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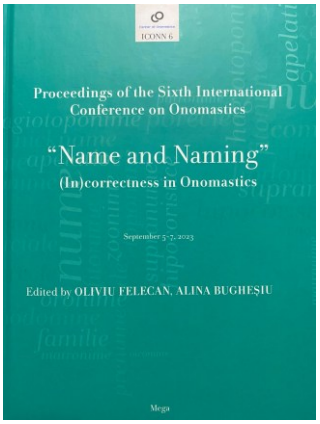

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The central theme of the volume is explored from a wide range of perspectives – linguistic, sociopolitical, cultural, and historical –, reflecting current scholarly concern with the ways in which norms, ideologies, and social practices influence the naming, use, and reinterpretation of proper names. The volume also stands out through its pronounced multilingual dimension, with contributions written in six official languages, a feature that underscores both the international scope of the conference and the pluralism of contemporary onomastic research. The articles originate from the sixth edition of the ICONN conference, held in Baia Mare in 2023, and were subjected to a double-blind peer-review process; of the more than 100 papers presented, 71 were selected for publication. Together, these characteristics confer on the volume a strong international profile and a high degree of methodological and theoretical diversity.

The organisation of the material into four sections – *(In)correctness in anthroponymy*, *(In)correctness in toponymy*, *(In)correctness in names in the public space*, and *Onomastic theory, translation studies, literary onomastics and cinema/video games* – facilitates a coherent overview of the areas in which the concept of correctness/incorrectness is relevant to the study of names. The contributions address, among other aspects, etymological re-evaluations, processes of tabooisation, identity-related and political interferences, mechanisms of name change, as well as issues of translation and cultural representation.

Section I, *(In)correctness in anthroponymy*, examines personal names from historical, sociopolitical, cultural, and normative-institutional perspectives, focusing on the ways in which identity, legislation, ideology, and linguistic practice define the correctness of personal naming. Eduardo Tadeu Roque Amaral addresses names used in Brazilian political life – civil names, *ballot names*, and – drawing on the legal framework and data from electoral and parliamentary registers. He shows that name selection lies between identity continuity and opportunistic choices of political marketing, arguing that "this paper discusses the correctness or incorrectness of onomastics based on the procedures adopted by politicians for selecting a ballot name or a parliamentary name" (p. 18). From a historical perspective, Adrian Chircu's study describes Romanian anthroponyms recorded in *Brázovaj feljegyzések/Însemnări din Breazova*, texts dating from the late seventeenth century and the first half of the eighteenth century, written in the Latin alphabet with Hungarian orthography. The analysis highlights local features of anthroponymy in Ţara Haţegului and their connection with the Reformation and interethnic coexistence. Issues of

language contact and the integration of borrowed names are addressed by Evelin Mozga, who analyses old Hungarian personal names from the *Tihany Census* (1211) and the typology of phonetic and morphological adaptations of anthroponyms of Latin, Slavic, Germanic, or Turkic origin, noting that "the corpus of my research is made up of the personal names of the *Tihany Census* of 1211" (p. 110). The institutional and normative dimension is illustrated by Tiina Laansalu's contribution, which presents the role of the Institute of the Estonian Language as an *office of onomastic expertise* and the functioning of its linguistic advisory service in onomastic matters (orthography, inflection, compliance with name legislation), described as "an important tool in national language planning" (p. 146). With regard to the reception of scholarship and pseudoscientific etymologies, the article by Mariann Slíz, Kitti Hauber, and Dávid Wendl investigates, through a questionnaire administered to secondary-school pupils, the criteria according to which respondents choose between etymological explanations presented as equally scientific. The authors state that "our research aims to explore the basis for declaring an explanation reliable when faced with a choice between several solutions communicated as equally scientific" (p. 198). Finally, Melinda Szőke's study on the use of Latin and Latinised names in medieval Hungarian charters – especially the *Garamszentbenedek Charter* and the *Pécsvárad Charter* – demonstrates that the analysis of these forms, embedded in the Latin text of the documents, is relevant for distinguishing chronological layers and for understanding drafting practices, against the background of the observation that "Latin charters represent the most important sources for the early history of the Hungarian language" (p. 221). Alongside these contributions, the other studies in the section – dealing with nicknames in Romanian politics and during the communist period, onomastic taboos, trends in celebrity baby names, damned names, pseudoscientific etymologies, and onomastic consultancy in other cultural contexts – converge on the idea that (in)correctness in anthroponymy cannot be reduced to linguistic form alone. Rather, it emerges from the interaction between legal and institutional norms, cultural traditions, ideologies, naïve perceptions of science, and the contemporary social dynamics of naming.

Section II, *(In)correctness in toponymy*, explores the ways in which the change, preservation, and evaluation of place names are shaped by political, cultural, ideological, psychosocial, and cognitive factors. On the one hand, several studies focus on explicit interventions in hodonymy within specific historical contexts. In the case of Kaunas, Rita Baranauskienė and Ilona Mickienė show, on the basis of historical sources and recent developments, that "street names often carry additional symbolic meanings and mark specific urban territories linked to certain social, political and historical events in the country" (p. 245), demonstrating how the renaming or restoration of streets named after individuals reflects the transition from Soviet occupation to the reconstitution of national identity. Similar lines of inquiry are pursued in analyses of street renamings in

Budapest (*Szent Orbán tér/Orbán tér*), in post-communist Poland (Henryk Duszyński-Karabasz), as well as in contributions focusing on the revision of traditional etymologies (Daniela Butnaru, Ana-Maria Prisacaru) or on the impact of the Russo-Ukrainian war on hodonymy (Oliviu Felecan). On the other hand, other contributions examine not only official names but also their actual knowledge and mental dynamics at the level of communities. Within a trend and panel study conducted at ten-year intervals, Erzsébet Győrffy formulates the observation that "one important finding of the present study is that the change in toponymic knowledge is not a one-directional process" (p. 313), recording both the disappearance of certain names from mental maps and the emergence of new ones. The psycho-sociolinguistic dimension is further developed in Adelina Emilia Mihali's contribution, which focuses on toponyms perceived as obscene or shameful depending on the mental representations associated with them. The analysis examines the relationship between etymology, resemanticisation, attitudes (embarrassment, ostentation, euphemistic avoidance), and the decision to preserve or replace such names. A comparative cultural perspective on the functions of toponyms is proposed by Emma Tămâianu-Morita. Analysing Japanese toponymy and the concept of disaster-related toponyms, the author shows that "all the toponyms invoked in the opening paragraph anchor evocations that coalesce into warnings about natural disasters, especially tsunamis, landslides, and earthquake-associated phenomena" (p. 384), interpreting these names as condensed instruments for the intergenerational transmission of memory and survival strategies. The geopolitical and ideological dimension is particularly salient in Maya Vlahova-Angelova's study, which examines the urban toponymy of Sofia, marked by the commemoration of Russian figures, as a present-day arena of confrontation between pro- and anti-Russian orientations. This leads to the conclusion that "the city-text of Sofia has become a battlefield on which Russophile and Russophobe views clash in search of control over symbols" (p. 395), complicating any coherent rewriting of the urban text. Finally, Justyna B. Walkowiak explicitly addresses the notion of onymic correctness in the context of Polish hodonymy, relating it to criteria of linguistic correctness and to municipal regulations, with the stated purpose that "the aim of the present article is to identify the criteria of onymic correctness" (p. 411). The study identifies systemic and national criteria as dominant, supplemented by more recent concerns such as gender balance, the avoidance of commercial brands, and the protection of religious sensibilities. Together with contributions dealing with the change and preservation of Estonian toponyms (Marit Alas), the evolution of Romanian hodonymy in the context of globalisation (Margareta Manu Magda), a diachronic perspective on the hodonyms of Baia Mare (Csilla Ruff), and (in)correctness in Czech toponymy (Pavel Štěpán), the section outlines a coherent framework in which (in)correctness in toponymy is understood as the outcome of the interaction between memory politics, linguistic norms, community perceptions, and practices of symbolic space management.

Section III, *(In)correctness in names in the public space*, brings together studies that analyse how names circulate, change, and acquire social, ideological, or aesthetic value in the contemporary public sphere. The contributions show that (in)correctness is not a strictly linguistic criterion, but rather the result of the interaction between cultural norms, political pressures, discursive strategies, and the social dynamics of reception. Davide Astori and Pietro Celo discuss the tabooisation of toponyms and ethnonyms in Italian Sign Language (LIS), noting a recent tendency to avoid signs perceived as potentially offensive. In the French context, Ioana Bud examines onomastic (in)appropriateness within Beur metanationalism. The historical dimension of prejudice is illustrated by Žaneta Dvořáková, who analyses the ways in which the Czech press between 1867 and 1918 associated Jewish names with stigmatising stereotypes. From a terminological perspective, Artur Gałkowski addresses conceptual divergences in Italian and international onomastic terminology. Rebeca-Ioana Gîț focuses on unconventional names in gymnastics and fencing, observing that sporting names become markers of creativity, but also of a denominative freedom sometimes perceived as incorrect. Octavian Gordon's study, devoted to politically correct reorientations within Romanian Orthodoxy, shows how the pressure of from contemporary sensibilities produces avoidance strategies and identity reconfigurations: a tendency to avoid names deemed offensive coexists with a Neo-Latin Re-Westernisation that distances itself from the Slavic tradition. The relationship between names and artistic creation is explored by George Dan Istrate, who argues that names of works of art can generate interpretative correctness or incorrectness, making denominative motivation a decisive factor in reception. Another sensitive area is pandemic-related memetic discourse, analysed by Olena Karpenko and Valeriia Neklesova, who note that incorrectness becomes a communicative strategy in pandemic memes through the playful distortion of proper names. In the medical field, Gergana Petkova, Veronika Kelbecheva, and Vanya Ivanova trace the dynamics of eponyms, showing that some have been eliminated because "modern extra-linguistic factors can lead to imperative changes resulting in the replacement of official eponymous terms" (p. 634). Contemporary variation is also the focus of Ioan-Nicolae Pop, who examines denominative diversity in Romanian podcasts, observing that titles display exuberant imagination and a distinctive semantic variety in relation to traditional norms. Specific cultural domains offer further perspectives: Marcienne Martin analyses naming in contemporary art as an act of semantic pluralisation; Ephraim Nissan discusses both political correctness in historical and present-day zoonymy and the deliberate misuse of etymologies in rabbinic literature, where intentional etymological error becomes a literary strategy. Applied studies – such as Delia-Anamaria Răchișan's work on phytonyms, Brigitta Seidler-Lunzer's on wine names, and Silvia Corino Rovano's on textile patents from the fascist period – demonstrate that the public sphere generates zones of tension between tradition and current ethical norms. Finally, Luminița Todea's

analysis of biased discourse and inclusive language highlights the idea that "people should think about the impact their words have on others and avoid terms that could be racist, sexist, or biased" (p. 727), confirming that names are not mere labels but vehicles of memory, identity, and social power. Overall, the section demonstrates that names in the public space function as indicators of contemporary sensibilities, identity redefinitions, and the tensions between expressive freedom and the imperatives of correctness.

The final section, *Onomastic theory. (in)correctness in translation studies, literary onomastics and cinema/video gaming*, brings together contributions that explore the status of names in literature, translation, poetic discourse, ideology, and visual media, analysing the ways in which correctness or incorrectness manifests itself in culturally marked naming practices. Florina-Maria Băcilă highlights the strategies employed by Dorzian lyrical subjectivity to substitute the name of the divinity with symbolic and attributive forms, this denominative remodelling becoming a means of preserving the sacred dimension in a context of censorship. Focusing on denominative creativity in animated television series of the 1990s, Alina Bugheșiu shows that character names function as instruments of socio-cultural critique. Codruța Cozma investigates mechanisms of politeness and impoliteness in Sadoveanu's work, noting that onomastic structures may operate as taboos or verbal aggressions and that denominative formulae may deliberately preserve or violate referential correctness. Diana-Maria Dimirache discusses feminine theonyms in Latin literature, revealing the ways in which they encode representations of sexual dimorphism. In the field of speculative fiction, Tamás Farkas examines names for non-existent entities, underlining their role in anchoring fictional worlds, while Raluca Giurgiulescu analyses the tensions between norm, taboo, and linguistic memory, observing the *protean* character of certain words subjected to ideological mutilation, as well as the essential role of language in shaping communication, thought, culture, and collective identity. The study by Ionuța Ilieș explores anthroponymic and toponymic interferences in Igor Bergler's writings in the reconfiguration of political space, and Silvia Iluț discusses (in)correctness in Eminescu's onomastics from the perspective of the aesthetic function of names. In the field of translation, Denisa-Alexandra Ionescu analyses *Margherita Dolcevita* and the transfer of cultural meanings across languages, demonstrating the difficulty of preserving onomastic identity in multi-coded contexts. Simona Konradi problematises the updating of literary language in schools as a dilemmatic endeavour, while Bianca-Daniela Kopoșciuc examines the connections between names and destiny in Rebreanu's prose. The visual media dimension is represented by Oleksandra Kuzmenko's study of video games, which shows "cases of cultural and social insensitivities and efficient means of dealing with them" (p. 875). Katalin Reszegi offers a cognitive perspective on folk etymology, insisting that it is "a universal linguistic process based on the ability of automatic pattern matching" (p. 889), and Tereza Slaměníková discusses the difficulties involved

in converting Czech hodonyms into Chinese. Within translation studies, Mariann Slíz analyses errors in covert translations, observing that "incorrect translation of proper names" (p. 925) often stems from a lack of awareness of their onomastic function. A substantial contribution is provided by Grant W. Smith, who demonstrates that Shakespeare builds the tragedy *Othello* through profound remodelling, emphasising that "*Othello* shows the power of Shakespeare's poetic imagination and his use of names as an important means of thematic development" (p. 937). In the didactic sphere, Tünde-Emese Șterța discusses the role of anthroponyms in fourth-grade textbooks, while Ruxandra-Victorița Ursa analyses the symbolism of names in *The Master and Margarita* and relates it to Bulgakov's biography, arguing that the author highlights the personalities of his characters through the symbolism of their names and the connections between these and biographical elements. Overall, the section foregrounds the profoundly contextual nature of onomastic correctness and highlights the ways in which names in literature, translation, and media function simultaneously as aesthetic forms, interpretative devices, and ideological markers.

The volume offers a comprehensive and methodologically diverse examination of (in)correctness in onomastics, convincingly demonstrating the relevance of this concept across historical periods, cultural contexts, and disciplinary frameworks. By bringing together studies grounded in linguistics, history, sociology, translation studies, literary analysis, and media research, the proceedings highlight the complex interplay between naming practices, normative frameworks, ideological pressures, and social change. The multilingual character of the volume further enhances its scholarly value, facilitating dialogue across research traditions and academic cultures. Overall, *Proceedings of the Sixth International Conference on Onomastics "Name and Naming"* represents a substantial contribution to contemporary onomastic studies and provides a solid reference point for future research on the dynamics of correctness and incorrectness in naming.