

**ANTHROPONYMY AND MODES OF ANTHROPONYM
TRANSMISSION IN THE TRANSYLVANIAN NOBLE FAMILIES
IN THE LATE THIRTEENTH CENTURY AND THROUGHOUT
THE FOURTEENTH CENTURY [II]**

Abstract: This article is the continuation of a previous study, which aimed at highlighting several general European anthroponymic rules that made their presence felt in the medieval Kingdom of Hungary and, in particular, in the Voivodate of Transylvania and its adjacent counties. A random genealogical selection revealed the fact that the anthroponymic rules identified by the Western researchers were at work within the Transylvanian (and, in general, the Hungarian) area not only in the great baronial families, but also at the level of the counties, among the middle and petty nobles, who represented the backbone of nobiliary power within the kingdom.

Keywords: anthroponomy, nobility, genealogy, Transylvania, model/pattern

In a previous study² I tried to capture, in eighteen representative genealogical tables, the modes of anthroponym transmission in the Transylvanian noble families. I consider that at that time I offered only a brief overview of the matter, demonstrating the modes of anthroponym transmission from grandfather to grandson [a], from uncle to nephew [b] or from father to son [c]. The genealogies below are intended as a further argument reinforcing those stated in the previous article. In what follows I will enlarge upon this by adding seven more genealogical tables:

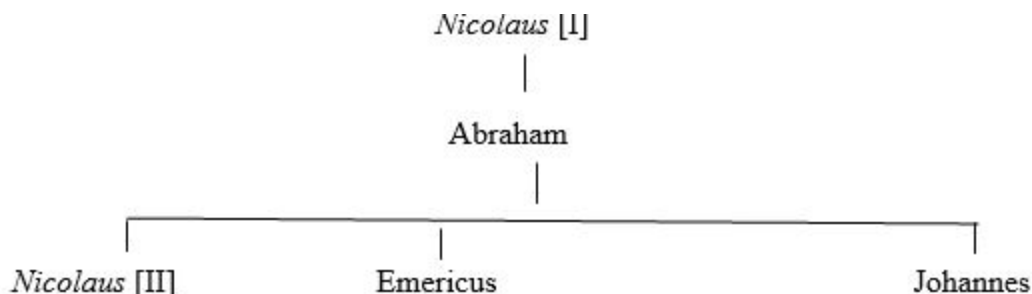
[a] One of the cases is that of *Abraham dictus magnus de Sancto Petro*, who appears in the published documents from the series *Documente privind Istoria României* [*Documents on the History of Romania*] in the period 1334-1344.³ He was the son of *Nicolaus* and the father of *Nicolaus*, *Emericus* and *Johannes*. In this case, we may notice that the rule for granting *Abraham*'s firstborn son the name of the grandfather, *Nicolaus* [I], was observed, whereas the other two sons received two names of Christian resonance: one was given the name of one of the Holy Kings, while the second was bestowed the theophoric and apostolic name of *Johannes*. We can therefore state that besides the number 1 rule of anthroponymic baptism, we may also find the rule of thematic variation, as identified by the researchers Eleanor Krawutschke and George Beech.⁴

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² "Antroponimia și modalități de transmitere a antroponimelor în cadrul familiilor nobiliare transilvănene de la sfârșitul secolului al XIII-lea și din secolul al XIV-lea," in *Acta Musei Napocensis, Historica*, 48/II, Cluj Napoca, 2011, pp. 9-30.

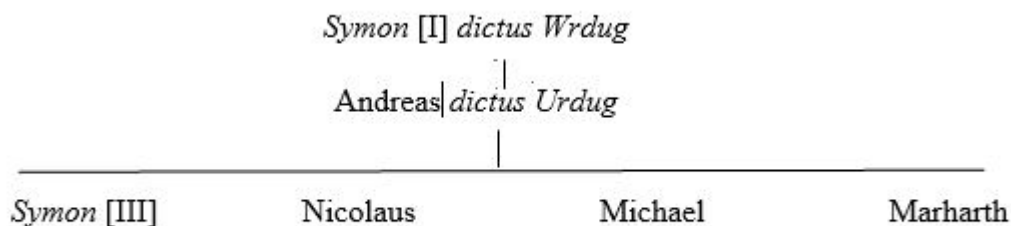
³ The first document in which it is mentioned bears the number 228 in *Documente privind istoria României*, series C, Transylvania, the fourteenth century, volume IV. Bucharest: Editura Academiei, 1955, p. 181 [hereinafter *DIR, C, Trans.*].

⁴ Eleanor Krawutschke, George Beech. "Le choix du nom d'enfant en Poitou (XIe-XIIe s.): l'importance des noms familiaux," in *Genèse Médiévale de l'anthroponymie moderne*, volume III. Tours: Université de Tours, 1996, pp. 145-146.



Genealogical Table 1. The family of *Abraham dictus magnus de Sancto Petro*.

Another case is that of *Andreas dictus Urdug* [Dracul, *The Devil*] *de Karul* [Carei, Satu Mare County], first attested in 1291.⁵ His father was *Symon dictus Wrdug* and his sons were called *Symon*, *Nicolaus*, *Michael* and *Marharth*. Andreas decided that his firstborn son should be named after his father, while his last born bore an onomasticon specific to the Károlyi family.



Genealogical Table 2. The family of *Andreas dictus Urdug de Karul*.

This rule was also applied in the case of Andreas, yclept Urdug, whose grandfather was Andreas, of the Kaplyon branch [1219]. Also, Andreas' older brother, *Petrus*, baptised his last born by the name of *Symon* [II]. He was mentioned in as early as 1306, while *Symon* [III] was mentioned only in 1322.⁶ *Marhard*/*Marharth*, Andreas' last born, had two sons: the last born was called *Andreas* [attested in 1368-1421].⁷ Basically, within four to five successive generations of the same branch, yet not necessarily the same family, the noticeable custom was that of giving one of the sons, either the first or the last born, the name of the paternal grandfather. One last observation we should make here is related to the names pertaining to the Oriental onomastic area used in this *generus*: *Andreas*, *Symon*, *Nicolaus*, *Michael*, which can

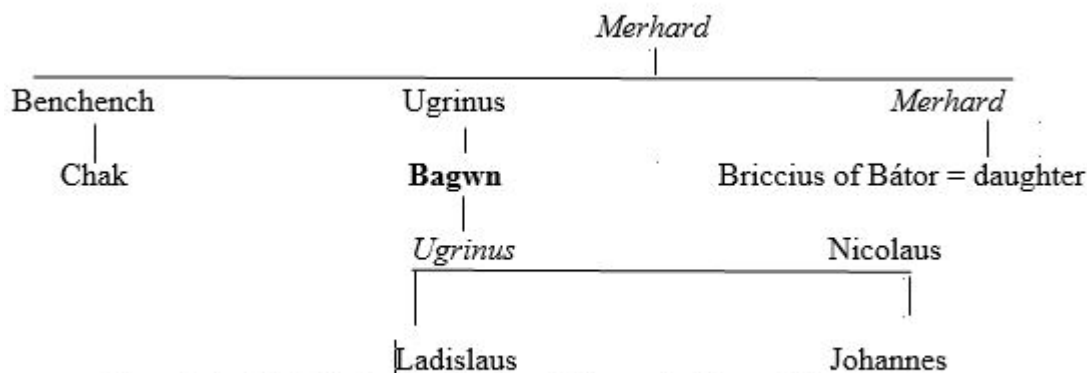
⁵ *DIR, C, Trans.*, the eleventh-thirteenth centuries, volume II, Bucharest: Editura Academiei, 1952, doc. 408. The nobleman Andreas was attested between 1291 and 1351, cf. Șerban Turcuș *et alii. Antroponimia în Transilvania medievală (secolele XI-XIV). Evaluare statistică, evoluție, semnificații*, volume II. Cluj Napoca: Editura Mega, 2011, p. 44.

⁶ Pál Engel. *Magyar középkori adattár. Magyarország világi archontológiája 1301–1457. Középkori magyar genealógia*. Budapest, 2001 [CD-ROM], Kaplyon entry, Károlyi table.

⁷ *Ibidem*.

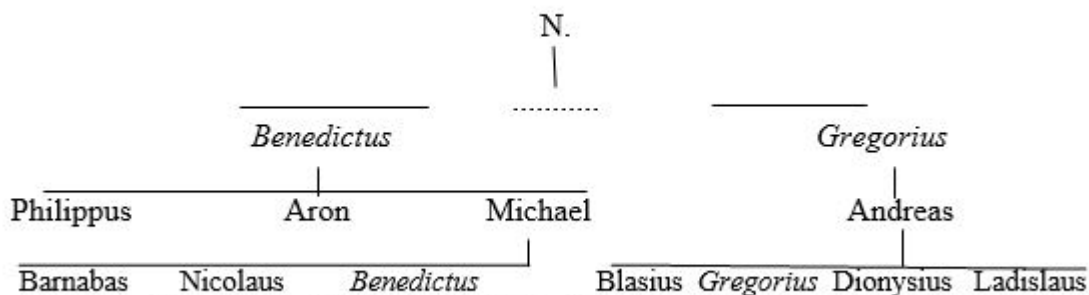
lead us to think of an early confessional orientation of this family - which became extremely well known, especially during the modern period of this Central-Eastern area - towards Oriental-rite Christianity.

Another example is provided by a relative of the Báthorys, *Bagwn*, son of Ugrinus and grandson of Marhart/Merhard, attested on 9 April 1342,⁸ a landowner in Zarand County, bordering on the Voivodate of Transylvania. Under the document preserved in this regard, this *Bagwn* was the father of Nicolaus and Ugrinus, the grandfather Iohannes and Ladislaus, but he was also the son of Ugrinus and the grandson of Merhard. Among the many relatives mentioned on this occasion, Benchench [Vincent] and Merhard, his uncles, were also attested. In this noble family we may also notice the transmission of anthroponyms from grandfather to grandson [Ugrinus - Ugrinus] and transmission of anthroponyms from father to son.



Genealogical Table 3. The family of *Bagwn* in Zarand County.

The last example we shall present is the Makoi family of the Chanad branch, with land estates in the counties of Arad and Zarand, attested on 3 May 1344,⁹ involved in a lawsuit for the partition of estates. The parties to this trial were several cousins and brothers who had a common, unmentioned ancestor.



Genealogical Table 4. The Makoi family of the Chanad branch.

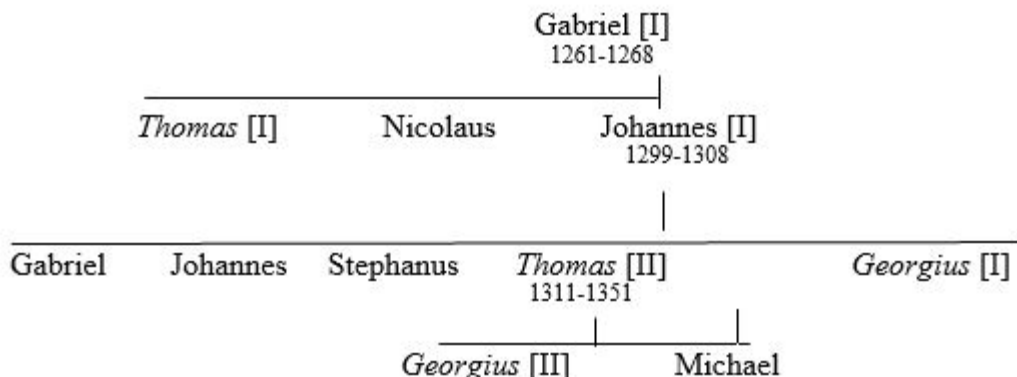
⁸ *DIR, C, Trans.*, the fourteenth century, volume IV, doc. 72, p. 72.

⁹ *Ibidem*, doc. 233, pp. 183-186.

This family also evinced the adoption, between generations II and IV, of the rule for anthroponym transmission from grandfather to grandson: Benedictus - Benedictus and, respectively, Gregorius - Gregorius.

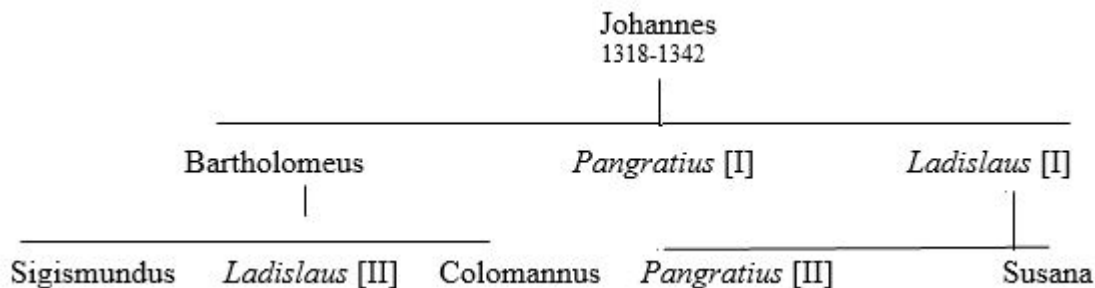
[*b*] For the second type of anthroponymic baptism [uncle - nephew], we have several clear cases, especially from the late thirteenth and the early fourteenth centuries.

Thus, we have selected the cases of families like the Csarnavodais of the Kata branch or the Dengelegis of the same Kata branch.¹⁰



Genealogical Table 5. The Csarnavodai family of the Kata branch [cf. P. Engel].¹¹

In this family fragment we can easily observe rule *a* too [grandfather - grandson], and also rule *c* [father-son], in addition to the nephew - uncle rule we wish to illustrate through Thomas [I] and his nephew Thomas [II] and, respectively, through Georgius [I] and his nephew, Georgius [II].



Genealogical Table 6. The Dengelegi family of the Kata branch [cf. P. Engel].¹²

For the Dengelegi family, anthroponymic formula *b* for the first three generations is evident in the case of Pangratius [I] and Pangratius [II] and, respectively, Ladislaus [I] and Ladislaus [II].

¹⁰ Pál Engel. *Magyar középkori adattár. Magyarország világi archontológiája 1301–1457. Középkori magyar genealógia*. Budapest, 2001 [CD-ROM], Kata entry.

¹¹ *Ibidem*, table 3.

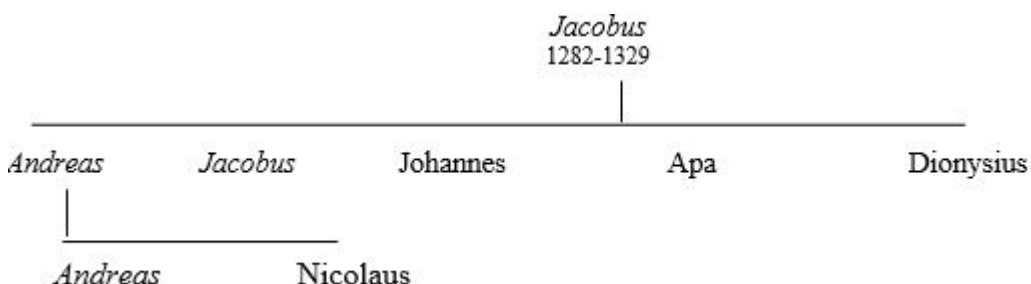
¹² *Ibidem*, table 5.

The rule we have referred to as rule [c] (father-son) was the most frequently encountered in the space under examination here, both for the great noble families and for the families belonging to the middle and small gentry. Documents stored in various family archives or those that have already been published reveal, without the trace of a doubt, this anthroponymic reality: this was the case, for example, of *Iako*, son of *Iako*, mentioned in 1279,¹³ or *Ihon*, son of *Ihon of Erkud*, attested in 1293.¹⁴

We can also mention *Petrus*, the son of Master *Petrus*, grandson of Mykud, brother of Johannes and David¹⁵ or *Stephanus*, son of *Stephanus* of Semyen.¹⁶

Such examples were numerous throughout the thirteenth and fourteenth centuries and continued, as a rule, during the fifteenth century.

A general example for the first half of the fourteenth century is given by the Bethlen family of the Becsgergelyi branch.



Genealogical Table 7. A genealogical fragment of the Bethlen family from the Becsgergelyi branch [cf. P. Engel].¹⁷

These seven complete genealogical tables clearly round off what I had stated in the previous article and indicate an obvious anthroponymic approach that was found throughout *Christianitas*, starting from the Atlantic corner unto the eastern borders of this political- confessional space subordinated to the Roman Curia.

¹³ *DIR, C, Trans.*, the eleventh-thirteenth centuries, volume II, doc. no. 237.

¹⁴ *Ibidem*, doc. no. 444.

¹⁵ *DIR, C, Trans.*, the fourteenth century, volume IV, doc. 76, pp. 77-79.

¹⁶ *Ibidem*, doc. 255, p. 206.

¹⁷ Pál Engel, *Magyar középkori adattár. Magyarország világi archontológiája 1301–1457. Középkori magyar genealógia*. Budapest, 2001 [CD-ROM], Becsgergelyi entry, table 3.