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From the Anthroponymy of Krajna. Given Names of the
Inhabitants of Nakło Born between 1874 and 1875 (based
on the records of the Civil Registry Office of Nakło Miasto)

Z antroponimii Krajny. Imiona mieszkańców Nakła urodzonych w latach
1874–1875 (na podstawie akt Urzędu Stanu Cywilnego Nakło Miasto)

Nakło nad Notecią is a town located in the south-eastern part of Krajna, on the right bank of the Noteć River, near the connection with the Bydgoszcz Canal at the foot of the Vistula River valley (Jurczak and Trybuszewski, 1999, p. 5). The original name of the town was *Nakieł* with a later change of the masculine gender to the neuter *Nakło*. It is a name combined with the distinguishing element in the form of a prepositional phrase *nad Notecią* (Zierhofferowa, 2007, p. 339).

In the 19th century, Nakło was a multi-ethnic and multi-faith town, inhabited by Poles, Germans and Jews. Three religions coexisted in the town: Catholicism, Protestantism and Judaism. For this reason, Nakło is sometimes called “the town of three cultures and religions” (Sergott, 2016, p. 5). This state of affairs was influenced by the history of the town. Nakło was founded in 1299 under Magdeburg Law. Around 1500, Jews began to flow into the town. In 1772, Krajna, together with Nakło, was incorporated into Prussia. 80 years later, in 1852, an Old Lutheran parish was established in the town. It is estimated that in 1890 there were 4,200 Germans, 2,420 Poles and 580 Jews living in Nakło (Księski, 1990, p. 181). The coexistence of different cultures in Nakło was noticed by the linguist Krzysztof Kołatka, who wrote that “the Krajna people had coexisted with people of foreign origin since the Middle Ages. This state of affairs was a consequence of several

waves of German colonization, Teutonic invasions and many years of enslavement under Prussian rule” (Kołatka, 2016, p. 191).

Multilingualism and multiculturalism are reflected in the anthroponymy of the town. The subject of the article are names of people born in Nakło in the years 1874–1875. The names of Catholics, Evangelicals, Jews and so-called dissidents were analysed, taking into account the frequency of names and their origins, as well as the question of polyonymy. It is worth noting that the problem of polyonymy is more and more often arousing interest among onomasticians. One can recall works by Zofia Abramowicz (1993), Ewa Horyń (2009), Monika Kresa (2013), Elżbieta Rudnicka-Fira (2013), Ewa Majewska (2018), Elżbieta Umińska-Tytoń (2006), Henryk Duszyński-Karabasz (2018). The anthroponomic material was extracted from the birth records of the Nakło Miasto Registry Office, kept in German, and made available by the State Archives in Bydgoszcz on the www.genealogiawarchiwach.pl portal. Names were written in a Latinized or Germanized form.

The names of 301 people were enumerated – 68 children born in 1874 and 233 children born in 1875¹. Below is an analysis of the names given, including the division into denominations.

JEWISH NAMES

I name	II name	III name
Adolph		
Aron		
David		
Ernest	Edward	Joseph
Herrmann	Victor	
Hugo	(Israel)	
Jacob (2) ²		
Joseph		
Louis		
Ludwig		
Magnus		
Martin	(Israel)	
Max		
Moritz		
Salomon		

¹ In total, the books contain 302 birth certificates of children, but one boy from a Catholic family was not given a name because he died shortly after birth.

² The number in brackets indicates the number of persons to whom the name or, in the case of two religions, the forenames were given.

I name	II name	III name
Siegbert		
Anna		
Bertha		
Betty		
Caecilie		
Doris		
Elsbeth	Henriette	
Emma		
Esther		
Eva		
Flora	Selma	
Frieda		
Helene		
Henriette		
Jenny		
Maria		
Pauline (2)		
Pauline	Perlchen	
Rebecca (2)		
Rosa (2)		
Sally		
Therese (2)		
Valerie	(Sara)	

In the years 1874–1875, 43 Jewish children were born in Nakło: 17 boys and 26 girls. The repertoire of male names (given as first, second or third names) consists of 19 forms, while female names – of 23.

As far as boys' names are concerned, there was only one case of trionymy (*Ernest Edward Joseph*) and three cases of dionymy (*Herrmann Victor*, *Hugo Israel*, *Martin Israel*). It should be noted, however, that *Israel's* name was written on the margin of the Civil Registry's record several decades after the document was drawn up. Most of the names occur once, and out of the first names only anthroponymic *Jacob* is noted twice. The name *Joseph* also appears twice, but once as first name, and once as third name. *Louis* and *Ludwig*, on the other hand, are different variants of one name. The children were given names of Germanic (8 names: *Adolph*, *Ernest*, *Herrmann*, *Hugo*, *Louis*, *Ludwig*, *Siegbert*, including the old English *Eduard*), Hebrew (6 names: *Aron*³, *David*, *Israel*, *Jacob*, *Joseph*, *Solomon*), and Latin origin (5 names: *Magnus*, *Martin*, *Max*, *Moritz*, *Victor*).

There are four cases of dionymy among girls (*Elsbeth Henriette*, *Flora Selma*, *Pauline Perlchen*, *Valerie Sara*). The middle name *Sara*, like *Israel* in boys, was written on the margins of the Civil Registry's record. Some of the first names of girls

³ Egyptian etymology is also possible (Abramowicz, 1993, p. 384).

appear more than once. These are *Pauline* (3 entries), *Rebecca* (2), *Rosa* (2), *Therese* (2). The name *Henriette* also appears twice, but once as first name, and once as second name. The names given to the girls are of Hebrew (7 names: *Anna*, *Elsbeth* – this also includes the first name in the English version of the forename – *Betty*, *Eva*, *Maria*, *Rebecca*, *Sally*), Persian or Acadian (*Esther*), Germanic (7 names: *Bertha*, *Emma*, *Frieda*, *Henriette*, including Scandinavian *Selma*⁴, Yiddish *Perlchen*, English (*Jenny*), Latin (5 names: *Caecilie*, *Flora*, *Pauline*, *Rosa*, *Valerie*), and Greek origin (3 names: *Doris*, *Helene*, *Therese*).

CATHOLIC NAMES

I name	II name
Adam	Stanislaus
Alexander	Johann
Alexander	Michael
Alexander	
Andreas	Johann
Andreas	
Anton	Franz
Carl	Anton
Carl	Johann
Clemens	Andreas
Eduard	
Felix	
Felix	Joseph
Franz (3)	
Franz	Anton
Franz	Johann
Franz	Nicolaus
Friedrich	Eduard
Jacob	Felix
Johann	
Johann	Albert
Johann	Carl
Johann	Franz
Johann	Joseph (2) ⁵
Josefat	
Joseph	Franz
Leo	Ignatz
Leo	Wladislaus
Ludwig	Johann
Marcel	Peter

⁴ Arabic and Turkic etymology is also possible (Abramowicz, 1993, p. 471).

⁵ Such a record means that two boys were named Johann Joseph.

I name	II name
Martin	Stanislaus
Paul	Franz
Paul	Julius
Paul	Richard
Stanislaus	
Stanislaus	Anton
Stanislaus	Felix
Stanislaus	Franz (2)
Stanislaus	Johann
Stanislaus	Leonhard
Stanislaus	Theophil
Valentin	
Victor	
Agnes	
Agnes	Wanda
Anna	
Antonie	
Caroline	Helene
Clara (2)	
Clara	Emma
Emilie	
Ezbeta	
Felicia	
Francisca	
Francisca	Antonie
Francisca	Paulina
Hedwig (3)	
Hedwig	Helene
Hedwig	Theresia
Josepha	
Josepha	Rosina
Leocadia	
Leocadia	Clementine
Ludovika	
Maria	
Maria	Anastasia
Maria	Francisca (2)
Marie	
Martha	
Pauline (2)	
Pauline	Marie
Pelagia	
Theodora	
Ursula	
Valeria	Bronislawa
Valeria	Therese
Valleria	
Victoria	
Victoria	Catharina
Victoria	Francisca

The names of 89 Catholic children – 47 boys and 42 girls – were excerpted. The repertoire of male names (given as first, or second names) consists of 32 forms, while female names – of 31.

As many as 35 cases of dionymy were recorded among boys (74.5%). Twelve boys (25.5%) were given only one name. As for the first names, the most popular were *Stanislaus* (8 uses), *Franz* (6), *Johann* (6); three uses for the names: *Alexander*, *Paul*, two uses for: *Andreas*, *Carl*, *Felix*, *Leo*. The most common second names were: *Franz* and *Johann* (6 uses each), *Anton* and *Joseph* (3), *Felix* and *Stanislaus* (2). Boys of the Catholic faith were given names of Latin (10 names: *Anton*, *Clemens*, *Felix*, *Ignatz*, *Julius*, *Marcel*, *Martin*, *Paul*, *Valentin*, *Victor*), Germanic (7 names: *Albert*, *Carl*, *Franz*, *Friedrich*, *Ludwig*, *Richard*, including the old English *Eduard*), Hebrew (6 names: *Adam*, *Jacob*, *Johann*, *Josefat*, *Joseph*, *Michael*), Greek (6 names: *Alexander*, *Andreas*, *Leo*, *Nicolaus*, *Peter*, *Theophil*), Slavic (2 names: *Stanislaus*, *Wladislaus*), and Latin-German origin (*Leonhard*).

The tendency to give two names is different in girls. Only 17 were given a second name (40%). The most frequent first names were: *Hedwig*, *Maria* / *Marie* (5), *Clara*, *Francisca*, *Pauline*, *Valeria* / *Valleria*, *Victoria* (3), *Agnes*, *Joseph*, *Leocadia* (2). The most popular second names were: *Francisca* (3), *Helene*, *Therese* / *Theresia* (2). Girls of the Catholic faith were given names of Latin (10 names: *Antonie*, *Clara*, *Clementine*, *Emilie*, *Felicia*, *Paulina* / *Pauline*, *Rosina*, *Ursula*, *Valeria* / *Valleria*, *Victoria*), Greek (8 names: *Agnes*, *Anastasia*, *Catharina*, *Helene*, *Leocadia*, *Pelagia*, *Theodora*, *Therese* / *Theresia*), Hebrew (5 names: *Anna*, *Ezbeta*, *Joseph*, *Maria* / *Marie*), Germanic (5 names: *Caroline*⁶, *Emma*, *Francisca*, *Hedwig*, *Ludovika*), Slavic (*Bronislawa*), and Aramaic origin (*Martha*). The etymology of the name *Wanda* is unclear.

EVANGELICAL NAMES

I name	II name	III name	IV name
Adolph	Albert		
Adolph	Ernst		
Adolph	Gustav		
Adolph	Heinrich		
Adolph	Julius		
Adolph	Richard	Julius	
Albert	Paul	Oscar	

⁶ According to Józef Bubak, the female form of the name *Karol* was created on the basis of Italian and French (Bubak, 1993, p. 170).

I name	II name	III name	IV name
August	Gustav	Franz	
Carl	August		
Carl	Ferdinand		
Carl	Friedrich		
Carl	Heinrich		
Carl	August	Friedrich	
Carl	Friedrich	Otto	
Carl	Ludwig	Herrmann	
Carl	Victor	Alexander	
Christian			
Eduard	Georg		
Eduard	Julius		
Eduard	Paul		
Emil	Friedrich (2)		
Emil	Ludwig	Herrmann	
Emil	Otto	Wilhelm	
Ernst	Waldemar		
Friedrich	Carl		
Friedrich	Ewald		
Friedrich	Gotthilf		
Friedrich	Richard		
Friedrich	Wilhelm (3)		
Friedrich	Albert	Wilhelm	
Fritz	Hugo	Oswald	
Georg	Friedrich		
Georg	Paul		
Gottlieb	Erdmann		
Gustav			
Gustav	Adolph (3)		
Gustav	Rudolph	August	
Hans	Carl		
Heinrich	Oswald		
Heinrich	Wilhelm		
Herrmann	Carl (2)		
Herrmann	Julius	Theodor	
Hugo	Friedrich		
Hugo	Reinhold		
Johann	Julius		
Johannes	Franz	Albert	
Julius	Arthur		
Julius	Wilhelm (2)		
Julius	Friedrich	Georg	
Oscar	Carl		
Otto	Eduard (2)		
Otto	Emil		
Otto	Herrmann		
Otto	Julius		
Otto	Leopold		
Otto	Louis		

I name	II name	III name	IV name
Otto	Paul		
Otto	Reinhold		
Otto	Richard		
Otto	Wilhelm	Arthur	
Otto	Eugen	Adalbert	Louis
Paul	Gustav		
Paul	Hugo		
Robert	Waldemar		
Robert	Wilhelm		
Theodor			
Theodor	Gustav		
Theodor	Wilhelm		
Wilhelm	Johann		
Wilhelm	Traugott		
Adeline	Wilhelmine	Emilie	
Alma	Johanna		
Amalie	Ottilie		
Amalie	Marie		
Amanda	Auguste		
Amanda	Helene		
Anna	Elise (2)		
Anna	Martha		
Anna	Selma		
Anna	Therese		
Anna	Johann	Emilie	
Auguste	Hulda		
Auguste	Minna		
Bertha	Auguste		
Bertha	Marie		
Charlotte	Emilie	Alwine	
Clara	Martha		
Clara	Rosalie		
Clara	Anna	Martha	
Clara	Bertha	Ida	
Clara	Henriette	Emilie	
Dorothe	Elise		
Ella	Modesta		
Elsa	Anna	Ida	
Emilia	Julia		
Emilie	Bertha		
Emma			
Emma	Emilie (2)		
Emma	Ida		
Emma	Louise		
Emma	Martha		
Emma	Elisabeth	Marie	
Emma	Emilie	Anna	
Emma	Ottilie	Clara	
Erdmuth	Wilhelmine	Elsbeth	

I name	II name	III name	IV name
Ernstine	Emilie		
Hedwig	Elisabeth		
Hedwig	Mina		
Hedwig	Wilhelmine	Hulda	
Helene	Margarethe	Gertrude	
Hildegard	Meta	Lydia	
Hulda	Therese		
Ida	Agnes		
Ida	Auguste		
Ida	Bertha		
Ida	Marie		
Ida	Mathilde		
Ida	Auguste	Sedania	
Irma	Paula	Magdalena	
Julianne	Emilie		
Julianne	Marie		
Laura	Serene		
Laura	Martha		
Laura	Martha	Helene	
Louise	Maria		
Margarethe	Emma		
Margarethe	Marie		
Maria	Amalie		
Maria	Anna		
Maria	Bertha		
Maria	Martha		
Maria	Margaretha	Johann	
Marie	Elise		
Marie	Hedwig		
Marie	Mathilde	Henriette	
Martha	Emilie	Marie	
Mattilde	Alvine		
Meta	Auguste		
Minna			
Minna	Adele		
Olga	Hedwig		
Otilie	Ida		
Otilie	Gottfriede	Gertrud	
Pauline	Justine		
Selma	Martha	Florentine	
Sophie			
Wilhelmine			
Wilhelmine	Rosine		

The names of 158 Catholic children – 78 boys and 80 girls – were excerpted. The repertoire of male names consists of 43 forms, while female names – of 57.

Among boys, one case of quadronymy (*Otto Eugen Adalbert Louis*), 16 of trinymy, 58 of dionymy and only three cases of mononymy were reported. As for

the first names, the most popular were *Otto* (11 entries), *Carl*, *Friedrich* (8), *Adolph* (6), less frequently the names *Gustav* (5), *Emil*, *Julius* (4), *Eduard*, *Herrmann*, *Theodor* (3), *Georg*, *Heinrich*, *Hugo*, *Johann* / *Johannes*, *Oscar*, *Paul*, *Robert*, *Wilhelm* (2). Forms most often used as second names: *Wilhelm* (9), *Friedrich* (7), *Carl*, *Julius* (5), *Gustav*, *Paul* (4), *Adolph*, *Richard* (3), *Albert*, *August*, *Eduard*, *Heinrich*, *Hugo*, *Ludwig*, *Reinhold*, *Waldemar* (2). Boys of the Evangelical faith were given names of German (30 names: *Adalbert*, *Adolph*, *Albert*, *Carl*, *Erdmann*, *Ernst*, *Ewald*, *Ferdinand*, *Franz*, *Friedrich*, *Fritz*, *Gotthilf*, *Gottlieb*, *Heinrich*, *Herrmann*, *Hugo*, *Leopold*, *Louis*, *Ludwig*, *Oscar*, *Oswald*, *Otto*, *Reinhold*, *Richard*, *Robert*, *Rudolph*, *Waldemar*, *Wilhelm*, including old English *Eduard* and Swedish *Gustav*), Latin (5 names: *August*, *Emil*, *Julius*, *Paul*, *Victor*), Greek (5 names: *Alexander*, *Christian*, *Eugen*, *Georg*, *Theodor*), Hebrew (*Hans*, *Johann* / *Johannes*), and Celtic origin (*Arthur*).

There were 22 cases of trionymy, 54 cases of dionymy and only four cases of mononymy among the girls of the Evangelical faith. The most frequently given first names were *Emma* (9 uses), *Maria* / *Marie* (8 entries), *Anna*, *Ida* (6), *Clara* (5), *Hedwig*, *Laura* (3), *Amalie*, *Amanda*, *Auguste*, *Bertha*. *Emilia* / *Emilie*, *Julianne*, *Margarethe*, *Minna*, *Ottilie*, *Wilhelmine* (2). Among the so-called second names, the most popular were *Emilie*, *Martha* (7 uses), *Maria* / *Marie* (6), *Auguste* (5), *Bertha*, *Elise* (4), followed by *Anna* (3), *Elisabeth*, *Hedwig*, *Ida*, *Johanna*, *Margaretha* / *Margarethe*, *Mathilde*, *Mina* / *Minna*, *Ottilie*, *Therese*, *Wilhelmine* (2). As third name, the anthroponym *Emilie* appears most often (3 times) in the material. The names given to girls have Germanic (24 names: *Adele*, *Adeline*, *Alvine* / *Alwine*, *Amalie*, *Bertha*, *Charlotte*⁷, *Emma*, *Erdmuthe*, *Ernstine*, *Gertrude* / *Gertrude*, *Gottfriede*, *Hedwig*, *Henriette*⁸, *Hildegard*, *Hulda*, *Ida*, *Irma*, *Louise*, *Mathilde* / *Mattilde*, *Minna* / *Mina*, *Ottilie*, *Wilhelmine*, including Scandinavian – *Olga*, *Selma*), Latin (16 names: *Alma*, *Amanda*, *Auguste*, *Clara*, *Emilia* / *Emilie*, *Florentine*, *Julia*, *Julianne*, *Justine*, *Laura*, *Modesta*, *Paula*, *Pauline*, *Rosalie*, *Rosine*, *Serene*), Hebrew (8 names: *Anna*, *Elisabeth*, *Elise*, *Ella*, *Elsa*, *Johanna*, *Maria* / *Marie*), Greek (7 names: *Agnes*, *Dorothe*, *Helene*, *Margaretha* / *Margarethe*, *Meta*, *Sophie*, *Therese*), Greek-Latin (*Lydia*), and Aramaic etymology (*Martha*).

⁷ Name in the French variant, cf. also the form *Caroline*.

⁸ Name in the French variant.

LUTHERAN NAMES

I name	II name	III name
Bertha	Clara	
Lydia	Elisabeth	Mathilde
Max	Reinhold	

A separate subgroup in the vital records were children, as written in the documents, of the Evangelical-Lutheran faith. The names of three such children – two girls (who were given two and three names, respectively) and one boy (two names) – were excerpted. The Lutheran anthroponyms are of Germanic (*Bertha*, *Mathilde*, *Reinhold*), Latin (*Clara*, *Max*), Greek-Latin (*Lydia*) and Hebrew provenance (*Elisabeth*).

NAMES OF CHILDREN OF MIXED-FAITH MARRIAGES

I name	II name	III name
Amanda	Elisabeth	
Anna	Luise	Marie
Julius	Otto	
Bertha	Auguste	
Heinrich	Paul	
Hugo	Otto	

There have been six cases of children born in mixed-faith marriages. In the first three cases from the table, the father was an Evangelist, the mother a Catholic, while in the remaining three cases, the mother was an Evangelist and the father – a Catholic. All the names given to these children have already appeared in the group of Evangelical names.

NAMES OF DISSIDENTS

I name	II name
Elisabeth	Martha
Gustav	Theodor

The last group consists of the names of the so-called dissidents (*dissidentische Religion*). Only two people have been excerpted. The girl was given a name of Hebrew (*Elisabeth*) and Aramaic (*Martha*) etymology, and the boy was given Scandinavian (*Gustav*) and Greek (*Theodor*) names.

In total, the names of 158 children of the Protestant, 3 Lutheran, 43 Jewish, 89 Catholic, 2 of so-called dissidents and 6 persons from families with mixed denominations of the Catholic and Evangelical faith were extracted from the books of the Nakło Registry Office from the years 1874–1875. The differences in the anthroponymy of the three faiths – Jews, Catholics and Protestants – are visible. The followers of Judaism are characterized by uniformity. Among Catholics, they are more gender-related. Dionymy is more prevalent among the boys, and mononymy – among the girls. Evangelicals, on the other hand, usually gave children two or, less frequently, three names. There are few cases of mononymy in this group. As for the origin of the names given to children in Nakło in the 1870s, the following trends can be observed. The majority of Evangelicals are of Germanic anthroponymical origin (boys – 30 forms, girls – 24 forms), and Latin names are quite numerous in girls (16). Anthroponyms of Latin provenience are the most numerous group in Catholic names (10 different names for boys, 10 for girls), slightly less common are Greek, Hebrew or Germanic anthroponyms (from 8 to 5 forms). Slavic names were rarely given. In Jewish children the proportions are balanced, with a slight predominance of Germanic forms in boys and Hebrew and Germanic forms in girls.

The onomastic analysis carried out shows that every religious group in Nakło in the 1870s, developed its own anthroponymic system, despite the fact that it drew on a common personal resource. This conclusion can also be applied to the anthroponymy of other multi-confessional towns at the turn of the 19th and 20th centuries. For example, in Białystok at that time, the multinomiality in the Protestant community was very widespread, affecting almost 80% of children (Abramowicz, 1993, p. 70). The phenomenon of polyonymy was also present in Catholics, albeit to a small extent (Abramowicz, 1993, p. 51), as well as among the followers of Judaism, where there were double names with or without a liaison, e.g. *Арон-Давид*, *Арон Вольф*, *Абел-Ицко* (Abramowicz, 2010, pp. 42–43). In the 19th-century metric books from Germany, Belgium and Holland, dionymy are common among Protestants and Catholics alike (Majewska, 2018, p. 99).

There is no doubt that more light on the specificity of anthroponymy of Nakło can be shed by the results of my planned onomastic studies, which will deal with both the names of the inhabitants of Nakło in a longer period of time (from the 1870s to the end of World War I), and also by comparison with the anthroponymy of other towns in south-eastern Krajna, such as Mrocza, Sadki or Wyrzysk.

Translated into English by Marek Robak-Sobolewski

LIST OF SOURCES

Civil Registry Office of Nakło Miasto, Wyrzysk District, vital records – first copies, birth records: 1874 (ref. 1), 1875 (ref. 4), www.genealogiawarchiwach.pl (access: 31.12.2018).

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ABSTRACT

The paper examines the given names of people born in Nakło (south-east Krajna region) between 1874 and 1875. The anthroponymic material was extracted from the records of the Civil Registry Office of Nakło Miasto. The sources mentioned were written in German. In this paper, proper names of Catholics, Evangelic and Jewish people are analysed, with special focus on their etymology, frequency, and polyonymy. The aim is to show the similarities and differences in the anthroponymy of these groups. The analysis has shown that each religious group in Nakło in the 1870s, despite common onomasticon, established its own anthroponymic system.

Keywords: anthroponymy, given name, polyonymy, Nakło, Krajna

ABSTRAKT

Przedmiotem artykułu są imiona osób urodzonych w Nakle (południowo-wschodnia Krajna) w latach 1874–1875. Materiał antroponimiczny został wyekscerpowany z akt Urzędu Stanu Cywilnego Nakło Miasto, prowadzonych w języku niemieckim. Analizie uwzględniającej etymologię i częstotliwość antroponimów, a także wieloimiennność poddano imiona katolików, ewangelików i żydów. Ukazano podobieństwa i różnice w antroponimii wymienionych grup. Przeprowadzona analiza dowodzi, iż każda grupa wyznaniowa w Nakle w latach 70. XIX wieku, mimo iż czerpała ze wspólnego zasobu imienniczego, rozwinęła swój własny system antroponimiczny.

Słowa kluczowe: antroponimia, imię, wieloimiennność, Nakło, Krajna

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