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**ONOMASTICĂ ȘI MODERNITATE ÎN SOCIETATEA
ROMÂNEASCĂ - DE LA ÎNSCRISURI BISERICESTI
LA LEGEA NUMELUI DIN 1895**

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Overview

As the title of this work suggests, onomastics as an academic discipline began to take shape in the mid-twentieth century, when the term „anthroponymy” was introduced into Romanian from the French (anthroponymie). It refers to the branch of linguistics that examines the appearance, development and functioning of personal names from various points of view: Appearance, structure, classification, development, function, meaning, anchoring in systems and subsystems, etc. In the literature, „onomastics” is known as both anthroponymy and anthroponomastics. These terms, included in the lexicographical works at the end of the twentieth century, do not appear in our older dictionaries such as those by H. Tiktin, Lazar Saineanu, I. A. Candrea and O. Densusianu, I. A. Candrea and Gh. Adamescu, A. de Cihac, etc., but not in the dictionary of the modern Romanian language or in that of Al. Cioranescu and is even missing in the first treatises on Romanian linguistic terminology. The first lexicographical meaning of these terms is that of the explanatory dictionary of the Romanian language, in which the synonymy of the terms is anchored as „language of linguistics that studies the personal name” ” and „all personal names in a place, region or language”. The same work defines onomastics, which it regards as a linguistic discipline that includes anthroponymy as a sub-branch, without considering it as a synonymic moment. For „onomastics is the linguistic discipline whose object of study is the origin, formation and development of proper names; the totality of proper names in a language, in a region, in an epoch, etc.” This definition can be found in most dictionaries, whether they are explanatory, etymological or neologistic, or whether they focus on current linguistic terminology, and the term onomastics is used in some works with the synonym onomatology.

The dissertation offers an investigation of the onomastic index, which makes a massive contribution to the clarification of the concept of person and the identity of the person, which is closely linked to the language and the development of modern Romanian society, because the constitution of personal names depends on the structure of society as a whole. To support this argument, let us recall the theory of Iorgu Jordan, who believes that onomatology „can be considered as the unwritten history of a people, as a true archive in which is stored the memory of so many more or less old or important events and facts that have occurred over time and have somehow shaped the popular soul”.

The approach I propose is to conduct an investigation into the modernization of the onomastic system in modern Romanian society. First, we will look at how Romanian society received the message of modernization by considering the identification of the person through the given name and the name defined in the Western onomastic index, the status of the individual and his identity in the context of modern communicative interaction (here we refer to personal interactions both at the community level and at the family and institutional level; to the individual's interactions with his own onomastic, as well as to the interactions mediated by the developing economy – socio-economic). At the same time, the subject succeeds in capturing various inter- and trans-philosophical concepts, including principles about the self, about action and interaction between individuals and legal entities, concepts centred on morality, about the importance of implementing and adhering to codes of ethics, specific elements of communication ethics and professional ethics, concepts about consumption, advertising, media, onomastics, and urban and street toponymy, etc, all accounts of the individual, the media, the way they think and relate to themselves and those around them, influences that encourage constant changes or transformations of personal identity, that encourage people to become someone else, to constantly reinvent themselves, that encourage them to play with their own identity (just to become a successful person, to be admired and envied, to be subject to trends, to go with the fashion). The man of modern Romanian society, who is in a phase of development characterised by great difficulties (economic, political, social, etc.), is neither in a state of identity, nor does he suffer from anxiety, but is in a reinvention of his own identity, because the individual has the possibility and the freedom to choose from a series of identity models presented to him by the advertising media, the model with which he can best identify and which can be equivalent to a change (onomastic model, fashion style, physical appearance, social attitude and behaviour), through which the individual presents himself in the public space. Modern society offers individuals the opportunity to play with their own identity, to improve it according to their own wishes and to present themselves as they want, under different pseudonyms - which can lead to identity confusion – offered by the advertising media for personal purposes or with a social definition, evaluating their own self and transforming themselves into another person. The subject is supported by spontaneous changes over time, by the flow of new events and information that are updated, constantly and rapidly renewed and that force man to adapt, to be flexible, open to innovation, open to the accumulation of new knowledge and new information, in other words, modern man becomes the man capable of positioning, repositioning and counter-

positioning, positioning himself according to the social situation in which he finds himself, is a unique person through the identity he has formed.

Secondly, the topicality of the subject arises against the background of the need for personal recognition, for the identification of the individual, which from modernity onwards is no longer self-evident (as in feudal society, identity was socially predetermined from birth or after marriage, depended on and was guaranteed by the role or social position that each person occupied in society). In relation to this aspect, I wanted to find out how the process by which the person defines his own identity takes place, in what types of interactions personal identity is defined as fully and effectively as possible (church letters – civil documents), how these interactions influence the process of defining personal identity (civil documents) and what role they play both in the process of defining personal identity and in the process of redefining, renewing or improving the personal name. The beginning of the work thus lays the foundation for the discussion of multiculturalism (political, social, religious, economic, etc.) through a matrix of style, the various elements reformed, and the demands of the modern world require an approach to the responsibility of the person with a conscious will and duties based on identity, where the law is no longer seen as an autonomous universe, but as an analytical system, it is part of the normative life of society. The way in which legislation is organized, as well as the measures taken in relation to the person, follow the legal practices of the civilized world and create a personal identity. In this sense, the work establishes a parallelism between the legislative norms and the legal practices that have prevailed and created a value system „civil rights”, which is completed with the formation of the identity of the person through onomastics.

The text of the work is challenging because it forces us to look at a world reported in numerous writings and approaches that urge us to rebuild some concepts of responsibility and accountability, to see with different eyes the principles, values, progressive attitudes in the foundation of modern Romanian society. The nineteenth-century man becomes self-aware, fully defines his identity, becomes a member of a social group in which he fulfills a specific social role, acquires a specific language, interacts and collaborates for the realization of a professional, conscious activity in which he is involved, identifies himself in institutional reality as well as in position (i.e. perspectives, attitude and behavior) with the other people involved, modeling „the old style" of his life, following the example of the civilizing world. To see from the outside how the process of the person's identification with his self, but also his definition with a rich and social self, is the act of culture that institutionalizes the person,

not in the fact that a school is established here and there, but that education is founded, not in the fact that more performances are given, but that the theater is born, not in the fact that the first gazettes appear and the pattern progresses, but in the fact that the foundations of the press are laid and the nuclei of the first editorial companies are born. As a result, the individual has the ability to move freely and consciously, to make different connections by placing himself in a relationship or in relation to one another, flexibly and in a permanent positioning process that is a struggle in favor of one value and against others, a delicate and uncomfortable demarcation, but necessary because it leads to disagreement not only between the followers of the „new” but also of the „old”.

Lifestyle modeling implies novelty, diagonal relationships with mutual and intentional alignment, a complex mechanism that refers to many areas of interest in which taste becomes a concept (art, fashion design, music, architecture, etc.) and the body is subject to a process of civilization in which the mantle establishes links with the environment, generates forms of presentation and oscillates between the outline of the mantle and the environment in which the person lives.

Love and fashion share common characteristics, they triumph in the celebration of beauty, passion and sexuality, which has led to both fashion and love changing, influencing each other and living together in a more or less perfect harmony. The market for marriage ads is growing and the aesthetic manifestations are just the development of the same instinct to like, to impress the other half, advertising establishes the relationship between the customer and the product, advertising does not just sell images, it sells concepts about love, sexuality, human values that reflect who we are, including death, which takes the person out of anonymity, mediates it through eulogies that become fashion. Society is differentiated by the two poles: the urban and the rural environment, where legislation and regulations imposed by the legislator must meet a series of social, economic and cultural criteria. The expansion of urban boundaries and the incorporation of neighbouring settlements has created the impression of development, especially in sparsely populated regions. Life must therefore be understood in all its complexity, even if the mechanisms of demography capture changes and variables in terms of numbers and geographical distribution, where mortality, births, divorces, adoptions are a source of onomatological changes that affect society in the medium and long term. This mobility process that takes place in Romanian society has predominantly material reasons and follows the logic of profit maximization: interested persons move individually or with their families to various developed or developing urban markets in order to find work

and integrate into the labor market, and persons who join social mobility due to unfavorable circumstances created by the political-administrative authorities create a complex social phenomenon that determines various onomatological changes in the person's identity. In line with European society and Romanian society in relation to the individual, everything is in full transformation, urban planning is gradually settling in Romanians' homes, from the public, professional, male space to the private, female space and then to the unclaimed, playful space of transparency. A socio-cultural feature is outlined, related to the specificity of the mentality supported by literature, the press and memoirs, that become argumentative anchors that trace the social aspects that naturally sanction through sarcasm or simple jokes what had to be socially changed (marital dysfunctionality and deviation from the affection considered strictly conjugal), the moral literature presumably becomes moralising by giving destinies to benign characters, and at the same time they whip the characters, to achieve an artistic effect and a reaction from the readers, the press with various publications and announcements, which are elaborated with laudatory terms, with prestigious arguments, sometimes illustrated or even with photographs or with humorous accents, are successful thanks to the publicity and publicity they carry out, and the memoirs tend to educate the past, they come and maintain their graphic where the content can be considered truthful, he said, and form a social authentication. However, time is rethought, restructured and from now on the spaces open up and intertwine the social spheres that were not included before, their own spatiality, physiology, the discourses relate to the body, to morality, aesthetics, hygiene, that requires the responsibility of the wearer. Young people, the intellectual and artistic avant-garde, but also women will challenge the old social order. Feminism becomes a strong current and has its own publications. Everything tastes of fleeting glory. In this time and space, feelings are democratized, love is intense, life is full, the senses are awakened by new challenges, the non-moderns are very successful, with all their insecure status, sport is democratized, art takes to the streets, childhood is rediscovered, through the eyes of the romantics, the doctor receives scientific recognition of his professional competence, the lawyer enjoys his status as an expert.

In this process of challenges, man becomes urbanized, knows the impulses of modern technology (electricity, sewerage, transport), the risks of large urban agglomerations, the offers of the leisure industry, etc., which create a rigid, pressing factor in relation to the person and the family. From now on, the identity of the person, including the family, becomes a closed space in which people's true virtues are protected by laws and legal norms so as not to

be touched by the violence and dangers of the outside world. In this respect, measures are taken to protect the good (re)name, regardless of the onomastic composition. Society is developing the art of reading body language, which consists of examining a whole series of gestures: body clothing, tone of voice, interaction between two or more people, etc., posture, arms, legs can reveal a lot about the person's hopes, fears and anxieties. Seduction plays an essential role in the ritual of courtship, as it reflects availability. Attraction to the other person becomes a consumption of emotional resources and materials invested in the conquest of the desired person. A society that polishes social behaviors and behaviors to which the person conforms directly or unconsciously, for which fashion is characterized by constant change and is the mirror of society, reflecting social, economic, sexual and political attitudes, is a reflection of the different types of people of social classes and has an impact on all areas of society, which has led to the consolidation of stereotypes, he has highlighted the differences between men and women, urban and rural, rich and poor, and last but not least, various discussions on issues such as sexuality, ethnicity, gender differences, etc. highlighted. Therefore, the urge to innovate, „News thus becomes a self-justification, as nineteenth-century man becomes a harried and greedy consumer seeking novelty for novelty's sake. Man clings to the world, he learns to think and to practice thinking, he reconfigures reality by creating new symbols or transforming the old ones, by making the transition from traditional to creative, transformative, institutional symbols. Finally, one senses the breath of a new culture, a culture with a protein system that configures and reconfigures the world, with exchanges and influences on both a personal and communal level.

In this synthetic order, society demands a good to which it is entitled against the background of the need for social recognition, the identity of the person, even if it is a new concept, since this concept as such has its logical consequence in the human being. This is why the second chapter of „From the Organic Law to the Constitution of 1866: The Question of the Person and the Name" focuses the person through an entire legislative doctrinal code – the Calimach Code - on action and social interaction guided by morality, observing an ethics on how the person thinks and how he relates to himself as well as to others, establishing individual identities, precarious at first, through names and nicknames transmitted through the ecclesiastical civil status documents, namely officially through first and last names in the Civil Code of 1864. In this legislative ensemble, the person is no longer an obvious fact or thing in itself (as in feudal society, where identity was socially predetermined from birth or after marriage and depended on and was guaranteed by the role or social position that each

person occupied in society). The research goes through the stages by which the concept of person is defined with identity, identity, as well as through the legislative process by which the types of identity interactions define their identity, a process that is formulated over time, of reinvention, renewal, improvement, codification of the person. The topicality of the subject is supported by the changes in legislation, by the flow of new events and information, updated and renewed, rejecting old ideologies, fitting the individual into the new social legislative structures, open to innovation, in other words, positioning, repositioning and counter-positioning the person with a name and identity of their own, a definition of the self-conscious individual in social interactions that follows their positioning in society. For this reason, the elaboration of legislative procedures becomes imperative, since the state institutions must respond to the most important events in the person's life in order to formulate legal limits for certain legal actions or regulations in certain situations that lead to coherent action in the person's social space. By establishing legal norms, but also by complying with them, the person is conditioned by the existing relationship between the legal act that determines his identity and the social relations in the areas in which he carries out his activity. The dynamics of the emergence of legal norms are developing rapidly, and the factors responsible for this were outlined in the first chapter. We have taken into account the factors that determined the adoption of legislative measures to modernize man through onomastics as a process: social, religious, political, legal, economic, cultural, etc., adapting to the needs of renewal and bringing things into line with the newness of their time. I have thus dealt with the institution of the person, with the differences reflected in the Calimach Code, where I have moved on to a separate analysis of the concept of „person", highlighting the essential differences of this concept by examining the provisions of the Penal Code and the organic ordinance following at the same time the correspondence between the notion of natural person and moral person, I analyzed and exposed the evolution of the legal regulations that led to transformations regarding the person within the Romanian society.

All these norms attempt to define the term as comprehensively as possible, to identify it and to create a legal status. In practice, the legal norms established by the regulators aimed to improve the person's situation and condition and to give them a legal norm. Even if these legal norms contain a confusing mixture of the term „person" up to a certain point, they represent an effort to adapt to the new social requirements. All these norms are brought together in a single, coherent, objective and definitive code containing progressive provisions on the person and legal capacity, the Romanian Civil Code, promulgated by Alexandru Ioan

Cuza on December 4 and 16, 1864 and enacted the following year. Thus, the transition to a new phase of modern socialization creates the conditions for the development of the self with the ability to generalize knowledge, visions, norms, values and principles that apply in the family and social context, to act and interact as a reference the definition and modeling of the self-image, through its identity and personality, but as a legal responsibility, the person is on a position of legal equality with the other subject, the person, holds joint action in marriage, adoption or kinship relations, participates in legal employment relations, as an employee or as an employer, is a subject of law as a citizen of the state, participates in criminal law relations, either as a beneficiary of criminal legal protection, or as a recipient of the related provisions, a set is a normative framework of the social system which, in turn, determines and configures the legislative system that defines the person with his identity – first and last name.

The process of transition from the ecclesiastical documents to the civil institutions of the state involves the establishment of some defining characteristics of the concept of the official system of the denomination in contrast to the popular one and in relation to the officialization of the name, an action that outlines a modern official system that formulates new principles in relation to the person and the freedoms of the person in the new regulations, which has led to a change in relations and values between people. In order to properly understand this concept of identification of the person, it is first necessary to clarify the elements by which it can be defined, in its intention and extension. Thus, it will enter into differentiating relationships officially with the popular, informal, traditional, synonym with the institutionalized, scientific, modern, comparison with the official from other systems.

The impetuous growth of commercial affairs made it necessary to clarify the legislation on the individual by imposing uniform legal regulations applied by the Name Act of March 18, 1895. Thus, a legal framework was created and order was put regarding the identity of the person, which is essential for the advancement of society, establishing the ways and means of solving various onomastic situations, often conflicting, arising in society. The issue of the legal nature of the protection of the name and the identity of the person is analyzed and dealt with.

In this respect, the last chapter of the paper submits to the analysis of the law of the name regarding the right and protection of the name, starting from the parliamentary debates to the establishment of the legislative text and ending with the impact of the legislative norms – Name law, Civil code, Commercial Code - on society.

In the first sub-chapter „Position „question” and parliamentary debate with echoes in the press”, specific procedural aspects of onomastics are presented in detail, highlighting the peculiarities provided for in the draft law and the implementing rules that the law must include. The analysis of the parliamentary debates is consecrated in the press of the time, offering the public aspects and various mentions regarding the improvement of the name in a legislative framework. „Contents of the law of 1895”, which forms the second subchapter, in which the final text of the law is presented with a sectional analysis of the procedural details specific to the normative act, thus establishing all its peculiarities and norms of application. The last sub-chapter „Application of the law of 1895”, is the result of a comparative analysis - between the name law and the Civil Code - on the application of the normative act about the way of expression of the legislator in which we presented the procedure of each operation in part, regarding the entries of mentions, cancellations, modifications, onomastic rectifications and the onomastic legislative impact in society. Therefore, we have made an exhaustive analysis of the name, from the point of view of the aspects regarding the legal nature, which reveals its evolution and regulation in the right of ownership, forming an outlaw right with personal valences, which belongs to both the rights of the personality and the state of the person, being both a result of filiation and a carrier of the identity of the person.

The research ends by creating common points and onomastic differences that were consumed in Romanian society until the end of 1900, onomastics that fall under the protection of the right to name with all its components such as the surname acquired through the effect of sonhood or adoption, the first name at the time of marriage, the first name of any person, the name of the child found, born from unknown parents, the first name and last name changed through administrative procedure, but also the pseudonym. Therefore, the identity of the person prevailed by the protection of the right to name in the light of the protection of non-patrimonial subjective rights (at the level of the Civil Code, the Constitution, and the Name Law), while also presenting criminal protection (considered the highest degree of protection) granted to the right to name through the crime of identity theft. The purpose of the legislative regulations is personal and public goals, which must be combined proportionally to achieve the ultimate goal, namely harmony at the level of society.

The thesis addresses a level of modernization of Romanian society through onomastics, as an acculturation process, which attempts social homogenization through a legislative framework. The results of the research undertaken aim to be able to fulfill the intended purpose, being convinced that they will constitute a basic work for those who want to

familiarize themselves at the primary level with this important part of the right of the identity of the person, as well as those who want to deepen the study on the right to name from a novel perspective.

Conclusions

The research carried out within the doctoral thesis analyzes the man and his identity from the ecclesiastical documents (official and informal) to the official denominative system, which represents the illustration of a stage in its legal evolution, namely the transition from the popular denomination system to the official one, by transferring the fund from the church institution to the civil administrative institution of the state, forming a name fund with legislative valences of personal identification. As stated in the preliminaries, we proposed in this paper to expose the motivation and nature of identity that determined the man to make himself known by formulating a legal regime for the constitution of the civil official system, *instrumentum probationem*, as normative acts of civil status. Next, I will give an overview of the research results.

Thus, asking us what determined society to produce those changes in the concept of identification of the man, placing us in the position of empirical knowledge of the situation with ambivalent character in its synchrony. First, the identity of the person is a natural, intrinsic, spontaneous-creative factor, and individualization has a genealogical, linguistic load; on the other hand, it is extrinsic, determined by intentional, conventional factors, which represent for the onomastics some epiphenomena of processes, of political-socio-cultural order. Therefore, we investigated the causes and purposes regarding the evolution of identification of the person by name, from the church documents to formalization within the modernization of the legislative system, whose evolution is conditioned by historical determinations. That is why I considered it appropriate to use as many quotes from primary sources as possible, often leaving only them to speak, because only in this way I could gain a nuanced, comprehensive, and complex image of the mechanisms that generated changes in the identity field of the person in Romanian social historiography.

So, part of the research determines how the will-conscious factor intervenes in the evolutionary dynamics of society on the concept of personal identity. For this, we had in mind, first of all, the presentation from a diachronic perspective of the historical evolutionary factor of Romanian society, pointing out the elements of legal, legislative-church,

administrative, but also of the formation of the literary language that had a direct contribution with the proper names of persons and which led to the formation of prescriptive, descriptive, and punitive norms. The other part of the research reflects the study of the legislative phenomenon that led to the formation of the identity of the man, as well as the evolution from the popular denominative system from various ecclesiastical documents to the official system, generalized by anthroponymic use. The latter evolved from the physical needs of society through legislative regulations to a modern national standard. Although the delimitation of the two denominative systems, the religious and the civil, can be made chronologically, around 1865, with the application of the Civil Code and the establishment of the civil status services, they coexist and influence each other, even if they are different relations. Thus, the actions aimed at legislative unification that have been undertaken throughout Romania and the creation of a personal identity as a national identity are understood by themselves as the language of communication, which led to the modernization of areas such as the legal and administrative. They also had repercussions on the national onomatological system, both as elements of the identity of the person and as a linguistic sign of the name. Moreover, in the alternative, the linguistic phenomenon of borrowing occurred, creating dissension at the level of form and structure of the identity of the person due to the fact that legal and administrative normative documents were made according to the model of those from other countries, which are in a more advanced stage of development. I recall here the influence of the religious-legal norms of the Calimach Code on the modern one of the Civil Code of 1864. On the other hand, the official system of denomination, consisting of the adjoining of the rules contained in the three domains (*mitric*—births, marriages, and deaths), owes its configuration to the popular system first. Just as legal laws are those that synthesize, organize, and take elements of the habit of the earth, and the formed name constitutes the person on the basis of the old language, so the modern official denominative system is formed on the basis of the actual one.

We have identified the concept of identity of the man, which is confusing in the legislation of the first half of the nineteenth century, and established the denominative processes that occurred, analyzing several studies in their sequence. Under the conditions of new types of social connections, identity is characterized by dynamism and instability, and hence a series of consequences that determine the reconfiguration of the identity of the person. The dynamics of identity as an effect in society determine the consolidation of the primary identity that is based on elements associated with tradition; on the other hand, the instability of identity is an appeal to traditional or primary forms and values and also the

creation of new values to ensure the person's representation or recognition in the society. The whole research process was possible due to the nature of the documents, in which the transition from one system to another is reflected in an exemplary way. Therefore, I will summarize some of the fundamental characteristics of the process achieved by concatenating the concept of the onomatological identity of the person.

Language was the card on which the onomatological system was created; it had its own name, which favored the transition from motivation to arbitrariness and the renunciation of the function of significance. The change that has taken place is the transition from the single name denomination to the complex name denomination, a process that includes at the same time the transition from the analytical denominative formula to the synthetic one. This aspect of identification of the person includes various social, religious, and political substrates that explain the purposes and causes of the changes, elements that we have analyzed in the first chapter of the paper.

In the second chapter, we presented the process of transition from the popular denominative system to the official ecclesiastical documents and also to the official civil system, as well as the particular aspect of its institutionalization and modernization and also the characteristic of the language, which generalizes a certain anthroponymic use that is due to laws such as intuition, symmetry, and regularity of forms of personal identity. Synthetic forms that call the person, with the use of suffixes and the agglutination of articles, as well as hypocoristics and acronyms, can be explained by the action of the language that falls into the category of flexion languages. Man feels the need to individualize himself, on the one hand, and to communicate, on the other. Two of the requirements to which the legislative changes of the era must respond in terms of the formation of an individual with a more accurate personal identity are precisely the need for individualization and knowledge through communication. Both in the popular system and much more in the official system, the person includes functions of identification and individualization, at first only with a unique name, then by adding additional elements that indicate the person's relationship to the environment. In the first phase, the identity of the person is constituted at the personal level—personal matrices from the rudimentary one by putting the finger in ink—at the evolution of the signature types with the personal name of the individual within the family, and then the identity towards the social group level. Thus, the gnoseological dimension that personal identity forms contributes to the satisfaction of the need for knowledge.

The state and society's aim to regulate relations that address situations arising from the use of the right to name. In this context, the name law of March 18, 1895, which formulates the object of a legal study on the legislative impact on the identity of the person in the social context concerned, appears in Romanian society. Therefore, the legal effect is the consecration of the identity of the person through onomatology, which determined the legislator to focus the legislative matter and content on the individual, who is now identified with the new rules of legislative technique regarding the modification or replacement of the name in civil status acts, as factually debated in Chapter III.

Therefore, the development of the system of identity of the person is due, on the one hand, to the organization of the language and its natural development, and on the other hand, to the involvement of the conscious-volitional factor following the establishment of some legislative norms that led to the modern formulation of the civil status service. By illustrating this process of personal identity, *mitrics* are documents that contain valuable data. As many specialists have concluded, the science of onomastics still presents aspects that could be developed, corrected, completed, and even elucidated. Regarding the research of church myths, we found that most of the documents of interest are in the form of manuscripts with Cyrillic writing, and, moreover, they can be consulted only in the archives. That is why the historical study of person names is, after all, the popularization of science, so in this way it becomes less accessible to the general public. I believe that we could argue for initiatives by adopting an increasingly prevalent research method by creating computer corpuses and databases that would give specialists the chance to collaborate in a faster and more effective way and anthroponymic data and tools for interpreting would be made available to non-specialized people as well, and, last but not least, it would contribute to the conservation of manuscripts.

In relation to the general objectives of the thesis, we sum up that the administrative nature of the documents, the consecutive registrations, the standard forms, as well as the nominal registration orders according to certain characteristics, all contribute to the transition from the popular system to the official one of the personal identity. The modernization of Romanian society, which included the domains of the ecclesiastical and civil administrative organizations as well as the national unification doubled by the legislative and linguistic ones, finds its effect within the personalization system.

After all, I consider it necessary to mention that the contribution brought by this paper, the research of the data on the particular aspect of the identity formation of the person from

the ecclesiastical mythical documents to the formalization of the denominative system from the legal documents, the administrative documents, and the various nominal writings that contributed to the formation of Romanian literary language. Even if it could be objected that none of the documents were studied before and that the central subject of this paper can be found fragmented in various works of onomastics, I believe that the very exercise of its conclusion, of the argumentation of the thesis stated at the beginning, of the connections made between the facts investigated and those already discovered is the note of individuality brought to the research results.