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**The demographical history of villages
Merești and Mărtiniș
Summary and Conclusions of the Thesis**

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Summary and Conclusions

For this dissertation I examined the population history of two Protestant villages in Transylvania, (today part of Romania) in the 19th and 20th centuries based on the data in church records and civil registers. I entered and organized the registry data of Homoródszentmárton (Mărtiniș) and Homoródalmás (Merești) into a computer database, based on the rules of the family reconstruction method and following the research model of Levente Pakot published in 2013. I organized the individual registry records into family sheets through interactive record linking. The period of the study broadly covers the years 1780–1940, but I narrowed the study period as needed at different analyzing levels according to the data available from the sources.

I did non-nominative analysis of the data in the first round and nominative analysis in the second round. As an introduction I presented the basic historical background of the Homoród region, including the 18th – 20th century local history of the two settlements, as well as the influence of the Homoródszentmárton patron families on the region. While presenting the sources, methods of analysis, social, economic, cultural, and church characteristics of the village community, I highlighted the similarities and differences between the two neighboring village communities. Based on the presented characteristics and the amount of data available in the two villages, it sometimes seemed justified to analyze the combined data of the two villages, other times to analyze them separately. The research cannot be considered complete. Due to time and size constraints of the dissertation, and the changing quality of the life event registrations, it was not possible to fully explore the research topics offered by the sources, and suggested by the methodology.

In chapter II.1 dedicated to the presentation of research sources, I presented in detail their particularities and locations. The main sources of this research are the registers of the Unitarian and Reformed churches, as well as the civil ones used for the recording of the three life events (birth, marriage, and death). The database created according to the family reconstitution methodology is based mainly on these parish registers. The data of the Greek Catholic denominational minority are taken from the few fragmentary documents available. This dataset is supplemented by conversion, confirmation, vaccination registers and family books. Official and confessional census data were also important additional sources.

Given that the studied communities' parish registers were introduced only in the 18th century, we assume apologetic motives. During the 16th century Reformation, both villages converted to the Unitarian religion. The village of Homoródszentmárton remained the ecclesiastical center for the surrounding small villages. At the end of the 18th century, the

Reformed parish in Homoródszentmárton was promoted to become an independent parish, with the help of a family of nobles who patronized the Reformed Church. The first Unitarian and Reformed registers were introduced in the local parish administration in the same period as were some measures aimed at consolidating the Reformed denomination in the micro-region. The oldest Unitarian register in Homoródszentmárton was put into use in 1777. It contains all three types of data, in chronological order. From the end of the 1830s the data can be found in separate volumes. Some of these registers can be found in the parish archives. Others are now in the collection of church registers in the Romanian National Archives' Harghita County Directorate in Csíkszereda (Miercurea Ciuc). Included among these is the first register of Homoródszentmárton's Reformed denomination dating from 1779.

The first Unitarian register in Homoródalmás was used between 1762 and 1830, but contains data starting 1737. These earlier data were entered in the register based on the records of previous priests. The later registers from Homoródalmás between 1830 and 1914 are also kept in the collection of the parish registers at the National Archives Directorate in Csíkszereda. During the construction of the database, I first used data from these registers. For the period 1895–1940, I gave priority to civil registers, due to the superior quality of the data. In situations of ambiguity, I continued to also use church sources. The state registers used since October 1895 can be found today in the archives of the village halls. Since the imposition of the uniform civil registry, the quality of the data has increased significantly. This offered a great advantage because state civil records contain data of all persons in the locality regardless of religion.

To date, the literature has not focused on church family books. In Protestant parishes in Transylvania, family books were introduced around the end of the 19th century. The advantage of functional family books is that they often contain more data for a single person, and family relationships are also relatively visible in the records. Using this type of source reduces the chances of erroneous reconstitution. Family books often contain records of the person concerned, for example leaving the village as a result of marriage, or starting a new family, which is recorded on a page indicated. The Unitarian family book from Homoródszentmárton was put into use in 1901, the first volume of the Reformed family book started in 1875 and the second volume in 1938. The Unitarian family book from Homoródalmás has 2 volumes, but today only the second volume, which was introduced in 1929, is accessible. It is also important to mention the Greek-Catholic family book which contains data about the parish of Abásfalva, with records from Abásfalva, Homoródalmás and Lövéte, and which was introduced in the middle of the 1930's.

Regarding the research methodology; a chapter II.2. dedicated to research sources and methods presents the history of the development and spread of the research method. In 1953, the French demographer Louis Henry published his first article on the method of family reconstitution in the *Population* journal. The novelty of his method consists of analysis of church records with demographic analysis methods. At the same time, the historian Pierre Goubert, in response to an article published by Henry, published his own ideas and experiences on the subject in the *Annales* journal. In the 1960s, Henry and Goubert worked in parallel. The method of family reconstitution as a research method was eventually developed by Louis Henry, and he is today recognized as the inventor of the method. In his early research, Henry wanted to analyze the early emergence of birth control. In his 1956 monograph on Protestant bourgeois families in Geneva, he examined the phenomenon of birth control used in marriages in the second half of the 17th century. In 1956 he co-authored, with Michel Fleury, a manual on the methodology of parish registers analyses, and in 1958, together with Étienne Gautier, he put into practice the methodology of the manual by processing the data of the population of Crulai in Normandy. Henry's original hypotheses about natural and regulated fertility led to an understanding that there are complex demographic components to fertility regulation, such as periods of religious prohibition, length of breastfeeding, voluntary birth control, and so on. The establishment of national demographic research institutes in Western European countries since the 1960s has provided an institutional background for the research method. Step by step, the method has become more and more mature and has received more and more international attention.

The method is based on church records and can be the basis of monographic micro-regional historical research. Non-nominative analysis can be supplemented with nominative analysis by organizing data on family sheets. This creates the possibility to examine in depth the social characteristics of one or more village communities and to highlight in detail the demographic transitions. The method is applicable to smaller populations, but experience has shown that on large communities it is difficult to implement and is not effective. The method relies on marriage records, the backbone of reconstitution being the marriage dates. Family sheets can be created by linking marriage data to birth and death dates. The method of family reconstruction is the result of continuous development. The possibilities of data connection and processing have been facilitated and significantly expanded by applying the method on computerized databases. Previous family sheets made on paper have been replaced, and today, the research database is created using an interactive system of connecting records and computer

data management techniques. In this way, we can not only analyze the data of a generation, but also create a database that aims at the longitudinal analysis of even more generations.

In chapter II.2.2.2. I presented the research literature published in Hungarian, the results of the analysis of Zoltán Kováts, Alfréd Moess, Dezső Dányi, Erik Fügedi, Rudolf Andorka, Tamás Faragó, Péter Óri, Gyula Benda and Levente Pakot are the most important in the field. In Central Europe, the research method has been taken over since the 1980s by Hungarian researchers, through the publications of sociologist Rudolf Andorka and his colleagues. In 1988, Andorka published a handbook on the method of family reconstitution, which is still used today. From the point of view of the practical application of the method, it is important to mention the case studies of Rudolf Andorka conducted on the data of the communities of Ormánság, Pócsmegyer, Átány and the research of Gyula Benda conducted on the data of the population of Keszthely. The application of the research method on the data of the Hungarian community in Transylvania can be attributed primarily to the demographer Levente Pakot. In his studies published in Hungarian, Romanian and English, he analyzed the data of the populations of Magyarigen (Ighiu), Magyarvista (Viștea) from Kolozs (Cluj) County, Kápolnás (Căpâlnița) and Szentegyháza (Vlăhița) and also Lövéte (Lueta) and Homoródalmás (Merești) from Hargita (Harghita) County.

It is important to mention here that Romanian language historical demographic studies related to Transylvania have been conducted by professor Bolovan Ioan from Babeș-Bolyai University in Cluj-Napoca since the 2000s. Analyses regarding modernization and mixed marriages were conducted by the historian Crăciun Bogdan on Saxon and Romanian registers from Transylvania. Finally, we mention the Historical Population Database of Transylvania (HPDT) project carried out between 2014 and 2017, a project that aimed to create a research database in accordance with international standards from registry sources related to Transylvania for the period 1850-1914. The database was built in the Intermediate Data Structure (IDS) system, and a partial content is available on the internet. Several studies have recently been published with the first results of the large-scale project. Within the project, a database of 350 thousand records was created. Among the young researchers, we mention the names of Elena Crinela Holom, Oana Sorescu-Iudean and Mihaela Hărăguș, whose published results are also mentioned in this dissertation. It should be noted that, although the large-scale project tries to be representative of the registers related to Transylvania from 1850–1940, unfortunately the Szeklerland region is represented by only a few communities in Mureș County.

During the elaboration of the analyzed topics, I endeavored to ensure that the non-nominative and nominative structural duality prevail, and that I cover all three basic life events registration types. An equally important aspect was the examination and emphasis of the ecclesiastical culture of the examined settlements. Since the primary data of the family reconstitution methodology is the marriage event, marriage data dominate the presented topics of this dissertation.

As a first step in the series of non-nominative analyzes, in chapter III. I examined the indicators of natural reproduction. During the 19th century, the number of births in the studied villages increased steadily, but in the first decade of the 20th century a decrease was observed. In addition to the increase in the number of births, we found high mortality rates. With regard to deaths, a stronger ripple can be observed, which can be explained by epidemiological crises. After the lowest point found around the First World War, a further increase in the indicators of natural reproduction can be observed until the end of the study period. The children were baptized in the first days/weeks after birth. The interval between birth and baptism increased slightly to the mid-20th century.

With regard to stillbirths, church registries are characterized by under-registration. The 13 per thousand indicator calculated from the available data is an average level in relation to the population of historical Hungary, especially if we consider the reality of the higher-than-average infant mortality rate found by earlier studies made on Szeklerland population. With regard to the child mortality, which can be considered high on average in Szeklerland, previous research has found dissimilar results at the level of districts in the region. According to Levente Pakot's findings on Transylvania, in areas where infant and child mortality is high, the death of an infant or young child leads to another childbearing. In terms of demographics, the Homoród region was one of the areas with relatively lower child numbers and relatively lower child mortality compared to Szeklerland's other regions due to overpopulation, but with a relatively higher emigration rates.

The high birth rate observed in the study period show us a 6–7% higher rate on one hundred births around the year 1900, what resulted in a significant population increase. The demographic pressure caused by growth was offset, on the one hand, by emigration, and on the other, by high mortality. Regarding birth records, I found a higher birth rate for boys. For every 1,000 girl births, the rate of 1,026 boy births was balanced in the first three years due to higher boys' mortality. The low life expectancy suggests that life expectancy decreased significantly after 1880 until the turn of the century, then began to increase, and by 1940 exceeded 1880 indicators. Although the results are questionable due to the low number of cases, as this

calculation method is mainly used for nationally representative data volumes, the uniform decline regardless of age offers some significance to the numbers.

Examining the marriage records, in chapter III. 6–8. I presented that the examined villages are characterized by micro-regional exogamy. A significant proportion of the immigrant men and women became established in the villages through marriage. Most of the spouses who moved in as a result of marriage came from the 10-kilometer proximity of the settlements. In the case of Szentmárton, it is important that a significant part of the neighboring settlements were previously the sister parishes of the village. In the case of Almás, it is important that due to the higher population of the settlement, the choice in the marriage market is higher, so the exogamy was less significant. At the same time, it becomes clear that marriage trends in the more open Protestant villages are also determined by denomination, and the pattern of behavior seems to be influenced towards endogamy. In Almás, due to the more pronounced majority of Unitarians and separation from Greek Catholics, spatial and denominational exogamy is lower than in the more heterogeneous but smaller Szentmárton.

In the case of both villages, I found a lower average marriage age compared to the Western European average. The trend is the same as can be found in previous studies focusing on Szeklerland. For both genders, a gradual growth in the age of first marriage can be observed. In terms of gender differences, I found that men were most likely to have their first marriage at the age of 24–25, and women at the age of 19–20. The age of first marriage was determined by the family structure, cohabitation of the multiple generations, poor living conditions, which resulted from fragmented land holdings, and harsh living conditions.

The military service for men, and the tradition of service, mostly in an urban area, for women before the age of marriage, we call temporary emigration which can also influence the age of first marriage. In the course of the research, I examined the seasonality of all three life events, but on this topic the seasonality of marriages received more attention. During the examined period important changes took place in social and economic conditions. Analyzing seasonality of marriage, I tried to identify the characteristics of the examined society on the one hand, and I tried to compare the results with the characteristics of the nearby Catholic villages on the other hand. The winds of pre-industrialization were accompanied by a shift in community towards secularization. These changes also had an impact on the effectiveness of religious norms.

In chapter III.10. I presented that the seasonality model of marriages found in the Protestant villages shows that the determining factor was not the intensification of irreligiousness, but rather the avoidance of the working season. The driving force behind the

dual influence of religion and the economy is to be found in the more liberal worldview of Protestantism on the one hand, and in existential challenges and increased mobility on the other. Comparing my results with the Roman Catholic seasonality model, I concluded that in the second half of the 19th century, the increase of the workload, the difficult living conditions associated with population growth, the mandatory military service for men and the practice of the young woman to take up urban service has all influenced the transformation of marriage event to a family celebration, celebrated more and more in times of work breaks. The decline in the impact of ecclesiastic norms is more pronounced in Protestant villages, and we see clearly, that in the nearby Catholic villages, the church's tradition of banning in lent and advent were much more dominant.

In Protestant villages, the decline in the impact of church norms in the 19th century is shown by the decrease in the number of ordinary religious holidays, the relocation of family and church celebrations to weekends (Sundays) and selective acceptance of church norms. In the development of the seasonality model between 1800 and 1940, I found the so-called scattering phenomenon. The graphically represented marriage peaks decrease and the downs increase. One interesting finding of the study concerns the timing of December marriages. In fact, ecclesiastical bans have been less prevalent in Protestant villages than in Catholic communities, yet the influence of the church norms are undeniably present. The most important feature of this is the large number of marriages scheduled for the second and third days of Christmas (December 26-27). This numerical peak also appears in the case of the baptisms. The change of the trends intensified by the end of the 19th century and continued into the first half of the 20th century. Despite of the changes in society, it seems that ecclesiastical norms continued to have a strong influence in the communities' social and cultural life.

In the line of non-nominative studies, in chapter III. also included a passage dealing with names. In connection with the use of names, I found that the names used in Szeklerland are mainly Hungarian. In both villages, I identified the dominant surnames and the most commonly used given names. In the case of surnames, it turned out that a high number of occurrences did not always mean that a certain surname would be one of the oldest ones. During the observation, I also found that due to high mortality, the same given name sometimes was used for several children in one family.

In the series of nominative analyzes, I studied three topics. Firstly, I analyzed the situation of widowhood and remarriage of widows and widowers in chapter IV.1. Next, in chapter IV.2., I included in the research a rarely used Unitarian census made in 1868 for an analysis of the socio-economic and denominational conditions of the period. Finally, in chapter

IV.3. for an event history analysis on the youth cohort born between 1861 and 1880, I included one more additional, less frequently used source, namely the registry of confirmations.

On the topic of widowhood, I focused on the period between 1830 and 1940, due to the quality of birth registrations where the age of the spouses was consistently recorded. An important starting point in the line of observations is that only a negligible number of people in Szeklerland avoided the life event of marriage. In our case, it was also proved that the number of marriages between widows and widowers was much higher in Szeklerland, almost twice as high as in Western Europe. The obvious reason for this is the social reality in which remarriage was the most common widow strategy, so that a significant portion of the marriage market involved widows and widowers. A fundamental social feature also seems to be the fact that in Szeklerland the family model is based on a strong family kinship and the coexistence of the generations is typical. The detailed household structure analysis of the villages in the Homoród region should be the subject of future research. Levente Pakot's findings on Szeklerland show that the basic family with many children was the dominant model (60–70%), relying on a strong network of relatives. The upwards or sideways extended family model consisted around 10% of households, while widows, widowers, and persons living alone consisted about 3% of households.

It is obvious that the age of widows and widowers is inversely proportional to the chances of remarriage, and elderly widows and widowers had to be supported by their children. Gender differentiation is also significant in the study of widowhood. Widows rarely became independent heads of households, preferring to find shelter in their children's households, which meant primarily handing over their own household to the benefit of the younger generation. This could mean either her son or the husband of a daughter.

As life expectancy increased during the 19th century, the average married person's life expectancy increased by at least a decade. During the life of women, the chance to become a widow is the highest in the 55-75 age group, while in the life of men it is the highest in the 55-60 age group. Due to the older marriage age and the lower average age of death, the average time spent by men in marriage is shorter than in the case of women. The period of mourning in Protestant villages was not a strict expectation, but gender differentiation can also be observed in this area. For men, customary law was much more permissive than for women. Finally, gender differentiation can also be seen in the chances of remarriage. The chances of widows remarrying were much lower than for men. The chances for woman were significantly reduced by the presence of children and after the age of 50 the chances of remarriage almost disappeared. For widowers, the chances were better even over the age of 50.

I also made a brief presentation in connection with the phenomenon of divorce. Unlike in Catholic communities, the phenomenon of divorce is present in Protestant villages. This study aspect seemed essentially relevant to overview the aspect of remarriage. Based on the available registry and records, I found that most divorces occurred in the first years of marriages, but the time until the new marriage was variable. Divorced men remarried between the ages of 24 and 56, and women remarried between the ages of 20 and 48. A more detailed examination of divorce cases is an important future task.

I tried to connect the database created by the family reconstitution method with other external sources. One of the little-used auxiliary sources is the 1868 Unitarian census. The census included the entire Unitarian Church, and there are similar sources conducted by the other denominations that provide a cross-section of a denominational community for a given year. The problem arose mainly due to the fact that the nominal sheets of the 1869/1870 Census are now unavailable. This church source can partially fill this gap, especially if we try to use it by combining the available aggregate census data and church registry records. One of the novelties of the study is the inclusion of the 1868 Unitarian Census which emphasizes the need for further research, and the possibly for the study of the entire census volume.

In the IV.2. study section, I have described in detail the social aspects that determined the realization of the source. As the present research often refers to the social changes of the examined period, this chapter discusses in more details the Hungarian and Central European context of the 19th century social reorganization, its antecedents and consequences. I compared the local data of the census with other data from Transylvania and Udvarhely region. As the registry entries are incomplete for occupations, the Unitarian census can partly fill this gap. So, I was able to examine the situation of occupations, the structure of families, and the distribution of children by age groups and gender. Based on these, I came to the following conclusions. The vast majority of the society in both villages was made up of primary farming families. Due to the lack of diversity in occupations, families were highly vulnerable to the vagaries of economic fluctuations. This vulnerability has, of course, caused significant damage during economic, climatic, or epidemiological crises.

This study also reveals that the population lived their social lives in a largely extended family and kinship environment. Sibling or cousin relationships played an important role in sustaining everyday life and maintaining economic opportunities in adulthood as well. With regard to the young age group, temporary emigration to nearby and distant cities and industrial settlements had a considerable proportion. A significant proportion of those who left the settlement returned to their home village by achieving the average age of marriage. By the age

of 12, children were considered a useful force in the household labor, often at the detriment of school attendance. Overall, it seems clear that the 1868 Unitarian Census offers a perspective for a deeper understanding of the general situation of the Unitarian community in the 19th century. Connecting the Census data and the local church records offers new opportunities considering monographic-type study.

In the series of nominative analysis, the third revealed topic is an examination of the life event of a religious coming to age of the youth, called confirmation by the protestant churches. The study chapter is based on the involvement of a less common source, particularly the name lists added to the church registers. The analysis follows the reproductive life of Protestant children baptized between 1861 and 1880. In this chapter, I applied event history analysis on the family reconstitution database, introducing the confirmation lists as additional sources. As the starting life event of this study is a typical religious one the central issues in the observation was the prevalence of denomination in the observed families.

At the beginning of the chapter I presented the concept of confirmation, its development and practice in the history of the Unitarian and the Reformed church communities in Transylvania. The topic required describing the schooling of the children in the village church schools, in parallel with the history of confirmation. Due to high child mortality and relatively low literacy (?), barely a third of those born locally experienced the confirmation event. Nearly half of the children born, died before the age of one, and one-third lived to marriage age. An average of 5.6 children were born to first marriages, and these children become part of successor of couples who produced the next generation. They and their descendants almost completely preserved the denominational proportions for the three generations under observation.

Analysis confirmed that in the second half of the 19th century, the church retained its influence in the denominational culture of the population. The expansion of the Calvinist denomination in the first half of the 19th century ended by the second half of the century, and the majority Unitarians maintained their numerical superiority in Homoródszentmárton. In the case of mixed marriages, the denominations of the children followed the mother's or father's denominations to a large extent by gender. Analysis revealed that the compromise associated with the change of denominations was higher for women and the extractive effect of the majority moderately prevailed in these villages.

Due to the understanding of the correlations and interactions between denominational ratios and population indicators, I presented the denominational history of the examined villages in a separate chapter. It presents a relatively long period of time, the period of 18th and 20th century, without claiming completeness. One main objective was to clarify the issue of

natural denominational assimilation versus manipulated denominational assimilation. During the review of the topic, I came to the conclusion that we also find similarities and differences in the denominational dynamics of the two villages. The similarity can be seen in the situation of the Greek Catholic minority of the settlements, and the difference can be seen in the Unitarian-Reformed denominational coexistence of Homoródszentmárton. The strengthening of the Reformed denomination was linked to the aspirations of local patron families. The phenomenon of denominational assimilation mainly affected the Greek Catholic community in both villages. The first decades of the 20th century resulted in the gradual assimilation of Greek Catholics and the emergence of the Baptist denomination in the region. It is also clear from the analysis that, especially for the Greek Catholic minority, the denominational issue also has a multi-generational ethnic dimension, which was a pretext and source of significant social tensions, especially in the 1930s.

In the analysis of denominations, I also used a less commonly used type of registry. The registration of denominational changes was only a form of registration used in certain periods. I completed these data with other conversion data found during the reconstitution. The phenomenon of denominational change appeared several times like a hidden stream over time, but it was most intense between the two world wars. The dual effect of political pressure and natural assimilation consolidated the denominational proportions up to the end of the Second World War. Overall, it seems that the hard destiny and the assimilation of the Greek Catholic families may be related to the establishment of the Baptist denomination in the micro-region at the turn of the 19th and 20th centuries.

The final chapter of the dissertation, is a case study which contains the presentation of the multiple generations of a Greek Catholic family from Homoródszentmárton, and it serves to illustrate the interlocking of complex ethnic and denominational social dimensions.

The Daradics family, together with other settlers, may have moved to the Bükkfalva area of Homoródszentmárton sometime around the turn of the 18th and 19th centuries. Some of the originally Greek Catholic heads of families officially converted to Reformed church membership in the mid-19th century. However, their sons were raised in the Greek Catholic faith for another two or three generations, thus maintaining an interesting denominational duality in their families. While the Daradics girls were raised according to the beliefs of the Reformed religion, the boys retained their Greek Catholic denominational identity until the end of the First World War. From the family papers prepared with the help of the nominative family reconstitution, the integration of family members into the Reformed and Unitarian denominations can be traced. I am convinced that family history research is a good illustration of the possibilities of linking family

reconstitution and family stories. In the continuation of the research, it would be useful to combine the results of the nominative and non-nominative analysis with family history case studies representing different social categories and different family models for both villages. I am convinced that this kind of approach would provide novel additions to monographic-type historical research, and at the same time it could put the statistical results in a new perspective.

Overall, the research focused on local and micro-regional demographic indicators, sometimes referring to the broader Szekler and European social historical contexts and research results. By including other church sources and census data, as well as non-nominal analysis of church registry data, I tried to find and present the most important features of the contemporary demographic situation characteristic of the micro-region.

I think that in a bit contradictory ways, the weaknesses and strengths of the present dissertation may be the same in many cases. During the research of the population history of the two villages studied, I focused on the local character urged by the methodology, in order to provide new data to the incompletely researched Szeklerland region. The analysis topics listed in the table of contents are in fact an imprint (result) of a six-year learning process. The author's self-knowledge, research motivation and theological education may partially explain the importance of frequently raising the issue of church and denominational history in the analysis required by the research methodology. I think that it was necessary to go through the simplest methodological steps in order to make obvious both the practical applicability and the limits of the family reconstruction method on the Protestant sources in Szeklerland.

At the end of the chapters, I have regularly referred to the options for moving forward that have emerged in connection with each analysis. The most important way forward would be to continually “clean” the existing database and add other sources to it. Here I refer to the land registers made in the first decades of the 20th century, which would facilitate a deeper and more accurate examination of the rural farms of the last century. A more accurate understanding of the economic conditions of the 20th century and a more detailed examination of the impact of the world wars would be of great help in getting to know more precisely the large number of waves of emigration in the 20th century. Such a multi-layered analysis would help to more accurately understand how the size of this micro-region’s population at the beginning of the 2000s fell back to the level it was at one hundred years earlier. Completing the computer database developed so far, with the complete registration of the municipality of Homoródszentmárton at least beginning from 1895, offers also a research perspective.

Finally, as an unforeseeable perspective, it would be worthwhile to compare the research results of the small Homoród micro-region with the data from a similar period for the Romanian

and Saxon villages, which are also compact in an ethnic sense. I think that this research could gain even more scientific relevance in the context of the ethnic and denominational diversity of Transylvania.