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THE POLYONYMY IN THE BAPTISMAL RECORDS OF THE DEANERY ŁUNNA (THE NORTH-EASTERN TERRITORY OF THE FORMER POLAND) IN A CULTURAL AND SOCIOLOGICAL CONTEXT

The article focuses on the phenomenon of polyonymy in the north-eastern territory of former Poland in the 1920's. This was a special period in Poland's history as the country, until it regained its independence in 1918, had for many years been a part of the Russian Empire. The main purpose of this work was to show a special case of polyonymy in the context of high frequency of giving three to four baptismal names to the children in the aristocratic Bisping family in Wielkie Eysymonty parish (Łunna deanery, Wilno diocese). In the children's baptismal records there were as many as 18 names of their mother Maria Józefa Bisping of the noble Zamoyski family, and three names of their father Jan Bisping Massalan's entailer. The tradition of giving two or more Christian names to one person was rooted in the need of intercession with a larger number of patron saints, and also of honouring namesakes from among family and aristocratic protectors alike. Polyonymy in the Bisping family influenced the naming traditions cultivated by other W. Eysymonty parishioners; many children in this parish were baptized with two names. The anthroponymic material comes from metrical books kept in the Diocesan Archive in Białystok.

Key words
Roman-Catholic parish registers; metrical books; names in aristocratic families; polyonymy in baptismal records

Introduction

Onomasticians have paid much attention to the tradition of giving two or more Christian names, its chronology and scope of the phenomenon as well as the inventory of baptismal names in different regions and places in Poland from the 18th century onwards. However, this is still not enough. The state of research in the 1970's, according to Henryk Borek, was "scarce, and most of all incidental and scattered, and only partially governed by certain methodological rules" (Borek, 1978, p. 166).[1] The turn of the 21st century saw no significant improvement in this respect. Although the problems of Polish naming tradition, its evolution, inventory and cultural determinants (including polyonymy) in particular regions of Poland

[1] „W sumie jednak tego niewiele, a przede wszystkim ma charakter przypadkowy i rozproszony, częściowo tylko podporządkowany określonym dyrektywom metodologicznym."

have been discussed in numerous studies on anthroponymy, the results are still not impressive and do not offer a comprehensive account (Malec, 2001, pp. 81–83). Why is this so? I reckon there is an easy answer: onomastic research is usually based on archive sources, metrical registers in particular. The excerption is time- and energy-consuming. Due to this, the findings are only fragmentary as they involve different chronological periods and different places in Poland, without a desired all-Slavic, or even European context. There is still a wide gap in onomastic research into different aspects of naming – investigations still remain fragmentary and scattered because the research potential is insufficient (Malec, 2001). Nevertheless, there is also a continuous, systematic scholarly effort to improve on the situation, for example by Maria Stachurska (1994), Aneta Pałka (2007), Michał Sajewicz (2007), Maria Malec (2005, 2015), Ewa Zmuda (2015), Leonarda Dacewicz (2016, 2017), Małgorzata Magda-Czekaj (2019), Zofia Abramowicz (1993, 2019).

The aim of this study is to present interesting cases of polyonymy discovered during the excerption of metrical books in Łunna deanery from the late 19th and early 20th centuries. These cases in question were recorded in the metrical books of Wielkie Ejsymonty parish in Łunna deanery (Wilno diocese). The deanery of Łunna, formerly a parish in Grodno deanery, was established in 1921 and embraced seven parishes: Łunna, Mosty, Mikielewszczyzna, Repla, Wielkie Ejsymonty, Wołpa, Zaniewicze. In the years 1919–1939 (the so-called interwar period), Grodno Region territorially belonged to Poland. The special case of polyonymy regards Maria Józefa Zamoyska (primo voto Radziwiłł, secundo voto Bisping von Gallen), a noble lady born in 1887 in Warsaw, in 1912 married to Jan Kamil Antoni Bisping, Massalany entailer,[2] and their children.

The resource of examples in this work is modest but representative.

1. Some historical facts

According to Polish armorials and family traditions, the Bispings, formerly known as von Gallen, arms-bearing Sternberg, came from Westphalia, where they owned an estate and a castle named Haus Bisping in Rikenrode (Aftanazy, 1987, p. 69). Due to religious persecutions in the 16th century, the Bispings moved to the Grand Duchy of Lithuania, where they settled in Strubnica, and later in Massalany.

[2] According to Razwanowicz (2020, p. 212), Massalany entailer Bisping has three baptismal names: Jan Nepomucen Kamil. In the original metrical books dated 1922–1927 and containing baptismal records of the Bisping children, he is referred to as Jan Kamil Antoni, and it is these names that should be considered true, since a metrical book is an important document. One of his daughters was named Antonina after her father and mother.

Massalany was a village located 37 km south of Grodno and the centre of the Polish-Lithuanian princely Massalski family, whose most famous member was prince Ignacy Massalski, the Bishop of Wilno.[3] The Bispings settled in Massalany in 1784, when they purchased the estate from prince Massalski. The Massalany Entail was established in 1853 and approved by the Tsar's decree of July 1, 1853. This was coupled with the establishment of a library.[4] Jan Kamil Antoni Bisping officially assumed the title of the fourth entailer in 1897. After the death of his first wife in 1904, as he could not recover from his grief, Jan Kamil left the Entail to his brother Kazimierz and went to Rome, where he became a papal chamberlain and even planned to enter a convent. Jan's mother asked pope Pius X to persuade her son to remarry. In 1912 Jan Bisping married Maria Józefa Zamoyska, widow of Karol Radziwiłł. "On the distaff side, Maria Józefa belonged to the house of Sicilian Bourbons, she was great-granddaughter of Francis I (1777–1830) of the Two Sicilies." (Razwanowicz, 2020, pp. 211–213).[5]

Thirteen children were born to Maria Józefa and Jan Bisping in the years 1912–1927.[6] Four records were found in the baptismal records of W. Eysymonty parish belonging to the Łunna deanery (established in 1921): from 1922, 1923, 1924 and 1927. The baptism of two sons born in 1926 was not recorded in these parish registers. Perhaps they were baptised at home (this was a custom in the families of the aristocracy). The records of children born in the earlier period, that is in the years 1912–1919, were also not found. The tedious exploration of the baptismal records of the W. Eysymonty parish, additionally of the Łunna parish, then part of the Grodno deanery, ended in failure. It was the period of war turmoil (World War I) and October revolution in Russia. These events influenced the fate of the family.

2. Analysis of the research material

Maria Józefa – only these two names are usually mentioned in different publications about the noble daughter of count Zamoyski. This is a reasonable practice, since it would be too troublesome, even for official purposes, to list all names

[3] See rev. Kasabuła, 1998.

[4] Voluminous collections of the Massalany Entail Library survived until the outbreak of World War II; before the palace was transformed into a hospital, a part of the collection was handed over to the National Museum in Grodno (Razwanowicz, p. 215, http://ojs.wdib.uw.edu.pl/index.php/zbadannadksiazka/article/view/69/73).

[5] „Po kądzieli Maria Józefa należała do domu Burbonów sycylijskich, była prawnuczką Franciszka I (1777–1830), króla Obojga Sycylii". See Sources: Maria Józefa Zamoyska (Radziwiłł, Bisping von Gallen).

[6] See Sources: Maria Józefa Zamoyska (Radziwiłł, Bisping von Gallen).

she was given at her baptism in Warsaw in 1887.[7] All the 18 baptismal names we can see in the original metrical books dated 1922–1927 and containing baptismal records of the children born to the marriage of Maria Józefa with Jan Bisping. In *Księga metryk chrzestnych Kościoła paraf. W. Ejsymontowskiego dekanatu Łunieńskiego diecezji Wileńskiej za rok 1922* (Baptismal register of the parish church in Wielkie Eysymonty in Łunna deanery for the year 1922), baptismal entry number 25 (page 7) was made for their daughter, who was given four names:

"…parish priest in a Roman-Catholic parish church in Wielkie Eysymonty baptized with names Ewelina – Maria – Józefa – Antonina a female infant born on the fourth day of March one thousand nine hundred and twenty-two to Jan – Kamil – Antoni, Massalany Entailer and Marya – Józefa – Zofia – Izabela – Róża – Franciszka – Stanisława – Antonina – Teresa – Krystyna – Karolina – Ludwika – Gryzela – Stefania – Michalina – Januaria – Dezyderia – Małgorzata of the noble Zamoyski family primo voto princess Radziwiłłowa, husband and wife Bispings, domiciled in Massalany estate in Wielkie Eysymonty parish.

The infant was presented for baptism by: Krzysztof Bisping and Maria Bispinżanka".[8]

The entry contains 18 names of the child's mother (Maria Józefa née Zamoyska) and 3 names of her father, Massalany Entailer Jan Bisping. Two out of four names of the child were given after her mother: *Maria – Józefa* and the name *Antonina* after her father (Antoni).

By the way, it is worth paying attention to the form of the patronymic formation *Bispinżanka* derived from surname *Bisping*.[9]

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[7] It is worth noting that Maria Józefa's Christening took place in Warsaw, that is, in the Kingdom of Poland ("Congress Poland" established in 1815), where the influence of Orthodox Church and Russian naming culture was not that strong as in the area discussed in this study that was indirectly incorporated into the Russian Empire (Grodno Region, Białystok Region) (Zgórniak, 2001, pp. 18–21).

[8] „…prob. w Wielko-Ejsymontowskim rz. k. kośc. parafjalnym ochrzcił niemowlę płci żeńskiej imieniem Ewelina – Maria – Józefa – Antonina (czterech imion) urodzone dnia czwartego Marca Tysiąc dziewięćset dwudziestego drugiego roku z Jana – Kamila – Antoniego Ordynata Massalańskiego i Maryi – Józefy – Zofii – Izabeli – Róży – Franciszki – Stanisławy – Antoniny – Teresy – Krystyny – Karoliny – Ludwiki – Gryzeli – Stefanii – Michaliny – January – Dezydery – Małgorzaty z Hrabiow Zamoyskich primo voto Księżnej Radziwiłłowej Bispingów ślubnych małżonków w dobrach Massalany parafii Wielko-Ejsymontowskiej. Trzymali do chrztu: Krzysztof Bisping i Maria Bispinżanka".

[9] A note about the patronymic formation *Bispinżanka* derived from the father's surname *Bisping*: as M. Kamińska had it, "The *-anka* suffix typical of patronymic formations for daughter's surnames can be added to nouns ending with vowels as well as to nouns ending with consonants, which can be seen from the anthroponymic material from the 16th century" („Sufiks *-anka* znamienny dla formowania nazw córek przybierają zarówno rzeczowniki zakończone na samogłoskę, jak i tematy konsonantyczne, o czym świadczy materiał antroponimiczny z XVI w.")

In *Odpis księgi metrycznej kościoła parafialnego Rz.-Kat. Wielko-Ejsymontowskiego za rok 1923* (Copy of baptismal register of the parish church in Wielkie Eysymonty in Łunna deanery for the year 1923), there is a record of baptism of a son, containing the full sets of his parents' names (p. 260):

"…parish priest in a Roman-Catholic parish church in Wielkie Eysymonty baptized with names Adam – Andrzej – Marya – Józef a male infant born (…) to Jan – Kamil – Antoni, Massalany Entailer and Marya – Józefa – Zofia – Izabela – Róża – Franciszka – Stanisława – Antonina – Teresa – Krystyna – Karolina – Ludwika – Gryzela – Stefania – Michalina – Januaria – Dezyderia – Małgorzata of the noble Zamoyski family primo voto princess Radziwiłłowa, husband and wife Bispings, domiciled in Massalany estate in Wielkie Eysymonty parish.

The infant was presented for baptism by: count Michał – Stanisław Korwin-Kossakowski and lady Teresa Zamoyska[10]".

Two out of three names of the child were given after his mother: *Marya – Józef*; the feminine form *Józefa* was replaced with its masculine counterpart.

In *Odpis z księgi metryk chrzestnych kościoła Parafjalnego Wielko-Ejsymontowskiego Dekanatu Łunieńskiego Djecezji Wileńskiej za rok 1924* (Copy of baptismal register of the parish church in Wielkie Eysymonty in Łunna deanery, Wilno diocese for the year 1924), there is the following record (p. 424):

"…parish priest in a Roman-Catholic parish church in Wielkie Eysymonty baptized a male infant born on (…) to Jan – Kamil – Antoni, Massalany Entailer and

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[1987, p. 112]. According to *Słownik poprawnej polszczyzny PWN*, modern Polish has the following rules for the derivation of patronymic variants of feminine surnames: "The surnames of the daughters of males whose names belong to group 1 are formed with the derivative suffix *-ówna*, while for group 2 the *-anka* suffix is used, e.g. *Kucówna*, *Sapieżanka*…". "The latter is also productive for patronymic variants derived from masculine names ending with *-g*, *-go*, *-ge*, which makes it possible to avoid the form *-gówna* that is unpleasant to hear, e.g. *Hartwig – Hartwiżanka* (not: **Hartwigówna*)…" („Nazwiska córek mężczyzn o nazwiskach I grupy są tworzone za pomocą przyrostka *-ówna*, zaś II grupy przyrostkiem *-anka*, np. *Kucówna*, *Sapieżanka*…". „Za pomocą przyrostka *-anka* tworzone są także nazwiska odojcowskie od nazwisk zakończonych na *-g*, *-go*, *-ge*, co pozwala uniknąć niemiłego dla ucha zakończenia *-gówna*, np. *Hartwig – Hartwiżanka* (nie: **Hartwigówna*)…") (2002, p. 1696). Masculine names belonging to group 1 have masculine declension (p. 1686), while group 2 feminine declension (p. 1690).

10 „…prob. w Wielko-Ejsymontowskim rz. k. kośc. parafjalnym ochrzcił niemowlę płci męskiej imieniem Adam – Andrzej – Marya – Józef (czterech imion) /…/ z Jana – Kamila – Antoniego Orydynata Massalańskiego i Maryi – Józefy – Zofii – Izabeli – Róży – Franciszki – Stanisławy – Antoniny – Teresy – Krystyny – Karoliny – Ludwiki – Gryzeli – Stefanii – Michaliny – January – Dezydery – Małgorzaty z Hrabiow Zamoyskich primo voto Księżnej Radziwiłłowej Bispingów ślubnych małżonków w dobrach Massalany parafii Wielko-Ejsymontowskiej. Trzymali do chrztu: Michał – Stanisław Hrabia Korwin-Kossakowski i Teresa Hrabianka Zamoyska".

Marya – Józefa – Zofia – Izabela – Róża – Franciszka – Stanisława – Antonina – Teresa – Krystyna – Karolina – Ludwika – Gryzela – Stefania – Michalina – Januaria – Dezyderia – Małgorzata of the noble Zamoyski family primo voto princess Radziwiłłowa, husband and wife Bispings, domiciled in Massalany estate in Wielkie Eysymonty parish, and named the child Andrzej – Marjan – Józef.

The infant was presented for baptism by: count Jan Zamoyski and countess Róża Stefanowa Brzozowska, née Zamoyska."[11]

Two out of three names of the child were given after his mother (Józef – Marian; the feminine form Maria was replaced with its masculine counterpart).

Another child, a daughter born in 1927, was given four baptismal names: *Krystyna – Helena – Maria – Józefa*; these traditionally included two names given after the child's mother.

In *Odpis z księgi metryk chrzestnych kościoła Parafjalnego Wielko-Ejsymontowskiego Dekanatu Łunieńskiego Djecezji Wileńskiej za rok 1927* (Copy of baptismal register of the parish church in Wielkie Eysymonty in Łunna deanery, Wilno diocese for the year 1927), there is the following record (p. 109):

"…parish priest in W. Eysymonty baptised with names Krystyna Helena Marja Józefa a female infant of the wedded spouses of Jan Kamil Antoni Bisping, Massalany Entailer and Marya – Józefa – Zofia – Izabela – Róża – Franciszka – Stanisława – Antonina – Teresa – Krystyna – Karolina – Ludwika – Gryzela – Stefania – Michalina – Januaria – Dezyderia – Małgorzata of the noble Zamoyski family primo voto princess Radziwiłłowa, on October 27, 1927 in Massalany estate in Wielkie Eysymonty parish. The infant was presented for baptism by: Jan Bisping and Teresa Bisping".[12]

Giving multiple baptismal names to a child was an element of family tradition in Polish and European aristocracy. What follows from the above examples of the original metrical records is that children in the Bisping family were given three to

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[11] „…prob. w Wielko-Ejsymontowskim rz. k. kośc. parafjalnym ochrzcił niemowlę płci męskiej Andrzej – Marjan – Józef urodzone roku /…/ z Jana – Kamila – Antoniego Orydynata Massalańskiego i Maryi – Józefy – Zofii – Izabeli – Róży – Franciszki – Stanisławy – Antoniny – Teresy – Krystyny – Karoliny – Ludwiki – Gryzeli – Stefanii – Michaliny – January – Dezydery – Małgorzaty z Hrabiow Zamoyskich primo voto Xiężny Radziwiłłowej Bispingów ślubnych małżonków w majątku Massalany parafji W.-Ejsymontowskiej. Trzymali do chrztu Jan i Róża z Hrabiów Zamoyskich, Hrabina Stefanowa Brzozowska".

[12] „…proboszcz W.-Ejsymontowski, ochrzcił imionami Krystyna Helena Marja Józefa niemowlę płci żeńskiej urodzone małżonków ślubnych Jana Kamila Antoniego ordynata Massalańskiego i Maryi Józefy Zofji Izabeli Róży Franciszki Stanisławy Antoniny Teresy Krystyny Karoliny Ludwiki Gryzeli Stefanii Michaliny January Dezydery Małgorzaty z Hrabiow Zamojskich primo voto Xiężny Radziwiłłowej Bispingów dnia dwudziestego siódmego października tysiąc dziewięćset dwudziestego siódmego roku w majątku Massalany parafji W.-Ejsymontowskiej. Trzymali do chrztu Jan Bisping i Teresa Bisping".

four Christian names. Based on four original baptismal entries we may argue that among several names given at baptism, there are always two first names given after the mother, cf. daughters: *Maria – Józefa*: *Ewelina – Maria – Józefa – Antonina*; *Krystyna – Helena – Maria – Józefa*, and sons: *Adam – Andrzej – Marya – Józef* and *Andrzej – Marian – Józef*. These names most frequently appear as the third and the fourth, with one case of mid position. The fact that the mother's names (*Maria Józefa*) are used in the naming of the children confirms the importance of the Zamoyski family she came from, and shows that the Bisping family held her in high esteem.

The tradition of giving multiple Christian names to one person, already common in Western Europe, became customary also in Poland in the 16th century. It was rooted in the need of intercession with a larger number of patron saints, and also of honouring namesakes from among family and aristocratic protectors alike (Malec, 2001, pp. 81–82; Malec, 2015). The Zamoyski family was related to European royal families (the Sicilian Bourbons, the Tuscan branch of the Habsburgs, the family of Bisping von Gallen) and Polish aristocracy (e.g. the Potocki, the Radziwiłł).[13]

Therefore, the 18 names given to a girl born in 1887, included the names of patron saints as well as numerous relatives who, as it seems, deserved to be honoured in this particular way.

3. The custom of giving two names in Wielkie Eysymonty parish and others parishes of Łunna deanery – a comparative aspect

On the basis of a survey of selected baptismal registers of Wielkie Eysymonty parish, it may be stated that the custom of giving multiple Christian names to children born in the Zamoyski-Bisping family influenced other parishioners, which is manifested in a rather high frequency of occurrence of two baptismal names in metrical entries and annual alphabetical excerpts that included lists of children baptised in the parish in a given year, e.g. in *Wyciąg Alfabetyczny Metryk o urodzeniu za rok 1922* (Alphabetical List of Birth Records for the year 1922) contains entries of 72 baptisms, including 18 cases of double names, (with one case of a quadruple name), e.g.: *Bohuszewicz Józef-Dominik*, *Cydzik Juljan-Antoni*, *Glebowicz Antoni-Józef*, *Januszko Franciszka-Stanisława*, *Jodkowska Romualda-Helena*, *Jodkowski Bronisław-Antoni*, *Maciejewski Józef-Stanisław*, *Ośmakówna Józefa-Janina*, *Staniewska Karolina-Helena* (pp. 20–22).

In *Wyciąg Alfabetyczny Metryk o urodzeniu za rok 1923* (Alphabetical List of Birth Records for the year 1923) there were 84 baptisms and 31 double names

[13] Maria Józefa Zamoyska (Radziwiłł, Bisping von Gallen), see Sources.

(with one instance of a quadruple name), e.g.: *Antuszewiczówna Teresa-Regina Jerzego*, *Bohuszewicz Wacław-Antoni Zenona*, *Cydzikówna Wanda-Marja Antoniego*, *Hordynski Stanisław-Józef Kazimierza*, *Kraśnicka Irena-Józefa Józefa*, *Krasowski Józef-Andrzej Pawła*, *Staniewska Magdalena-Teresa Wacława*, *Steckiewiczówna Stanisława-Józefa Jana*, *Tołłoczko Stanisław-Władysław Józefa* (pp. 149–152).

Whilst in 1924 out of 71 children baptised, 18 were given a double name (including one case of a triple name), e.g.: *Buda Zbigniew-Walerjan syn Marjana*, *Cydzik Józef Heronim Józefa*, *Ejsymontówna Franciszka-Marja Zygmunta*, *Ciunczyk Ryszard-Józef syn Grzegorza*, *Cydzik Józef-Antoni syn Józefa*, *Dąbrowski Ryszard-Stanisław syn Józefa*, *Hordynska Zofja-Anna córka Kazimierza*, *Jodkowski Marjan-Józef syn Józefa*, *Jodkowska Józefa-Irena córka Józefa*, *Mikulski Jan-Władysław syn Władysława*, *Zaniewska Regina-Amelja c. Edwarda*, *Zawistowski Józef syn Jakóba-Józefa* (Wyciąg alfabetyczny metryk o urodzeniu za rok 1924, (Alphabetical List of Birth Records for the year 1924, pp. 434–436).

In *Wyciąg Alfabetyczny Metryk o urodzeniu za rok 1927* (Alphabetical List of Birth Records for the year 1927) there were 91 baptisms and 31 cases of double names, which was noted in record notations; in the alphabetical list of those baptized this year children have only one first name and the first names of both parents, e.g.: *Bisping Krystyna córka Jana i Marji* (pp. 112–114), the baby girl was given 4 names: *Krystyna Helena Marja Józefa*.

For comparison, I examined the problem of multiple names in the other parishes of Łunna deanery in the period, when the Bisping children were baptized in the parish of W. Eysymonty belonging to this deanery (years 1922–1927). In the baptismal metrical books of Łunna parish (the seat of the deanery) and in six other parishes of the newly established deanery in the years 1922–1927 there are only sporadic instances of double names while in some parishes there was not a single case. In Łunna parish in 1922 there were 107 baptisms and 4 cases of double names, in 1923 – 84 baptisms and 3 double names, in 1924 – 107 baptisms and only one case of a double name, and finally in 1927 – 99 baptisms and 9 cases of a double name (e.g. *Szota Kazimiera-Halina*, *Mikołajczyk Antoni Edmund*). In five other parishes of the newly established deanery there are only individual instances of double names in one from two relatively big parishes, in Wołpa parish: in the year 1922 there were 75 baptisms and only 3 cases of double names (e.g., *Pawlak Czesław-Stanisław*), in 1923 – 93 baptisms and 6 cases of double names (e.g. *Jezierski Zbigiew-Zenon*, *Koch Ewa-Genowefa*), in 1924 – 121 and 4 (e.g. *Pabiś Franciszek-Jan*), in 1927 – 116 and 15 (e.g. *Siemaszkówna Danuta-Felicja*, *Szpak Lucjan-Jan*).

In the other large parish, Repla, in the year 1922 (110 baptisms) and 1923 (100 baptisms) there were no instances of double names given to children; in the year 1924 (134 baptisms) and 1927 (95 baptisms) – one case of a double name in each year.

These figures prove the above hypothesis that the inhabitants of Wielkie Eysymonty followed the naming patterns set by the noble families of Bisping and Zamoyski.

Conclusions

The study of church baptismal records presented in this work (and my works listed in the literature sources, for example, Dacewicz, 2015, Dacewicz, 2017) shed light on the history and cultural heritage of the bygone Poland. After Poland regained its independence (in the year 1918) the tradition of giving multiple Christian names was gradually revived, which is proved by the examples presented in this study.[14] The process intensified significantly in 1921 as was exemplified by the records in Wielkie Eysymonty parish in Łunna deanery: 72 baptisms and as many as 25 cases of double names, and in the following years. As observed by Zofia Abramowicz, a marked increase in the number of double (or multiple) names was also noted in neighbouring Białystok. According to Z. Abramowicz, "The greatest leap in polyonymy was recorded in the year 1921. (…). The subsequent years saw a systematic increase in the number of polyonomous individuals." (Abramowicz, 1993, p. 138).[15]

The phenomenon of multiple baptismal names occured mainly in aristocratic families and among Polish noble class (*szlachta*); however, other social classes also followed this pattern and thus cultivated Polish naming tradition.

Finally, it is worth noting that the study of names and the phenomenon of multiple names in a given area in a historical perspective is very time-consuming and requires a lot of work. The search for basic sources – handwritten record books – is usually difficult, and the research results are inadequately modest in relation to the effort involved. Therefore, this article covers a relatively small area and period of time. However, the need for such research does not require special justification. The facts mentioned in this article show that the unique collection of parish registers is a very important source material for exploration of Slavic cultural heritage.

Unfortunately, an additional obstacle has now appeared: during the pandemic, the archive materials are generally unavailable, so research is downright impossible.

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[14] The many years Poland was under the Russian rule, the custom of conferring multiple names upon a newly baptized child steadily vanished over the years of bondage. This resulted from the influence of Russian naming tradition; in Orthodox church it was customary to give only one baptismal name (see Dacewicz, 2015).

[15] „Największy skok wieloimienności odnotowujemy w 1921 r. /…/. W następnych latach systematycznie wzrasta liczba osób wieloimiennych".

SOURCES

Księga metryk chrzestnych Kościoła paraf. W. Ejsymontowskiego dekanatu Łunieńskiego diecezji Wileńskiej za rok 1922. Archdiocesan Archive in Biaystok.

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POLYONYMIE V ZÁZNAMECH O KŘTU V DĚKANSTVÍ ŁUNNA (SEVEROVÝCHODNÍ OBLAST BÝVALÉHO POLSKA) V KULTURNÍM A SOCIOLOGICKÉM KONTEXTU

Článek je věnován fenoménu polyonymie v severovýchodní oblasti bývalého Polska ve dvacátých letech 20. století. Toto období je pro Polsko významné z toho důvodu, že až do té doby bylo po mnoho let součástí Ruska (k znovuzískání nezávislosti došlo v roce 1918). Hlavním cílem je ukázat výskyt polyonymie v kontextu tradice používání tří až čtyř křestních jmen ve šlechtické rodině Bispingů ve farnosti Wielkie Eysymonty (děkanství Łunna v diecézi Wilno). V záznamech pokřtěných dětí bylo doloženo až 18 jmen jejich matky Marie Józefy Bispingové ze šlechtického rodu Zamoyskich a tři jména jejich otce Jana Bispinga, dědice massalanského panství (farnost W. Eysymonty). Tradice dvou a více křestních jmen pro jednu osobu byla hluboce zakořeněna v potřebě mít svaté jako své přímluvce a patrony a také jako projev úcty vůči svým jmenovcům a ochráncům v rodině a v aristokratických kruzích. Polyonymie v rodině Bispingů měla vliv na tradici pojmenování mezi farníky ve W. Eysymonty a mnoho dětí v této farnosti dostalo při křtu dvě jména. Antroponymický materiál pochází z matričních knih uchovaných v diecézním archívu v Białystoku.

Klíčová slova
záznamy římskokatolických farností; matriční knihy; jména ve šlechtických rodinách; polyonymie v záznamech křtů

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