

# Transylvanian Anthrotoponymy in the Pontifical Tithes Register for Six Years (1332–1337)\*

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**T**HE PONTIFICAL *Tithes Register for 6 years on Transylvania (1332–1337)* is one of the most important documents<sup>1</sup> for the study of the medieval onomastics in Transylvania, mostly of toponymy and anthroponymy. The document, covering the years 1332–1337, also referring to the geographical space of Transylvania, Banat, Crișana and Maramureș,<sup>2</sup> represents an excellent source for the identification and analysis of the transformations that occurred in toponymy and anthroponymy in the 14<sup>th</sup> century, mostly in its first half, in the aforementioned territories.

From an anthroponymical point of view, the most important change was represented by the spread of Christian names<sup>3</sup> that in the 14<sup>th</sup> century were more present than in the previous century.<sup>4</sup> This process was stimulated by several factors. The first factor would be the political stability of the Hungarian state after the crowning of Charles Robert as King. The reinforcement of the influence of the Catholic Church over this territory has also a major impact, as well as the revolution in anthroponymy that began in the 12<sup>th</sup> century in Western Europe. This revolution referred exactly to the usage of the onomastic stock based on names of saints and martyrs.<sup>5</sup> Last, but not least the establishment of several fixed festivals by Pope Gregory IX that had to be celebrated in the Roman Church were a good source of inspiration for first names.<sup>6</sup> In the mean time, Chapter 89 (Caput 89) of the Constitutions of the Synod in Buda (Hungary, 1279) provided that the priest give the child his Name after granting the Sacrament of Baptism.<sup>7</sup> Before baptism, there might have been discussions between the priest and the parents regarding the child's name, but, surely, the priest could convince the parents to choose a Christian name for the new citizen of Christianity, had they not already decided to do so.

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The increase of the importance of Christian names among the Transylvanian population also influenced the toponymy,<sup>8</sup> mostly those names of settlements and places that referred to human names. In the composition of toponyms, various Christian names were included: names of Apostles (Peter, Paul, Andrew), of important and well-known saints (George, Nicholas), of angels (Michael, Gabriel), of certain characters from the Old Testament (Adam, Abraham or Sara). The Christian influence on toponymy is indicated also by other names of settlements with Christian character, such as: *Omnibus Sanctis* (today Misentea), *Sanctus Rege* (Sâncraieni), *Sanctus Spiritus* (Leliceni), all three in Harghita County, *Sancta Gratia* (Gălățeni) or *Sancta Trinitate* (Troia), in Mureș County.<sup>9</sup> Nevertheless, the number of toponyms of Christian origin that contain or are made up of an anthroponym is clearly superior.

## Statistical considerations

**A**PPROXIMATELY 190 toponyms having in their composition an anthroponym have been identified in the Register of Pontifical Tithes for 6 years (1332–1337). We had to approximate because we are uncertain whether the following toponyms have an anthroponym in their composition: *Istar* (Esztar—today in Hungary), *Joda / Jod* (today *Iuda / Hida*—Sălaj County), *Ohcum* (Ohtun, today *Aiton*—Cluj County), *Rasal / Basal* (Rosal, today *Rozsaly*—Satu Mare County), *Samsond* (today *Șincai*—Cluj County), *villa Velkani* (today *Vălcani*—Alba County), or *Zarafolua* (*Sarafola*, today *Saravale*—Timiș County). Therefore, we shall take into consideration 190 anthroponyms. As for the uncertain ones, we shall attempt to reanalyze them later on in this paper.

Table 1 shows, in the order of frequency, the anthroponyms that compose the names of settlements identified in the Register of Pontifical Tithes. The number corresponding to each first name indicates the number of anthroponyms that were created with the help of that particular name. As one can notice in Table 1, a total of 77 different first names have been used for the creation of anthroponyms, among which 88% were masculine names and 12% were feminine. The most numerous first names are common and quite frequent in European medieval society, but there were also some more rare examples. The fact that there are significantly more anthroponyms formed out of masculine names than of feminine names is somewhat common to other European regions as well.<sup>10</sup> It is possible that this situation be due to the fact that most land owners were men. Thus, when the name of an estate was established after the name of the first landlord or after the name of a new owner, the toponym was formed based on his first name, namely a masculine first name. Regarding the large number of settlements with names of saints, this is probably due to the fact that in the Christian calendar male saints are more numerous than female saints, which led to a higher number of masculine saints whose names could have entered in the composition of a certain anthroponym or become the name of a settlement.

TABLE NO. 1  
 THE MASCULINE AND FEMININE FIRST NAMES THAT FORM THE ANTHROPO-TOPONYMS IDENTIFIED IN THE REGISTER OF PONTIFICAL TITHES FOR 6 YEARS (1332–1337).

Masculine first names		Masculine first names		Feminine first names	
Johannes	15	Damyanus	1	Maria	9
Martinus	13	Demetrius	1	Anna	3
Michael	12	Ders	1	Agneta	1
Petrus	12	Dionisius	1	Elysabeth	1
Georgius	11	Dominicus	1	Ester	1
Nicolaus	10	Drag	1	Katherina	1
Thomas	7	Egidius	1	Maria Magdalena	1
Paulus	6	Endre (Andreas)	1	Margueta	1
Emericus	4	Gerolt	1	Rosalia	1
Zombor/Zumbur	4	Gothardus	1	Sarah	1
Adrianus	3	Gregorius	1		
Benedictus	3	Henningus	1		
Elie	3	Herman	1		
Jacobus	3	Hubertus	1		
Ladislaus	3	Iuda	1		
Simon	3	Karachinus	1		
Zeuleus	3	Laurentius	1		
Almos	2	Lazar	1		
Andreas	2	Ludovicus	1		
Cosma	2	Lupert	1		
Gabrian (Gabriel)	2	Luprecht	1		
Gallus	2	Marcus	1		
Jenev	2	Mathe	1		
Philippus	2	Odon	1		
Abraham	1	Ohcum/Ohtun	1		
Adam	1	Pathanius	1		
Albertus	1	Pousa	1		
Angelus	1	Reynoldus	1		
Arnoldus	1	Samson	1		
Arpad	1	Saul	1		
Balk	1	Stephanus	1		
Blasius	1	Velkanus	1		
Chanad	1	Different masculine first names	67	Different feminine first names	10

Generally, anthroponyms are compound (e.g. Sanctus Thomas, villa Velkani, Peturlaka, Noghmihal), but there were also situations in which they were formed out of a single first name (e.g. Ders, Drag, Abraam, Maria or Istar). Table no. 2 illustrates this reality in percentages:

TABLE NO. 2  
SIMPLE AND COMPOUND ANTHROPO-TOPONYMS FORMED  
WITH MASCULINE OR FEMININE FIRST NAMES

	Total	(with) masculine first names	(with) feminine first names
Compound anthroponyms	76%	89%	11%
Simple anthroponyms	34%	91%	9%

Since Transylvania—but also Banat and the Partium region—were territories with a multi-ethnic population (Romanians, Hungarians, Saxons, Flemish, Walloons and even Italians) there is an interesting characteristic regarding the spelling of toponyms and anthroponyms in Medieval documents. Quite frequently, one can find names of places and/or names of people written in Latin and/or Hungarian, German, or with their Slavic version, in certain cases in the same document. A large part of anthroponyms was written in Hungarian, some compound, some simple. Concerning simple names, it is the Hungarian version of the anthroponym that represents the name of the settlement. There are only a few and rather uncertain anthroponyms written in German (we exclude from this category names of German origin spelled out in Latin) and Slavic. Finally, there are some examples of anthroponyms difficult to categorize, since their spelling is compatible with their Latin version as well as with the Hungarian or German version (e.g. the village name Maria). In table 3, we tried to offer an image in numbers and percentages of this situation. Some of the cells contain a question mark along with the number. This is because we make reference to the anthroponyms mentioned above as well, in which cases it is not clear whether they should be included in one of the mixed categories (Latin-Hungarian, Slavic-Hungarian or Hungarian-Romanian) or in the category of uncertain ones, or the other way around. Thus, they are included simultaneously in 2 categories. This is why there are more than 190 anthroponyms in table 3.

TABLE NO. 3  
 COMPOUND AND SIMPLE ANTHROPO-TOPONYMS ACCORDING TO THEIR VERSION  
 IN DIFFERENT LANGUAGES OF THE ANTHROPONYM FROM THEIR COMPOSITION

Anthropo-toponyms	compound		simple	
	Masculine anthroponym	Feminine anthroponym	Masculine anthroponym	Feminine anthroponym
Latin version (Sanctus Johannes, Villa Beate Marie)	95 (50%)	12 (6%)	10 (55%)	2 (1%)
Hungarian version (Arpad, Omaria, Vymaria)	16 (8%)	3 (2%)	14 (7%)	–
German version (Hermen—Hermann)	–	–	2 (1%)	–
Slavic version (Iuanka)	–	–	2 (1%) –?	–
Romanian version (Balk–?, Drag)	–	–	2 (1%) –?	–
mixed Latin—Hungarian (Peturlaka, Mezeupetri)	2 (1%)	1 (0,5%)	–	–
mixed Slavic—Hungarian (Yohankahaza)	1 (0,5%) –?	–	1 (0,5%) –?	–
mixed German—Hungarian (Luprechtzaza/Lempert Zaza <sup>a</sup> / Luprechtháza)	1 (0,5%)	–	–	–
uncertain/common (Ders, Joda)	4 (2%) –?	–	14 (8%) –?	2 (1%)

**Note**

- a) In the published Latin text, it is *Lempert Zaza*, but the *DIR* editors preferred *Luprechtzaza* as the form of the toponym, considering the first version to be wrong—*DIR. C.III. (XIV)*, 252, footnote 26.

Taking into account the variety of anthroponyms and the multi-ethnicity of the territories analyzed in this study, we also made a classification according to the origin of the names used for the creation of the anthropo-toponyms identified in the Register of Tithes:<sup>11</sup>

- Hebrew first names: Abraham, Adam, Anna, Elie, Elisabeth, Ester, Gabrian (as a version of Gabriel), Iuda, Jacobus, Johannes, Lazar, Maria, Maria Magdalena, Michael, Samson, Sara, Simon and Thomas (more precisely Aramaic).
- Greek first names: Andreas, Angelus, Damian, Dionisius, Georgius, Gregorius, Katherina, Margueta, Nicolaus, Philippus and Stephanus.
- Latin first names: Adrianus, Agneta, Benedictus, Dominicus, Gallus (i.e. the Gaul) Ladislaus, Laurentius/Laurencius, Marcus, Martinus, Paulus (it can be of Hebrew origin if it comes from Saul) and Rosalia.

- Greek–Latin first names: Demetrius, Egidius and Petrus (present in Europe through the Greek channels—Petros—from the Hebrew Kaiphaz/Kephas or from the Aramaic Kephaz<sup>12</sup>).
- Germanic first names: Albertus, Arnoldus, Emericus, Gerolt/Gerloch (?), Gothardus, Henning, Hermann, Hubertus, Ludovicus, Lupert (?), Luprecht (?), Odon (if it is a version of Otto) and Reynaldus.
- Hungarian first names: Almos (?), Arpad, Chanad, Endre (but this is a Hungarian version of Andreas—Greek origin), Jenev (if it is a Latin version of the Hungarian Jenő), Mathe (Hungarian version of Matheus—Hebrew origin) and Zombor (?).
- Slavic–Romanian first names: Balk, Drag and Karachinus (possible the Latin version of Crăciun).
- Uncertain first names: Ders, Ohcun / Ohtun (possibly Ahtum—Ajtony<sup>13</sup>), Pathanius, Pousa, Velkanus and Zeleus.

It is true that the names of Hebrew origin, present throughout Europe thanks to the influence of the Greek and Roman/Latin cultures, alongside with the names of Latin and Greek origin are common to the European anthroponymical systems, spreading mostly due to the Christian religion and being adapted to the Latin writing. The other names, of Hungarian, German or possibly Romanian origin, represent manifestations of the abovementioned multi-ethnicity, although a part of these first names were Latinized as well. Some of them appear in the documents in a version specific to the population whose culture they belong to (e.g. Drag, Luprecht or Arpad). As it can be noticed in Table 3, only a small number of non-Slavic anthroponyms can be found in their Slavic version in documents: e.g. Iuanka or Yohanka. In this case, it is unclear whether there was a Slavic population in the region or the local inhabitants, perhaps Romanians, used the Slavic versions of some of the anthroponyms as well.<sup>14</sup>

Taking into consideration the fact that the most numerous first names entering the composition of a place name are Christian, we considered that a classification made from this perspective would also be relevant:

- First names from the Old Testament: Abraham, Adam, Elijah, Elisabeth, Ester, Jacob, Samson, Sarah and Saul.
- First names from the New Testament: Anna, Johannes, Lazar, Marcus, Maria and Maria Magdalena.
- Apostolic names: Andreas (and its Hungarian form Endre), Judas, Johannes, Mathe, Paulus, Petrus, Philippus and Thomas.
- First names inspired by Angel names: Gabriel (as a version of Gabriel) and Michael.
- First names inspired by saints (bishops, virgins, military) and martyrs: Adrianus, Agneta (as a version of Agatha), Albertus, Arnoldus (the name of the saint was

Arnaldo), Benedictus, Catherina, Cosma, Damian, Demetrius, Dionisius, Dominicus, Gallus, Egidius, Georgius, Gothardus, Gregorius, Hubertus, Laurencius, Ludovicus, Margueta (as a version of Margaretha), Martinus, Nicolaus, Odon (saint having Otto as a variant of his name) and Rosalia.

- First names inspired by the holy kings of Hungary: Emericus, Ladislaus and Stephanus.
- Other first names: Almos, Arpad, Balk, Blasius, Chanad, Ders, Drag, Gerolt, Henning, Hermmann, Jenev, Karachinus, Lupert, Luprecht, Ohtun, Pathanius, Pousa, Reynoldus, Velkanus and Zeuleus.

A difference concerning the anthro–toponyms registered in the document referring to pontifical rents from the situation in the 13<sup>th</sup> century is the presence in their composition of an important number of saint names<sup>15</sup> (fact also noticeable from the classification of first names based on Christian name categories as shown above), not just in the sense that it is a first name reminding of a saint, but exactly in the form of Sanctus X or Sancta Y. The majority of the hagiographic names are in Latin (e.g. Sanctus Stephanus, Sancta Anna), with one exception, which is written in Hungarian or half Hungarian and half Latin (Zenthpauli—Saint Paul). Table 4 is relevant for this purpose:

**TABLE NO. 4**  
**ANTHROPO–TOPONYMS FORMED OUT OF SAINT NAMES**

	Anthro– toponyms: total	Anthro–toponyms— names of saints	In Latin	In Hungarian
Anthro– toponyms	190	80—(42% of the total)	79	1

It is however possible that the anthro–toponym Zenthpauli is spelled only partially in Hungarian, i.e. half in Latin and half in Hungarian as mentioned above. Pauli could also be a misspelled version of Pali, diminutive for Pál (Paulus) or a derived version thereof, or it could be the Latin Genitive of the word Paulus (such as, for instance, Villa Pauli—Paul’s Village). In table 3 we considered Zenthpauli as being of Hungarian origin, because although half Hungarian and half Latin spellings are uncommon, they can occur. The first part of the anthroponym, Zenth, is definitely a misspelled version or an archaic form of the Hungarian word Szent (Saint).

## Anthropo–toponyms from the Register of the Pontifical Tithes for 6 years (1332–1337)

**I**N A study of the anthropo–toponyms from a certain territory and from a certain period of time implies, besides the statistical data, a typological framing as well as the determination of the way and of the elements that had been taken into consideration when those toponyms were elaborated. In a recently written article, we set forth a typology for the anthropo–toponyms of Transylvania,<sup>16</sup> which can be also applied to the toponyms containing first names of the 14<sup>th</sup> century, although this typology referred to the 13<sup>th</sup> century, but only in the cases when it needs to be completed with new categories, in order to serve in the future to the typological framing of the anthropo–toponyms from the whole Transylvanian Middle Ages. Considering the importance of the argument, it is opportune to present this typology here as well:

### A. SIMPLE TOPONYMS

- A.I. Old Testament names
- A.II. New Testament names
- A.III. Non-Christian names (Other Christian names)

### B. COMPOUND TOPONYMS

- B.I. Name + flora
  - 1. Name + erdeu (in Hungarian: erdő = forest)
  - 2. Name + faya (in Hungarian: fa = tree)
  - 3. Name + nyr (in Hungarian: nyir = birch)
- B.II. Name + landforms
  - 1. Name + halma (in Hungarian: halom = hill)
  - 2. Name + hegy (in Hungarian: hegy = mountain)
- B.III. Name + elements of landownership
  - 1. Name + falva / falua / folua (in Hungarian falu = village)
  - 2. Name + haza (in Hungarian: ház = house)
  - 3. Name + hyda (in Hungarian: hid = bridge)
  - 4. Name + laka (in Hungarian: lak = small house, cottage)
  - 5. Name + teluke / telke / telek (in Hungarian: telek = piece of land, parcel of land)
  - 6. Name + villa (village)
- B.IV. Name + adjective
  - 1. Name + kis (in Hungarian: kis = little)
  - 2. Name + nog (in Hungarian: nagy = big, large)
  - 3. Name + o (in Hungarian: o = a version for old; e.g. *Omaria* = Old Mary)
  - 4. Name + vy (in Hungarian: vy = probably uj = new; e.g. *Vymaria* = New Mary)



## B.V. Name + religious terms

1. Name + sancto / sancti / zent (in Hungarian)

**C. COMPLEX COMPOUND TOPONYMS**

## C.I. Double name + elements of landownership

- C.II. Name + religious terms + landforms: sancti/sancto + lapis  
(in latin: lapis = stone)

## C.III. Name + religious terms + elements of landownership

1. Sancti + telek/theleky
2. Sancti/sancti + villa
3. *Name + name + Sanctus (e.g. Sanctis Cosma et Damiano)*

Analyzing the anthro-toponyms registered in the Register of Tithes, we identified new typological categories, which we added to the old ones using both Italic and Bold characters, in order for them to be easily spotted. There are also several categories of the typology for which we were unable to find a correspondent in the Register, but this situation can change when all anthro-toponyms of the 14<sup>th</sup> century are to be indexed. But, in general, the types of names of settlements extracted from the abovementioned document are similar to those identified for the 13<sup>th</sup> century.

One of the registered anthro-toponym raised certain problems regarding its typological framing: Aranos de Sancto Martino (today Gligorești—Cluj County). The problem is represented by the word Aranos, that could refer both to the river with the same name Arieș (Aranyos in Hungarian) and to the precious metal that gave the name to the river and made Transylvania famous (gold = arany in Hungarian). Thus, the anthro-toponym can be included in category B.II., by adding a third subcategory (Name + river or name of a river), or a new category of the compound toponyms can be created—B.VI. (Name + minerals). But, considering that in the following years the settlement is simply referred to as Sancto Martino or Villa Zenthmarton, without the word Aranos, it is plausible that it does not represent a new category of anthro-toponyms, its only mention under this form being just an “accident.” If the continuation of investigations regarding anthro-toponyms of the 14–15<sup>th</sup> century will offer other such examples, their typological framing will be a lot more facile.

From the point of view of the emergence of anthro-toponyms, two of them indicate through their composition the source that helped people in naming a settlement. It is the case of toponyms Omaria (Kismarja—today in Hungary) and Vy-maria (Nagymarja—also in Hungary), included in categories B.IV.3., respectively B.IV.4.. In Hungarian, Omaria means Old Mary. Its contemporary name, Kismarja, means Little Mary. On the other hand, Vymaria translates as New Mary, and the contemporary name of the village, Nagymarja, can be translated as Great Mary. It is our belief that the two settlements received their names after the two major religious festivals dedicated to the Virgin Mary, namely the Assumption of the Mother

of God, popularly called Saint Great Mary and the Nativity of the Mother of God, popularly called Saint Little Mary. The two festivals were probably known in the Middle Age as Saint New Mary and Saint Old Mary.

From table 1, it can be noticed that certain anthroponyms were preferred in comparison to others in order to be integrated in the names of settlements, being used several times. Only 9 names were used in more than 5 instances, among which only one was feminine, namely Maria (used in the case of 9 anthroponyms), the name of the Mother of Jesus Christ. The other 8 anthroponyms of masculine origin, are well-known and important for Christians. It is the case of four Apostle names, Johannes (15 times), Petrus (12), Thomas (7) and Paulus (6), then, an anthroponym of an archangel, Michael (12) and the names of several saints, Martinus (13), Georgius (11) and Nicolaus (10).

Returning to the name Maria, we would like to draw the attention on a rather unusual fact. Although it was used in the composition of 9 toponyms identified in the Register of Rents,<sup>17</sup> we could not find it in the feminine anthroponymical system of Transylvania in the 14<sup>th</sup> century (up to 1380).<sup>18</sup> This is rather unusual, since the importance of the Virgin Mary is undisputable for the entire Christianity, her intercessory power and positive influence could have been exploited by Transylvanian Christians. It seems however that this protective power was extended to the level of the entire community by using the name of the Virgin Mary in the name of the settlement.

Regarding the settlements with saint names, such as Sancta Maria, Sanctus Johannes or Sancta Maria Magdalena (category B.V.I.), they may have received their names due to the dedication (placement under the protection) of the settlement or of the local church to the protection of the aforementioned saints. The inclusion of saint names in the names of the settlements due to the faith in their protective power is similar to the cases in which these anthroponyms had been given to certain persons, pursuing the same purpose. For instance, the name Michael, one of the three archangels, was preferred on the territory of medieval Hungary for quite a lot of religious foundations,<sup>19</sup> which indicates that his protection was sought. In the Transylvanian area, even the cathedral of the regional bishopric was dedicated to the Saint Archangel Michael. On the other hand, the name of the Archangel Gabriel (with the version Gabrian), considered to be the Angel of divine revelations, was given to only two settlements. The names Peter, Paul, Thomas and John were definitely considered to have a positive and protective influence, as the Apostles had lived very close to the Son of God. Saint Martin (of Tours) was a bishop with healing powers, being considered a protector of those in need. Saint George is the most well-known military saint, being honored in the Western and Eastern churches alike. In the end, Saint Nicholas, considered saint even during his lifetime, was known for his kindness and fear of God, protector of children, young-men, students, pharmacists, merchants and fishermen.<sup>20</sup> Thus, it is understandable why certain first names were more popular than others when it came to choosing one as a source of inspiration for the name of settlements.

The second possibility regarding the appearance of some of these anthro-toponyms relies on the information offered by a document from 1379, regarding a village near Cluj, called Mariathelke/Mariatheleke, which no longer exists today. The document shows that the village was in the property of the Cluj-Mănăştur monastery, and the village's church was called the Church of the Virgin Mary (Maria).<sup>21</sup> In this case, the situation is more complicated because the Cluj-Mănăştur monastery was also dedicated to the Virgin Mary; therefore, the name of the village could have come from this source as well; Mariathelke—Mary's Place or Mary's Land (in Hungarian) could have also been used for an estate donated to the saint (and hence to the monastery). Thus, it is sure that the name of the settlement had a connection with the name of the saint to whom the church was dedicated OR TO THE NAME OF THE HOLY MONASTERY WHO WAS THE BENEFICIARY OF THE DONATION, and this fact is valid in the case of other anthro-toponyms as well.

The compound anthro-toponyms made up of a person's name and a word naming a settlement, a property (villa, telek, haza, falva; category B.III.1-6) are clearly connected with the name of the owner.<sup>22</sup> It can be the first owner of that property, founder of the settlement or the first one who received it as a royal or way-wodal donation or of any other kind, but it can also imply a buyer who changed the name of his new property. Among the anthro-toponyms found in the Register of Tithes, we did not identify any case that can attest directly the modification of a settlement's name after the change of the owner, but such examples, quite rare, occur in other documents. In the year 1336 the nobles of Idrifaia (Hedrihfaya), Thomas and Laurencius, sons of Johannes, son of Myke, have pledged an inherited possession named Zenthmyclos, now an extinct settlement, located at that time in Turda county.<sup>23</sup> It should be noted that their grandfather's name was Myke, name deriving from Miklos, the Hungarian form of the anthroponym Nicolaus (Nicholas), and that the name of the village, Zenthmyclos, means Saint Nicholas. The connection between Myke's name and the name of his property, as well the name of the saint, is obvious, nonetheless, it is impossible to determine whether the owner lent his name to the village or vice versa. But it could also be that both were named directly after Saint Nicholas. The second example is from the year 1337, when it is stated that the possession Zand/Zond was known as well by the name of Marcelteleke/Marchilteleke (Marcel's Land), the owner being Nicolaus, son of Marcellinus of Hethur.<sup>24</sup> Again one can note the connection between a settlement name (or one of the settlement's names) and the name of one of the older owners, which we believe is not just a coincidence. Perhaps the neighbors of Marcellinus introduced this toponym, which survived in the time of his descendants too. There is another relevant example, although from a different age.. In a document dated 1371, it is mentioned that two generations ago, the serve Georgius dictus Olah received a property as a donation. In the document, the property was called Gyurgfalva, meaning the Village of Gyurg/Georgius/George (in the old Cluj County), but it is mentioned that previously the land was called Felekfark.<sup>25</sup> These data suggest the possibility that the

new name of the settlement appeared simultaneously with the new owner, lent by himself, by the neighbors or by the authorities in the documents.

According to what we argued at the beginning of this paper, we shall also analyze the names of some settlements which we were unable to specifically categorize as anthroponyms, most of them belonging typologically to category A (simple), only two being compound (from categories B.III.1. and B.III.6.). Among the simple toponyms we would include the following: Almas, Almus, Chanad, Elyad, Sydred/Endred, Istar, Ienev (Jenő), Ohtun, Rasal, Samsond and Sombur, and among the compound ones: Villa Karachini/Karasun and Zarafolua. Almas and Almus can represent a version or a misspelled form of the old Hungarian name Almus, the first duke of the Hungarians and the name of Arpad's father,<sup>26</sup> both names being mentioned on the territory of Hungary with this spelling.<sup>27</sup> But Almas could also have its origin in the Hungarian word *alma* (apple), *almás* meaning with apples or naming an apple-tree orchard. If the village had on its lands apple-tree orchards, this hypothesis cannot be excluded to explain the origin of the toponym. In what Arpad is concerned, we found in the Register of the Rents this name used as a toponym (Arpad—Arpășel, Bihor County). In the same time, the name Chanad can be put in relation to the old Hungarian anthroponym Chanadinus (Sunad) certified at the end of the 10<sup>th</sup> century and the beginning of the 11<sup>th</sup> century, a settlement and a county being afterwards named after him,<sup>28</sup> but also to those from the 13–14<sup>th</sup> centuries, when it was used with the variants Chanad, Chanadinus, Cenadinus or Chenadin.<sup>29</sup> And last but not least, another first name that can have an old Hungarian origin is Ienev, if it is another version of Jenő, which is the name of one of the 7 Hungarian tribes that closed the alliance in Atelkuz.<sup>30</sup> Besides, the first name Jenő is used nowadays (maybe less in the last 20–30 years) in the Hungarian communities, but it is not clear since which century it has been used as anthroponym with this form.

The anthroponyms Elyad, Sydred/Endred and Samsond have something in common: they all end in *d*. In Hungarian the formula name + *d* is used, where *d* is a suffix of location, in order to express to X or to Y, such as: Elyad—to Elya; Endred—to Endre; Samsond—to Samson.<sup>31</sup> Therefore, this could be the explanation for the versions with a *d* at the end.

The name Ohtun and Zombor (Sombor, Sumbur, Zombur or Zumbur) may recall the old anthroponyms mentioned by Anonymus, namely Ohtum (later, other forms appeared as Ahthun, villa Ohtun or Athon<sup>32</sup>), the Transylvanian leader defeated during the rule of King Saint Stephen<sup>33</sup>, and Zombor, father of Geula the Young.<sup>34</sup> The two toponyms that we believe to be formed out of feminine anthroponyms are Istar (Esztár—today in Hungary) and Basal/Rasal (today Rozsály, also in Hungary). In the first case it can be a version of Ester, Eszter in Hungarian, and of Rosalia, Rozália in Hungarian.

The compound toponym Villa Karachini (or Villa Karasun) contains a less known anthroponym, Karachinus/Karasun, reason for which we considered necessary to add more details about it. The two forms could represent the Latin ver-

sion (Karachinus) and the Hungarian one (Karasun—Karácsony) of the potential Romanian name Crăciun. The anthroponym Karachinus appears in the documents as early as 1217<sup>35</sup> and the version Karasun in 1219.<sup>36</sup> Regarding the anthroponym Villa Velkani, we have identified only two possibly helpful anthroponyms, Vulcanus,<sup>37</sup> mentioned in 1214 and a later one (1363), Velkun,<sup>38</sup> that could have had its origin in a settlement with a similar name. In the end, Zarafolua, formed from the words Zara and folua (in Hungarian, falva means the village of ...), could mean The Village of Zara, which is probably a misspelled version of the feminine first name Sara.

As it can be concluded from the aforementioned conclusion, there are quite a lot of names of settlements with an uncertain inclusion in the category of the anthroponyms. There are cases in which the presence of an anthroponym in the composition of a toponym is uncertain—because it could be the case only of a similar word. These unclear situations caused sometimes by the negligence with which some documents had been written, but also by the poor quality of some of the existing ones, lead to the difficulty in drawing a definite perspective over medieval anthroponymy (of toponymy in general).

## Conclusions

**A**S A RESULT of the analysis of the anthroponyms from the *Register of Tithes*, some conclusions can be drawn:

- Together with the spread of the Christian anthroponyms, the names of settlements that contain such names spread as well.
- Compared to the previous century the number of the anthroponyms containing names of saints or being effectively names of saints increased.
- For the creation of the anthroponyms a large variety of anthroponyms were used, mostly masculine, some of which do not appear in the Transylvanian anthroponymical system of the same period.
- As it can be observed for the context of the 13<sup>th</sup> century in Transylvania, in the case of the anthroponyms mentioned in the Register of Rents one can notice their writing in Latin form (in majority) as well as in their local version (Hungarian, German).
- In general, in the first half of the 14<sup>th</sup> century, one can find the same types of anthroponyms as in the previous century, there are however several new categories (see the typology presented above).
- An anthroponym could have emerged in several possible ways: 1. through the dedication of the settlement to a certain saint, his name becoming the name of the settlement or being included in the toponym; 2. the transformation of

the name of the church patron from a settlement in an anthroponym or of the patron of a monastery that owned the village; 3. through the adoption as anthroponym of the first name of the founder of the settlement, or of the new owner.

**T**HE PRESENT paper represents just a brief research of the issues regarding the anthroponyms of 14<sup>th</sup> century Transylvania, even if the *Register of Pontifical Tithe for 6 years (1332–1337)* contains a large number of toponyms created from anthroponyms or containing first names. Further future research will be able to solve some of the present intricacies bringing new information and contributing to a better understanding of the Medieval Transylvanian society. □

### Notes

1. The Register was published under the title “Socotelile lui Iacob al lui Berengariu și Raimund de Bonofato, străngătorii dijmelor pe șase ani din Regatul Ungariei,” in the volume *Documente privind istoria României, veacul XIV, C. Transilvania, vol. III (1331–1340)* (Bucharest, 1954), doc. 56—from now on: DIR.C.III.(XIV).
2. From now on, we shall refer to the abovementioned territories as Transylvania. It should be mentioned that we took into account first names and toponyms from the present territory of Hungary, but from the counties that in the Middle Ages formed the so-called Partium.
3. In other parts of Europe, this phenomenon had become manifest since the 11<sup>th</sup>–12<sup>th</sup> centuries. In the Iberic Peninsula, for instance, the frequency of the usage of Christian names occurred under the influence of several factors: the Cluny reform, the major importance of the pilgrimage to Compostella and the success of the Reconquista—Maria Dolores Gordón Peral, Stefan Ruhstaller, “Nombres personales femeninos de diffusion local basados en nombres de lugar,” in *Onomastik. Akten des 18. Internationalen Kongresses für Namenforschung. Trier, 12.–17. April 1993. Personennamen und Ortsnamen, Band IV*, In Zusammenarbeit mit Thorsten Andersson herausgegeben von Dieter Kremer (Tübingen: Max Niemeyer Verlag, 1999), 20, apud Dieter Kremer, “Onomástica e Historia de la Lengua,” in *Actas del I Congreso Internacional de Historia de la Lengua Española* (Madrid, 1988), 1590.
4. See, for example: Șerban Turcuș, “L’anthroponymie chrétienne dans le Registre d’Oradea,” *Transylvanian Review*, XVIII, 4 (2009): 92 and Victor V. Vizauer, “Anthroponimia feminină din Transilvania în secolul al XIII-lea. Opinii introductive,” *Acta Musei Napocensis*, 47/II (2010): 58.
5. Peral, Ruhstaller, 20, apud Kremer, 1590; Anne Lefebvre-Teillard, *Le nom. Droit et histoire* (Paris: Presses Universitaires de France, 1990), 23.
6. Șerban Turcuș, “Biserica Romană și reglementarea impunerii numelui în Transilvania în a doua jumătate a secolului al XIII-lea,” *Studia Universitatis Babeș-Bolyai. Theologia Catholica*, 4 (2009): 111–112.



7. In chapter 89 of the Constitutions issued by Filip, bishop of Ferno and legatus of the Apostolic See in Hungary, Poland, Dalmatia, Croatia, Ramia, Serbia, Lodomeria, Galitia and Cumania, it is said: "...Et tunc a sacerdote nomen puero imponatur..." / "...And then the name of the baby to be established by the priest..." in Șerban Turcus, *Sinodul general de la Buda (Cluj–Napoca: Presa Universitară Clujeană, 2001)*, 200 (Caput 89) and 257 (Chapter 89).
8. The importance of anthroponyms in the creation of toponyms was also analyzed by Emilian N. Bureștea in the work *Contribuții la studiul toponimiei românești (Craiova: Editura Universitaria, 1994)*, 84; in the same time Ion Conea considered that many names of places were originally anthroponyms—in Vrancea: *geografie istorică, toponimie și terminologie geografică (Bucharest: Editura Academiei Române, 1993)*, 67. The Bulgarian researcher Liljana Dimitrova–Todorova argued that almost half of the names of places from the Bulgarian territory are based on the names of persons—in "Die Personennamen in der bulgarische Toponymie," in *Onomastik. Akten des 18. Internationalen Kongresses für Namenforschung. Trier, 12.–17. April 1993. Personennamen und Ortsnamen, Band IV, In Zusammenarbeit mit Thorsten Andersson, herausgegeben von Dieter Kremer (Tübingen: Max Niemeyer Verlag, 1999)*, 64.
9. DIR.C.III.(XIV), doc. 56 (Tithes Register for 6 years).
10. Researcher Ann–Christin Mattison reached the same conclusion after her study of the feminine names found in Swedish toponyms—in "Women's names in Swedish place names," in *Onomastik. Akten des 18. Internationalen Kongresses für Namenforschung. Trier, 12.–17. April 1993. Personennamen und Ortsnamen, Band IV, In Zusammenarbeit mit Thorsten Andersson, herausgegeben von Dieter Kremer (Tübingen, Max Niemeyer Verlag, 1999)*, 13–14.
11. In this perspective, three important works for anthroponymy were of outmost importance for our research: Wilfried Seibicke, *Historisches Deutsches Vornamenbuch, Band 1–4 (Berlin–New York: Walter de Gruyter, 1996)*, Florence le Bras, *La Bible des Prénoms (Marabout, 2002)* and Katalin Fehértói, *Onomasticon Hungaricum. Nomina propria personarum aetatis Arpadianae (1000–1301) / Árpád–kori személynévtár (1000–1301) (Budapest: Akadémiai Kiadó, 2004)*.
12. Seibicke, Band 3, 516.
13. György Györffy, *King Saint Stephen of Hungary (New York: Columbia University Press, 1994)*, 100.
14. The Anonymous Notary mentioned the Slavs, alongside with Bulgarians and blachi (Vlachians) as inhabitants in Pannonia, and the Vlachians and the Slavs for the territory of Transylvania, for the time of the Hungarian settlement in the Pannonian plain—Anonymi Bele Regis Notarii, "Gesta Hungarorum," in G. Popa–Lisseanu, *Izvoarele Istoriei Românilor (Bucharest: Editura Bucovina, 1934)*, vol. I, Chapter IX, 81 and Chapter XXV, 95.
15. The French toponymy and later the Latin–American one also registers a large number of hagiographical names—see for instance: Ion Nicolae, Bogdan Suditu, *Toponimie românească și internațională (Bucharest: Editura Meronia, 2008)*, 260.
16. See: Victor V. Vizauer, "The Transylvanian anthro–toponymy in the 13th Century. Introductory views," *Transylvanian Review, Vol. XIX, Supplement 5 (2010)*.
17. The name Maria is present in other anthro–toponyms mentioned for the 14th century.

18. Victor V. Vizauer, "Antroponimia feminină din transilvania în secolul al XIV-lea," *Acta Musei Napocensis*, 48 (2011)—under print. The study is based only on the documents published in the 4 volumes of *Documente privind istoria României (1301–1350)* and in the 6 volumes of the collection *Documenta Romaniae Historica (1351–1380)* (Bucharest: Editura Academiei Române, 1953–2006).
19. Adinel Dincă, "Antroponimul anghelilor Mihail în onomastica transilvană până la 1350. Puncte de vedere și reflecții," *Anuarul Institutului de Istorie George Barițiu din Cluj-Napoca al Academiei Române* (2009): 353 apud András Mező, *Patrociniumok a közep-kori Magyarországon* (Budapest, 2003), 278–308.
20. See <http://www.santibeaati.it/dettaglio/30300>, accessed October 2, 2011.
21. *Documenta Romaniae Historica*, C. Transilvania, Vol. XV (1375–1380) (Bucharest: Editura Academiei Române, 2005), doc. 435 and 442.
22. Observation made also by Iorgu Iordan in the book *Toponimia românească* (Bucharest: Editura Academiei Române, 1963), 155–156.
23. *DIR.C.III.(XIV)*, doc. 275.
24. *DIR.C.III.(XIV)*, doc. 352.
25. *Documenta Romaniae Historica*, C. Transilvania, Vol. XIV (1371–1375) (Bucharest: Editura Academiei Române, 2002), doc. 28.
26. *Gesta Hungarorum*, chapter III–V, 75–76.
27. Fehértói, 59.
28. In *Gesta Hungarorum* (chapter XI, 84) it appears with the form of Sunad, but, in footnote 1 of the same page, G. Popa-Lisseanu also used the version Csanád of the name, also mentioning the change of the name Morisena (Urbs Morisena), Glad's residence, in Cenad (Urbs Chanadina). But, in *Legenda S. Gerhardi Episcopi*, one can find the version Chanadinus—in *Scriptores Rerum Hungaricarum* (Budapestini, Academia Litter. Hungaricae atque Societate Histor. Hungarica in partem impensarum venientibus Typographiae Reg. Universitatis Litter. Hung. sumptibus, MCMXXXVIII), vol. II, 492.
29. *Documente privind istoria României, veacul XIV*, C. Transilvania (Bucharest: Editura Academiei Române, 1953), vol. I (1301–1320), doc. 21, 63 or 219; vol. II (1321–1330), doc. 37, 362 or 570.
30. Györffy, 20.
31. G. Popa-Lisseanu offered a similar explanation for the origin of the name Arpad: arpa (barley) and the suffix of location d—in *Gesta Hungarorum*, 77, footnote 1.
32. Coriolan Suciuc, *Dicționar istoric al localităților din România* (Iassy: Editura Academiei Române, 1967–1968), vol. I, 28.
33. *Gesta Hungarorum*, chapter XI, 83–84.
34. *Gesta Hungarorum*, chapter XX, 91 sau chapter XXVII, 96.
35. *Documente privind istoria României, veacurile XI, XII, XIII*, C. Transilvania, vol. I (1075–1250) (Bucharest: Editura Academiei Române, 1952), doc. 67/169 from this point on: *DIR.C.I.*.
36. *DIR.C.I.*, doc. 67/209.
37. *DIR.C.I.*, doc. 67/88.
38. *Documenta Romaniae Historica*, C. Transilvania, Vol. XII (1361–1365) (Bucharest: Editura Academiei Române, 1985), doc. 167.



### **Abstract**

#### **Transylvanian Anthropotponymy in the Pontifical Tithes Register for Six Years (1332–1337)\***

This paper researches the anthro-po-toponyms registered in a document of great importance for the Transylvanian anthroponymy and toponymy of the first half of the 14th century. The document is The Register of the Pontifical Tithes for 6 years in Regard to Transylvania (1332–1337), published as *Socotelile lui Iacob al lui Berengariu și Raimund de Bonofato, strângătorii dijmelor pe șase ani din Regatul Ungariei*, in the volume *Documente privind istoria României, veacul XIV, C. Transilvania, vol. III (1331-1340)* (Bucharest, 1954), doc. 56. The analysis focused on the spread of the Christian anthroponyms in settlement names, the anthro-po-toponyms containing saint's names, the large variety of anthroponyms used in establishing settlement names, as well as on new typological categories and possible ways in which an anthro-po-toponym could have emerged.

### **Keywords**

toponymy, anthroponymy, Transylvania, 14<sup>th</sup> Century, statistics

