is also from the Thraco-Dacian substratum). Likewise, the anthroponymic form *Guariskos* (also Greekized), attested in Crimea, could have given a Romanian name like *Gorescu* (unless it evolved from *Gore*, a derivative of *Grigore*). It is very possible that from the anthroponym *Pabiscus* the name *Pavescu*<sup>15</sup>, attested, isolate, even today, resulted. With caution we also think that the *Priscus* form could have evolved towards *Priescu*<sup>16</sup>. We do not know, then, if the forms *Teuriscus*, *Teuriskoi* and *Taurisci* have anything to do with the current Romanian *Taurescu/Tăurescu*<sup>17</sup>. Similarly, the form *Aldiskos* (a Transnistrian toponym) is very similar to the Romanian *Aldescu* – anthroponym<sup>18</sup> and *Aldești* – toponym<sup>19</sup>. Taking into account the presence of the Goths north of the Black Sea (including in Crimea and/or on the current Romanian territory) and the possible evolution of the Romanian *Aldea* from a Gothic (Latinized) *\*Aldus* (Boamfă, 2019a, pp. 57-61), the evolution seems possible.

On the other hand, the eventual evolution of this anthroponym from the German(ic) (Gothic) form, which seems to be reinforced by the probable Germanic etymology of the name *Turnul (Măgurele)* from the Latin *Turris*, through an intermediary *Thurm*, explains the possibility that the name of the *Moldova* river was also created then, from a German(ic) *mulde*, which became *molda* – with the meaning of *copaie, albie* = bed (Pașca, 1936, p. 283). The physiognomy of the Moldavian course downstream from the exit from the Carpathians would justify such a hypothesis. Later, the Slavic suffix *-ova* was added to this Germanic form, resulting in the current name of the hydrographic artery, from which the medieval state of *Moldova* took its name.

<sup>13</sup> We recorded over 500 occurrences, located mainly in the south and southwest of the country (Oltenia, western Muntenia), less often in other regions – Ardesl, Moldova, Dobrogea.

<sup>14</sup> A village in Buzău county.

<sup>15</sup> This name seems to have suffered the same Greek-Byzantine influence that led to the evolution from the Latin forms *Basilius*, *Basiliscus*, *Sabbas*, *Sabbatius*, *Sabinus*, *Sanctus Basiliscus*, *Sanctus Sabbas*, to the Romanian *Văsâi*, *Văs(i)escu*, *Sava*, *Savatie*, *Savin*, *Sânvăsâi*, *Sânsava*, the old *b* thus becoming *v*.

<sup>16</sup> We have recorded almost 300 occurrences, most of them – in Oltenia, with rarer attestations also in Crișana, Transylvania and Moldova.

<sup>17</sup> The presence of the *Teurisci* tribe (noted *Teuriskoi*) in northwestern Romania and the location of Romanian anthroponymic forms in Transylvania and Banat would justify a possible connection.

<sup>18</sup> Attested form, from the Middle Ages (in Moldova, Banat), and currently encountered with over 900 occurrences, especially in the south and southwest of the country (Muntenia, Oltenia, Banat), with rarer mentions in other regions as well (Moldova, Transylvania, Dobrogea).

<sup>19</sup> One locality in Bârsa commune, Arad county, another – in Berești-Meria commune, Galați county, and one – in Golești commune, Vâlcea county. A vanished village, attested in the Middle Ages, also existed in Neamț county.

In the map below we represented the repartition of all bearers of names with this suffix (figure 13).

The representation below highlights, first of all, the fact that the extension of the *-isc/-isk* suffix covers a large part of the Carpathian-Balkan space, inhabited by the Thracian-Dacians (the provinces of Dacia apulensis, Moesia inferior, Thracia), but also some located in northwestern Asia Minor, where there was a community of Thracian-Phrygians (provinces of Bithynia et Pontus and Asia). Secondly, probably from the Roman period, the Thracian-Dacians (also Romanized) began to advance both to the west of the Balkan Peninsula (in Dalmatia) and to Pannonia (more precisely, in Pannonia superior). The intensity of this presence is "betrayed" not only by the significant number of attestations (5 out of 25), but also by the coefficient more than 10 times higher than the average of the Roman Empire (1), which puts Dalmatia on the same level as the regions inhabited by the Romanized Thracians-Dacians (Dacia apulensis, Moesia inferior). If in the Carpathian-Balkan area (and the Asia Minor) the significant number of occurrences also explains the coefficients well above the average (most being in Thracia – 6, followed by Dalmatia – 5, Moesia inferior and Asia – 4 each, Dacia apulensis – 2), the supraunitary coefficient in Iudaea is explained by the small percentage of the population of this province, in absolute values there is only one attestation, similar to the situation in the neighboring province, Aegyptus<sup>20</sup>. Last but not least, we add the fact that the anthroponymic attestations of the bearers of such names also have a long period of manifestation, from the 2<sup>nd</sup> century – when forms such as *Etriscus*, (*H*)*Ermescus* appear in Dacia apulensis (even at Ulpia Traiana Sarmisegetusa) – until the end of the 8<sup>th</sup> century – when, in 787, a *Basiliscus*<sup>21</sup> is mentioned at the Ecumenical Council of Nicaea.

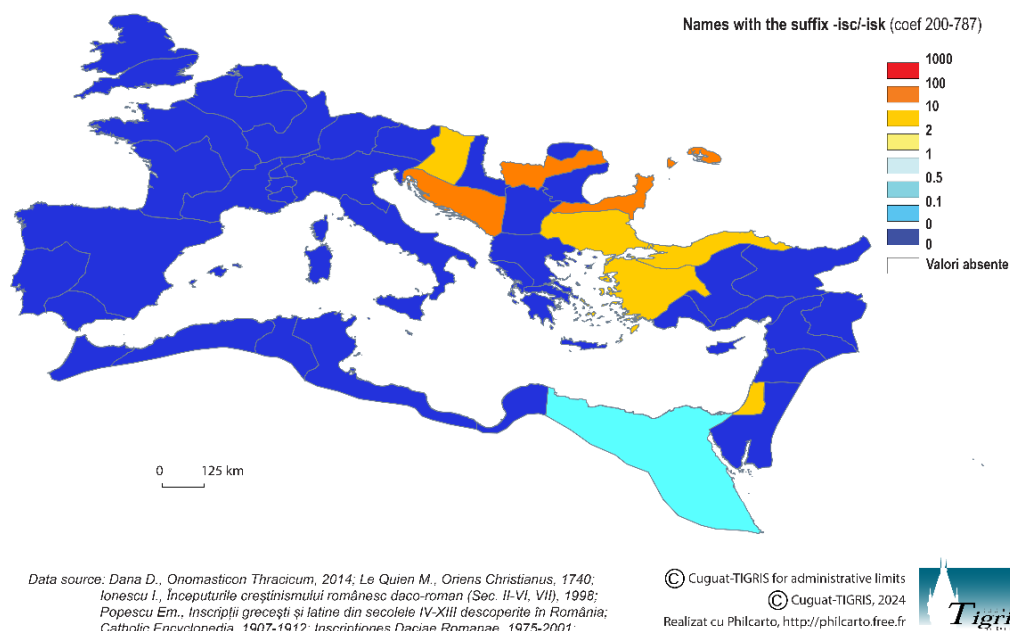
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<sup>20</sup> On the other hand, the fact that we do not have anthroponymic attestations of the suffix in other provinces inhabited by Romanized Thracian-Dacians – Dacia porolisensis, Dacia malvensis, Pannonia inferior, Moesia superior, Macedonia – does not mean that they do not exist: either they appear in toponymy, or we find other Thracian-Dacian forms (without this suffix).

<sup>21</sup> The longevity of this form is probably explained by the use, as the official language of the ecumenical councils, of Latin (an *Ursus*, a Balkan Thracian-Roman, is also recorded at the same Ecumenical Council). The resistance of Latin as an ecclesiastical language is also proven in Western Europe, by the mention, a few decades later, of a *Lupus*, in today's France (year 820). However, it is also noted in French – *Loup*. In the absence of a (ancient) Romanian mention, we can suspect that the popular form will have been *\*Bășilescu* or *\*Bășiescu*.



### THE DISTRIBUTION OF BEARERS OF THE NAMES WITH THE SUFFIX *-ISC/-ISK* AT THE PROVINCIAL LEVEL OF ROMAN EMPIRE



**Figure 13.** The distribution of the bearers of the names with the suffix *-isc/isk* at the provincial level of Roman Empire

Source : Authors

The alternation, in the suffix, between forms with *i* (*-iscus*) and *e* (*-escus*) has been present since Thracian-Dacian-Roman antiquity. A. Graur mentions, even in Dacia, at *Ulpia Traiana Sarmizegetusa*, a (*H*)*ermescus*, and in Lower Moesia (today's Dobrogea) there is also a toponymic form (feminine?) *Clementianesce*, perhaps deformed from *\*Clementianesca* or, more likely, precursor to a *\*Clementianesci*<sup>22</sup>. Otherwise, this probably feminine form is not singular, the cited author mentioning, in Dalmatia, an anthroponym *Surisca*. Both the mentioned article and our documentation mention such forms as toponyms, both south and north of the Danube, including, as seen in the map above, with feminine variants. The presence of forms with *e*, even if rare, comes as an argument for the evolution towards the Romanian suffixes *-escu/-esci* (*-esti*). Also, the attestation, even in ethnonyms of the forms without and/or with the suffix *-iscus* – *Dacius/Dacus*, respectively *Dacisqus* – shows, already from the end of antiquity, that both forms were used with the same meaning.

<sup>22</sup> Present in Roman(ized) Dobrogea, the form seems to have been created, with the suffix *-esce/-esci*, added to the anthroponym *Clementianus*, a derivative of *Clemens/Clement*. The latter form is attested in the medieval Roman world as a papal name. This also circulates in the Romanian space (according to N. A. Constantinescu, *op. cit.*, p. 32-33) – *Clement* – with several variants and derivatives: *Climentie*, *Climinte*, *Cleamintici*, *Clemu*, attested in Moldova, Dobrogea, Muntenia, Transylvania.

Moreover, the mentioned author mentions forms derived from Thracian branches: *Daciscus*, *Thraciscus* and *Frigiscus*, derived from *Dacians*, *Thracians* (from Balkans, proper) and *Phrygians*, with the same suffix, *-isc(us)* (Graur, 1927, 543). Exactly as we would say today, *folclor român* = Romanian folklore or *folclor românesc* = Romanian folklore.

In Table 1 we illustrated, chronologically, which names with this suffix appeared in the II-VIII centuries. The table includes the number of occurrences and the period of attestation, the form in which the suffix was rendered (Latin, with *-iscus*, or Greek, with *-iskos*), the province/provinces in which it appears and the eventual Romanian form it evolved into.

Of the 15 names included in the table, only 5 evolved into (probable) Romanian forms. *Basiliscus* – with the most records (5) is the only one from which both anthroponymic forms – *Văsescu/Văsiescu* – and toponymic forms – *Văsești* were derived. In the other cases – *Guariskos*, *Priscus*, *Pabiscus*, *Teuriscus* – only anthroponymic forms resulted: *Gorescu*, *Priescu*, *Pavescu*, *Tăurescu*. We note the long period of attestation of such forms – about six centuries, starting from the 2<sup>nd</sup> century (the first being recorded even in Roman Dacia), but also the fact that, with the exception of the attestations from the Pontic coast (Greek-speaking), the others appear only with latinized suffix. In fact, if the forms with a Greek(ized) suffix are found at the end of the 3<sup>rd</sup>-4<sup>th</sup> centuries, all other attestations, both earlier and later, including those from the eastern provinces (from Asia Minor, the Near East or northern Africa) have only the suffix in Latin form. This seems to betray the fact that, although the attestations come from diverse geographical and linguistic areas, those who bore these names were Latin speakers, using this Thracian-Dacian suffix in the Latin linguistic "coat". We also note that, regarding the provinces with the most recorded forms, the first positions are regions populated by Romanized Thracian-Dacians – Moesia inferior, Thracia (with 4 each) – or where the movements of Thracian-Dacian-Romans testify to a use frequency of this suffix – Dalmatia (also 4). The following places too are also occupied by provinces inhabited by them: Dacia apulensis, Asia (with two each), Bythinia et Pontus (1), as well as Pannonia superior (with Thracian-Dacian-Roman migrations, as well as towards Dalmatia). Separately, with one mention, eastern provinces are added: Iudaea and Aegyptus.

Among other Romanized Thracian-Dacian forms we mention *Sabbatius*, with 4 occurrences, present in the IV-VI centuries, a name that starts from that of a Thracian god, *Sabazius* and evolved, after Christianization, under Greek-Byzantine influence, towards the current form *Savatie*<sup>23</sup>. They also appear, as names of martyrs, in Moesia inferior (Dobrogea), *Dasius*, *Quindeus*, *Argeus*, names kept by the Romanians, in forms

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<sup>23</sup> The name, in the form *Sabbatius*, was also borne by the father of the emperor *Justinian*, Thracian-Roman as origin.

like *Dașu*, *Cânde*a, *Argiu*, with many variants and derivatives. *Cânde*a could be evolved (and) from the Latin form *Candidus*, already attested in the era (in the 4<sup>th</sup> century), if not the Romanian form is the result of an onomastic combination between the two (Ionescu, 1998, pp. 132-133)<sup>24</sup>.

Some martyrs – from the 4<sup>th</sup> century – also mention the names *Demetrius* and *Sabbas*. The first ended up, in 306, as a martyr at *Salona* (the Roman name for Thessaloniki), because, although he was a Roman senator, he confessed that he was a Christian (figure 14, top-left). Later, being declared a saint by the Church, he led to the Romanian developments, from *Demetrius* and *Sanctus Demetrius* to *Medru* and *Sâmedru/Sumedru*. In the pastoral calendar, *Sâmedru* became, along with *Sângeor*z (the Romanian old form derived from Latin *Sanctus Georgius*), one of the important moments of the year, and if the Daco-Romans only call it the saint's day (October 26), the Aromanians called the whole month of October *Sumedru*. The presence of the Thracian-Romans in *Salona*, where *Demetrius* lived, explains the fact that, among the inhabitants of Thessaloniki, only the Aromanians use the name derived from the Latin one, *Salona*, which became *Sărună*, through the rhotacism of *l*. All others use an adapted form, with *l*: from *Thessaloniki* – used by the Greeks, evolved *Solun* – Slavic, and *Selanik* – Turkish.

**Table 1.** Anthroponyms with the suffix -isc/-isk

No.	Name	Attest.	Period	Suffix form	Geographical position (provinces)	Romanian possible form	Obs.
1	Etriscus	1	200	Latin	Dacia apulensis		
2	(H)Ermescus	1	200	Latin	Dacia apulensis		It seems to attest the beginning of the change of -isc(us) to -esc(u)
3	Basiliscus	5	295-787	Latin	Thraia, Asia, Bythinia et Pontus	Văs(i)escu/Văsești	Affected by Greek influence (b changed to v)
4	Avriskos	1	300	Greek	Moesia inferior		
5	Guariskos	1	300	Greek	Moesia inferior	Gorescu	
6	Muriskos	1	300	Greek	Moesia inferior		
7	Nothiskos	1	300	Greek	Moesia inferior		
8	Priscus	3	381-612	Latin	Thracia, Iudaea	Priescu	

<sup>24</sup> Ionescu (1998, pp. 132-122) emphasizes the phonetic evolution of names like *Dasius*, *Dada*, *Argeus*, *Kamasis* towards the Romanian forms. He also believes that the *Quindeus* form evolved towards *Cânde*a. N. A. Constantinescu (1963, pp. 27-30), supports, instead, a combined evolution, from *Candid* (evolved from *Candidus*, Latin) and *Chindeu* (evolved from *Quindeus/Quindeas*, Thracia-Dacian)

9	Pabiscus	3	431-451	Latin	Asia, Aegyptus	Pavescu	Affected by greek influence (b changed to v)
10	Coriscus	1	450	Latin	Thracia		
11	Dacisqus	1	450	Latin	Dalmatia		Ethnic name, related to Dacians
12	Laiscus/ Loiscus	2	450	Latin	Dalmatia		Similar forms (variants of the same ?)
13	Saturiscus	2	450	Latin	Thracia, Dalamatia		
14	Surisca	1	450	Latin	Dalmatia		Feminine form ?
15	Teuriscus	1	450	Latin	Pannonia superior	Tăurescu	
Total		25	200-787	Latin (11)/ Greek(4)	Moesia inferior (4), Thracia (4), Dalmatia (4), Dacia apulensis (2), Asia (2), Bythinia et Pontus, Pannonia superior, Iudaea, Aegyptus (1)	5 anthroponymic forms - Văs(i)escu, Gorescu, Priescu, Pavescu, Tăurescu/ 1 toponymic form - Văsești	

Source: authors

The second, *Sabbas*, known to us as *Sava Gotul*, was drowned by the Aryan Goths in the water of Buzău, in the same century. The cult of the saint, seen as a martyr, quickly entered the Church, so that in 458 a bishop called *Sabbas* is remembered in western Asia Minor, another appearing at the Ecumenical Council of 787. Being a martyr's name, probably Roman (or Thracian-Dacian-Roman), the Romanians kept it, the celebration, as well as the name, influenced by the same Greek-Byzantine phonetics, remembering sfântul Sava = Saint Sava, or *Sânsava*. The penetration of the name from the first centuries of the Christian era and into the Western Roman world is proven by the forms *Sansabas*, *San-Sabas*, *San Sabas* – attested both in Spain and France, and in Latin America (in Mexico, Argentina).

Because we talked earlier about the rhotacization of intervocalic *l*, we must specify that this is a phonetic phenomenon present only in Romanian and based on an evolution from the Thracian-Dacian substratum, attested in all Romanian dialects. The first documentary attestation of such a change dates from the period between 138 and the first half of the 3<sup>rd</sup> century AD, being recorded in Roman Dacia. It is the name of the Roman *castrum* / fort *Arutela*, located on Olt (called *Aluta*/*Alutus* by both Dacians and Romans). If the name of the river had *l*, the fort should also have been called \**Alutela*. Probably, the Roman fort took its name from a neighboring Dacian settlement

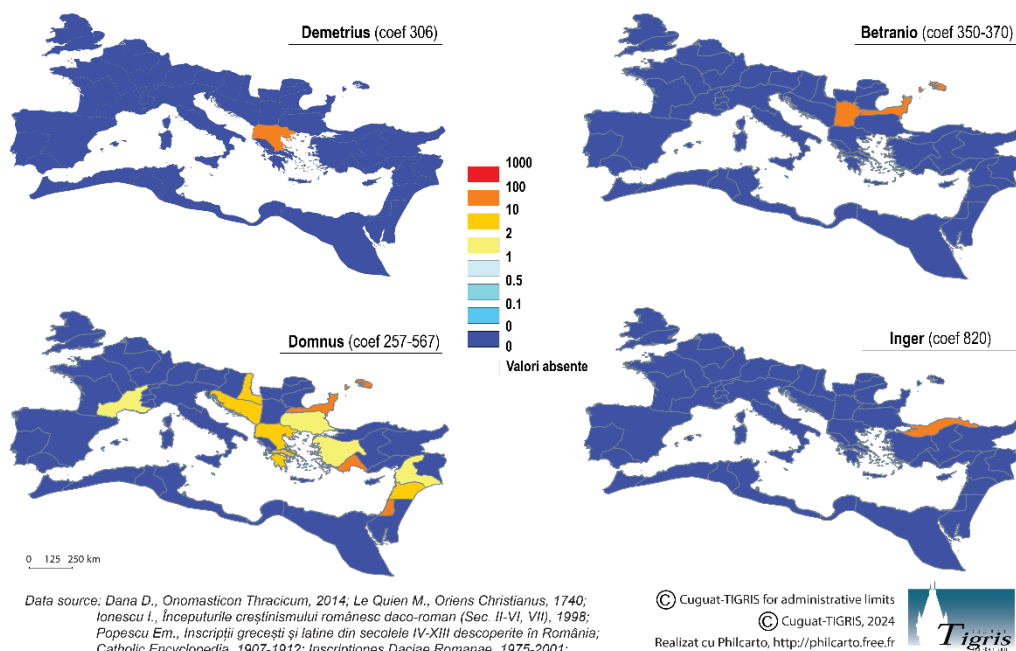
(especially if local Dacians also worked on its construction). The change also did not affect the name of the river, which became, since that time, probably \**Altus* (and thus rhotacization did not occur, since it only affected the intervocalic *l*). Therefore, Thracian-Dacian words such as *abur* = steam, *mazăre* = peas, *măgură* = hill, *sâmbure* = seed, *viezure* = badger, have forms with *l* in Albanian (a language related to Romanian, but with a predominantly Illyrian substrate), where *avull*, *modhulle*, *moghulle*, *thumbulle*, *viedhulle*. Likewise, Latin words and names such as *basilica*, *gelis*, *coelis*, *salem*, *solem*, *cavula*, *Nicolaus*, *Sanctus Nicolaus*, *Salona*, *pharsaliotes*, etc. have become, in Romanian, *biserică* = church, *înger* = angel, *ger* = frost, *cer* = sky, *sare* = salt, *soare* = sun, *gaură*<sup>25</sup> = hole, *Nicoară*, *Sânnicoară*<sup>26</sup>, *Sărună*, *fărșeroți*<sup>27</sup> and others. The change did not affect the other Romance languages. For example, the term *coelis*, which became *cer* in Romanian, is present in the form *cielo* – in Italian, Spanish and Portuguese and *ciel* – in French. Therefore, the rhotacization of intervocalic *l* is a phonetic phenomenon that only affected the Romanian language, having its origin in its Thracian-Dacian substratum, manifested both in the Balkans and north of the Danube.

<sup>25</sup> In the Southern Carpathians, the geographer Ion Conea recorded the older form *Găvuri*, and in the Salonica Gulf area, a smaller bay appears noted on Soviet topographical maps, *Кабыра* = *Cavura* (probably an old form, created by the Aromanians). This helps to reconstruct the evolution of the term from the Latin *cavula*, towards the older Romanian form *cavură/gavură*, which became, north of the Danube, *gaură*.

<sup>26</sup> The two forms – *Nicoară* and *Sânnicoară* – probably evolved from some popular Thracian-Dacian-Roman forms *Nicola* and *Sannicola* (existing even today in Italian), being present both as anthroponyms and as toponyms. Thus, from the anthroponym *Nicoară*, N. A. Constantinescu (1963), the Aromanians have the derived forms *Nicăruș*, *Nicuruș*, the toponymy retained forms such as *Nicorești*, *Nicoriță* (in Moldova) or *Nicoreni* (in Basarabia), and the toponymic form *Sânnicoară* (present today in Ardeal, but attested, in the medieval era and south of the Carpathians for a church in Câmpulung), has an identical attestation among the Aromanians of southern Albania, mentioned by Theodor Capidan. The mentioned form also circulated as an anthroponym, also having derivatives – *Simicorescu*, *Simicurescu*, in Crișana.

<sup>27</sup> The term recalls a branch of the Aromanians, located today mainly in the south of Albania, but also present, less often, in the northern part of Greece today. It seems to derive from the form *pharsaliotes*, evolved, in Greek, from the name of the locality *Farsala* / *Pharsala* (*Pharsalus* during the Roman rule). Here was the battle between *Pompey* and *Caesar* (48 BC), resulting in the victory of the latter. Probably, for fear of not being punished, some of the Roman soldiers of *Pompey's* army remained in Thessaly, where, mixing with the Thracians in the area, they gave birth to *fărșeroți* = the farsherots present in the south of the Balkan Peninsula until today. They still live today, both in Thessaly and in other regions of northern Greece (Epirus, Macedonia), as well as in southern Albania. See [https://www.google.com/maps/d/viewer?mid=1tryuKg9IwnLf\\_9FiBdjxvnuWwuGUGcl&ll=38.62786451018078%2C21.98010474267868&z=7](https://www.google.com/maps/d/viewer?mid=1tryuKg9IwnLf_9FiBdjxvnuWwuGUGcl&ll=38.62786451018078%2C21.98010474267868&z=7), December 21, 2023.

THE DISTRIBUTION OF BEARERS OF THE NAMES *DEMETRIUS*, *BETRANIO*, *DOMNUS* AND *INGER* AT THE PROVINCIAL LEVEL OF ROMAN EMPIRE



**Figure 14.** The distribution of bearers of the names *Demetrius*, *Betranio*, *Domnus* and *Inger* at the provincial level of Roman Empire

Source : authors

From Roman forms – *Julius*, *Kamasis*, *Sabinus*, *Ursus*, *Lupus*<sup>28</sup> – beared by martyrs (the first two) or by Christian prelates, the Romanian forms *Giulea/Julea*, *Cămaș*, *Sabin/Savin*, *Ursu*, *Lupu* resulted, extremely widespread until nowadays. Among these, we dwell a little on *Sabinus*, who, attested in Thracia around 370 (as the name of a bishop), reappears, after a few centuries, also there, carried by the only tsar of Romanic origin of the first Bulgarian Tsardom, who became the leader, for a short time, in 765.

And, if we mentioned leaders, it is worth directing our attention to two anthroponyms of Latin origin: *Betranio* and *Domnus*. The first is mentioned only in the 4<sup>th</sup> century (figure 14, top-right). The first mention mentions a Thracian-Roman emperor, originated from Moesia superior, who, for a short time, ascended the imperial throne, in the year 350. The form of the name was *Vetranio*, a popular derivative of the term *veteranus*. Only two decades later, a bishop from the Lower Danube, based at *Durostorum* (today's Silistra), had the name *Betranio*, showing that change of v to b, which gave, in Romanian, the term *bătrân* = old man and the anthroponym *Bătrân*, extremely widespread and with an important role within *Sfatul*

<sup>28</sup> The last two names appear in the western part of the Romance World, especially in the French-speaking area, but also in the Italian one.

*Bătrânilor* = the Council of the Elders. The form is mentioned in specialized dictionaries, being able to mention *Dicționarul explicativ al limbii române / The Explanatory Dictionary of the Romanian Language* (2009), which derives it from the popular Latin form *betranus*, evolved from *veteranus*. The change of *v* to *b* from the original Latin form is very well captured by the two anthroponymic forms mentioned.

On *Domnus* it is worth dwelling at least as long. The form, also evolved in popular Carpathian-Balkan Latin, from *dominus* is the intermediate form from which the Romanian form *domnu* resulted, also present in onomastics (Constantinescu, 1963, p. 45)<sup>29</sup> (figure 14, bottom-left). The name circulated for 4 centuries, from 257, when the first bishop with this name appears, in Iudaea, and the middle of the 6<sup>th</sup> century, when a last prelate with this name is mentioned, in Lycia et Pamphylia (southern Asia Minor). The anthroponym, which managed, since the late Roman period, to create even more derivatives – *Domnio*, *Domnius*, *Domninus* – has the largest number of attestations of all anthroponyms from the beginning of the Christian era: 19. Most are found in the East (3 each in Iudaea and in Lycia et Pamphylia), but there are also attestations in the Balkan regions inhabited by Thracian-Dacian-Romans – two, in Lower Moesia, one each, in Thracia and Macedonia – and in those located in their immediate vicinity neighborhood – two in Achaëa and Asia and one each – in Syria, coelis, Syria phoenicia, to which is added one (*Domnolus*) in Gallia narbonensis, plus one each in Dalmatia and in Pannonia inferior. The last two attestations mentioned are of particular interest, because in Salona it is a martyr, *Domnius*<sup>30</sup>, from the beginning of the 4<sup>th</sup> century (303–304), and the one from Lower Pannonia, called *Domnus*, is attested as a participant in the Council from Nicaea (325), coming from *Strigonius* (today Esztergom).

We can suspect that, on the site of the current archbishopric of Hungary, a church appeared, initially to ward off evil spirits (Romanian *strigoi*), later raised to episcopal rank and which, when the first assembly of Christian prelates was convened, was leaded by a hierarch (Tracian-Dacian-)Roman, called *Domnus*, who responded to the call of the Thracian-Romans *Constantine the Great* (the initiator) and *Dacius* (the organizer, as titular bishop). The term *strigoi* evolved from Latin, from *strigonius*, with and Western Romanian (old) form *\*Strigoniū* and exactly as in the case of the name *Balaton* (evolved from a Romanian *\*Băltoniu* – *băltoi*, *o baltă mare* = a big puddle) (Ungureanu & Boamfă, 2006, p. 41), the name of the current archdiocese will have been, in Romanian, more than a millennium ago, *Strigoniū* (became *Esztergom*, in Hungarian). We also note that another *Domnus* represented, at the same Ecumenical Council, Crimea, where, at that time, there was a significant Thraco-Roman Christian

<sup>29</sup> The mentioned author specifies that the Romanian *Domnu* derives from *Domnus*, a popular Latin form.

<sup>30</sup> Originated from *Antioch*.

population, his jurisdiction also extending over the Pontic area in the south of Transnistria and Basarabia<sup>31</sup>.

Although the frequency of the name *Domnus* (with its variants and derivatives) is at least as great in the eastern regions of the Empire as in the Carpathian-Balkan ones, the fact that the area of extension extends from the southeast, south, southwest and west, in the "fans" around the Carpathian-Balkan regions inhabited by the Romanized Thracian-Dacians, justifies us to consider this form to be one of the popular Carpathian-Balkan Latin. In fact, with the exception of Lower Pannonia, Dalmatia<sup>32</sup> and Gallia Narbonnensis, attestations of such a name are missing from the western dioceses subordinate to the Pope, and in the East they are not natural, considering the fact that, from the Hellenistic kingdoms, it remained predominantly Greek-speaking until to the Arab conquest, from the 7<sup>th</sup> century. We can suspect that, in the first centuries, the Christian Church, located on the territory of a single state, the Roman Empire (of the East), could have, in an episcopal seat, natives from any other diocese within it.

This fact is reinforced by the presence of the same hierarch at the head of two dioceses, the best example being that of *Sophronius*, who, as *Sophronius V*, was Patriarch (Greek) of Jerusalem (1771-1774), and then, as *Sophronius II*, became Ecumenical Patriarch of Constantinople (1775-1780). Other examples come right from the work of Michel le Quien. First, there is the specification that, before being the LXI Patriarch of Antioch, *Domnus (III) / Domninus* (545/546-567), was a bishop in Thracia. So we have the exact confirmation that, in those centuries, hierarchs originating from the lands inhabited by the Thracian-Romans, were enthroned in the eastern dioceses. Then the same author mentions that, in 1733, there was a bishop in Bethlehem (in the old Iudaea), an *Ananias*, a native of Wallachia. In the 18<sup>th</sup> century, both Jerusalem and Constantinople were under Ottoman rule, and the Romanian Principalities were under the suzerainty of the High Porte.

On the other hand, related to the inventory of the hierarchs from the 4 Eastern Patriarchates, some clarifications should be made. We note, first of all, the absence of Thracian-Dacian names (Romanized / Roman or not), both from the Eastern part of the Roman Empire (Partia / Persia, Mesopotamia, India, Bactriana, Turchestan...) and from

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<sup>31</sup> This means not only that the hypothetical discussion of the emperor *Constantine the Great* with the high priests of Zamolxis took place (somewhere between 313-317 AD), but also that it produced results, including among the Dacians in the north of the Empire : at Nicaea at least two Romanized and Christianized Dacians participated - *Dacius*, the organizing bishop of the Ecumenical Council, *Dacus* - who came from Macedonia, to whom, as probably Christian Dacian-Romans, we can also add the two *Domnus* - from Pannonia and Crimea. In about a decade (or even less), not only did enough Thracians (and Dacians) switch, learning Latin, to Christianity, but some even had the chance to access positions of high hierarchs of the Christian Church.

<sup>32</sup> These two regions were also populated by Romanized Thracian-Dacians, as evidenced by both the name attestations and the documentary mentions.



the Jacobite dioceses (Jacobites / Miaphysites being the dissident descendants of the patriarch Severus of Antioch, exiled to Egypt in the 6<sup>th</sup> century by the Thracian-Roman emperor *Justinian*). The leaders of the subordinate dioceses bear either Greek-Roman Christian(ized) or Oriental names, but none Thracian-Dacian. The fact is valid even earlier (after 475/Council of Ephesus) and for the Maronites (*Oriens christianus*, vol. III), who appeared as dissent with the aim of preserving the teachings of the Council of Chalcedon (451).

The frequency of Thracian-Dacian / Thracian-Dacian-Roman names in the eastern regions of the Empire had a timid beginning (the end of the 3<sup>rd</sup> century), an increase (in the 4<sup>th</sup> and especially the 5<sup>th</sup> centuries) and a decrease – (in the 6<sup>th</sup>), towards extinction, later. Most of the attestations were in the Patriarchate of Antioch, neighboring to that of Constantinople (12 mentions), rarer (only 4) in the Patriarchate of Jerusalem and very rare – in the Patriarchate of Alexandria (2), both located further, geographically, from the diocese from the Bosphorus. The disappearance of any attestations from these patriarchates has at least 3 causes: the replacement of Latin with Greek as the official language of the Empire in the final part of the 6<sup>th</sup> century, the loss by it of the northern Balkan regions (well romanized) at the beginning of the 7<sup>th</sup> century and the conquest, in the same century, by the Arabs of the areas belonging to the patriarchates of Alexandria, Jerusalem and (partially) Antioch.

The last-mentioned name, in chronological order, is that mentioned by Michel le Quien, in *Oriens Christianus*, as metropolitan of Nicaea around the year 820, in the form *Inger*. As neither Latin (in which the cited author wrote) nor Greek (spoken at that time in the Patriarchate of Constantinople) have diacritical marks, we can suspect that the form was *Înger* = Angel<sup>33</sup> and attests to the first Romanian mentioned by name, 1200 years ago. That we can speak of Romanians from the 9<sup>th</sup> century is demonstrated by the first text, considered French – *Les Serments de Strasbourg* (*Sacramenta Argentariae*) –, dated February 14, 842. Already, from the 7<sup>th</sup> century, texts written in Latin have begun to have features of the future Romance languages: Italian, French, Spanish, Portuguese. Towards the end of the next century, the opposition between Latin (as a written language) and the spoken idiom became evident (Wolff, 1982, p. 65), so that it can be argued that, from the beginning of the 9<sup>th</sup> century, we speak of Romance languages (that is, Italian, French, Spanish, Portuguese, therefore also Romanian). In

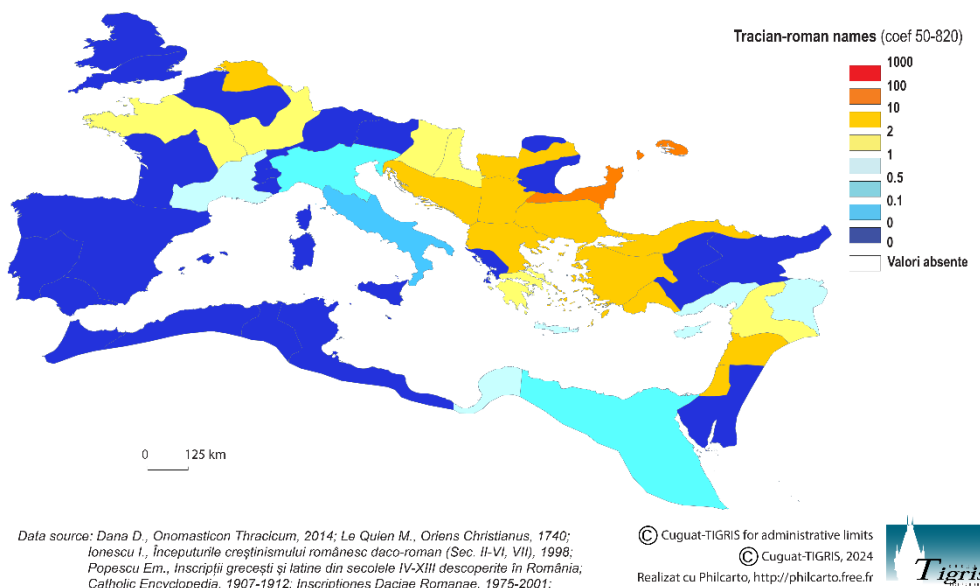
<sup>33</sup> The form evolved from the Latin *angelus*, having the same evolution as the Latin terms *manus*, *paganus*, *veteranus*, *romanus*, etc., in which nasalized became, under Slavic influence, *î/â*, in the terms *mână* = hand, *păgân* = pagan, *bătrân* = old man, *român* = Romanian. Such an evolution also affected the Latin anthroponymic forms *Andreas* and *Antonius*, which became *Îndrea* and *Înton*. Also, the intervocalic *l* was rhotacized, also produced in the Latin words *coelis*, *gelis*, *cavula*, *basilica*, etc., which became, in Romanian, *cer* = sky, *ger* = frost, *gaură* = hole, *biserică* = church. The same transformation also affected names like *Nicolaus*, *Sanctus Nicolaus*, evolved into *Nicoară*, *Sânnicoară*.

this context, the metropolitan of Nicaea was Romanian, and his name, probably left in the records of the time, was *Înger*<sup>34</sup> (figure 14, bottom-right).

The presence of this name comes after a long series of prelates with Thracian-Roman names, present in Asia Minor between the 1<sup>st</sup> and 8<sup>th</sup> centuries (*Carpus*, *Dacius*, *Sabbatius*, *Bassianus*, *Basiliscus*, etc.), originating from here (from Bythinia) and the empress-mother, *Elena* (as a Romanized Thracian-Phrygian) and proves both that a part of the Thracian-Phrygians of Asia Minor became Romanized, as well as the fact that, by becoming Romanized, they were able to propel a Romanian dignitary, as a metropolitan, at the beginning of the 9<sup>th</sup> century lea. According to our estimations, the modest Romanian community beyond the Bosphorus and the Dardanelles numbered, about a millennium ago, only a few tens of thousands of people, subsequently diminishing (through Greekization and/or Turkization), towards (almost) disappearance (census from the last century there are still a few hundred Romanians in Turkey).

In the following map we are represented the repartition of all names founded in the first Christian centuries (figure 15).

THE DISTRIBUTION OF BEARERS OF THE THRACIAN-ROMAN NAMES  
AT THE PROVINCIAL LEVEL OF ROMAN EMPIRE



**Figure 15.** The distribution of bearers of the thracian-roman names at the provincial level of Roman Empire  
Source : authors

<sup>34</sup> By a happy coincidence, the last Western Roman(ce) mention of a *Lupus* also dates from 820. This name, attested in the French space, also appears in the French form, *Loup*.

The last cartographic representation, in which we included, by the same method, the distribution of all the analyzed names, highlights an (almost) compact extension of these forms, with higher-than-average coefficients, both in the Carpathian-Balkan space (in a broad sense, including the west of the Peninsula Balkans and with Pannonia), as well as in the west of Asia Minor. In both areas we are dealing with the notable presence of Thracian-Dacians (including the Thracian-Phrygian component of Asia Minor), which can be found in the modest onomastic attestations. If the lack of anthroponymic attestations from some north-Danube areas (Dacia porolisensis, Dacia malvensis<sup>35</sup>) can also be explained by the short interval in which they were under Roman rule, we note the fact that, probably, the absence of such forms from Epirus can be motivated and by the preponderance of the Illyrian ancestors of the Albanians, with another onomastic specificity (even if both the Illyrians were related to the Thracian-Dacians, and the Albanians have some elements in common with the Romanians). On the other hand, if the higher than average frequency in the Near East (Iudaea, Syria phoenicia, Syria coele) can be explained above all by the frequent appointments of hierarchs of the Christian Church originating from the Balkan-Danube regions (a tradition which, as we have seen, preserved even later, during the time of the Ottoman Empire), the attestations of similar names from provinces located on the current territory of Italy and France are justified above all by the common Latin-Roman background of the Romanians, on the one hand, and of the Italians and the French - on the other hand.

If, for the final part of antiquity, we can glimpse a spatial continuity / contiguity between the Romanic ancestors of these neo-Latin peoples (through the Dalmatian-Pannonian corridor, already populated by Romanized Thracian-Dacians), which could be an element of the novelty is the fact that these contacts were maintained, until the year 1000, between the Romanians – on the one hand, and the Italians and the French – on the other, as subjects, during the contact of the 8<sup>th</sup> and 9<sup>th</sup> centuries, of the Carolingian Empire. This is the only way to explain the presence of *frānci* (Romanian form derived from the Franks) – most likely, Pannonian Romanians, subordinate to the Frank / French state led by Charlemagne (from whom the forms *Cârlea* / *Cârloman*, similar to the French – *Charles* / *Charlemagne* and Italian – *Carlo* / *Carlomagno*) – as well as the phonetic elements common to Romanian, both with Italian and French, as well as with Romansh (Boamfă, 2005). By the way, among these common elements with the mentioned languages are, for the analyzed period, even some anthroponymic facts (attestation, in the form of *Domnolus*, of a Gallo-Roman derivative of *Domnus*, both Thracian-Dacian and Italic or Gallic attestations of *Ursus*, or the presence, until the

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<sup>35</sup> Particularities specific to the Thracian-Dacians are not lacking in these parts of the former Roman province (reorganized into smaller entities after the reign of Trajan): thus, A. Graur (1927) mentions that tribe *teuriskoi* (therefore, with the suffix *-isk*) in the north of Dacia (in the area of Dacia porolisensis, and the first attestation of a toponym with the rhotacism of *l* – *Arutela* – is located in Dacia malvensis).

beginning of the 9<sup>th</sup> century, of *Lupus*, already – in French, *Loup*, very similar to the Romanian *Lup*).

Statistically, of the 92 occurrences, the most are found in Moesia inferior (17), Asia (13) and Thracia (12), followed by Dalmatia (6). The provinces of Macedonia, Bythinia et Pontus – with 4 each, respectively Lycia et Pamphylia, Dacia apulensis – with 3 and Moesia superior and Achaëa – with two each, stand out with an important number of attestations (compared to the modest total). Outside the Thracian space (in a broad sense) we also note the presence of 4 records in Iudaea and 3 each – in Syria phoenicia and Syria coele – in the East<sup>36</sup>, but also 3 other occurrences in Gallia lugdunensis and two others – in Gallia cisalpina and Galia narbonensis – so in the western part of the Empire. In the middle part of the space inhabited by the Thracian-Dacians, the highest coefficient of spatial distribution – almost 22 – is found in Moesia inferior. Naturally, we would say, all the Balkan regions inhabited by Thracian-Dacians (Moesia superior, Thracia, Macedonia), Dacia apulensis, plus Dalmatia, but also the Western Microasian provinces have coefficients more than twice the average, while the extremities north-west – Pannonia inferior, Pannonia superior – and southern – Achaëa – have values slightly above 1. The other provinces with above-unit values – either from the East or from Gaul (the French-speaking area) are isolated from this compact Danubian-Balkan-Asiatic Minor area.

We also note the long interval – of almost eight centuries – covered by the Thracian-Dacian-Roman anthroponymic attestations, from the first recording, as a bishop of the disciple of the Holy Apostle Paul, *Carpus* (half of the first Christian century), to the mention, from the beginning of the 9<sup>th</sup> century, of the metropolitan of Nicaea, *Înger*, which probably, by the form in which it was recorded, marks the birth of a new Eastern European Romanic people, the Romanian people. The distribution of onomastic realities from the first Christian millennium entitles us to confirm the revision, even from the first Christian centuries, not only of the area of distribution of the "dialects" of the Romanian language from a millennium ago (Ungureanu & Boamfă, pp. 56-57), highlighted by **Gh. Ivănescu**, in *Istoria limbii române / The History of the Romanian Language* (2000), but also of the formation space of the popular Latin language – of the Thracian-Dacian-Roman "dialect" of Latin – from which, starting from the 9<sup>th</sup> century, the Romanian language emerged. Thus, to the area of formation of the Thracian-Dacian-Roman "dialect" of Latin, the Dalmatian-Pannonian space must also be added (as an area of interference with Pannonian Latin – extinct and with Dinaric Latin, from which Dalmatian language resulted, also extinct, at the end of the 19<sup>th</sup> century), but also the south-east of the Balkan Peninsula and the north-west of Asia

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<sup>36</sup> This is how one can explain, on the one hand, the paradox of this oriental (Judeo-Syrian, Antiochian) air of Romanian Christianity, inherited, however, in a Latin linguistic "coat" (through the soldiers originally from the East stationed in the forts of Roman Dacia), but and the mutual connections (attested both in antiquity and in the medieval era) between the Balkan-Danube lands and the Near East.

Minor, as areas of Greek-Latin bilingualism (in addition to those noted by C. Jirecek more than a century ago). The map including the "dialects" of the Romanian language around the year 1000 will also include the northwest of Asia Minor, where the modest Romanian community found the ability to "propel" one of its members as Metropolitan of Nicaea, in the 9<sup>th</sup> century.

If in Table 1 we included only the names that have the suffix *-isc/-isk*, we add, below, the other anthroponyms (Table 2). We have included in this statistic, in addition to the names, also in chronological order, the interval in which each was attested, the linguistic origin, the location in one or more provinces and the Romanian form that could have evolved from the old one.

**Table 2.** Other Thracian-Dacian-Roman anthroponyms

No	Name	Attest.	Period	Origin	Geographical position (provinces)	Romanian Possible form	Observations
1	Carpus	2	50-205	Thracian	Thracia, Asia	Carp(u)/Moara Carp, Cârpoaia, Cârpești	Ethnic name, related to the Carpi tribe
2	Dadas	4	200-456	Thracian	Moesia inferior, Syria phoenicia	Dada	
3	Domnus	19	257-567	Latin	Lycia et Pamphylia, Iudaea, Moesia inferior, Achaea, Asia, Thracia, Macedonia, Pannonia inferior, Dalmatia, Syria coele, Syria phoenicia, Gallia narbonensis	Domn(u)/Domnești-Domnitor (Dimitor)	Common evolution in the Gallic space as well
4	Dasius	1	284-305	Thracian	Moesia inferior	Daș(u)	
5	Julius	1	298	Latin	Moesia inferior	Giulea, Julea/Giulești	Common evolution in both Italic and Gallic space
6	Quindeus	1	300	Thracian	Moesia inferior	Cândea/Cândești	Combined evolution with Candidus
7	Kamasis	1	304	Latin	Moesia inferior	Cămaș	Noted in greek form
8	Demetrius	1	306	Greek	Macedonia	Medru, Sâmedru-Sumedru/Semendria-Smederevo	
9	Argeus	1	308	Thracian	Moesia inferior	Argiu	
10	Bassianus	5	325-451	Thracian	Asia, Cilicia et Cyprus, Syris coele, Syria phoenicia	Băcean(u)/Bacea	Latinised form from Thracian-Dacian name *Bășianu; it seems to be through the latin suffix <i>-ianus</i> , at the base of the suffix <i>-ean(u)</i>

11	Dac(i)nus	3	325-552	Latin	Bythinia et Pontus, Macedonia, Gallia cisalpina		Ethnic name, related to Dacians
12	Candidus	3	326	Latin	Syria coele	Cândea/Cândești	Combined evolution with Quindeus
13	Ursus	7	335-787	Latin	Moesia inferior, Moesia superior, Macedonia, Italia, Gallia cisalpina, Gallia lugdunensis, Germania inferior	Urs(u)/Urseni	Common evolution in both Italic and Gallic space
14	Sabbas	3	350-787	Latin	Asia, Moesia inferior	Sava,Sânsava/Săveni	Affected by Greek influence ( <i>b</i> changed to <i>v</i> )
15	Zenobius	1	350	Latin	Dacia apulensis	Zenovie	Affected by Greek influence ( <i>b</i> changed to <i>v</i> )
16	Betranio	2	350-370	Latin	Moesia superior, Moesia inferior	Bătrân(u)/Bătrâna-Batrina,Bătrâni	Marks transition of <i>v</i> from <i>Veteranus</i> to <i>b</i> (as in <i>vesica</i> became <i>băsică</i> = <i>bladder</i> )
17	Sabinus	3	370-765	Latin	Thracia, Asia	Savin, Saghin/Săvinești	Affected by Greek influence ( <i>b</i> changed to <i>v</i> )
18	Sabbatius	4	384-553	Thracian	Thracia, Asia, Creta, Cyrenaica	Savatie	Affected by Greek influence ( <i>b</i> changed to <i>v</i> )
19	Lupus	6	420-820	Latin	Moesia inferior, Bythinia et Pontus	Lup(u)/Lupeni, Lupoia	Common evolution in the Gallic space as well
20	Inger	1	820	Latin	Bythinia et Pontus	Înger	From latin <i>angelus</i>
Total		67	50-820	Latin (12) Thracian (7) Greek (1)	Moesia inferior (11), Asia (5), Thracia (3), Macedonia (3), Bythinia et Pontus (3), Syria coele (3), Moesia superior (2), Syria phoenicia (2), Gallia cisalpina (2), Dacia apulensis, Pannonia inferior, Dalmatia, Achaea, Lycia et Pamphylia, Cilicia et Cyprus, Iudaea, Creta et Cyrenaica, Italia, Gallia lugdunensis, Gallia nabronensis, Germania inferior (1)	19 Anthroponymic forms/12 Toponymic forms	

General total	92	50-820	Latin (23), Thracian (7), Greek (5)	Moesia inferior (15), Asia (7), Thracia (7), Dalmatia (5), Bythinia et Pontus (4), Dacia apulensis (3) Macedonia (3), (3), Syria coele (3), Moesia superior (2), Syria phoenicia (2), Gallia cisalplina (2), Pannonia superios, Pannonia inferior, Achaea, Lycia et Pamphylia, Cilicia et Cyprus, Iudaea, Aegyptus, Italia, Creta et Cyrenaica, Gallia Iugdunensis, Gallia nabronensis, Germania inferior (1)	24 Anthroponymic forms/13 Toponymic forms
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Source: authors

It should be noted, first of all, that if for the names with the suffix *-isc/-isk*, only a part (a third) has developed Romanian onomastic forms, in the list of the 20 names above only one – *Dac(i)us* has not had continuity. Otherwise, like *Dacisqus* (present in the first table), the above forms (*Dacius*, *Dacus*) were destined to disappear, once, through Christianity, the Thracian-Dacian people declared itself, in Latin, *romanus* et *christianus* (from which *român* = Romanian and *creștin* = Christian resulted). In the rest, we recorded 19 anthroponymic and 12 toponymic forms. If we also add up those in *Table 1*, it results that no less than 24 names (out of 35) have evolved into Romanian anthroponymic forms (and 13 – also into toponymic forms). Most attestations of these names can be found in Moesia inferior, a province that also included Dobrogea and extended north of the Danube, both in Muntenia and southern Moldova, as well as in Basarabia and Transnistria. The high frequency of some Latin(ized) forms also in the west of Asia Minor – primarily in the provinces near the Aegean Sea and the Black Sea (Asia, Bythinia et Pontus) – shows a notable presence of a significant Romanized Thracian-Dacian element (at least in part – Thracian-Phrygian).

On the other hand, if there were several attestations among the names with the Greekized *-isk(os)* suffix, among the 20 anthroponyms in *Table 2* we recorded only one. However, this also attests, in a partially Greek-speaking area (Macedonia), *Demetrius*, a Thracian-Roman senator, who became a martyr at the beginning of the 4<sup>th</sup> century, because he confessed that he was a Christian. His memory was well-preserved, after the officialization of Christianity, from the Latin forms *Demetrius* / *Sanctus Demetrius* resulting, in Romanian, *Medru* / *Sâmedru* (with the Aromanian variant *Sumedru*, used as a popular name for the whole month of October).

Thus, the romanization – which preserved both Thracian-Dacian names (7, according to *Table 2*) and a characteristic suffix (*-isc/-isk*, became *-escul/-ești*) – asserted itself edifyingly, starting, more modestly, with the period before the officialization of Christianity (when both Romanized names with the *-isc* suffix appear, just north of the Danube, as well as some Roman names of martyrs, especially from Dobrogea, such as *Julius*, *Kamasis*, but also the first attestation of *Domnus*, from the year 257), continuing, massively, after 313, when 9 other Latin names are recorded with continuity in the Romanian onomastic. The Greek influence, during the period of Romanization through Christianization of the Thracian-Dacians, had an effect on the anthroponymy, only in the III-IV centuries. Statistically, of the 35 analyzed anthroponyms, 23 are Latin-Roman (65.7%), 7 – Thracian (20%) and 5 – Greek / Greekized (14.3%).

(Instead of) conclusion, we can say that, in this cultural melange – Thracian-Dacian, Latin-Roman (sometimes Greekized) and / or Greek (partially Latinized) anthroponyms, penetrated, as Christian names, in the first centuries after Christ – appear and some features that will characterize Romanian onomastics from/after the 9<sup>th</sup> century: the preservation of some old Christian anthroponyms – many of Roman and/or Romanized origin, some Greek and even Thracian-Dacian – to which are added characteristic suffixes, present, frequent to/among Romanians, to this day, Thracian-Dacian (*-escul/-ești*) and/or Latin, possibly also influenced by Slav(on)ic phonetics (*-ean*) (Pascu, 1916, pp. 302-304)<sup>37</sup>.

Secondly, the frequency of many names of martyrs and/or prelates of the Church from the first Christian centuries seems to prove the fact that Christianization through Romanization, following the probable discussion of the emperor (Thracian-Roman) *Constantine the Great* with the (Thracian-Dacian) high priests of Zamolxe, produced in the interval 313-317, bore fruit. As arguments, the participation in the first Ecumenical Council (325 AD) of at least 4 bishops of Thracian-Dacian-Roman origin – *Dacius* (the titular Bishopric of Nicaea, organizer of the pan-Christian meeting)<sup>38</sup>, *Dacus* and the two *Domnus*, but and other elements: the transformation of the holy mountain of Zamolxe (Kogaionon) into the holy mountain of the Christian Romanians (Ceahlău) (Boamfă, 2004), the preservation, by the descendants of the *Carpi*, of their tribal name, as an anthroponym (Boamfă, 2017b), the share of over 80% Latin words in *Tatăl Nostru* = the Our Father and in *Crezul* = The Creed (including in the Orthodox versions of these texts) (Boamfă, 2019b, pp. 105-110)<sup>39</sup>, the old Christian symbolism (*pește* = the fish,

<sup>37</sup> The argumentation provided by the cited author includes it with suffixes of Slavic origin. However, the onomastic forms *Bassiana* (toponym) and *Bassianus* (anthroponym) – pronounced probably *\*Bășiana*, *\*Bășianu*, in Thracian-Dacian, could indicate a Latin origin, later influenced by the contact with the Slavs.

<sup>38</sup> Another *Dacius* was archbishop in *Mediolanum* / *Milan* in the 6<sup>th</sup> century (530-552) and is celebrated as saint by the Roman-Catholic Church, in January 14 – [https://it.wikipedia.org/wiki/Dazio\\_di\\_Milano](https://it.wikipedia.org/wiki/Dazio_di_Milano), November 16, 2024

<sup>39</sup> According to some personal calculations, the share of old words (mainly Latin) in the *Our Father* is 88.1%, and in the *Creed* it varies from 84.3% in the Orthodox version and 86.5% in the Catholic one.



*delfinul* = the dolphin, *vița-de-vie* = vine, *păunul* = the peacock (Ionescu, 1998)), also transposed in onomastics, the high frequency of the old Romanian Christian names – *Crăciun* (Boamfă, 2019a, pp. 61-67), *Cristu*, *Sântămărie*, *Elie/Sântelia*, *Mihai/Sânmihai*, *Ziane/Sânziane*, *Pietru/Sâmpietru*, *Paul/Sânpaul*, *Indrea*, *Marin/Sumarin*, *Toader/Sântoader*, *Giorzu/Sângiorzu*, *Medru/Sâmedru*, *Inton*, *Nicoara/Sânnicoara*, *Vâsâi/Sânvâsâi* and *Sânsava* (Boamfă, 2020), basic Christian terminology, of Latin origin (*Dumnezeu* = God, *cruce* = cross, *biserică* = church, *creștin* = Christian, *cuminecare* = communion, *înger* = angel, *preot* = priest, *botez* = baptism, *Paște* = Easter, (ziua de) *Crăciun* = Christmas (Day), *comândare* = order, *piscop* = bishop, *râmeț* = hermit (Ionescu, 1998, p. 35)) and others.

Last but not least, the contacts of the Pannono-Dalmatian Thracian-Dacian-Romans with the ancestors of the Italians (with whom they were neighbors) and the French (as subjects, in the 9<sup>th</sup> century, of the Frankish Kingdom, also called the Carolingian Empire, led by *Charlemagne*), or even with those of the Raeto-Romans, they seem to date from the period of the Romanization through Christianization of our ancestors. The numerous Thracian-Roman onomastic mentions, both toponymic and anthroponymic, including those related to pastoral activities (Boamfă, 2019b, 196-344), are arguments in this sense. Otherwise, the very mention of **Anonymus**, about those *blachi ac pastores Romanorum* = Vlachs / Romanians mean Roman's Shepherds (9<sup>th</sup> century) confirms such a reality.

We conclude with the no less important mention of the significance of the Thracian-Phrygian element in Asia Minor. Not very numerous (of the order of several tens of thousands, a millennium ago) (Boamfă, 2018b, pp. 53-65), they were able, in the first Christian centuries, to propel several leaders into the elite of Asia Minor, culminating in the first documented Romanian, with the name, 1200 years ago years, the metropolitan of Nicaea, *Înger*. Having, since then, a modest demographic significance, the Romanians from Asia Minor later disappeared (almost) completely, without having the ability to propel other members into the elite of the region, be it Greco-Byzantine or Turkish-Ottoman.

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