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4th International Conference *Name and Naming* (ICONN 4)

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4th International Conference *Name and Naming* (ICONN 4)

As on previous occasions, the 4th International Conference *Name and Naming* (ICONN 4) was held by the Centre of Onomastics of the North University Centre of Baia Mare (Technical University of Cluj-Napoca), headed by Prof. Oliviu Felecan, on 5–7 September 2017, by way of a logical follow-up to another onomastic event, the 26th International Congress of Onomastic Sciences. ICONN 4 focused on *Sacred and Profane in Onomastics*, the subject that reflects growing deep and abiding interest among onomasticians to the socio-cultural dimension of naming.

The opening session, presided by Oliviu Felecan, included welcome remarks delivered by Cătălin Cherecheș, Mayor of the Municipality of Baia Mare, Dr Teodor Ardelean, Principal of Petre Dulfu County Library, where the conference sessions were held, Prof. Gheorghe Chivu, corresponding member of the Romanian Academy of Science, Prof. Petrică Pop-Sitar, vice-rector of the North University Centre of Baia Mare, and Doru Dăncuș, vice-president of Maramureș County Council.

The scientific part itself began with five plenary lectures. *Gheorghe Chivu* (Romanian Academy, University of Bucharest, Romania) presented a talk on the names of Graeco-Roman gods and goddesses in old Romanian culture, meanwhile noting the use of the Romanian words for ‘god’ and ‘goddess’ in the literature of the time. *Grant W. Smith* (Eastern Washington University, USA) discussed the symbolic meaning of names, arguing that names essentially depend on contextual associations, rather than being purely indexical. The following two plenary presentations focused on anthroponyms. In this vein, *Alda Rossebastiano* (Università degli Studi di Torino, Italy) pointed out the changes brought about by the French Revolution in giving names to foundlings based on the anthroponymic inventory of Turin, whereas *Tamás Farkas* (Eötvös Loránd University, Budapest, Hungary) described how the traditional, particularly ecclesiastic national stock of first names of Hungary was expanded through the inclusion of new types of given names. The last plenary lecture was delivered by *Patricia Carvalhinhos, Maria Célia Lima-Hernandes* and *Adriana Lima* (University of São Paulo, Brazil) and discussed the ways that urban toponyms of São Paulo, which were originally faith-based, have become secularized from any religious concept.

Traditionally for ICONN, the splinter sessions were divided into three general subjects: *Anthroponymy*, *Toponymy* and *Names in Public Space*. However, special attention was paid to names in literature as well, since several splinter sessions were devoted to anthroponyms or toponyms in literature.

Anthroponymic problems were presented in two sessions. The Romanian language splinter session started its work with a theoretical presentation by *Daiana Felecan* (Technical University of Cluj-Napoca,¹ Romania) about first names explored through the dichotomy of the sacred and the profane. The speaker has thereby introduced a classification of the former category and analysed the concept of *name change* from this perspective. *Margareta Manu Magda* (Institute of Linguistics of the Romanian Academy, Bucharest) discussed the issue of appellatives associated with anthroponyms to evoke a sacred or profane meaning in the Romanian language. The last three presentations in the session (all made by researchers from the TUCN)

¹ All the colleagues indicated as being affiliated to the Technical University of Cluj-Napoca represent its Baia Mare branch, the North University Centre, unless otherwise specified. The name of the Technical University of Cluj-Napoca is further abbreviated as TUCN.

also dealt with the *sacred* — *profane* dichotomy in relation to conventional or unconventional anthroponyms: *Alexandra Sorina Iliescu* talked about unconventional appellations of Romanian politicians, *Ioana Augusta Cosma* shared her thoughts on first names of students at the North University Centre of Baia Mare, and *Vali Ganea* addressed the system of family names of the Sălăuța Valley.

The second session on anthroponymy consisted of five presentations and was held in Italian and Spanish. *Davide Astori* (Università di Parma, Italy) focused on the nominations of God and the Devil as coined in several artificial languages. *Elena Papa* (Università di Torino, Italy) proposed a diachronic approach to the anthroponymy of Italian immigrants in Argentina in the 19th and 20th centuries, whereas *Daniela Cacia* (Università di Torino, Italy) adopted a similar outlook to illustrate the relationship between religious and non-religious elements in first names and family names in the region of Emilia Romagna. *Elisabetta Rossi* (Università degli Studi di Torino, Italy) presented the results of an onomastic research into the registries of a 16th-century confraternity from Chieri, Turin. The only presentation in Spanish in this section was given by *Patricia Carvalhinhos* and *Adriana Lima* (University of São Paulo, Education Department of São Paulo State, Brazil). They talked about the anthroponym *Cicero* and the sacred or profane associations it may trigger in the context of the 20th-century anthroponymy of Brazil.

The *toponymic session* was held in two languages, Italian and Spanish. *Alfonso Germani* (La Ciocia Dialectological Centre, Italy) attended to geographical names which contain references to temples, churches, monasteries, oratories, altars and other objects of this kind. The speaker noted the wide distribution of such names throughout Europe, highlighting the cases of Italian and French origins. By contrast, *András Lukács* (Budapest Business School, Hungary) focused on profane toponymy, more precisely, on Hungarian place names whose internal form may seem vulgar and even obscene. The author raises the question of the genesis of such names, their existence, historical and modern taboos and social perception. *Silvia-Maria Chireac* and *Anna Devis* (University of Valencia, Spain) analyzed the meaning of several names of Andean deities and emphasized the impact of the traditions related to these deities on Ecuadorian students in Spain. *Nicola Reggiani* (Università di Parma, Italy) examined onomastic data from the papyri of Graeco-Roman Egypt. These data show a specific example of language interaction: place names with “sacred” or “profane” components of Egyptian and Greek origin are blended, showing the features of Hellenistic civilization in the Nile River valley. *Anna Hajdú* (Eötvös Loránd University, Hungary) analysed the corpus of hagnonym-based proper names in the novel *Aunt Julia and the Scriptwriter* by Mario Vargas Llosa from the perspective of various translation methods.

Toponymy was discussed in an English language session as well. *Marina Golomidova* (Ural Federal University, Russia), studying street names of Russian cities, observed the cultural crisis that arose from the demise in values, and the lack of coherent name-giving strategies for urban objects. In the speaker’s view, working out a unified policy of territorial marketing driven by the initiative of building a holistic image of a city may constitute a most effective measure to encounter the undesirable effects. *János M. Bárh* (Eötvös Loránd University, Hungary) presented a collection of Transylvanian historical place names available online since 2017 and a study of toponyms with the elements “devil” and “angel” based thereon, with due consideration of the geographical distribution, chronology, typology, and motivation of such toponyms. *Sabina-Nicoleta Rothenstein* (Alexandru Ioan Cuza University, Romania) studied the distribution of Romanian compound place names with a common element, e.g. *Bursuc-Deal* and

Bursuc-Vale. The author emphasized the semantic relation between such toponyms and their historical connection.

Names as part of the public space were discussed in three splinter sessions, two of them, both in the English language, held concurrently. The first of these opened with a discussion of commercial names of food and drink products. *Marie A. Rieger* (University of Bologna, Italy) turned to the food trademarks built on the model “*Saint* + proper name.” The presentation by *Sergey Goryaev* and *Olga Olshvang* (Ural Federal University, Russia) demonstrated the development of a system of wine names including the lexeme “monastic, monastery” on the Russian market, explained by borrowing Bulgarian and Romanian prototypes. *Justyna B. Walkowiak* (Adam Mickiewicz University, Poland) showed how the appellative names of churchmen are reflected in contemporary Polish surnames. *Luminița Todea* and *Ramona Demarcsek* (TUCN) studied terms, brands, and company names which imply religious or mythological connotations.

The other English splinter session on names in public space had a pronounced anthroponymic leaning. *Willy van Langendonck* (Katholieke Universiteit Leuven, Belgium) proposed a dichotomy in the diachronic study of surnames distinguishing between “relational” and “characterizing” names. *Anna Tsepikova* (Novosibirsk State Pedagogical University, Russia) discussed anthroponymic nicknaming practices based on Russian material. All the cases of nickname-giving were classified as profaning to a certain degree, regardless of motivation and evaluative potential, mostly because nicknames generally profane the act of baptism or legal act of name-giving. *János N. Fodor* (Eötvös Loránd University, Hungary) presented the recently released *Atlas of Historical Surnames in Hungary*, which shows the anthroponymic data collected on the territory of modern Hungary and Transylvania from the beginning of the 18th century in digital form. Non-anthroponymic materials were analysed in the presentation by *Alena Rudenka* (Belarusian State University, Belarus), who compared astronomic data from the 16th-century Old Belarussian manuscript known as the “Vilno collection” with star and constellation names from the Chinese *I Ching* (“Classic of Changes”), explicating similarities and differences in nominative principles. *Raisa Zhamsaranova* (Transbaikal State University, Russia) discussed ethnonyms of medieval nomadic tribes in the ethnolinguistic perspective.

The third splinter session regarding names in public space included presentations in Romanian, delivered by researchers from the TUCN. *Oliviu Felecan* observed some aspects related to “sacred” and “profane” in the urban toponymy of Transylvania. In a similar vein, *Nicolae Felecan* proposed an etymological analysis of several oikonyms with respect to the sacred or profane connotations they entail. The last two presentations in this session referred to names of places of worship in the historical land of Maramureș, studied by *Adelina-Emilia Mihali*, and in the contemporary county of Maramureș, investigated by *Sabin Siserman* and *Mihaela Munteanu Siserman*.

On the second day there were four anthroponymic splinter sessions held in Romanian. In the first one, *Simona Goicu-Cealmof* (Centre for Romanian Language Studies of Timișoara, Romania) illustrated the manifold presence of the sacred in Romanian anthroponymy, with reference to pagan beliefs and Christian values. The presentation delivered by *Veronica Ana Vlasin* and *Gabriela-Violeta Adam* (Sextil Pușcariu Institute of Linguistics and Literary History, Romania) focused on the structural patterns of bynames in the village of Cozla (Sălaj county), underlining sacred and profane aspects of the onymic constituents. *Ioana David* (TUCN) described manifestations of the sacred and the profane in Romanian idioms containing anthroponyms. The same dichotomy was studied by *Maria-Mara Ignat* and *Silvia Iluț* (TUCN)

in relation to the history of Romanian anthroponymy: the former speaker analyzed the practice of giving first names in the Land of Chioar, while the latter examined diminutive first names.

The second splinter session on anthroponymy in Romanian began with the presentation by *Rodica Colciar* (Sextil Pușcariu Institute of Linguistics and Literary History, Romania) regarding family names in Feleacu village (Cluj county), with the speaker proposing a classification of the investigated material based on several onomastic and etymological criteria. *Elena-Camelia Zăbavă* (University of Craiova, Romania) studied the double manner of referring to people in the village of Bulzești (Dolj county), i.e. by using official or unofficial names. The theological meanings of personal names in Christianity were the topic of the presentation by *Valerian Marian* (TUCN). *Roxana Pașca* (TUCN) analyzed biblical first names and the sacred or profane associations they trigger in name givers and name users, whereas *Lavinia Buda* (TUCN) addressed the use of ellipsis in anthroponyms, pointing out the changes in the meaning conveyed by truncated / abbreviated forms of names.

At another section, *Federico Vicario* (University of Udine, Italy) talked about hagionyms and hagiotoponyms in Old Friulian documents (registries of notarial and clerk annotations of towns and confraternities). *Adrian Chircu* (Babeș-Bolyai University, Romania) studied Romanian anthroponyms in a collection of administrative documents written in Romanian, Hungarian, German, and Latin dating from the 18th–19th centuries. Personal names were also approached in lexicographical contexts: *Alina-Mihaela Pricop* (A. Philippide Institute of Romanian Philology, Iași, Romania) focused on anthroponyms in Romanian multilingual dictionaries, while *Anamaria Gînsac* and *Mădălina Ungureanu* (Alexandru Ioan Cuza University of Iași, Romania) explored the same category of proper names as represented in Romanian translations of the 17th-century Slavonic-Ruthenian lexicon by Pamva Berynda.

The last splinter session in Romanian spotlighted personal and place names, particularly those occurring in literature. *Gheorghe Glodeanu* (TUCN) presented the ways in which character names in Mircea Eliade's fantastic prose are related to the sacred and the profane. Anthroponyms were also analysed by *Codruța Cozma* (TUCN), who looked at designations of members of the clergy and their discursive functions in the writings of the Romanian author Mihail Sadoveanu. *Florina-Maria Băcilă* (West University of Timișoara, Romania) discussed the names employed for the concept of "Kingdom of Heaven" in the poems by Traian Dorz. The same dichotomy *sacred* — *profane* was key to understanding the lexical-semantic configuration of toponyms in native Romanian and foreign fairy tales as studied by *Veronica Oneț* (TUCN). The only presentation that was not related to literature was delivered by *Alexandra Săcui* (TUCN), who researched into the ways of comprehending first names used by individuals with Down syndrome. The study drew upon the onomastic material including both sacred and secular first names.

The German-speaking splinter session was opened by *Rodica-Cristina Țurcanu* (TUCN), who analysed the marketing effectiveness of brands of food, drink, and remedies referring to religious notions, such as "God," "devil," "angel," "magic," etc. The empirical evidence she has collected testifies to the attractive and manipulative effect of such product names. *Henryk Duszyński-Karabasz* (Kazimierz-Wielki University of Bydgoszcz, Poland) investigated the surnames of German origin in the death registry of adults of the Municipal Cemetery in Bydgoszcz (1925–1935). The author proposed a typology of such names emphasizing that the presence of hybrid names reflects the co-residence of Poles and Germans in this region. *Daniela-Elena Vladu* (Babeș-Bolyai University, Romania) presented a detailed description of various categories

of German proper names that prove to have connotations related to the mentality, activity, and thinking of their users. The presentation by *Sofia Belioti* (Humboldt University of Berlin, Germany) was devoted to the poetic heritage of the late-Antiquity poet and theologian Gregory of Nazianzus and showed the role of Christian and pagan names as sources of wordplay. *Ágnes Tamás* (University of Szeged, Hungary) studied names of Jewish characters and fictitious toponyms used as sources of humour and irony in caricatures and texts of Hungarian humour magazines published in 1882–1883.

Another two splinter sessions on anthroponymy on the second day of the conference were held in English. *Justyna B. Walkowiak* (Adam Mickiewicz University, Poland) researched into modern Polish surnames motivated by religious terms, mostly those related to the Catholic doctrine, but also, to a lesser extent, the surnames referring to Lutheran and Orthodox, and non-Christian religions. The discussion of national anthroponymic systems was continued by *Anamaria Fălăuş* and *Luminița Todea* (TUCN) in their study of Canadian aboriginal traditions of name-giving. This presentation covered questions of national and cultural identity, by contrasting local name-giving traditions to those of Europe. *Gergana Petkova* (Medical University, Plovdiv, Bulgaria) and *Vanya Ivanova* (Plovdiv University, Bulgaria) analyzed Bulgarian personal names (although very infrequently used nowadays) derived from appellatives whose meanings refer to precious stones and jewels. Another observation on first names was made by *Nadia-Nicoleta Morărașu* (Vasile Alecsandri University of Bacău, Romania) as she focused on Christian first names given to girls born in Moldavia between 1991 and 2003, to conclude that in the period under investigation forename-giving traditions were still predominant. *Luisa Caiazzo* (University of Basilicata, Italy) focused specifically on one personal name, *Christopher Columbus*, to explicate the image that it shapes in the collective memory of Americans, now that a shift in common attitude to the named historical figure has even led to the *Columbus Day* renamed to *Indigenous People's Day* in certain parts of the country. *Giacomo Luigi Morando* (Ghent University, Belgium) talked about thousands of personal names preserved in the cuneiform archives of Susa, in south-western Iran. Two other historical reports referred to medieval Europe. *Mariann Sliz* (Eötvös Loránd University, Hungary) focused on the influence of the cult of saints on personal name-giving in Hungary. She used materials of the 11th–15th centuries to illustrate the great changes in the system of medieval Hungarian first names caused by the adoption of Christianity. A similar subject was explored in the presentation by *Camelia Mădălina Ștefan* (University of Bucharest, Romania), who studied Christian foreign names in the system of medieval Scandinavian anthroponyms.

Only two presentations on place names were made in English on the second day of the conference. *Andrea Bölcskei* (Károli Gáspár University, Hungary) discussed the ways and methods of borrowing foreign toponyms to include a saint's name into Hungarian, detailing complications caused by specific features of the Hungarian language. *Halyna Matsyuk* (Ivan Franko National University, Ukraine) studied the interaction between language, ideology, and identity as manifested in Ukrainian toponymic landscape and paid special attention to the symbolic functions of naming and renaming practices.

The two traditional categories of proper names, anthroponyms and toponyms, along with onomastics in public space, were also discussed in the course of interdisciplinary splinter sessions. The session referring to anthroponyms and names in public space was held in French. *Michel A. Rateau* (Université du Temps Libre, France) talked about names of mock saints which form the bases of French hagiotoponyms (micro- and nano-hagiotoponyms), paying

special attention to the functions fulfilled by the two types of names. *Yolanda Guillermina López Franco* (The National Autonomous University of Mexico, Mexico) emphasized sacred and profane aspects in first names given in Montpellier in the years between 1990 and 1993, using methodology specific to socio-anthroponymy and history of religions. From then on, the subject of the splinter session diverted to virtual onomastics through the presentation made by *Peter Handler* (Vienna University of Economics and Business, Austria), who discussed domain names and their construction, focusing on certain examples containing the element “saint.” *Marcienne Martin* (ORACLE Laboratory, France) studied the transformation of sacredness in the case of hagionyms metonymically employed in fields other than that of hagionymy. Finally, *Marcela-Cristina Oțoiu* (TUCN) discussed the meaning of characters’ names in the writings of Chrétien de Troyes.

The splinter session on toponymy and names in public space was held in Romanian. *Daniela Butnaru* and *Ana-Maria Prisăcaru* (A. Philippide Institute of Romanian Philology, Iași, Romania) explained the ways in which religious mentality is reflected in Romanian toponymy, giving examples of various subcategories of toponyms evoking saints, demons, or religious objects. In a similar vein, *Anna Oczko* (Jagiellonian University, Poland) analyzed geographical names suggestive of the Devil in the Polish Carpathian Mountains, pointing out the motivations behind the names. *Cosmina-Maria Berindei* (Cluj-Napoca Branch of the Romanian Academy) studied hagiographic mining-related toponyms in two villages in the Western Carpathians, Roșia Montană and Bucium, and discovered that the names investigated are closely related to the type of mining work, as well as to workers’ beliefs, hopes, and sufferings. The dichotomy *sacred* — *profane* was illustrated by *Dana Covaci* (George Pop de Băsești High School, Romania) with respect to names of streets and institutions in Ulmeni, Maramureș county. The last presentation in this splinter session dealt with sacred names in painting: *Anamaria Paula Mădăras* (TUCN) analyzed their structure and the factors that determine the naming of paintings in the context of sacredness.

Four splinter sessions on the second day of the conference were focused on names in public space. The first such session, held in English, was opened by *Antonio Lillo* (University of Alicante, Spain), who presented the ways in which homophony and rhyme are employed in the construction of nicknames and onomastic slang words. *Alina Bugheșiu* (TUCN) analyzed the structure of names of tarot cards and explained the semantic transformations in non-proprietary constituents behind these names in the course of their onymization. *Elena Gudeleva* and *Eka-terina Sudarkina* (Vladimir State University, Russia) explored the conceptual sphere of the 21st-century European and Asian films by analyzing the title sequences (actual title + slogans).

The German language splinter session began with a presentation by *Ewa Majewska* (University of Warsaw, Poland), who addressed the names of infectious diseases in German and Dutch in semantic and morphological aspects. *Delia Suiogan* and *Rodica-Cristina Țurcanu* (TUCN) studied the names of traditional Romanian festive dishes, specifically cooking recipe names, focusing on Christmas and Easter dishes. Other presentations of this section covered the topic of commercial names. *Holger Wochele* and *Brigitte Seidler-Lunzer* (Vienna University of Economics and Business, Austria) discussed the names of hotels in Romance-speaking countries (particularly in France, Italy, and Spain) derived directly from hagionyms or toponyms with hagionymic components. *Fiorenza Fischer* (Vienna University of Economics and Business, Austria) showed how commercial names reflect historical events and cultural transformation of a country. She analyzed Italian bank names, starting from the very appearance of the credit

institution in the 15th century, as reflective of the Italians' changing attitude towards church and religion. *Veronica Câmpian* (Babeş-Bolyai University, Romania) presented a synchronic case study of the trade names of a furniture company. Based on this material, the author discussed a broader problem, which is the difference between proper and common nouns.

Two splinter sessions on names in public space were held in Romanian. *Mihaela Munteanu Siserman* talked about sacred and profane aspects in the names of natural remedies in Romania. The same topic was approached differently by *Delia-Anamaria Răchişan* (TUCN), who looked at regional names of healing plants. Together with *Călin-Teodor Morariu* (University of Oradea, Romania), *Delia-Anamaria Răchişan* also explored the topic of the names of celebrations and the impact of these celebrations on people from rural and urban areas. *Luminiţa Drugă* (Vasile Alecsandri University of Bacău, Romania) analyzed the names of traditional lenten vs. non-lenten dishes in the context of Moldavian urban space from the perspective of linguistic creativity and stylistic variation. *Delia Suiogan* (TUCN) analyzed the names of gestures, actions, and ritual objects that pertain to certain rites of passages, and observed that they are underpinned by a marked sense of practicality and usefulness. Names and nicknames of religious cults were researched by *Gabriela-Violeta Adam* and *Veronica Ana Vlasin* (Sextil Puşcariu Institute of Linguistics and Literary History, Romania) based on the *Romanian Linguistic Atlas*. The world of brands was explored from a diachronic perspective by *Flavia-Elena Oşan* (TUCN) with respect to the reconfiguration of sacred time in the discourse of advertising. *Corina Cristoreanu* (TUCN) illustrated sacred and profane aspects in the choice of user names in online games, based on a corpus compiled as an outcome of a sociolinguistic survey. Two presentations focused on the concept of “desacralization”: *Armanda Stroia* (TUCN) analyzed the correlations between names of diseases and terrorism in mass media discourse, whereas *Mădălina Florina Pop* (TUCN) investigated the adoption of pseudonyms by Romanian artists, emphasizing the role and motivation of the aforementioned unconventional names and how they may lead to the loss of the identity implied by artists' official (Christian) names.

The proceedings of ICONN 4 have already been published in print and online (see http://onomasticafelecan.ro/iconn4/iconn4_proceedings.php). The 5th International Conference *Name and Naming* is expected to take place in the early autumn of 2019.

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