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### THE NAME *NATALIA* AS AN ANTHROPONASTIC AND TRANSONASTIC EVENT

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**Abstract:** The article develops anthroponastic and transonomastic issues related to the name *Natalia* in its basic and variant forms in different language areas. Etymological data on this anthroponym are collated, discussed and supplemented by additional hypotheses as well as scientific extensions. The cognitive pseudo-knowledge of the name *Natalia* is critically examined. Its transonomastic usage is also demonstrated as a proof of popularity, formal attraction and naming potential.

**Keywords:** *Natalia*, personal names, anthroponyms, naming, onomastics etymology, transonymisation.

***To Prof. Nataliya Panasenko, whose name inspired the investigation of the properties of anthroponymic units in language, usus and discourse at the boundary of cognitive phenomena***

*Nous sommes d'abord serf du nom dont nous héritons. Il nous demande des comptes, et ses exigences ancrent les fluctuations de la subjectivité. Les déterminismes de la donation du nom insistent continûment, mais heureusement, certains de ces déterminismes sont contradictoires entre eux et se libèrent l'un par l'autre<sup>1</sup>.*

G. Pommier, *Le nom propre. Fonctions logiques et inconscientes*

## 1. Introduction

Every name given, whether it be to a woman, to a man or to a person of indeterminate gender, carries with itself a multitude of complex values that cannot be accommodated in a uniformly conceptualised denotational and connotational perspective. In this sense, a name as an attribute of identity is as much a concrete sign, easily transcending from the linguistic to the extra-linguistic space, as it is an open



card that absorbs and conveys various information about its bearer. In such a vein, one could contradict the opinion that personal names (anthroponyms) in their traditional proprial form (first or last names, surnames, nicknames, pseudonyms, codenames, etc., see Amaral & Sipavicius Seide 2022: 67-89; cfr. Alford 1988) have no meaning (see the discussion started by Mill about signification of proper names, e.g., Algeo 1973; Walkowiak 2016: 59-74). It does not have such a meaning in a lexical context, because it is essentially not a lexeme, apart from the etymological reference, which, however, usually leads to a concept expressed lexically. Instead, an anthroponym has numerous cultural meanings, which are the issue of communicative, acculturative, socio-psychological, nominative processes, assigned to specific individuals. As a result of transonymisation, an anthroponym, e.g., a forename may be used to name beings and objects other than humans, thus entering different onymic categories. Proverbially, one could still say that a name has various sides, and sometimes it may seem mysterious or even remain a secret, if the informational properties attributed to a name are identified with its bearer (person or object). As a starting point, I take after Doroszewicz (2013: 15) that given names are symbols, i.e., arbitrary signs that are endowed with special meaning and ultimately acquire the power to influence people's behaviour, attitudes and emotions.

## **2. Study material, objectives, methodology**

In this article, I propose to take a look at the female name *Natalia*, which theoretically does not hide and has no reason to hide secrets, especially as it has been thoroughly described and discussed in onomastics and in many interdisciplinary and popularising approaches. However, primarily, I propose an analytic overview of everything that has and may have to do with the etymology of this name, historically given mainly for commemorative-religious reasons. In the modern era, the name *Natalia* has been preferred for euphoniousness and many subjective qualities and contents that are revealed by the sort of its reputation and international fashionableness. I will not answer the question of what exactly and objectively lies behind this, because it is not possible to find the key of the usage of the most popular names. It is the result of a spontaneous and unpredictable process.

Nevertheless, it can be assumed that not only certain tendencies and unfettered dissemination are behind it, but also the psychological valorisation that plays a role at the moment of naming, reflected in the use and the perception of extra-onomastic associations. It is crucial to state that in this situation we are talking about the properties that are not scientifically proven in the extra-linguistic world (the actual space of cognition, feelings, attitudes, stereotypes, connections, interactions, etc.), but expressed through language, such as the so-called "psychology of the name", the characteristics attributed to it, symbols, emblems, stories, etc. A critical look at this type of pseudo-knowledge

accompanies the discussion of the objective anthroponomastic and transonomastic properties of the name *Natalia*, which is the primary aim of this study.

Methodologically, we are using the tools of description and mainly qualitative evaluation inherent in the concept of naming in socio-onomastic terms (cfr. Coulmont 2014), assuming that names can have a para-cognitive and indicative function, sometimes also a magical one (cfr. the ancient view of the divination that involves a personal name, according to the maxim *nomen est omen*). As a matter of fact, "[m]ost people recognize that giving a name to a child is a significant social function with profound and lifelong consequences" (Nuessel 1992: 10). In this perspective, we would like to contradict the thesis that the name *Natalia* discussed here is like other opaque names, and whether opacity in general is a value of names given to specific onymic objects (in this case primarily anthroponymic, but also toponymic and chrematonymic). As Blanár (1996: 117) notes when considering Jakobson's approach to onymy, the onymic meaning (designation), which does not characterize the onymic object, but "only" classifies it into the appropriate class of proper names acts as a mediating link between the proper name and the onymic object. It is also worth remembering, as the ancient philosophers already said, that "il *nomen* è una *nota* che permette di *conoscere* qualsiasi cosa" [the *nomen* is a *note* that makes it possible to *know* anything] (Lentano 2018: 21).

### **3. Overview of the findings on the origin of the name Natalia and its formal irradiation**

Most scientific and popular studies cite the well-founded finding that the name *Natalia* is of a classical origin and derives from the Latin word *natalis* meaning 'birth'. The term *natalis* is the result of an elliptical reduction of the expression *dies natalis* or *natalis dies* 'birth day', used to denote the actual birth of a child, but also the origin of a city, an idea, the beginning of some event. It is the genitive of the noun occurring in the same form in the nominative *nātālis*, from *nātus*, the perfect active participle of the Latin verb *nāscī*, *nāscor* 'to be born'.

It is less frequently observed that Latin *nātus*, also in the alternative and older form *gnātus* 'born, arisen, made, formed by nature, destined, intended, designed, produced' is derived from Proto-Italic *\*gnātos* < Proto-Indo-European *\*ǵnh<sub>1</sub>tós* 'produced, given birth' < *\*ǵen<sub>h</sub>-* 'to produce, give birth, beget' (<https://www.wordsense.eu/gnatus/>). Otherwise, we can specify that *gnātus* derives directly from Greek *-γενήτοϛ* *gnētos* 'natural' and Akkadian *nasāhu* 'the act of generating, coming into being' (forming Latin *nāscor*). Latin *nātus* combined with the suffix *-alis* (< Akkadian *e-elū* 'to unify, to bind, to tie all around') carries the content: 'a bond formed from birth' (Ceccherelli 1996: 140).

The Latin base is an evident source of the name *Natalis* (see, e.g., the ancient attestation *T(itus) Flavius Natalis*, Rossoni 2014: 2154; the name was borne by St. Natalis or Natal of Milan, who lived in the 8<sup>th</sup> century, Schauber and Schindler 2008: 527). From the model *Natalis* come different variants, particularly typical of the areas where Popular Latin had spread, in particular that of Italian language, which produced a set of anthroponyms directly linked to the original *Natalis*, such as the masculine *Natale*, *Natalio*, *Natalizio*, and the feminine *Natala*, *Natalia*, as well as their alterations *Natalina* and *Natalizia* (De Felice 1986: 272).

Even today, the use of the forename *Natalis* is recorded in *the onomastica* of many countries. For example, in Poland it was recorded in the second half of the 20<sup>th</sup> century. *Natalis* and *Natalia* have sometimes been the basis or formal inspiration for certain naming occasionalisms that have entered the Polish *anthroponomasticon*, mainly due to external influences, e.g., the male names *Natal*, *Natalian*, *Natalin*, *Natalino*, *Nataliusz*, *Nataljusz* (Rymut 1995: 296).

Many popular science studies adopt the etymology discussed herein, including further information, such as that *Natalia* meant "born for heaven" (Wernichowska 2006: 148). This is how this "birth to heaven" and thus "death" to a life of a sin was emphasised, or the "joyful" day of death, and, at the same time, birth to eternal life in the case of martyrs (De Felice 1986: 273; cfr. the emergence of the Italian surname *Natali* with its numerous variants, such as *Natale*, *Nadali*, *Natalini*, *Nadalin*, *Nataloni*, *Naletto*, *Nadin*, *Nalesso*, De Felice 1978: 176). It is significant that the anniversaries of the saints' deaths were regarded as anniversaries of the birth (see Latin *natalicia Sanctorum*, Fros & Sowa 2007: 605). It should be added that the name *Natalis* derived from the *dies natalis* of the saints may have occurred mistakenly as the name of another saint, especially where Latin was less well known. In this context, we can finally observe that *Natalis*, *Natalia* and similar in certain aspects, may originally have been attached to the forename the child received at baptism as a conventional sign.

It was only from the 4<sup>th</sup> to 5<sup>th</sup> century that the name *Natalis* and the derivatives that arose from it, including *Natalia*, began to be associated with Christmas (the day of Jesus' birth), and later as a result of the popularisation and special religious significance that this one of the most important Christian holidays acquired. Babies born on Christmas Day received their names in remembrance of the biblical event and the joy and grace the parents could provide for the newborn by naming the baby *Natale* (Italian *Natale* or *Santo Natale* 'Christmas' < Latin *Natale Domini* 'Birth of the Lord'; a kind of augural / good-sounding name, see La Stella 1993: 260) or other related names (Bubak 1993: 240; De Felice 1986: 273). In this symbolic function, the forename *Natale*, transformed over time into a surname, widespread especially in parts of central-southern Italy (*Natali* and others, see above), was also

assigned in less fortunate circumstances, namely to orphans abandoned (Italian *abbandonati*) and found (Italian *trovatelli*) on Christmas Day (see, e.g., Ciritella 2019).

Hypothetically, the spread of the Italian personal name *Natale* and its derivatives may also have been fostered by the association with *Nathanael*, a name of the Hebrew origin (literally translated as 'a gift of God', 'given by God', the basis of many forenames and surnames borne by *trovatelli*, i.e., found orphans, e.g., *Donadio*, *Donadei*, *Deodati*, *Donato* and similar names of the type called in Italian *nome benaugurale* 'a good luck name'). As stated in Rossoni (2014: 2154), in such a context *Natale* could even be the outcome of the italianisation of *Nathanael* (or *Nathan*); specifically, by a simple paremiological association in the process of changing a Jewish name into a typically Italian-sounding one.

The proliferation of the forename *Natalia*, however, occurred not in the Western but in the Eastern, Greek-Byzantine tradition, transferred directly from the classical source (popularised, among other things, through the cult of the somewhat legendary St. Natalia of Constantinople, wife of St. Hadrian of Nicodemia, today Izmid, Turkey, 3<sup>rd</sup>–4<sup>th</sup> century, see, e.g., Marinković 2004: 633; Withycombe 1950: 215; cfr. Джарылгасинова & Крюков 1986: 192-193). The name *Natalia* tended to become exoteric in the Orthodox rite, being spelled according to pronunciation: Russian *Наталья* [Natalya] / *Наталия* [Nataliya], Ukrainian *Наталія* [Nataliia] / *Наталя* [Natalya], Belarusian *Наталля* [Nataliia], Serbo-Croatian *Наталија* [Nataliia], etc. The East Slavic models then gave rise to the dissemination of this female name in other languages, such as Polish. The first Polish occurrences are attested in sources from 1399 and 1423. Later on, they are very rare until the second half of the 20<sup>th</sup> century when the name *Natalia* became common (Bubak 1993: 239).

The simultaneous Romance and Slavic influences, meanwhile, give rise to adaptations of this anthroponym in the Western European languages such as German, English, Norwegian, Swedish, Danish, French and more, creating a variant with an inflected final *-a* in *-e*, written with an *-h-*: *Natalie* vs. *Nathalie*. The final *-e* is not pronounced in French, producing a variant that is again beginning to wander across Europe and the world, gaining particular recognition after the success of Gilbert Bécaud's song "Nathalie" (1964). The French *Nathalie* (*Natalie*) was particularly liked by the Russians and the people of the former USSR in general, especially since the content and musical context of the song refers to suggestive images and motifs from Moscow and Russia. The song had a huge impact on Russia at that time, thus bringing it closer to France and the West, creating a trend in the frequent choice of the fashionable adaptation *Наталу* (*Natalie*).

The forename *Natalia* has come into use on the basis of predilection and a certain phonematic attractiveness in many languages. It is strictly reserved for women and is recognisable as very "feminine", "subtle", "pretty", "graceful" (some of the subjective terms among the informants interviewed). Today, the origin of this name has virtually no bearing on its choice when naming newborn girls, although the etymology is relatively clear to speakers of Romance languages such as Italian, Spanish, and Portuguese. It is rare today to honour the birth of a daughter at Christmas by giving her a name evoking this festival in the Christian calendar, even more so in a secular context.

Similar euphonious considerations determine the prevalence of a hypocoristic variant that was produced in Russian, e.g., *Хаташа* (Natasha), being, incidentally, one of the most common names of the East Slavic origin in the global *anthroponomasticon* (owing its popularity also to the heroine of the same name in Lev Tolstoy's novel "War and Peace", 1868/1969; cfr. La Stella 1993: 260; Umińska-Tytoń 1986: 108).

The penetration of the forename *Natalia* in many languages, which allow for hypocoristic creativity, was significantly influenced by the ease of producing original diminutives and their attractiveness in use, for example in the Polish area, which is confirmed both by the bearers of this forename themselves and by the people giving it to their daughters. In the Polish repertoire among the diminutive alternations of *Natalia* one can note, among others, *Natalka, Natka, Nata, Nala, Nalcia, Nalunia, Nalusia, Naluś, Talka, Tala, Taleczka, Taluńka, Taluśka* (Domin 1982: 188). We can compare it with a similar creativity in Russian: *Натальюшка, Натаня, Наташа, Таша, Наша, Ната, Натуля, Натуня, Натуся, Туся, Наля, Нала, Таля, Тала, Талюша, Тама, Татуся* (<http://gramota.ru/slovari/dic/?pe=x&word=%D0%BD%D0%B0%D1%82%D0%B0%D0%BB%D0%B8%D1%8F>; cfr. Петровский 1984: 163). In the Polish *onomasticon*, as noted by Rymut (1995: 296-297), other forms also appeared occasionally, some differing only in spelling, inspired by the primary *Natalia / Nathalie* and the secondarily popularised *Natasza* [Natasha], e.g., *Nataliana, Natali, Nattali, Natalie, Natalisa, Natalja, Natalla, Natascha, Natacha, Natella, Nathalia, Natylia, Natia*).

#### **4. Statistic data, motivational inspiration, pseudo-knowledge about the name Natalia**

The anthroponym *Natalia*, as a feminine name, is certainly timeless and universal, still very trendy today in many language areas – in its multiple variants and alterations. This is confirmed by a number of onomastic studies, as well as statistic data cited in dictionaries and compilations. Table 1 shows which values of the occurrence of the name *Natalia* (and equivalents) have been recorded throughout the 20<sup>th</sup> and 21<sup>st</sup> centuries in different countries.

Table 1. Occurrences of the name *Natalia* in different countries. Source: Own processing

Country	Name form	Quantity	Additional information	Source
Argentina	<i>Natalia</i>	144,750	2014 figures. Frequency: 1/295.	<i>Natalia forename..., s.a.</i>
Brazil	<i>Natalia</i>	231,771	2014 figures. Distribution: 3 <sup>d</sup> place in the world. Frequency: 1/924.	ibid.
Croatia	<i>Natalija</i>	4,456	20 <sup>th</sup> /21 <sup>th</sup> c.	Čilaš Šimpraga, Ivšić Majič & Vidović 2018
	<i>Nataša</i>	7,472	20 <sup>th</sup> /21 <sup>th</sup> c.	ibid.
	<i>Natalia</i>	480	20 <sup>th</sup> /21 <sup>th</sup> c.	ibid.
	<i>Natali</i>	931	20 <sup>th</sup> /21 <sup>th</sup> c.	ibid.
	<i>Natalie</i>	107	20 <sup>th</sup> /21 <sup>th</sup> c.	ibid.
Czech Republic	<i>Natalie</i>	34,809	2014 figures. Frequency: 1/306.	<i>Natalia forename..., s.a.</i>
England	<i>Natalie</i>	95,091	2014 figures. Frequency: 1/585.	ibid.
France	<i>Nathalie</i>	369,670	2020 figures. Record year: 1966, with 31,412 births of girls named Nathalie. It is the 6 <sup>th</sup> most given name since 1900.	<i>Popularité de..., s.a.</i>
Italy	<i>Natalia</i>	15,491	481 <sup>st</sup> place. Similar values in De Felice 1986.	<i>Mappa del nome..., s.a.</i>
Izrael	<i>Natalie</i>	12,484	2014 figures. Frequency: 1/673.	<i>Natalie forename..., s.a.</i>
Moldova	<i>Natalia</i>	49,519	2014 figures. Distribution: Highest density in the world. Frequency: 1/72.	ibid.
Poland	<i>Natalia</i>	302,557	Data as of January 2022; ranked 18 <sup>th</sup> for female names; as a first name ranked 3 <sup>rd</sup> in the world for distribution. Frequency: 1/237.	<i>Lista imion... 2022; Natalia forename..., s.a.</i>
	<i>Natasza</i>	8,937	177 <sup>th</sup> place for female names; as a first name.	ibid.
	<i>Natali</i>	105	1160 <sup>th</sup> place for female names; as a first name.	ibid.
Russia	<i>Наталья / Наталия (Natalya, Natalia, Nataliya)</i>	171,603	2014 figures. Distribution: 2 <sup>nd</sup> place in the world. Frequency: 1/841.	<i>Natalia forename..., s.a.</i>
Spain	<i>Natalia</i>	90,750	2014 figures. Frequency: 1/513.	ibid.
Ukraine	<i>Наталія / Наталя (Nataliia, Natalya, Natalia)</i>	482,498	2014 figures. Distribution: 1 <sup>st</sup> place in the world. Frequency: 1/94.	ibid.
USA	<i>Natalie</i>	211,157	2014 figures. Frequency: 1/1,717.	ibid.

The compiled statistics confirm the fairly high fashionableness of the forename *Natalia* and its equivalents and variants in the world. As reported by *Natalia forename...*, there were 1,821,927 women with this name living across the globe in 2014, the highest number being in Ukraine.

Meanwhile, what causes the name *Natalia* and its equivalents or variants to be given to new-born girls – either at baptism or as a result of a secular decision? The seemingly religious motivation is no longer valid. Indeed, the fact is that parents looking for a name for their offspring come across sources

that report, for example, names inspired by Christmas, carrying a good omen, as if in an ancient act associated with *dies locustris* or *Nominalia* (see Lentano 2018: 177).

The reference to Christmas may appeal to the public perception, but it is in fact subjective and relative. Christmas itself has today become secularised and commercialised to an advanced degree. Likewise, all pseudo-knowledge about names, which today can easily be found in non-scientific collections, lexicons, treasuries, and lists published in the traditional manner or on numerous websites. The titles of these sources sometimes contain much-talked-about phrases, such as "portraits of names", "magic of names", "peculiarities of names", "secrets of names", "esotericism of names", "numerology of names" (see, e.g., Huchla 2001; Noszczyk 2004; Urbański 2006; Wernichowska 1992; 2006; 2009; Winczewski 2006; cfr. Graf 2021). Although such rather amateurish works should be approached with a great deal of criticism and distance, it cannot be ruled out that they influence the choice of a child's name.

The forename *Natalia*, like many others, is the subject of fanciful theories that, for example, its bearer is "an incorrigible dreamer; dreams of careers, honours and tributes; sensitive by nature, endowed with a creative imagination; a little unrealistic in everyday life; generally kind to people", while elsewhere: "does not succumb to influence; has a discerning mind and diverse interests; increases her horizons under the influence of the years; her rich inner life is often incomprehensible to others" (according to many repeated subjective opinions, e.g., in Huchla 2001; Noszczyk 2004; Wernichowska 1991; 2006). Poetic statements can also be found, e.g., proclaiming that "Natalia [...] / Sleeps with the window open in winter, likes high mountains, / hates warm countries, / and dies in deep old age, famous for her virtues / and strictest manners" (Iłakowiczówna 1996: 80). Adding to this, symbols are designated to the name *Natalia*, with the assignments being random, arbitrary and not justified in any way, e.g., planet – Mercury, element – earth, metal – silver, stone – sapphire, colour – violet or blue, number – 2 or elsewhere 7, plant – orchid or valerian. Such data create a kind of fiction into which, however, enthusiasts of mysticism and "onomancy" (fortune telling based on a person's name, see Smith 1967: 166-167) look, just as one reaches for dream books, zodiacal predictions, fairy tales, etc.

From a sociological point of view, we are dealing here with the effect of influence, which can occasionally contribute to a decision on the choice of a name. Meanwhile, the "knowledge" attributed to the name *Natalia* or any other personal name may indicate that the forename, seen as a linguistic sign, actually lacks lexical meaning. Intentionally, pseudo-cognitive representations can be attributed to it, which have nothing to do with cognitive values in the linguistic and cultural sense.



As Malec (2001: 97) notes, the popularity of forenames is influenced both by tradition with its historical and cultural conditions, and by fashion, i.e., transient, changeable customs, periodic preferences for certain names associated with new events and trends in culture. As for the onym *Natalia*, as has already been shown, its demand in modern times was quite high. Nowadays it is decreasing, but this is also due to the fact that today's people are often looking for an original name that is not too common and, above all, not associated with former generations. Nevertheless, in terms of name connotation profile (Doroszewicz 2013: 61), the anthroponym *Natalia* maintains quite significant associations and values, e.g., it is combined with the category of intellect (Doroszewicz & Stanisławiak 1999: 99), as well as activity, intuition, health (see the discussion on the forum: [https://www.goldenline.pl/grupy/Kobiety\\_zdrowie\\_uroda/natalia-dies-natalis-domini/nataliato-brzmi-dumnie,112948/](https://www.goldenline.pl/grupy/Kobiety_zdrowie_uroda/natalia-dies-natalis-domini/nataliato-brzmi-dumnie,112948/)).

The currently limited popularity of the name *Natalia* is evidenced by its "sociability" index (French *la socialibilité*, Coulmont 2014: 46-49). It is relatively advanced in onomastic culture, which does not guarantee the originality of the name choice. The current trend in naming is for a first name not to be repeated too often in a given age group.

## 5. The name *Natalia* in its broad socio-onomastic function

Within the anthroponymic sphere, the name *Natalia*, with its equivalents and variants in different language areas, may be an element of double names, occupying the first or second place in the structure (e.g., *Natalia Maria* or *Maria Natalia*), but also of religious names given during special ceremonies and acts (e.g., at confirmation and upon taking religious vows), while in the secular world, the forename *Natalia* is primarily the basis of surnames, nicknames and pseudonyms. Table 2 shows examples of the use of the name *Natalia* or derivatives in several anthroponymic subcategories.

Table 2. *Natalia* in anthroponymic subcategories. Source: Own processing

Anthroponymic subcategory	Selected language area	Remarks
Confirmation name in the Roman Catholic tradition	Polish	The adopting of the name <i>Natalia</i> justified by the existence of at least three patron saints, one of them Polish, Blessed Natalia Tułasiewicz, Martyr (1906–1945).
Nun names	French	Marie de Sainte Nathalie (Jeanne Marie Guerguin, 1864–1900).
Surnames inspired by the onymic family of <i>Natalia</i>	Italian	In Italy: 269 occurrences of the surname <i>Natalia</i> ; 11,412 – <i>Natali</i> (medieval origin).
Insurgent pseudonym	Polish	"Natalia" (Halina Marczak-Oborska, fighter in the Warsaw Uprising during the Second World War 1919–1982).
Sport nickname	Canadian	Ring name of the Canadian wrestler Natalie Katherine Neidhart.
Artistic nickname	French	Natoo (Nathalie Odzierejko, born in 1985, an Internet celebrity, vlogger and actress).

The use of the name *Natalia* has its limitations within anthroponymy, meanwhile there is practically no such restriction in naming other objects, ranging from places to company names or titles of artistic works, and thus in the wide spectrum of toponymy and chrematonymy. Table 3 shows examples from these ranges of onymic categories and subcategories, starting with toponyms and then moving on to chrematonyms formed using the onomastic unit *Natalia* (some of the sources consulted: Лучик 2014; Rymut 2007; Stewart 1970).

Table 3. Transonymisations of the name *Natalia*. Source: Own processing

Category	Name form	Object	Remarks
Toponymy	<i>Natalia</i>	Names of 2 villages in Poland	Directly from the name <i>Natalia</i> ; in historical records also <i>Natalja</i> (see Rymut 2007: 358).
	<i>Natalin</i>	Names of 9 villages in Poland	Derivative of the name <i>Natalia</i> (see Rymut 2007: 358).
	<i>Natolin</i>	Names of 10 villages in Poland	Derivative from the personal name <i>Natalia</i> with an inflection of -a- in -o- (see Rymut 2007: 358).
	<i>Наталія</i>	A settlement in Western Ukraine	Directly from the name <i>Наталія</i> .
	<i>Натплин</i>	Speleonym (cave name) in Ukraine (off the Odessa coast)	Derivative of the personal name <i>Наталія</i> [ <i>Natalya</i> ] or the surname <i>Наталин</i> [ <i>Natalin</i> ].
	<i>Наталієвка</i>	Name of a village in Moldova	Derivative of the name <i>Наталія</i> .
	<i>Nathalia</i>	Name of a town in Northern Victoria, Australia	<a href="https://www.google.pl/maps/place/Nathalia+Victoria+3638,+Australia/@-36.0602,145.0498365,11z/data=!3m1!4b1!4m5!3m4!1s0x6ad8bf316bdb4a8f:0x40579a430a095d0!8m2!3d-36.0572607!4d145.2039322">https://www.google.pl/maps/place/Nathalia+Victoria+3638,+Australia/@-36.0602,145.0498365,11z/data=!3m1!4b1!4m5!3m4!1s0x6ad8bf316bdb4a8f:0x40579a430a095d0!8m2!3d-36.0572607!4d145.2039322</a>
	<i>Natalia</i>	Name of a town in Texas, the USA	<a href="https://www.google.pl/maps/place/Natalia,+Texas+78059,+Stati+Uniti/@29.1941212,-98.8756587,14z/data=!3m1!4b1!4m5!3m4!1s0x865c3595ad683739:0x9a812455c9fc5bc!8m2!3d29.18968414d-98.8625269">https://www.google.pl/maps/place/Natalia,+Texas+78059,+Stati+Uniti/@29.1941212,-98.8756587,14z/data=!3m1!4b1!4m5!3m4!1s0x865c3595ad683739:0x9a812455c9fc5bc!8m2!3d29.18968414d-98.8625269</a>
	<i>Natalie</i>	Name of a town in Pennsylvania, the USA	<a href="https://www.google.pl/maps/place/Natalie,+Pennsylvania+17851,+Stati+Uniti/@40.8173391,-76.4805185,14z/data=!3m1!4b1!4m5!3m4!1s0x89cf6019477efc43:0x4a259890c6d762e9!8m2!3d40.8173085!4d-76.4630088">https://www.google.pl/maps/place/Natalie,+Pennsylvania+17851,+Stati+Uniti/@40.8173391,-76.4805185,14z/data=!3m1!4b1!4m5!3m4!1s0x89cf6019477efc43:0x4a259890c6d762e9!8m2!3d40.8173085!4d-76.4630088</a>
Phytonymy	<i>Natalia</i>	Plant species name	<a href="https://www.biodiversitylibrary.org/page/163915#page/281/mode/1up">https://www.biodiversitylibrary.org/page/163915#page/281/mode/1up</a>
Urbanonymy	[Villa] <i>Natalia</i>	Name of a 19 <sup>th</sup> century villa in Florence, Italy	<a href="https://www.google.com/maps/place/Villa+Natalia/@43.7955441,11.2593056,17z/data=!3m1!4b1!4m5!3m4!1s0x132a55741cd36b6f:0x7a3692712b43d19e!8m2!3d43.7955441!4d11.2614943">https://www.google.com/maps/place/Villa+Natalia/@43.7955441,11.2593056,17z/data=!3m1!4b1!4m5!3m4!1s0x132a55741cd36b6f:0x7a3692712b43d19e!8m2!3d43.7955441!4d11.2614943</a>
Hodonymy	<i>rue Nathalie</i>	Street name in Laval, Québec, Canada	<a href="https://www.google.com/maps/place/Rue+Nathalie,+Laval,+QC,+Kanada/@45.5730968,-73.8253721,17z/data=!3m1!4b1!4m5!3m4!1s0x4cc924366b577499:0x6ce1ba3551bca5b0!8m2!3d45.5730968!4d-73.8231834">https://www.google.com/maps/place/Rue+Nathalie,+Laval,+QC,+Kanada/@45.5730968,-73.8253721,17z/data=!3m1!4b1!4m5!3m4!1s0x4cc924366b577499:0x6ce1ba3551bca5b0!8m2!3d45.5730968!4d-73.8231834</a>
	<i>ul. Natalii</i>	Street name in Lodz, Poland	Polish <i>Natalii</i> is a genitive form of <i>Natalia</i> .
	<i>Natalie Street</i>	Street name in Brookfield, Australia	<a href="https://www.google.com/maps/place/Natalie+St,+Brookfield+VIC+3338,+Australia/@-37.7068208,144.5471155,17z/data=!3m1!4b1!4m5!3m4!1s0x6ad6933dd8c909b1:0xe714740d3ace2f8c!8m2!3d-37.7068208!4d144.5493042">https://www.google.com/maps/place/Natalie+St,+Brookfield+VIC+3338,+Australia/@-37.7068208,144.5471155,17z/data=!3m1!4b1!4m5!3m4!1s0x6ad6933dd8c909b1:0xe714740d3ace2f8c!8m2!3d-37.7068208!4d144.5493042</a>
Chrematonymy	<i>Natalia</i>	Name of many ships	<a href="https://www.vesselfinder.com/it">https://www.vesselfinder.com/it</a>

	<i>Die Puppe Natalia</i>	Anthroponymised name of a toy doll	<a href="https://www.etsy.com/pl/listing/954323986/die-puppe-natalia">https://www.etsy.com/pl/listing/954323986/die-puppe-natalia</a>
	<i>Natalie</i>	Commercial name of climbing rose	<a href="https://www.rozeogrodowe.pl/pl/p/Roza-pnaca-NATALIE/2933">https://www.rozeogrodowe.pl/pl/p/Roza-pnaca-NATALIE/2933</a>
	<i>Natalie</i>	Commercial name of a sofa	<a href="https://www.arredamentitraiano.com/mobili-torino/exco-sofa-natalie-divano-in-tessuto-241">https://www.arredamentitraiano.com/mobili-torino/exco-sofa-natalie-divano-in-tessuto-241</a>
	<i>Nathalie</i>	Name of a wedding dress	<a href="https://www.emie-saint-germain.fr/robes-de-mariee/robe-de-mariee-nathalie">https://www.emie-saint-germain.fr/robes-de-mariee/robe-de-mariee-nathalie</a>
	<i>Natalia</i>	Brand name for relaxation products	<a href="https://nataliaspzoo.pl/content/4-o-nas">https://nataliaspzoo.pl/content/4-o-nas</a>
	<i>Natalia Natalie Nathalie, etc.</i>	Name of many companies, restaurants, establishments, hotels, bars, clubs, etc.	Numerous sources also attested to inscriptions in the field (sign names in linguistic landscape, see Smith 1967: 206-207).
Ideonymy	<i>Natalia</i>	Title of an artistic work (here: a picture)	<a href="https://www.fizdi.com/natalia-art_7948_60295-handpainted-art-painting-10in-x-16in/">https://www.fizdi.com/natalia-art_7948_60295-handpainted-art-painting-10in-x-16in/</a>
Medionymy	<i>Natalia</i>	Finnish movie from 1979, directed by Matti Kassila	
	<i>natalie.mu</i>	Name of a Japanese popular culture website	<a href="https://natalie.mu/">https://natalie.mu/</a>
Astronymy	[448] <i>Natalie</i>	Asteroid name (discovered in 1899)	NASA Astrophysics Data System (ADS), <a href="https://articles.adsabs.harvard.edu/full/1941PA.....49..243R/0000248.000.html">https://articles.adsabs.harvard.edu/full/1941PA.....49..243R/0000248.000.html</a>

As can be seen, the data found as a sample of possible occurrences indicate that the name *Natalia* and its equivalents/variants are commonly used in various onymic categories. This forename is here a direct or indirect source of naming motivation, carrying with it a story of mainly sociological importance, thus referring to persons or a specific anthroponymic entity from the stock commonly available to onymy in different linguistic areas.

## 6. Conclusion

The name *Natalia* is an onymic sign with a relatively large range, as measured by historical and current occurrences. It has entered common onomastic culture as a classical forename that has been subjected to "religionisation" and then secularisation, particularly where the religious context did not play or no longer plays a significant role, which is essentially appropriate to the use of the current anthroponymy. The classical name *Natalia* has sparked the emergence of numerous equivalents and variants in many languages, as well as derivative forms, including hypocoristical ones, which have produced almost separate naming groups (e.g., the East Slavic diminutives of the "affectionate" (Italian *vezzeggiativo*) derivative *Natasha* / *Наташа*: *Natashen'ka*, *Natashechka* / *Наташенька*, *Наташечка*). The legibility, and at the same time the etymological complexity of the name *Natalia*, builds up a certain story, which may have a potential and subconscious meaning today in the choice of this name for a new-born child, but also in other nomination acts, pertaining to various objects, e.g., places in urban topography or companies and products in commercial communication. The pseudo-cognitive knowledge of the forename *Natalia*, bordering on esoteric discourse, on the other

hand, contributes nothing to the space of its functioning as a linguistic sign. Instead, it is an element of mass culture that various disciplines, including onomastics, should deal with today. One can disregard all the incoherent divination and symbolism arbitrarily given to a first name, thus proving the thesis of the lack of lexical meaning of proper names in the onymic resource of language. However, this is worth tackling because of the sheer interest that "onomancy" arouses in public perception. This still requires in-depth research. Finally, it should be noted that the anthroponomastic and transonomastic use of the name *Natalia* and all individuals formally belonging to its "proprial family" is a cultural event that can be similarly illustrated by many other anthroponyms, e.g., derived from the repertoire inspired by festivities in different socio-religious traditions.

## Notes

1. We are first of all serfs of the name we inherit. It calls us to account, and its demands anchor the fluctuations of subjectivity. The determinisms of the giving of the name insist continuously, but fortunately, some of these determinisms are contradictory to each other and are liberated by each other (G. Pommier. *Le nom propre. Fonctions logiques et inconscientes*. Paris: Presses Universitaires de France, 2013: 94; trans. AG). All the quotations in the text as well as the examples from non-English-language are translated by the author.


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