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NOWADAYS CHRISTIAN NAMES IN ROMANIA AND BULGARIA

Съвременните християнски имена в Румъния и България

Modern Christian names in Romania and Bulgaria

During recent years anthroponymy wealth in Romania and Bulgaria has been enriched by a large number of borrowed names. The old criteria of choosing a name which helped for the preservation of traditional names do not satisfy the taste of present-day generation any longer. These names are not fashionable any more. The source of inspiration for young parents in choosing names for their children are television, music, sports and others.

Nowadays emphasis is laid more often on the originality and uniqueness of names. But a persistent search for borrowed names or the creation of unique and original names could often lead to ridiculous situations, especially when the traditional family name is combined with the funny fashionable name.

At present we can observe a return to 'primitive' mentality, but in a different dimension: the name of the newborn child is not given in order to obtain the protection of the saint of that name but in order that the child should bear the same name as that of a popular person.

Keywords: Christian names, tradition, globalization, modernization

Nowadays world is characterized by a more and more swift development (we are referring especially to the countries from Eastern Europe). There aren't anymore brought forward every country's specific features but, above all, the globalization and uniformization process, the copying, by the less developed communities, of some models, foreign to them, with the desire to merge the socio-economic borders. In this context, the first names belong to those upper categories where the innovations follow closely the changes from the society.

The Christian names have their own history and evolution, in which “the object and the subject are joining together and are influencing each other, often in a surprising manner” (Ionescu 1975: 12). The belief in the power of the name, as being able to decide and influence destinies, to guide someone’s life in a certain direction, has deep roots in the consciousness of the human being. In some communities from the past it was believed that, when choosing a name¹, the human received a certain faith, and for other communities, the name was a part of the human being². Starting from the first names – common words³ from a language, taken from the environment or denoting individual particularities – and until the nowadays ones, the family members expressed, through them, their desires or attitudes towards the other humans. They wanted that, by choosing certain first names, to assure the divine protection for the life of the new born children or, more recently, to guarantee an ascendant direction of their lives, exactly as the ones of the personalities that already bear them.

Although the process of domination was an analog one to all the nations, during the linguistic and semantic structures of each one of them, have been created anthroponomical systems with distinct features and with a specific inventory of names (Superanskaja 1967: 324; Vascenco 2001: 19-20), in which interfered the elements of the sacred with those of the profane, the last one being mostly influenced by the environment where the individual lives, by his relations with the other humans, by old customs and traditions.

Generally, the anthroponomy combines elements that belong to the ancient word stock, inherited, on which were overlaid, successively, elements from other languages, which offer to this field a strong heteroclitical character. An important role, regarding the changing of the persons’ names, was played by fashion; it had the leading part in all the periods of time, in accepting, first by the dominant classes, imitated then by other social categories, the foreign names, considered, from the aesthetic point of view, superior to the autochthon ones.

The anthroponomical inventory from Romania and Bulgaria doesn’t make an exception from this rule. It deals today with similar problems referring to the directions of manifestation regarding the giving of the Christian names. Therefore, as the two countries progressed and became more and more interested in adhering to the European Union and limiting the differences between them and the advanced countries, was in the same time accentuated the conflict between the modern and the traditional onomastics, specific to them.

So, the contemporary period is characterized through an amalgam of names, some kept through tradition, others entering into the language in the same time with the new directions of development, trends and modern influences (or, at least, considered modern).

In a statistic research, made in 1995, considering the Christian names that the Romanians get, Gh. Bolocan (Bolocan 1999: 375, 380) showed that, more often were, at that time, the first names from the traditional Romanian inventory (but in the last 13 years, the things have changed dramatically). We present those situated from the first twenty positions:

masculine names: 1. *Gheorghe* – 662.265⁴; 2. *Ioan* – 556.312; 3. *Ion* – 490.183; 4. *Vasile* – 489.956; 5. *Constantin* – 439.114; 6. *Nicola(i)e* – 294.990; 7. *Dumitru* – 287.169; 8. *Alexandru* – 236.429; 9. *Mihai* – 234.758; 10. *Florin* – 159.183; 11. *Marian* – 148.142; 12. *Adrian* – 144.427; 13. *Ștefan* – 136.546; 14. *Marius* – 134.938; 15. *Petru* – 130.628; 16. *Marin* – 126.533; 17. *Daniel* – 116.501; 18. *Ionel* – 114.854; 19. *Ilie* – 111.072; 20. *Ionuț* – 105.269.

feminine names: 1. *Maria* – 1.143.282; 2. *Elena* – 690.603; 3. *Ana* – 363.225; 4. *Ioana* – 271.278; 5. *Mariana* – 185.610; 6. *Mihaela* – 174.167; 7. *Floarea* – 162.499; 8. *Ileana* – 142.599; 9. *Elisabeta* – 138.575; 10. *Viorica* – 131.611; 11. *Daniela* – 126.274; 12. *Cristina* – 119.508; 13. *Georgeta* – 103.859; 14. *Rodica* – 94.639; 15. *Nicoleta* – 92.102; 16. *Gabriela* – 89.756; 17. *Alina* – 86.718; 18. *Ecaterina* – 81.290; 19. *Iuliana* – 78.240; 20. *Florica* – 77.556.

The author of this article mentioned, many times, that, although one of the first names is traditional, along with it there are more and more often used first names borrowed such are: *Dumitru-Mario*, *Gheorghiuț-Leonard*, *Gheorghiuț-Flavius*, *Ștefăniță-Richard*, *Ștefăniță-Bahama*, *Constantin-Socrates*, *Petre-Orlando*, *Andrei-Alberto*, *George-Ricardo*, *Angelica-Amaranta*, *Geta-Ermina*, *Gica-Giorgiana*, *Ioana-Patricia*, *Ioana-Carla*, *Ioana-Roberta*, *Maria-Beatrice*, *Vasilica-Adelina*, *Vasilica-Irene*, *Vasilica-Julietta*, *Ionica-Ofelia*, *Jenica-Samanta* etc. In such situations, the most used one is the new first name.

A similar classification is also made by Maria Anghelova-Atanasova (Anghelova-Atanasova 2006: 49-52), comparing the first names used in Bulgaria during 1891-1980, 1981-1990, 1991-2000, 2001. If the first positions belong to the names *Gheorghie* (the first place from three situations), *Ivan*, *Dimităr*, *Nicolai*, *Petăr* și *Aleksandăr*, the next 36 places belong to both traditional and modern names, with the special mention that some of the traditional

names registered a permanent evolution. Thus, *Stoian* and *Todor*, the first ten Christian names during 1891-1980, had, in 2001, the position 29 and 34. Their place is now taken by the Christian names considered to be fashionable: *Alex*, *Daniel*, *Denis* etc.

The situation is similar as referring to the women's names, where *Maria* has the first place, during all the periods of time. The next positions are always occupied by other first names, the modern ones registering an ascendant curve. Therefore, names as *Nicol*, *Vanesa*, *Stefani*, *Evelina* etc replaced the older ones *Anna*, *Donca*, *Desislava*, *Iordanca*, *Milena*, *Nadejda*, *Petia*, *Ralița*, *Stanca*, *Todorca*.

The former criteria taken into consideration when giving the Christian names [the name of the saint from the birth day or the holiday near the date of birth, custom through which the parents wish to draw over the child the protection of the homonymous saint; the name of the godfather; the name of a close relative (father, mother, grandfather, grandmother, uncle, aunt etc.)], through which have been kept the traditional names, for long periods of time, are not preferred anymore and don't correspond with the aesthetic taste of many of the members from the new generation. The Romanian first names as: *Emilia*, *Lucia*, *Cristina*, *Virginia*, *Margareta*, *Rodica*, *Livia*, *Angela*, *Carmen*, *Adela*, *Adrian(a)*, *Valentin(a)*, *Marius* etc., or the Bulgarian names *Emil*, *Petco*, *Plamen*, *Todorka*, *Milka* etc. considered in the last century as modern, don't enjoy as much appreciation as then. If at that moment were chosen the names of the saints in order to protect the child, today are chosen more and more the names of some personalities from sports, television (especially the Latino-American soap operas), music etc. The autochthon first names became banal. Gheorghe, for example, is an emblem for the ordinary. It is said "you are a Gheorghe, or an Ion", meaning "you belong to a wide category of worthless people". This is one of the reasons that the parents chose the so called "heroic names"⁵. "We return to the primitive mentality", placing the faith of the child, this time not under the guard of a saint, but hopping for the prestige of the well-known persons.

In the last years in Romania, have been considered beautiful and, therefore, preferred, the borrowings from other languages: *Alberto*, *Antonio*, *Bruno*, *Carlo*, *Dominic*, *Fabio*, *Francisco*, *Gerhard*, *Gilberto*, *Giovani*, *Ianis*, *Marco*, *Mario*, *Norbert*, *Olivier*, *Oscar*, *Rafael*, *Raul*, *Raymond*, *Ricard*, *Richard*, *Robert*, *Robertino*, *Roland*, *Rudolf*, *Romario*, *Sergio*, *Thomas*, *William*; *Adalgiza*, *Aida*, *Albertina*, *Alessia*, *Alice*, *Bayadera*, *Beatrice*, *Brigitta*, *Carla*, *Carolina*, *Chelsea*,

Debora, Dénisse, Doretta, Ella, Emma, Evelina, Evelyn, Francesca, Gertruda, Gilda, Giulia, Gizella, Ingrid, Iohana, Irenne, Isabella, Isabell, Jaqueline, Larissa, Lorena, Loris, Luana, Malixandra, Malvina, Margelina, Melinda, Monalisa, Nadine, Noemi, Pamela, Patricia, Rebecca, Renatte, Roberta, Romina, Rona, Sara, Ursula, Vanessa, Vilhelmina, Viviana etc. The multiculturalism gains rapidly new adepts but, as it can be observed in the next pages, it's replacing or overlaying above the traditional values hasn't always got the desired effects and results.

In Bulgaria, the fact that the people travel or settle themselves down outside the borders of the country, determines the parents to choose first names that don't have Bulgarian roots; they generally tend to give their children European names (Anghelova-Atanasova 2006: 55). For this reason, very many Christian names from the orthodox calendar have been replaced, in every day life, with those from the catholic calendar. For example, we can notice that they prefer more and more to use *Nicol* rather than *Nicolai* or *Nicolina* (Anghelova-Atanasova 2006: 58). This fact is also applicable to Romania, as we can observe from the examples quoted in the above paragraph.

Both in Bulgaria and Romania there is the tendency to change in new clothes the ordinary first names, using a shortcut of the names (and, as concerning the Romanian language, through graphic transformations, unspecific to it): *Angi* (Angela), *Any* (Anișoara), *Adi, Ady* (Adrian, Adriana), *Betty* (Elisabeta), *Cori* (Cornel), *Dami* (Damian), *Dani* (Daniela), *Fanny* (Ștefania), *Gaby* (Gabriel, Gabriela), *Kora* (Cornelia, Corina), *Jenny* (Ioana, Eugenia), *Mady* (Maria), *Nelly* (Elena), *Nicoll* (Nicoleta), *Te(i)a* (Filofteia), *Tony* (Antonie), *Tor(i)a* (Victoria), *Vally* (Valerica, Vasilica), *Țenka* (Aksenia), *Ghena* (Evghenia), *Siika* (Anastasia), *Roska* (Efrosina) etc., or, writing them after with occidental methods of writing: *Christian, Christiana, Edward, Elisabetha, Julianna, Kamelia, Klara, Marylena, Marinella, Michaela, Mirabella, Petronella* (Oancă 1995: 16; Anghelova-Atanasova 2006: 48).

Choosing a child's name can say many things about his/her parents: he/she can communicate their preference for conformism, snobbism, "romanticism", exotic, aesthetic inadequacy etc. Without taking into account that the first names "grow up" once with the new born baby and that it will have to represent him/her further on, during both childhood and maturity, most of the times, the parents choose for themselves, according with their own feelings (and, possibly, not always with full knowledge of the case). They find interesting, maybe, to

name a child *Antigona, Arthur, Cleopatra, Cupidon, Didona, Dezdemonă, Danaida, Hrisantys, Gioconda, Minerva, Napoleon, Ofelia, Julieta, Romeo, Samantha, Socrates, Venera* – after the names of some characters from literature, history or mythology. Yet, in time, such names could become inadequate in a certain situation (physical, psychical or material) for the persons who have these names, or, to become awkward or to generate complexes⁶ (for example, a pretty ugly, chubby girl with the first name *Grațiela* (Grace) or *Păpușa* (Doll) etc.). Placing these Christian names near the traditional last names can also lead to unfortunate combinations: *Beatrice Drugă, Paloma Găină, William Gâlbează, Henry Clăteală, Alberto Graure* etc.

The situation is getting worse in Bulgaria too, where the foreign first names present an inappropriate contrast when they are placed near some Bulgarian last names: *Catrin Bimbașa, Ivet Dobromirova, Alis Kraiceva, Madlen Algafari, Esmeralda Goranova Ghițova, Melis Stanimirova Stefanova, Pamela Dimitrova Petrova, Steisi Svilenova Jivkova, Himena Naidenova Petrova, Elis Sergheeva Savova* (Anghelova-Atanasova 2006: 59) etc.

In the same inadequate situation are also many of the Romanian diminutive first names: *Brăduț, Bebișor, Căpșunel, Cărpenel, Cezărel, Codruț, Cosminel, Fănicuță, Ghiocel, Ionuț, Maricel, Mugurel, Năstăsică, Norocel, Paulică, Răducu, Rândunel, Sorinel, Teodoruș, Victoraș, Vlăduț, Amelica, Anicica, Bebelica, Bobocica, Bombonica, Bucurița, Camelușa, Camelica, Căpșunica, Căpșunița, Claudica, Cornelica, Crenguța, Codruța, Drăguța, Felicica, Firuța, Floricica, Floricuța, Garofița, Ghiocica, Lămâița, Marcelica, Maricica, Măriuca, Melanica, Nelica, Neluța, Romanița, Scânteioara, Sabinica, Steluța, Sândica, Simonica, Sorinica, Tănțița, Vâlcica* etc. There are situations when not one, but the both terms of the names are diminutives showing an unpleasant effect: *Angelica-Cornica, Aurică-Păstorică, Bobocica-Paulica, Fănică-Rizica, Ionica-Tănțița, Ionica-Simonica, Lilica-Ionica, Lucica-Steluța, Maricica-Ionicica, Sândica-Tănțița, Sofica-Cornelica, Vasilica-Bombonica, Vasilica-Scumpița* etc. Not only the diminutives but many other first names (especially those inspired from the floral environment) are in the same situation: *Bujor, Brândușa, Crina, Dafina, Grațiela, Magnolia, Hortensia, Speranța, Trandafir, Trandafira* etc. reflect the feelings of those who gave such a name towards the one who will bear it, but, many times, the evolution of the new born child will prove to be different from that of the given first name.

The modernization of the anthroponomical inventory, in Bulgaria, is made through the creation of hybrids from modern names, to which they add the elder particles *-mir*, *-mil*, *-slav*, *-țar*, *-țvet*: *Nedislav*, *Tonimir*, *Ivozar* (Anghelova-Atanasova 2006: 47) etc. and through the use of the foreign names, ended in vowels, for both genders (thing that is not happening yet in Romania): *Andrea*, *Tedi*, *Tom*, *Timi* (Anghelova-Atanasova 2006: 55) etc.

In Romania, a special category, created in order to give to the names a nuance of modernity and uniqueness is through the more frequent use of the first names formed from their correspondents, either feminine: *Adina – Adin*, *Liliana – Lilian*, *Loredana – Loredan*, *Camelia – Camelian*, *Lelia – Lelian*, *Lavinia – Laviniu*, *Casandra – Căsăndrel*, *Tereza – Terez*, *Mirabela – Mirabel*, *Mirela – Mirel*, *Leontina – Leontin*, *Petronela – Petronel*, *Smaranda – Smărăndel*, or masculine: *Cosmin – Cosminela*, *Gelu – Geluța*, *Georgică – Georgica*, *Laurențiu – Laurenția*, *Marin – Marinuța*, *Mihăiță – Mihăița*, *Ilarian – Ilariana*, *Petrișor – Petrișoara* etc.

The tendencies to change the anthroponomical inventory had been present in the structural level too. If 40 years ago N.A. Constantinescu said that: “Unlike the Catholics that give several first names to a person, for Romanians, and for the other orthodox people too, the first name is unique”(Constantinescu 1963: XIV), nowadays being less and less persons who have, in Romania, only one Christian name. We must notice that there isn’t a certain algorithm in choosing the multiple names. They can be traditional, modern, or a combination between them. It’s all about the free will of the person who chooses the name and his/her aesthetic sense. Thus, there are first names made of:

– two terms: *Alexandru-Laurențiu*, *Cosmin-Albert*, *Daniel-Christian*, *Florin-Adrian*, *Georgică-Mădălin*, *Giuseppe-Alessandro*, *Laurențiu-Nicușor*, *Lucian-Paul*, *Lucian-Constantin*, *Mihai-Ciprian*, *Mihnea-Ștefăniță*, *Vasilică-Cristinel*, *William-Alessandro*, *Andreea-Gheorghîța*, *Angelica-Cosette*, *Astrid-Anamaria*, *Brândușa-Inocenția*, *Camelinda-Constantina*, *Carmencita-Jaquelyne*, *Castelia-Mădălina*, *Cleopatra-Madelline*, *Doroteia-Cătălina*, *Elisabetha-Theodora*, *Eufrosina-Florența*, *Farida-Bombonica*, *Francesca-Cătălina*, *Gheorghîța-Minodora*, *Ica-Angelica*, *Ionica-Tănțica*, *Ioana-Roberta*, *Janina-Carmen*, *Leonarda-Mădălina*, *Letiția-Gheorghîța*, *Liliana-Nicoleta*, *Lucica-Fănela*, *Maria-Beatrice*, *Maria-Magdalena*, *Maricica-Izabela*, *Maricica-Simona*, *Marghioala-Marusia*, *Maryjeana-Florina*, *Monica-Iordanca*, *Rebecca-Adelina*, *Rebecca-Sidonia*, *Rodica-Julietta*, *Rodica-Didona*, *Rodica-Hermina*, *Rodica-Sarmiza*, *Victoria-Gilbertina*, *Vasilica-Irene* etc.

– three terms: *Adrian-Florin-Constantin, Alexandru-Cătălin-Artur, Eduard-Luigi-Biagio, Teofil-Prosper-Bennenuto, Adrian-Cătălin-Giuliano, Jonson-Dumitru-Gheorghe, Francisco-Daniel-Aurelian, Romario-Angel-Marian, Robert-Romario-Ionuț, Horia-William-Thomas, Lucian-Mirel-Mirabel, Adrian-Alin-Argintel, Mircea-Oliviu-George, Mircea-Victor-Vasile, Genică-Sebastian-Mircea, Leonard-Daniel-Paul; Adela-Antoinette-Nicoleta, Amalia-Larisa-Costina, Andreea-Cristina-Teodora, Andreea-Diana-Vasilica, Anduena-Narcisa-Mihaela, Arina-Geta-Loredana, Camelia-Lonetta-Floriana, Carolina-Valencia-Mirela, Claudia-Daniela-Melina, Coca-Victoria-Ariadna, Edvina-Fleur-Viorica, Elvira-Constanța-Vety, Ermina-Eugenia-Geta, Fica-Diana-Cristina, Florica-Marcela-Lia, Francesca-Ana-Maria, Gioconda-Aurora-Maria, Ilinca-Rusalia-Despina, Ionica-Monica-Aurica, Lily-Paola-Jaquelline, Luciana-Aliana-Geta, Miruna-Mihaela-Jaqueline, Mariana-Viviana-Fănică, Mariana-Mihaela-Doretta, Magdalena-Simona-Aryette, Mica-Michaela-Aimée, Mihaela-Nela-Carsida, Raluca-Nora-Miorița, Raluca-Daiana-Simona, Rodica-Lenuța-Minerva, Rodica-Gianina-Narcisa, Selma-Evelyn-Cătălina, Stela-Matilda-Felicia, Venus-Camelia-Antigona, Verónica-Apolona-Carmela, Ximena-Alina-Maria, Vasilica-Steliana-Liana etc.*

– four terms: *Bogdan-Ioan-Gheorghe-Traian, Marcel-Gavril-Remus-Victor, George-Silviu-Theodor-Ștefa, Petrișor-Răzvan-Emil-Crist, Paul-Mihai-Georgian-Ștefan, Naidin-Mitrică-Mihail-Flore, Constantin-Nelu-Liviu-Dan, Eugeniu-Nicolae-Romulus-Leon, Lucrețiu-Ioan-Moisă-Marius, Andreea-Maria-Victorița-Ele, Felicia-Mia-Elena-Veturia, Amelia-Liana-Anee-Marie, Maria-Magdalena-Teresia-Ana, Viorica-Elena-Cristina-Maria etc.*

– five terms: *Marius-Daniel-Iulian-Sorin-Laurențiu, Cătălin-Horia-Titel-Mircea-Virgil*⁷.

Maria Anghelova-Atanasova said (in *op.cit.* p. 48) that, structurally, the first names are made of two, three and four unities and this happens despite the difficulty in using them in the daily interactions.

Under the influence of some foreign patterns had appeared, in the Romanian onomastics, a new type of denomination, made of two joined first names: *Dragoșflorin, Dragoșconstantin, Ionuțgabriel, Ionuțirinel, Ionuțsorin, Ionuțmarin, Rareșeugen, Robertadrian, Romicămădălin, Sorinadrian, Anamaria, Carmena-rodica, Emilionelia, Ileanaalexandra, Marianamonica, Marilince, Mirelclaudia, Nicoletaanca, Valentinaoana* (Burci 2001: 88).

Therefore, music, television, radio, sports⁸ are today the main sources of inspiration for the parents in choosing⁹ the first names. The overly intensive

searches, in order to find an original, uncommon name, lead often to extreme, ridiculous situations. There are many situations when, later in their lives, the teenagers give up their names or keep only one of them (the one that suits to them or represents them).

Lesser and lesser in the actual society the Christian names benefit by those attributes of a magical code and, it was believed that they protect the person with a certain name from unhappy circumstances. And more and more it is accentuated the individuality and the originality. But not few times can be noticed that – if seeking the originality – we can exaggerate and stretch the line of the borrowings and innovations, when giving the children unusual first names, often created by the parents: *Ilmar*, for example, is a “manufactured” first name, after joining the first letters from the first names of the parents: *Ilie* and *Maria*. *Bianca*, frequently used today, and which has its etymology in the adjective *bianco* “white”, has, in a family a special motivation: the wife is named *Anca*, and the daughter *Bianca* (bi “two”, the daughter is the second Anca). In such cases the trying to find a correct etymology of the names, if we wouldn’t know their origin before, we won’t practically have a chance to figure it out.

Yet, we live in a world where we want everything to be personalized, even if we frequently talk about globalization; in a world where the name – as an indispensable element of the human being – has to find its balance between what it is specific for the traditional anthroponomy (and by that meaning original in the wide linguistic context) and what comes from other populations’ culture. In this respect, as far back as in 1869, Ath. M. Marienescu, requested to hold on to our “national characteristic” (Marienescu 1869: 361-362), through which a nation can be different from another. And if the actual society, with its rapid rhythm of development, shows new directions regarding the improvement of the society, yet, it is necessary to find in the anthroponomy (and not only here) that balance between tradition and innovation.

Endnotes

¹ It is well-known in the modern history just one case when a person didn’t get a Christian name. The newspaper “The evening Moscow” reported that, on November the 3rd 1965, because of some misunderstandings between the two parents, regarding the future given name of their child, the American doctor Gheitrud didn’t received a first name at his birth.

Growing up, neither himself could decide to choose a name (A.V. Superanskaja, *Imja cerez veka i strani*, Moscova, Nauca, 1990, p. 4).

² That's why, in many archaic collectivities, the true name was hidden – using a secondary one – in order to trick those people who practiced magic and who, by pronouncing the real name in incantations could have hurt that person.

³ Șt. Pașca, in the work *Nume de persoane și nume de animale în Țara Oltului [People and animals names in Țara Oltului]*, Bucharest, 1936, p. 31, showed that „as it can be seen, our ancestors received, at the beginning of the middle century, rustic names, especially animals, plants and gems etc. names that have their establishment in the Roman era”.

⁴ The numbers represents the frequency regarding the presence of those names in the entire country.

⁵ <http://www.rasarit.com/vb/showthread.php?t=1060>.

⁶ The American specialists showed that the choosing of the first name can influence the psychical state of the child and future adult, but also the perception of the people towards beauty. After closely analyzing 2.000 folders of some hospitalized children in different psychiatric clinics, the researchers discovered that the boys that have a special first name, different from the usual ones, manifest more sever disorders that those who have common names. The same study shows that, as concerning the girls, disorders as obsession and sickly jealousy, are more accentuated if they have a rare first name. In a study was demonstrated that the students who had to choose a beauty queen between a candidate with a common name and another with a pompous or historic meanings, they chose the first one of them. (<http://www.desprecopii.com/info.asp?id=636>).

⁷ Later, those who had these names chose to keep only one of them. (see T. Oancă, *op. cit.*, p. 23).

⁸ But not only they are the sources inspiration. Few years ago, once with the opening of the mobile phones factory “Nokia”, near Cluj (a city from the central part of Transylvania), a family gave to their daughter the name of the factory. There are many football players who named their children after their football clubs’ cities where they had been transferred. We shouldn’t wonder if, in the future, amazed by different products that appear in the TV ads, the parents would be tempted by the names of some brands that sound nice, unusual, even if they are about cars, different companies or even washing powder.

⁹ In the past, the priest had an important role in choosing the Christian name. Today, this isn’t happening anymore and the clerks from The legal status of persons encounter very strange names. In some cases the parents go to court to be allowed to write in the birth certificate the Christian name they want.

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