

ANTHROPNOMY AND THE INTERNATIONALLY-MINDED GENERATIONS OF BAIJA MARE

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Anthroponymy and the internationally-minded generations of Baia Mare

Abstract: Our world is getting more interconnected and our communities are becoming more diverse. Children cannot have a successful future without a sense of international mindedness, as in the future they may work in Romania for companies run from different continents, owned and managed by people from different cultures or may even work in several different countries, with colleagues from cultures scattered all over the world. The present paper focuses on the foreign influences on the names of children who have the chance to become an internationally-minded generation by carrying this spirit in their own identity, in their birth names. Given this context, the names used in Baia Mare between 2004 and 2007 seem to already be adjusted to the globalized world we are facing.

Keywords: onomastics, international-mindedness, anthroponymy.

Baia Mare is the capital City of Maramureş County, an administrative division that lies in the North Western part of Romania. According to the census of 2002¹, it has 137.976 inhabitants, which turns it into the 17th municipality of the total of 95 in Romania. Its population is decreasing in number because of the drop of the birth rate and because of migration. Out of the 3.583 inhabitants that were declared as having left the city, 1.764 were reported to be in other Romanian cities and 1.819 to be living abroad. These are the official statistics, the real number of those who left Baia Mare to seek their fortune abroad is considered much higher. The reason why we would like to introduce the present study with some figures about the community of Baia Mare is because of a rather striking observation. Unlike adults and elderly, most of whom have typical Romanian names, there is a strong tendency for the younger generations to bear foreign names influenced by the global political and social context, by the mass media or other sources that inspired the choice of birth names. The times when somebody's nationality could have been deduced from his or her name are already gone and the younger generations will almost completely destroy this stereotype.

Being part of a project focusing on the Onomastics in Maramureş, we have carried out a research on the first names given to children who were born in Baia Mare between 2004–2007. The interval is relevant for the present study as these children are between 4 and 7 years of age, which means they are in kindergarten, about to enter the formal educational system. They are one of the first generations of the 21st century and will be

¹ According to the census of 2002 and the info posted on the official website of the Baia Mare cityhall, available online at <http://www.primarie.multinet.ro/stare%20sociala%20html/populatia.htm>

taught and educated by teachers that have their educational background in more traditional contexts, so their names could be a challenge for the structures that are slower in adjusting to the multicultural diversity of these days.

As far as the ethnic origin of the inhabitants of Baia Mare is concerned, 82.85% of the residents are Romanian, 14.79% are Hungarian, 1.50% Rroma people, 0.35% are German, 0.25% Ukrainian, and 0.04% are Jewish. The evolution of these figures in time is quite interesting and the results of the census in 2011 shall bring new perspectives that will be even more relevant for the study we intend to carry out in the future. According to the same census of 2002, 84.56% of the inhabitants declared their mother tongue to be Romanian, 10% of people belonging to other ethnic groups also stated Romanian is their mother tongue, with the others of 15.44% who said they have a different mother tongue. The major difference between ethnic belonging and the mother tongue usage resides in the case of Hungarians, Germans and Rroma people. While almost all Hungarians have Hungarian as their mother tongue, only one third of Rroma people state Romanes as their mother tongue and one half of German ethnics say their mother tongue is German. Nevertheless, a large majority of Romanians do no longer strictly preserve traditional Romanian names and Germanic languages seem to be an extensive resource of inspiration. Considering their religion, 71.06% of the inhabitants of Baia Mare said they were Orthodox, 9.22% Roman Catholic, 6.15% Greek Catholic, 6.97% Reformed and 4.10% belonged to Neo-protestant religions (Pentecostals and Baptists).

When it comes to the names people give to their children, things are far from being as simple as the above figures could indicate. If we were to consider the identity of children born between 2004 and 2007 in Baia Mare in direct relation with their names, we should say that almost half of them are not Romanian. Our thesis is that people should stop labeling their fellows and should not speculate the identities and any other feature of a person on grounds of the name he/she bears. Preconceived ideas and stereotypes should be replaced with open mindedness.

The impact of *globalization* on culture and the impact of culture on globalization has been the topic of many approaches along the years. While critics of globalization proclaim the death of individual cultures and warn on the loss of identity that may affect smaller countries, specialists like *David Rothkopf* see the decline of cultural distinctions as “a measure of the progress of civilization, a tangible sign of enhanced communications and understanding” (Rothkopf: 1997: 38–53). He further highlights the fact that “Successful multicultural societies, be they nations, federations, or other conglomerations of closely interrelated states, discern those aspects of culture that do not threaten union, stability, or prosperity (such as food, holidays, rituals, and music) and allow them to flourish. But they counteract or eradicate the more subversive elements of culture (exclusionary aspects of religion, language, and political/ideological beliefs). History shows that bridging cultural gaps successfully and serving as a home to diverse peoples requires certain social structures, laws, and institutions that transcend culture.” The examples of “ongoing experiments in multiculturalism” as he refers to the European Union, India, South Africa, and the United States, are meant to prove that “integrative models exist” although they are not always perfect. In all cases there have been threats of intolerant behavior or exaggerated local peculiarities, but time has proven that cultural diversity can be celebrated and preserved if

people remain open minded. Keeping the proportions, Maramureș area is a multicultural space, where people having different ethnic origins and belonging to various religions preserve and share their cultural heritage for the generations to come. These connections are highlighted in the framework of various projects² that celebrate diversity and promote common values. According to the survey *Religion and Religious Behavior* carried out by the Soros Foundation Romania on a sample of 1,204 people between June 1–21, Banat-Crișana-Maramureș region is the most tolerant of all Romanian areas³.

We have first discovered the concept of *international-mindedness* in the framework of International Baccalaureate Organization, an educational system that promotes international education and “makes productive use of the diversity of cultures and perspectives that exist in the local, national and global communities”⁴. The bodies affiliated to this organization, are meant “to promote a commitment to international understanding and responsible citizenship on the part of the adults in the school community” and the students are encouraged to strengthen their own cultural identity and understand different cultures. Moreover, international minded students are provided with opportunities to learn about “issues that have local, national and global significance, leading to an understanding of human commonalities”. Therefore, the system offers students access to different cultures, perspectives and languages. Although in Baia Mare there are numerous institutions of education at all levels, none of them is a member of this organization and very few share this vision. Our world is getting more interconnected and our communities are becoming more diverse, and therefore we plead for such a school to exist in Baia Mare as the children of these days cannot have a successful future without a sense of international mindedness. In the future, they may work in Romania for companies run from different continents, owned and managed by people from different cultures or may even work in several different countries, with colleagues from cultures scattered all over the world. The present paper focuses on the foreign influences on the names of children who have the premises of becoming an internationally minded generation by carrying this spirit in their own identity, in their birth names. Given this context, the onomastics used in Baia Mare between 2004 and 2007 seems to be already adjusted to the globalized world we are facing.

The ability to consider alternatives and opt for one is basic to intelligent life. After gathering the baptismal names given to children in the above mentioned period, we left aside the names that clearly reflect the ethnic background (traditional Romanian and Hungarian ones), the mother tongue and the religion of the bearers. There is, nevertheless, a consistent category of names of *biblical inspiration* that might be in connection to the ethnic origin of the inhabitants, namely Jewish, or to their religion, especially in the framework of Neoprottestant religions such as Pentecostals and Baptists. In this category there are children that bear names such as *David, Abel, Avram, Samuie, Samuel, Samuël, Iosua-Samuel, Sara,*

² The most relevant project in this respect is the one entitled *Multiethnic Connections in the Anthroponymy of Maramureș, a Central European Area* coordinated by Professor Oliviu Felecan of the North University of Baia Mare between 2009 and 2011.

³ Information available here <http://business-review.ro/news/romanians-lack-tolerance-for-ethnic-or-religious-minorities-survey-of-soros-foundation-shows/12559/>

⁴ Information available online at <http://www.ibo.org/ibaem/conferences/documents/Whatdoesitmeantobeinternationally-minded-PELLIS.pdf>

Sarah, Sarra, Eva-Sarah, Moise-Emanuel, Moise-Samuel, Natanael-Samuel, Natanail, Iacob, Rachela, Rahela, Rebeca, Rebecca, Rebeka, Salomeea-Rebeca and *Solomon*. Almost all these names derive from Hebrew and belong to the Old Testament. While their meanings have religious connotations (*Samuel* means “the name of god”, *Sarah* means “lady, princess”, and *Emanuel* means “God is with us”⁵) we are particularly interested in the variations in terms of their form, attempts to either make the name “more Romanian” or “more foreign”.

While *Samuel* is the form accepted as deriving from Hebrew, *Samuil* is considered its Russian form promoted especially by the Eastern Orthodox Church and *Samuiel* is spelled according to the Romanian pronunciation of the name. In association with other biblical names like *Iosua* and *Moise* the original format is preferred, the double name with the same inspiration confirming the attachment of the child’s family to the symbols of the Bible. In the case of the female name *Sara*, the Hebrew form is *Sarah*. The variations lacking the final *h* (*Sara*) or the double consonant *r* (*Sarra*) could be perceived as means of adjustment to the Romanian pronunciation. On the other hand, they may reflect the form used in Romance languages (*Sara*) or the form encountered in the Biblical Greek and Latin texts (*Sarra*). The answer as to the reasons behind the choice of names would require a carrying out of surveys and questionnaires that have not been the aims of the present research. Deriving from the Hebrew *Rachel*, the two names *Rachela* and *Rahela* have the ending in the vowel *a*, a peculiarity of Romanian female names, therefore they are clearly adjusted to the Romanian Onomastics. The variants of *Rebecca* prove not only a preference for this name, there are 41 occurrences in the researched interval, but also the freedom parents took to spell the name according to their wish. While the English form *Rebecca* is preferred, *Rebeca* with single *c* is used in Spanish and Portuguese and *Rebeka* is considered the Hungarian form of the name.

One should not associate directly the choice for such a name with the belonging of the child’s parents to a Neo-protestant church, as in the Orthodox ritual of marriage there is a direct reference to these biblical figures in a way that highlights their symbolic value. When the bride and the groom are given the final blessings, the priest prays the groom be exulted like Abraham, blessed like Isaac and multiply like Jacob, while the bride be exulted like Sarah, that she exult like Rebecca and multiply like Rachael. The three couples, namely of Abraham and Sarah (the Romanian forms used are *Avraam* and *Sara*), of Isaac and Rebecca (*Isaac* and *Rebeca*) and of Jacob and Rachael (*Iacov* and *Rahela*) stand for the three values of the marriage: true love, blessing and procreation. Together with *David*, *Eve* (its Romanian form is *Eva*) and *Solomon*, these name proved to be have been a source of inspiration for the children of Baia Mare who shall carry it with or without living a life to follow the biblical role models.

The second major group in our classification contains names that reflect the influences of *Romance languages* (Italian, Spanish, Portuguese and French). The large number of names included in this category can be explained by the migration phenomenon that left its print on the culture and perspective of people or by the soap-operas that were heavily broadcasted in Romania in the researched period of time. There are children in

⁵ We have used the portal *Behind the Name. Etymology and History of First Names* by M. Campbell. It is a reliable and extensive name data base with focus on the inventory, etymology and history behind first names. It can be visited online at the following address <http://www.behindthename.com/>

Baia Mare that bear names like the following: *Adriana-Argentina-Soledad, Alejandro-Cristian, Alejandro-Luis, Alesandro-Nicolas, Alessandro-Mario, Alessio-Edoardo, Alexandro-Loren, Alexandru-Eduardo, Alessandra, Alessia, Allegra-Maria, Andreas-René, Angelo-Fabrice, Antonio-Denis, Antonio-Elias, Armand, Armando-Leonardo, Carla-Julia, Carla-Nicole, Carlo-Matteo, Carlos-Alberto, Carlos-Manuel, Charlotte-Allegra, Consuelo-Cristina, Cristian-Relando, Cristiano-Daniele, Cristin-Ane-Mari, David-Daniel-Felipe, Denis-Antonio-Alfredo, Diego-Luis, Dominic, Elya-Emanuelle, Fabio-Rafael, Francesca-Riana, Francisca, Giovanni-Vittorio, Giulia, Jose-Manuel, Karina-Alejandra, Lia-Charlotte, Odette, Mario-Adrian, Mario-Alberto, Mario-Eduard, Mario-Edward, Mario-Nicolas, Mateo-Walter, Paulo-Claudio, Pedro-Miguel, Ricarda-Simona, Ricardo, Ricardo-Antonio, Riccardo, Roberto-Antonio, Roberto-Carlos, Roberto-Daniel, Vittorio-Riccardo, Vivien.*

According to the information provided by the Romanian Embassy in Italy⁶, in 2002 there were 100.000 Romanians in Italy. While in the end of 2006 Italy hosted 556.000 Romanian citizens, their number almost doubled after our county joined the European Union on January 1st, 2007, statistics showing that they were about 1.016.000 by the end of 2007. This doesn't mean that people simply left to Italy in mass migration, but the cause may lie in the fact that many illegal immigrants made their presence there official. In 2007 Romanians made up 15,1% of all immigrants in Italy, and 53,4% of them were women. The main reasons for their being there were official employment contracts (73,7%) and family reasons (23,5%). These numbers are relevant for our study as they reflect the strong ties that bonded the two countries and indirectly facilitated cultural exchanges, so the impact went both ways. As Italian names can easily be adapted to the Romanian phonetic system, many of the people who had relatives working abroad decided to baptize their children with Italian names to facilitate the global inclusion of their children within the extended family and to offer them better chances to leave the county and live in better social contexts in Italy.

A similar context encouraged people to give Spanish names to their children. The National Institute for Statistics confirmed that in January 2007, there were 527.019 Romanian people living in Spain⁷ with an almost perfect balance of men and women. The media impact was, on the other hand much higher than in the case of the Italian influence, as soap-operas (produced in Spain, Mexico or Argentina) were highly in fashion and people were inspired by the language of passionate and gorgeous/handsome characters in love stories and dramas such as *Yo soy Betty, la fea* (2000), *Locura de amor* (2000), *Salome* (2001), *Amor real* (2003), *Rebelde* (2004), *Corazon partido* (2005), *Tierra pasiones* (2005), *La viuda Blanco* (2006), *Amor* (2007) and many others. Similar resources were at hand for women who enjoyed Portuguese or Brazilian productions like *El Clon* (2001), *Esclava Isaura* (2004), *Senhora do destino* (2004). Although in 2007 there were 19.155 Romanians in Portugal⁸, the media is more accessible and its impact more considerable. Who would

⁶ Caritas Report on Romania, *Immigrazione e lavoro in Italia* posted on the website of the Romanian Embassy in Italy is available online here www.muncainstrainatate.anofm.ro/files/raport%20caritas%202008.doc

⁷ According to the information provided by Intituto Nacional de Estadistica, available online here <http://www.ine.es/>

⁸ According to the information provided by the Romanian Embassy in Portugal, available online here <http://lisabona.mae.ro/index.php?lang=ro&id=82560>

believe that *Adriana-Argentina-Soledad* born in 2004 in Baia Mare is Romanian if it weren't for her official documents?

Nobody can really estimate the exact number of Romanians in France as it has been of the favorite destinations along the years. During communist times many aristocrats and intellectuals chose the exile in order to oppose to the regime and live a decent and free life. Because of the instable situation around the Romanian revolution in 1989 and the miners who invaded Bucharest in 1990, another wave of Romanian immigrants left to France. According to the Migration Policy Institute⁹ there were 10,510 Romanians living in France in 1999 and their number has increased to around 40,000 people in 2006.¹⁰ However, Romania's integration in the European Union added to these numbers. Problems also occurred with the large community of Rroma people who claim Romanian citizenship, causing tensions in bilateral agreements and even subtle conflicts between politicians of both sides. The French influence on the Onomastics in Baia Mare is the result of the number of people who went to work in especially in the Paris area, but it may also be rooted in the French culture that has been traditionally connected to ours. People have had the access to literature, arts and other cultural French landmarks. Moreover, French is the second foreign language taught in secondary and high schools, after English, and at academic level students have the possibility to study French language, literature and culture at Bachelor and Master level in the public university of Baia Mare.

Given the limited extent of the present study, we shall focus on just a few illustrative examples that are frequent and relevant for the influence of Romance languages on the Onomastics of the children born in Baia Mare. Although *Alexander* has its Romanian form in *Alexandru*, the Romance influence is relevant in the case of *Alejandro* (Spanish version), *Alessandro* (Italian form) with its variants *Alesandro* and *Alexandro*, the latter two being spelling variants of the Italian form as they preserve the relevant final *o* but skip one *s* or replace *ss* with *x* which is used in the Romanian version. The association with other Spanish or Italian names confirms the strong influence of these Romance languages on the onomastics of these children born in Baia Mare: *Alejandro-Luis* (double Spanish names), *Alessandro-Mario* (Italian plus Italian/Spanish name), *Alesandro-Nicolas* (Italian and French forms – or if we are to consider the misspelled Italian name we could speculate a tendency to make this name sound more Romanian so the French *Nicolas* could be a “more Romanian” form of *Nicholas*, the English form of the name) *Alessio-Edoardo* (double Italian forms) or *Alexandru-Eduardo* (Romanian plus Spanish/Portuguese names). Parents have also borrowed the feminine Italian and Spanish forms of the name, *Alessandra* and *Alejandra*, but the number of such forms is rather small in comparison with *Alexandru* and *Alexandra*. The short form of the name is also frequent; among several *Alex* and *Alexa* the Italian versions of *Alesio* and *Alessia* are rather popular. *Allegra*, which means “cheerful, lively” in Italian is actually not an Italian name and yet, the choice of it reflects a certain knowledge on the language.

Some double names are traditional Spanish and Portuguese, like *Pedro-Miguel* and *Jose-Manuel* although Romanian language has the correspondent *Petru*, *Mihai*, *Iosif*

⁹ Information available here <http://www.migrationinformation.org/datahub/countrydata/data.cfm>

¹⁰ OECD, *Perspectives des migrations internationale*: Paris OECD, 2006

and *Emanuel*, all reflecting the same biblical figures and except for the latter they were traditionally used in the area of Maramureș and not only. Teodor Oancă wrote about the trends in Romanian onomastics and identified three stages in this process. The first one implies the rejection of traditional Romanian names, especially in urban areas and their changing in diminutives and hypocoristic forms. The next one is the phase of people being acquainted with foreign names and the author stresses on the interest such contact arises; and the last one is the tendency to name children or even adults (at request) with multiple names that open many horizons (Oancă 2001: 133). We find the above examples illustrative in this respect. There are also single names that prove the Spanish influence, like *Ricardo* but given the similarity with its Italian correspondent *Riccardo*, it would be rather risky to speculate that parents made particular reference to one of the versions being fully aware of their spelling, so we prefer to label these names as having a Romance influence in general. The same occurs in the case of *Ricardo-Antonio*, both names carrying the Latin flavor, as the first one is claimed by the Spanish while the second may belong to the Spanish, Italian and Portuguese in the same time. The feminine form occurs only once in the combination *Ricarda-Simona*.

In a study published in 1999, it is underlined the fact that of all names given in Romania between 1995 and 1999, around 40% are double names (Bolocan 1999: 374). We have noticed, in our turn, that in the researched interval of 2004–2007, of all 3902 children born in Baia Mare, an overwhelming majority of 86,31% have double names and 3.02% even have three names. We have chosen, therefore, to focus on double names in particular, as we find them more predictable in the sense that the foreign influence is either an adding to the Romanian names, or it is reconfirmed by the choice of the second name.

As far as the Italian influence is concerned, we have encountered several double names meant to reconfirm the affinity of the family to the culture in the Peninsula, such as *Giovanni-Vittorio*, *Vittorio-Riccardo* or *Carlo-Matteo*. One can notice the preference for the names that end in *o* and the usage of the double letter ones, both peculiarities of the Italian names. The derivatives of the German *Karl* seem to be in fashion for both boys and girls, with all their Romance variants *Carla-Julia*, *Carla-Nicole*, *Carlos-Alberto*, *Carlos-Manuel*. In the case of feminine *Carla*, it is used in the Italian, Spanish and Portuguese languages, and as frequency and usage impose the norm, it may soon be adopted as Romanian too. We have also found *Charlotte-Allegria* and *Lia-Charlotte* in which *Charlotte* is the French feminine diminutive of the same root. In combination with another Italian mark, the name could represent a person with roots in both cultures, and the combination of a French and Romanian name could suggest someone who is half Romanian and half French. All these suppositions are, nevertheless, pure speculations, as the child was born in Baia Mare, Romania, but in the future she might recommend herself as European citizen and will have the opportunity to choose her most favorable standpoint. However, the double names give room for such suppositions, while single names like *Armand*, *Dominic*, *Francisca*, *Giulia*, *Karina*, *Odette* or *Vivien* by no means reflect the Romanian belonging, not even partially. Whether parents wanted to cultivate ethnic detachment or simply to build premises for their children to be easily integrated in the countries where such names are common is unlikely to be known for sure. We find these children have good grounds to become internationally minded people who will accept diversity and the value multiculturalism.

The media influence can be identified not only in direct connection the women (as they are usually the target audience of soap-operas) but also to men. Names like *Cristian-Relando* and *Roberto-Carlos* bear resemblance up to identity to famous football players. In 2005 Cristiano Ronaldo scored goal number 1000 in Premiership for Manchester United and in 2006 he scored in the Carling Cup Final and helped to win the trophy. The boy called *Cristian-Relando* could have had a father who was a keen football fan with average to low level of education as the name of the boy and the one of the football star are almost paronymic. The boy called *Roberto-Carlos* was also born in 2006, the year when the FIFA World Cup was held in Germany and when Roberto Carlos announced his retirement from the national team of Brazil. These cannot be considered mere coincidences because the two boys have as first names the names and surnames of the international stars, so the reference is quite explicit.

We have also approached the triple names that reflect the influence of Romance languages and we have identified *Alexa-Alexandru-Mario* (a rather strange combination if we consider that *Alexa* is a feminine English diminutive form of Alexander which happens to be the second name in its Romanian version, *Alexandru*, followed by the Italian/Spanish *Mario*) *Amalia-Lorena-Maria*, *Antonia-Alessia-Gabriela*, (the first two names are Italian, and if only the last name would have been spelled with double *ll* it would have turned it into a full Italian one, but in the given format it is Romanian), *Constantino-Luis-Alessandro* (the first name does not exist in this form, it is an adaptation of the Romanian/French *Constantin* to the Italian peculiarities by the adding of the final *o*, the second one is Spanish and the last one is Italian). In the case of *Cristin-Ane-Mari* things are more complicated as none of the tree names exist as such. The closest forms that fit the phonetics of the name would be the French *Christine*, *Anne* and *Marie*. The fact that none of them is spelled correctly in their original versions implies a lack of knowledge and even a certain superficial perseverance in the attempt to associate the girls' name to the French culture at any cost. While a name like *Christine Anne Marie* could easily pass as representative for a French lady, the unfortunate Romanian form will raise questions on the origin of the bearer. According to a famous dictum attributed to George Bernard Shaw, England and America are "two countries separated by the same language". Geographic distance or a superficial knowledge on a different culture may bring about linguistic divergence. People living in different environments mispronounce words and reinterpret morphological forms. Same can be applied in the case of Romance languages. Some Romanian speakers tend to adapt to their system the names typical for the languages they have the feeling they know just because every now and then they understand a few words which are similar if not identical due to the common Latin roots. As Romanians are a rather pessimistic nation with a counter-productive perseverance in complaining and criticizing, most of young adults who are disappointed by the country they live in want to give their children the chance to avoid stigmatization. As proclaimed by sociolinguistics, mental dispositions such as the desire for assimilation (or division) influence language change (Coulmas 2005: 7) and, we could add, it influences the choice of names.

The third and most numerous is the group of names reflecting *the Anglophone influence*. Baia Mare has no community of English native speakers, so the influence of direct contact cannot be brought into equation. Moreover, unlike the massive migration

to Romance countries, few Romanians worked in the UK before our country's joining the European Union and people needed visas so the perspective of working and living in an expensive country was not very appealing. According to the Figures from the Office for National Statistics (ONS) in UK¹¹, 60,000 citizens from the Romania and Bulgaria went in Britain in the interval of December 2006-February 2007, compared with 23,000 for the same period in 2005/06. As some have said, "language spread is not a natural development. Rather, it is a complex process driven by many interacting variables such as the expansion of groups of people, migration, trade, slavery, conquest and the subjugation of others, domination, the establishment of institutions that promote and protect certain languages, such as churches, schools and armed forces, and the undermining of cultures, but also demand for some languages which primary speakers of other languages perceive as more useful or prestigious. Language spread is not just a result of these factors but has an effect on them, too" (Coulmas 2005: 149). The question to ask is how individuals and groups of speakers react when they get in contact – direct or indirect – with other groups and their languages. It is very rare that contact is between equals and more or less symmetric. More commonly the relationship between the communities involved is characterized by differences in terms of size, power, wealth, prestige and vitality, according to Coulmas.

Given the fact that Baia Mare is located at the crossroads of Romania, Hungary and Ukraine and it is in the Western part of Romania, people have the opportunity to enjoy regularly one of the advantages of the integration in the EU, namely the freedom to travel without restrictions in Europe. Being close enough to the border, people drive to reach Bucharest in approximately the same time it takes to get to Cracow (Poland), Zilina (Slovakia) and Vienna (Austria), not to mention the great cities of Kosice (Slovakia) and Budapest (Hungary) which are even closer. The travel opportunities come with the need to know a foreign language and English comes as their first choice. According to some interesting statistics which confirm the fact that while the languages of Europe account for just 3 per cent of the world's 6,800 languages, about half of the world population of 6,079 million speak European languages. Moreover, "about 2 percent of all languages account for close to 100 percent online communication, with huge disproportions between them. [...] The 35.2 percent of English online populations are indicative of the role English as the international lingua franca, which at the same time is the language of the hegemonic power of our days. As the only language with truly global reach, it constitutes the topmost layer of the multitiered system of the world's languages today. Supranational languages come next, notably French, Spanish, Portuguese, German, Russian, Arabic and Chinese" (Coulmas 2005: 148–9).

Without exhausting the background of the English language as we perceive it today, a short history is needed in the framework of this paper to justify the selection of the names I have labeled as being a reflection of the Anglophone influence. In the 5th century the Germanic tribes of Angles and Saxons arrived in Britain. The result was a mixture of their language with the one of the native Celtic population that had been under the influence of Romans for centuries. The Old English was, therefore, highly influenced by Germanic

¹¹ Information available on line here <http://www.workpermit.com/news/2007-05-22/uk/romanian-bulgarian-migration-statistics-01.htm>

dialects and, as a consequence, most of the people were given Germanic names. In the late 8th century Vikings settled in some parts of England and brought with them Scandinavian names that in time were considered traditional names. The Norman invasion took place in the 11th century and their language is said to have been closely related to French¹². All in all, after King Henry VIII broke with the Catholic Church and created the Anglican Church people were encouraged to baptize their children with names of saints that were usually of Greek, Latin or Hebrew origin. As Mike Campbell puts it “During the 18th and 19th centuries many older names were revived. Also, names from literature and mythology became more common. [...] In modern times the stock of English names has been enlarged by invented names, variants and borrowings from other languages”¹³. As a conclusion, we could say that what people call English names is in fact a sum of names that are used in the English-speaking countries and their origin goes back into Latin Old English, German (Old and New), Hebrew, Greek, and others. Therefore, we have decided to approach the most frequently encountered ones which are obviously influenced by the English and German languages and cultures. They easily hide Romanian citizenship and turn their bearers into international people.

As English is the very opposite of a protected market, it functions as perhaps the biggest donor and borrower language of the linguistic exchange worldwide. Unlike in the case of Romance languages, the English and German influence is mostly the result of the media impact on Romanian people; therefore the number of misspelled names is higher. We have identified, for example, the following names: *Alen*, *Artur*, *Debora* and *Julieta* which are the obvious variants of *Allen*, *Arthur*, *Deborah* and *Juliet*. The first two were spelled according to their phonetic version while the latter two were also adapted to the Romanian onomastics by the adding on the final *a* as a mark of feminine gender. By operating this adding, the last name may even have the stress changed as in English it falls on the first syllable but Romanian speakers pronounce it with accent on the third one. The same adjustment is notable in the case of *Daiana*, a name that represents the Romanian phonetic spelling of the English version of Diana (which is rather popular in our country as well). While it may be found in combination with Romance names (*Daiana-Maria*, *Daiana-Roberta*, *Julia-Daiana*) the combination of *Daiana-Edera* caught our attention as we may suspect here the media influence twice. As regards the first name it sends to the late Lady Diana, Princess of Wales, who died exactly ten years before the birth of the girl bearing the phonetic version of her name. The other name is inspired from *L-adera*, an Italia soap-opera whose main character charmed the Romanian audience for years.

As media does not favor just full names and people have access to hypocoristic forms of names that have been adopted as such, there are some children born in Baia Mare who were baptized with single names like *Boby*, (the phonetic version of the English diminutive of *Bob* which in its turn is the short form of *Robert*, the latter deriving from the Germanic elements *hrod* which means “fame” and *beraht* “bright”) and *Toni* (the English short for on *Anthony* which comes from the Roman family name *Antonius*). The hypocoristic forms are also encountered in combination with other names such as *Eduardo-Vali* and *Ricky-Roberto*

¹² <http://www.englishlanguageguide.com/english/facts/history/>

¹³ Information available here http://www.behindthename.com/glossary/view/english_names

which seem to find the median way between the Anglophone and Romance influences. The influence the world of football seems to have on the onomastics of Baia Mare is further surprising as, to *Roberto Carlos* and *Cristian-Relando, Beckham* is the one who opened the way in 2004. Not only that it is written according to the original spelling, but the choice of the last name of the payer as the first name for the boy is in fact a confirmation of the intentions parents had to individualize the child and give him a name to be remembered and appreciated for. The same principle may be applied to *Sigismund-Rocky*, the latter being the name of a boxer played by Sylvester Stallone in the homonym movie which had five sequels since 1976.

We have grouped the following names under analysis in series of names that have a diversity of spelling like it is the case of *Nicholas*. Besides the Romanian form *Nicolae*, its English variant is predominant in combination with other Romanian (*Nicholas-Ioan*), Spanish/Portuguese names (*Carlos-Nicholas, Eduardo-Antonio-Nicholas*) or other names from the German/English influence like *Nicholas-Sebastian*. The most awkward form is in *Nikolass-Rafael*, version which does not exist as such in any language, but which is spelled close to the English/German *Nikolaus* form but sounds like its French correspondent in *Nicolas-Raoul, Nicolas-Raul-Antonio* and *Nicolas-Patrik*. An interesting thing is the fact that the feminine version is encountered in its Romanian (*Nicoleta*) and French (*Nicole*) forms only, with no spelling variations. The same phenomenon occurs in the series of *Eric, Erik, Erich, Erick* and the feminine forms of *Erica* and *Erika*. They all have as root the Norse name *Eric* which was first brought to England by Danish settlers during the Anglo-Saxon period. It was not popular in England in the Middle Ages, but it was revived in the 19th-century (Campbell, behindthename/eric). The different spellings prove the fact that people did not know the English form for sure, but they liked the sound of it and adapted it according to their knowledge. They can be found as single names but also in combination with other Romanian or Hungarian names (*Erick-Adrian, Eric-Tibor*), or some belonging to the German sphere of influence (*Erik-Robert, Erik-Roland*), allowing the supposition that they are accepted by all the nations in the area because of the Anglophone resonance. The same goes in the case of *Philipp-Thomas* and *Philippe-Junior, Ervin* and *Erwin-Norbis, Eduard, Edward-Peter, Raul-Eduard* and *Edouard-Ovidiu* and so on. "Having been indigenized to more places and cultures and adapted to a wider range of contexts than any other language, English encompasses local, social and functional variation on a greater scale than has been observed at any time in the linguistic history of the world" (Coulmas 2005: 221).

A similar situation refers to *Patric, Patrik, Patrick* and the feminine *Patricia*. While the masculine forms send to the Irish/German/English *Patrick* – that comes from the Latin *Patricius* – in association with other Romanian name (*Patric-Daniel* which has the spelling adapted to Romanian), Hungarian name (*Patrik-Aron*), French name (*Patric-Denis*), Italian name (*Patrick-Alessandro*) or are reconfirmed in their Anglophone influence by another first name (*Patrick-Michael* and *Patrick-Angel*), the feminine *Patricia* has no alteration of form whatsoever (*Patricia-Gessica, Patricia-Rebeca, Patricia-Taisia, Patricia-Vanessa-Alina*). We could say that in the case of female names the phonetic or spelling differences are not major, like *Evelyn* versus *Evelyne* or *Gessica* versus *Jessica*. As language seems to have not just instrumental, but a symbolic value, too, sociolinguists consider that English has been acculturated and nativized everywhere in the world in the most diverse cultural contexts. Its

international expansion has turned it into a powerful and versatile instrument that people of different social and cultural backgrounds around the globe see as a means of social advance. Moreover, its acquisition is considered a profitable investment for the future generations and while parents cannot grant this from the very beginning, they choose to baptize their children in a *favorable* way, which explains the massive wave of English names in the Onomastics of Baia Mare. It is not just English, though, that we refer to when approaching the Anglophone influence, so German representative names also deserve attention in this context. Therefore, we would like to highlight the presence of some typical German names given to the children born in Baia Mare between 2004 and 2007, names like *Astrid* (its adaptation to the Romanian onomastics resides in the form *Astrida-Rebecca*) *Ingrid*, *Rudolf* and *Hans-Jurgen-Markus*. While they may be associated with German ethnics, the English influence bears no similar connection and yet, it is overwhelming. According to Brian McCallen, the foreign language market works like any other market, foreign languages functioning as marketable goods whose exchange value depends on supply and demand which in turn reflect their utility value. He considers that the foreign language market is heavily dominated by a few European languages, English occupying the unrivalled position of greatest demand and greatest supply (McCallen 1989).

While the above names ring a bell in the ears of people in the sense that they send to a certain culture or language – which is in itself a misleading pattern – there are also names that we consider global and international as they belong to the heritage of several cultures, being found in usage in many languages all over the world. Bearing names like *David-Robert*, *George-Daniel*, *Simon-Paul* or *Raul-Gabriel* makes one a person with no direct origin reflected in his name, therefore by choosing such names parents simply avoided ethnic stigmatization in any way. John Adams, the second president of the USA wrote in 1780 *A Letter to the President of Congress* while in a diplomatic mission to Europe: “English is destined to be the next and succeeding centuries more generally the language of the world than Latin was in the last or French is in the present age.” People in Baia Mare seem to have adjusted to this tendency as no one would suspect the following children to be Romanian: *Deivis-Alexandru*, *Denis-Kevin*, *Denis-Miki*, *Denisa-Heidi*, *Denisa-Jesica-Ioana*, *Dennis*, *Dennis-Casian*, *Dennis-Dario*, *Dennis-Ricardo*, *Diana-Rebeca*, *Dorothea*, *Edgar-Alexander*, *Elizabeth*, *Frederika-Tania*, *Hannah-Maria*, *Henrietta-Anna*, *Henrik-Márk*, *Jonathan*, *Kevin*, *Kevin-Andreas*, *Kevin-Zsolt*, *Krista-Helga*, *Louis-Edoard-Constantin*, *Maria-Sarah-Elisa*, *Mark*, *Mark-Antonio*, *Mark-Robert*, *Olivier-Jeremy*, *Priscilla-Elisa*, *Rajmond*, *Ralph*, *Raul-Eduard*, *Richard*, *Richard-Dennis*, *Richard-Robert*, *Richard-Raul*, *Robert-Daniel*, *Robert-Darius*, *Robert-Klaudiusz*, *Robert-Istvan*, *Robert-Șerban*, *Roland-Eduard*, *Roland-Levente*, *Roland-Richard*, *Rolland*, *Róland-Raymond*, *Rudolf-Gyorgy*, *Stephen-Bogdan*, *Thomas*, *Thomas-Daniel*, *Thomas-David*, *Tiberiu-Thomaso*, *Tiffany*.

English is perceived and accepted as a universal language that enables international communication and facilitates the exchange of information as it produced the richest accumulation of knowledge in the era of the internet. On the other hand, others see the increasing popularity of the language as the proof for the imperialism of the United States of America that “erodes personal and collective identities, alienates people from their cultural roots, obliterates linguistic diversity and paves the way for the Americanization of the world” (Coulmas 2005: 221). According to some predictions half the world’s language

will not survive the 21st century and therefore parents see better chances for their children if they receive schooling in a more widely spoken language while children fail to develop an interest for a language they consider obsolete and unsuitable for modern life. Therefore, some say that the shift to a larger language is the likely outcome of this context. (Robins and Uhlenbeck 1991).

While some consider English is a “killer language” which leads to “linguistic genocide” defined as “the systematic replacement of an indigenous language, with the language of an outside, dominant group, resulting in a permanent language shift and the death of the indigenous language” (Day 1985: 163–81). I consider that we are heading to a world that will favor international-mindedness. I have a friend who is 100% Romanian. Her husband is half Romanian and half Hungarian and they decided to name their children *Aris-Richard* and *Rebecca-Anna*. These are just two of the children that have all the premises of being part of the internationally-minded generation of 2004–2007. As a conclusion, as traveling is possible more than even, media is part of our daily routine and bilingualism and multilingualism exist, the names given to children are in the end a matter of choice. And if people choose to adopt a foreign language and baptize their children with international names, it means this is the inevitable trend. When it comes to language evolution, usage turns exceptions into norms and it is the majority of people who decide the tendencies, not a few highly specialized linguists. Nevertheless, people in Baia Mare seem to be quite open to this trend. Only time will tell if they offer an advantage to their children by giving them such names or not.

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