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Felecan, Oliviu & Alina Bugheșiu, *Names and Naming. Multicultural Aspects*, Cham, Palgrave Macmillan, 2021, 490p. ISBN: 978-3-030-73185-4. 145,59€ 

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Name and Naming in African Cultures: The Case of Kenya and Zimbabwe (*Tendai Mangena and Solomon Waliula*). 28. Multicultural Aspects of Name and Naming in Nigeria: A Sociolinguistic Study (*Idowu Odebode*). 29. Multicultural Aspects of Names and Naming in American Literature (*Alleen Pace Nilsen and Don L. F. Nilsen*). 30. Multiculturalism in Shakespeare's Names (*Grant W. Smith*). *Author Index. Subject Index.*

Recent years have seen the subject of multiculturalism across several disciplines. The collective work we review, by two renowned specialists in Onomastics, tackles multiculturalism in relation to both names and the act of naming in three different spheres: anthroponyms, toponyms and chrematonyms. Felecan and Bugheşiu have brought together 29 research works from 17 countries. Most of the works are from the field of linguistics, although there is also room for those from an ethnographic, geographic, literary or marketing perspective. The authors are from vastly different environments and generations: from young academics just embarking on their careers to emeritus professors. This diversity explains how, together with the use of traditional sources, the different chapters of the book use other alternative sources, such as names used on social media, the information provided by restaurants on their boards and menus and the Anthroponymy of classical and contemporary literary works. It all allows for an interesting and much needed sharing of perspectives within the subject.

There are also definitions offered by various authors for the very concept of multiculturalism. Barbara Czopek-Kopciuk, in her work on multiculturalism in Polish toponymy, provides two such definitions of the concept offered by P. Sztompka: firstly, as the “multiplicity and heterogeneity of cultures, both in terms of following one another in a historical dimension, as well as coexisting contemporaneously”, and secondly, as “an ideological standpoint that highlights the right of different communities to lead different ways of life and which even goes so far as to advocate full equality between all cultures” (Sztompka 2005: 255, orig. Polish) (p. 331). Several researchers look at the relationship between multiculturalism and multilingualism and multiethnicity; Marina Golomidova, in her chapter on street names in post-Soviet Russia, underlines how “[i]n a multiethnic state, multiculturalism means, first of all, the preservation of the cultural identity of the peoples and ethnic groups living in it”; concluding that “[c]ities become regulators of multicultural relations, as they determine the degree of freedom in expressing the identity of representatives of different cultures” (p. 85). Angelika Bergien, for her part, looks at German brand names, noting that “the disproportionate dominance of English in German brand names [...], does not reflect the true multilingualism of the country” (p. 350). Referring to the multiculturalism in Scandinavian toponymy and the growing number of English language elements therein, Staffan Nyström states that “... one language being replaced by another —English— is hardly, I would argue, a sign of linguistic or cultural diversity” (p. 201).

The act of naming is inextricably linked with the historical, political and cultural processes of a people or country. In this regard, particularly significant moments in the works analysed by Felecan and Bugheşiu are, together with the end of two world wars, the post-colonial phase, the collapse of the communist bloc, and the end of apartheid in

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South Africa. These events were accompanied by a change in the elites in these countries and, sometimes, changing borders, migration and collectivisation programmes, with the resulting change in cultural references. As a result, sometimes, the scenarios that arise from these processes can be multicultural, multiethnic and multilingual; the new situation often also calls for new names. The volume looks at some examples of “battles for history” that invite us to reflect on similar situations experienced today, or in the past, in other countries. For example, in the wake of the fall of a non-democratic political regime, new toponyms are often assigned in accordance with the new reality, in a process that must be moulded so as not to fall into a game of commemoration and decommemoration.

In contrast with the official nature of anthroponyms and toponyms, chrematonyms are expressed with greater freedom, immediacy and informality, making them indicators of the models and trends at play in society. Particular attention is dedicated to the brand names of certain types of fast food, both in the United States (Laurel Sutton) and in Germany (Angelika Bergien) and Romania (Alina Bugheşiu), as well as retail outlets in Japan (Kazuko Tanabe and Yuan Jiang). The loans and adaptations, successful or failed, allow us to take the pulse of new trends and are undoubtedly an interesting field of study. Bergien describes the German linguistic landscape of brand names very well, discussing brand names and how some could be applied to countries on any continent: “[i]nternationally, English seems stereotyped with a number of associations such as modernity, internationalism or cosmopolitanism, trendiness and success” (pp. 350-351).

Several contributions to this volume also identify the importance of religion as a factor of change, especially in anthroponymy. Examples are those dedicated to Ukraine (Halyna Matsyuk), Romania (Oliviu Felecan; Daiana Felecan and Nicolae Felecan) and Hungary (Mariann Slíz; Andrea Bölcskei). Some of these contributions analyse the impact of Christianisation over a long historical period, and, in some cases, the role played by certain religious denominations on the preservation of national identity. Nor is there any forgetting the phenomenon of secularisation and even neo-paganism as a new religion, as seen in Sergiy Goryaev and Olga Olshvang’s study of Russia. The consequences of the process of secularisation are clearly felt in the anthroponymy of Russia. According to Goryaev and Olshvang, “[n]eo-paganism is deliberately ethnic, national, and the traditional Russian onomasticon is international, so the adoption of a neo-pagan name, as its bearer thinks, is an act of affirming national culture to spite multiculturalism” (p. 102). Meanwhile, in the case of Hungary, Bölcskei argues that the implementation of a state birth register in 1895 reduced the influence of religious denominations in the naming of newly baptised children; progressive secularisation has ultimately led to the differences between the onomastic habits of Catholics and Protestant followers of the Reformed Church, so markedly clear in the past, being gradually eliminated while at the same time the stock has grown with names from different sources, sometimes from the same Hungarian tradition (pp. 190-192).

The five works dedicated to Africa are worthy of special mention. They reveal the multiculturalism in places like Kenya and Zimbabwe (Tendai Mangena and Solomon Wali-aula) and Nigeria (Idowu Odebode), analysed through an interesting collection of sources, including family genealogies (Mangena and Wali-aula). Odebode states, citing Soyinka,



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“naming is a critical business in traditional African society because names comprise meaning and history apart from being intimations of hope and affirmations of origins” (p. 439). The fact that people's names carry meaning, and are in fact rich in information, differentiates these societies from European, although the trend of assigning English names as an element of prestige also reveals the same trend observed on other continents. Mangena and Waliaula also underline the unequal exchange of loan words between western cultures and indigenous African cultures. Many Africans have English names, but it is strange to find examples of where the opposite is the case, and the authors put this in the context of colonial attitudes (pp. 425-426).

In summary then, it is a collection of works that constitutes a great step forwards for the discipline of Onomastics, in subject matter and in terms of the sources and methodology. Multiculturalism is approached from a rich variety of perspectives, in societies that have generally undergone major transformations over the course of the 20th century. It must be noted that Eastern Europe is more represented than Western Europe. Works on Latin America are conspicuous in their absence. It is a continent that has received several waves of migration from the different parts of the world, and one with a wealth of creativity in its onomastic corpus. With the increasing interest of researchers in this region and resulting increase in publications, we can expect that Latin America will receive more attention in works like these in the future.

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