

Cult of saints, politics and name-giving in Angevin Hungary¹

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ABSTRACT. (Cult of saints, politics and name-giving in Angevin Hungary) *The paper introduces the various effects that the political efforts of the Hungarian Angevin Dynasty (14th century) to promote dynastic saints had on name-giving. Namely, since the promotion of the cults of family saints strengthened the prestige and legitimation of a royal house, it was a typical means of politics for new dynasties. The founder of the Hungarian Angevin Dynasty, King Charles I was the offspring of the Neapolitan Angevins through his father and the Hungarian Árpád Dynasty through his grandmother, Queen Mary of Naples. It is small wonder that he used the cults of their Hungarian and Neapolitan saintly relatives as a political device in his struggle for the throne and this practice was not only continued but even consummated and used for other purposes by his successors. The royal support of the cults is well reflected in the name-giving strategies of the dynasty on the one hand (as dynastic name-giving also bears strong political connotations). On the other hand, it had an impact on the frequency of the names of Hungarian dynastic saints (Saints Stephen, Emeric, Ladislaus, Elisabeth and Margaret) in the population of the time, too. The most significant change can be detected in the popularity of the name László 'Ladislaus', the name of the most deeply venerated family saint and, additionally, the most venerated knight saint. While the names István 'Stephen', Erzsébet 'Elisabeth' and Margit 'Margaret' were already among the most fashionable ones at the time of the dynasty's rise in Hungary (i.e. at the beginning of the 14th century) due to other saints behind the names, László was a name of average frequency and became the 5th most frequent name among noblemen within a few decades.*

KEYWORDS: *dynastic name-giving, 14th century, frequency of names, Hungarian Angevin Dynasty, saints' names.*

1. Aim, sources, and methodology

The paper demonstrates the strong connections between the cults of saints, politics and name-giving in the Middle Ages through the example of the Hungarian Angevin Dynasty (14th century). The choice of the period is moti-

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vated by two aspects. On the one hand, a study of this kind must follow a multidisciplinary approach as a matter of course. Changes in the frequency of saints' names in a population cannot only be attributed to the effect of their cults, as several other factors may motivate name-giving. However, comparing the results of research on political, cultural, and art history etc. with onomastic data can help to reveal the connections between the cults of saints, politics, and name-giving. The Angevin kings' efforts to promote the cults of their saintly relatives and ancestors for political reasons are a topic well elaborated in Hungarian historical studies (e.g. KLANICZAY 1986; KERNY 2018), which makes their period an apt example.

On the other hand, the opportunities provided by secondary literature on these historical subjects coincide with onomastic feasibility. Namely, a survey of this kind cannot be carried out without a relatively large corpus which covers an extended period, which makes the detection of trends possible. This requirement is covered by the author's database of 13th-14th-century given names from Hungary (SLÍZ 2011-2017). It contains the names of about 20,000 bearers, collected from Latin charters written between 1301-1359. Due to name phrases containing the names of the fathers, grandfathers or even great-grandfathers, the corpus could be extended to the 1220s. Although the name bearers' age is generally unknown, relying on genealogic works the noblemen can at least be ranked into generations. As secondary historical literature mainly counts 25 or 30 years for a generation, the names are divided into five 30-years periods. Correlating the number of actual names in the periods to the totals of the same periods makes it possible to detect trends in the frequency of names covering about 130 years.

The influence of cults on name-giving may be reflected by the differences in the popularity of the saints' names within social classes or different territories. For instance, if a saint was especially popular in a social class or group, it may have led to a higher frequency of its name in proportion to the use of the same name in other classes. Similarly, the closeness of centres of cults or relics may have had the same effect on the given name stock of a region. However, there are limitations to the use of the corpus for such investigations. Since no great census is extant from the period, and the published collections of charters used as sources of the research mostly contain documents on the affairs of the nobility, the majority of the collected names (about 12,000) were borne by noblemen, while the other names belonged to serfs and dwellers of cities and market towns. The corpus contains female names as well, although their number does not reach 600, as women were seldom mentioned in medieval charters.

For this reason, the study regarding the names of women relies upon JOLÁN BERRÁR's corpus (1952), too, which contains 2223 female names from the 11th-14th centuries.²

Despite the considerable differences in the numbers of names belonging to the various social groups, the corpus can be considered an eligible device for a rough estimate of the social distribution of names. On the contrary, it gives no useful information about their spatial distribution, although name bearers are connected to families and counties if the sources allowed for this. Nevertheless, noble families usually owned several estates in neighbouring counties, and often even more scattered throughout the country, which throws difficulties in the way of a geonomastic survey. Moreover, the geographical distribution of sources and their data is far from balanced, which would render the comparison undependable.

In the following, a short introduction is given into the historical background, highlighting only the facts that are relevant to this survey. Then the promotion of cults of saints by the Angevin kings will be shown, correlating with name-giving within the dynasty. Finally, this information will be compared to the results of the name corpus in order to reveal the effect of the royal support for cults on the population's name stock.

2. The Angevin Dynasty in Hungary

The Hungarian Angevin Dynasty was a distaff offspring of the first Hungarian dynasty, the House of Árpád. When the last king of the Árpáds, Andrew III died in 1301, 12-year-old Caroberto, grandson of King Charles II of Naples and Mary of Hungary, was crowned king (named Charles I) with the support of some powerful aristocrats. However, another group of the aristocracy invited another distaff offspring of the Árpád Dynasty to the throne: Wenceslaus, the son of Wenceslaus II, King of Bohemia. This situation led to a four-year contest between the two pretenders and their supporters. In 1305, Wenceslaus became the King of Bohemia and abdicated the Hungarian throne in favour of Otto III, Duke of Bavaria, a third distaff offspring of the Árpád Dynasty. After two years of war, Otto left Hungary in 1307, and Charles began to gain strength. However, even after, he was forced to fight the powerful oligarchs,

² Her data were statistically processed by HAJDÚ 1988, which will be the base of this investigation with regard to female names.

who had gained power taking advantage of the interregnum, for years. He had to undergo two further coronations (1309, 1310), as the previous ones were not accepted by everyone. Finally, he managed to consolidate his reign and ruled Hungary until his death in 1342.

Meanwhile, King Charles I did not disclaim his right to the throne of Naples, as his late father was the eldest son of King Charles II of Naples. For this reason, he went to Naples in 1333-1334, arranged an engagement between his son, Andrew and Joanna, the granddaughter of King Robert of Naples, and ensured by a contract that his son would succeed King Robert. However, the Neapolitan king named Joanna his only heir, breaking the contract: although Joanna and Andrew were married, Joanna became the Queen of Naples and Andrew remained Duke of Calabria. Moreover, he was murdered in 1345 by Joanna's supporters. This sparked a three-year war (1347-1350) between the two kingdoms: King Louis the Great (1342-1382), the successor of King Charles I and Andrew's elder brother attempted to dethrone Joanna, whom he blamed for the murder, but his initial success proved to be temporary. After 1350, he spent decades trying to acquire Naples through diplomacy and marriages. After several failed attempts, Pope Urban VI finally offered him the throne in 1380, as he dethroned Joanna for supporting the antipope Clement VII. He assigned this right to his relative, Charles of Durazzo (the later Charles III of Naples), who was raised in the Hungarian court and gave him a Hungarian army to defeat Joanna.

King Louis died without a son in 1382. According to his wish, his eldest living daughter, the 11-year-old Mary was named Queen of Hungary and her mother Elisabeth ruled the country as queen regent. However, the reign of women was regarded as temporary by the nobility: the majority of the aristocracy wanted Mary's future husband to be king. Nevertheless, a group of them supported Sigismund of Luxembourg, who had been betrothed to Mary by King Louis years before, while another group – with the support of the queen regent – started secret negotiations with Louis I, Duke of Orléans. While the two parties quarrelled, another group invited Charles III of Naples to the Hungarian throne (under the name Charles II). Mary resigned in favour of him but his reign lasted only 39 days (1385-1386): he was assassinated by the supporters of the queen mother.

This led to a civil war since Charles' supporters named his son, Ladislaus King of Hungary. The war ended with the victory of Sigismund of Luxembourg, who – as the husband of Queen Mary – was coronated in 1387 and became Mary's co-ruler. With Mary's death in 1395, the Hungarian House of Anjou died out. Sigismund reigned until 1437, although his power was

strongly constrained by the leagues of mighty aristocrats in the first fifteen years. The tensions between them led to (unsuccessful) revolts in 1397 and 1402-1403, trying to enthrone Ladislaus of Naples, the son of the murdered King Charles II.

3. The cults of saints and politics of the Hungarian Angevin Dynasty

By the 14th century, the thought that sainthood may be inherited in a dynasty had fully evolved in Europe. For this reason, monarchs usually alluded to their holy ancestors in their official communication or international diplomacy and made great efforts to achieve the canonisation of relatives. This phenomenon is especially visible in the case of new dynasties, as having saintly relatives may serve as evidence to legitimatise their rule.³ Consequently, it is not surprising that Charles I was a great supporter of the family saints of the Árpáds, as he desperately needed to accentuate his descentance from the Hungarian dynasty, which was the source of his claim to the throne of Hungary. Additionally, his adherents used the enumeration of his saintly relatives from the House of Árpád and its descendants as a rhetorical argument, such as a 1307 oration by the Dominican bishop of Zagreb, Augustine Gazottus (Kažotić), which was given to persuade the reluctant Hungarian nobility at Charles's second coronation (KLANICZAY 2002: 324; NĂSTĂSOIU 2010: 96).

However, the efforts of Charles I were not unprecedented: his grandmother, Queen Mary of Naples, the daughter of King Stephen V of Hungary and Sancia of Majorca, Queen of Naples, his uncle's second wife were extremely active in spreading and promoting the cults of dynastic saints in Italy (KLANICZAY 2002: 316-19). Moreover, Kings Charles II of Naples (grandfather of Charles I of Hungary) initiated and his son, King Robert achieved the canonization of another of Charles's uncles, Louis, the Bishop of Toulouse in 1317 (KLANICZAY 2002: 305-6).

Almost certainly inspired by these examples, Charles I of Hungary urged that the canonization process of Princess Margaret of Hungary be restarted in 1306, and had an ornate tomb prepared for her (1336-1340) (KLANICZAY 2002: 335; KLANICZAY 2013: 322). He also promptly reacted to the canonization of his uncle: in 1325, he established a Franciscan cloister at Lippa (today: Lipova, Roma-

³ For a highly detailed analysis of the topic in a broader European context, see, e.g. KLANICZAY 2002.

nia) in his honour. The reconstruction of the cathedral at Nagyvárád (today: Oradea, Romania), the centre of the cult of Saint Ladislaus of Hungary, started during his reign, too, and he entombed his third wife, Beatrice of Luxembourg there, although Hungarian royalty had earlier mostly been buried at Fehérvár (KLANICZAY 2002: 326). Later, Charles's granddaughter, Queen Mary and his husband, Sigismund of Luxembourg, were also buried there.

By the middle of the 14th century, the collective veneration of the Hungarian Saint Kings Stephen, Emeric and Ladislaus, which had started in the last decades of the 13th century (certainly modelled after the cult of the Three Magi), became common, as is proven by several representations on frescos, panel paintings, sculptures etc. (cf. e.g. NĂSTĂSOIU 2010, CRĂCIUN 2014). It is small wonder that Charles's widow, Elisabeth of Poland made several donations to their honour during her Italian journey in 1343-1344 when trying to achieve the coronation of his son, Andrew King of Naples (KLANICZAY 2002: 337-38). Similarly to her Italian activity, she promoted the cult of the Hungarian Saint Kings in the Holy Roman Empire, too: she established a Hungarian chapel at Aachen and Cologne on her pilgrimage in their honour and visited the tomb of Elisabeth of Hungary (and Thuringia) in Marburg. A decade later, Charles's son, King Louis the Great donated relics of the saint kings to the chapel at Aachen (KLANICZAY 2002: 341).

Among the Hungarian Saint Kings, Ladislaus became the most important during the reign of the Angevin Dynasty. This was due to the last flourishing of chivalry, especially in the court of Louis the Great, since Saint Ladislaus was venerated not only as a dynastic saint but as a knight king. Louis, whose reign abounded in wars, and who personally commanded sieges during the wars for Naples, venerated him as his own patron saint. The fact that he made a pilgrimage to Ladislaus's tomb in Nagyvárád after his coronation in 1342 and had Ladislaus's figure ornament his golden florins are telling. According to a chronicle written by an anonymous minor in his court, the Hungarians were helped in a battle against Tartars in 1345 by Saint Ladislaus (AM 1960: 48). This episode, along with his frequent portrayal in castle chapels and churches illustrates his role in border protection. This role is well reflected in the naming of the new fortress (*Szentlászlóvár* 'Saint Ladislaus + castle') established by King Sigismund in 1427 as a reaction to the occupation of the border castle Galambóc (today: a ruin near Golubac, Serbia) by the Turks. As the nobility naturally followed the model shown by the court, Ladislaus was transformed from a dynastic to a national saint by the end of the 14th century. This change can be seen in the fact that rebellious aristocrats formed a league against King Sigismund in the name of Saint Ladislaus at the turn of the 14th-15th centuries.

4. Cults of saints and dynastic name-giving in 14th-century Hungary

The fact that name-giving had special importance for dynasties and that every choice – at least regarding male offspring – may have had political connotations, is well known in the secondary literature (e.g. USPENSKIJ 2011; SLÍZ 2013). Namely, giving the names of dynastic saints to royal children was another way of promoting their cults and additionally, reminding everyone of the dynasty's power and holy connections. Moreover, name choices of this kind could serve actual political goals, too. For instance, the Bohemian prince Wenceslaus, the opponent of Charles I in his struggle for the throne was coronated in Hungary under the name *László* 'Ladislaus'. The name change was motivated by multiple considerations. First, the name *Wenceslaus* sounded more foreign to Hungarians, which was not a fortunate aspect when the aim was to accentuate the pretender's Hungarian origins.

On the contrary, *László* must have been considered a typical Hungarian royal name, as four kings of the Árpáadian Dynasty bore it, among them the canonized Ladislaus I. The fact that the name was of Slavic origin did not play a role in its categorization as a Hungarian name, as it was widespread among Hungarians by the period due to the canonization of Ladislaus I, which made the name an element of the ecclesiastical name stock. However, Slavic origin may have counted for the Bohemian Přemyslid Dynasty: they must have felt the name close to *Wenceslaus*, not only due to their common origin but due to their similar construction (both are dithematic names with the same element *slav* 'glory, fame'). That may be the explanation behind the choice of this name over *István* 'Stephen', which can be regarded as a slightly more adequate choice, being the name of the founder of the Hungarian Kingdom, Saint Stephen I and borne by another four kings of the Árpáadian Dynasty.

Charles I also used name-giving as a device to signal his Hungarian origins: two of his sons were given the names of the most venerated Hungarian dynastic saints. The particular importance of Saint Ladislaus is also reflected in the fact that the prince born second was named *László* and only the fifth was given the name of the first king, *István*. It should be mentioned that according to the chronicle this prince was born on the holiday of the first king, which added another motivation to the name choice (cf. UHRIN 2016: 253). However, Charles I intended to emphasize his Neapolitan connections and claims as well, as is seen in the promotion of the cult of his freshly canonized uncle, Louis of Toulouse in Hungary. This intention is also expressed in the naming of his sons: his first son (not counting a base-born elder son) was given the name *Károly* 'Charles', which was the most typical in the Neapolitan Angevin

Dynasty: it was borne by himself, his father, grandfather, and great-grandfather. Above all, it was borne by Charles the Great, whom the family regarded as a dynastic saint, being a branch of the French Capetian Dynasty. The third son was also given a name that was connected to Neapolitan roots: *Lajos* 'Louis'. As he was borne around the time the Franciscan cloister in honour of Saint Louis of Toulouse was established, he was presumably named after him. Nevertheless, the choice could also have been motivated by the fact that the name was borne by Saint Louis of France (King Louis IX) as well, the other great dynastic saint of the Angevin Dynasty. As for the daughters' names, *Katalin* 'Catherine' and *Erzsébet* 'Elisabeth' were among the most frequent female names in the Árpáadian Dynasty and Saint Elisabeth of Hungary was the most venerated holy princess in the family.

Louis the Great had no son and was already 44 years old when his first daughter was finally born in 1370, after years of desperate waiting. This leads to the conclusion that she gained her name *Katalin* 'Catherine' not (or not only) after her father's sister but after Saint Catherine of Alexandria, who – according to her legend – was similarly a long-hoped child of a king. This assumption of symbolic naming may be confirmed by the starting initial of the *Illuminated Chronicle*, which depicts the royal couple during their prayer to Saint Catherine. However, there is no agreement among experts if this picture should be connected to the actual name-giving, to the establishment of a chapel at the royal basilica at Fehérvár, dedicated to the saint at the same time (about 1370), to the connection between the genre of chronicle and the saint's wisdom, or it should simply be regarded as a sign of the dynasty's high veneration of the saint. The variety of opinions reflects the complexity of possible motivations behind name-giving well.⁴

The second daughter's name (*Mária* 'Mary') may also have been motivated by more than one reason. It cannot remain unnoticed that Louis's grandmother bore the same name, who was the link between the Angevin and the Árpáadian Dynasties through her marriage and a great promoter of the cults of both families' dynastic saints. Additionally, Virgin Mary has been *Patrona Hungariae* since the 11th century, which gives a unique connotation to the political situation when naming a princess as a possible successor to the throne, especially in a country which had never be ruled by a woman before. Various reasons may have similarly motivated the third daughter's naming: she may have been

⁴ For further information and a short summary of the different opinions, see UHRIN 2012: 255-59.

given the name *Hedvig* (in Poland: *Jadwiga*) in honour of Saint Hedwig of Silesia and additionally after her grandmother's mother, who was the daughter of Violant, daughter of King Béla IV of Hungary. Moreover, the elder Hedwig's grandmother was also Hedwig, wife of Władysław of Poland (cf. CAWLEY-FMG 2006-2015).

The name of King Ladislaus of Naples, son of Charles II of Hungary should also be mentioned. He was born in 1377, before his father – who was raised in the Hungarian court – attained the throne of Naples. It is small wonder that Charles gave his son the name of the most venerated saint of the court, most importantly of a knight king of Hungary. As King Louis had only daughters, this choice may have expressed not only a gesture towards the Hungarian king but also a vindication for the throne. In this context, the revolt of some Hungarian aristocrats against King Sigismund at the turn of the 14th-15th centuries in the name of Saint Ladislaus gained special connotations: it suggested that Ladislaus of Naples was supported by his patron saint, the national saint of Hungary as the one rightful king.

5. Cults of dynastic saints and the Hungarian given name stock

The royal support of cults may have had a positive effect on the frequency of the saints' names, as it was followed by the nobility, then by the lower classes. Royal and noble support meant more visible appearances of the cult and the legend (e.g. paintings, sculptures), more celebrations of the saints, sermons about their lives etc., all of which brought their figures closer to people. However, the changes in the frequency of names of dynastic saints studied without their wider context may lead to misinterpretations. For this reason, a short introduction to the changes of the Hungarian given name stock between the 11th-14th centuries will be presented in the following.

The base of the Hungarian given name stock were names of Hungarian origin. However, names of foreign origin were surely always present, due to connections to various peoples. Among them, Old Turkic names are the only group still detectable based on medieval sources. Since the settlement of the Carpathian Basin, the German and Slavic name stocks have influenced the Hungarian, and some French names can also be found in sources, due to the Walloon settlers in towns and villages after the 12th century. Through the spread of Christianity, a new ecclesiastical set of names entered the name stock, mostly of Latin and less importantly of Greek origin. Their stock gradually grew with names from other languages due to the canonizations of their

bearers. For instance, Saint Emeric's name (*Imre*) is a Hungarian version of German *Heinrich*, while Saint Ladislaus's name is of Slavic origin, as seen above. Ecclesiastical names (mostly of Latin and Greek origin) spread relatively quickly from the turn of the 10th-11th centuries: by the first half of the 13th century, they outnumbered secular names and crowded them out totally by the 15th century (cf. Figure 1).

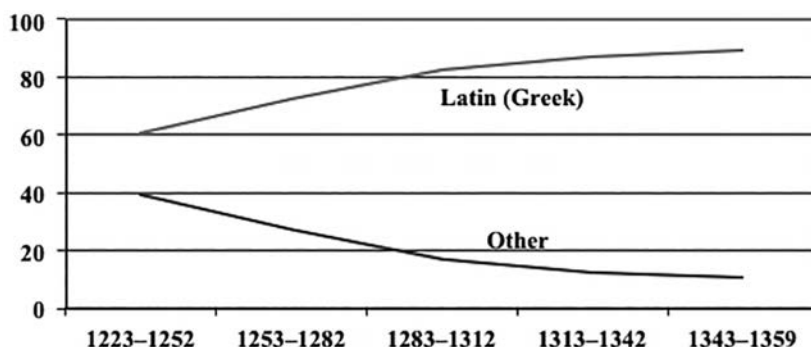


Figure 1. The changes in the ratio of names of Latin (and Greek) origin and the other groups of names in the 13th-14th centuries among noblemen (based on SLÍZ 2011-2017).

Seeing this picture, the first conclusion is that the names *Imre* 'Emeric' and *László* 'Ladislaus' of non-Latin origin would have died out with the other members of their group if the canonization of their bearers (Saint Emeric's in 1083, Saint Ladislaus's in 1192) had not saved them. Although the name *Heinrich* (in Hungarian: *Henrik*) also became an ecclesiastical name with the canonization of Holy Roman Emperor Henry II in 1146, the Hungarian form seceded from the original name; thus the veneration of the emperor could not influence the frequency of *Imre*. The secession of the name forms is so definite that even experts do not agree on the origin of *Imre*. While it was regarded as a variant of *Heinrich* by 19th-century historians, it is described as a variant of the German name *Amalrich* by the professional first name dictionaries (MUNK, KNE, FERCSIK / RAÁTZ 2017), VEKERDI (1997) considered it to be of Hungarian origin, while KRISTÓ's analysis (2000) – based on the name forms found in the available sources, considering historical data and dynastic naming – credibly concluded that the prince must have been given his name after his

mother's brother, the future Holy Roman Emperor Henry II (for a detailed picture see UHRMAN 2013: 384-92).

The other main dynastic saints of the Árpáds were given ecclesiastical names (*István* 'Stephen', *Erzsébet* 'Elisabeth', *Margit* 'Margaret'), which gave these names an advantage regarding the pace at which they spread. The fact that they were borne by other saints as well multiplied their chances to be chosen by parents. In addition, this means that changes in their frequency can never be ascribed only to the cults of the dynastic saints, even if other motivations besides the cults could be excluded. On the contrary, *Imre* and *László* were connected only to the dynastic saints in question, which provides a clearer picture regarding the influence of the cults on the names' popularity.

As for the male saints' names, their 11th-12th-century frequency is not known, as there is no eligible corpus for a study of this kind. FEHÉRTÓI mentioned the only useful data (1997: 73), who made a historical dictionary of personal names from the 11th-13th centuries: in five censuses written between 1138-1235 that served as her sources, *István* was the 6th most popular ecclesiastical name, while *Imre* and *László* were not among the ten most frequent ecclesiastical names. Unfortunately, she did not publish a contracted statistic study on the frequency of all groups of names. Thus it cannot be known how many secular names may have foregone *István*.

However, the author's corpus gives a detailed picture of the changes in the frequency of the three names (Figure 2).

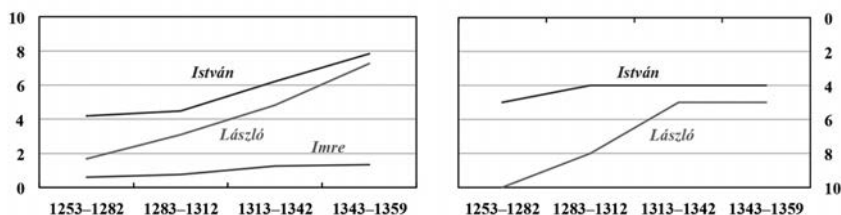


Figure 2. The frequency (left, %) and the position among the 10 most popular names (right, number of position) of *István*, *Imre* and *László* in the 13th-14th centuries among noblemen (based on Slíz 2011-2017).

As seen on the left diagram of Figure 2, all three names became more popular during the 13th century and especially in the first half of the 14th century. As Saint Emeric's cult was the weakest and it was the least supported among the

three, it is understandable that his name was the least frequent: it was not among the ten most common names during the period among noblemen (cf. Figure 2, right diagram). Saint Stephen's veneration started a century before Saint Ladislaus's (1083 vs 1192) and additionally, another saint bore the name as well, as said above, which explains the highest popularity of *István*. However, while it gained only one position by the turn of the 13th-14th centuries and held its 4th rank among the ten most frequent names (Figure 2, right diagram), *László* went through a greater change, from the 10th to the 5th position. This steep increase reflects the influence of the overwhelming strength of Saint Ladislaus's cult during the Angevin Dynasty well.

The social and geographical distribution of the names *István* and *László* confirms that the latter name became more popular due to the cult. Namely, while *István* was equally frequent in all classes (noblemen: 4th; city dwellers: 3th; market town dwellers: 4th; and serfs: 3th), *László*'s popularity seems to be higher correlating to social status (noblemen: 5th; city dwellers: –; market town dwellers: 8th; serfs: 10th). This must have been the effect of royal support of the cult, which apparently first made an impact on the nobility's naming. The fact that the name is missing from the ten most frequent names of city dwellers can be explained with their population's partly foreign (mostly German, Slavic and Walloon) origin: while *István* belonged to not only a Hungarian but also a universal saint, the first martyr of the Christian Church, *László* has a special Hungarian connotation, which must have made it less fashionable among non-Hungarian city dwellers.

As for the holy princesses' names, the small amount of data does not make a similar study possible. However, both BERRÁR'S (1952) and the author's (SLÍZ 2011-2017) own corpus (which partly overlap) testify that *Erzsébet* was the most and *Margit* the second most popular female name in Hungary during the 11th-14th centuries.

While Elisabeth was canonized shortly after her death (1235), the process of Margaret's canonization, which started nearly right after her death (1271), came to a halt several times and was only completed successfully in 1943. Nevertheless, she has been considered a saint in Hungary since her death, which is certified by several pieces of art from the Middle Ages, portraying her unaccompanied or with her holy relatives. Consequently, her non-official cult may have had an impact on 14th-century name-giving, especially considering the support of Charles I mentioned above. Nevertheless, this effect cannot be divided from the influence of the cult of Saint Margaret of Antioch, who had had a strong cult in Hungary from the 12th century, flourishing even in the 14th-15th centuries (UHRIN 2017; ORBÁN 2001). Similarly, Elisabeth's influ-

ence can only be studied together with the effect of the cult of John the Baptist's mother.

6. Conclusion

The onomastic analysis confirmed the results of historical studies regarding the changes in the cults of Árpadian and Angevin dynastic saints. However, it should be noted that the strong support of a cult due to political or other reasons leads not necessarily to a permanent cult and increase in the frequency of the saint's name. For instance, the cult of Saint Louis of Toulouse did not take root in Hungary, despite its royal promotion. This is reflected in the name stock as well: no data of *Lajos* can be found among the cca. 20,000 entries of the author's corpus (SLÍZ 2011-2017). The limited results of the promotion of this cult can be traced to several reasons: the dynasty's short rule, together with the novelty and rootlessness of the cult and the name in Hungary. This example attracts attention to the importance of methodological questions: the comparison of historical and onomastic data is essential, similarly to the comparison of several cults and names at the same time, since only this method may provide an eligible background for a reliable analysis of data.

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