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***Onomastic aspects of Slovene immigration to Croatian communities in Western Hungary and Lower Austria in the 17<sup>th</sup> century***

**1. Introduction**

Some time ago, when historian Roman Kriszt delved deeper into the history of the municipality of Pama<sup>1</sup> in the north of the Austrian province of Burgenland, he made an interesting discovery: while systematically examining the local Catholic parish registers, which began in 1690, he noticed that the first few years contain numerous marriage records for people with a connection to the region of Carniola in present-day Slovenia. Their origin from this region is often explicitly mentioned, and some of them bear typical Slovene baptismal and family names. The parish baptism and death registers contain analogue entries. This phenomenon, which is quite impressive in terms of numbers, gradually came to an end at the beginning of the 18<sup>th</sup> century: In the registers of the small parish of Pama, which lies not far from today's border triangle between Austria, Slovakia and Hungary, there are around 60 records relating to Carniola between 1690 and 1702, with around a quarter of the marriages affected (KRISZT-BERGMANN 2023).

Samples in the neighbouring parishes produced a similar result: as of October 2024, we find mentions of people related to the Slovene-speaking area in 26 places, mainly from the end of the 1680s (but occasionally also from the first decades of the 17<sup>th</sup> century). These are the following places: Gattendorf, Hornstein, Kaisersteinbruch, Kittsee, Neudorf, Oslip, Pama, Parndorf, Siegendorf, Sigleß, Steinbrunn, Trausdorf an der Wulka (in Burgenland, which was part of Hungary until 1918), Au am Leithaberge, Hof am Leithaberge, Mannersdorf am Leithagebirge, Maria Ellend, Orth an der Donau, Petronell, Probstdorf, Scharndorf, Sommerein, Wildungsmauer (in the Austrian province of Lower Austria), Čunovo, Jarovce, Rusovce (in present-day Slovakia), Bezenye and Horvátkimle (in present-day Hungary).

From the 1720s onwards, there is hardly any evidence of this. An important finding is that most of the above-mentioned places have a Croatian population

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<sup>1</sup> In Croatian Bijelo Selo. Many of the places in northern Burgenland and the neighbouring areas mentioned in this article have a Hungarian, Croatian, Slovak etc. name as well as a German one. For reasons of simplicity, only the German name is given here for places in Austria, the Hungarian name for places in present-day Hungary and the Slovak name for places in Slovakia.



or had one in historical times. The Croats in this region were settled in the 16<sup>th</sup> century to repopulate the area that had been devastated by disease and the Turkish wars. For their part, the Croatian immigrants had previously fled their homeland when it was conquered by the Ottomans. German-speaking villages are hardly affected by the phenomenon discussed here, so its areal extent comprises primarily the (formerly) Croatian settlements of today's northern Burgenland, Lower Austria, those south of Bratislava in Slovakia and a few across the Hungarian border.

Therefore, we are dealing here with an historical migration movement from Carniola and, to a lesser extent, from Carinthia and Lower Styria, whose destination was primarily the Croatian villages in what was then northwest Hungary (Moson and Sopron counties) and neighbouring Lower Austria. The marriages, godparents and witnesses recorded in the registers show on the one hand that the *Carnioli* group, as we want to call them, were interconnected. On the other hand, one gets the impression that it was important to the clergy who kept the registers to emphasise their origins in the Slovene region. In the case of those newcomers who remained in the area, their membership of the *Carnioli* group was sometimes noted many years later, for example on the occasion of their death. Still, many migrants who married or had children baptised in the parishes in question do not appear in the death registers. They had presumably moved on. However, as touched on in point 2.2, there are many incomplete or anonymous entries in the death registers relating to our migrant group. It should also be mentioned that the addition *pauper* 'poor' and the like is repeatedly found in these (semi-)anonymous entries in particular but also occasionally in the named entries, such as in the following examples: *paupercula Carniolissa* (StB-Au 23.11.1700), *Ioannem Carniolum pauperem* (accusative) *ætatis suæ circiter 29 annorum* (StB-Kaiserstbr 30.05.1700).

The numbers prove that this was indeed a major migration: So far, all church records from eight parishes (Au am Leithaberge, Bezenye, Čunovo, Gattendorf, Hornstein, Kittsee, Pama, Parndorf) have been analysed for the period 1630 to 1730. Around 350 individuals with a connection to the Slovene region were identified (direct indication of origin, characteristic Slovene first names or surnames, partly supported by witnesses or godparents from this group). Along with the evidence from the random sampling of other possible locations, the number of people attributable to this migrant group totals around 500 to date.

Due to the particularly strong occurrence of the *Carnioli* from the late 1680s onwards, the hypothesis of a connection with the conflicts surrounding the Second Turkish Siege of Vienna in 1683 was initially put forward. These had claimed numerous victims in the area under investigation and many villages



had been destroyed, making a new settlement seem logical. However, a review of the parish registers of the former Croatian communities in Lower Austria, most of which go back further than those in what is now northern Burgenland, brought another aspect to light: here we repeatedly find clusters of people from Carniola, but also from southern Carinthia and Lower Styria, as early as the 1630s. This group of migrants, who were already in the area, could have played a role in the increased influx after 1683. A visitation report concerning the parish of Mosonszentmiklós to the northwest of Győr also notes as early as 1674: *Parochiani sunt Hungari, Carnioli, Croatae*.<sup>2</sup> And on the occasion of a visitation in 1680, a Matthäus Debelyak is mentioned as the parish priest of Rusovce, *Carniolus, sed bonus Croata* (BUZÁS 1968: 226). Traces in other historical sources have unfortunately been found only to a limited extent. This may have contributed to the fact that the phenomenon has not yet been recognised either in Burgenland's regional historiography or on the Slovene side.

## **2. Names as indicators of origin**

Names play a central role in researching the historical migration movement outlined above, both explicitly and implicitly. On the one hand, toponyms mentioned in the analysed sources directly indicate the geographical origin of immigrants. Depending on the place-name category, this information can be relatively precise, for example when specific places of origin are mentioned. On the other hand, it can be rather vague, for instance when regions of origin are named. Ethnonyms in the broadest sense also contain explicit information in this regard, but it is usually rather imprecise and, as will be shown, sometimes even ambiguous. In addition, other personal names such as baptismal or family names can implicitly refer to regions of origin.

In the following, five onomastic categories relevant to the analysis of our historical migration process, two from the field of toponymastics and three from anthroponomastics, will be discussed in more detail. Various aspects such as name use, name geography, name contact and name semantics will be touched upon.

### **2.1. Toponyms**

#### **2.1.1. Oikonyms**

Ideally, the migrants' specific place of origin is given in the sources we have consulted. This not only provides an exact geographical assignment, but also

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<sup>2</sup> The report is preserved in a copy from 1923, which is kept in the Diocesan Archives of Győr (Hungary).



enables genealogical research in sources from the region of origin. Unfortunately, such cases are relatively rare. In the material reviewed so far, only around 20 specific places of origin are mentioned, in Slovene, German and Latin.

Some of the names differ greatly from the original form. The priests, to whom we owe the records in the church registers, were probably often unfamiliar with the sometimes very small places in the Slovene region. Their only sources were the migrants themselves; the names of the places of origin they mentioned were presumably written down by ear by the priests in charge of the registers. In doing so, they used a spelling that is sometimes reminiscent of the (historical) Hungarian spelling (<s> = [s] or [ʃ], <sz> = [s], <ch> = [tʃ], <cz> = [tʃs]). It should be mentioned that some of the places mentioned could not yet be localised, and a few are ambiguous. It is striking that the majority of the places of origin localised so far are situated in Upper Carniola.

If we look at the Slovene forms of place names, it is noticeable that they are sometimes used in the genitive. The reason is probably that the informants, when they told the priest their place of origin, used it with the preposition *iz* 'from', which in Slovene, as in Croatian, requires the genitive. The record *ex simsuria* (TrB-Pama 01.07.1691) refers to the village of *Šenčur*. The genitive of *Šenčur* is *Šenčurja*; the spelling *simsuria* corresponds to this. We also come across a genitive form in the record *ex pago usheuka* (TrB-Pama 20.01.1709), which refers to *Olševek* near *Šenčur*. The dialect variant of this place name is *Ušévk* [u'ʃeuk] (KLS 1968–1980: I 165). Our document reproduces this pronunciation relatively faithfully and is also in the genitive. In another mention of this name, the vowel prefix is omitted: *ex carniolia nomine sheuka* (TrB-Pama 29.07.1708).

The entry *in Carniolia in Civitte [sic] Radovicza* (TrB-Au 29.01.1696) refers to the place *Radovljica*, here the omission of the lateral requires explanation. However, the place also appears under its German name (see below). *Bernik* (TrB-Parndf 22.02.1711) stands for *Brnik*, *Jehsenicze* (TrB-Kittsee ?? .09.1697) or *Jeszenyhcz* (TrB-Kittsee ?? .5.1694) for *Jesenice*.

The indications of origin *ex oppido Ruchicza* (TrB-Au 04.05.1693), *ex Parochia Ruchize* (TrB-Au 08.09.1694) and *de Parochia Ruchiza* (TrB-Au 02.07.1698) refer to today's *Rečica ob Savinji*. In the local dialect, this name, which is stressed on the second syllable, is realised with /ra-/. It is therefore possible that the Croatian clergyman linked the name to the Slovene *roka*

‘hand’, which corresponds to *ruka* in Croatian. This would explain the exclusive spelling with <u>.<sup>3</sup>

The typical Bavarian dulling of Middle High German /a/ can be recognised in individual German place-name forms: *Neumork* (TrB-Čunovo 25.10.1715) refers to the Upper Carniolan town of Tržič, which was called *Neumarktl* in German. Either a non-diminutive form *\*Neumarkt* was actually also in use, the base word of which appears here with a dulled vowel, or this form was created ad hoc as a written form, with the consonant group [-kt] in the final sound simplified to [k]. The place also appears as *Neūmarckh* (TrB-Kaiserstbr 25.11.1697). We also encounter dulled /a/ in *Rottmanstorff* (TrB-Kaiserstbr 09.10.1729), i.e. *Radmannsdorf*, the German equivalent of *Radovljica* (see above). *Fischäflöh* (TrB-Petronell 26.04.1705) in turn means *Bischoflack*, the German name for the town of Škofja Loka.

Other place names from present-day Slovenia that appear in German include *Höfflein* (Höflein, i.e. Preddvor, TrB-Orth 02.02.1648), *Schönstein* (i.e. Šoštanj, TrB-Kaiserstbr 01.06.1698), *Stain* (Stein, i.e. Kamnik, TrB-Probstdf 09.02.1642) and *Windischgrätz* (Windischgrätz, i.e. Slovenj Gradec, TrB-Kaiserstbr 21.11.1717). *Lutenberg* (TrB-Pama 01.08.1700) refers to today’s Ljutomer (in German *Luttenberg*). The small Carinthian village of *St. Marxen*, which goes back to a patrocinium of the apostle *Markus* (contracted *\*Marks*, written as *Marx*), appears as *St. Marx* (TrB-Orth 24.07.1650), and *Šenčur* (a contraction of *\*šent Jurij*) as *St. Georgen* (PHK Kaisersteinbruch 08.02.1656, cited in FURCH 2002–2004: II 582).

Some place names are also found in Latin, analogous to the language in which the registers are written. For example, *Šenčur* appears as *Sancto Georgio* (TrB-Pama 09.01.1709) or *S: Georgio* (TrB-Čunovo 09.04.1720, both in the ablative) or *S. Georgius* (TrB-Parndf 22.05.1714). In individual cases the indication of origin is given via the parish (in Latin *parochia*), for example in *Parochia S: Georgy* (TrB-Kittsee 23 May 1693). There are also hybrid formations, such as a German-Latin *Pleyburger Parochia* (TrB-Au 27.01.1694), which refers to *Bleiburg* (in Slovene *Pliberk*) in Carinthia, or a Slovene-Latin *Senczuriense Parochia* (ablative, TrB-Krensdf 05.11.1697) for the aforementioned *Šenčur*. The Latin name of the Slovene capital also occurs: *Labaci* (locative, TrB-Trausdf 31.01.1703).

<sup>3</sup> I would like to thank Peter Weiss (Ljubljana) for this hint.



### 2.1.2. Choronyms

While oikonyms are unfortunately relatively rare in the sources analysed, we encounter choronyms, i.e. names of regions, referring to the Slovene lands all the more frequently. These exclusively occur in Latin and German.

The only Latin name we find for the historical landscape of *Carniola* in the sources examined is *Carniolia* (e.g. TrB-Parndf 22.05.1714). Another Latin choronym that is of interest in connection with our topic is *Carinthia*. It occurs ten times so far (e.g. TrB-Au 08.02.1694), and four times in the spelling *Carintia* (e.g. TB-Kittsee 30.11.1696).

What is striking is the sometimes incorrect use of *Carniolia* and *Carinthia*, for example in the following entry: *sponsus fuit ex carintia ex civitate ughenaz* (TrB-Pama, 24.???.1701). Not least on the basis of genealogical research, it can be said with certainty that this entry refers to the village of *Voglje* near Šenčur, which is not in Carinthia but in Carniola (for the form *ughenaz*, see below). We can observe something similar with this record: *in Rottmanstorff ex Carinthia* (TrB-Kaiserstbr 09.10.1729). Here *Radmannsdorf* is meant, i.e. Radovljica in Carniola, and not the small village of *Rottmannsdorf* near Ottmanach in Carinthia. A baptismal entry for the person in question could even be found in the registers of Radovljica. It is possible that these cases are simply a confusion of the rather similar choronyms *Carinthia* and *Carniolia*.

The Latin form *Styria* also appears (*ex Schönstein in Styria oriundus* [TrB-Kaiserstbr 28.06.1699]), together with a spelling variant *Stiria* (*ex Inferiori Stiria* [TrB-Au 28 June 1699]).

While no Slovene choronyms appear in the analysed source material, we encounter several German ones, e.g. *Carniola* as *Crain* (TrB-Orth 24.07.1650) or *Khränn* (PHK Kaisersteinbruch 08.02.1656, cited in FURCH 2002–2004: II 582) and *Carinthia* as *Karndten* (TrB-Orth 31.07.1650), *Carndten* (TrB-Orth 24.07.1650), *Karnd* (TrB-Kaiserstbr 02.09.1691) or *Kärndt* (StB-Kaiserstbr 16.09.1690). In some cases, the choronyms also contain the German ethnonymic adjective *windisch*, which here means ‘Slovene’, for example *ex Schönstain in Windischlandt* (TrB-Kaiserstbr 10.02.1697) or *Schenstain in Windisch* (TrB-Kaiserstbr 25.11.1696). The consonant sequence [nd] in *windisch* can be assimilated to [n]: *auß Winischlandt* (StB-Kaiserstbr 20.06.1700), *von Schönstain in Wünnischen* (TrB-Kaiserstbr 02.09.1691). The term *windisch* also occurs in the historical choronym *Windische Mark* (in English *Windic March*), the area so named largely corresponds to Lower Carniola. This choronym is also found as an indication of origin: *in Schönstain in WindischMarch* (TrB-Kaiserstbr 29.10.1703). Of course, Schönstein (Šoštanj) lies far away from the Windic March, so we once again encounter a geographical inaccuracy in the registers here.



## 2.2. Personal names

The individual names of our immigrants are not always clear from the sources. Particularly within the entries in the death registers, the proper names are often missing or only the first name is given. Occasionally, the absence of the name is also specifically noted, for example in the entry *una Carniolissa, cuius nomen ignotum* (StB-Parndf 13.01.1716). Why often no name is mentioned for deceased children in particular—e.g. *Infans unius Carnioli* (StB-Parndf 07.05.1699)—raises questions. It is also noteworthy that in the following case of a marriage, for example, the surname of the groom could apparently not be determined: *Matthiam Carniolum* (accusative) *cognomine ignotum* (TrB-Pama 24.04.1704). And in the following marriage entry, the space for the surname has been left blank and not filled in: *Vrbanum [blank] pastorem carniolum* (accusative, TrB-Pama 17/06/1704).

### 2.2.1. Baptismal names

The baptismal names of those arriving in western Hungary and Lower Austria in the course of the migration analysed here are in part specifically Slovene, both in terms of their linguistic form and the inventory of names.

The church registers written in Latin repeatedly use Slovene vernacular forms of baptismal names, which was rather unusual in the migrants' regions of origin at the time. This can be seen, for example, in the name *Špela*, the Slovene equivalent of *Elisabeth* (for more details see KEBER 1996: 450). It is documented several times, as *Spela* (e.g. TB-Pama 13.12.1701, TrB-Pama, 08.07.1702, TB-Gattendf 13.05.1703, TB-Gattendf 10.05.1711) or *Spella* (TB-Kittsee ???.09.1704). It may be that some clergymen were unable to connect the unfamiliar name to the saint's name *Elisabeth* and therefore entered the Slovene form in the register. In any case, one and the same person could appear in one and the same parish in 1709 and 1712 as *Elisabetha* (TrB-Gattendf 09.01.1709, TB-Gattendf 17.04.1712), but in between as *Spela* (TB-Gattendf 10.05.1711). In one case, *Špela* is entered in a sort of Latinised form and translated: *Spelia sive Elisabetha* (TrB-Kittsee 23.05.1693).

The analysed material also contains two references to *Gera*, a Slovene vernacular form of *Gertrud* (TrB-Gattendf 28.01.1714, TB-Gattendf 31.12.1714). However, the person in question is subsequently always recorded as *Gertrudis*.

The Slovene vernacular equivalent of *Alexius* is *Aleš*, which we find as *Ales* (TB-Pama 12.08.1708), *Allesh* (TB-Pama 23.01.1715) or *Aless* (TB-Pama 26/09/1713). The form *Hales* (TB-Pama 05.07.1699) is particularly interesting: It can be assumed that a so-called prothetic /h/ is represented here, as is characteristic of several Slovene dialects in Upper Carniola and Carinthia (cf.



KARNIČAR 1990: 44). This prothetic /h/ can also occur in personal names, cf. surnames such as *Hambroš* or *Hambrož* (for *Ambrož*, i.e. the Slovene form of *Ambrosius*, see KEBER 2021: 37).

One saint particularly venerated in the Slovene lands is Primus (*Primož*). Around 30 churches are dedicated to him in Slovenia alone (KEBER 1996: 398). In the material examined, we repeatedly encounter the name as *Primus*, but also as *Premus* (e.g. TrB-Au 04.06.1675) or *Premush* (TB-Gattendf 18.07.1689). Due to the frequency of *Primus* in the Slovene area on the one hand and its complete absence in the region of arrival on the other, we can assign bearers of this baptismal name with a high degree of probability to the immigrant group discussed here.

### 2.2.2. Surnames

As mentioned, not all immigrants appear with individual names. In those cases where they do, they generally have a first name and a surname. We could already see from the baptismal names that these can be used as indicators of origin from the Slovene lands. This is also the case with surnames. Of course, not all of them are equally suitable for this analysis. On the one hand, we find names in the Slovene region of origin that are also common among Croats in the region of arrival, such as patronymic names. On the other hand, we also find generally widespread surnames of German origin, which make it difficult to assign them precisely.

The surnames of those immigrants who remain in the region sometimes change their form considerably. The reasons for this lie in the adaptation of the unfamiliar and often no longer transparent name to the new linguistic environment and to other onomastic patterns. It is important to bear in mind that the personal names as we find them in the church registers could, for the most part, neither be read nor written by their bearers. It was therefore largely the parish priest who determined the surname.

Some aspects of these adaptations and changes are illustrated below. A worthwhile example in this respect is the Slovene surname *Bolko*. On 1 January 1678, a *Valentinus Bolko* was born in the Upper Carniolan village of Voglje (TB-Šenčur). 23 years later, he married in Hungary as *Valentinus Bolka* (TrB-Pama 24.??1701). His surname was subsequently suffixed and remotivised via the German language: 1705 *Volchnet* (TB-Pama 03.05.1705), 1709 *Vorschitz* (TB-Pama 07.10.1709), 1715 *Bolsicz* (StL Pama), 1720 *Volsich* (StL Pama), 1727 *WaidSchütz* (HB-Pama), 1736 *Bolsicz* (TB-Pama 22.10.1736). Today the surname, which goes back to a single newcomer from Carniola, exists in two variants, namely as *Waldschitz* and as *Waldsich*. The appellatives *Wald* ‘wood’ and *Schütze* ‘hunter’ were apparently associated during the remotivisation by



German. The added ending is probably a patronymic suffix, analogous to Croatian *-ić*.

This suffix also occurs in the following example, where a Slovene surname *Veterniak* (TrB-Au 27.06.1702) becomes *Veternich* (TB-Au 07.11.1710). Similarly, a Slovene *Georgius Straianchicz*, mentioned in 1692 (TrB-Au 06.02.1692), is attested in 1694 as *Straianicz* (TB-Au 17.03.1694) and in 1698 as *Straianik* (StB-Au 13.01.1698). The suffix *-ič* or suffix conglomerate *-ičič* (viewed from the Slovene perspective in each case) appears to have been replaced with *-nik*.

A *Bartholomæus Ernik* in turn, *Natus in Carniolia in Civitte [sic] Radovicza* (TrB-Au 29.01.1696), is entered in the baptismal register of his Upper Carniolan home parish as *Bartholomæus Jernez* (TB-Radovljica 15.08.1668), a name derived from *Jernej* ‘Bartholomew’ (KEBER 2021: 290). While the suffix *-ec* repeatedly joins baptismal names, this is actually unusual with *-nik*.

The German suffix *-er* is also added secondarily, for example to the surname of *Carniolus Pongratius Cantz* (TrB-Au 28.01.1688), who thus also appears as *Cantzer* (TB-Au 23.04.1695).

A case of remotivisation via German, similar to the case of the surname *Waldschitz* above, is also found in the surnames *Fehrland* and *Krieg*, both of which still occur in northern Burgenland today. A *Blasius Ferlan* married in Gattendorf in 1719 (TrB-Gattendf 29.01.1719). He was born in Poljane nad Škofjo Loko in 1688 (TrB-Poljane 28.01.1688). The ethnonymic surname *Furlan* (from Friulan *furlan*, Italian *furlano* ‘Friulan’) exists in Slovene-speaking countries in two main variants. The final stressed form has given rise to the variants *Ferlan* and *Frlan* (TORKAR 2017). Secondarily, an inorganic *-d* has been added, perhaps by associating the name with German *Land*. *Krieg*, in turn, which in German is homonymous with *Krieg* ‘war’, goes back to the Slovene surname *Krek*. A *Joanne* (ablative) *Krieg*, who had a child baptised in Gattendorf in 1707 (TB-Gattendf 07.04.1707), appears in the marriage register of the parish of Poljane nad Škofjo Loko in 1696 as *Joannes Kregh* (TrB-Poljane 04.03.1696). The modern Slovene spelling *Krek* was already in use in Poljane before 1700 alongside *Kregh*.

There is also evidence of the translation of Slovene surnames. Several people belonging to the migration wave discussed here bore the surname *Jazbec*, referring to the Slovene therionym *jazbec* ‘badger’. The fact that *Andreas Jasbacz*, who had his son baptised in 1704 (TB-Kittsee ???.09.1704), came from the Slovene region is indicated by his wife’s first name, *Spella*. In the same year the son of a *Primus Jasbacz* was also baptised in Kittsee (TB-Kittsee 21.01.1704); here the father’s first name leaves no doubt as to his origin. At the baptism of another child, his surname is recorded as *Jasvacz* (TB-Kittsee



08.04.1705). He finally died in 1730 as *Primus Jazvaz* (StB-Kittsee 27.08.1730). The fact that the surname spellings *Jäsber* (TrB-Kittsee Cop 5.2.1702) and *Jaspar* (StB-Kittsee 27.10.1705) are strangely used for this very person can most likely be interpreted as a replacement of the Slavic suffix with a German one, similar to the suffix changes already outlined above. In Burgenland Croatian, *jazavac* and *jazlac* can be found as designations for the badger (PALKOVITS 1987: 73). Some of the forms listed here show a more or less strong similarity to *jazavac*. When a member of this family died in 1742, her name is recorded as *Maria Jazvaczin seu Toxin* (StB-Kittsee 19.03.1742). The transparent Slovene or Croatian surname was thus translated to German (*Dachs*) and here contains the suffix *-in* indicating the female gender and a dulled /a/ in the stem syllable, corresponding to the Bavarian dialectal pronunciation (*Toxin*). One year later, the wife of the above-mentioned *Primus Jazvac* died and is now recorded only as *Ursula Taxin* (StB-Kittsee 12.12.1743).

### 2.2.3. Ethnonyms

By far the most common ethnonym we come across in our material is the Latin *Carniolus* or—in the feminine form—*Carniola* or *Carniolissa*. The spelling variants *Karniolus* and *Karniolissa* can also be found. *Carniolus* primarily refers to the Duchy of Carniola and its inhabitants. However, it is likely that this adjective was also used to designate Slovene-speaking people in general, as *slovenski* and *kranjski* (the Slovene equivalent of the German *kraingerisch* and *Krainger*) were more or less synonymous in Slovene itself. This may also explain entries such as *Carniolus ex Plibernik* (i.e. apparently *Pliberk*, the Slovene name for Bleiburg in Carinthia, see below) (TrB-Au 22.01.1699) or *Carniolus ex civitate Klagenfurtensi*<sup>4</sup>(TrB-Kaiserstbr 26.05.1692). It is necessary to point out here the above-mentioned confusion between *Carinthia* and *Carniola*. The ethnonyms used in connection with Carinthia are *Carint(h)us* and *Carinthiacus*. An entry *Carniolus oriundus ex Stiria* (TrB-Parndf 16.05.1712) also shows that *Carniolus* was probably (also) used to identify Slovene-speaking people in general.

The already mentioned place name *uglenäz* can be assigned to *Voglje* near Šenčur in Upper Carniola. The corresponding inhabitant's name is *Vogljan* or *Vogljanec* (JAKOPIN et al. 1985: 322). It can be assumed that *uglenäz* depicts a *Vogljanec*, perhaps because the bridegroom answered the question about his origin with precisely this inhabitant's name. In a similar way, *Plibernik* (*Carniolus ex Plibernik*), which has also already been mentioned, could refer



<sup>4</sup> Klagenfurt (in Slovene Celovec) is the capital of Carinthia.

to an inhabitant of *Pliberk*, though the inhabitants of *Pliberk* are nowadays called *Pliberčani* (ZDOVC 2010: 83).

In one case, an ethnonym referring to a Slovene origin even became a surname in the region of arrival: *Elias Starbanicz* from Šenčur married in Parndorf in 1714 (TrB-Parndf 22.05.1714). When he had a son baptised there in 1728, he was registered as *Elia* (ablative) *Szlovinyacz* (TB-Parndf 04.12.1728). This surname derives from *Slovenac*, Croatian for ‘Slovene’.

### 3. Summary

Names are the key to researching the wave of immigration from the Slovene lands to (primarily Croatian) communities in what is now northern Burgenland and neighbouring areas in the 17<sup>th</sup> and 18<sup>th</sup> centuries, which the historian Roman Kriszt recently discovered. Of primary relevance here are toponyms such as those naming specific places or regions of origin, but also anthroponyms such as baptismal and family names as well as ethnonyms.

Analysing these brings various aspects to light. Firstly, we operate in a multilingual environment, both in the region of origin and in the region of arrival of our migrants. For some place names or baptismal names, for example, various forms have existed in various languages from the outset. This variance is also reflected in the source material analysed (primarily church records). On the other hand, in the course of the language contact situation that our wave of migration inevitably creates, names are adopted ad hoc from one language into another, resulting in modifications that sometimes complicate the interpretation of these names. Our insight into the processes involved is limited. For example, we can only speculate whether the conspicuous use of typical Slovene vernacular forms of baptismal names in the (Latin) registers reflects a lack of understanding of them.

From a morphological point of view, it is noticeable that toponyms are sometimes given in the genitive, which is probably due to the situational combination with Slovene or Croatian *iz* ‘from’. Another striking feature is the change of suffix that can be observed in some surnames that are recorded several times. The question in these cases is whether this is due to an internal Slovene name variation or an adaptation to Croatian name patterns, for example when names are formed with a patronymic suffix *-ič* or *-ić*.

It can also be observed how Slovene surnames are remotivised via German. There is also evidence of translations. This, along with the other modifications to which the names of Slovene immigrants are subjected, shows how important it is to study historical evidence, especially when researching surnames. A mere interpretation of the recent linguistic surface can easily be misleading here.



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### Abstract

We have historian Roman Kriszt to thank for the recent discovery of a hitherto unnoticed historical migration movement that began in the 17<sup>th</sup> century, continued into the first half of the following century and affected the north of the Austrian province of Burgenland as well as neighbouring areas in Lower Austria, Slovakia and Hungary. During this period, Croatian villages in this region experienced a massive influx of people from the Slovene-speaking area.

The article deals primarily with the onomastic aspects of this migration, which has so far been researched primarily based on the region's church records. The toponyms and choronyms, baptismal names, family names and ethnonyms mentioned in these sources and associated with the Slovenian lands form the central elements that allow us to trace the above-mentioned migration. The relevant place names occur in various languages: in Slovene, German and the language in which the church records are written – Latin. Some of them have been heavily altered, at times beyond recognition. In connection with the baptismal names, it is noticeable that typical Slovene vernacular forms of saints' names are repeatedly encountered here. The choice of Christian names is also sometimes characteristic. In the Slovenian surnames of those migrants who settled permanently in the region of arrival, numerous modifications and adaptations to the languages spoken locally can be observed. Therefore, this small study shows not least how names behave in a language contact situation caused by migration. Among the ethnonyms documented almost exclusively in Latin, *Carniolus* is particularly relevant. It apparently refers not only to the region of Carniola, but is generally used to designate a Slovene speaker.

**Keywords:** Central Europe, anthroponymy, toponymy, name transfer, migration

