

NAMES OF LVIV CITIZENS IN THE 19TH CENTURY: NAMES OF THE NEWBORN IN SOCIAL GROUP «WORKERS»

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Social essence of proper names has become the object of analysis for the first time in publications of O.Kurylo (see [1: 284–285]). Previously, social characteristics of anthroponyms were described by A.Arkhanel'ska, L.Belei, S.Pakhomova, M.Hudash, P.Chuchka and others [2]. In the works of foreign linguistics the topic has been discussed on a wider scale, taking into account national, ethnic, religious and political factors in the formation of anthroponymic systems, influence of age, social status and anthroponym fashion [3].

The present article examines the role of social group in the formation of spectre and motifs of naming in the name list of Lviv citizens in the 19th century. The aim of the article is to disclose metric records as a source of information about Latin language anthroponyms of Lviv citizens and to describe the correlative relation social group ↔ names on the basis of analysis of workers' children names. Since the task has been formulated for the first time, it displays the novelty of sociolinguistic analysis of onomastic category 'name list'.

In modern research papers one may encounter the characteristics of name lists in different cities: Illichivsk, Lutsk, Kirovohrad, Odesa, Proskuriv and Ternopil. Nonetheless, the problem of name as a social sign has only been studied sporadically: discussion of anthroponymic fashion taking into account national and religious factors [4, 5], as well as motifs for naming.

Presently it is one of the topical problems of sociolinguistics [6], which opens up interaction 'language – city' and 'name – social group'.

The preconditions of our attitude: 1. Specter of name list (the list of all fixed names) stands out on the basis of analysis of name variety, its structure, origin and spreading in certain environment. A wide range of anthroponyms in a certain social group informs about the openness of its name list as a system of names (a narrow name specter typical for territorially, politically or socially limited social groups). Correlation of specter, frequency and quality of the named persons shows an average coefficient of similarity which is an indicator of the level of socialization of named persons group. 2. Motifs for naming children are singled out in accordance with the data of metric records on the date of birth and baptizing of a child (for religious factor), names of parents, Godparents and midwife (principle of name similarity). The influence of the religious factor is testified by choosing for a child a name of the Saint

whose name day coincided or was close to the day of birth or baptizing of a child¹. Similar naming consists in finding common names or name components (in case of complex name) for newly born and parents, Godparents or midwife.

The article was based on 1000 Latin language metric records on baptizing in Greek Catholic Church of St. Paraskeva Piatnytsia (1800–1890) and Roman Catholic Cathedral of St Mary Magdalena (1816–1890), obtained by the method of probable sampling from ten-year and five-year sections (see Sources).

Metric records as a source of information on Latin language names of Lviv citizens

The need for parish metric books was substantiated in 1563 at the 24th Council of Trent [7: 65; 8: I]. The decree of the Council indicated five obligatory rubrics of the metric record of baptizing: name of a child, date of baptizing, names of parents, names of Godparents, name of parish priest who conducted the ceremony of baptizing. In 1565 they added information about the date of birth and indication of fact of legitimate or illegitimate birth [7: 65–66]. At the order of 1784 for the Roman Catholic consistories of Lviv, Przemysl and Tarnow metric books should include information in Latin under nine rubrics: *Annus, Mensis, Dies* (year, month and day), *Numerus Domus* (number of house of the parents of the newborn), *Nomen baptifed* (name of the baptized), *Sexus* (sex of the newborn), *legitimi, illegitimi ubori* (legitimate or illegitimate birth), *Nomen & Cognomen Parentis* (name and surname of parents), *Religio* (religion of parents), *Nomen & Cognomen Patrionorum* (name and surname of Godparents), *Conditio Patrionorum* (state, social status of Godparents, in other words type of activity or occupation, belonging to this or that layer) [9: 133–134]. Later in the instruction of 1873 new rubrics were added *Parochus* (name of priest) and *Obstetricis* (name of midwife) [10: 25], though the metric records of the beginning of the century already included the data.

Officially the name of metric books was Latin [11: 76–77]. In 1784 Caesar's decree ordered to use Latin as an official language in metric books of all three Catholic rites of Halychyna – Roman, Greek and Armenian [12: 95]. Metric books of Greek-Catholic rite, with Halychyna province as its center since 1807, were kept in accordance with general principles of catholic cathedral [8: II]. At the second half of the 19th century uniate priests stated the necessity of keeping their metric books in Ukrainian on the basis of articles adopted during Brest Union [13: 100]. In response to it in 1875 the Ministry of Internal Affairs allowed to use Ukrainian, Polish or German languages in case of a person writes his/her name and surname by hand in the metric

¹ While analyzing the influence of agionym (the name of the Saint) on naming a newly born child we take into account the range of eight (seldom ten) days before and after the date of birth or baptizing. According to the decision of the Council of Trent (1545 – 1563), a child received a Christian name at birth. Later one could choose any name from the first till the eighth day of week which was motivated by the fact of giving a name to Jesus on the eighth day after Christmas. But choosing the name people did not go back in the calendar. Thus, if a child named *Petrus* was born or baptized during July 2–22 or June 19 – July 9 (St Peter is honored on July 12 in Greek Catholic tradition and June 29 in Roman Catholic tradition), the name was influenced by St Peter.

book; otherwise, Latin remained the official language of all Catholic metric books [12: 95–96].

It is proved by metric books of Lviv Greek Catholic and Roman Catholic consistories, namely the churches of St. Paraskeva Piatnytsia and Cathedral of St. Mary Magdalen, where the records were kept in Latin.

In this article for the description of correlative connection *social group* ↔ *anthroponym* we take into account the information of 14 rubric of the metric record: years of record, name of the newborn, number of metric record, date of birth, date of baptizing of the child, name and status of father, name and status of mother, name and status of Godfather, name and status of Godmother and name of midwife. Collected illustrative material is arranged as a database in the program Microsoft Excel (see Table).

Table

Year	Name	№	Birth	Baptizing	Father		Mother		Godfather		Godmothe		Midwife
					name	status	name	status	name	status	name	status	
1870	Basilius	21	01.04	03.04	Andreas	operarius	Regina	famula	Michael	miles	Anna	operaria	Barbara

Social group ↔ anthroponym

Formation and peculiarities of social group. Lviv metric books of 19th century preserved the information on existence of ten social groups. The analysis of the rubric ‘status’ allowed singling out eight groups on the basis of type of activity or occupation of newborn’s father. These are: *workers* (28.4% of all metric records), *craftsmen* (24.2%), *clerks* (6.9%), *servants* (5.9%), *persons without occupation* (4.3%), *entrepreneurs*, *property owners* (3.8%), *military officers* (2.4%), *representatives of free professions* (2.2%). Metric records that lack information about father of child form a group of single mothers (22.3% of all records). Separate social group is made of midwives, who are indicated in 90.7% of records.

Affiliation of a person to professional social group simultaneously his/her social status. In the 19th century workers, craftsmen, persons without occupation, servants (also included single mothers) belonged to the lower layers of the society. Representatives of free professions, clerks, entrepreneurs made the top of the city. Distribution of church members in social groups is related to their belonging either to Greek Catholic or Roman Catholic rites. Thus, Greek Catholics were mostly workers, craftsmen, servants and persons without occupation. Church members of Roman Catholic Church represented both marginal groups and privileged layers.

It is interesting that the state of economy of Halychyna conditioned the stability of social structure of the population at the end of 19th – beginning of 20th century [14: 10, 12].

Formation of name list of children born in the family of workers. The census of 1857 singles out agricultural workers, industrial workers, trade workers and other services [15: 182]. Social and economic conditions of the 19th century in Halychyna caused fight for work positions, market share and residential property [14: 11].

Financial state of workers depended on the character of occupation, that is why 19% of them lived in basement rooms, many of them rented a bed in wooden barracks and in attics [16: 13–14]. With the aim of social protection and organization of mutual help for workers in Lviv the first professional center and loan society were formed at the beginning of the 19th century.

Information on social groups of children born in the families of workers is contained in 180 metric records of St. Paraskeva Church and 104 records in St. Magdalena Cathedral.

Name range of newborns. In the families of Greek Catholics 56 names were used, out of which 33 belonged to boys – *Adamus, Alexander, Alexius, Andreas, Antonius, Basilius, Carolus-Joannes, Constantinus, Cyrillus, Elias, Emilianus-Joannes, Eustachius, Franciscus, Franciscus-Demetrius, Georgius-Romanus, Gregorius, Ignatius, Jacobus, Joannes, Josephus, Josephus-Andreas, Julianus, Michael, Michael-Marian, Nicolaus, Paulus, Petrus, Sawa, Simeon, Stephanus, Theodorus, Victor-Josephus, Vladimir*, and 23 to girls: *Anna, Antonina, Bronislawa, Catharina, Euphrosinia, Francisca, Helena (Helenna), Joanna, Josepha, Julia, Julianna, Maria, Maria-Anna, Martha, Michalina, Parasceva, Paulina, Pelagia, Rosalia, Sophia, Stephania, Thecla, Victoria*.

The specter of male names of Roman Catholics includes 39 anthroponymic units (see, for example, letters A–F): *Adalberthus, Anderas, Antonius, Carolus-Martinus, Casimirus, Casimirus-Franciscus, Caspar, Eduardus-Maximilianus, Eugenius-Ferdinandus, Eugenius-Joannes-Eduardus, Felicialus, Franciscus-Joannes, Franciscus-Ludovicus, Franciscus-Fanitus*. In the list of female names there are 31 units (A–F): *Adelaida-Rosalia, Aemilia-Josepha, Agnes, Angela-Casimira, Angella, Anna, Appolonia, Carolina, Carolina-Antonina, Catharina, Ernestina, Emilia-Maria, Ewa, Francisca, Francisca-Barbara*.

The correlation of number of named persons with name specter shows that in social group of workers' children average coefficient of similar naming depended in religious affiliation of parents. Thus, in the name list of Greek Catholic similar name was in average given to three children, while in the group of Roman Catholic workers each child had a different name.

The figures testify to the closed nature of social group of Greek Catholic workers, orientation towards fixed and traditional list of names. The basis of name list was presented by traditional Ukrainian anthroponymic units: *Joannes* (22.8%), *Josephus, Petrus* (9.8%), *Michael, Nicolaus, Stephanus* (5.4%), *Basilius, Paulus* (4.3%), *Maria* (25.6%), *Anna* (19.5%), *Catharina, Paulina* (9.8%), *Sophia* (6.1%). Names of Slavonic origin were presented only by two anthroponymic units: *Vladimir*

(P 1890, 76)² and *Bronislawa* (P 1880, 32). Foreign names *Adamus* (P 1885, 14), *Franciscus* (P 1875, 64), *Francisca* (P 1875, 35), *Rosalia* (P 1890, 82) occur occasionally (make 2% of all names).

In the name list of Greek Catholics we may find the variants of names formed by way of transliterating Ukrainian correspondences, for example: *Sawa* (P 1890, 63), *Emilianus-Joannes* (P 1860, 86), *Michalina* (P 1880, 62), *Parasceva* (P 1820, a101), and reduction of the ending - us – *Vladimir* (P 1890, 76) (dictionary forms: *Sabbas*, *Aemilianus*, *Michaelina*, *Parasceve*, *Vladimirus*). Such variants, on the one hand, violated the norms of keeping the record books in terms of fixing full dictionary forms; on the other hand, they testified to the beginning of influence of the Ukrainian language on church and state documentation³.

In social group of worker of Roman rite the basic part of newborns name list was made of names spread among the bourgeois of the 19th century - *Joannes*, *Michael* (9.4%), *Josephus* (7.5%), *Antonius* (3.8%), *Anna*, *Catharina* (7.8%), *Sophia* (5.9%). In this social group the names of Roman Catholic rite were also popular *Carolina*, *Francisca* (3/9%). The peculiar feature of most frequent names list was the popularity of the names *Adalberthus* (5.7%) and *Marianna* (17.6%), which generally in the society belonged to the most widely used. Universal name *Maria* (M 1850, a71) was mentioned only once.

The peculiar feature of formation of name list of the newborn in the families of Roman Catholic workers was the choice of rare names, for example *Longinus-Josephus* (M 1850, a73), *Joannes-Nepommenus* (M 1850, a73), *Adelaida-Rosalia* (M 1830, a86), *Felicianus* (M 1820, a22), *Ernestina* (M 1840, a77).

Names of Slavonic origin were fixed only as a component of complex names, which made 3.8% of anthroponymic range, for example: *Sigismundus-Wladislaus* (M 1850, a78), *Casimirus-Franciscus* (M 1890, a29), *Marianus-Bronislaus* (M 1890, a43).

Name list of children born in the families of Roman Catholic workers is characterized by normative, full records of names (there was only one variety fixed: *Aemilia-Josepha* (M 1820, a26) – *Emilia-Maria* (M 1890, a32).

The formation of specter and similar naming in athroponymic range was also influenced by the structure of names. Names of children, born in the families of Greek Catholic workers had simple structure (95.4% усіх записів). Two-component names *Josephus-Andreas* (P 1890, 6), *Carolus-Joannes* (P 1890, 8), *Victor-Josephus* (P 1890,

² We use the following system of signs: 1) letter stands for church or cathedral where metric record is fixed: P – Greek Catholic Church of St. Paraskeva, M – Roman-Catholic Cathedral of Mary Magdalena; 2) year of metric record; 3) number of metrical record or, in case the record lacks number, number of sheet (with letter 'a'), where the name is recorded

³ Starting with 1786 there started an accordance of state official norms with the principles of religious norms. As a result metric books acquired a status of state documents and clergymen, who made the records, were considered civil servants.

65), *Georgius-Romanus* (P 1890, 78) etc. appeared only at the end of the century and made 4.4% of all names.

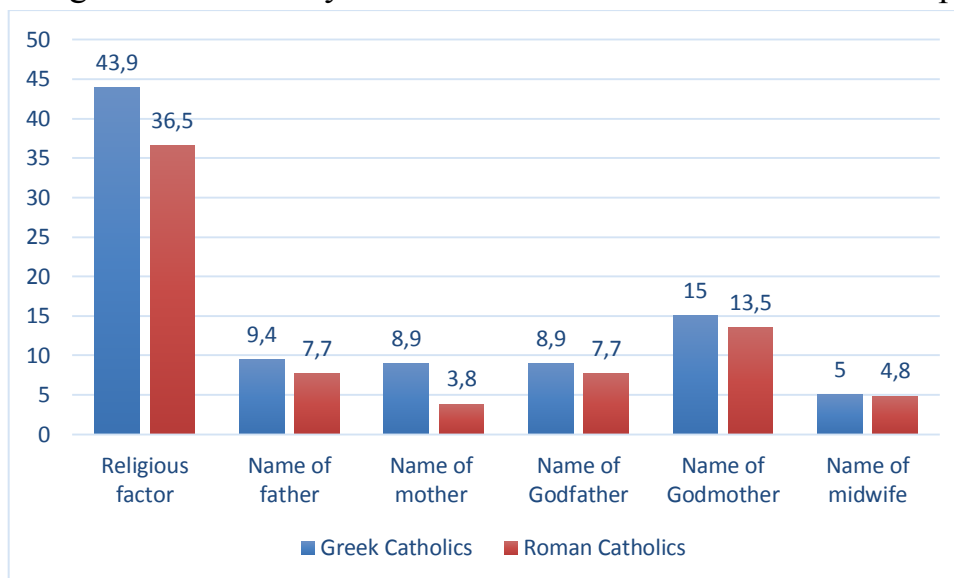
A wide specter of anthroponyms of Roman Catholic children conditioned the spreading of multi-component names (37.5% of all names): *Eugenius-Joannes-Eduardus* (M 1850, a76), *Carolina-Antonina* (M 1840, a77). Nonetheless, the majority in the name list was formed by simple names 62.5% (*Stephanus* (M 1830, a90), *Victoria* (M 1840, a81).

The analysis of name structure demonstrates the status of the named persons. The core of the name list of children born in workers' families was formed by simple names, which testifies to the low status of workers in Lviv society in the 19th century.

Motifs of naming. Religious factor was the most significant. It conditioned the appearance of almost half of the names in Greek Catholic families and more than third – in Roman Catholic (see the diagram). In case of multi-component names the name of the Saint most often influenced the choice of the second component of complex anthroponym, for example: *Franciscus-Demetrius* (P 1890, 86), baptized on November 9 (on November 8 Greek Catholics honor St. Demetius), *Josephus-Stephanus* (M 1820, a27), baptized December 21 (December 26 is St. Stephen's Day).

The analysis of similar naming shows that the names of Godparents as factors of naming were more functional than names of parents (see the diagram). It obvious that it was caused by the belief in the influence of fate and character of Godparents on child's life, as well as the willingness to avoid misunderstandings and complications related to internal family similar naming⁴.

The names of midwives influenced the choice of 10% of named girls (see the diagram), for example *Josepha* (P 1880, 34), *Catharina* (M 1820, a23). We suggest that name given in similarity to midwife's could be the result of complicated delivery.



⁴ Among the rules as to the keeping of metric books in the 19th century there was a precaution: priest who performs the ceremony of baptizing should make sure that brothers, sisters and close relatives are not given similar names. It may cause mistakes due to the same names and surnames especially while making lists of children suitable for school education and lists of vaccination against smallpox. Additionally, in further years in personal and public lists similar naming may become a reason for various misunderstandings and difficulties (see [10: 24]).

Diagram. Factors of choice of names for children born in the family of workers, %

In conclusion it worth noting that metric records on the birth of Lviv citizens in the 19th century were kept in the Latin language and contained linguistic information (names of newborns, parents, Godparents, midwives), social (status, occupation of parents and Godparents), statistical (date of birth and baptizing of children).

According to the data of metric books, workers were the largest social group in Lviv in the 19th century. Anthroponymic range of children born to the families of workers were mainly formed of simple widely spread names. It led to high level of similar naming inside the group (especially in the milieu of Greek Catholic families). Foreign names and multi-component anthroponyms were fixed in the list of names of Roman Catholics, which can be explained by orientation towards the Poles representing higher social strata. Among the motifs of naming the religious one was the most powerful.

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