

# Historical Demography and Anthroponymy

## in the Settlements of the Bistra Valley (Bihor County), in the Urbarial Conscriptions from 1770

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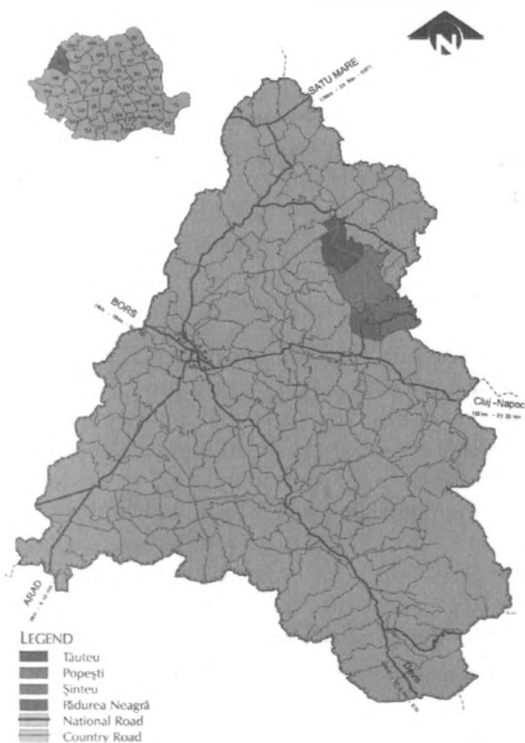
### Introduction

**A**N IMPORTANT documentary source for the historical realities from the end of the Middle Ages and the beginning of the Modern Age is represented by urbarial documents. In the sixteenth century the urbaria were just a few, but they are more numerous in the seventeenth century and became widespread in the eighteenth century, as the political power, in this case the Habsburg Empire, became involved in the feudal relations between masters and subjects. Urbaria generally present brief, but multilateral, concrete and particularly valuable information for the reconstruction of feudal relations.<sup>1</sup> From a demographic point of view, the urbaria contain information on the number of subjected population in a manor or locality, migratory movement (runaway serfs), social and professional structure, natural movement of the subjected people, but also toponymic and anthroponymic data and therefore possible indications regarding the ethnicity and/or denomination of the inhabitants.<sup>2</sup>

In this material we intend to analyze the anthroponomic structure of the settlements of the Bistra Valley, in Bihor (Hun. Bihar) County, based on the urbarial conscriptions from 1770. We will try to see what was the distribution of surnames (*cognomen*<sup>3</sup>) and first names in each locality and we will frequently use the graphic method in this regard. Through the statistical method we will try to track the population movement, and the degree of preservation of some surnames in the localities at the end of the seventeenth century and in the eighteenth century, as they result from other urbaria (1688, 1689, 1699, 1735). Within the limits of the existing documentary sources, but also of the available space, we will compare the data from the urbaria<sup>4</sup> with information coming from other documentary sources (confessional conscriptions and schematisms), in order to reconstruct the confessional and/or ethnic realities. We are aware of the limits of our approach, which are mainly related to the specifics of the documentary sources used here; the nominal tables do not include the entire population, but only the one dependent on the feudal lord and only the heads of families. However, they do not detract from the importance and the value of the

research. We will try to supplement the information from the *urbaria* with other types of sources from that time, so that the image of the ethnic and confessional realities be as true as possible.

FIG. 1. LOCATION OF THE RESEARCHED AREA WITHIN BIHOR COUNTY AND ROMANIA



The study is part of a wider research project, in which we investigate all the localities of the Bistra Valley. The villages of the Bistra Valley are situated in the northwestern part of Romania and in the northern half of Bihor County, in the basin of the Bistra River, a tributary of the Barcău River. The defining feature of this area is represented by the ethnic and confessional mosaic of the population. The settlements have been documented since the 13<sup>th</sup> century, from downstream to upstream i.e., in the direction of the penetration and conquest of the territory by the Hungarians.<sup>5</sup>

Medieval documents attest in the abovementioned area both Romanian settlements (*possessio walachalis*), and Hungarian ones (*possessio hungaricalis*). The Hungarian conquest also meant the officialization of the Catholic Church to the detriment of the Orthodox rite, represented by the large mass of the population in the Bistra Valley area. Following the Reformation and the emergence of Protestant Churches (Calvinist, Lutheran, Unitarian), the Calvinist confession spread to the majority of the Hungarian population, especially in Tăuteu. Calvinist Romanian

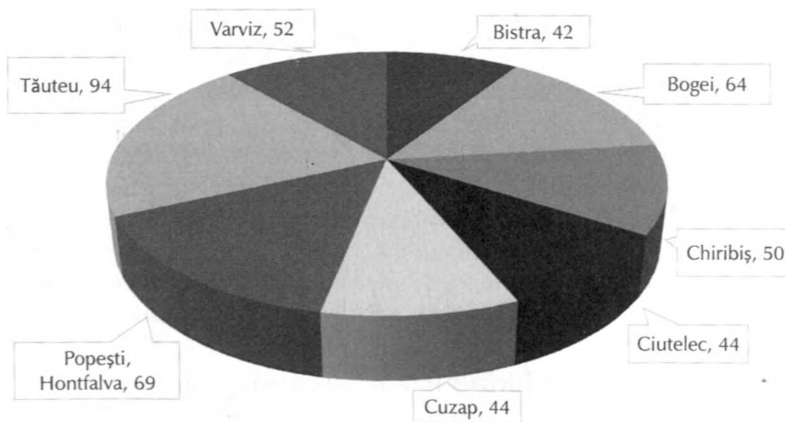
priests are also attested in Ciutelec, Popești, Bistra and Chiribiș at certain moments of the 17<sup>th</sup> century.<sup>6</sup> The entry of Bihor into the sphere of Austrian influence in 1692 led to the emergence of the Greek Catholic Church, to the detriment of the Orthodox Church. The eighteenth century is characterized by a significant conflict between Orthodox and Greek Catholics in the Bistra Valley, and there are a lot numerical fluctuations within the localities, from one year to another. The Orthodox conscriptions from 1769 and 1786 mention important Orthodox communities in Chiribiș, Ciutelec, Popești, Varviz, Voivozi, Bistra and Cuzap. At the initiative of the Barany family, who ruled over these places, the settlement of Slovaks, of Roman Catholic denomination, took place at the end of the 18<sup>th</sup> century and the beginning of the 19<sup>th</sup> century. Another ethnic group, of Germanic origin (Swabians), is settled in Banat and Partium since the end of the seventeenth century and the beginning of the eighteenth;<sup>7</sup> we do not have information about a possible presence of Swabians in the Bi-

stra Valley area during this period. Toponyms and historical-cartographic documents reveal the presence in the eighteenth century, in small numbers, of Jews (of Mosaic denomination) and Romani (they usually adopted the confession of the majority population among whom they lived).

## Anthroponymy and Demography in the Settlements of the Bistra Valley (the End of the 17<sup>th</sup> Century—the End of the 18<sup>th</sup> Century)

**I**NSPIRED BY reformist ideas, Empress Maria Theresa issued on 29 December 1766 an ordinance on the introduction of the unique urbarium in six counties, an ordinance made public on 23 January 1767. Then began the implementation work in other counties, including Bihor, which lasted until 1774.<sup>8</sup> The purpose of the decree issued by Maria Theresa was the evaluation and uniform regulation of the obligations of the serfs. In the settlements of the Bistra Valley, urbarial conscriptions were made in 1770. Therefore, we will frequently use this year in graphic representations to illustrate the results of the Theresian urbarial regulations of 1767. The tables in the regulations are in two copies: in Latin (used in our analysis) and in Hungarian. They include only the heads of families, with their name and surname. We further analyze the toponymic data by localities, in order to illustrate the frequency of names in 1770, but also the movement of the population in this area. The localities considered by our analysis are: Chiribiș, Tăuteu, Bogei, Ciutelec, Bistra, Popești, *Hontfalva* (missing settlement, merged in the Popești locality), Varviz, Voivozi, and Cuzap from Bihor County.

FIG. 2. THE DISTRIBUTION OF THE NUMBER OF ANTHROPNYMS INCLUDED IN THE URBARIUM OF 1767



SOURCE: Hungaricana.

The conscriptions of 1770 feature 459 names (heads of families) for the settlements of the Bistra Valley (fig. 2), distributed as follows: Tăuteu—94, Popești and Hontfalva—69, Bogei—64, Varviz—52, Chiribiș—50, Cuzap—44, Ciutelec—44, Bistra—42.<sup>9</sup> If we compare these data with those from previous conscriptions, we see some distinct features. The inventory of goods of the Mișca domain (*Inventarium Bonorum . . .*) from 1688 includes 63 names of dependent peasants: Chiribiș—9, Bistra—6, Popești—18, Varviz—11, Cuzap—10, Hontfalva—4, Voivozi—55.<sup>10</sup> The urbarium or conscription of the goods from the following year, 1689 (*Urbarium sive Conscriptio Bonorum . . .*), includes 79 anthroponyms: Chiribiș—9, Bistra—17, Popești—23, Varviz—11, Cuzap—10, Hontfalva—4, Voivozi—5.<sup>11</sup> Ten years later, in 1699, another conscription of the goods of the Mișca domain (*Conscriptio Bonorum Micskciensium*) contains 58 anthroponyms: Chiribiș—15, Bistra—10, Popești—13, Varviz—11, Cuzap—9 (Voivozi locality appears as abandoned, *deserta*).<sup>12</sup> Another conscription from 1735 (*Conscriptio Bonorum Micske*) contains 269 anthroponyms (Tăuteu—80, Bistra—43, Voivozi—42, Cuzap—27, Chiribiș—25, Popești—52).<sup>13</sup>

The data must be understood in the general context of the second half of the seventeenth century. The Austro-Turkish military conflicts of 1685–1692 and the uprising of Francis II Rákóczi (1703–1713) had negative effects on the population of the Bistra Valley, causing material destruction, loss of life and an excessive increase in obligations.<sup>14</sup> The 1692 cameral conscription of Bihor County, made immediately after the expulsion of the Turks, mentions many localities as abandoned (*deserta*) for 7 years (Chiribiș, Cuzap, *Szuszafalva*—extinct settlement) and 4 years (Varviz, Popești, Bistra, Bogei, Voivozi).<sup>15</sup> For the most part, these data is increasingly being reinterpreted by historians and partially contradicted by tithe registers.<sup>16</sup> Most likely, the locals temporarily left their old settlements during the conflicts, retreating to the higher, forested and protected areas, but they mostly returned to the old settlements after the conflicts ended. What is certain is that a period of restoration of the domains and of the peasant households was needed. There is now a fluctuation in the population; some return to abandoned villages or settle in other places, where they find better living conditions.<sup>17</sup> To this data we add other demographic elements, provided by the confessional conscriptions, but also the schematisms from the early nineteenth century, to have an overview of the population and the ethnic and religious structure. The second half of the 18<sup>th</sup> century is known at European level as a period of strong population growth.<sup>18</sup> If until the middle of the 18<sup>th</sup> century landlords tried to keep their serfs by granting exemptions to repopulate the abandoned farms, in the period immediately preceding the Theresian regulation of 1767 the trend is different, the landlords being more concerned with the development of the alodial economy. The deserted farms are fewer and fewer, and when they are abandoned the landlord is in no hurry to give them to the serfs, for the peasants' lots were an obstacle to the expansion of the alodium.<sup>19</sup>

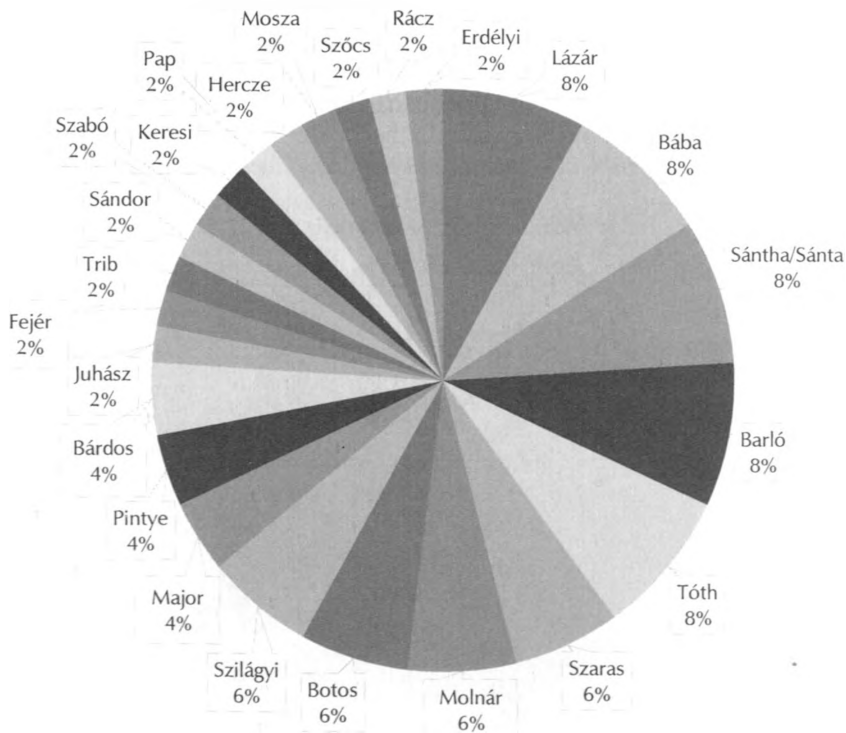
### Chiribiș (Hun. Terebes)

**T**HE LOCALITY is attested for the first time in the year 1219 (*villa Terebus*).<sup>20</sup> In 1692, immediately after the expulsion of the Ottomans from Bihor, it appeared among the settlements deserted for 7 years.<sup>21</sup> The Orthodox conscription of 1769 records 51

houses. In 1785 there were 12 Greek Catholics in Chiribiş, and in 1792 a number of 6 Roman Catholics and 4 Calvinists are mentioned.<sup>22</sup> Therefore, the great mass of the inhabitants of Chiribiş was at the end of the 18<sup>th</sup> century of the Orthodox confession, and they could only be Romanians.

The urbarial regulation of 1770 comprises 50 heads of households, in accordance with the number of houses (51) in the Orthodox conscription of 1769. The names of the families and their frequency are as follows: Lázár (4), Bába (4), Sántha/Sánta (4), Barló (4), Tóth (4), Szaras (3), Molnár (3), Botos (3), Szilágyi (3), Major (2), Pintye (2), Bárdos (2), Juhász (1), Fejér (1), Trib (1), Sándor (1), Szabó (1), Keresi (1), Pap (1), Hercze (1), Mosza (1), Szócs (1), Rácz (1), Erdélyi (1). There were 24 surnames in the locality in 1770. Seven surnames (Lázár, Bába, Sántha/Sánta, Barló, Tóth, Szaras, Molnár) represented 52% of the village population. As for the surnames found in the previous urbarial documents (1688, 1689, 1699, 1735), they are 10 in number, representing a percentage of 42% of the total surnames in the locality in 1770; in other words, these surnames, approximately 42% of the total, proved the continuity of life in Chiribiş, between 1688 and 1770.

FIG. 3. PERCENTAGE OF SURNAMES IN CHIRIBIŞ IN 1770



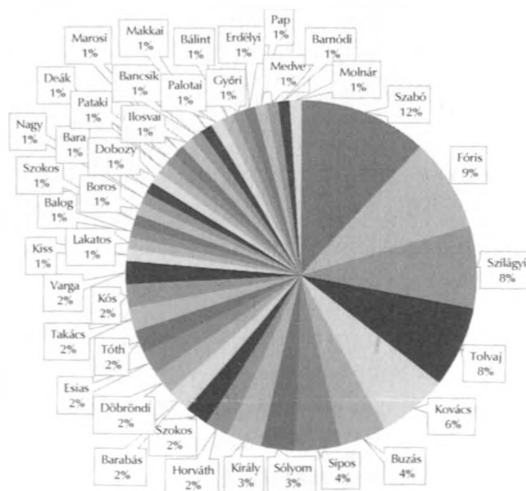
SOURCE: Hungaricana.

### Tăuteu (Hun. Tóti)

THE FIRST documentary attestation of the settlement comes from the period 1291–1294 (*villa Tóty*),<sup>23</sup> in the tithes registers of the Roman Catholic Diocese of Oradea, proving the existence of a Roman Catholic population (most likely ethnic Hungarians). The tithes to the church was imposed in the Middle Ages only on Catholics and only exceptionally on the Orthodox. In the locality there is a church, originally Catholic, built in the 15<sup>th</sup> century. In the second half of the 16<sup>th</sup> century, the majority of the Catholic community adopted the Reformed (Calvinist) denomination. Civil status registers exist in the locality since 1755 for the Calvinist confession. The Roman Catholic Schematism from 1824 attests in Tăuteu the following confessional structure: Calvinists—601, Roman Catholics—77, Unitarians—5;<sup>24</sup> by deduction, from an ethnic point of view they were Hungarians.

The urbarial conscription of 1770 includes 94 heads of family from Tăuteu. The following are the names of the families and their frequency: Szabó (11), Fóris (8), Szilágyi (8), Tolvaj (7), Kovács (7), Buzás (5), Sipos (4), Sólyom (3), Király (3), Horváth (2), Barabás (2), Döbröndi (2), Esias (2), Tóth (2), Takács (2), Kós (2), Varga (2), Kiss (1), Lakatos (1), Balog (1), Szokos (1), Boros (1), Nagy (1), Bara (1), Dobozy (1), Deák (1), Pataki (1), Marosi (1), Ilosvai (1), Bancsik (1), Makkai (1), Palotai (1), Bálint (1), Győri (1), Erdélyi (1), Pap (1), Medve (1), Barnódi (1), Molnár (1). Regarding the number of surnames existing in the locality in 1770, they were 40. Seven surnames (Szabó, Fóris, Szilágyi, Tolvaj, Kovács, Buzás, Sipos) together represented 50% of the locality's population. Regarding the surnames that can be found in the previous urbarial documents (1735), they are 26 in number, representing 65% of the total surnames in the locality in 1770. In Tăuteu we see that, between 1735 and 1770, 65% of surnames are recorded in the two conscriptions.

FIG. 4. PERCENTAGE OF SURNAMES IN TĂUTEU IN 1770



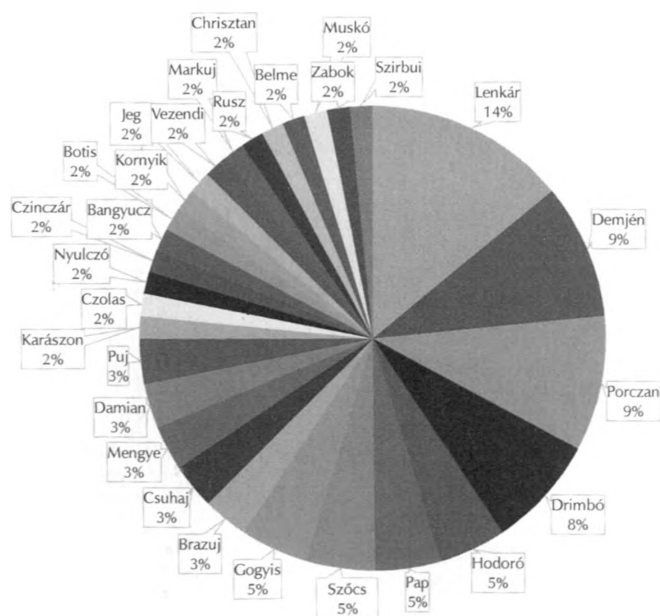
SOURCE: Szilágyi, 11–14; Magyar Nemzeti Levéltár Hajdú-Bihar Megyei Levéltára, IVA, 1/d–31d.

## Bogei (Hun. Bosaj)

THE FIRST attestation comes from the year 1406, on the occasion of the first conscription of the domain of Şinteu fortress, when it appears as a Romanian possession (*poss. walachalis Bozay*).<sup>25</sup> In 1692 it is mentioned among the localities abandoned (*deserta*) for 4 years.<sup>26</sup> The Orthodox conscription of 1786 indicates 50 houses in Bogei.<sup>27</sup> The Roman Catholic schematisms of 1824, 1828, and 1835 mention only Orthodox population within the locality.

The urbarial conscription of 1770 includes 64 heads of families from Bogei, more than the number of houses (50) listed in the Orthodox conscription from 1786. We deduce from this that besides this majority Orthodox population there were other confessional groups. Here are the surnames and their frequency: Lenkár (9), Demjén (6), Porczan (6), Drimbó (5), Hodoró (3), Pap (3), Szócs (3), Gogyis (3), Brazuj (2), Csuhaj (2), Mengye (2), Damian (2), Puj (2), Karászon (1), Czolas (1), Nyulczó (1), Czinczár (1), Bangyucz (1), Botis (1), Kornyyik (1), Jeg (1), Vezendi (1), Markuj (1), Rusz (1), Chrisztan (1), Belme (1), Muskó (1), Zabok (1), Szirbui (1). In 1770 there were 29 surnames in the locality. Six surnames (Lenkár, Demjén, Porczan, Drimbó, Hodoró, Pap) represented 50% of the population of the village. We could not make an assessment of the degree of preservation of surnames, because we do not have previous urbarial conscriptions for this locality.

FIG. 5. PERCENTAGE OF SURNAMES IN BOGEI IN 1770



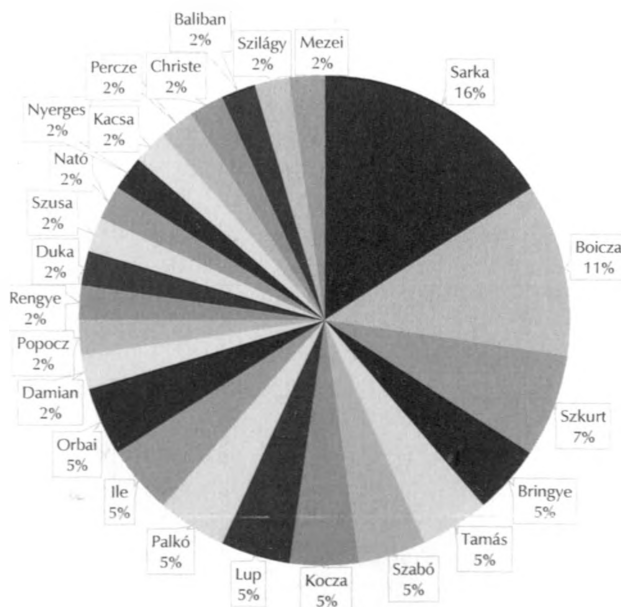
SOURCE: Hungaricana.

### Ciutelec (Hun. Cséhtelek)

**I**N 1305 it appears for the first time in documents under the name of *Cheyteluk*. Hungarian historiography links this settlement with the settlement of Slavic populations (Czech or Ruthenian) in the thirteenth century, at the urging of the Hungarian conquerors. In 1406 it is mentioned as a Romanian settlement of the domain of the Șinteu fortress.<sup>28</sup> The Orthodox conscription from 1769 mentions 50 houses in Ciutelec,<sup>29</sup> and in 1785 there were 12 Greek Catholics belonging to the Popești Greek Catholic parish.<sup>30</sup> The Roman Catholic Schematism of 1824 highlights the following ethnic structure: Orthodox—374, Roman Catholics—4, Calvinists—4, Mosais—3.<sup>31</sup>

The urbanial conscription of 1770 includes 44 heads of households in Ciutelec, in relative accordance with the number of houses from 1769 (50). Here are the surnames and their frequency: Sarka (7), Boicza (5), Szkurt (3), Bringye (2), Tamás (2), Szabó (2), Kocza (2), Lup (2), Palkó (2), Ile (2), Orbai (2), Damian (1), Popocz (1), Rengye (1), Duka (1), Szusa (1), Nató (1), Nyerges (1), Kacsa (1), Percze (1), Christe (1), Baliban (1), Szilágyi (1), Mezei (1). In 1770, there were 25 surnames in the locality. Seven surnames (Sarka, Boicza, Szkurt, Bringye, Tamás, Szabó, Kocza) represent 52% of the village population. As for the surnames found in the previous documents (tithe registers from 1686, 1687, 1696), they are 9 in number, representing a percentage of 36% of the total surnames in the locality recorded in the year 1770.

FIG. 6. PERCENTAGE OF SURNAMES IN CIUTELEC IN 1770



SOURCE: Hungaricana.

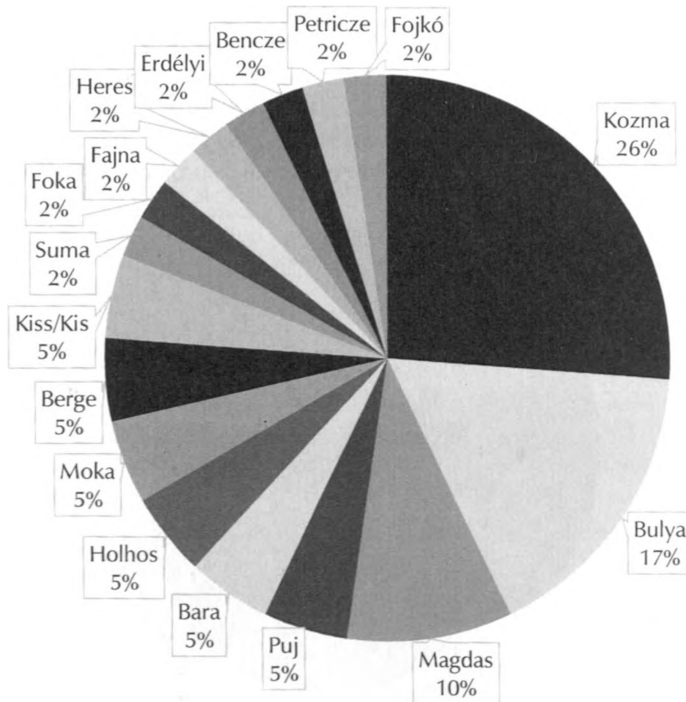


### Bistra (Hun. Bisztraújfalú)

THE SETTLEMENT is first mentioned in 1472 as a Romanian possession (*poss. walachalis Wyfalva*).<sup>32</sup> In 1692 it appears among the settlements abandoned for 4 years.<sup>33</sup> The Orthodox conscription of 1769 shows that there were 110 houses in Sârbi and Bistra (reviewed together).<sup>34</sup> In 1785, 8 Greek Catholics and 3 Roman Catholics are mentioned in 1792. The Roman Catholic Schematism of 1824 presents the confessional structure of the locality: 115 Orthodox, 3 Mosaics (Jews).<sup>35</sup>

The urbarial conscription of 1770 includes 42 heads of families in dependence on the landowner. The following are the surnames and their frequency: Kozma (11), Bulya (7), Magdas (4), Puj (2), Bara (2), Holhos (2), Moka (2), Berge (2), Kiss/Kis (2), Suma (1), Foka (1), Fajna (1), Heres (1), Erdélyi (1), Bencze (1), Petricze (1), Fojkó (1). In 1770, there were 16 surnames in the locality. Three surnames (Kozma, Bulya, Magdas) represent 52% of the village population. As for the surnames found in previous urbarial documents (1688, 1689, 1699, 1735), they are 12 in number, representing a percentage of 75% of the total surnames in the locality in 1770.

FIG. 7. PERCENTAGE OF SURNAMES IN BISTRA IN 1770



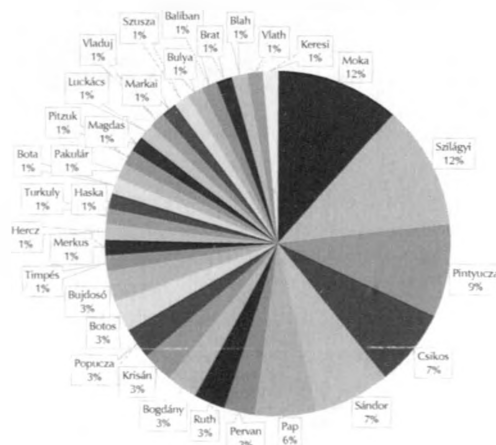
SOURCE: Hungaricana.

## Popești (Hun. Papfalva) and Hontfalva

**P**OPEȘTI is also mentioned as a Romanian settlement in 1435 (*poss. walachalis Papfalwa*). Close to it are other settlements mentioned in the Middle Ages, which later disappeared: *villa olachalis Moch* (settlement most likely located on the border with Bistra), *poss. olachalis Honthfalua* (Romanian settlement within the domain of the Șinteu fortress in 1406), *poss. hungaricalis Honthpataka* (Hungarian settlement within the domain of the Șinteu fortress in 1406).<sup>36</sup> Of these missing settlements, only *Hontfalva* is mentioned in the urbarial regulation in 1770, reviewed together with Popești. In 1692 Popești appears among the settlements abandoned for 4 years.<sup>37</sup> In the 18<sup>th</sup> century, it was the first locality in the Bistra Valley to embrace the Greek Catholic confession, becoming a parish in 1759. In 1777, 226 Greek Catholics were attested in Popești; 560 are mentioned in 1785.<sup>38</sup> The Schematism of 1824 presents the confessional structure of the inhabitants: Greek Catholics—308, Calvinists—7, Roman Catholics—6.<sup>39</sup>

The urbarial conscription from 1770 includes 69 heads of families for Popești and Hontfalva (missing settlement, located within the border of Popești village), without listing them separately. Here are the surnames and their frequency: Moka (8), Szilágyi (8), Pintyucz (6), Csikos (5), Sándor (5), Pap (4), Pervan (2), Ruth (2), Bogdány (2), Krisán (2), Popucz (2), Botos (2), Bujdosó (2), Timpés (1), Merkus (1), Hercz (1), Türkuly (1), Haska (1), Bota (1), Pakulár (1), Pitzuk (1), Magdas (1), Lukács (1), Vladuj (1), Markai (1), Szusza (1), Baliban (1), Blah (1), Vlath (1), Keresi (1), Moka (12), Szilágyi (12), Pintyucz (9), Csikos (7), Sándor (7), Pap (6), Pervan (3), Ruth (3), Bogdány (3), Krisán (3), Popucz (3), Botos (3), Bujdosó (3), Timpés (1), Merkus (1), Hercz (1), Türkuly (1), Haska (1), Bota (1), Pakulár (1), Pitzuk (1), Magdas (1), Lukács (1), Vladuj (1), Markai (1), Szusza (1), Baliban (1), Blah (1), Vlath (1), Keresi (1), Moka (12).

FIG. 8. PERCENTAGE OF SURNAMES IN POPEȘTI AND HONTFALVA IN 1770



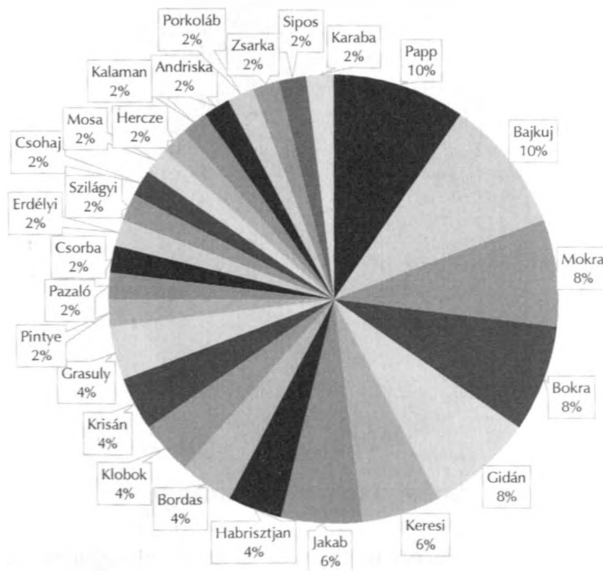
SOURCE: Hungaricana.

### Varviz (Hun. Várviz)

**T**HE FIRST documentary attestation of the locality is from 1327 (*Warrizy*). In 1406 it is mentioned as a Hungarian possession (*poss. hungaricalis Warrvizbeleke*), with in the domain of the fortress Şinteu.<sup>40</sup> That is strange, as during the Modern Age the settlement was overwhelmingly a Romanian one. The Orthodox conscription from 1769 attests in Varviz 50 houses, and in 1792 a number of 4 Roman Catholics are also mentioned.<sup>41</sup> The Roman Catholic Schematism of 1824 shows us the confessional structure of the locality: Orthodox—226, Mosaics—4.<sup>42</sup>

The urbarial conscription of 1770 brings us 52 heads of families from Varviz, in dependence on the landowner, in accordance with the 50 houses of the Orthodox conscription. The following are the surnames and their frequency: Papp (5), Bajkuj (5), Mokra (4), Bokra (4), Gidán (4), Keresi (3), Jakab (3), Habrisztjan (2), Bordas (2), Klobok (2), Krisán (2), Grasuly (2), Pintye (1), Pazaló (1), Csorba (1), Erdélyi (1), Szilágyi (1), Csohaj (1), Mosa (1), Hercze (1), Kalamán (1), Andriská (1), Porkoláb (1), Zsarka (1), Sipos (1), Karaba (1), Sáros (1), Karaba (1). In 1770, there were 26 surnames in the locality. Seven surnames (Papp, Bajkuj, Mokra, Bokra, Gidán, Keresi, Jakab) represent 53% of the population of the locality. As for the surnames found in the previous urbarial documents (1688, 1689, 1699), they are 4 in number, representing a percentage of 15% of the total surnames in the locality in 1770. The very small percentage can be also explained by the fact that we do not have the nominal conscription from 1735 for this locality.

FIG. 9. PERCENTAGE OF SURNAMES IN VARVIZ IN 1770



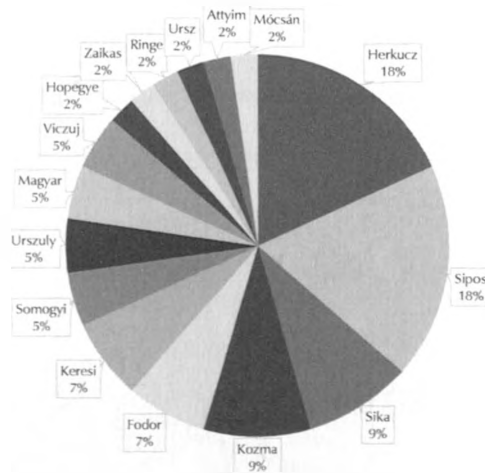
SOURCE: Hungaricana.

### Cuzap (Hun. Középes)

THE FIRST documentary attestation dates from 1406, when Cuzap is mentioned as a Romanian possession of the domain of the Şinteu fortress (*poss. walachalis Kuzep*).<sup>43</sup> In 1692 it appears among the settlements deserted for 7 years.<sup>44</sup> The Orthodox conscription from 1786 attests 40 houses in Cuzap, and in 1792, 8 Roman Catholics are mentioned.<sup>45</sup> The Roman Catholic Schematism of 1824 presents the confessional structure: Orthodox—120, Roman Catholics—4, Calvinists—1.<sup>46</sup>

The urbarial conscription of 1770 includes 44 heads of households in Cuzap, in accordance with demographic data from the conscriptions of 1786 and 1792. The following is a list of surnames and their frequency: Herkucz (8), Sipos (8), Sika (4), Kozma (4), Fodor (3), Keresi (3), Somogyi (2), Urszuly (2), Magyar (2), Viczuj (2), Hopegye (1), Zaikas (1), Ringe (1), Ursz (1), Attyim (1), Mócsán (1). In 1770, there were 16 surnames in the locality. Four surnames (Herkucz, Sipos, Sika, Kozma) represent 55% of the population of the locality. As for the surnames found in previous urbarial documents (1688, 1689, 1699, 1735), they are 12 in number, representing a percentage of 75% of the total surnames in the locality in 1770.

FIG. 10. PERCENTAGE OF SURNAMES IN CUZAP IN 1770



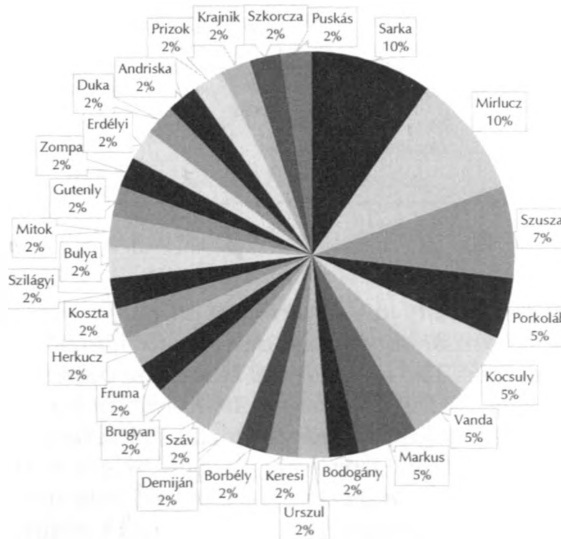
SOURCE: Hungaricana.

### Voivozi (Hun. Almaszeg)

ARCHAEOLOGICAL EXCAVATIONS in the 20<sup>th</sup> century brought to light the ruins of a wall-church at *Voivozi-Bisericuță*, from the 13<sup>th</sup>–16<sup>th</sup> centuries. This evidence, together with the documentary sources from the 14<sup>th</sup>–15<sup>th</sup> centuries, lead to

the conclusion that in the Middle Ages here existed an Orthodox monastic center and/or a voivodship center.<sup>47</sup> In 1692 it appears among the settlements abandoned (*deserta*) for 4 years.<sup>48</sup> The Orthodox conscription of 1769 refers to 50 houses,<sup>49</sup> and in 1785, 24 Greek Catholic parishioners are mentioned.<sup>50</sup> The Roman Catholic Schematism of 1828 presents the confessional structure of the locality: Orthodox—156, Roman Catholics—34, Greek Catholics—15, Calvinists—8.<sup>51</sup> We do not have the urbarial conscription from 1770 for the locality of Voivozi. However, to illustrate the family names existing in the eighteenth century we used the data from 1735.<sup>52</sup> Here are the main surnames and their frequency: Sarka (4), Mirlucz (4), Szusza (3), Porkoláb (2), Kocsuly (2), Vanda (2), Markus (2), Bodogány (1), Urszul (1), Keresi (1), Borbély (1), Demján (1), Száv (1), Brugyan (1), Fruma (1), Herkucz (1), Koszta (1), Szilágyi (1), Bulya (1), Mitok (1), Gutenly (1), Zompa (1), Erdélyi (1), Duka (1), Andriska (1), Prizok (1), Krajnik (1), Szkorcza (1), Puskás (1). We notice the existence of some names that remind us of the old voivodship settlement: Krajnik (Crainic), Vanda (a corrupt form of the name Vayda, reminiscent of the old voivodes attested here in previous centuries), Porkoláb (Hungarian *porkoláb*, fortress commander, castellan). In 1770, there were 29 surnames in the locality. Nine surnames (Sarka, Mirlucz, Szusza, Porkoláb, Kocsuly, Vanda, Markus, Bodogány, Urszul) represent 51% of the locality population. Comparing the data from 1735 with the previous ones, we can see that in 1688 there are only 5 heads of families depending on the landowner. Of these, two left their *sessio* (Stephani Berej and Joannis Farkas). The situation is identical in the act of 1689. In 1699 the locality appears completely deserted. Of the 5 surnames, only one is on the 1735 list.<sup>53</sup>

FIG. 11. PERCENTAGE OF SURNAMES IN VOIVOZI IN 1735



SOURCE: Bihor County Service of the National Archives, Oradea, Barany coll., inv. 270, file 7, fols. 55–76.

**E**VEN IF we did not intend to perform here a linguistic analysis of the surnames, from the data presented above we can see very clearly that most names are Hungarian, names translated into Hungarian or Hungarianized. This happens not only in the Hungarian communities, but also in the communities that we know for sure were Romanian.<sup>54</sup> Therefore, the linguistic analysis of surnames is not a sure indication of ethnic origin, at least not in all cases, as there are exceptions. But to what extent can the analysis of baptismal names, which were of much greater importance in the rural world than surnames, provide us with information about the ethnicity or denomination of the inhabitants? The baptismal name (*signum, nomen unicum*) is the one that was specific in the Middle Ages, since the sixth century, with the imposition of the Germanic model of single name.<sup>55</sup> Throughout medieval Europe, regardless of the ethnic origin of different populations, there is a common denominator in terms of onomastics: the absolute domination of the names of Christian saints. The Christian name triumphs undisturbed by any competition.<sup>56</sup> Therefore, the Church plays a key role in imposing the baptismal name.

TABLE 1. BAPTISMAL NAMES IN THE URBARIAL CONSCRIPTION FROM 1770

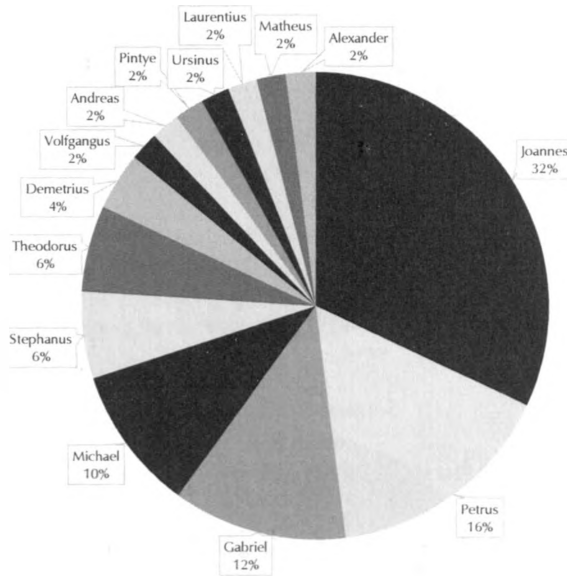
	Bistra	Bogei	Chiribiș	Ciutelec	Cuzap	Popești	Tăuteu	Varviz
Total heads of households	42	64	50	44	44	69	94	52
Baptismal name number	15	20	14	20	17	18	10	16
Most frequent names	Joannes Georgius Nicolaus Laurentius Christianus	Joannes Petrus Christianus Gabriel Theodorus	Joannes Petrus Gabriel Michael Stephanus	Joannes Elias Petrus Stephanus Georgius	Joannes Georgius Nicolaus Laurentius Thomas	Joannes Laurentius Theodorus Petrus Ladislaus	Joannes Stephanus Michael Petrus Andreas	Joannes Petrus Theodorus Laurentius Gabriel
Names less common in other villages	Paschalis Volfgangus	Lucas Pintye	Matheus Alexander	Daniel Zacharias	Nestorius Ursinus	Philippus Ignatius Samuel Damianus	Ferencz Sigmond Marton	Ursinus Volfgangus

SOURCE: Hungaricana.

For the 18<sup>th</sup> century, we identify in the researched area three main ethnic-confessional communities. The first is the Romanian community of the Orthodox faith, in the majority in almost all settlements. The second is the Hungarian community of the Calvinist denomination, specific in Tăuteu. The third is the Romanian community of the Greek Catholic denomination, crystallized in Popești with the establishment of the Greek Catholic parish in 1759 and registering temporary passages, bigger or smaller, in other Romanian settlements. In these important communities we also see small groups of Roman Catholics at the end of the 18<sup>th</sup> century, in Tăuteu, Chiribiș, Ciutelec, Popești or Varviz. In order for our comparison to be relevant, we will make a standardization of the baptismal names encountered, in the three main languages: Latin (the official language of

urbarial conscriptions), Hungarian (nominal lists also appear in Hungarian in conscriptions) and Romanian (spoken by most of the inhabitants of this area). Here are some of the most common names, with their equivalents in the Latin and Hungarian urbarial conscriptions: Joannes (Lat.)/János (Hun.)/Ioan (Rom.); Peter/Péter/Peter; Georgius/György/Gheorghe; Laurentius/Lőrinc/Laurențiu; Stephanus/István/Ștefan; Gabriel/Gábor/Gavril; Michael/Mihály/Mihail; Theodorus/Tógyer/Teodor; Christianus/Karácson/Crăciun; Nicolaus/Miklós/Nicolae; Andreas/András/Andrei; Elias/Ilés/Ilie.<sup>57</sup>

FIG. 12. PERCENTAGE OF BAPTISMAL NAMES IN CHIRIBIȘ IN 1770

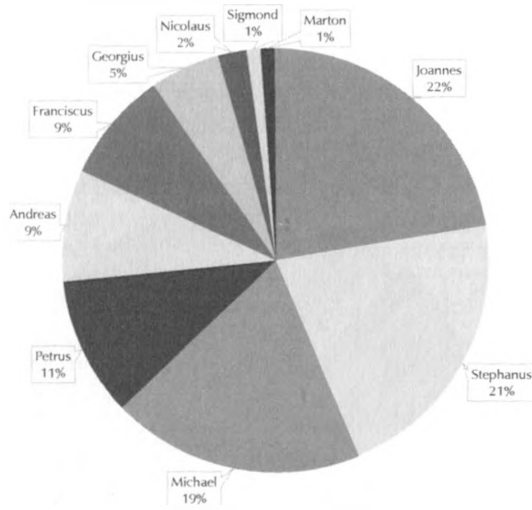


SOURCE: Hungaricana.

In Chiribiș (fig. 12), the name Joannes accounts for a very high percentage of the total heads of households, 32%. The following names, in order of their frequency, are: Petrus (16%), Gabriel (12%), Michael (10%), Stephanus (6%) and Theodorus (6%). In Tăuteu (fig. 13) only 10 masculine anthroponyms are registered in 1770. The Hungarian community in Tăuteu belonged at that time to the Calvinist confession, and the worship of saints was not a common practice. The most common name here is Joannes (22%), followed by Stephanus (21%), Michael (19%), Petrus (11%), Andreas (9%), Franciscus (9%) and Georgius (5%). If these names are also found in the other villages, the names Sigmond and Marton are found only here. In Bogei (fig. 14), among the 64 heads of families mentioned we find 20 male baptismal names. The most common is also Joannes (23%), followed by Petrus (13%), Christianus (9%), Gabriel (6%), Theodorus (6%), Michaelis (6%). A name found only here is Lucas. In Ciutelec (fig. 15) we find 20 male baptismal names among the 44 registered heads of

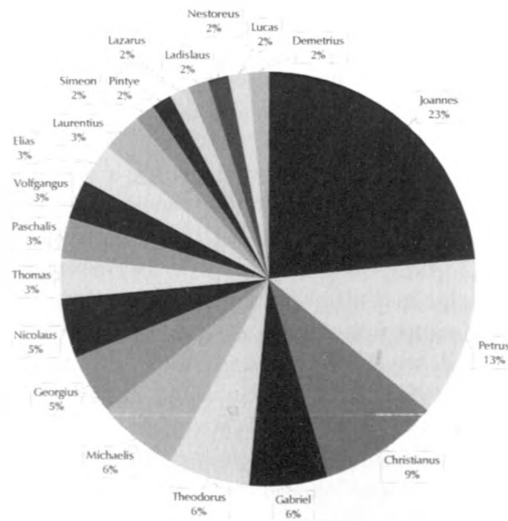
families. Alongside Joannes, which is the most widespread, Elias (9%) stands out, a name that does not show such a high frequency in any other village in the Bistra Valley area. There are also names that we do not find in other villages: Daniel and Zacharias.

FIG. 13. PERCENTAGE OF BAPTISMAL NAMES IN TĂUTEU IN 1770



SOURCE: Hungaricana.

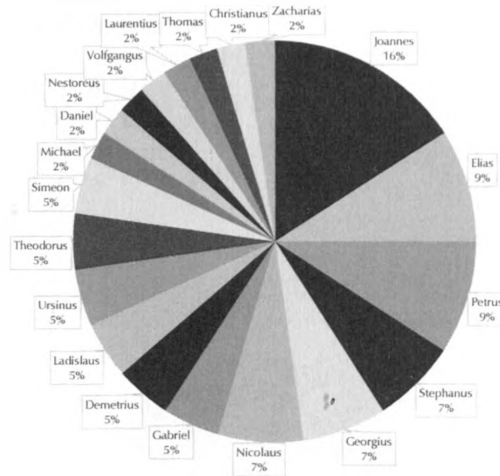
FIG. 14. PERCENTAGE OF BAPTISMAL NAMES IN BOGEI IN 1770



SOURCE: Hungaricana.

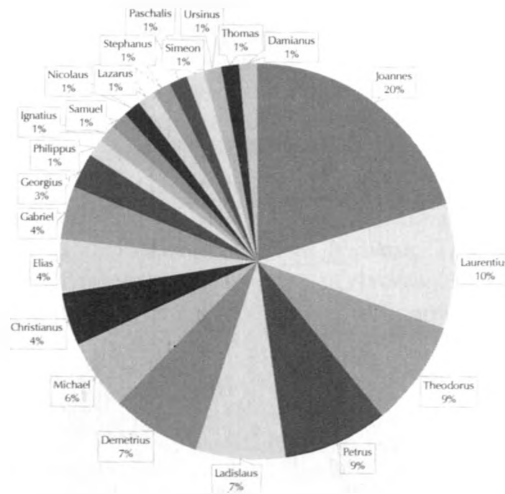


FIG. 15. PERCENTAGE OF BAPTISMAL NAMES IN CIUTELEC IN 1770



SOURCE: Hungaricana.

FIG. 16. PERCENTAGE OF BAPTISMAL NAMES IN POPEȘTI AND HONTFALVA IN 1770

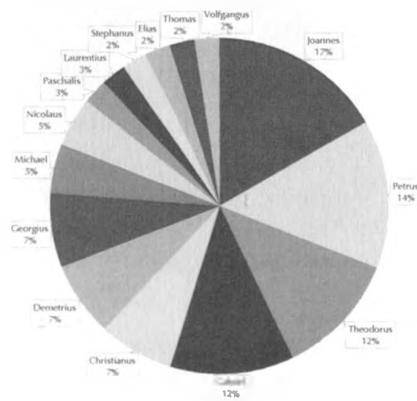


SOURCE: Hungaricana.

Among the 69 heads of families from Popești (fig. 16) we find 18 male baptismal names. The most common is Joannes (20%), followed by Laurentius (10%), Theodorus (9%), Petrus (9%), Ladislaus (7%), Demetrius (7%) and Michael (6%). There is a high percentage for the name Ladislaus, only found once in Cuzap and once in Bogei. There are other names

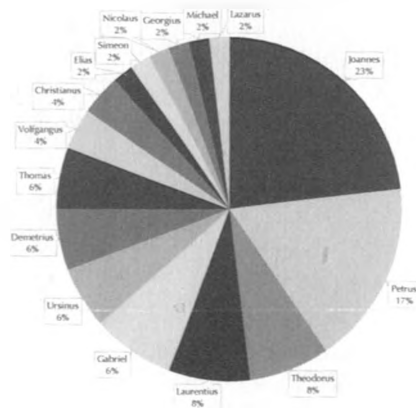
that we do not find in other settlements: Samuel, Philippus, Damianus, Ignatius. This is the locality where we meet most of the names that we do not find in the other localities and we believe that this has a direct connection with the transition of the Romanian community to Greek Catholicism in the eighteenth century. In Bistra, Varviz and Cuzap (figs. 17, 18, 19), Joannes is also the most common, but in different proportions: 17%, 23% and 25%. In Bistra, other common names are: Petrus (14%), Theodorus (12%), Gabriel (12%), Christianus (7%), Demetrius (7%), Georgius (7%). In Varviz we find Petrus (17%), Theodorus (8%), Laurentius (8%), Gabriel (6%), Ursinus (6%), Demetrius (6%), Thomas (6%). In Cuzap, Joannes is followed by Georgius (16%), Nicolaus (9%) and Laurentius (7%).

FIG. 17. PERCENTAGE OF BAPTISMAL NAMES IN BISTRA IN 1770



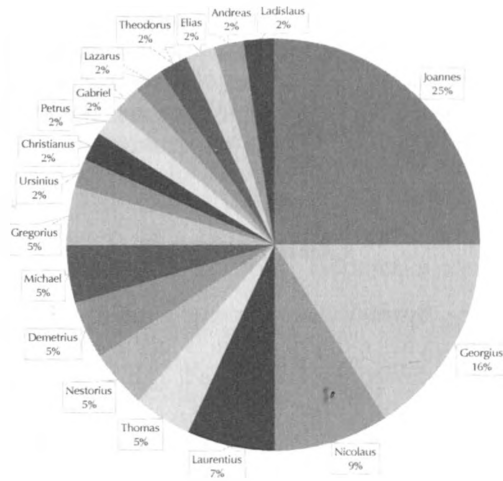
SOURCE: Hungaricana.

FIG. 18. PERCENTAGE OF BAPTISMAL NAMES IN VARVIZ IN 1770



SOURCE: Hungaricana.

FIG. 19. PERCENTAGE OF BAPTISMAL NAMES IN CUZAP IN 1770



SOURCE: Hungaricana.

From the statistical analysis of the baptismal names, several conclusions can be drawn. First of all, we find that in all settlements, regardless of the ethnic-confessional affiliation, the most common name is *Joannes*. This is explainable, because John is dominant both for the Orthodox communities and for the Greek Catholic and Catholic communities. As for the second name, things are a little different. *Petrus* is in Bogei, Chiribiş and Varviz; *Georgius* in Bistra and Cuzap (as in other previous analyses); *Elias* in Ciutelec; *Laurentius* in Popeşti and *Stephanus* in Tăuteu. In Tăuteu, where the community is dominated by Hungarians, the presence of the name Stephen could also be explained by the connection of the name with the first Christian Hungarian king. Other common names in these settlements are: *Michael*, *Gabriel*, *Nicolaus*, *Theodorus*, and *Christianus*. However, we find a higher frequency of the names *Andreas/András/Andrei* (in Tăuteu) and *Ladislaus/Lazlo/Ladislau* (in Popeşti), less common names in the other communities. The most interesting conclusion here is related to the phenomenon of onomastic concentration, i.e., the total number of names that a community uses. Even though it has the largest community, Tăuteu uses only 10 baptismal names. The explanation is certainly to be found in this community's Reformed denomination. The communities that use the most anthroponyms are Ciutelec (20), Bogei (20) and Popeşti (18). We also notice the presence of less common anthroponyms in other communities. Most such names are in Popeşti: *Philippus*, *Ignatius*, *Samuel* and *Damianus*; we believe that this fact has to do with the establishment of the Greek Catholic parish in Popeşti in 1759, but especially with the presence of monks from the Abbey of Melk. In Tăuteu we have *Ferencz*, *Sigmond* and *Marton*, specific names for the Hungarian community, but which are the names of some important sovereigns and dignitaries of the Kingdom of Hungary and the Principality of Transylvania; in Ciutelec, *Daniel* and *Zacharias*; in Chiribiş, *Matheus*

and *Alexander*; in Bogei, *Lucas* and *Pintye*. We believe that these less common names in other localities are directly related to newcomers. Interesting are the names Ursinus (in the Hungarian tables it appears as Ursius) and Volfgangus (in the Hungarian tables it appears as Farkas), as they appear in the conscriptions in their Latin form. They do not have a very high frequency within the localities, being found in Chiribiș, Bogei, Ciutelec, Popești, Bistra, Varviz, Cuzap. We believe that there are names assigned to Romanians, corresponding to the names Ursu and Lupu, respectively.

## Conclusions

**T**HE VILLAGES in the Bistra Valley represent a multi-ethnic and multi-denominational space. Due to the military conflicts at the end of the 17<sup>th</sup> century, many settlements were destroyed and abandoned. The cameral conscription from 1692 mentions 3 settlements from the Bistra Valley area abandoned for 7 years and 5 settlements abandoned for 4 years. Even if this data is partially contradicted by tithe registers and reinterpreted by historians, the reality is obvious. The military conflicts caused a large population movement in the villages in the Bistra Valley at the turn of the 17<sup>th</sup>–18<sup>th</sup> centuries. Many serfs fled from the dangers, and then in order to escape the pressure of increasingly burdensome obligations. This is evidenced by the small number of those who were dependent on the lord of the land. The second half of the 18<sup>th</sup> century meant a spectacular increase in population throughout the European continent, as a result of a positive natural increase, but also of colonization. Urbarial conscriptions and inventories of goods highlight a continuous increase of the dependent population in the villages on the Bistra Valley, in the interval between the end of the 17<sup>th</sup> century and the end of the 18<sup>th</sup> century. This fact is in agreement with the general growth of the population in the second half of the 18<sup>th</sup> century, but also with the development of feudal relations and the increase of the population dependent on the landlord. The landowners did everything possible to bring back those who had gone to the old hearth and to attract new population to these settlements, and for the most part they succeeded. This is demonstrated by the urbarial conscriptions of 1770, which show values clearly superior to the previous ones.

Urbarial conscriptions do not include the entire population of a locality, but only the population dependent on the landowner and only the heads of families. The urbarial conscriptions from 1770 show us the names of the families from each locality and their frequency. Comparing the values of the dependent population from the urbarial conscriptions from 1770 with the data from the confessional conscriptions from 1769 or 1786, we find that most settlements are serf villages, most of the population being dependent on landowners (Chiribiș, Bogei, Ciutelec, Bistra, Varviz, Cuzap). Regarding the surnames existing in the localities, the fewest are found in Bistra and Cuzap (16 surnames in each locality). At the opposite pole are Tăuteu (40 names), Popești (32 names), Bogei and Voivozi (29 names each). But Tăuteu and Popești also have large populations, 94 heads of families in Tăuteu and 69 in Popești in 1770. In general, 6–7 surnames

make up about 50% of the population of each locality. A concentration of surnames is registered in the case of Bistra (3) and Cuzap (4) localities, perhaps also due to the more remote position of these localities in relation to the main roads.

Regarding the most common surnames in the whole Bistra Valley, the following stand out: Szilágyi (21), Kozma (15), Pap/Papp (14), Sipos (13), Szabó (12), Herkucz/Hercze/Hercz (12), Bulya (9), Lenkár (9), Keresi (9). If we take into account the localities where a surname is widespread, we note the following names: Szilágyi (Chiribiş—3, Ciutelec—1, Popeşti—8, Varviz—1, Voivozi—1, Tăuteu—7), Pap/Papp (Bogei—1, Chiribiş—1, Popeşti—4, Tăuteu—1, Varviz—5), Keresi (Chiribiş—1, Cuzap—3, Popeşti—1, Varviz—3, Voivozi—1), Herkucz/Hercze/Hercz (Cuzap—8, Voivozi—1, Popeşti—1, Varviz—1, Chiribiş—1; the form Herkucz is found only in Cuzap and Voivozi).

Regarding the correspondence between surname and ethnicity/denomination, we find that towards the end of the 18<sup>th</sup> century there are localities where the vast majority of the population is of the Orthodox faith and, therefore, of Romanian ethnicity (Cuzap, Bistra, Varviz, Chiribiş). Very few families in these localities belong to other ethnicities or denominations. Therefore, the names Herkucz, Sipos, Kozma, Bulya, Bajkuj, Papp, Bokra, Mokra, Gidán, Lázár, Bába, Sántha/Sánta, Barló, Tóth or Sika, from these localities, belong to Romanian families of the Orthodox faith in 1770. The situation is diametrically opposed in Tăuteu, the population here belonging to the Calvinist denomination and, therefore, to the Hungarian ethnic group. The names Szabó, Fóris, Szilágyi, Tolvaj, Kovács, Buzás, Sipos, Sólyom, Király, Horváth, Szokos, Barabás, Döbröndi, Esias, Tóth, Takács, Kós belong to Hungarian families, of the Reformed denomination in 1770. In the case of the localities of Bogei, Popeşti, Ciutelec and Voivozi the data require a more careful analysis. We find, therefore, that the etymological analysis of surnames is not a sure indication in determining the ethnicity of the inhabitants. Many Hungarian names are found in Romanian villages, among a population we know to be Romanian. We find identical names with both the Hungarian and the Romanian population. This problem, as well as the detailed etymological analysis, requires a separate analysis.

Regarding the baptismal names, the most widespread in all localities is Joannes, regardless of ethnicity and denomination. We find the fewest baptismal names in the Calvinist community of Tăuteu, despite the fact that it has the largest population among the villages in the Bistra Valley.

Therefore, the data lead us to believe that there was a large population movement in the villages of the Bistra Valley in the period between the end of the seventeenth century and the end of the eighteenth century. But this population movement was not uniform in all settlements. The degree to which the surnames existing in 1770 are found in previous conscriptions (in any of those of 1688, 1689, 1699, 1735) leads us to believe that there were different degrees of mobility. The highest percentages are registered in the localities of Cuzap (75%) and Bistra (75%), proof that in these localities the majority of the population remained at the old hearth or returned during this period. This fact is corroborated by the small number of surnames existing in these two localities, compared to the others. The explanation is probably also found in the positioning of these locali-

ties, somewhat isolated in relation to the main roads. In Popești and Tăuteu the retention percentage is also high, of 66% and 65%, respectively. These are also the localities that register the largest variety of surnames: 40 in Tăuteu and 32 in Popești (and Hontfalva). But they are also the localities that register the largest populations at the end of the 18<sup>th</sup> century. Certainly, the plentiful and good quality agricultural land existing in these localities was an important cause behind the arrival of new agricultural workers. The Hungarians settled mainly in Tăuteu, where there was an important Hungarian community, and the Romanians in Popești, where the center of the Greek Catholic community would crystallize. In other localities the population mobility was higher. Most likely, many left and new people came, as evidenced by the percentages in Chiribiș (42%), Ciutelec (36%) and Varviz (15%). The little information available for Bogei and Voivozi prevents us from drawing a clear conclusion in this regard. However, we cannot fail to notice the situation of the former voivodship residence, Voivodes, as it emerges from the existing data. In 1688 and 1689, only 5 dependent heads of household appeared, two of whom left their land. In 1699 the locality appears entirely deserted, so that in 1735, 41 heads of families are mentioned, of which only one name is mentioned above. At the same time, we observe a great variety of names, 29 in 1735. There were certainly some inhabitants who were not dependent on the landlord until then, but we tend to believe that a large part of them come from the newcomers.



## Notes

1. D. Prodan, *Iobăgia în Transilvania în secolul al XVI-lea*, vol. 2 (Bucharest: Editura Academiei Republicii Socialiste România, 1968), VIII.
2. Natalia Giurgiu, "Conscriptiile urbariale ca izvoare demografice (Urbariul domeniului fiscal Gherla în prima jumătate a secolului al XVIII-lea)," in *Din istoria statisticii românești: Culegere de articole* (Bucharest: Direcția Centrală de Statistică, 1969), 278.
3. *Cognomen* is understood as an official designation of a family group, having a stable form over time and inherited from the paternal side; an expression of modernity, it appears due to the increased complexity of society, of the bureaucratic refinement and stabilization, elements that, in the context of the formation of states in the Modern Age, contributed to demographic control and the establishment of the civil status register. The use of a second appellation (cognomen), in addition to a *nomen unicum* specific to the previous period, was adopted in the *Christianitas* between the fourteenth and sixteenth centuries and became widespread in Europe after the end of the sixteenth century. See: Șerban Turcuș, coord., Adinel Dincă, Mihai Hasan, and Victor Vizauer, *Antroponimia în Transilvania medievală (secolele XI–XIV): Evaluare statistică, evoluție, semnificații*, vol. 1 (Cluj-Napoca: MEGA, 2011), 11, 14.
4. For data regarding the urbarial conscriptions of 1770, we used documents from the National Archives of Hungary (Magyar Nemzeti Levéltár, Budapest, Országos Levéltára, *Urbarium of 1767*, <https://hungaricana.hu/hu/>), accessed 11 Oct. 2020 (hereafter cited as *Hungaricana*). For the locality of Tăuteu the information was taken from József

- Szilágyi, *Tóti község monográfiája* (Nagyvárad: n.p., 2006), 11–14. The Voivozi locality does not appear on *hungaricana.hu* in the *Urbarium of 1767*.
5. Sorin Șipoș, “Valea Superioară a Bistrei—între local și regional (secolul al XIII-lea—începutul secolului al XVII-lea),” in *Satele de pe Valea Superioară a Bistrei: Schiță monografică*, edited by Sorin Șipoș (Oradea: Editura Universității din Oradea, 2011), 31.
  6. Mihai Georgiță, “Biserica românească și influența calvină,” in *Monografia istorică a Comunei Derna (județul Bihor)*, edited by Gabriel Moisa and Sorin Șipoș (Oradea: Muzeul Țării Crișurilor, 2016), 62.
  7. Ioan Bolovan, “Transylvania’s Population from the 11<sup>th</sup> to the 20<sup>th</sup> Century (Aspect Regarding Transylvania’s Ethnic and Religious Structure),” in *Ethnic and Religious Minorities and Majorities—for a Democratic Intercultural Dialogue at the European Union Border: International Summer School, July 2–8*, edited by Mircea Brie (Oradea: Editura Universității din Oradea, 2012), 83.
  8. Edith Bodo, *Lumea rurală din Bihor după reglementarea urbarială tereziană (1771–1820)* (Oradea: Editura Universității din Oradea, 2011), 49.
  9. *Hungaricana*.
  10. Magyar Nemzeti Levéltár, Budapest, Országos Levéltára, E 156-a., fasc. 024, no. 043 (*Hungaricana.hu*).
  11. *Ibid.*, no. 045 (*Hungaricana.hu*).
  12. *Ibid.*, no. 048 (*Hungaricana.hu*).
  13. Bihor County Service of the National Archives, coll. Barany, inv. 270, file 7, fols. 55–76. Population growth in the eighteenth century was observed in areas of southern Bihor by Barbu Ștefănescu based on a comparison of conscriptions. Cf. Barbu Ștefănescu, ed., *Agricultură, meșteșug și comerț la locuitorii zonei Beiușului în secolele XVIII–XIX* (Oradea: Editura Universității din Oradea, 2001).
  14. See Virgil Maxim, “Mișcări sociale la românii bihoreni de pe Valea Barcăului și Districtul Luncii (1692–1723),” *Lucrări științifice* (Oradea) 7, ser. *Istorie* (1973): 57–64.
  15. István Bársony, “Conscrierea camerală din 1692 a comitatului Bihor,” *Crisia* (Oradea) 22 (1992): 106.
  16. *Ibid.*
  17. Ana Ilea and Veronica Covaci, “Reglementarea urbarială din comitatul Bihor în a doua jumătate a secolului al XVIII-lea,” *Crisia* 11 (1981): 125–139.
  18. Ioan Ciorba, “Aspecte ale politicii populaționiste habsburgice în Transilvania la cumpăna secolelor XVIII–XIX (cu privire specială asupra Bihorului),” *Crisia* 35 (2005): 87. To calculate the number of the population in the Modern Age, the average of 5 inhabitants for a house is considered.
  19. Imre Wellmann, “A parasztság helyzete az 1767. évi urbérrendezés előtt,” *Századok* (Budapest) 89, 4–5 (1955): 571. See also Ana Ilea, “Lupta țăranilor din Bihor împotriva asuprii sociale în a doua jumătate a secolului al XVIII-lea,” *Crisia* 7 (1977): 133–145; Ileana Șuta, “Mișcări sociale din Bihor în secolul al XVIII-lea,” *Analele Universității din Oradea*, fasc. *Istorie*, 1 (1991): 45–54.
  20. Coriolan Suciu, *Dicționar istoric al localităților din Transilvania*, vol. 1 (A–N) (Bucharest: Editura Academiei Republicii Socialiste România, 1967), 143.
  21. Bársony, 106.
  22. Cristian Apati, *Statul austriac și Biserica Ortodoxă din Transilvania și Ungaria în efortul de modernizare a lumii românești (a doua jumătate a secolului al XVIII-lea—primele decenii*

- ale secolului al XIX-lea*, translated by Daciana Erzse (Oradea: Primus, 2015), 308–309, 312–313, 494; Iudita Călușer, *Episcopia Greco-Catolică de Oradea: Contribuții monografice* (Oradea: Logos 94, 2000), 101.
23. *Documente privind istoria României: Veacul XIII. C. Transilvania*, vol. 2 (1251–1300), editorial committee: Ion Ionașcu, L. Lăzărescu-Ionescu, Barbu Cămpina, Eugen Stănescu, D. Prodan, and Mihail Roller (lead editor) (Bucharest: Editura Academiei Republicii Populare Române, 1952), 340.
  24. *Schematismus venerabilis cleri Diocesis Magno-Varadinensis, Pro Anno A Christo Nato M. DCCC. XXIV* (Magno-Varadini: Typis Joannis Tichy, 1824), 72.
  25. Suciu, 1: 89.
  26. Bársony, 106.
  27. Bihor County Service of the National Archives, Episcopia Ortodoxă Oradea coll., file 1, fols. 1–1v, file 3, fols. 33–41v; Apati, 312–313.
  28. Suciu, 1: 154; Zsigmond Jakó, *Bihar megye a török pusztítás előtt* (Budapest: Sylvester Nyomda, 1940), 227–228.
  29. Apati, 308–309.
  30. Călușer, 101.
  31. *Schematismus*, 1824, 72.
  32. Suciu, 1: 81.
  33. Bársony, 106.
  34. Apati, 308–309.
  35. *Schematismus*, 1824, 114.
  36. Liviu Borcea, *Bihorul medieval: Oameni, așezări, instituții* (Oradea: Arca, 2005), 309–335.
  37. Bársony, 106.
  38. Călușer, 95, 101.
  39. *Schematismus*, 1824, 114.
  40. Suciu, 2: 238.
  41. Apati, 308–309, 494.
  42. *Schematismus*, 1824, 114.
  43. Suciu, 1: 186.
  44. Bársony, 106.
  45. Apati, 312–313, 494.
  46. *Schematismus*, 1824, 114.
  47. See Radu Popa, Dan Căpățână, and Antal Lukács, “Cercetările arheologice de la Voivozi: Contribuții la istoria Bihorului în secolele XII–XV,” *Crisia* 18 (1987): 61–105.
  48. Bársony, 106.
  49. Apati, 308–309.
  50. Călușer, 101.
  51. *Schematismus*, 1828, 105–106.
  52. Bihor County Service of the National Archives, Barany coll., inv. 270, file 7, fols. 55–76.
  53. Hungaricana.
  54. This fact was also demonstrated by D. Prodan, within the locality of Petreu (situated in the immediate vicinity of the researched area). In the urbarium from 1569, the locality appears as half Romanian, half Hungarian. The Romanian settlers often have Hungarian names. See Prodan, 2: 222.



55. Turcuş, 14.

56. Ibid., 24.

57. NamepediA.org was used for identifying the Romanian equivalent of the Latin and Hungarian names.

### **Abstract**

#### Historical Demography and Anthroponymy in the Settlements of the Bistra Valley (Bihor County), in the Urbarial Conscriptions from 1770

The settlements of the Bistra Valley represent a multi-ethnic and multi-denominational space. The Austro-Turkish military conflicts of the late 17<sup>th</sup> century caused great destruction and significant population displacement. The second half of the 18<sup>th</sup> century saw unprecedented population growth. The analysis of local anthroponymy based on urbarial conscriptions, in combination with other sources specific to the eighteenth century, highlights the evolution of the population, aspects pertaining to the ethnic and religious structure in the villages of the Bistra Valley at the end of the Middle Ages and the beginning of the Modern Age.

### **Keywords**

Bistra Valley, anthroponymy, urbarial conscriptions, historical demography, 18<sup>th</sup> century