

ARGUMENTS OF THE DOCTORAL DISSERTATION

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**DENOMINATIONAL, ETHNICAL AND SOCIAL FEATURES
OF THE CHRISTIAN NAME USE IN MISKOLC
IN THE 18TH AND 19TH CENTURIES**

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1. Objectives

I have two aims with my Ph.D. thesis. On the one hand I wish to show the Christian names of Miskolc in the 18th and 19th centuries according to denominations. On the other hand beyond representing local characteristics, I have been looking for answers to general questions like reasons and date of the denominational name uses' breaking up, denominational characteristic features of name inheritance, functioning of different name samples and their influence on each other, role of multilinguality in the use of Christian names and appearance of definite social processes — like assimilation and civilization — as name forming factors.

With my topic I intend to join the papers in onomastics that analyse and explore the name material of certain settlements and smaller regions.

Investigating the denominational use of names seemed to be a substantial topic of research as both the affection of Christian names for different denominations and the loosening of their connection are established facts in the special literature, although we know little about their reasons inside the name system and outside of it.

From the viewpoint of onomastics the period of my research was determined by the fact that we have overall studies of personal names from the Old Hungarian and Middle Hungarian Periods (BENKŐ 1949, 1967; BERRÁR 1951–52; FEHÉRTÓI 1983; HAJDÚ 2003), and the exploration of the denominational name uses of these periods have started (B. GERGELY 1997, 1998/a,b, 1999; ÖRDÖG 1997, MEZŐ 2003), but despite the latest summaries of the New Hungarian Period (HAJDÚ 2003) and prominent studies analysing one settlement or denomination in this aspect (SZABÓ 1990; TÁSKAI 1992; VARGA I. 1994; N. CSÁSZI 1995; ÖRDÖG 1991–8; RAÁTZ 1996; SÍPOS 1996), the variety of Greek Orthodox, Greek Catholic and the Orthodox, Neolog and Sefard Jewish use of names are less known today. The namestock of Miskolc in the 18th and 19th centuries was also suitable for substituting these absences.

These two centuries were chosen because of some factors of social history, too. The name forming effects of settings and natural mobility in the 18th century are less known. II. Joseph's laws controlling the use of names changed the proper names of some ethnic groups in this period, which had influence on the denominational use of names. Finally, the social structure of cities stepping on the way of civilization in the 19th century has changed and we know little about the effects of it on the name system.

The area of my research is Miskolc, which borders in the 18th and 19th centuries were not the same as they are today. In the examined period the population of the city increased from 14 000 to 30 000 inhabitants, and due to its denominational and ethnic variety it became suitable for the above mentioned investigation in onomastics. Six ethnic groups (Hungarian, Slovak, German, Macedo-Vlach, Serb and Rusyn) lived together in six denominations (Calvinist, Lutheran, Roman Catholic, Greek Catholic, Greek Orthodox and Jewish), all of them had their own practice in giving names, but at the same time they influenced the name uses of each other.

My sources are parish registers and their copies from the 18th and 19th centuries, the Kötelkönyv of Miskolc, the Conscription of chimnies and cellars in Miskolcz market-town from 1764 and 1790, finally the data concerning Miskolc of the Conscriptio Judearum Borsodiensis from 1775. My aim was that the results of the empirical studies would truly reflect the local characteristic features and at the same time they could be compared with the material of other settlements and could be used in solving problems in theoretical onomastics.

2. The methods applied

My research method is basically historical, microdiachronical, i.e. I explain the changes of language and the system of names on the basis of synchronical segments and the movements of the language system using as wide corpus as possible. When analysing my material I follow the most important aspects of microdiachrony, namely the systematical relations; I lay particular stress on the presentation of functional variants and synonyms in respect of both single Christian names and all possible name combinations from single to double Christian names. Among the processes influencing onomastical changes I pay peculiar attention to the system building role of analogy (see KÁROLY 1980, reviewed by KEMÉNY 2003: 290).

I have chosen the method of data processing according to my double aim. So while introducing the denominations in Miskolc it was indispensable to use statistics and to show both structural and dynamic features of Christian names completed with functional investigations. After that I characterised the name inheritance features of each synchronic segment and the ethnic-determined name uses. So as to describe the segments, I summed up the changes in each century. I also used general linguistic and name structural analytic methods in order that my results could be compared with the results of other papers and I could answer more comprehensive questions as well.

3. Results

3.1. Comprehensive analysis of denominations

The analysis of structural and dynamic properties of names highlighted the denominational disunity of the most frequent names in the 18th century and their unifying process beginning in the 19th century. As the religious preference was fading of, the picture was started to be similar to the national order of frequency, that is the names *János*, *József*, *István* and *Gyula* became the most popular ones and the popularity of *Sándor* was also rising. Among the women *Mária*, *Erzsébet*, *Anna* and *Ilona* became the leaders, *Margit* and *Gizella* started to rise everywhere.

Besides unifying a reversed process appeared among the rare and single Christian names. The 18th century material was featured by few differences of ethnic or social origin, whilst the renewal of the use of names in the 19th century wasn't connected to the settlers — as most of them became Hungarianized — and not to the nobles — as this class grew thinner in consequence of civilization — first of all, but this role was gradually taken over by the officials, then the craftsmen and the new civil layer from the middle of the 19th century.

The variety of rare names was supported by the natural mobility in every denomination, but the namestock of the Jewish denomination was especially rich in names from different name cultures and in spelling and form variants.

The namestocks — that was distributed ethnically and by denominations — had their influence on each other, first of all in the related denominations. The name use of the Ágost Lutherans was rather influenced by the German settlers — that is ethnically —, than by the protestant name giving in the 18th century. However, from the beginning of the 19th century as a consequence of their intention to adapt, they chose consciously names, which were fashionable among the Calvinists, and as a result the changes in this two namestocks turned into the same direction. The namestock of the Greek Catholics

followed the name fashion of the Roman Catholics from the very beginning, and this unity was broken up by the wave of national names appearing from the 1830's, which — as a result of the ethnic difference — revived the slavic name forms among the Greek Catholics.

The names of the Greek Orthodox denomination were not influential, they were rather affected by the names of other denominations. In the 18th century the most common Protestant names (*Zsuzsanna*, *Julianna*) appeared in the namestock, but the strong rules of name uses characterizing the Greek Orthodox community allowed external elements to affect only in the more open system of female names. In the second half of the 19th century this stock seemed similar to the one of the Roman Catholics', only because most of the martirology names were the same and by switching over to registration of birth in Hungarian they became the same in their forms, too.

The Jewish influence on names didn't appear in lending single Christian names, but it rather helped German names to spread widely and through the variants of names it resolved the overused names of the namestock.

András and *Barbara* were the characteristic names in the frequency list of the North-East region, the popularity of them was influenced by several factors.

In the Greek Orthodox community the name *Barbara* did not appear, although it was of Greek origin. In the Jewish community it spread in the 17th and 18th centuries in the form *Barbara*, that was in the 11th place in the German name giving (HAJDÚ 2003: 236), its popularity was increased by the fact, that *Borbála* ~ *Barbara* was a fashionable name all over the country, that appeared in the form-variants like *Boris*, *Borcsa* and *Biri*. In the Calvinist community the only form used was *Borbála* and it was one of the most frequent names in the two centuries examined, it was within the first five names in the frequency list. In the Ágost Lutheran denomination *Barbara* was ordinarily used until the beginning of the 19th century, it appeared as *Barbara* until 1847, then it turned into a rare name and it took the form *Borbála* on Calvinist influence in my opinion. In the Roman Catholic denomination the name *Barbara* appeared in 1747 and it was averagely used. I found the form *Borbála* from 1837 and similarly to the Calvinist use it was the fourth–fifth most frequent name and its form-variants showed rippling picture. In the Greek Catholic community the popularity of *Barbara* was supported by the popular Slavic name *Varvara*, which was demonstrated by the *Varvara* 2 : *Borbála* 1 proportion appeared due to the effect of national names in the middle of the 19th century.

I experienced similar complexity in the popularity of *András* in Miskolc. The name *Andreasz*, which appeared sporadically in the Greek Orthodox denomination in the 19th century, was supported by the ancient Greek name giving. Due to its religious neutrality and its common use during the Middle Ages, it was within the first five names in the Calvinist, Lutheran and Roman Catholic communities. From this place it was excluded by the upcoming new names from the middle of the 19th century. In the Greek Catholic denomination — the members of what were ethnically Rusyns — we suppose that there was Slavic influence, as the name *Andrej* was very frequently used in the 17th and 18th centuries (see HAJDÚ 2003: 288–9).

The disappearing of the denominational characteristics in the second half of the 19th century and the ethnic assimilation mixed the different motives in the case of these two names.

The structural and dynamic investigation of the Roman Catholic use of names showed the earliest and biggest quantity of using more Christian names. The first

double male name appeared in 1719, the first double female name in 1725, while in the Lutheran denomination the first double female name is from 1762 and the first double male name appeared a year later. In the Calvinist community the double names of both sexes appeared first in 1817, in the Greek Orthodox and Jewish denominations in 1836, and the latest date of first appearance was 1836 in the Greek Catholic community. Most Christian names — four names together — were linked by the Roman Catholics and the Calvinists.

Besides analysing the structural and dynamic features of the namestocks, I examined when and how the religious preference was broken up in each community. Verifying the six denominations I came to a conclusion that the religious preference gradually came to an end in the second half of the 19th century, which was demonstrated by rising of fashion names and names not influenced by denominations.

It was the Lutheran use of names that threw away its Protestant characters the earliest. The namestock of the denomination had weak Protestant characteristics, the religious feature appeared in the frequency list: the most frequent names were of religious preference. From 1837 these names lost their leading roles and the Protestant character was not supported by newer names from the Old Testament at any level of the frequency list. So the religious preference gradually faded from the 1830's until the middle of the 19th century. The appearing of fashion names — supported by the openness of the namestock — and the intention of the non-Hungarian ethnic groups to adapt themselves had their influence on this early change.

The Greek Orthodox community kept its names of specific religious preference the longest: *Naum*, *Anasztasziosz*, *Konsztantinosz*, *Prokópiasz*, *Szpiridón* etc.; *Aikatherina*, *Anasztaszia*, *Kiuriana*, *Kallia* etc. However, those frequent and mostly martyrology names that took place in forming religious characteristics were similar to the names appearing in the Western Church martyrology, so after switching over to registration of birth in Hungarian (1847) the Greek Orthodox feature was supported only by few names. The national awakening gave a new impulse to the denominational names in the 1860's, but in consequence of the ethnical slackening and the mixed marriages the Greek Orthodox features disappeared by the end of the 19th century.

The religious preference developed in different ways. The Roman Catholics demonstrated the way based on *domination*, when the most frequent names were religious preferred ones and the overweight of martyrology names insured this preference. Conversely the Protestants represented the *block* type, that is in their use of names the religious character were demonstrated by the location and moving of the Protestant preferred name block in the frequency order, and not the majority of the Old Testament names. With the decrease of the dominant Old Testament names the religious preference did not disappear in the 18th century. In the first half of the 19th century with the leading position of *József* — which is undoubtedly not Protestant preferred, but it still became suitable to take part in forming denominational characteristics after having been filled with Old Testament content — a Protestant block was created from the names *Sámuel*, *Dániel* and *Mihály* — the last one did not have religious features either —, which were supported by newer and newer Christian names. So the Protestant influence was formed by Old Testament names, that could be found in all three levels of the ordering frequency and were not necessarily religious preferred.

The plural Christian names preserved the religious preference by the time when the denominational characteristics were already broken up, first of all in the Jewish

denomination, while in the other communities they gave space to elements that renewed the use of names.

I could investigate the name inheritance only in the Calvinist, Lutheran, Roman Catholic and Greek Catholic christening. This type of name giving was characteristic in the 37% of the whole namestock by the end of the 19th century. It was most common in the Roman Catholic namestock, but if we look at it in the female–male proportion, the frequency of inheritance was led by the Lutheran male and Roman Catholic female names.

The number of inherited names among the Calvinist males decreased from 41% in the 18th century to 38% by the end of the 19th century. The domination of the father's name was typical. At the beginning of the 19th century the decrease of their absolute number and the increase of the godfather's name gave the final result that showed equal proportion. Examining female names relied only on a few data until 1817, because only the married names of godmothers were registered and this examination became possible only with registering their maiden names. I have found decreasing tendency and the overweight of the mother's name. On the other hand in the use of Lutheran male names the role of inheritance increased and by the end of the 19th century the godfathers' names predominated. The proportion of female inherited names compared with the total number of names decreased, but the same tendency could be seen in the names taken from mothers and grandmothers like in the case of male names. The name inheritance gradually gained stronger role in both sexes' names in the Roman Catholic communities. The proportion was turned round to the advantage of godfathers' names from 1877 in Alsóváros and from 1887 in Felsőváros, the dates were the same among the women. This proportion decreased from 50% to 28% in the Greek Catholic male names and there was always more need to inherit the father's name, while turned out, that among the women — if we do not consider the first source — the number of inherited elements projected on the whole namestock also decreased, but from the 1970's, just like in the Lutheran and Roman Catholic denominations, the godmother's name were inherited more.

In my opinion the bigger inheritance of the godparents' names was formed by the influence of two processes.

On the one hand this tendency did not appear in denominations, where there were homogeneous ethnic groups. The early appearance of this type of name inheritance was connected to the German settlers in the ethnically mixed Roman Catholic and Lutheran communities. In the Greek Catholic denomination this phenomenon was created by the increase of mixed marriages and by following the Roman Catholic sample. On the other hand the godparents' names came forward when in consequence of civilization a great number of railway workers — Hungarians, Galicians, Morvas and Austrians — and factory workers settled in Miskolc. They came from different regions, had different rules of christening and possibly the inheritance of the godmother's name was more popular among them. These features were shown also by the plural Christian names and the levels of development could be seen well especially in the Lutheran community. The first Hungarian double Christian names did not include inherited elements, but they were influenced by the calendar, they were motivated by the closely related biblical persons or historical figures, while in the German families the godparents' names were more often inherited as the child's first name. At the beginning of the 19th century it became common to follow the German sample in the socially broadening double Christian names. The turning point in the 1870's could be seen in the fact, that the

godmother's name could appear in the first, second and following elements in great strength.

The investigations of names, which renewed the namestock was connected with social processes and ethnic phenomena in the material of Miskolc, so the analysis of civilization as name use forming factor became important.

My control material — especially that belonged to the villages in Vízmente — and the differences derived from the settlement structure of Miskolc made it clear that the refreshment of the namestock was closely connected to civilization. According to our historians (BENDA 1991: 168–72, CSIKI 1991: 309, GERŐ 1993: 314) the starting point of the civilization was 1848, and it was the very period when the use of secular and German names was fast increasing in Miskolc also in such homogeneous communities, like the Calvinist denomination. The same tendency was experienced in the Calvinist female material in Gödöllő, but it did not characterize the one of Kaposfő. In the second half of the 19th century the leading role in the renewal of the use of names was taken over from the upper class of the feudal society by the working class — that was born in cities in consequence of civilization — and the civil elite. It is also outlined that there were different types of name giving in the class of feudal nobility and the new civil layer in name inheritance and in using plural Christian names. While the nobility renewed the use of names in double and triple Christian names, the civil layer did the same in single Christian names with using German and Hungarian national names or fashion names of the period. From the 1870's the members of the new civil layer gave a big number of double or triple Christian names to their children. The role of name inheritance was more important in noble names and there was stronger renewal of names in the civil layer.

The other influence of civilization was, that 'it strengthened the process of equalization of Christian names' (KISS 1995: 120). This process resulted uniformity both in the name forms and in the namestocks.

3.2. Results in the field of onomastic theory

Working up my material I have thought over some definition problems of onomastics.

The namestock of the six denominations highlighted the fact that the terms *name giving tradition* and *name inheritance* — that are frequently used as synonyms — have to be separated from each other. The male and female names most frequently used in the Middle Ages were the heart of the namestock of the Protestant and Catholic denominations in Miskolc in the early 18th century. These names (*Erzsébet, Katalin, Anna, Mária; János, Mihály, András, István, Péter, Pál*) were religiously neutral and due to their popularity they stayed in the *name giving tradition* in the 18th century. But while in the 18th century these names stayed in the namestock, because their name use positions were strengthened during the Middle Ages — according to my research name inheritance was not ordinary in the 18th century —, these elements were put forward from decade to decade by the *name inheritance* in the 19th century.

With reference to the *name inheritance* I have to mention that we often make connection between this name giving feature and the fading of the use of names. In spite of these my research results show, that while the inheritance of parents' names actually caused the more frequent use of certain names and the fading of the namestock, the

godparents' names had name use renewal role. It did not only enriched the single Christian names, but it caused new features in the use of plural Christian names.

The analysis of the Greek Orthodox namestock resulted introducing new terms. My starting point was FÜVES ÖDÖN's term *changeable Christian name pair* (FÜVES 1970: 262), which he considered those names that were next to each other in the documents. My own research proves that these pairs cannot be classified changeable, as their use and appearance in the name structure was determined by the type of the document or the linguistic community, within the person was identified. This is why I call these pairs *functionally fixed defined name pairs*. I suppose these types of pairs were born in all multilingual communities as promotion of the assimilative process. There are examples of them in my own material, too: in the Roman Catholic denomination *Adelheis (Etelka)* from 1867, who was the daughter of a settling German miller; *Farkas (Wolf)* from 1836 in the Jewish community. My preconception could be worth examining in the namestocks of other settlements or multilingual communities.

Considering the connection between the name pairs they could be separate elements connected to each other or *correspondent name pairs*. Correspondent name pairs are considered those variants of form, when the same name appears in different name cultures, like *Alexander* and *Sándor* or *Eugenius* and *Ödön*. Correspondency is a non-codificated peculiarity of name giving in certain communities, so it can show ambivalent phenomena, like in pairs *Athanaszusz ~ Tamás*, *Anasztaszusz ~ Tamás*.

3.3 Questions to think over

The material analysed did not only give practical and theoretical answers to questions that were included in my aims, but it highlighted new aspects of each topic. Obviously we cannot make conclusions from the results of one corpus, so I rise them in forms of questions worth thinking over.

The first of them is the certainty or uncertainty of classifying the names into groups. Determining religious preference I applied the method of classifying names into clerical — Old Testament, New Testament and martyrology — and secular groups. Concerning certain names other researchers have also mentioned about classification problems, lately B. GERGELY PIROSKA (B. GERGELY 2003: 74–5) about the name *József*, FEKETE ANTAL (FEKETE 1991: 37) about *Rozália ~ Róza ~ Rozina*. Basic knowledge of theology was especially needed in exploring the Greek Orthodox namestock, that made me realize, that the same name belonged to different church categories in different denominations. On the basis of the biblical appearance of prophet *Nahum* I would have classified the name like an Old Testament one, though in the Greek Orthodox denomination it belongs to the cult world of *Ochridi St. Naum*, the student of *Naum*, *Cirill* and *Methód*, so actually it is a martyrology name. For the same reasons I had to be careful in classifying the names *János*, *József* and *András*, so as all these names have martyrological associations in the Greek communities.

We can see such classifying problems not only in the Greek Orthodox material, but also in connection with *Juliánusz* and *Gyula* in the Greek Catholic denomination.

On the basis of these problems I think we should consider to what name groups certain names belong.

The second topic is the naturalization of the names' familiar forms originated from the loss of the first syllable of the word. Most of the researchers agree, that this familiar name type reflects German influence, its first historical examples are directly taken

from German, later new names appeared in Hungarian on the basis of the examples through analogy (TOLNAI 1927: 171, TOMPA 1964: 89–92, SZABÓ T. 1968: 11, HAJDÚ 2003: 702).

In my material of Miskolc only one data shows direct German borrowing, the name *Lizi* in the Calvinist community from 1797. Although the namestock of six denominations proves that this type of names existed in the Greek Orthodox Macedo-Vlach use of names and it was shown by the form *Szia* < *Anasztazia* in the end of the 18th century. (However, I must mention this was the only example I could find.) It was also used by the Jewish, it first appeared in a register of birth as female name in 1836, while as male in the 1850's. There was a huge number of female names that lost their first syllables (*Amália* > *Máli*, *Charlotte* > *Lotti*, *Elisabetha* > *Lizi*, *Hermína* > *Mina*, *Johanna* > *Hani*, *Petronella* > *Nelli*, *Rozália* > *Záli* etc.; *Jakab* > *Kobi*, *Ignacz* > *Naczy* within the male names) this feature appeared also in foreign and Hebrew names (*Menache* > *Mendl*). The basic forms of these names were wide-spread also in other denominations in Miskolc in the 19th century, some of them (*Elisabeth*, *Johanna*, *Rozália*) were quite common. In my opinion the ambition of using name variants and the absolution of these names' overuse helped the spread of the Jewish name forms into other denominations.

The question arises whether further researches prove my view, that besides the German one, Greek and Jewish influence was also strengthened the variants of the familiar names that lost their first syllables and it helped in the wide-spread social spreading of certain names.

The last question to think over: what was the role and the degree of the influence of the assimilated foreigners' name uses in the fashion wave of the Hungarian national names.

HAJDÚ MIHÁLY mentioned also in connection with the Jewish names that 'a very interesting form of assimilation had begun' in the middle of the 19th century, which was expressed by the use of 'Old Hungarian' names (HAJDÚ 2003: 550). The feature didn't appear only among the Jewish, but I also experienced it in the Ágost Lutheran and Roman Catholic communities. The most expressive example can be found in the Lutheran male names, choosing the name *Gyula*. It helped the assimilation of the new civil settlers within the Roman Catholic community.

In the Jewish denomination Hungarian names were used especially among the members of the neologian line: *Géza*, *Gyula*, *Béla*, *Zoltán*; *Jolán*, *Piroska* and they appeared also in double names: *Jakab Gyula*, *Elemér*.

From the material of Miskolc analysed we can conclude that both the assimilative ambition of the German, Slavic and Jewish settlers and the national awakening of Hungarians contributed to Hungarian national names becoming frequent.

4. List of my publications in the topic

Papers

- 1999. Naum, egy patrocíniumi név szerepe a miskolci görögkeleti kolónia névadásában. NÉ. 21: 248–51.
- 2000. A miskolci görög-orthodox közösség nevei a XVII–XIX. században. B–A–Z. megye Levéltári Évkönyve. X. miskolc. 193–207.
- 2002. Név és kultúra összefüggésének vizsgálata a miskolci görög katolikus és orthodox közösségben. Hungarológia és Dimenzionális nyelvszemlélet. Szerk. HOFFMANN ISTVÁN–JUHÁSZ DEZSŐ–PÉNTEK JÁNOS. Debrecen–Jyväskylä. 79–86.
- 2002. Újabb adalékok az aliasz-szal kapcsolt nevekhez. Köszöntő kötet B. Gergely Piroska tiszteletére. Szerk. KOVÁCS MÁRIA–GRÉCZI-ZSOLDOS ENIKŐ. A Miskolci Egyetem Magyar Nyelvtudományi Tanszéke, Miskolc. 88–91.
- 2003. Conscriptio Judeaorum Borsodiensis (1774, 1775). MNyj. XLI: 279–87.

Conference lectures

- 1998. A miskolci görög kolónia névhasználata. PhD. Hallgatók Konferenciája, Miskolc.
- 1999. A 18–19. századi miskolci görögkeleti női nevek. Modern Filológiai Intézet II. PhD. konferenciája, Miskolc.
- 2002. Név és kultúra összefüggésének vizsgálata a miskolci görög katolikusok és orthodoxok körében. V. Nemzetközi Hungarológiai Kongresszus, Jyväskylä