

A STUDY ON THE HODONYMS FROM MUȘCELELE ARGEȘULUI AREA

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Abstract: The hodonyms indicate a polarization of the transport activities and of the transhumance roads towards the *mușcelor* extremities in connection with the two Transcarpathian passages, *Rucăr-Bran* and *Olt*. Concerning these two passages, in Transylvania, the Romanians built two defending systems named *Limes Alutanus*, near *Olt* and *Limes Transalutanus* towards *Rucăr-Bran*. The medieval roads which were passing through those two citadels and had Transcarpathian segments were called *The Loviștea Road (The Big Path, The Big Road)* and *The Bran Road (The Carriage Road)*. Since the 17th century, *The Loviștea Road* has also been a toponymically well-marked post office road up to the present (*The Post Office Neighbourhood, At the Post, The Post Hill*). On the peaks, the transhumance roads called *The Sheep Mountain Path* can still be retraced. From the west to the east, *mușcelele* were crossed by roads, at the crossing of which there were inns and resting places in the open air called '*dejugători*' (*The Hill Inn, The Deep Valley Inn, At the Dejugoare*). The road network, emphasized by toponymy, indicates a habitation of the valleys up to the mountains and explains the development of those two urban centres. The names of the streets are in a permanent process of adaptability to the urban evolution and reflect the cultural representations and symbols which the society tries to promote.

Key words: hodonyms; roads; inns; street names; *Mușcelele Argesului*.

Abstract: Hodonimele din arealul Mușcelor Argesului indica o polarizare a activitatilor de transport si a drumurilor de transhumanta spre extremitatea mușcelor, unde se face legatura cu cele doua culoare transcarpatice, *Rucăr-Bran* and *Olt*. La gura acestor culoare, populatia romaneasca a construit doua sisteme de aparare numite *Limes Alutanus*, langa raul *Olt* si *Limes Transalutanus* spre *Rucăr-Bran*. Drumurile medievale ce treceau pe aici erau numite Drumul Lovistei si Drumul Branului. Pana in sec. al XVII-lea, Drumul Lovistei avea un oficiu de posta cunoscut toponimic ca *La Posta, Dealu Postei*. Pe culmile de deal, drumurile de transhumanta erau numite *Calea Oilor de Munte*. De la vest la east, mușcelele erau traversate de drumuri, la intersectia carora s-au creat hanuri si locuri de recreere numite '*dejugători*' (*Dealu hanului, La Dejugoare*). Reteaua de drumuri indica o



locuire a vailor montane superioare si explica dezvoltarea celor doua centre urbane din zona. centres. Numele de strazi din aceste orase sunt intr-un permanent process de adaptabilitate la evolutia urbana si reflecta reprezentari culturale si simbolice pe care societatea umana incearca astazi sa le promoveze.

Cuvinte cheie: hodonime; drumuri; hanuri; nume de strazi; Muscelele Argesului.

1. INTRODUCTION

Generally speaking, *hodonyms* are geographical names which refer to roads or ways of communication. The term comes from the Greek words '*hodos*' (road) and '*onoma*' or '*onyma*' (name) meaning the name of a road and it was brought into specialty literature by the Canadian geographer, Jean Poirier (1965). A hodonym is formed from a generic term and a specific term. In Romanian there are many appellatives (generic terms) for the ways of communication, according to the importance and the arrangement degree: *cale*, *cărare*, *drum*, *plai*, *potecă*, *pravăț*, *punte*, *șleau*, *șosea*, *uliță* and for the places through which it is easier to cross over a peak: *prihodiște*, *prislop*, *tarniță* or across water, *vad*. The specific term is the one which customises the hodonym and provides socio-economic information, of religious or cultural nature and contributes to the reconstitution of some lost landscapes.

'*Drum*' (road) was considered to be of Greek origin, *dromos*, or of Thracian origin and recently of Slavic origin while '*cale*' (*path*) has a Latin origin. '*Plaiul*' an old word in the Romanian language, denominates a road on a slope or a peak of a hill or of a mountain and it had as a synonym the word '*pravăț*', of Slavic origin, which means a *straight* road on the top of a hill. '*Șleau*' was in the past, a natural countryside road, indisposed, a beaten path by carts. The words '*prislop*', '*prihodiște*' and '*tarniță*' have the meaning of a saddle or of a gorge and they are found in the toponymy of the *mușcelele* referring to the roads over the hills. '*Vadul*' (*a ford*) is a place in a stream or river where the water is not deep, allowing the crossing on the other bank. The importance of the fords is made evident by the numerous toponyms in the country. In the toponymy of the *mușcelele*, a limited number of toponyms made up of this appellative, remained: *Vadul Frumos* (*The Beautiful Ford*) and *Vadul Adânc* (*The Deep Ford*) in Sălătrucu, *Vadul Lin* (*The Quiet Ford*) in Stoenești, *Vad de Picior* (*The Foot Ford*), a place on Tâmaș peak in Bucșenești, *Vadul Carului* (*The Carriage Ford*) in Valea Siliștii (*The Pasture Valley*) and *Vadul Meiului* (*The Millet Ford*) in Corbșori.

The exchange activities, the transhumant grazing and the repeated invasions of foreign populations contributed to the draft of a road network highly influenced by the natural conditions. In the hill and mountain regions, the roads were following the valleys, seeking for fords and passages, the gorges and the peaks which offered safety. On some Carpathian valleys, footpaths were inexistent; there were only paths on the mountain roads, the inhabitants' preference for these ones belonging to a strategy defence against some foreign invaders.

2. METHOD AND ANALYSES ON THE OLD ROADS IN MUȘCELELE ARGEȘULUI

After the conquest of Dacia, the Romans strengthened the roads with the purpose of domination and of natural resources utilization. These roads were called *pavimentum* and were built of a layer of boulders, gravel, braced with cement (whose formula got lost) and tiles of

large size stones. The most important ones were joining the villages, the markets and the strengthened fortresses of Dacia. An important road was crossing Olt's bank, passing through settlements which formed a defensive system called *Limes Alutanus*. Along the Danube there was a main road. From it, at *Flămânda*, a road was detaching and continuing towards north not far from *Roşiorii de Vede* and *Piteşti* and was crossing the mountains to *Bran*. This road was used for trade long before the Roman conquest. Along the route, throughout the *Danube* and *Bran*, Septimius Severus (193-211) built a new system of fortifications and Roman camps called *Limes Transalutanus*. Its role was to protect the road towards the *Bran* passage as well as an old road which was coming from *Curtea de Argeş*. The latter was continuing towards a Roman settlement from *Vălenii de Munte*. As to the south of *Câmpulung* there were a salt-mine and coal mines, well known by the Romans, implicitly they were protected, too. The roads, which covered through their display the entire Romanized province, were linked to the great Empire routes. They were going down from the *Danube* and the *Black Sea* shores or from Transylvania towards the remote fortress of Rome. This link to the Empire fortresses and towns naturally existed on less consolidated roads, even before the Roman domination in Dacia.

The Olt Valley, with the passage at *Râul Vadului-Turnu Roşu (The Ford River-Red Tower)*, provided commercial, political and cultural relations even before the conquest of Dacia. Paul de Alep stated about this road in the 17th century that it was a narrow path, on the river's bank, *where only a horse could go at the same time, although with much difficulty, care and fear*. Other significant and spectacular writing of some foreign travellers on the Romanian medieval roads concerning the difficulty of travelling or of carrying goods through the *Olt* passage or across *Bran* were kept as well. As part of the network of medieval traffic routes, Romulus Vulcănescu and Paul Simionescu distinguished *the big roads of the country*, considered official, of economic importance and *the less known road*. Among the roads with economic importance we have the traditional ones: *old pastoral roads, of the poor, of the tradesmen and from the 17th century, the post office road*. A part of these made the connection between the big ones and were named after a professional category.

Muşcelele Argeşului are spread between two old transcarpathian roads, *The Lovištea Road* and *The Bran Road*. The first one went down from *Sibiu*, on the right bank of Olt, to *Câineni* where it was crossing the river and continued through *Grebleşti, Boișoara, Titeşti, Perişani, Sălătrucu, Arefu*, on *Argeş Valley* to *Curtea de Argeş*, and continued south. This road, also called *The Sălătrucu Road*, for a long period of time, made the connection between *Sibiu* and *Bucharest*. The second one made the connection between Transylvania and Wallachia through the passage *Rucăr-Bran* and went down on *Dâmbovița Valley* to *Târgoviște*. Between these two main roads there were other numerous roads with continuity of use until nowadays, or abandoned, possibly being reconstituted only with the help of toponyms.

2. 1. Sheep road and mountain paths

The periodic movement of shepherds and their flocks, from the plain to the mountains in spring and from the mountains to the plain in autumn, for feeding purposes is known as transhumance¹. This movement involved a large number of people and animals and was an historical phenomenon spurred by certain characteristics of the land. The transhumant grazing was practiced by a number of villages surrounding *Sibiu, Țara Bârsei* and *Covasna-Brețcu*. The moving of flocks was done on roads well known by the shepherds

¹ In latin: *trans-over* and *humus-ground*.

from the same region of Transylvania, from the same village right under the mountain, generation after generation, becoming tradition. These routes were known as sheep routes and are toponimically recorded even nowadays. *Muşcelele Argeşului* fall within the area of intense grazing activity, where transhumance is practiced widely. The flocks were climbing valleys and peaks in spring and descending in autumn, following ancient inherited routes. The ridge roads were called *Plaiul Oii* (*The Sheep Mountain Path*) and fragments of them are known only by local villagers. Some were marked out by engraved stone crosses, such as on *Măţău Peak* where we have the *Drumul putinii de brânză* (*The Cheese Churn Road*) inscription. In specialty literature the most frequently mentioned is the fragment of the road of transhumance which crossed the *Argeş-Topolog* interfluves, between *Şuici* and *Valea Danului*, known even nowadays as *Plaiul Oii*. This road intersected the ridge road on which the flocks were climbing to the mountain and descending to the pasture near *Piteşti*. The toponyms referring to the clearings record a maximum density along the mountain paths on the interfluves *Argeş-Topolog*, *Doamnei-Vâlsan*, *Târgului-Argeşel*.

2. 2. Calea Mare - The Big Path (The Big Road)

This is the name by which it was known between the 14th-17th century the road that was coming from *Câineni* to *Curtea de Argeş*, through *Sălătrucu* village and *Topolog* valley. The crossing of the interfluve was done through the *Clocotici* gorge or through a place called *Valea cu Calea*. Talking about the reign of Radu Şerban (1602-1611), in *Letopiseşul Cantacuzinesc*, the Wallachian chronicler, Stoica Ludescu (17th century) informs that after the killing of Mihai Vodă, the landowners and the armies returned to Țara Românească through *Câineni* and encamped *la un sat ce-i zic Cârstieneşti, ce iaste din sus de mânăstirea den Argeş şi l-au ales domn pe Şerban Vodă* (*in a village called Cârstieneşti, which is located north of Monastery of Argeş and where they picked another ruler called Şerban Vodă*). A different route to *Curtea de Argeş* was across the interfluve between *Sălătrucu* and *Arefu*, and then further down the *Argeş* valley, known in the previous centuries as an old fragment of European pilgrimage route. In the early 19th century this road was crossing a bit further to the south, through *Cicăneşti* village, and the abandonment of the one from *Arefu* led shortly to the disappearance of *Cârstieneşti* (*Sălătrucu*). *Calea Mare* was not only a *drum al sării* (*Salt route*) of local importance which didn't leave traces in toponymy, but also a transhumance road alongside *Topolog* bank, doubled on the *Argeş-Topolog* interfluve by a *Plai al Oii*. The road crossing through *Loviştea* was widened at the beginning of the 18th century, during the Austro-Turkish War (1716-1718) in order to please the Austrian rule over *Oltenia* which lasted until 1739. During this period of 21 years (1718-1739) the Austrians created a new road, near *Cozia*, on which even today you can get to *Sibiu*. The transport across *muşcele* was due to the low interest in the road crossing through *Sălătrucu* and *Clocotici* saddle and its abandonment.

2. 3. The Bran Route

Câmpulung Depression has witnessed ancient human settlements, dating from the 1700-1600 BC, all of which have been brought to light by the archaeological researches. In *Olari - Sf. Gheorghe* (*St. George*) neighbourhood, from *Câmpulung*, there have been identified elements of Hellenistic culture from the 2nd-1st century B.C. Based on these findings, the historians consider that for centuries (3rd BC – 1st AC) *Câmpulung* has been a thriving Dacian settlement with a quasi-urban profile, which traded goods brought from the *Aegean*

Sea and the Transylvanian Dacia on the Bran route. During Roman rule in Dacia, the Bran route acquired military significance. Although the old road had difficult passages to navigate through it has been a continuous trade route of economical and spiritual communication between the northern and the southern Carpathian establishments. At Lăicăi, in 1647, the ruler of Țara Românească, Socol Cornăţeanu, built a bridge across Dâmbovița river, being even more obvious due to the inscription left on Crucea lui Socol (Socol's Cross) raised nearby in the same year. The existence of this bridge shows that at that time the traffic between Câmpulung and Târgoviște was done via the left bank of the Dâmbovița River and not via its right one as it is nowadays. In the Middle Ages, many armies of soldiers from Țara Românească crossed this road on their way to Transylvania and vice versa. Important livestock belonging to the villages from Bran passed through the Dâmbovița path, this being one of the main routes of transhumance (moving of the flocks) between the 17th and 19th century. This road crossed through Giuvala, Ciocanu, Rucăr, Stoenesti, following the Dâmbovița valley to Târgoviște, then was heading towards Ploiești, Slobozia, Vadu Oii on Danube, reaching Dobrogea and the Danube Delta. In Dragoslavele, the road that was coming alongside Dâmbovița River met a hill top road which was starting from Câmpulung, crossing through Nămăești and Pravăț Gorge. The word pravăț meant mainly a straight road on a top of a hill, and secondly, the direction of a border. In Pravăț ridge we find both senses of the term, because the Dragoslavele village was also a custom² in the Middle Ages.

2.4. The Mail Route

The mail service appeared in the second half of the 17th century in order to send the decisions of the Romanian rulers up to the borders of territories they ruled. The couriers sent by the rulers rode on horses placed at their disposal by the villages and towns they passed through. When the number of couriers multiplied, two-wheeled carriages called *olace* appeared. Some roads from Țara Românească took their names from this mean of transport, such as: *Drumul Olacului (The Messenger's Road)* mentioned in Oltenia, or *Drumul Poștei (The Post Road)* recorded in toponymy in Valea Danului (*Dealul de Poște-The Post Hill*). The maintenance of these roads was the responsibility of the villages they belonged to. On 25th of January 1833, the ruling classes ordered the repair of the bridges, *podușcilor (footbridges)* and *Drumului Căinenilor (The Căinenilor Road)* through which an Austrian agent would pass. With these *olace* travelled the couriers who were going to deliver post to the neighbouring countries, the diplomats and the foreign messengers who were just passing through the Romanian counties. The post offices were found each 15-20km, had buildings and extensions around them and were considered the core of the settlements. On the Russian map from 1835 the junction of the Romanian mail network with the foreign one to Austria was marked down at Căineni and there isn't a similar one in Bran. Until 1850, Sălătrucu was considered the main post office. Elders can still identify the place on which the buildings and stables of the mail existed, called for a long time *La Poștă (At the Post)*. The mail route passed through Curtea de Argeș, where there was also a post office. Initially, this post office was found in the southern part of the town, in a place known as *La Barrieră (At the Barrier)* between 1940 and 1950. The post office was established in the second half of the 19th century to the north of the right bank of the Argeș River. Here, has been built a building with rooms for the leaders and the travellers, a small house for the coachmen and the craftsmen

² On the western slope of Topologu in Sălătrucu, a ridge crossed by a road and a stream were called *Pravăț*

carpenters, a feed shed and stables. The post office continued to operate for some time after the construction of the railway and the railway station from the town, in 1898, mainly because the mail carriage was going all the way to *Șuici* village until 1906. Around this post office a neighbourhood called *Cartierul Poștei* (*The Post Office Neighbourhood*) appeared.

At the end of the 17th century there was a reasonably developed network of mail roads which was overlapping with the main trade routes. By the middle of the 19th century improvements to the means of transport on the main routes have been made. In the 1840s the ruling classes introduced the *Brașovian* carriages, which were for six people and were covered with canopies. The mail route passed through the *mușcele* from west to east, corresponding with the ruling and trade routes of the former ruling fortresses. From *Câmpulung* it was crossing over the *Mățău Hill*, through *Calea Târgoviștei* (*Târgoviște Path*), going down at *Suslănești* and then up on the interfluvium in the *Mușcel* village, then in *Văleni* (the first village from the *Dâmbovița* county), in a place called *În Vârf la Poștă* (*At the Post Office Peak*) it was forking. Midway between *Mușcel* village and *Târgoviște* village (at 718 m) there is another place which is still called *La Poșta Veche* (*At the Old Post Office*). *Calea Târgoviștei* (*Târgoviște Path*), a name kept until today, shows that this was used as a main route for the mail and trade between the two markets, although presently is just a secondary, dilapidated road. The other option of travelling, through the *Dâmbovița* valley, was up to the 19th century less accessible and required a detour.

2. 5. The Carriage Route

The reconstruction of the flow of goods consists of fragments of the carriage routes, such as *Calea Carului* (*The Carriage Path*) in *Mățău* and *Drumul Carului* (*The Carriage Road*) – a place from the eastern side of the Roman camp *Jidova*. The latter was just a fragment of the trade route which was continuing up to *Brașov*, since the toponym *Drumul Carului* (*The Carriage Road*) reappears at the north of *Rucăr*, where there is also evidence of the Roman fortifications. Regarding the transport across *Bran* it is worth mentioning the fact that at *Cuciulata* (*Brașov*) it has been discovered the oldest cart model, made out of clay, and which has been dated almost two millennia before our era. Fragments of *Drumul Carului* (*The Carriage Road*) were kept in the toponymy in the *Clocotici* (*Sălătruțu*) Gorge and over the *Toaca Hill*, between the *Corbi* village and *Brăduleț* village. The latter can be linked to the annual fair of *Sf. Dumitru* (*St. Demetrius* – October 26) which was held in *Brădetu*.

The roads provided rest facilities, such as *dejugători* (*resting places*) and roadside inns, and at some crossings markets appeared. *Dejugătorile* were sheltered places, near a water source, where travellers could stop for a rest. In the *Schitu-Golești* village the toponym *La Dejugătoare* was kept, which stands for the place where once there was a roadside inn and a *dejugătoare*, and where the postal horses were switched. A *dejugătoare* is mentioned in *Stoenești*, too, near *Hanul Crețu* (*Crețu Inn*). The hay which the inn needed was obtained through the *claca cârciumii* (*tavern voluntary work*) which was carried out by their indebted customers. The place where the hay for the travellers was being prepared is even nowadays called *Claca Cârciumii*. In the 19th century, along the road which linked the former capitals, *Câmpulung* and *Târgoviște*, there were several roadside inns. One of these inns was *Hanul de la Vadul Vechi* (*The Old Crossing Inn*) from *Stoenești*, which was situated on the *Dâmbovița*'s bank. Another stop was *Cârciuma de Piatră* (*The Stone Tavern*) from *Lăicăi*, a princely inn which belonged to Constantin Brâncoveanu and where on the 23rd of May, 1821, Tudor Vladimirescu was welcomed on his way to *Târgoviște*. The inns have closed down

long time ago, leaving evidence of their existence in the toponymy, such as: *Pârâul Hanului* (*The Stream Inn*) which forms the boundary between *Rudeni* and *Cepari* villages (and *Dealul Hanului – The Hill Inn*, in *Rudeni*), *Pârâul Hanul lui Mutu* (*The Mute's Stream Inn*) from *Berevoeşti*, *Hoaga Hanului* (*The Deep Valley Inn*) from *Oeşti*, the stream *Făgădău*³ from *Corbi*, *La Han* (*At the Inn*), a place in *Stăneşti*. In *Schitu-Goleşti*, *Valea Buşii* (*The Hogshhead's Valley*), which took its name from the inn's hogsheads it passed on its way, was also called *Valea Potcoveştilor* (*The Farriers Valley*), named after the families of farriers who lived near the resting place.

The convergence of some ways of communication was closely connected with the appearance of markets. The existence of some extinct markets is also toponymically recorded. Therefore, until almost one century ago the villagers from *Nucşoara*, *Corbi*, *Slănic*, and *Berevoeşti* were going to *Câmpulung* on foot, crossing over the valleys and *muşcelele* of the *Drumul Oraşului* (*The City Road*). Sometimes this road was splitting into several paths. The north-west end of it, from *Nucşoara* (*Sboghişeşti*), was starting alongside *Valea Oraşului* (*The City Valley*), which is a tributary of *Râului Doamnei* (*The Lady's River*). In *Berevoeşti* the road was going through a ridge where there was once a village (*Colcotiva*) and this fragment was called *Plaiul Bisericii* (*The Church's Field*). Continuing east, alongside *Valea Târgului* (*The Market Valley*) in *Berevoeşti*, it was moving in *Bughea de Jos*, near another *Vale a Târgului* (*Market Valley*) and was then reaching *Câmpulung*. This road done on foot was abandoned shortly after new routes were built throughout the main Subcarpathian valleys, which lead to the main road, *Curtea de Argeş - Câmpulung*, which was also improved in the second half of the 19th century. *Drumul Târgului* (*The Market Road*) was back then also a path through which the inhabitants of the *Costeşti-Vâlsan* and *Stroeşti* villages were walking over the hills, through the woods to get to *Curtea de Argeş*. The paths and roads crossing the villages in the past reflected in their names mainly their destination, characteristics and the owner of the place: *Drumul Munţilor* (*The Mountains Road*) in *Nucşoara*, *Drumul Lemnelor* (*The Timber Road*) in *Corbi*, *Drumul de la Varniţă* (*The Lime Kiln Road*) in *Brădetu*, *Drumul cu Pietriş* (*The Gravel Road*) in *Domneşti*, and *Drumul Stâniei* (*The Shepperd's Hut Road*) in *Pravăţ River Mouth*. *Covei*⁴ and *Pârâul Coveiului* (*The Winding Stream*) express the existence of a tight curve on a road in *Urecheşti*. The importance of paths for the inhabitants of the villages has significantly fallen, but the toponyms which we are left with show that outside the precincts of the villages an intense activity was taking place, which required various reference points: *La Patru Poteci – At Four Paths* (*Bughea de Sus*), *Valea cu Poteci – The Valley with the Paths* (*Slănic*), *Cărările Mari – The Big Paths* and *Cărările Mici – The Small Paths* (clearings in *Muşăteşti*).

A few fragments of roads illustrate toponymically the fact that a series of events or measures, taken at time of war or peace, had a reasonably huge impact, generating names of places, such as: *Drumul Tătarilor – The Tartars Road* (*Sălătrucu*), *Drumul Arvaşilor – The Croatians Road* (*Cândeşti*), *Drumul Nemţilor – The Germans Road* (*Nămăeşti*), *Drumul lui Kiseleff – Kiseleff's Road* (*Vâlsăneşti*). In June 1832, the roads and bridges from *Argeş* and *Muşcel* counties were improved because the governor of the Romanian Principalities, the Russian General Pavel Kiseleff, was going to *Câmpulung* through *Curtea de Argeş*. In the same year the villages had the obligation of maintaining in perfect condition the roads which linked them to the larger villages.

³ *Făgădău* - tavern, regionalism specific to Transylvania and Maramureş, brought over by the *ungureni*.

⁴ *Covei* - locally, a curve of the road at a small angle.

The former narrow gauge railways (the *Decoville* models ones) which were once used to transport the harvested timber from the woods of the *mușcele*, following their decommissioning, left smooth roads which the inhabitants call *Linie*, *Pe Linie* (*Line*, *On the Line*) in *Bucșenești*, *Nucșoara*, *Valea Iașului*, *Strada Liniei* (*The Line Road*) in *Curtea de Argeș*, *Valea Decovil* (*The Decovil Valley*) in *Galeșu* and *Str. Decovilului* (*The Decovil's Street*) in *Câmpulung*. In *Schitu-Golești*, between 1940 and 1950, a railway was used for the transport of coal extracted from the local mines over approximately 1 km. The road left after the dissolving of the commercial firm is called *Linioară* (*A Little Line*) (figure 1).

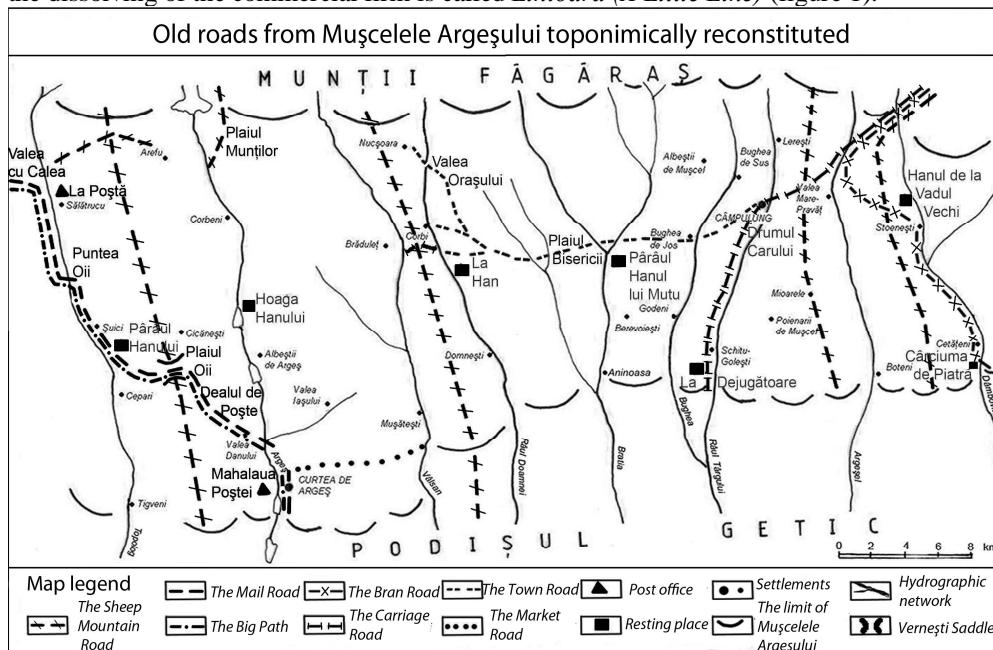


Figure 1: *Toponimically Reconstituted Old Roads from Mușcelele Argeșului*

3. RURAL ROAD NETWORK

The names of the roads crossing the villages, following routes set hundreds of years ago, are considered to have appeared spontaneously. The most important ones, mentioned in the medieval documents, were indicating the direction, the economical importance or a characteristic. The naming of the rural road network by the local councils was initiated as a result of the Government Ordinance no. 63 of 2002, although, this did not happen in all villages. Nine communes, toponimically speaking (*Albeștii de Mușcel*, *Cepari*, *Domnești*, *Godeni*, *Lerești*, *Nucșoara*, *Sălătrucu*, *Schitu-Golești*, and *Tigveni*) total a number of 382 names of roads, which sum up a blueprint of the villages' precincts. These honyms from the villages have as a starting point the following:

- *the name of a person (or a group)*, which sometimes also named a part of the village, in which there were numerous families bearing the same surname: *Balea Iosifescu Lane (Schitu-Goleşti)*, *Costăcheşti Road*, *Lunguleşti Road*, *Drumul Ungurenilor (Transylvanian Road)*, *Budanii de Sus Road*, *Budanii de Jos Road (Cepari)*. This characteristic had priority when naming the roads.

- *the name of the village or just parts of it* in which there is: *Măneşti Street* in *Măneşti* village, *Zăvoi Street*, *Lunca Lane* crossing homonymous parts from the *Berevoeşti-Pământenii* village.

- *the destination of the routes from the periphery of the villages' precincts* named after the direction to which it is heading to – neighbouring villages, woods, mountains; For example, *Capul Piscului Lane (The Peak's Head Lane)* from *Schitu-Goleşti* village, *Burneşti Lane* from *Lăzăreşti* village. *Capul Piscului* and *Burneşti* are the nearby villages.

- *national and local celebrities*; this specific category of hodonyms has official characteristics and their selection had an educative and identifiable purpose. Therefore, in *Nucşoara* commune two anti-communist fighters, *Elisabeta Rizea* and *Ion Arnăuţoiu*, are honoured through hodonyms, as well as a folk rhapsodist, *Piţuleasa*.⁵ In *Sălătrucu* the main street pays homage to *Radu Şerban*, the ruler of Wallachia between 1602-1611, who was appointed as a ruler by some of the landowners living here, when he was on his way to *Ardeal* (Transylvania) after the death of *Mihai Viteazul* (Michael the Brave). A road from *Văleni* is called *George Topârceanu* in the memory of the poet who lived for a while at the *Văleni Monastery*. *Domneşti* commune, a settlement with an urban tendency, has a street network made up of numerous names inspired from the medieval and most recent history of the country, and also from the national education: *Neagoe Basarab Boulevard*, *Mihai Viteazul Street*, *Avram Iancu Street*, *Mihai Eminescu Street*, *Erou Constantin Diaconescu Street (Hero Constantin Diaconescu Street)*, *Petre Ionescu-Muşcel Street*, *Bulevardul Eroilor Anticomunişti (The Anti-communists Heroes Street)*, *Libertăţii Street (Liberty Street)*, all these showing an ideological geographical connection with an abstract feature present also in the urban system of denomination.

- *the inhabitants' profession* which is the result of the names of the roads which point towards various places where some sort of activity once took place, such as: *Cărămidaru road (The Brick Maker's Road)*, *Cocini road (The Pigsty Road)*, *Livezi road (The Orchards Road)*, *Ceair road (The Grazing Field Road)* in *Cepari*, *Uliţa Povernei (The Distiller's Lane)*, *Uliţa Morii (The Mill's Lane)*, *Uliţa Gării (The Railway Station Lane)*, *Avicola lane (The Poultry lane)* in *Schitu-Goleşti*, *Tănărog lane (The Pasture Lane)* in *Albeştii de Muşcel*, *Strada Varniţei (The Lime Kiln Street)*, *Strada Vârful Strungii (The Lathe's Peak Street)*, *Strada Livezii (The Orchard Street)*, *Strada Fâneţelor (The Hayfields Street)* in *Nucşoara*.

- *national institutions and important local facilities*: *Strada Şcolii (The School Street)* in *Nucşoara*, *Biserica Veche road (The Old Church Road)* in *Cepari*, *Strada Spitalului (The Hospital Street)*, *Strada Pieţii (The Market Street)*, *Strada Troiţei (The Roadside Crucifix Street)* in *Domneşti*, *Blocuri road (The Block of Flats Road)*, *Orăşelul de Sus road (The Upper Town Road)*, *Orăşelul de Jos road (The Lower Town Road)* in *Schitu-Goleşti*.

- *the topography of the precincts*, very well represented in the villages near a mountain where the morphometry is more suggestive: *Gura Văii lane (The Mouth of the Valley Lane)* in *Albeştii de Muşcel*, *Strada Măgurii (The Hillock Street)*, *Búduri Street* (a rocky place) in *Nucşoara*, *Între Maluri road (Between Banks Road)* in *Cepari*, *Costiş street (The Slope*

⁵ *Piţuleasa* - Maria Cârstoiu (1879 - 1970), well known folk rhapsodist from Muşcel, Argeş.

Street), *Poiana* street (*The Clearing Street*), *Poienița* street (*The Little Glade Street*) in *Godeni*. A road which presently is not part of the precincts, used to link in the past the villages *Lerești* and *Voinești*, and then continuing to south-east towards *Valea Mare* (*The Big Valley*). Even nowadays it is known as *Drumul de Mal* (*The Road of the Bank*), because it was built over a levelling curve, about half way on the western slope of *Ciuha Hill*, where there were once villages. Unlike this road, the precincts went further down on the terraces of *Râul Târgului* (*The Market River*), on which a new road has also been built.

-the hydrography present in the following hodonyms: *Strada Lacului* (*The Lake Street*), *Strada Râului* (*The River Street*), *Strada Știubeului* (*The Draw Well Street*) in *Nucșoara*, *Valea Foi* lane in *Schitu-Golești*, *Strada Râului* (*The River Street*), *Valea Siliștei* street (*The Grazing Valley Street*) in *Domnești*, *Valea cu Calea* street in *Sălătrucu*.

-the spontaneous vegetation which appears in hodonyms, presently brings details of names of some places which have only recently become names of roads: *Arini* street (*Alders Tree Street*) in *Cepari*, *Strada Bărcului* (*Coppice Street* - in the place called *În Bărc*) in *Nucșoara*, *Crângul Malului* street (*The Bank of the Coppice Street*), *Strada Pinilor* (*Pines Tree Street*) in *Sălătrucu*.

The naming of the road network from the villages is made up of the names *drumul* (road), *ulița* (lane), *strada* (street). In *Domnești* commune even appeared a hierarchy of the road network by using mainly the generic term *bulevardul* (boulevard). This system is of a special importance having a very well organised street network and denominations according to the urban model. The communes' street nomenclature was established by the local councils, complying with the former names of the places and their inhabitants, giving them a documentary importance. The most numerous ones are the hodonyms originating from anthroponyms (39%) and this is evidence of population stability over a long period of time. Another starting point for the hodonyms of the villages is the environment (22%). The famous people and the historical events represent 10.7% of the hodonyms, the institutions and the local facilities 8%, the inhabitants' professions 7.3%, and the name of the village 6.3%. The destination of the road is present in 1.8% of the entire denominations, while 4% of these relate to other geographical facts.

4. URBAN MICROTOPYMY

The guidance system in the cities is made up of the names of streets, neighbourhoods, markets and parks. The most numerous are the names of the streets. All these are included in the category of *urbanonyms*. The assignment of the names of places and cities is to a certain extent, artificial having a pronounced social character and consequently the changing of the names can be made more frequently. The city nowadays is like a mixture of reference points, evolving from the village, as a result of a long economical, socio-cultural and political process. The cities *Câmpulung* and *Curtea de Argeș* are comparable in terms of urban evolution because they developed in the same period at the crossroad of some old commercial routes, which linked Transylvania and *Țara Românească*. There were the first capitals, handicraft and trade centres of *Tara Românească*. As places with historical resonance, the two cities preserve hodonyms with an inheritance feature.

Câmpulung is a market town, trade centre developed on the basis of a rural antecedent. The street network of these cities was characterized by the presence of a central point that preserved the distinct features of a trade place. The trade place developed

alongside a main road, having a large opening in the centre, and together with the uniting of the outskirts lanes appeared too. The complexity of this street network increased as the main fields of activity, the handicrafts and the trade flourished. The current street nomenclature consists of 173 hodonyms. An analysis of these hodonyms, taking into account the list presented before, highlights the following aspects:

-History, science and the national and local culture represent the main source for naming the streets. Therefore, the city is privileged, because from the founding of the feudal state Țara Românească until the Second World War it has participated at all the major events of the Romanian people. The fights in which soldiers from Câmpulung participated, and especially those from the First World War, are kept in our memories through the names of 25 streets: *Colonel Alexandrescu Street, Lieutenant Baloleanu Street, Major Gâldau Street, Eremia Grigorescu Street, Mărăști Street, and Oituz Street*. The authorities concern for promoting the city's identity and of its inhabitants is found in the large number of *hodonyms*, which express the *collective memory*. Alongside the names of some war heroes, important streets from the city remind of voivodes and rulers, politicians, historians, writers and artists. A very small number of streets from the villages added recently within the city have the inhabitants' names.

- The religious influence is present through the names of some churches found in hodonymy, after an old model that gives continuity to the city's toponymy (*St. George Street*, initially *Church St. George Street*)

-Mentions about economical objectives are missing from the streets' index, except mining, an old occupation in Muşcel, where two streets remind us of mining: *Oena Street* and *The Miner Street*.

-To some streets from the city were attributed names of the Romanian countryside, and this might be due to the fact that the city is situated in a convergence zone of the old ways of communication.

Some streets give information concerning the urban sights (The City Hall, The Barracks, The Station, The Baths, The Prison, The Churches, and The Museum) and the environment (the river, the valley) which outline its personality. Considering the city map, published in 1922 by C. Radulescu-Codin it can be seen the extension in time of the urban administration towards the nearby towns, expressed in hodonymys. The names of some streets on this map remind of the peculiarity of the blacksmith handicraftsmen trades, with places where fairs *with dulapuri*⁶ were held.

Curtea de Argeş is also a market town and is located on the upper flow of some valleys and derived advantaged from the existence of a princely court and also of some important religious institutions, such as the first Episcopal office from Țara Românească and the Monastery of Argeş. The archaeological research from 1975 and the accidental discoveries from the city's periphery have shown that the settlement grew initially on *Valea Târgului* (*The Trade Valley*, today *Valea Doamnei- The Lady's Valley*). This space was protected by the hillsides of the valley and by the inside walls. The South entrance gate was located on *Strada Castanilor* (*Chestnuts Street*).

In the 14th century, from the central part of the town, more precisely from the area of the princely court there were three main roads: one to the north leading to Sibiu, to the mountains and Câmpulung, another one to the south leading to Piteşti, and the third one to

⁶ *Dulap* - a wooden construction with swings that swing as a way of fun. *The Dulapuri Street*

west leading to Tigveni and Râmnicu Vâlcea. In the 17th century, Paul de Alep mentioned an *on-shore road*, along the river. The road forked into the place called today *Ivancea*: one road was going to north-east, through the *Valea Iaşului* commune to Câmpulung, the second one followed the left shore of the river and after about 1km, it detached into a ramification towards north-west through *Valea Danului*, *Sălătrucu*, *Loviştea*, *Turnu Roşu* and *Sibiu*. This was *Drumul Mare* (*The Big Road*) of the trade and transhumance, but in the 14th century it was also the *road of the bubonic plague*, which travelled along with the merchandise. Towards *Valea Danului* the travellers crossed on an opening bridge mentioned by the Russian map in 1835. From this bridge *Prăvăleni* village probably took its name, considering that “*prăval*” meant the place where you could moor at the banks of a river. In the 18th century, after the breakthrough of Valea Oltului at Cozia, this road lost its meaning. The second way out from the city was through the south gate, in the area of the *Chestnuts Street*, which passed through *Bătuşari* neighbourhood, *Partea Sasului* neighbourhood heading to Pitesti. The third main road headed to west, to Râmnicu Vâlcea. The river could be crossed on an opening bridge and the road continued through the settlements situated on the *Dealul Tarniţa* (*The Saddle Hill*), *Capul Dealului* (*The Head Hill*), *Dealul Cornetul* (*The Bramble Hill*), *Dealul Corbul* (*The Raven Hill*), and *Dealul Plopului* (*The Poplar Hill*) towards Tigveni. On the right shore of the Argeş River there was *Mahalaua Poştei* (*The Outskirts’ Post Office*). Later, the road situated at the base of the hill which surrounded the city, was called *Strada Poştei* (*The Post Street*). The post office and the road over *Dealul Tarniţa* correlate toponimically with *Dealul Rotarului* (*Wheelwright Hill*), located at the south of *Capul Dealului*.

The first modernized Street was *Uliţa Mare* (*The Big Lane*) that crossed the city from the princely court to the south. At the end of the 19th century this narrow street was extended north by creating a road through the princely court, connected with the road that lead to the Monastery. The boulevard was arranged under the supervision of the architect Lecompte de Nouy and was later called *Regele Carol I* (*King Carol I*). Since the 16th century the streets that were formed in the southern part of the princely court, carried the names of some handicraftsmen: *Bătuşari*, *Chivărari* (today *I.H.Rădulescu Street*), or the streets near *Pârâul Rotarului* (*The Wheelwright’s Stream*), *Pârâul Croitorului* (*The Tailor’s Stream*), *Pârâul Cojocarului* (*The Furrier’s Stream*) and the narrow lanes *Şubari* (*Felters*) and *Dogari* (*Coopers*), *Şelarilor* (*The Harness Makers*) and *Sticlarilor* (*The Glaziers*). In the north-eastern part of the trade there is *Cartierul Olarilor* (*The Potters’ Neighbourhood*). The *Olari Street* was between *Biserica Domnească* (*The Princely Church*) and *Biserica Olari* (*The Potters’ Church*) and continued north up to *Flămânzeşti*. This road was called in a document since 1645, *Drumul Olarilor* (*The Potters’ Road*). From this period until each street was named individually, the names of the trade lands were included in the following outskirts *Poştei*, *Olari*, *Bătuşari*, *Chivărari*, and *Flămânzeşti*. A document from the early 19th century confirms the purchase of some properties by an Argeşean merchant on *Uliţa de sub coastă* (*The lane under the hill*).

The hodonymy of the city was characterized by the influence of historical and religious medieval life which has been carried out in this place. Unlike *Câmpulung*, where the patron of some churches appears in the names of the streets, in *Curtea de Argeş* we find two Bishops, *Ghenadie* and *Nichita*. *Strada Schitului* (*The Convent Street*) owes the name to an ancient monastery that was located near *Biserica Olari*. The names of some medieval rulers and national poets have withstood the test of time and the Communist regime’s attempts of rewriting the history: *Cuza Vodă Street*, *Elena Cuza Street*, *Neagoe Vodă Street*,

Negru Vodă Street, Ştefan the Great Street, V. Alecsandri Street, etc. The names of some politicians from the 19th and 20th century, and the Kings of Romania, whose necropolis is located in this city, have been replaced by the Communist regime: *King Carol I Boulevard* become *R.S.R. Boulevard (Bulevardul Republicii - The Republic Boulevard)* and after 1990 *Basarabs Boulevard (Bulevardul Basarabilor)*; *The Ferdinand Street* was replaced with *The 7th of November Street* and later became *The D. Noroceea Street, Queen Elisabeth Street-The Chestnuts Street; The I.C. Brătianu Street* was renamed *Elena Sârbu Street- The Dawn Street (Strada Zorilor)- Armand Călinescu Street*;

The inclusion of some villages in the periphery of the city brought the people's surname in the following hodonyms: *Angheleşti Street, Bădârceşti street, Chiriteşti Street, Căprăreşti Street, Corbeni Street, Davideşti Street, Dovleceşti Street, Haiduceşti Street, Olteni Street, Păuneşti Street, Petreşti Street, Zloteşti Street, and Albina Street* from *Cartierul Groape (The Hollows Neighbourhood)* evokes an old name, *Albin*. He was the abbot of an ancient monastery, who owned some of the estates and who died trying to defend them from the abusive occupation of a group emigrated from the west of the *Topolog*. A Street from *Curtea de Argeş* was named after the French town of *Nevers* with which is fraternizing since 1992. In the outskirts the hodonyms are more frequent illustrating the direction of the traffic routes and the appearance of the ground, while in the centre of the city there are hodonyms which express an artificial geographical report. In the north of the city, in a neighbourhood partially located on a former horticulture school it is noted that the names of the streets are of botanical origin (*Lily Street, Orchid Street, Chrysanthemum Street*, etc.).

Through the hodonymy of the cities *Câmpulung* and *Curtea de Argeş* the administration has tried to keep in memory the status of capital cities, where people fought for independence, or in which lived for a while personalities of the Romanian people. In *Curtea de Argeş* it can be seen the care for assigning new names, pleasant names, without any connection with the geographical realities or with the local past, having the role to please the aesthetic demands of the inhabitants. Secondly it can be seen an indirect, discreet influence of some economic units.

CONCLUSIONS

The hodonyms from Muscelele Argesului indicate a polarization of the transport activities and of the transhumance roads towards the *muşcelelor* extremities. The medieval roads of *Loviştea* and *Bran* were noticed in the 17th century. Post office names and transhumance-related names of roads were very largely traced on old maps. The road network indicates a habitation of the valleys up to the mountains and explains the development of nowadays urban centres in the area. The exchange activities, the transhumant grazing and the repeated invasions of foreign populations contributed to the draft of a road network highly influenced by the natural conditions. In the hill and mountain regions, the roads were following the valleys, seeking for passages, the gorges and the peaks which offered safety areas.

The names of the streets are in a permanent process of adaptability to the rural and urban evolution and reflect a cultural representations and real symbols which the society tries to promote today. On the other hand, in *Curtea de Argeş*, for instance, it can be seen the care for assigning new names, without any connection with the geographical realities or with the local past, having the role just to please the aesthetic demands of the inhabitants.

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