THE ROLE AND THE TYPOLOGY OF THE CROSS IN THE PLACE NAMES OF OLTENIA

Iustina BURCI
"C.S. Nicolăescu-Plopşor" Institute for Research
in Social Studies and Humanities,
Craiova

Abstract

The topic of the present work is represented by the investigation of a limited segment of names from the category of hagionyms, i.e. the one represented by the toponyms that have in their structure the appellative *cruce/* 'cross'. The analysed area was also limited, the region of Oltenia providing the necessary information.

The two research directions aimed at the following aspects:

- the role that the cross has in the names of places (of symbolization, of protection, of delimitation and a sacred-memorial one);
- the typology of the names (simple, compound, analytical).

Key words: *hagiotoponymy, cross, symbol, structure, transfer*

Résumé

Le sujet de ce travail est constitué par l'investigation d'un segment limité de noms de la catégorie d'hagionymes, à savoir celui représenté par les toponymes dans la composition desquels entre l'appellatif *cruce* (croix). La zone analysée a été elle aussi restreinte, la région d'Olténie en étant celle qui nous a offert l'information nécessaire.

Les deux directions de recherche ont visées les aspects suivants :

- le rôle qui revient à la croix dans les noms de lieux (de symbole et protection, de délimitation, sacral-mémorial);
- la typologie des noms (simple, composée, analytique).

Mots-clés: *hagiotoponymes, croix*, *symbole*, *structure*, *transfert*

In the structure of the morphonyms of Oltenia, the supernatural is present in its both hypostases: positive – taking the form of the toponymic elements whose etymology makes a connection with the names of the saints, customs and religious objects, mythical-fantastic characters with a beneficial role in the life of that community etc., and negative – made up of the names that are contrary in meaning to the first ones: *Balaurul* (dragon), *Benga* (demon fiend), *Dracul* (evil), *Demonul* (demon), *Mamete*, *Moroiu* (ghost), *Strigoiu* (wraith), *Vrăjitoru* (wizard), *Zmeu* (dragon), etc., the relation *Good* versus *Evil* being a very well-delimited one in the popular mentality, and equally well-reflected in the depiction[1] of the exterior physical reality.

[1] Some geographical objects (roads, valleys, ridges etc.) are, through their geomorphological construction, dangerous for the physical integrity of the human beings, making their daily existence more difficult, just like the evil forces that trouble the proper course of their activities. In the conscience of the people, there appears a superposition between the two, after which the two types of landscape, presented negatively, often gain the nominal identity of the servants of *Evil*. Other morphonyms, with a beneficial

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In the present article, we are going to place ourselves on the side of the *Good*, this specific selection having as a purpose the observation of the psychological elements that appear in a limited segment of *hagionyms* – the one that has in its structure the appellative *cruce* (cross) – and its typology, recorded within the category of proper names that designate a place. Nonetheless, the imposed restriction determines us, at the same time, to make the specification that the sacral Christian onomasticon is more complex than that, including, besides the *hagiotoponyms* (names of geographic items, already mentioned as a subject of our study), and *teonyms* (names of God, Trinity, the Mother of God and other categories of "dwellers" of Heaven: Angels, Seraphs, Cherubs, Archangels), the hagio-anthroponyms (the names of the people who became saints), *ecclesionyms* (names of churches, monasteries, hermitages), *eortonyms* (names of religious festivals), *iconyms* (names of icons). Except for the iconyms[2], in the toponymy of Oltenia, all the other above mentioned categories are present. Here are some examples: *Candela*, *Crucea lui Dumnezeu*, *Crucea Maicii Domnului*, *Fântâna lu Sfântu, La Icoană*, *La Rugăciune, La Sfânta Vineri*, *Lainici* (hermitage), *Lumânarea, Mahalaua Maicii Precistei*, *Maica Precestă*, *Măgura Serafimului, Ogaşu lu Ispas, Ogaşu Teiului cu Icoana*, *Padina lu Avram*, *Padina lu Crăciun, Pahonia*, *Pădurea Crăciun, Păresimi*, *Păru cu Moaştele, Poiana cu Icoane*, *Prunii lui Cristos*, *Salca lu Moise, Slătioara*, *Troiţa*, *Vişina, Vodiţa* (monasteries), etc.

To start, we mention that the manner of perceiving the world through the religious concepts is unitary for the peoples that share the same confession (regardless of its type), even if, in particular, each has its own expressivity, specific to the national language; it is obvious – at the lexical-semantic or symbolic level – in different fields of the human activity, including the one that refers to the names of places, the elements that make the universe of faith being used and transformed in accordance with the logic of the traditional toponymic system.

The religious man (the Christian and, particularising even more, the Romanian in the rural areas[3]) – whose inner existence is closely related to the life, crucifixion and resurrection of Jesus, to the precepts of the Bible and the teachings of the holy fathers – has built for himself an exterior sacred environment, in which the names of places – where he lives (villages, parts of villages, lanes, etc.) or which mark important guiding landmarks in his life (waters, hills, fountains, fields, mountains, forests, paths, crossroads, lands, valleys, etc.) – remind him of objects of worship, saints, beliefs, superstitions, etc. In the same way as the names in the Orthodox calendar, chosen for getting the protection of the saints, many toponyms and micro-toponyms from the religious area, have as a purpose the "security" of the item or space, which they were attributed to.

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role, or which do not cause the lack of equilibrium in the quotidian life, contain, in the structure of their names, nouns or adjectives that reflect this situation semantically (*Fântâna Bună, Fântâna cu Mătăniile, Lacu Sfânt, Moara Bună, Pârâu cu Apa Bună, Piscu Binelui, Poiana Iconiţei,* etc.).

[2] There are proper names, such as: *Maica Domnului – Aflarea celor Pierduţi, Bucuria Bucuriilor, Călăuzitoarea, Cea cu Trei Mâini, Milostiva, Mijlocitoarea, Portăriţa, Ochiul Neadormit, Tânguirea* etc. (http://lataifas.ro/religii-si-credinte/10984/cele-mai-frumoase-icoane-cu-maica-domnului-denumiri-si-simboluri/; http://www.doxologia.ro/viata-bisericii/documentar/icoana-maicii-domnului-aflarea-celor-pierduti, sites accessed on 25.03.2016). The generic term of *icoană/* 'icon' is part of the toponymy.

[3] Placed, as regarding the period, (especially) in the simplicity of the life and customs in the old times.

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A scarce number of localities, almost none, in our country, lacks the toponyms with biblical and Christian reference; this is a proof of the fact that, from this spiritual relation, man – church – God, the material has not been excluded, including the surrounding precincts in all its manifestations, that the human wanted to "bring closer", sometimes by offering it the name of the Creator, or His heavenly or earthly servants, or the names of ecclesiastic symbols. Among these symbols (*the votive light, the icon, the candle,* etc.), *the cross*[4] – a preeminent emblem of Christianity – enjoys the widest representation in the economy of place names in Oltenia[5]. Its place is usually on the spot (inside or outside the village) where a man died, at crossroads (for chasing away the evil spirits), next to wells and springs – "when we refer to a natural spring, the cross can draw people's attention that a spring is there, however, the preference for the cross has also a religious significance, as in the case of wells. The purity of the water and the health of the people are defended with the help of the crosses next to the fountains"[6]; moreover, in the past, the crosses used to mark the place where the religious processions that were accompanying the relics of saints or the icon of a saint, made a halt, or they were used as a dividing sign between two properties, reminding

[4] Dex (Explanatory Romanian Dictionary) offers us the following definition for *cruce/* 'cross' (Lat. *crux, -cis*): "Object made of two pieces of wood, stone, precious metal etc. placed perpendicularly and symmetrically one onto the other…, representing the redemption sacrifice that Jesus Christ made for the humans". After the moment of Jesus' crucifixion, the symbol has gradually gained luxuriant dimensions, being permanently present in the history of mankind, in different forms; in literature, arts, films, etc. The cross has benefited from multiple representations, according to the age, tradition and the particular way in which it was perceived by the ones who "hosted" it in their work. Moreover, as regarding the vocabulary, starting either from the proper meaning or the symbolic one, the range of uses, on addressing the appellative *cruce*, in the scientific (Romanian) language, or in the popular one from different areas, is a very offering one. Here are a few examples: a) flora and fauna: *crucea-păinii/* 'corchorus', *floarea-crucii/* 'cross flower', *crucea voinicului/* 'hepatica', *crucea pământului/* 'acanthus', *crucea păstăii,* etc.; *păianjenul cu cruce/* '-cross spider', *vipera cu cruce/* 'common viper', etc.; b) astronomy: *crucea amiezii/* 'noon', *crucea nopții/* 'midnight', *Northern Cross, Southern Cross,* etc.; c) technical: *cross joint, cross-head screw driver,* etc.; d) heraldic: *Saint George Cross* etc.; moreover, there is a rich collection of phrases and sayings, rooted in the popular experience and conscience: *a pune cruce cuiva* (or *la ceva/* 'to oppose tooth and nail', *a fi cu crucea-n sân/* 'to be an honest person', *a(-și) face cruce/* 'to cross oneself', *a-și purta crucea/* 'to bear one's cross', *a i se face* (*cuiva*) *calea cruce cu cineva/* 'to meet somebody', *a da cu crucea peste cineva/* 'to meet someone by chance', *a nu fi cruce de biserică/de închinat/* 'to not be an honest person', *a fi de aceeași cruce/* 'to be similar', *a împușca cruci/* 'to be irresponsible', *a se pune cruce/* 'to set one's face', *a pune cruce cuiva/la ceva/* 'to give up to sth/sb', *cruce de voinic/* 'an athletic man', *fă crucea mare că-i dracul bătrân/* 'be extremely careful', etc. (https://dexonline.ro/definitie/simbolic, accessed on 28.03.2016; Gheorghe Bolocan, Tatiana Voronțova, Elena Șodolescu-Silvestru, Iustina Burci, *Dicționar frazeologic român-rus,* Craiova, Universitaria, 1999, vol. I, A-M, pp. 260-262).

[5] The oldest denominations date from the 16th-17th centuries: *Crucile lui Dragoslav* (1504), *Crucea* (1509), *Crucea lui Albu* (1586), *Crucea din Vale* (1599), *Crucea Călugărului* (1630), etc. (their examples and attestations were excerpted from DTRO, see note 10).

[6] Iorgu Iordan, *Toponimia românească*, București, Editura Academiei Române, 1963, p. 235. The placing of the cross next to fountains is also related to the myth of the great journey. "The Romanian peasant assumes that in the after-life man will experience a terrible thirst… For quenching the thirst of the deceased, a cross is placed next to a fountain. The cross next to this fountain, along with that on the grave, is a solid one". On it, it is written: "This fountain was made for the soul of God's servant, called…" (Pamfil Bilțiu, *Cruci din Oltenia – însemne ale viziunii asupra morții și vieții de dincolo*, in LR, no. 3-4, year XXV, 2015, p. 350, http://www.limbaromana.md/index.php?go=articole&printversion=1&n=3199 – accessed on 02.03.2016.

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"of God, of justice and the divine punishment for those who would trespass"[7] – its role changing, according to the circumstances, from symbolism to protection[8], landmark, and a sacred-memorial role, meant to maintain alive, in the collective conscience, the memory of certain people and events.

Nevertheless, in toponymy also appears the phenomenon regarding the desacralisation of the cross; this may happen in the case of geographical objects that received their name through analogy, starting not from the religious symbol towards the topo-object, but the other way round, from the empirical observation that implies the characteristics of the place and their superposition over the geometric form of the cross – if we talk either about intersection, in some cases (roads, waters), or metaphoric similarity, in other cases (mountains, hills, etc.). As a typology, these are mono-member structures, non-derived or derived with suffixes[9] (*-işoară, -iţa, -oi, -ui, -uliţă*) that confer an augmentative or diminutive value to the name, unarticulated or articulated, singular or plural, the last ones appearing probably due to the gathering in a certain space of several objects:

Cruce [*mountain*-GJ; *place* c. (commune) Cireşu-MH; *isolated place* c. Costeşti-VL; *hill* c. Stoieneşti-VL],

Crucea [*mound* c. Gângiova, c. Radovan-DJ; *pond* c. Ostroveni-DJ; *village, estate* c. Siliştea Crucii-DJ; *place* t. (town) Novaci-GJ; *mountain* m. (mountain) Drobeta-Turnu Severin-MH; *place* c. Rotunda-OT; *peak* c. Fârtăţeşti-VL; *place* m. Râmnicu Vâlcea-VL],

Cruci [*place* c. Castranova, c. Terpeziţa, c. Vârvoru de Jos-DJ; *place* c. Alimpeşti-GJ; *place* c. Runcu-GJ; *hill* c. Bumbeşti-Jiu, c. Runcu, c. Stăneşti-GJ; *village* c. Carpen-DJ],

Crucile [*village* c. Goieşti-VL; *hill, slums*, *village*, *hermitage* c. Murgaşi-DJ; *village* c. Cruşeţ-GJ; *hill* c. Fârtăţeşti-VL],

Crucioiu [*hill* c. Bengeşti-Ciocadia, c. Berleşti, c. Cruşeţ, c. Vladimir-GJ; *forest* c. Brăneşti, c. Cruşeţ-GJ; *place* c. Cernişoara-VL],

Cruciş [*place* s. Vârtopu-OT],

Crucişoara [*hill* c. Drăgoteşti-DJ; *hill* c. Padeş-GJ; *place* c. Fărcaşele-OT; *place* c. Ianca-OT; *monastery* c. Ianca-OT; *mountain* c. Voineasa-VL],

Cruciţa [*peak* c. Frânceşti, c. Mihăieşti-VL; *forest* c. Frânceşti-VL; *stream* c. Mihăieşti-VL],

Cruciu [*stream* c. Stăneşti-GJ],

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[7] Iorgu Iordan, *op. cit.*

[8] The apotropaic role of the cross is clearly expressed in toponyms, such as *La Crucile de Leac, Movila de la Crucile de Leac*, found in Muntenia, that the communities of the villages invested with curative powers (see *Dicţionarul toponimic al României. Muntenia,* coord. prof. Gh. Saramandu, PhD*,* vol. IV (L-M), Bucureşti, Editura Academiei Române, 2011.

[9] Derived from *cruce*, with the suffixes *-ani, -eni, -eşti* (through paronyms) and placed in the category of the group names – there are the toponyms *Cruceani* (DJ), *Cruceni* (VL), *Crucerani* (MH), *Cruceşti* (DJ, GJ, MH, VL), *Cruceri* (VL), but also the anthroponyms *Crucereasa* (MH), *Cruceriţa* (GJ), *Cruceroaia* (VL), *Crucioiu* (GJ), *Cruceru* (VL), *Crucilă* (VL), formed with the suffuxes *-easa, -iţa, -oaia, -oiu, -eru, -ilă* that entered toponymy through transfer, being preponderant in the analytical and synthetic syntagmas: *Pârâu Crucerului* (GJ), *Piscu Crucenilor* (GJ), *Piscu Crucerii* (VL), *Piscu Cruceroaia* (VL), *Piscu Crucerului* (MH), *Piscu Crucila* (VL), *Piscu Crucioiu* (GJ), *Piscu lu Crucilă* (VL), *Poiana Crucerului* (VL), *Ştiubeiu lu Cruceru* (GJ), *Teii lu Cruceru* (GJ), *Uliţa Crucereştilor* (GJ), *Uliţa Crucioiului* (VL), *Vâlceaua Cruceroaica* (VL), *Via lu Dumitru Cruceru* (DJ).

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Cruciui [*lane* c. Stroieşti-VL],
Cruciuliţa [*glen* c. Bulzeşti-DJ].

Regarding their etymology, in DTRO[10], it is asserted that "besides the meaning of the appellative as a worship object, some toponyms...emerge from the meaning of «cross-road, crossing»".

In the multi-member denominations, whose number is obviously larger than that of the simple ones (previously cited), *the cross* usually keeps its basic sense – that from the Church. The fact that it designates – with very few exceptions: *Crucea cu Porumbu* (MH), *Crucea de Piatră* (DJ, VL), *Crucea Găinarului* (MH), *Crucea Înaltă* (GJ), *Crucea lui Irbaşu* (c. Gârla Mare-MH), *Crucea Pârlită* (c. Cujmir-MH), *Crucea Spineanului* (s.c. Padeş-GJ) – an area with limited dimensions[11] within the perimeter of a village, also supports the affirmation that, in these examples, the name emerged from the physical existence of a cross.

If from the semantic point of view the situation is clarified, we are going to change the register, following the possibilities of combinations, on addressing the term; thus, from this point of view, they are displayed as the following structural triptych:

A. From the hyperonym *cruce*, there appears a complex of hyponyms[12], by attaching proper and common nouns, adjectives and prepositions, which show concretely the motivational context that generated their materialisation. This can be justified:

a. Through a relation of possession[13], expressed:

– synthetically[14]: *Crucea Barbului* (DJ, VL), ~ *Bratului* (DJ), ~ *Boghianului* (DJ), ~ *Creţului* (DJ), ~ *Haiducului* (VL), ~ *Impegatului* (DJ), ~ *Militarului* (MH), ~ *Mandului* (GJ), ~ *Milogului* (DJ), ~ *Neamţului* (GJ, MH), ~ *Paraschivoiului* (VL), ~ *Popii* (DJ, GJ, MH), ~ *Postelnicului* (GJ), ~ *Sârbului* (GJ), ~ *Stanciului* (VL), ~ *Strungarului* (MH), ~ *Ţiganului* (MH, VL), ~ *Zapciului* (VL); *Crucile Micului* (VL), ~ *Slavului* (VL) or

– analytically: *Crucea lu Albu,* ~ *lu Alisandru* (GJ), ~ *lu Bădescu* (GJ), ~ *lu Bănică* (GJ), ~ *lu Bobâlcă* (MH), ~ *lu Briceag* (GJ), ~ *lu Brânzan* (OT), ~ *lu Burlan* (GJ), ~ *lu Chiriţoiu* (VL), ~ *lu Ciocănel* (DJ), ~ *lu Câmpeanu* (GJ), ~ *lu Cojoc* (MH), ~ *lu Corşoreanu* (GJ), ~ *lu Despu* (DJ), ~ *lu Dovleac* (VL), ~ *lu Dumitru* (GJ), ~ *lu Dumnezeu* (MH), ~ *lu Eftimie* (MH), ~ *lu Florea* (GJ), ~ *lu Gheorghiţă* (VL), ~ *lu Ghiţă Barbu* (MH), ~ *lu Gângu* (MH), ~ *lu Gruiescu* (GJ), ~ *lu Guşoi* (GJ, MH), ~ *lu Iacob* (MH, VL), ~ *lu Iepure* (GJ, VL), ~ *lu Ilie* (GJ, VL), ~ *lu Ion Nărodu* (MH), ~ *lu*

[10] *Dicţionarul toponimic al României. Oltenia* – DTRO (coord. prof. Gh. Bolocan, PhD), vol. 1 (A-B), Craiova, Universitaria, 1993 and the next, p. 253.

[11] The section that refers to the type of the designated geographical element contains, in the great majority of the names, the mention *place*.

[12] In DTRO, they were classified as the main elements of a phrase, **Crucea ~**, **Crucile ~** or appear, to a smaller extent, as independent names.

[13] The cross can be erected to mark a certain event in our life or in the memory of somebody. In both cases, the name (of the owner or the addressee of the object) was used with the genitive. In the analysed material, only two toponyms were formed through parataxis: *Crucea Cârjaliu* (Mh) and *Crucile Dragoslav* (Vl).

[14] Usually, a cross belongs to/is meant for just one person. Yet, there are cases in which it belongs to a family group: *Crucea Gogoşenilor* (MH), *Crucea Mijeştilor* (VL), *Crucea Ungurenilor* (DJ); *Crucile Bojinarilor* (DJ), ~ *Moşilor* (VL); etc. In the toponym *Crucea Neamului*, the appellative has a collective meaning, *neamul/* 'the kin', has already the status of anthroponym.

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Ivan (VL), ~ *lu Livezeanu* (VL), ~ *lu Lupu* (GJ), ~ *lu Măciucă* (DJ), ~ *lu Mărian* (OT), ~ *lu Mihai Basarab* (MH), ~ *lu Mândrilă* (MH), ~ *lu Năică* (VL), ~ *lu Nicu* (GJ, MH), ~ *lu Pantilie Colibăşeanu* (DJ), ~ *lu Papuc* (GJ), ~ *lu Petrache* (GJ), ~ *lu Petrică* (GJ), ~ *lu Popa Stan* (GJ), ~ *lu Primar* (DJ), ~ *lu Radu Grecea* (DJ), ~ *lu Râşniţă* (DJ), ~ *lu Roman* (VL), ~ *lu Sandu* (GJ), ~ *lu Săndulete* (GJ), ~ *lu Sâru Plotogea* (GJ), ~ *lu Stoian* (VL), ~ *lu Taifas* (VL), ~ *lu Varză* (GJ), ~ *lu Vijulie* (DJ), ~ *lu Vlăduţ* (GJ), ~ *lu Zdreanţă* (MH); *Crucile lu Cârjan* (VL), ~ *lu Iepure* (GJ), ~ *lu Mătuşoiu* (GJ), ~ *lu Petre* (MH), ~ *lu Săndulescu* (VL), etc.

The diversity of the anthroponomical inventory used in these formulas (which encompass paronyms: *Bădescu, Băloi, Bănică, Chiriţoiu, Câmpeanu, Gruiescu, Negrea, Săndulescu,* etc.; first names: *Alisandru, Dumitru, Gligore, Ilie, Ion, Mihai* etc.; diminutives: *Gheorghiţă, Năică, Petrică, Vlăduţ* etc.; hypocoristic elements: *Sandu, Rică*; nick-names: *Bobâlcă, Briceag, Cană, Ciocănel, Dovleac, Măciucă, Mielu, Papuc, Râjniţă, Taifas, Ţârlui, Vijulie, Zdreanţă,* etc.) corresponds entirely to the inter-human relations in the villages, a place where the people know each other very well, and the relations between them, at the onomastic level, can be of blaming (defamatory nick-names), of affection (diminutives and hypocoristic elements) or neutral (patronyms).

The observation of the people's names, implied in the formation of the names that designate places, constitutes an appropriate way for noticing the gradual formation of the denomination system: from unique names (*Crucea Barbului, Crucea lu Sandu*), to double names (*Crucea lu Radu Grecea*), not before being influenced by the popular way of expression, which implies complex anthroponymic structures, in which the characters are identified either within the family : *Crucea Popii lui Şerban* (DJ), *Crucea lu Gheorghe al Linii* (GJ), *Crucea Spătarului Diicului Boicescului* (VL), or in relation to the external toponymic elements: *Crucea lu Negrea din Pripor* (GJ), *Crucile lu Ion din Deal* (GJ), or through the addition of particular indicators: *Crucea Căpitanului Ursache* (GJ), *Crucea Unchiaşului Păun* (DJ).

Moreover, the social status of the individuals can be deduced from the analysis of all the cited names, and their etymology. On the one hand, there are the representatives of the laic and clerical administration: *Căpitanu* (captain), *Călugăru* (monk), *Militaru* (soldier), *Primaru* (mayor), *Postelnicu* (court marshal), *Popa* (priest), *Spătaru* (sword bearer), *Zapciu* (policeman) (approx.), etc., and, on the other hand, people with a doubtful social status: *Haiducu* (outlaw), *Milogu* (beggar), *Nărodu* (the mad), with jobs and different ethnicity: *Bogangiu* (dyer), *Impiegatu* (service official), *Strungaru* (lathe man); *Neamţu* (German), *Sârbu* (Serbian), *Ţiganu* (gypsy), or whose nicknames show them as simple people: *Râjniţă* (grinding one), *Varză* (cabbage), *Vijulie* (gale), etc.

Within this syntactic sub-pattern, in which *cruce* occupies the position of "leader", the use of anthroponyms[15] is prolific (especially masculine[16]), unlike that of

[15] "Moreover, the names of people are involved in the formation of place names to a great extent, more than place names are involved in the formation of anthroponyms" (Ion Toma, *101 nume de locuri,* Bucureşti, Editura Humanitas, 2015, p. 30).

[16] The status of women was, in the past centuries, one of physical and intellectual inferiority, as compared to that of men. Therefore, their "display" in toponymy is as reduced as in the life of the community. Here are a few examples from the material that makes our object of interest: *Crucea Babii* (GJ, MH, VL), ~ *Babii Stanchii* (MH), ~ *Bălencei* (GJ), ~ *Cătălinii* (GJ), ~ *Căzăcioii* (VL), ~ *Cherănii*

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the toponyms (found occasionally in the counties of Dolj, Gorj and Mehedinţi: *Crucea Săliştii*, *Crucea Strehăii*, *Crucea Râiosului; Crucile Bibanului, Crucile Curelei*) and the common nouns (which offer us a superficial identification of the owners of the object: *Crucea Călugărului* (VL), *Crucea Haiducului* (VL), *Crucea Mişeilor* (VL), *Crucea Muscalului* (GJ), *Crucea Sfântului* (DJ), *Crucea Fetii* (DJ, VL), *Crucea Fetelor* (MH), *Crucea Nemţilor* (MH); *Crucile Moşilor* (VL), both placed on "the outskirts" of the pattern.

b. Through the individualisation of the object according to:

– colour: *Crucea Albă* (VL), ~ *Roşie* (GJ, VL), ~ *Verde* (GJ);

– dimension: *Crucea Groasă* (OT), ~ *Înaltă* (DJ, GJ, MH, OT), ~ *Mare* (GJ, MH, OT), ~ *Mică* (MH);

- the material used for making it: *Crucea de Lemn* (made of wood) (MH), *Crucea de Lemn din Curmătură* (made of wood from…) (VL), *Crucea de Pământ* (made of earth) (GJ), *Crucea de Piatră* (made of stone)[17] (DJ, GJ, MH, OT, VL);
- localisation: *Crucea din* (from) *Beleteşti* (VL), ~ *din Câmp* (VL), ~ *din Copaci* (MH, VL), ~ *din Deluţ* (GJ), ~ *din Dealu Viilor* (GJ), ~ *din Fântânicea* (GJ), ~ *din Gârniţă* (DJ), ~ *din Povârna* (MH), ~ *din Silişte* (DJ), ~ *din Vale* (GJ), ~ *din Vârtop* (VL); *Crucea la Crăcănea* (MH), ~ *la Fântânici* (GJ); ~ *de la Fântâna Mare* (GJ), ~ *de la Hotar* (VL), ~ *de la Slătinic* (MH); *Crucea de su Dos* (VL);

– particular situations: *Crucea Frântă* (MH), ~ *Împuşcată* (DJ, VL), ~ *Nemţească* (MH), ~ *Trăsnită* (MH), ~ *Ucisă* (VL), ~ *Tăiată* (DJ), ~ *Pârlită* (MH), ~ *Rezemată* (OT); *Crucea cu Balaur* (GJ), ~ *cu Dudu* (DJ), ~ *cu Nisip-* (MH), ~ *cu Piatra* (DJ), ~ *cu Şarpele* (VL), ~ *cu Porumbu* (MH), ~ *cu Turtureaua* (MH); *Crucile cu Scaun* (VL).

The cross appears in toponyms whose names are given according to the way in which the features of the object are perceived, by fixing a series of experiences, feelings and observations of the denominators, in relation to it. The adjectival determiners, but especially the substantival ones, the latter accompanied by prepositions (simple: *de, din, la, cu* and compound: *de la, de su*), describe the circumstances that generated the emergence of the names. A special situation is represented by that of the toponym *Crucile de Jurământ*-oath crosses (found in the village Rasnicu Bătrân in Dolj County), in which the preposition "de" – of is a synonym of the preposition "pentru" – for. This is proven by the history of the name itself, whose temporal roots descend deep in the existence of villages in Gorj County, the significance of the oath crosses being a complex one: "Unlike the juridical content of the oath, made in courts, that might be false, these crosses are related to a religious axiology, according to which each sin represents the breaking of an existential oath, ontological, made to God. This crossing gesture that signifies the fact that the man «swore during his life», «gave himself to the evil, damned himself», betraying the promise made to God at his baptism that he would disavow Satan and his works, and would reunite with Christ"[18].

(OT), ~ *Ciocioanii* (MH), ~ *Dragalinei* (MH), *Fulgăi* (DJ), ~ *Godenoaii* (MH), ~ *Ioanei* (GJ), ~ *Lizii* (DJ), ~ *Logofetesii* (GJ), ~ *Mariţii* (DJ), ~ *Mateoaicăi* (DJ), ~ *Marghioalei* (VL), ~ *Mătuşii* (GJ), ~ *Olăriţei* (DJ), ~ *Saftei* (MH), ~ *Sfârii* (MH), ~ *Voicăi* (DJ); *Crucile Joienii* (DJ), ~ *Opriţei* (GJ).

[17] The name is found in over 50 villages and communes, distributed in all the five counties of Oltenia.

[18] See Pamfil Bilţiu, *op. cit.*, p. 350.

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A toponym that raises discussions is *Crucea de la Aducere* (village of Muiereasca de Sus, Vâlcea County). In the Church, as related to the cross, the passions and the death of the Redeemer are mentioned, but the church is also a "place" for the continuous meeting of the believers with Christ. We do not know whether these were the meanings considered when the name was formed or not, maybe it is about the proper bringing of a cross to a village, and we could reach a conclusion only after a sui-generis investigation.

B. Names of places in which the appellative *cruce* appears, this time as a determiner, not determined, placing itself in the second place in the toponymic structure. If in the examples, presented at **A**, it keeps its invariable form (of singular nominative: *Crucea* or plural: *Crucile*) and the morphological class (common noun), the new status – of particularising element of the object: *baltă* (pond), *deal* (hill), *fântână* (fountain), *munte* (mountain), *măgură* (hillock), *pârâu* (stream), *silişte* (place was a village), *vâlcea* (dale), *vale* (valley), etc.) designed by the entopic element from the first position – it implies both categorical transformations (by the further "acquisition" of the toponymic function[19]), or syntactic. By analysing it from this last point of view, we notice that it takes the shape of:

a. nominative: *Fântâna Crucea de Piatră* (VL), *Movila Crucea* (DJ);

b. singular and plural genitive: *Balta Crucii* (GJ), *Câmpu Crucii* (DJ), *Coasta Crucii* (GJ, VL), *Coasta Crucilor* (DJ), *Cotu Crucii* (MH), *Cracu Crucii* (MH), *Cracu Crucilor* (GJ), *Crovu Crucii* (GJ), *Culmea Crucii* (GJ), *Dealu Crucii*[20] (DJ, GJ, MH, VL), *Dealu Crucilor* (DJ, GJ, MH, OT), *Dealu Crucii Înalte* (GJ), *Dealu Crucii Viilor* (DJ), *Dosu Crucii* (MH), *Drumu Crucii* (GJ, VL), *Faţa Crucii* (GJ), *Groapa Crucii* (OT), *Gruiu Crucii* (GJ), *Hududoiu Crucilor* (VL), *Locu Crucilor* (DJ), *Matca Crucii* (GJ), *Măgura Crucii* (DJ), *Muchia Cruciţî* (VL), *Muchia Crucii* (VL), *Ogaşu Crucii* (MH), *Ogaşu Crucilor Trei* (MH), *Pietrele Crucii* (VL), *Piscu Crucii* (MH, VL), *Pârâu Crucii* (DJ), *Poiana Crucii* (MH), *Poiana Crucilor* (GJ), *Pietrele Crucii* (VL), *Piscu Crucii* (MH, VL), *Siliştea Crucii* (DJ), *Vâlceaua Crucii* (VL), *Valea Crucii* (VL);

c. accusative (with simple prepositions: *cu, din, dintre, la* or compound: *de/di/dă la*): *Balta cu Cruce* (MH), *Cracu cu Cruciuliţa* (OT), *Fagu cu Crucea Împuşcată* (VL), *Fântâna cu Cruce* (DJ, GJ, MH, OT), *Fântâna cu Cruci* (DJ), *Fântâna cu Crucioiu* (MH), *Fântâna cu Trei Cruci* (VL), *Fântâna de la Cruce* (MH), *Fântâna di la Crucea de Piatră* (DJ), *Fântâna la Cruci* (VL), *Fântâna de la Cruce* (VL), *Dealu cu Cruce* (OT), *Dealu la Cruce* (OT), *Dealu la Crucea lu Nelu* (OT), *Dealu la Crucile Popii* (VL), *Drumu dă la Crucea dă Piatră* (VL), *Drumu di la Crucea lu Donici* (DJ), *Drumu di la Crucea lu Mitrică* (DJ), *Drumu di la Cruce* (MH), *Drumu di la Cruci* (DJ, MH), *Livadia de la Crucea Veche* (GJ), *Livezile de la Cruce* (DJ), *Locu dintre Cruci* (VL), *Măgura cu Crucea* (DJ, OT), *Măgura la Cruce* (OT), *Măgura la Două Cruci* (VL), *Pădurea la Cruce* (MH), *Păru cu Cruce* (DJ), *Poiana la Crucea lui Radu* (MH), *Prunii de la Cruci* (GJ);

The above presented sections – especially the latter – also include a series of

[19] The moment that many of the composed analytical structures were formed with entopic elements or prepositions, *Cruce* already held the function of place name.

[20] As frequency, *Dealu Crucii* and *Dealu Crucilor* have, unlike the other analytical toponymic structures in this category, the highest number, being present in many villages and communes in Oltenia.

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complex structures, in which the determination is double, being marked by the emergence, in the equation of the toponymic formula, of the anthroponomical individualisation (*Dealu la Crucea lu Nelu*, *Drumu di la Crucea lu Donici*, *Poiana la Crucea lui Radu*, etc.) or adjectival individualisation (*Dealu Crucii Înalte*, *Fagu cu Crucea Împuşcată*, etc.) of *Cruce.* In few other situations, the particularising role is due to the numeral (still as an adjectival determiner): *Fântâna cu Trei Cruci*, *Măgura la Două Cruci*, *Ogaşu Crucilor Trei*.

C. Names of places in which *Cruce* becomes again the generic element of the construction, but in which the prepositions, placed before, enhance the character of landmark of the toponyms. It is the case of the names with morphological auxiliaries:

– **în** (in): *În Cruce* (MH), *În Crucea* (GJ), *În Crucea de Piatră* (VL), *În Crucea Groasă* (DJ), *În Crucea lu Pruneşu* (VL), *În Crucea Mişeilor* (VL), *În Cruci* (GJ), *În Crucişoara* (GJ);

– **la** (at): *La Cruce* (DJ, GJ, MH, OT, VL), *La Cruci* [21](DJ, GJ, MH, OT, VL), *La Crucea Albă* (DJ), *La Crucea Badii* (DJ), *La Crucea Cornencii* (DJ), *La Crucea cu Dudu* (DJ), *La Crucea cu Păru* (MH), *La Crucea de la Măgura Vicioaichii* (MH), *La Crucea din Beleţeşti* (VL), *La Crucea din Copaci* (MH), *La Crucea din Vârful Malului* (VL), *La Crucea Dichiului* (VL), *La Crucea Dragalinii* (MH), *La Crucea Grecii* (VL), *La Crucea Groasă, La Crucea Hoţului* (DJ), *La Crucea lu Donici* (DJ), *La Crucea lu Gurgu* (MH), *La Crucea lu Livezeanu* (VL), *La Crucea lu Uţaru* (DJ), *La Crucea Mare* (GJ), *La Crucea Spahiului* (GJ), *La Crucea Şindrilită* (DJ), *La Crucile Ghincii* (DJ), *La Crucile Mariei* (DJ), *La Şase Cruci* (MH), etc. Over 80% of the toponyms from this group are presented, without a preposition, but with an identical localisation, among the names of places from point **A**. For example, *Crucea Mare* was recorded in: s.(village) Chiliu c. Godineşti and s. Racoţi c. Tismana from Gorj County; s. Crivina c. Burila Mare and s.c. Devesel Mehedinţi County; s. Mărgheni c. Brâncoveni Olt County. Nonetheless, in the village of Chiliu, the toponym is also known as *La Crucea Mare*.

– **pe la** (around): *Pe la Crucea cu Morminte* (MH).

Conclusions. The hagiotoponyms of Oltenia, which have in their structure the appellative *cruce*, represent an important part of the system of local denomination, not much through the number of recorded names, but especially through their significance: that of meeting the living necessity of a community – most of all one from a village – the popular mentality favouring the choice of such names, meant either to ensure the protection of a place/object against the evil forces, or to keep certain people and events from the past in the collective memory. Regarded from this perspective, the religious names have a psychological composition. In the denominations created based on the analogy between the form of the cross and that of morphonyms, the psychological structure is present there too, the human imagination constituting the interface between the two of them. On the other hand, the need to trace clear boundaries between certain frontiers (of villages, of properties) and the symbolism of the cross, make the melange that led, in the traditional rural environment, to the appearance of some delimiting nominal landmarks. In these situations, the motivation for the names is a practical one.

Beyond the sui-generis conditions, whose product is a name or another, by their structural "appearance" (simple, non/derived, analytical) and the syntactic

[21] The most frequent name in this category.

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relations that the nominative, genitive and accusative forms take, beyond their inclusion in the class of the common or proper nouns (at point **A** – especially names of people, at point **B** and **C** – names of places), all aspects circumscribed to linguistics, the importance for the research of toponyms from this category also comes from their usefulness as a source for the understanding and the reconstruction of the image that depicts the Romanian traditional spirit, from the period the cited names were formed, *the cross* – as an object and as a symbol – representing one of the nuclei of human existence.

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