SOME NAMES OF LOCALITIES IN THE COUNTY OF CONSTANŢA

Dumitru CARABAŞ
"Ovidius" University of Constanţa

Abstract

Dobrogean toponymy carries the traces of the history of this teritory. Thus, we find doublets of village names, we have the old name, usually of Turkish-Tatar origin, from the Ottoman Empire period, and besides this one, we also find the official name of the locality. The richness of Dobrogean toponymy delights us and explains the cohabitation of so many ethnic minorities in this space blessed by God. The Turks and Tatars, as old inhabitans of this province, gave the initial names, which were also taken over by the Aromanians, settled here at the beginning of the 20th century.

Key-words: *toponymy, borrowings, Turkish-Tatar, Dobrogea, Constanţa*

Résumé

La toponymie de Dobrogea, porte les traces de l'histoire de ce territoire. Ainsi, on retrouve les noms de localités doublés, leur ancien nom, d'habitude d'origine turco-tatare, de la période de l'Empire ottomane, étant doublépar le nom officiel, actuel, de la respective localité. La richesse de la toponymie de Dobrogea nous ravit et explique le mode de cohabitation de tant de minorités ethnique dans cet espace béni de Dieu. Les Turques et les Tatares, anciens habitants de cette province, ont donné des noms qui ont également été repris par les Aroumains colonisés ici au début du XXe siècle.

Mots-clés: *toponymie*, *emprunts, turco-tatare*, *Dobrogea*, *Constanţa*

1. Introduction

Dobrogea is a special territory not only for Romania, but for the whole Europe, as the entrance gate of both Indo-European populations and all other migratory populations that knocked at the gates of the old continent.

In the ancient period, starting with the 8th-7th centuries BC, the well-known Greek colonies on the shores of Pontus Euxinus were established here and they later became part of the Roman Empire, just to remain in the sphere of influence of the Byzantine Empire.

During the medieval period, for more than four and a half centuries (1418-1878), this territory was part of the Ottoman Empire.

What I wanted to emphasize above is the fact that Dobrogea was and has remained a model of interethnic and interconfessional cohabitation over the years, and the existence, until the beginning of the 19th century, of the Metropolitan churches of Proilavia and Silistra, under Ottoman rule, demonstrates it .

Another important aspect of the reality of so many ethnicities' cohabitation in the space between the Danube and the Black Sea is the toponymy of these places, and a few names of some villages here will be dealt with in this article.

BDD-A30415 © 2019 Editura Sitech
Provided by Diacronia.ro for IP 216.73.216.75 (2026-10-30 17:03:31 UTC)

The information underlying the material presented here was collected during the doctoral studies in the field of Theology, finalized by defending the thesis *Churches built in the County of Constanţa between 1878 and 1923*, in 2018, under the coordination of Priest Prof. Nechita Runcan, PhD, when I had the opportunity to revisit some of the Dobrogea villages.

From the very beginning I have to make the following statement: Dobrogean toponymy is, in many cases, doubled, in the sense that we find both the current official name of the localities in the reference area, and the old name, usually of Turkish-Tatar origin. This double Dobrogean toponymy has an interesting feature in the sense that the old name is preserved by both the Turkish-Tatar communities, which is easy to understand, and by the Aromanian communities.

The fact that the Aromanians took over and preserved the archaic toponym, usually of Turkish-Tatar origin, is due, we believe, to the following factors: the multilingualism of this population; the Aromanians lived under Ottoman rule for a long time, as settlers of the Balkan Peninsula, being thus accustomed to the Turkish-Tatar terms in the Empire; their colonization on the territory of Romania took place between 1925 and 1935 in Cadrilater, and in 1940 the populations were exchanged, the Aromanians being relocated again in the counties of Tulcea and Constanţa. The first period coincides with the first changes of the names of localities in Dobrogea, 1926, so that the Aromanians knew the old toponymity that had not yet been altered, being passed on to the coming generations.

2. Several toponyms of Constanţa preserved from the Ottoman period

Adamclisi − *the Church of Adam*[1]*;*

Anadalochioi − *the village of the Anadoleni*, where Dobrogean Germans lived[2], at present a district in the municipality of Constanța.

Arsa, near Mangalia **–** *Capucci*[3]*;*

Băneasa – *Parachioi* "the village with much money"[4];

Bărăganu – *Coman-Facă*[5]*;*

Bugeag – *Bugeag;*

Canlia – *Canlî-Derea* "red blood brook", because after a fight between the Turks and the Russians the waters of the brook were reddened with blood[6];

Castelu – formerly a Tatar village, a fact proved by the two Tatar cemeteries whose traces were still visible in 1967 and the two mounds of ashes, according to the Tatar custom to put the ashes in a certain place. The old name of the village was *Chiostel*[7];

[1] AAT, File of *Adam-Clisi* Parish, Inventory 30 Sept. 1967.*AT sec. XXI, Protoieria Altinum,* Editura Arhiepiscopiei Tomisului, 2016, Constanța, p. 10-11.

[2] AAT File of *Adormirea Maicii Domnului II Constanța* Parish*, Istoricul bisericii,* Inventory 1 November 1967; AAT, Case 94, File 10 of Anadalchioi Parish with the dedication name *Adromirea II – Constanța,* 1909-1921.

[3] AAT, File of *Pecineaga* Parish*,* Inventory 30 Sept. 1967, *Istoricul bisericii „Sf. Gheorghe" din comuna Pecineaga*, p. 1.

[4]Gh. Rădulescu, *Starea religioasă...*, p.100.

[5] AAT, File of *Bărăganu* Parish, Inventory 1 November 1967, *Istoricul bisericii „Sf. Împărați" din comuna Bărăganu*.

[6] AAT, File of *Canlia* Parish, Inventory 30 Sept. 1967, *Istoricul bisericii ortodoxe Canlia.*

[7] AAT, File of *Castelu* Parish*,* Inventory 30 Sept. 1967, *Istoricul bisericii din satul Castelu.*

BDD-A30415 © 2019 Editura Sitech
Provided by Diacronia.ro for IP 216.73.216.75 (2026-10-30 17:03:31 UTC)

Călugăreni – *Caciamac*[8];
Cerchezu – *Cerchezchioi*[9] after the population of Russian Cherkessians, from the regions of Trevia and Simferopol, a locality in Crimea, the ancient Tauric Peninsula, who settled here around 1879;
Cetatea – *Asanlîc* or *Asaulîc,* was inhabited in the beginning by Bulgarians, 80%, the name comes from an Asan pasha, and the elders mentioned in 1967 names such as "Asan's customs" or "Asan's household"[10];
Chirnogeni – *Ghiomnia* or *Ghivelnia*[11]*;*
Ciocârlia – the old name of the locality was *Biulbiul* or *Küçük Bülbül.*[12]
Cloşca – the name of the village until 1926 was *Musluiu*[13].
Cochirleni – in ancient times, near the present village, to the south, there was a Tatar village called *Cochirleni*, from a pasha Cochir Pasha[14].
Cogealac – *Cogealac*[15].
Colelia – *Colelia*[16].
Constanţa – *Kustendge.*
Corbu de Jos – *Gargalâcul Mic*, until 1940 the village was exclusively inhabited by Bulgarians, the old name being *Gargalâc*[17].
Corbu de Sus – *Gargalâcul Mare*[18].
Coslugea – *Coslugea.*
Cotul Văii – the old name of the village, *Chiragi,* probably comes from the ancient Tatar population originating from Crimea, settled here hundreds of years ago and from their prime occupation, ie carting[19].
Crângu – *Caramat – Kara Amet*[20].
Crişan – the old name of the locality was *Capugiu*, inhabited by Turks[21].

[8] AAT, *Nistoreşti* Parish*, Călugăreni* Branch*,* Inventory 1 November 1967, *Istoricului bisericii din satul Călugăreni, parohia Nistoreşti, raionul Hîrşova.*

[9] AAT, File of *Cerchezu* Parish*,* Inventory 1 November 1967, *Istoricul bisericii ortodoxe comuna Cerchezu*.

[10] AAT, File of *Cetatea* Parish, Inventory 30 Sept. 1967, *Istoricul satului Cetatea*.

[11] AAT, File of *Chirnogeni* Parish*,* Inventory 1 November 1967, *Istoricul bisericii „Sf. Mc. Gheorghe" comuna Chirnogeni*.

[12] AAT, File of *Ciocîrlia* Parish, Inventory 30 Sept. 1967, *Istoricul bisericii din parohia Ciocîrlia, raionul Medgidia, regiunea Dobrogea.*

[13]AAT, File of *Tichileşti* Parish (crossed out with a blue ballpoint pen and written *Horia*)*, Cloşca* branch*,* Inventory 1 November 1967, *Istoricul bisericii din satul Cloşca, parohia Tichileşti, raionul Hîrşova.*

[14]AAT, File of *Cochirleni* Parish*,* Inventory 30 Sept. 1967, *Istoricul bisericii cu hramul „Sf. Dumitru" din sat Cochirleni, com. Cochirleni, raion Medgidia, regiunea Dobrogea*.

[15] AAT, File of *Cogealac II* Parish*,* Inventory 1 November 1967, *Scurt istoric al parohiei Cogealac II.*

[16]AAT, File of *Nistoreşti* Parish*, Colelia* Branch*,* Inventory 1 November 1967, *Istoricul bisericii din satul Colilia, parohia Nistoreşti, raionul Hîrşova.*

[17]AAT, File of *Corbu de Jos* Parish, Inventory 30 Sept. 1967. *AT sec. XXI, Protoieria I Constanţa,* Editura Arhiepiscopiei Tomisului, 2016, Constanţa, p. 80.

[18]AAT, File of *Corbu de Jos* Parish, *Corbu de Sus* Branch, Inventory 30 Sept. 1967. *AT sec. XXI, Protoieria I Constanţa,* Editura Arhiepiscopiei Tomisului, 2016, Constanţa, p. 87.

[19] AAT, File of *Cotul Văii* Parish, Inventory 1 November 1967. *AT sec. XXI, Protoieria Callatis,* Editura Arhiepiscopiei Tomisului, 2016, Constanţa, p. 65.

[20]AAT Case 96, File 38, *Cuzgun* Parish, Report no. 304 of 6 June 1915 of Constanţa Deanery, registered at the Episcopate of Dunărea de Jos, no. 606 of 8 June 1915, page 42.

BDD-A30415 © 2019 Editura Sitech
Provided by Diacronia.ro for IP 216.73.216.75 (2026-10-30 17:03:31 UTC)

Crucea – *Satischioi*[22].
Cuza Vodă – *Decuzel, Docuzol, Dokuz Oğul,* translated as 9 children, 9 brothers, according to the number of children of the rich Tatar in this village, Mimid Ali[23].
Deleni – the old name of the locality was *Enigea*, which means "New village", a name changed in 1931, with the current name showing the location of the village between the hills[24].
Dorobanțu – *Beleru,* after the name of a pasha, *Bilaller*[25].
Dumbrăveni – *Hairam-Chioi*[26].
Dunărea – *Boazgic, Boascic*, founded by the Tatars in the 15th century, called Boazgic, which means "a small swampy dead end" from *boaz* – swampy + *-gic* Turkish diminutive suffix. The name *Boazgic* or *Boascic* resisted until 1927, when it was changed into the current name[27].
Dunăreni – *Iurt, Mârleanu,* before the location was in Turkish *Iurt* in Turkish, which means "abandoned", 1 km east of the present village.[28]
Esechioi – *Eschioi*[29].
Fântânele – was called *Ienan Cişme* or *Inancişmea* which means "fresh water", a name justified by the springs captured in the water pump located in the northern part of the village, which led, through an aqueduct in stone, drinking water to the fortress of Histria[30].
Gălbiori – was called *Saragea* until 1925, which means "yellow" in Turkish[31].
Gura Dobrogei – founded around 1885 by the settlement of some Romanians from Brăila near a former Turkish locality called *Cavargic*, whose population emigrated after the 1877 Independence War[32].
Hațeg – the old name of the village was *Arabagi*, which means "carters", and the

[21]AAT, File of *Crişan* Parish*,* Inventory 30 Sept. 1967, *Istoricului bisericii din satul Crişan, parohia Crişan, raionul Hîrşova. AT sec. XXI, Protoieria Carsium,* Editura Arhiepiscopiei Tomisului, 2016, Constanța, p. 22.

[22]AAT Case 96, File 34, pages 55 and 56, Petition signed by several believers from Chioseler, Alamalău and Satischioi – Crucea (our note) Constanța county, registered at the Deanery of Constanța county, under no. 473 of 21 October 1919, and at Ep.Dun.Jos under no. 1209 of 25/12 October 1919.

[23]AAT, File of *Cuza Vodă* Parish, Inventory 30 Sept. 1967, *Istoricul bisericii cu hramul „Sf. Gheorghe" din satul Cuza Vodă, comuna Castelu, raion Medgidia, regiunea Dobrogea.*

[24]AAT, File of *Pietreni* Parish*, Deleni* Branch*,* Inventory 30 Sept. 1967, *Istoricul casei de rugăciune „Sf. Dumitru", comuna Deleni*.

[25]AAT, File of *Dorobanțu* Parish*,* Inventory 30 Sept. 1967, *Istoricul bisericii din satul Dorobanțu.*

[26]AAT, File of *Dumbrăveni* Parish, Inventory 1 November1967, *Istoricul bisericii din comuna Dumbrăveni*.

[27] AAT, File of *Dunărea* Parish, Inventory 30 Sept. 1967, *Istoricul bisericii cu hramul „Înălțarea Domnului" din satul Dunărea, comuna Dunărea, raion Medgidia*.

[28] AAT, File of *Mîrleanu* Parish (crossed out with blue ink and written next to *Dunăreni*), Inventory 30 Sept. 1967, *Istoricul bisericii ortodoxe „Sf. Dumitru" satul Mîrleanu*.

[29]AAT, File of *Gîrlița* Parish*, Eschioi* Branch*,* Inventory 30 Sept. 1967, *Istoricul bisericii ortodoxe „Sf. Împărați Constantin și Elena" – Satul Eschioi*. AAT Case 94 File No. ... of the Prayer House from the commune of Esechioi, district of Silistra nouă, Constanța county, year 1906, page 1.

[30]AAT, File of *Fîntînele* Parish*,* Inventory 1 November 1967, *Scurt istoric asupra comunei și bisericii Fîntînele*.

[31]AAT, File of *Gălbiori* Parish*,* Inventory 1 November 1967, *Istoricul bisericii din satul Gălbiori. AT sec. XXI, Protoieria Carsium,* Editura Arhiepiscopiei Tomisului, 2016, Constanța, p. 59.

[32]AAT, File of *Gura Dobrogei* Parish*,* Inventory 30 Sept. 1967, *Istoricul bisericii din Gura Dobrogei – raionul Medgidia, regiunea Dobrogea*.

BDD-A30415 © 2019 Editura Sitech
Provided by Diacronia.ro for IP 216.73.216.75 (2026-10-30 17:03:31 UTC)

other village belonging to Pietreni, namely Mulciova, was called *Abrud*, which indicates that they were inhabited before by an old Thraco-Dacian population[33], when the Turks and Tatars came, from whom Muslim cemeteries remained[34].

Independența – *Bairamdede,* the locality is old and inhabited from its very beginning by Tatars[35].

Ion Corvin – *Cuzgun*[36].

Istria – *Caranusuf*[37].

Izvoarele – *Pîrjoaia*[38].

Izvorul Mare – was inhabited, until 1877, mostly by Tatars, originating from Crimea, the locality being named *Mamut Cuius*, the residence of a bey that owned all the villages from the Danube to the Black Sea. Yet, such names as *Bucu*, *Borcea*, *Frecea,* and *Popa* make us believe that Romanian families also lived here during this period[39].

Limanu – *Caracicula* sau *Caracicola* which means "black peaks", probably from the nearby elm forest, which was cleared by the first Romanian settlers here. Previously, there had been several families of Bulgarians growing cattle and sheep, followed by several families of Germans, who retired to Albeşti where other Germans lived. Later, the name was changed into Limanu, from the fact that the locality is situated near Lake Mangalia[40].

Lipnița – a local tradition according to which around 1820-1821 there was a secular forest with many lime trees here, which attracted some Adrianople inhabitants, the Ivanof brothers, who fled because of the frequent wars between the Russians and the Turks and settled in the region of Silistra. Another legend links the name of the village with a kind of bitter bur that the Bulgarians called "lipan", meaning "sticky, clinging"[41].

Lumina – *Valea Neagra, Cogealia*, was called *Cogealia*, which means "Ali the Great", after the name of a Tatar chief that had emigrated from Lake Baikal, after the Russian-Turkish war, and had settled here in 1787. The Tatars withdrew to Bulgaria during the War of 1877, the settlement being populated with Germans brought from Bessarabia and Transnistria, after which Transylvanian shepherds settled here[42].

Măgura – the comune of *Docuzaci* or *Dokuz Agaç* – "nine trees" (Măgura)[43].

---

[33] *Abrud* is an oikconym of native origin. See ILR II, p. 359-361; Vasile Frățilă, *Studii de toponimie*, p. 42.

[34]AAT, File of *Pietreni* Parish*, Hațeg* Branch*,* Inventory 30 Sept. 1967, *Istoricul bisericii „Adormirea Maicii Domnului" din satul Hațeg*.

[35] AAT Case 95, File 15, *Bairamdede* Parish of Constanța county.

[36]AAT, File of *Ion Corvin* Parish*,* Inventory 30 Sept. 1967, *Scurt istoric al construcției bisericești și a anexelor ei.*

[37]AAT, File of *Istria* Parish*,* Inventory 1 November 1967, *Scurt istoric al bisericii Istria*.

[38]AAT, File of *Canlia* Parish, *Pîrjoaia* Branch (completed in blue ink *Izvoarele*), Inventory 30 Sept. 1967, *Istoricul bisericii ortodoxe „Sf. Dumitru" Pîrjoaia*.

[39] AAT, File of *Izvorul Mare* Parish, *Peştera* Branch, Inventory 30 Sept. 1967, *Istoricul bisericii cu hramul „Sf. Arh. Mihail și Gavriil" din satul Izvorul Mare comuna Peştera raionul Medgidia regiunea Dobrogea*.

[40]AAT, File of *Limanu* Parish*,* Inventory 1 November 1967, *Istoricul bisericii ortodoxe „Sfântul Nicolae" comuna Limanul.*

[41]AAT, File of *Lipnița* Parish*,* Inventory 30 Sept. 1967, *Istoricul bisericii ortodoxe Lipnița*.

[42] AAT, File of *Lumina* Parish*,* Inventory 30 Sept. 1967, *Istoricul bisericii din satul Lumina*.

[43]AAT, File of *Viroaga* Parish*,* Inventory 1 November 1967, *Istoricul bisericii ortodoxe din comuna Viroaga.*

BDD-A30415 © 2019 Editura Sitech
Provided by Diacronia.ro for IP 216.73.216.75 (2026-10-30 17:03:31 UTC)

Medgidia – *Medgidia.*
Mereni – the old name of the locality, when it was inhabited only by Tatars, was *Inge Mahale* or *Enge Mahale*, meaning "sharp or prolonged slum", because the village was located on a valley crossing it from south to east[44].
Mihai Viteazu – *Sariurt*, which means "yellow uncultivated land", because there were many yellow everlasting flowers growing in the area. The name Mihai Viteazu/ 'Michael the Brave' was given in 1918[45].
Mihail Kogălniceanu – *Cara Murat*, after the name of a commander of the Turkish troops that stationed here before 1877[46].
Mioriţa – *Cadi-Câşla* (Tk. *Kadi Kişla*), since 1925 called Bălăceanu, the commune of Saraiu, and in 1964 it receives the name *Mioriţa*, by Decree 799/1964[47].
Mircea Vodă – the old name was *Celibichioi* which is translated from Turkish as *celibi* – "elegant, beautiful, pretty" and *chioi* – "village"[48].
Mircești – *Demircea*, being inhabited until 1913 only by Bulgarians, who went back to Bulgaria[49].
Mireasa – *Ghelengic*, was inhabited in 1878 by 400 Tatar families and 4 families of shepherds coming from Transylvania, and in 1886 there were colonists coming from the former counties of Râmnicu Sărat and Brăila, the Tatars leaving all for the Orient in 1879 [50].
Movila Verde – was formerly called *Cazil Murat*, ie "Murat the Red", being inhabited only by Tatars until the spring of 1898, when the first Romanians came here[51].
Murfatlar – *Murfatlar, Basarabi*, the name of the settlement would come from two Turkish brothers Mîrzi or Mîrvan and means "the village of the two brothers"[52], inhabited by Turks until 1877.
Negreşti – *Carabacu*[53].
Negru Vodă – *Cara Omer*, which means "Omer the Dark", because until the arrival of the first Romanians here the settlement was inhabited only by Tatars. And this Omer seems to have been, according to a legend written by the church historian, the commander of the Ottoman armies who was defeated at Cuciuc-Cainargi by Mircea the

[44]AAT, File of *Mereni* Parish*,* Inventory 1 November 1967, *Istoricul bisericii „Cuvioasa Paraschiva", comuna Mereni*.
[45]AAT, File of *Mihai Viteazu* Parish*,* Inventory 1 November 1967, *Scurt istoric*.
[46]AAT, File of *Mihail Kogălniceanu* Parish*,* Inventory 30 Sept. 1967, *Istoricul bisericii „Sf. Gheorghe" din satul Mihail Kogălniceanu, raionul Medgidia*.
[47]*AT sec. XXI, Protoieria Carsium,* Editura Arhiepiscopiei Tomisului, 2016, Constanţa, p. 116.
[48]AAT, File of *Mircea Vodă* Parish*,* Inventory 30 Sept. 1967, *Istoricul bisericii din satul Mircea Vodă, comuna Mircea Vodă, raionul Medgidia, regiunea Dobrogea*.
[49] The village no longer exists, the information on the existence of the church, as well as other data are confirmed by George Ioan Lahovari, *Marele Dicţionar Geografic al României,* Stab. Grafic J. V. Socecu, Str. Berzei nr. 59, Bucureşti, 1898, https://archive.org/stream/MareleDictionarGeografic AlRominiei/roumanie_geo_1#page/n41/mode/2up, accessed 01.06.2019.
[50] AAT, File of *Tîrguşoru* Parish, *Mireasa* Branch, Inventory 30 Sept. 1967, *Istoricul bisericii cu hramul „Adormirea Maicii Domnului" din satul Mireasa Filiala Tîrguşoru, comuna Tîrguşoru, raion Medgidia.*
[51] AAT, File *Movila Verde* Parish*,* Inventory 1 November 1967, *Istoricul bisericii ortodoxe din satul Movila-Verde.*
[52] AAT, File of *Murfatlar* Parish (crossed out with a blue ballpoint pen and written *Basarabi),* Inventory 30 Sept. 1967, *Istoricul bisericii din satul Murfatlar, raionul Medgidia, reg. Dobrogea.*
[53]AAT, File of *Negreşti* Parish*,* Inventory 1 November 1967, *Istoricul bisericii „Adormirea Maicii Domnului" din satul Negreşti, comuna Cobadin, judeţul Constanţa*.

BDD-A30415 © 2019 Editura Sitech
Provided by Diacronia.ro for IP 216.73.216.75 (2026-10-30 17:03:31 UTC)

Elder[54].

Negureni – *Cuarnîc* or *Cararlâc*, which in Turkish is translated as "bee garden", probably from the old occupation of former locals, a name changed into *Caranîc* – "darkness" and then, after 1877, into *Caralnîc, Caranlîk* – "gloom". In 1929 the name is changed again into Negureni[55].

Nicolae Bălcescu – *Zanechici, Carol I,* the first Romanian families came to the village in 1880, from the regions of Brăila and Buzău, at that time the village was called Zanechici and was inhabited by 50-60 Tatar families, and the mayor was Bechir Aga. Later, the name was changed into Carol I[56].

Nuntaşi – *Duingi*[57].

Olteni – *Demircea, Demirci,* the locality was founded in 1894 following the arrival of 70 families from Oltenia and Dolj, in a settlement of Tatars, Demircea, Demirci, which is translated as "the man who bends the iron", after the name of the first founder, the blacksmith Demir[58].

Osmancea – *Osmancea*[59].

Ostrov – the current location of the village was called *Aluneţul* in ancient times, or in Turkish *Fîndîc*, after the young forest of hazelnut trees that covered it, which was grubbed up[60].

Ovidiu – *Canara* meaning "stone" in Turkish, which was named Ovidiu in 1930[61]; the villages of Cogelia, Palazu Mare and Cocoşu, Horoslar in Turkish (the present village Poiana by decree 799 of 11 December 1964) also belonged to the Canara parish until 1940.

Pantelimon – *Ceatal Ormen*, Pantelimonu de Sus, located west of the ancient Ulmetum Roman fortress[62].

Pădureni – *Nastradin*[63].

Pecineaga – *Gherengic*[64].

Peştera – near Mamut Cuius, the locality was founded in 1893 by putting in possession of arable land – 25 ha – a number of 150 Romanian families coming from Brăila and Ialomiţa, in a place called *Bes-Dera*, which is translated as "Five Valleys",

[54] AAT, File of *Negru Vodă* Parish, Inventory 1 November 1967, *Istoricul bisericii ortodoxe din comuna Negru-Vodă*.

[55] AAT, File of *Negureni* Parish, Inventory 30 Sept. 1967, *Istoricul bisericii din comuna Negureni, raionul Adamclisi, regiunea Dobrogea*.

[56]AAT, File of *Nicolae Bălcescu* Parish, Inventory 30 Sept. 1967, *Istoricul bisericii din satul Nicolae Bălcescu, raionul Medgidia regiunea Dobrogea*.

[57]AAT, File of *Tariverde* Parish, *Nuntaşi* Branch. In the work *AT sec. XXI, Protoieria I Constanţa,* Editura Arhiepiscopiei Tomisului, 2016, Constanţa, p. 177, it is mentioned that "*the church is old enough, the date of its construction is not known, probably before the Independence War (1877)".*

[58]AAT, File of *Viroaga* Parish (crossed out with a blue ballpoint pen and written *Dumbrăveni*), *Olteni* Branch, Inventory 1 November 1967, *Istoricul bisericii „Sf. M.M. Dimitrie" comuna Olteni.* We specify that the minutes of 20 December 1967 of the inventory commission records the Viroaga parish, Olteni branch, similary to the history of the church on page 2.

[59]AAT, File of *Mereni* Parish, *Osmancea* Branch, Inventory 1 November 1967, *Istoricului bisericii „Sf. Voevozi" din comuna Osmancea.*

[60]AAT, File of *Ostrov* Parish, Inventory 30 Sept. 1967, *Istoricul bisericii ortodoxe Ostrov*.

[61]AAT, File of *Ovidiu* Parish, Inventory 1 November 1967, *Istoricul casei de rugăciuni Ovidiu*.

[62]AAT, File of *Pantelimon* Parish, Inventory 1 November 1967, *Istoricul bisericii din satul Pantelimonu de Sus, parohia Pantelimonu, raionul Hîrşova*.

[63]AAT, File of *Cetatea* Parish, Inventory 30 Sept. 1967, *Istoricul satului Cetatea.*

[64]AAT, File of *Pecineaga* Parish, Inventory 1 November 1967, *Istoricul bisericii „Sf. Gheorghe" din comuna Pecineaga.*

BDD-A30415 © 2019 Editura Sitech
Provided by Diacronia.ro for IP 216.73.216.75 (2026-10-30 17:03:31 UTC)

where five valleys gather rain water, the Romanians called it Peştera ('the cave') from the very beginning [65].

Petroşani – *Chioseler*, the first Romanians came here around 1880 from Oltenia and Transylvania, being put in possession of 25 ha of arable land. They found a population of Tatars who left the settlement around 1922, from whom the old Muslim cemeteries on the outskirts were preserved[66].

Pietreni – *Cocargea*, which means "the flavoured one", seemingly from a plant with a strong wild thyme scent, much appreciated by hive owners[67].

Plopeni – *Cavaclar*, was first inhabited by Turks, being divided into two parts, Cavaçlar and Mangaciâ, hence the old name of Cvaclar (Kavaklar from kawlak – poplar tree)[68].

Poiana – *Horoslar,* the name was changed by Decree 799 of 11 December 1964[69].

Rarişte a – *Bazarghian*, the old name of the locality was *Bazarghian*, meaning "tradesman" after a Turk who lived in the village in 1967[70].

Rasova – has been inhabited by Romanians since ancient times, this is where the shepherds came with their sheep, the name coming from *rahut suhut* meaning "good pasture", cf. Bg. *rĕsa* "catkins", to which Iorgu Iordan relates the toponym *Rasova*[71]. After the Independence War, some of the veterans received land here, forming the veterans' outskirts. The locality seems to have been the residence of the poet Macedonski who held, after 1879, certain positions in the Romanian administration. A proof of the existence of the Romanians in this area is also the recording an Orthodox church built in 1848 by the Romanian community here, with the help of Said Pasha, who was entrusted with the administration of Dobrogea. Ion Ionescu de la Brad appreciates his administration, emphasizing the righteousness and mercy shown to the people. Understanding that a better world is created through school and faith, Said Pasha paid great attention to the establishment of mosques and schools for the Muslim population, but also to the construction of churches, including the cult site of Rasova.[72]

Râmnicu de Jos – the old name of the village was *Irimlic*, being inhabited until the 1877 Independence War only by Turkish population[73].

Runcu – was inhabited until 1877 by Turks and was called *Tersichioi* – "a village of tailors"[74].

Saligny – *Azizia*, in the oldest times the village was inhabited by Cherkessians, who

[65]AAT, File of *Peştera* Parish, Inventory 30 Sept. 1967, *Istoricul bisericii „Naşterea Domnului" din satul Peştere, raionul Medgidia, regiunea Dobrogea.*

[66]AAT, File of *Petroşani* Parish, Inventory 30 Sept. 1967, *Istoricul bisericii Sf. Arhangheli Mihail şi Gavril din satul Petroşani raionul Adam Clisi.*

[67]AAT, File of *Pietreni* Parish, Inventory 30 Sept. 1967, *Istoricul bisericii „Sf. treime" din satul Pietreni*.

[68]AAT, File of *Plopeni* Parish, Inventory 1 November 1967, *Istoricul bisericii ortodoxe din comuna Plopeni*.

[69]AAT, File of *Ovidius* Parish, Inventory 1 November 1967, *Istoricul casei de rugăciuni Ovidiu.*

[70]AAT, File of *Negureni* Parish, *Rarişte a* Branch, Inventory 30 Sept. 1967, *Scurt istoric al parohiei Negureni, filiala Rarişte a*.

[71] See Iorgu Iordan, *Toponimie românească*, p. 480.

[72]AAT, File of *Rasova* Parish, Inventory 30 Sept. 1967, *Istoricul bisericii din parohia Rasova, comuna Rasova, raionul Medgidia, regiunea Dobrogea.*

[73]AAT, File of *Rîmnic* Parish, Inventory 1 November 1967, *Scurtul istoric al parohiei Rîmnic.*

[74]AAT, File of *Pantelimon* Parish, *Runcu* Branch, Inventory 1 November 1967, *Istoricul bisericii din satul Runcu, parohia Pantelimon, raionul Hîrşova*.

BDD-A30415 © 2019 Editura Sitech
Provided by Diacronia.ro for IP 216.73.216.75 (2026-10-30 17:03:31 UTC)

withdrew in 1877, being called *Azizia* at that time, after the name of a Turk, Azis Bey, the name being changed in 1918[75].

Saraiu – *Eni-Serai* and *Eschis-Serai*, the village of Saraiu was founded by the Turks in 1820, on the valley of the brook with the same name. There were two villages in ancient times, Eni-Serai and Eschis-Sarai, the latter being destroyed in 1828. In 1877 the Romanian settlers came here, veterans from Ialomiţa, Brăila, Braşov, and Făgăraş, and the Turks left all[76].

Săcele – *Peletlia*, until 1877, inhabited only by Turks, the name meaning "oak" and was changed in 1925 at the request of the Romanian shepherds from Transylvania, near Braşov, from Săcele[77].

Seimenii Mari, Seimenii Mici – the name of the village of Seimeni is old, due, according to some local legends, to the incursion of a Wallachian army which found here a population that spoke the same language, had the same faith and the same customs, therefore they called them *semeni,* either from the name of the pedestrian army at the time of Matei Basarab, *seimenk* respectively, which caused traouble both to the ruler and to his successor, Constantin Şerban Basarab[78].

Siliştea – *Taspunar*, which is translated as "the stone fountain", according to a local legend stating that a rich Tatar hid his gold in it and closed it[79]. The toponym *Sălişte* as etymon Bg. *selište* meaning "the ruins or settlement of a former village"[80].

Sinoe – *Casapchioi*, until 1932, the village was founded around 1820 by some Turks, cattle breeders, butchers, hence the name of the village casap-chioi *butchers*[81].

Strunga – *Câşlea, Kişla*[82].

Stupina – *Erchesec*[83].

Şipotele – *Ghiolpunar*, from the Turkish Gölpinar[84].

Târguşoru – before 1877 there were bazaars or fairs organized in this village several times a year, hence the name *Pazarlik* or *Pazarlia*, meaning "fair". Until 1878, when the first Romanians arrive here, the village was inhabited by Tatars originating from Crimea, therefore the first mayor under Romanian administration was the Tatar Hagi Ali Murat 1879-1887[85].

Techirghiol – the town was an ancient Turkish settlement, where Transylvanian

[75]AAT Case 94, File No. 4 of Sf. Împăraţi Parish of Cernavodă town, Constanţa county, 1910-1923, page 4, Address No. 727 of 4 August 1910, registered at Ep.Dun.Jos under No. 1185 of 7 August 1910, on the leave of Father Ioan Ciocan from the urban parish of Cernavodă, and during the leave he was to be replaced by Dima Petculescu, parish priest of the Azizia-Saligny parish.

[76]AAT, File of *Saraiu* Parish*,* Inventory 1 November 1967, *Istoricul bisericii din satul Saraiu.*

[77]AAT, File of *Săcele* Parish*,* Inventory 1 November 1967, *Scurt istoric al parohiei şi bisericii Săcele*.

[78]AAT, File of *Seimeni* Parish*,* Inventory 30 Sept. 1967, *Istoricul bisericii cu hramul „Sf. Dumitru" din satul Seimenii mici raionul Medgidia regiunea Dobrogea.*

[79]AAT, File of Parish, Inventory 30 Sept. 1967, *Istoricul bisericii din satul Siliştea parohia Ţepeş Vodă raionul Medgidia, regiunea Dobrogea.*

[80] See Iorgu Iordan, *op. cit*., p. 258.

[81]AAT, File of *Sinoe* Parish*,* Inventory 1 November 1967, *Istoricul bisericii „Sf. Voevozi" din com. Sinoe*.

[82]AAT Case 96, File 37, *Coslugea* Parish, page 3, Minutes of 17 March 1912.

[83]AAT, File of *Crucea* Parish, *Stupina* Branch, Inventory 1 November 1967.

[84]AAT Case 96, File 37, Coslugea Parish, page 24, Address no. 329 of 20 June 1913 of Constanţa Deanery.

[85]AAT, File of *Tîrguşor* Parish*,* Inventory 30 Sept. 1967.

BDD-A30415 © 2019 Editura Sitech
Provided by Diacronia.ro for IP 216.73.216.75 (2026-10-30 17:03:31 UTC)

Romanians were colonized after the Independence War of 1877, but especially after 1922, when the massive colonization with ploughmen from all regions of the country, especially from Bucharest, Oltenia and Ageş, began[86].

Topalu – *Topalu* of Turkish origin, meaning "lame", and nearby there is a valley called "the valley of the Tatar"[87].

Topraisar – *Topraisar* of Turkish-Arab origin either from *toprak-isar* which can be translated as "fortress" or "fortress made of earth", or from *toprak-sarî* meaning "good, fertile yellow soil". Besides, around the commune, one may notice ancient vestiges of a fortified settlement with an edge of land and 4 old Turkish cemeteries in the north of the locality[88].

Tortomanu – *Tortomanu*, Tatar etymology, from the inhabitants before 1877, meaning "the bald hill", in the sense of droughty, a name derived from the hill in the south of the village, used only for pasture and which, in the past, was dry in the summer[89].

Tudor Vladimirescu – *Regep Cuius*[90].

Tufani – *Cara-Aci* sau *Şarapcea-Cara-Aci*[91].

Ţepeş Vodă – *Chiorcişmea*, founded by Tatars originating from Russia, Crimea and Ackerman (Bugeac or Ismail) was Chiorcişme, translated as "the dry water pump", and there was a local legend according to which the son of a local mullah would have drowned in the lake formed from that spring, the mullah had stopped the spring with wool and earth, and it dried up[92].

Valea Ţapului – *Teche-Deres*[93].

Viile – *Beilic*[94].

Viişoara – *Caceamac*, was named *Kaçamak* (*Caciamac*, *Caceamac*) before 1926, according to the Turkish toponymy, before 1898 there were some Romanian families of shepherds, at the old Caceamac, 5 km west of the present locality[95].

Viroaga – old Tatar hamlet, *Calfachioi*, which means "the stone breaker man", due to the limestone around[96].

Vlahi – *Vlah-kioi*[97]. The toponym Vlahi is related to the old Slavic *vlahŭ* "shepherd, Romanian"[98].

[86]AAT, File of *Techirghiol* Parish, Inventory 1 November 1967.

[87]AAT, File of *Topalu* Parish, Inventory 1 November 1967, *Istoricul bisericii din satul Topalu*.

[88]AAT, File of *Topraisar* Parish, Inventory 1 November 1967.

[89]AAT, File of *Tortomanu* Parish, Inventory 30 Sept. 1967.

[90]AAT Case 96, File 40, *Dobromir* Parish, page 5, Address no. 1599 of 25 January 1910 of the Church House Administration of the Ministry of Religious Affairs and Instruction, registered at Ep.Dun.Jos, under no. 102 of 26 January 1910.

[91]AAT, File of *Tufani* Parish, Inventory 30 Sept. 1967, *Istoricul bisericii „Adormirea Maicii Domnului" din satul Tufani.*

[92]AAT, File of *Ţepeş Vodă* Parish, Inventory Sept. 1967, *Istoricul bisericii „Sf. Gheorghe" din satul Ţepeş-Vodă, raionul Medgidia, regiunea Dobrogea*.

[93]AAT Case 96, File 40, Dobromir Parish, page 5, Address no. 1599 of 25 January of the Church House Administration of the Ministry of Religious Affairs and Instruction, registered at Ep. Dun. Jos, under no. 102 of 26 January 1910.

[94]AAT, File of *Viile* Parish, Inventory 30 Sept. 1967.

[95]AAT, File of *Viişoara* Parish, Inventory 30 Sept. 1967, *AT sec. XXI, Protoieria Medgidia,* Editura Arhiepiscopiei Tomisului, 2016, Constanţa, p. 275.

[96]AAT, File of *Viroaga* Parish, Inventory 1 November 1967, *Istoricul bisericii ortodoxe din comuna Viroaga.*

[97]AAT, File of *Vlahi* Parish, Inventory 30 Sept. 1967, *Istoricul bisericii cu hramul „Sf. arh. Mihail şi Gavriil" din satul Vlahi comuna Alimanu, raion Adam Klisi, regiunea Dobrogea*.

[98] Iorgu Iordan, *op. cit*., p. 304.

BDD-A30415 © 2019 Editura Sitech
Provided by Diacronia.ro for IP 216.73.216.75 (2026-10-30 17:03:31 UTC)

Vulturu – *Cartalu*, the Turkish *Kartal*, meaning "eagle"[99].
Zorile – in ancient times, bearing the name *Kerim Kuis*, translated as "Kerim's dump", seemingly after the name of a Turk who settled here with the cattle, the entire village being populated with Turks before 1877. The name refers to the valley crossing the village on the northeastern direction that comes from the Danube, from Wallachians and up to Mangalia, to the seaside[100].

3. Conclusions

Dobrogean toponymy preserves the traces of the history of this land. Thus, we encounter an interesting phenomenon, namely the existence of doublets of locality names by keeping in the people's mind the old names before 1877, and by using them in parallel, more than a century later, with the official ones, modified over time, in various political and social contexts.

Following on-the-spot observations, we can assume that this doublet has been preserved mainly due to the continuity of the Turkish-Tatar population in this area, to which most of the old names belong, as well as to the Aromanian population, settled here at the beginning of the last century, which is still using the toponyms borrowed at that time in the communication within the community today.

Interestingly, along with the Turks and Tatars, the Aromanians, although settled here less than a century ago, also use the old names of the localities. This can be explained by both the multilingualism of the Aromanians and their habit of living together with the Turkish-Tatar populations south of the Danube in their native localities, where they came from to Dobrogea.

Here, this part of the country shows once again the richness of the names of the localities in Dobrogea, namely in Constanţa county. We want to emphasize the multitude of names for the same place, locality, which the coexistence of different populations brings, not only in anthroponymy, as we showed in our previous articles, but also in toponymy.

BIBLIOGRAPHY

AAT = Arhiva Arhiepiscopiei Constanţa, Dosarele parohiilor de la Arhiva Arhiepiscopiei Tomisului/ Files of parishes from the Archives of the Archiepiscopate of Tomis (the files of each parish with the founding documents; the files of the churches drawn up on the occasion of the Inventory of historical, artistic and documentary goods in the autumn of 1967).

Academia Română, *Istoria limbii române*, II, Bucureşti, Editura Academiei Republicii Socialiste România, 1969.

Arhiepiscopia Tomisului la început de secol XXI, Protoieria I Constanţa, Constanţa, Editura Arhiepiscopiei Tomisului, 2016.

Arhiepiscopia Tomisului la început de secol XXI, Protoieria Callatis, Constanţa, Editura Arhiepiscopiei Tomisului, 2016.

Arhiepiscopia Tomisului la început de secol XXI, Protoieria Altinum, Constanţa, Editura Arhiepiscopiei Tomisului, 2016.

[99]AAT, File of *Vulturu* Parish, Inventory 1 November 1967. *AT sec. XXI, Protoieria Carsium,* Editura Arhiepiscopiei Tomisului, 2016, Constanţa, p. 228.
[100]AAT, File of *Zorile* Parish, Inventory 30 Sept. 1967, *Istoricul bisericii ortodoxe „Sf. Ilie" Zorile*.

BDD-A30415 © 2019 Editura Sitech
Provided by Diacronia.ro for IP 216.73.216.75 (2026-10-30 17:03:31 UTC)

Arhiepiscopia Tomisului la început de secol XXI, Protoieria Carsium, Constanța, Editura Arhiepiscopiei Tomisului, 2016.

Boarcăș Camelia, *Toponimia județului Constanța. Considerații sincronice și diacronice,* PhD thesis under the supervision of Professor Mile Tomici, PhD, defended at "Ovidius" University of Constanța, 2009.

Carabaş, Dumitru, *Biserici construite în judeţul Constanţa în perioada 1878-1923,* PhD thesis under the supervision of Priest Professor Nechita Runcan, PhD, defended at the Doctoral School of Theology at "Ovidius" University of Constanța, 2018.

Cizer, Laura Diana, *Toponimia judeţului Tulcea. Consideraţii sincronice şi diacronice,* Iaşi, Editura Lumen, 2012.

Frățilă, Vasile, *Studii de toponimie*, Cluj-Napoca, Editura Dacia XXI, 2011.

Iordan, Iorgu, *Toponimie românească*, București, Editura Academiei Republicii Populare Române, 1963.

Lahovari, George Ioan, *Marele dicționar geografic al României,* București, Stab. Grafic J. V. Socecu, 1898, https://archive.org/stream/MareleDictionarGeografic AlRominiei/roumanie_geo_1#page/n41/mode/2up.

Rădulescu, Părintele Gheorghe, *Starea religioasă a Dobrogei în decursul vremurilor,* Constanța, Editura Scythia, 2011.

BDD-A30415 © 2019 Editura Sitech
Provided by Diacronia.ro for IP 216.73.216.75 (2026-10-30 17:03:31 UTC)