Romanian-Ukrainian Connections in the Anthroponymy of the Northwestern Part of Romania

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Abstract

The first contacts between Romance speakers and the Slavic people took place between the 7th and the 11th centuries both to the North and to the South of the Danube. These contacts continued through the centuries till now. This paper approaches the Romanian – Ukrainian connection from the perspective of the contemporary names given in the Northwestern part of Romania. The linguistic contact is very significant in regions like Maramureş and Bukovina. We have chosen to study the Maramureş area, as its ethnic composition is a very appropriate starting point for our research.

The unity or the coherence in the field of anthroponymy in any of the pilot localities may be the result of the multiculturalism that is typical for the Central European area, a phenomenon that is fairly reflected at the linguistic and onomastic level. Several languages are used simultaneously, and people sometimes mix words so that speakers of different ethnic origins can send a message and make themselves understood in a better way. At the same time, there are common first names (Adrian, Ana, Daniel, Florin, Gheorghe, Maria, Mihai, Ştefan) and others borrowed from English (Brian Ronald, Johny, Nicolas, Richard, Ray), Romance languages (Alessandro, Daniele, Anne, Marie, Carlos, Miguel, Joao), German (Adolf, Michaela), and other languages.

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The first contacts between the Romance natives and the Slavic people took place between the 7th and the 11th centuries both to the North and to the South of the Danube. As a result, some words from all the fields of onomasiology were borrowed, and the phonological system was changed, once the consonants *h, j* and *z* entered the language. The second stage of Romanian – Ukrainian contact was recorded through the Slavonic language, the late literary version of the old written Slavic language. It was the language used in culture, church and politics in several countries, such as Russia, Ukraine, Bulgaria and Serbia and, since the 10th up to the 16th century, in the Romanian principalities. In his *Enciclopedia limbii române* Marius Sala (2001: 526) set down the fact that the Slavonic language was used in parallel with the Romanian language. Due to the Slavonic influence, the vocabulary of the Romanian language was enriched mainly with religious words (*diacon, duh*), administrative terminology (*boier, voievod*) and cultural terms (*slovă*). The last stage of contact between Romanians and Ukrainians was achieved via modern languages – like Russian, Ukrainian, Polish, Serbian-Croatian, and Bulgarian – especially in the border areas of Romania: Bukovina, Maramureş, Banat, the Danube Delta and so on.

Sharing the inhabited area with the Slavs left an imprint in the area of Romanian onomastics. The old Slavonic language influenced both the toponymy (Cerna, Prahova, Snagov, Târnava), and the anthroponymy. Some names were taken in their original format (Dragomir, Vladimir, Seneslav) and some others had a strong influence, others were recorded in chronicles and documents of the time and are used even now: Bogdan, Dragoş, Preda, Radu, Stan, Stroe, Vlad (Constantinescu 1963: X, XLV). The Slavonic influence introduced several names of saints, most of them borrowed in their turn from the Greek language: Alexandru, Andrei, Dan, Gheorghe,

Ileana, Nicolae, Vasile. These names took root in the whole Romanian territory and increased in number due to a series of derivatives that were either created by the Romanians or taken from the Serbians, Bulgarians, Greeks, Russians or other neighbors. N. A. Constantinescu [1963: XLVI] reached the conclusion that „o altă serie de nume slave s-a primit, după anul 1400, de la popoarele slave vecine, sârbi, bulgari, ucraineni, – ca porecle, care au devenit apoi nume de familie" [* trans. mine: some other Slavic names were taken after the year 1400 as nicknames from Slavic neighbors, such as Serbians, Bulgarians, Ukrainians, and these later became family names], such as Bejan, Bor, Gîrde, and Socol.

In the present paper, we are going to approach the Romanian – Ukrainian connection from the perspective of contemporary names given in the Northwestern part of Romania. The linguistic contact is very significant in regions like Maramureş and Bukovina. Therefore, we have chosen to study the Maramureş area, as its ethnic composition is a very appropriate starting point for our research. There are around 510,000 inhabitants in the county, out of which around 418,000 are Romanians, approximately 46,300 are Hungarians, and the third ethnic group is represented by the Ukrainians numbering approximately 34,000 inhabitants.[1] The statistical percentages are somehow similar to the national figures [~82%, ~9%, ~6.6%] – the Romanian population consists of approximately 21,681,000 inhabitants; out of these 89.5% are Romanians, 6.6% Hungarians and only 0.3% Ukrainians. The differences occur due to the fact that Maramureş county is located in close proximity to Hungary and Ukraine. We have done our research in some localities close to the Romanian – Ukrainian border, namely in Sighetu Marmaţiei, where the Ruthenian minority represents 3.6%[2] of the population, the districts of Bistra (with its adherent villages: Crasna Vişeului and Valea Vişeului),[3] Bocicoiu Mare (made up of the following villages: Crăciuneşti, Lunca la Tisa and Tisa),[4] Poienile de sub Munte,[5] Remeţi (including Piatra and Teceu Mic villages),[6] Repedea[7] and Ruscova,[8] all of them having a great number of inhabitants of Ukrainian ethnicity.

The first observation is that there is no unity or coherence in the field of anthroponymy in any of the pilot localities. This fact may be the result of the multiculturalism that is typical for the Central European area, a phenomenon that is clearly reflected at the linguistic level. Several languages are used simultaneously, and people sometimes mix languages so that speakers of different ethnic origins are able to convey a message and make themselves understood in a better way.

The fact is reflected at the level of anthroponyms as well. Besides the names that are typical for each ethnic group, there are also first names used by both Romanians and Ukrainians (Adrian, Ana, Daniel, Florin, Gheorghe, Ileana, Maria, Mihaela, Mihai, Ştefan…). We have focused on the names given during the last twenty years (1987–2007), an interval that we consider very interesting because it was influenced by two different political regimes, a dictatorship and a democratic administration. The transition between the two forms of government was characterized by numerous shocks, as well as social and economic disturbances that influenced the daily life of the population. The following first names are encountered both in families of Ukrainian ethnicity and in mixed ones: Alexa, Almina, Anastasia, Colea, Daşa, Galina, Ivona, Iara, Lara, Liuba, Ludmila, Milca, Nataşa, Neţea, Oxana, Serioja, Svetlana, Tamara, Vanea, Volodea, Zoran; with the most common being: Dochia, Eudochia, Fedor, Fedora, Hafia, Ivan, Melana, Natalia, Năstaca, Olena, Parasca, Vaselena, with its variant Vasilena. All these coexist with the "classic" Romanian names, such as: Andreea, Călin, Cristina, Florina, Ioana, Laura, Marius, Nicolae, Sorina, Ovidiu, Silviu, and Vasile. Worthy of being mentioned is the fact that the simple individual forms tend to be replaced by double first names, both in families that have a pure ethnic origin and in the mixed ones. Hence, we identified double Ukrainian first names, such as Alexander Volodymyr, Ana Vaselena, Boris Ştefan, Fedor Daniel, Hafia Ocsana, Ivan Vladimir, Larisa Marisa, Maria Olena, Marusia Vasilena, Miodrag Miroslav, Natalca Maria,

Niculeta Olena, Oresia Marusia, Ostap Serghei, Parasca Maria, Slavca Maria, Svetlana Oresia, and Volodea Ştefan, and some mixed Romanian – Ukrainian ones: Alexandra Valinka, Andreea Liudmila, Dan Ivan, Dumitru Fedor, Eudochia Ioana, Georgeta Motrea, Filofteia Denisa, Gabriel Serghei, Ilinca Ioana, Ivan Liviu, Iurasec Lucian, Katea Luciana, Larisa Ania, Lavinia Marusia, Liuba Adriana, Loredana Ludmila, Marian Visarion, Miroslav Vasile, Mariana Năstaca, Nataşa Cosmina, Motria Stela, Oxana Ioana, Raisa Mirela, Sava Viorel, Serioja Ioan, Vesna Cristiana, and Volodea Sorin. This trend becomes more and more prevalent in Romanian anthroponymy, and it extends all over the country, both in the rural and urban areas. Adopted from the Western cultures, it is clearly reflected in the way Ukrainians name their children; and it is even highlighted by the tendency of giving three names. Even if these cases are few in number in comparison with the others, we have encountered triple names like: Adela Denisa Firuţa, Andreea Lavinia Măriuţa, Alexandra Narcisa Laura, Alexandru Casian Vasile, Alexandru Pavel Gheorghe, Ana Cosmina Valentina, Anghel Marcel Mirel, Antonio Darius Petru, Casian Ruslan Ioan, Călin Vasile Andrei, Cătălin Radu Dumitru, Cosmin Cristi Mihai, Cosmina Angelina Giorgiana, Daniel Alin Teodor, Denis David Petru, Gabriel Nicuşor Pompiliu, George Petru Paul, Ileana Nadia Simona, Iulian Casian Iliuţă, Lucas Nicolae Ioan, Melania Denisia Marta, Mihaela Delia Petruţa, Mihăiţă Raul Grigore, Nicodim Mihail Gabriel, and Oscar Vasile Miron. As can be noticed, there are diverse combinations of names, reflecting the diversity of people giving these names:

   – religious, biblical or calendar-influenced[9] names together with secular names;
   – common popular forms (of Romanian or Ukrainian origin) together with elite, scholarly ones;
   – native names (typical Romanian or Ukrainian ones) together with foreign, borrowed ones that may or may not have been adapted to the system;
   – elevated forms imposed by the church together with ordinary forms preserved through tradition;
   – Christian names together with hypocoristic ones, some with diminutive suffixes.

As for the latter category, we would like to underline the fact that the anthroponymy in Maramureş is full of examples in this respect, especially in the rural areas (Felecan 2006: 335–336). It gives an endearing attitude towards the newborns and shows great fondness. Another interesting aspect is the fact that, in the case of double names, the hypocoristic ones are the Romanian names – (Anastasia) Lucica, Ancuţa (Marisabela), Ancuţa (Ondina), Anuţa (Sava), (Elisei) Nelu, (Fedor) Dănuţ, Ionela (Alisia), Ionela (Nataşa), Ionuţ (Volodea), (Ivan) Nicu, (Năstaca) Ionela, (Ruslan) Ionel, (Vera) Lenuţa – instead of the Ukrainian ones: (Adrian) Iura, (Adriana) Duţea, (Alexandru) Iura, Aniţa (Ioana), Deiuţa (Roxana), (Gabriel) Saşa, Ilinca (Ioana), Ilişca (Florina), (Iulian) Iura, (Larisa) Duţea, (Lidia) Ilişca, (Maria) Iulci, Saşa (Dumitru), (Vasilena) Elinka. Hypocoristic names can also be encountered in cases of double names, irrespective of origin – Romanian, Ukrainian or mixed ones – both elements being stylistically influenced: Anişoara Ancuţa, Ghiţă Alex, Ionela Nuţa, Ionela Petrişoara, Ionuţ Petrişor, Lenuţa Dochiţa, Mişu Nicu, Olguţa Ionela, Petrică Dănuţ, Petrişor Saşa, Saşa Ionel, Saşa Nelu, Ştefy Alex, (Vasile) Alex Nicuşor, Vasilica Ionela. The affection carried by the forms explains the intimate and family-centered feature, which is typical for the rustic denominative system, even if the initial tender value tends to become more and more neutral in time. The hypocoristic names that are the result of a formal modification of an anthroponym are used as secondary onomastic forms; they were encountered in all pilot localities. They were produced via phonetic means (aphaeresis, apocope or syncope) and lexical methods in the Romanian sphere of influence – Adi, Alex, Costinel, Dina, Ema, Fănel, Fănela, Fănică, Geta, Gina, Ghiţă, Ileana, Ionel, Lenuţa, Mitică, Nela, Neli, Nelu, Nicu, Nicola, Sandu, Simi – in the Ukrainian area of impact and also on names of international origin: Alexa, Colea, Dochia, Elisa / Eliza, Feri, Iulci, Iura, Lara, Meco,

Mica, Michi / Miki, Motrea / Motria, Năstaca, Nichi / Niky, Niţa, Nuţa, Nuţi, Nuţu, Robi, Rudi, Sami, Saşa, Vanea.[10] As for the diminutive suffixes, their adding is done to the primary, initial or reduced hypocoristic theme of the male or female names. The most frequently used suffixes, distributed in gender pairs, are:

- – -aş: Andreiaş, Păunaş;
- – -ca: Natalca, Năstaca;
- – -el, -ela: Costel, Doinel, Dorel, Dumitrel, Fănel Costinel, Fănela, Florinel, Georgel, Ionel, Ionela, Ionela Marinela, Irimel, Marinel, Marinela, Mironela, Voinicel;
- – -ic, -ica, ică: Angelica, Anica, Costică, Fănică, Florica, Ionica, Lucica, Maricica, Mitică, Petrică, Petrică Ionică, Romică, Rozica, Valerica, Valerică, Vasilica, Vasilică;
- – -ina: Angelina, Anghelina, Manolina, Niculina, Paulina;
- – -işca, -oşca: Iulişca, Marişca, Anoşca;
- – -işoara, -işor: Anişor, Anişoara, Petrişor, Petrişoara;
- – -iţa, -iţă: Aniţa, Dochiţa, Gheorghiţă, Ioniţa, Mihăiţă, Niculiţă, Tudoriţa, Victoriţa;
- – -oara: Marioara, Mărioara;
- – -şor: Nicuşor;
- – -uc: Ionuc;
- – -uţ, -uţa, -uţă: Ancuţa, Anuţa, Codruţ, Codruţa, Crinuţa, Dănuţ, Dănuţ Ionuţ, Deiuţa, Firuţa, Iliuţă, Ionuţ, Lenuţa, Măriuţa, Mitruţ, Neluţ, Olguţa, Petruţa, Steluţa, Vlăduţ.

Besides the names that are the result of suffixation and hypocorisms, there are quite a few names in the Northwestern part of Romania that derive from common terminology, especially inspired from botany. Domniţa Tomescu wrote in *Enciclopedia limbii române* (Sala ed. 2001: 457), that they „au creat o adevărată modă onomastică la mijlocul secolului XX", [trad. mine: turned out to be a fashionable onomastic trend in the mid 20th century], a tendency that marked the ending of the 20th and the beginning of the 21st century. Once again, the people of Ruthenian ethnicity prefer Romanian names derived from botany over similar words in Ukrainian, and therefore they baptize their children with names, such as Codruţ, Crina, Crinuţa, Floarea, Florica, Florin, Florina, Iasmina, Lăcrimioara, Mădălin, Narcisa, Violeta, and Viorica. Although less numerous, the anthroponyms drawn from Ukrainian that have a specific are not completely abandoned by the inhabitants, as they continue to use names like Boja, meaning 'belonging to God', Liuba 'love', Kvyta[11] 'flower', Nadia 'hope', Rostvita 'blossomed', Svetlana 'shining', Vesna 'spring'. If one looks at the 'meaning' of the specific name forms, people definitely have a tendency to use anthroponyms that do not immediately have an obvious meaning, such as Elisaveta, Fedor, Galina, Hafia, Liudmila, Ocsana and Serioja.

In spite of their functions and socio-cultural significance, the above mentioned secular anthroponyms are far less numerous than the religious ones. Of all Christian anthroponyms, both in the Romanian and the Ukrainian languages, the hagiographic ones represent a vast majority – such as Ana, Gheorghe, Ivan, Maria, Nicolae, Petru, Ştefan and Vasile – together with the calendar-influenced ones that reflect holidays, names of saints or martyrs, such as Adrian, Cristian, Elena, Gavrilo, Miculai, Mihai, Petru and Pavel. The biblical anthroponyms, especially those emanating from the Old Testament are encountered only in a small number: Abel, Abigail, Abigail Sara, Aron, Avram, Beniamin, Estera, Ionatan, Ionatan Samuel, Natan, Rahela, Samuel and Tabita (Bălan-Mihailovici 2003). Their spread and frequency might be influenced by the religion of the people, in other words, by their belonging to various neo-Protestant groups. As for the rest, the dominant religions in the area, for Romanians and Ukrainians, are the Orthodox confession (~400,000 believers) and the Greek Catholic faith (~28,100 adherents), whereas the Roman Catholics (~33,300 believers) and the Protestants (~20,800) are almost exclusively

Hungarians. These facts should be interpreted in close connection to the names of some martyrs and/or saints that were worshiped and mentioned in the calendars according to the Latin or Byzantine rites.

Another feature of the area researched is the tendency of turning female names into male ones – Doinel, Paulin, Roxan, Sînzian. The female names that are formed from male names are even more numerous: Adriela, Dimitria, Drăgana, Dumitrela, Filipa, Laurenţia, Simioana and Ştefanela. The explanation might be that people have tried to preserve the patronymics or the matronymics, although the classical baptismal names were urged to pass from one gender to the other.

As for the old/new proportion in the anthroponymy of Maramureş (Felecan 2006: 333-342), we call attention to the fact that fewer and fewer old names with archaic characteristics are still encountered in mixed Romanian – Ukrainian families, their usage being almost completely lost. Names like Pintea, Precup, Pricop or Roman occur in insignificant number in an inventory of thousands of names; on the other hand, they tend to be used rather as surnames. The conservative current, which has its roots in several historical stages that were characterized by peculiarities and typical forms, is nowadays strongly challenged by foreign names that are more or less adapted to the Romanian language system. The phenomenon dates back to the 18th and the 19th centuries, times characterized by the founding of the Greek Catholic Church and the Latin trend promoted by the scholars of the Şcoala Ardeleană movement. Names of Latin, French or Italian origin won the battle over the Romanian native inherited or original ones, and, since the beginning of the first half of the last century, names of German and English origin also appeared to a great extent in the local anthroponymy. This fact can be noticed clearly in Transylvania, an area commonly characterized by multiethnic and multi-religious features. The Ukrainian and the mixed families in the Northwestern part of Romania were also influenced by this trend, as is illustrated in the anthroponymy of Maramureş. We have identified the following examples that reflect the combination of Romanian or Ukrainian names with foreign ones, or even double names with both elements belonging to other languages:

- English: (Anabela) Bresney, (Andreea) Jennifer, Brian Ronald, (Daniel) Philip, Edward (Călin), Elisabeth, Johny Nicolas, Kevin, Loveday Jonnie, Michael (Daniel), Naomi Elisabeth, Oliver Robert, (Paula) Gesica, Richard Ray, Steven, Wiliam,[12] Wilson;
- German: Adolf (George), (Alex) Stephen, (Laurenţiu) Adolf, Michaela (Lenuţa);
- French: (Alex) Nicolas, Annemarie, Anne-Marie, Celine (Rebeca), Crista Alice, Jean (Mihai), Janette (Denada), Louis (Alexandru), Maurice;
- Italian: Alessandra, Alessandro Daniele, Alessandro (Ionuţ), Antonio, Chiara, Davide (Andrei), Eduardo Mario, Emilio (Marian), (Florinel) Angello, Francesca, Francesca Bianca, Francesca Giulia, Francesco, Gianluca, Gianluca Antonio Carlo, Genoveva, Giorgio Cristiano, Giulia, Leonardo, Marco, Mario, Matteo, Paola, Roberto Valentino Alessio, Valentino;
- Spanish: (Bogdan) Alejandro, Carlos, Carlos Miguel, Fernanda (Andreea), Fernando Joan, (Marian) Esteban, (Mihai) Marcos, Pablo (Daniel), Pedro, Rodrigo;
- Portuguese: Joao Miguel, Luis, (Marius) Luis, Miguel (Daniel), Vasco (Valdi).

The following are perhaps harder to find;

- Turkish or Arabic: Ali, Fatih, (Gabriel) Ismail;
- Latin: Flavius (Sebastian), (Floriana) Augusta, Sergius (Beniamin), Silvius (Petru), Tiberius (Adrian);
- Hungarian: Attila, Beatriz, Ferenc, Gabor, Gyöngyi (Lidia), Noemi, Tünde.

The latter influence may be explained by the fact that the Hungarians and the Ruthenians (Felecan 2007c) share the same living area in the municipality of Sighetu Marmaţiei and in the villages of Bocicoiu Mare and Remeţi. A practice in vogue nowadays is to choose Western names for children, in spite of the fact that they have no connection with the Slavic languages. Sometimes both elements of a name have a foreign origin: Alberto Laszlo, Emma Erika Crinuţa, Fernando Andreas, Francisco Ferry, Fred Francisco, Joao Alexandre, Kevin Antonio, Naomi Beatrice, Sarah Marie and Wilson Leonel. The Germanic and Romance languages gain a great deal of influence both in the urban and the rural areas (Felecan 2007b: 47–59). Some of them may find a stable place in the Romanian onomastic system, particularly those which have put down roots in Ukraine. It is a proven fact that the Romanian influence is very high on the Ruthenians living in the Tisa area. The probability of their integration into the Romanian language is sustained by written adaptations (Eric, Denis, Patric, Robert) and the morphological feature that characterizes the female ending: Daiana, Estera.

Several reasons may be identified for the presence of such names in the Romanian-Ukrainian sphere of interconnection, such as social, economic, cultural or ethnic aspects. The most important argument in this respect may be the feeling of freedom people have gained after several decades of totalitarian regime and ideological constraints. The new social-political context has brought the opportunity of traveling to foreign countries. Due to the fact that many young people choose to work abroad, they are *nolens volens* influenced by exterior circumstances, which are often reflected in the way they decide to name their children. The Western Dream has great power over Romanian and Ukrainian young people because of direct contact with Western onomastics on the one hand, and mass media influence on the other hand. Although an indirect form of contact is established via the latter, access to all kinds of information and the impact of the seventh art (cinema) has a strong influence on the new generation of parents. They are easily manipulated and the aggressive media makes them favour naming their children after singers (Brian, Dalida, Romina, Vanesa), after actors or actresses from Hollywood (Angelina, Arnold [Cristofer]), after characters of films or telenovelas ([Anamaria] Izaura, Arabela, Edera [Andreea Marcela], Esmeralda, [Mihai] Bobi, Pamela [Paulina]) or even after stars from show business or from the world of fashion or else after high life figures from abroad (Ann Nicole, Daiana, Naomi). These examples have enriched onomastics over the last ten years, and have come to extend the inventory of names for the last decades. They have been added to mythological names (Adonis, Casandra, Eunice, Narcis Adonis, Orest, Persida), names of writers or literary characters (Beatrice [Athina], Esther Joice [Liuba], Romeo), names of historical, political or cultural figures on the national or international level (Antonio Darius, Cleopatra [Sidonia], Remus, Romulus) (Felecan 2007a: 97–107). These names already provide a stable repertoire and are frequently used by Romanians and Ukrainians as well.

Perhaps the most interesting peculiarity of the Romanian – Ukrainian connection in the northwestern part of Romania is represented by the spelling of names. We have identified several variants of spelling for the same name. What appears a mere linguistic mistake may on closer analysis turn out to be the consequence of several factors we have identified. One explanation for the phenomenon may be the fact that the people in the pilot areas do not know either of the two languages very well – neither the mother tongue nor the official language. Most of the Ruthenians, especially those living in localities with uniform ethnic structure, have for several reasons never used a perfect Romanian language. One of them relates to the Romance origin of the Romanian language, namely that it is written with the Latin alphabet and differs from the Ukrainian language in terms of the morphological and syntactic structure. After the political events of 1989, people gained the freedom to study in their mother language at all educational levels, and, for this reason, the Romanian language has remained unfamiliar to most of them. Another explanation is the fact that, living outside the Ukrainian borders, they have lost contact

with the literary standards of the Ukrainian language. This phenomenon is obvious with common people living in rural areas. As long as they preserve the Slavic origin, mistakes like the presence of an extra letter, a geminated consonant, the spelling with one or two letters for the same sound and so on, are less important and excusable. They do not express their national identity in the written format of the language, and this is the reason why they are not that keen on philological correctness.

After sharing the same area and living together with the Romanians for centuries, the Ruthenians have taken several words, including anthroponyms, from the other language. They have established mixed families and have formed connections with other people. These circumstances alienated them from the linguistic purity that is typical for single ethnic groups. It is interesting to notice that the carelessness of spelling also affects the names of foreign origins, which – and this may be considered somehow exotic – are written just as it pleased the parents or the authorities: Beatris / Beatriz, Francesca / Franceasca / Francisca / Franciscka, Francesco / Francisc / Francisco, Gesica / Jessica, Jenifer / Jennifer / Geniffer, Marcos / Marcus / Markus, Nicol / Nicole, Patric / Patrik and Valdi / Waldi. In somewhat extreme cases, the names are spelled the way they are pronounced in the original form of the foreign language, a form that is not very familiar to the users: Corneli, Enrike, Madlen, Moishe, Nataly, Rayan. The opposite phenomenon of hypercorrectness and an ethnic awareness that is not intellectually supported are also sources of mistakes or wrong spelling in the Latin written form. They generate names like Georgy or Marya which show at least a superficial if not an ignorant or plain stupid attitude.

In order to have a general picture of the peculiarities of the Romanian-Ukrainian correlation, which is reflected in the anthroponyms used in the Northwestern part of Romania, we further enumerate the most important written differences encountered in the pilot area:

- the writing of -*x*-, -*cs*- or -*ks*- in middle position: Alecsandru / Alexandru (/– Olecsander), Ocsana / Oksana / Oxana;
- the use of -*c*-, -*cc*-, -*ch*- or -*k*-, justified or not from an etymological perspective: Catia / Katea, Milca / Milka, Nichita / Nikita, Rebeca / Rebecca / Rebeka;
- the geminated middle or final consonant: Alis / Aliss, Ana / Anna, Casiana / Kassiana, Denis / Dennis, Denisa / Denissa, Ionela / Ionnela, Melisa / Melissa;
- unstable spelling for foreign names: Evelin / Evelyne, Giovana (fem.) / Giovanni (masc.), Isabel / Isabela / Izabela, Leticia / Letisia, Yasmina / Yasmine;
- the differences in the orthography of some biblical names: Abigail / Abigaella, Elisabeta / Elisaveta, Marta / Martha, Samuel / Samoel / Samuil, Simeon / Simion;
- the hesitation between -*s* / -*z*: Cosmin / Cozmin, Luisa / Luiza;
- the confusion between -*ea* / -*ia*, especially in the final position: Andreea / Andreia (/Andrea), Catia /Katea, Ileana / Iliana, Motrea / Motria, Nastunea / Nastunia, Nețea / Neția;
- the attachment in the Latin alphabet of -*i* before vowels: Denisa / Denisia, Liudmila / Ludmila, Melana / Melania, Nicolae / Nicolaie, Nuța / Nuția;
- the wrong usage in middle or final position of -*i,* or -*y*: Vasili / Vasyli, Vitali / Vitaly;
- different spelling of Slavic names (Hafia / Afia, Rostvita / Roztvita / Roszvița, Tatiana / Tetiana / Titiana, Vaselena / Vaselina / Vasilena / Vasilina), Romanian names (Georgiana / Giorgiana) or international names: Alesia / Aleesia / Alessia / Alisa / Alisia, Eduard / Edouard / Eduardo / Edvard / Edvardo; Micaela / Michaela / Mihaela / Mihaiela, Michael / Mihael / Mihail / Mihaiel / Mishael;
- the double -*i* vowel in final position: Andrei / Andrii, Iuri / Iurii.

As a conclusion, we may state that the northwestern part of Romania, a Central-European area that belonged to the Austro-Hungarian Empire, can be considered a typical multicultural area,

where several ethnic groups with distinct religions and traditions can live together in harmony preserving their peculiarities. This state of *convivium* – in the etymological meaning of the word – is well illustrated in onomastics, particularly in the way children are being given names. The fact that several nationalities share the same area is deeply reflected in anthroponymy, both in families that are pure from an ethnic perspective and in mixed families; anthroponymy is a field that is very permissive and open to accept new elements even if these come from neighbors. The Romanian–Ukrainian connection gains specific characteristics based on the spoken language and the transcription of the Slavic alphabet into the Latin one. Nevertheless, it remains open to other influences, especially Western ones. Thus, besides the traditional Romanian and Ukrainian names – in primary or secondary formats, with simple or derivative structure – we have identified foreign names as well, names of Romance origin (from Italian, Spanish and especially French) or Germanic origin (most of them from English and German). Considering the integration of Romania into the European Union and the foreseen process of globalization, the tendency we have focused upon can turn into a ruling principle that may influence in the long term the entire content of anthroponymy. Yet, it is important that the local peculiarities keep their charm and coherence while the innovative phenomena should be correctly perceived by those who choose to name their children according to present trends. As long as the double or triple names reflect both the ethnic, national origin and the modern trend or the parents' preference for a certain name, there is no danger for the language. Accepting and taking over innovations and foreign influences in anthroponymy are phenomena that characterize more or less the entire population of Romania, including Romanians and Ukrainians. Crossing borders freely, the freedom to travel and work abroad, as well as the influence by the mass-media, all these factors contribute to the interrelation between various linguistic communities and the usage of the same names in spite of different ethnic origins.

Notes

1. The information is taken from the statistical data provided by the national census held in 2002.

2. Of an approximate total number of 36,100 inhabitants, the Romanians number about 27,350, the Hungarians about 6,500 and the Ukrainians about 1,320.

3. Of an approximate total number of 4,400 inhabitants, the Romanians number about 400 and the Ukrainians about 4,000.

4. Of an approximate total number of 4,480 inhabitants, the Romanians number about 1,450, the Ukrainians about 2,640 and the Hungarians about 380.

5. Of an approximate total number of 10,000 inhabitants, the Romanians number about 260 and the Ukrainians about 9,700.

6. Of an approximate total number of 3,050 inhabitants, the Romanians number about 400, the Ukrainians about 2,260 and the Hungarians about 380.

7. Of an approximate total number of 4,770 inhabitants, the Romanians number about 100 and the Ukrainians about 4,660.

8. Of an approximate total number of 4,850 inhabitants, the Romanians number about 160 and the Ukrainians about 4,600.

9. People often adhere to the custom of giving to children the names of venerated saints associated with their particular birthday. Calendars that are in practically every home of common people list names of saints for particular days, and thus these names are of higher importance than the names of saints that don't appear on the calendar.

10. The basic analogous forms may be: Alexandr, Nicolai, Nicoleta, Evdochia, Elisaveta, Ferencz, Iulia, Gheorghe, Larisa, Mihai, Maria, Mihail, D(i)mitri, Nastasia, Nicolai, Ana, Alexander, Robert, Rudolf, Samuil, Alexandr and Ivan.

11. Although the correct spelling would require an -*i*.

12. Some forms are incorrectly spelled; this reflects the poor English on the one hand of the parents who give their children these names, and on the other hand of the employees of the Registry of Births, Marriages and Deaths. The correct forms are: Johnny, Jessica, William.

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