

REFLECTION OF POLITICAL AND SOCIAL DEVELOPMENT IN THE RELIGIOUS STREET NAMES OF THE CITY OF TRNAVA AND THEIR POTENTIAL IN TOURISM

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ABSTRACT

Aim. From the point of view of the period of creation and historical development, we consider the streets of the historical core of Trnava to be the most dynamic, and why we focused on street name changes in the period from 1900 to the present in the area of the historical core of the city.

Methods. As part of the methodology the classification by urbanonym, with the help of which we included the names of streets and squares into individual categories. A classification was used that divides urbanonyms into socially motivated and socially non-motivated, which are further divided into several subcategories. Urbanonyms are further divided into domestic and foreign. This classification is the most up-to-date of those mentioned and includes a category of religious names.

Results. The category of socially significant street names, are divided at a lower level into the categories of politics, art and culture, church, science, crafts and trade, historical names and institutions. The most numerous is the group of names in the art and culture category, which includes 70 domestic and 10 foreign names, which together represent 25.89% of the total number of streets in the city. There are 15 streets in the categories of politics, church and science (4.85% of all 309 streets).

Conclusion. Currently, Trnava can be characterised as a modern, dynamic city with a great influence on its surroundings. The restrictive measures taken in connection with the coronavirus pandemic in 2020 greatly affected the tourism sector and meant permanent closure for many businesses.

Key words: toponymy, tourism, Trnava, pedagogy of place, place-based education, non-formal education

INTRODUCTION

Within the classification of urbanonymy, we encounter a number of opinions, and it can be said that each author classifies urbanonymy according to his own classification features. Furthermore, urbanonyms are divided based on temporal characteristics and are considered an important social motivation of the name (Odaloš, 1998; Žigo, 1997). However, the mentioned classifications are of a more general nature, and for the needs of our work, a classification is needed that provides comprehensive possibilities for analysis of urbanonyms. In the field of Slovak urbanonymy, we distinguish 3 basic stratifications of urbanonyms: semantic, morphological-lexical, syntactic (Blichá, 1986; Blichá & Majtán, 1986; Bucher, 2015; Habovštiaková, 1986; Krošláková, 1986). From a geographical, as well as from a linguistic point of view, we consider the semantic classification to be primary.

In our work, we focus on socially motivated names, according to personalities: church (saints, priests, bishops, religious personalities), which we further divide into domestic and foreign representatives.

As part of the methodology, it is important to mention the classification of urbanonymy names, with the help of which we included the names of streets and squares in individual categories. The work used the classification by Bucher (2015), which divides urbanonyms into socially motivated

and socially non-motivated, which are further divided into several subcategories. Urbanonyms are further divided into domestic and foreign. We decided on this classification mainly because it is the most up-to-date of all the ones mentioned and because it contains a category of religious names. However, this applies only to the names of church officials, which does not exhaust all the possibilities of religious names. In the article, we include all religious names in this category. As part of the current urbanonym, we analyse all socially motivated streets of the city of Trnava existing in 2022.

From the point of view of the period of creation and historical development, we consider the streets of the historical core of Trnava to be the most dynamic. That is why we focused on street name changes in the period from 1900 to the present in the area of the historical core of the city. We have demarcated time periods with significant facts in the history of Slovakia. From 1900 to 1918, Slovakia was part of Austria-Hungary, during this period street names in the Hungarian language prevailed. In 1918, the first joint state of Czechs and Slovaks was established, which lasted until 1939. The formation of the Czechoslovak state influenced the nomenclature of streets. The names remained original, but the language was changed from Hungarian to Slovak. During the Second World War, Czechoslovakia was divided and the Slovak State was created, which existed from 1939 until the end of the war in 1945. From the point of view of urbanonymy, we consider this period to be important, even though there were only minimal street name changes within Trnava. The period after the Second World War until 1989 was marked by socialism, which significantly affected the nomenclature of streets. From the point of view of religiosity, the biggest changes in the street names of the city of Trnava occurred in 1990, when socialism came to the end. This period is characterised by an increase in religious names.

HISTORICAL DEVELOPMENT OF THE TERRITORY

Trnava, as a market settlement located at the crossroads of several important trade routes, was probably founded at the end of the 9th century. Initially, it existed in the form of a grouping of several smaller settlements, the growth of which was supported by the development of trade on the „Česká cesta“ and the arrival of German colonists. Trnava existed as a village with the right to build a church and organise markets already sometime in the 11th century. Its existence was documented in writing only in 1211 in the document of the Ostrihom archbishop Ján on the donation of the income of the local church to the Ostrihom canonry. Economic growth, which was mainly contributed by the Franciscans and Dominicans, conditioned the transformation of the commercial settlement into a city. In 1238, the Hungarian king Belo IV. granted Trnava city privileges, and thus it was elevated to be the first free royal city in Slovakia (Šimončíč, 2010). In the 14th

century, Trnava was one of the most developed cities in Hungary. After the construction of new houses, the street network of the city also changed during this period. The source of the population's wealth was trade and grape growing. During the reign of Matej Corvín, the Slovakisation of the city took place. In 1486, he recognised the Slovak population as having an equal status with the Germans, thus putting to the end to the ethnic disputes in the city. In 1498, the city captain Karol Holý built the church of St. Michael. It became the centre of Slovak nationality. The period of the 16th century was very dynamic in the history of Slovakia, as it was during this period that the largest raids of the Turks on our territory took place. But the importance of Trnava increased during this period. Its growth was also supported by the immigration of the Ostrihom archbishopric together with the canonry, after the occupation of Ostrihom by the Turks in 1543, which was based in the town until 1820. As a result, Trnava became the ecclesiastical, cultural, and partly also political centre of Hungary, which was not occupied by the Turks. We also date the creation of the name „Little Rome” to this period, because Trnava was the centre of Catholicism in the whole of Hungary during this period. Identity of place and culture is also important (Králik et al., 2018).

The foundation of the university by Cardinal Peter Pazmány in 1635 was a major impetus for the development of the city in the 17th century. At the time of its establishment, the university had only the faculty of philosophy and theology, to which the faculty of law was added in 1677 and the faculty of medicine in 1769. Most of the teachers, but also the students, were of Slovak origin, which was very unusual in the conditions of the time. The university also had a university printing house, which produced printed copies of many important works, including a Latin-Hungarian-Slovak dictionary and a Catholic hymnal „Cantus catholici”. The university was moved to Budín in 1777. It resumed its activities in Trnava in 1992, when the faculty of humanities, the faculty of pedagogy and later also the faculty of health, theology and law were added. We consider the most significant facts of the 18th century in Trnava to be the events connected with the activities of Catholic scholars, representatives of the awakening national consciousness led by Anton Bernolák.

In 1939, the Second World War began, which affected Trnava as well as the rest of Slovakia. After the end of the war and the beginning of the communist regime, there was a rapid change in the appearance of the city. During the period of communism, Christianity was removed from public life, which greatly affected Trnava, as the center of Christian life in Slovakia. After the revolution in 1989 and during the period of independence of the Slovak Republic, the dynamic development of the city slowed down. Significant changes took place primarily in the city's economy, which was revived by the arrival of companies with foreign capital. The start of production at the car factory in 2006 had the most significant impact on the development of the city and region (Kollár, 2013). The current form of the

city is the result of a rich history, during which it was influenced by many events. From the time of its creation, it had the most significant influence on the formation of the Trnava church. It is precisely its connection with the church and religion and the number of sacral monuments that give the city the name „Little Rome“.

NAMES OF STREETS UNTIL 1918

At the beginning of the 20th century, the territory of Slovakia was part of Austria-Hungary, which also had an impact on the nomenclature of streets in Slovak cities. In this period, we recorded a total of 25 named streets within the Old Town of Trnava. The city was under the pressure of Hungarianisation, which was also reflected in the names of the city's streets, which are given in the Hungarian language during this period.

Within socially motivated names, the most numerous group of street names is named after personalities of Hungarian political life. They are the streets *Sechényu István utcza* (Street of Štefana Sečéniho), *Zrínyi Miklós utcza* (Street of Mikuláša Zrínskeho), *Rákoczi Ferencz utcza* (Street of Františka Rákociho), *Deák Ferencz utcza* (Street of Františka Deáka), *Nagy Lajos utcza* (Street of Ľudovíta Veľkého), *Béla király utcza* (Street of Kráľa Bela), *Koszúth Lajos utcza* (Street of Ľudovíta Košúta), *Ferencz József tér* (square of Františka Jozefa). Two streets were named after personalities of cultural life *Ányos Pál utcza* (Street of Pavla Ányosa) and *Petőfi utcza* (Petöfiho street). Within the streets named after church figures, we recorded streets: *Simár János utcza* (Street of Jána Šimora), *Szent János utcza* (Street of sv. Jána), *Szent Mihály utcza* (Street of st. Michala), *Pazmányi tér* (square of Pazmáňa). We also include the title in this category *Ferencziek tér* (Františkánske square).

STREET NAMES IN THE PERIOD BETWEEN 1918 AND 1938

In 1918, the joint efforts of Czechs and Slovaks to break free from the power of Austria-Hungary culminated and the first Czecho-Slovak Republic was established. The change of the political regime was reflected in the whole society and also significantly affected the naming of city streets. In this period, the Old Town of Trnava consisted of 27 streets. *Kiss utcza* (Kiss street) was renamed to *Židovská* street in 1924, later to *Haulíkova* street and *Kenyér tér* (Bread Market) street was renamed to *Radlinského* street in 1935. We observe the most significant changes within socially motivated names. Street names after the names of Hungarian politicians and monarchs were replaced by socially neutral names (for example *Štefana Sečéniho utcza* (Štefana Sečéniho street) was renamed to *Dolnopotočná* street, or names motivated by the names of Czechoslovak politicians or personalities (for example *Masarykova* street replaced *Františka Rákocziho utcza* (Františka Rákocziho street)).

STREET NAMES IN THE PERIOD BETWEEN 1938-1945

We also call this period the period of the Slovak State, when the Czechoslovak Republic was divided in 1938 under the influence of Germany. Only one street (Trhová) was added in the Old Town of Trnava during this period, so the total number of streets was 28. As part of urbanonymy, there were minor changes and only 4 streets were renamed. The Franciscan Gate was renamed Bernolák's Gate, Hornopotočná Street was renamed Juraja Palkoviča Street. In 1940, Masaryk Street was renamed Hitler Street, Wilson Square became Andrej Hlinka Square, these changes removed the names of representatives of the previous political regime.

STREET NAMES IN THE PERIOD BETWEEN 1945-1990

The period between 1945 and 1949 was a period of restoration of pre-war Czechoslovakia. This is an important period in the history of Europe and also of Slovakia, but as far as urbanonymy is concerned, we characterise it as a very unremarkable period. Major changes in the nomenclature of the streets did not occur until 1949, i.e. during the period of the onset of communism. 40 years of communist rule had a significant impact on Slovak cities. It was a period when any religious expressions were suppressed, which also meant the removal of most religious street names. Streets were renamed in 11 cases, while up to 7 of them related to religious names (e.g. *Františkánska utcza* (Františkánska Street) was renamed to *Kpt. Jaroša utcza* (Kpt. Jaroša street), *Svätojánske tér* (Svätojánske square) was changed to *Univerzitné tér*. The original names were replaced by names after important figures of communism (e.g. *Andrej Hlinka tér* (Andrej Hlinka Square) was renamed to Benešovo Square, later Gottwald Square), or after important events (29th August Street replaced Jerichova Street).

STREET NAMES IN THE PERIOD AFTER 1990

In November 1989, the communist regime was overthrown and the era of democratic Slovakia began (Kondrla & Torok, 2017; Žalec & Pavlíková, 2019). After the fall of communism, there was also a relaxation from the point of view of urbanonymy, when religiosity could once again be reflected in the street names of cities. In terms of street nomenclature, 10 names were changed, of which up to 8 were related to names reminiscent of the former regime. These were largely replaced by their original names, from the period before 1945 (e.g. *Paulínska utcza*, *Kapitulská utcza*, etc.), the exceptions being Main street, before 1989 street of February Victory, and Trojičné square, which before 1989 was called Gottwaldovo town square. From the point of view of street name changes that took place in 1990, we decided to analyse the changes that took place throughout Trnava, because it was

during the communist period that the city experienced the greatest growth, especially outside the old town. In 1990, there were a total of 85 street name changes in Trnava, most of which were aimed at removing names after representatives of the former regime. By the fact that 15 new names are religiously inspired, religiosity once again manifested itself in street nomenclature after the 1940s. Furthermore, we observed that the majority of new names are names without a social motivation of origin, thanks to which we can consider them more or less timeless and independent of the political regime.

CURRENT STREET NAMES

We analysed the names of all 309 streets that are currently located in Trnava. Of the total number, 44.01% have a socially motivated name, which represents 136 streets. Names without social motivation make up 55.99%, which represents 173 streets out of the total number. From the point of view of the division of names into domestic and foreign, 89.97% of the total number of names are domestic. Foreign names represent only 10.03% of the total number of urbanonyms in Trnava.

SOCIALLY MOTIVATED NAMES

The category of socially motivated names, are divided the at a lower level into the categories of politics, art and culture, church, science, crafts and trade, historical names and institutions.

The most numerous is the group of names in the art and culture category, which includes 70 domestic and 10 foreign names, which together represent 25.89% of the total number of streets in the city. The fact that it includes the most possibilities and branches of social life also contributes to the largest number of this category.

The least number of street names belongs to the group of crafts and trade, in which there are only 3 names, which represents a share of 0.98% of the total number of streets. There are 15 streets each in the categories of politics, church and science (4.85% of all 309 streets), but the difference is in the share of domestic and foreign names. There are 11 domestic and 4 foreign names in the politics category, 12 domestic and 3 foreign names in the church category, and 10 domestic and 5 foreign names in the science category. In the category of historical names and institutions, there are 6 domestic and 2 foreign names, which makes up 2.59% of the total number of streets in Trnava.

There are a total of 136 streets in the group of streets with socially motivated names (Table 1, Figure 1), of which 112 are domestic names and 24 are foreign names.

Table 1
Socially motivated street names in 2023

Category	domestic names		foreign names		together	
	abs.	%	abs.	%	abs.	%
<i>Politics</i> (presidents, politicians, members of the military, nobles, kings, etc.)	11	3,56	4	1,29	15	4,85
<i>Art and culture</i> (poets, writers, painters, sculptors, architects, etc.)	70	22,65	10	3,24	80	25,89
<i>Church</i> (saints, priests, bishops, other religious figures)	12	3,88	3	0,97	15	4,85
<i>Science</i> (personalities who have contributed to progress in various scientific disciplines)	10	3,24	5	1,62	15	4,85
<i>Crafts and trade</i> (entrepreneurs, artisans, town patrons)	3	0,97	0	0,00	3	0,97
<i>historical names, institution</i>	6	1,94	2	0,65	8	2,59
<i>Names socially motivated together</i>	112	36,25	24	7,77	136	44,01

Source. Own research, 2022.

TOURISM

Despite the low degree of religiosity in the street names of the city, Trnava is considered "Little Rome" thanks to its connection with the church and the number of religious monuments. It is a city in which a rich cultural, social and, last but not least, sports life flourishes. Tourism marketing is also based on this. At this point, we can therefore define the term religious tourism, which began to be used relatively recently, since this form of tourism practically did not exist in our territory until 1989 due to the political system at that time. It is therefore a form of tourism, when participants are encouraged to travel for religious motives. We consider religious tourism to be „all tourist routes, the main motive of which is to visit sacred and religious objects and places“ (Ivanič, 2022; Hetényi & Ivanič, 2018; Kondrla, Majda et al., 2022; Krogmann et al., 2017; Kocev et al., 2017; Matlovičová et al., 2015; Nemčíková et al., 2022; Rychnová et al., 2022).

A specific form of tourism is sports tourism. This form of tourism satisfies the needs of sports-oriented visitors, either through active participation (ball games, hockey, skiing, etc.) or through passive participation in sports events as a spectator (Gúčík et al., 2006). The city of Trnava has a high potential for the development of passive sports tourism, especially thanks to its football stadium near the city center and the Spartak Trnava football team. From the point of view of the possibilities of sports tourism,

we distinguish between active sports tourism, which represents direct participation in sports activities, and passive sports tourism, which represents passive participation in sports events in the form of a spectator. Due to the situation caused by the pandemic in 2020 and at the beginning of 2021, the use of sports venues, either in active or passive form, was significantly limited, as a result of which sports tourism suffered significant losses not only in Trnava (Hlad 2016, 2021; Tkáčová et al., 2023).

Gastronomic tourism is characterised as a form of tourism in which the main motivation is food, or tasting it and the experiences associated with it. This form of tourism is mainly associated with national or local specialties, which are the motivation of tourism participants. Gastronomic tourism is associated with tasting gastronomic specialties. Gastrotourism also includes visits to food producers (including vineyards, breweries), food festivals, tasting specialties, or watching food preparation. Thanks to the development of restaurant services and businesses that try to create an original and unique atmosphere, gastronomic tourism is enjoying increasing popularity. Within this form of tourism, Trnava has much to offer that attracts more and more visitors (Gúčik, 2010; Izakovičová et al., 2017; Sormaz et al., 2021). From the point of view of the division of tourism, we classify gastronomic establishments as secondary offer or implementation factors of tourism. The city of Trnava is nothing special in the field of gastronomic tourism. From the rich offer of restaurants, cafes, and pastry shops, however, there are businesses that stand out with their unique atmosphere and offers, which makes them a possible destination for visitors to the city.

CONCLUSION

The aim of the work was to point out the importance of religiosity in the urbanonymy of the city of Trnava. Knowledge of urbanonymy, its development and laws is not possible without a detailed knowledge of the city. Based on the information obtained, we analysed the development of the nomenclature of Trnava streets. The city of Trnava is located in the Danube Uplands in western Slovakia. It is the centre of the Trnava self-governing region and also the centre of the Trnava district. According to the number of inhabitants in 2022, it is the seventh largest city in Slovakia. We date the origin of Trnava to the 9th century, but the first written mention dates back to 1211. The city reached its greatest growth, whether economic or construction, in the 16th century, when the Ostrihom Canonry was relocated to Trnava due to the Turkish threat. In the following centuries, Trnava prospered mainly thanks to the activities of the church. The current form of the city, its character and importance are the result of its rich history.

From the point of view of the development of urbanonymy in individual periods of the 20th century, we analysed the streets of the Old Town of Trnava. We found that from the point of view of urbanonymy, we can

consider Trojičné square together with Main street as the most dynamic. These places have been the centre of the city since its inception, which is also reflected in their names, which were influenced by the ruling political power during differing periods of the 20th century. In the category of religious names we can also include names such as Juraj Fándly street, Ján Hollá street, Bernoláková street and many others. The mentioned personalities worked as priests, but in our work we included them in the category of culture, because they came to the attention of the nation primarily as writers, poets, or national revivalists. This topic is also important in educational process (Kondrla, Maturkanič et al., 2022b).

The restrictive measures taken in connection with the coronavirus pandemic in 2020 greatly affected the tourism sector and meant permanent closure for many businesses. Currently, Trnava can be characterised as a modern, dynamic city with a great influence on its surroundings and great potential in the development of tourism.

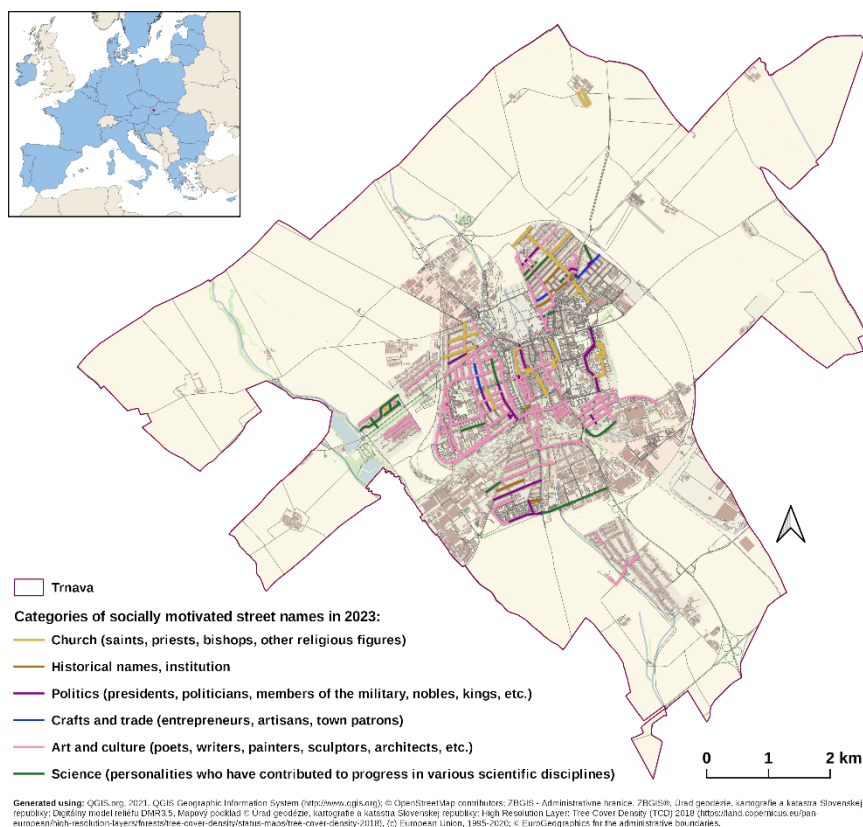


Figure 1
Current streets of Trnava Source.

Own research.

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