Contemporary Polish surnames motivated by appellatives related to religion

Justyna B. Walkowiak
Adam Mickiewicz University in Poznań, Poland

Abstract: Certain surnames currently used in Poland are motivated by religious terms: adjectives referring to Christian morality ('Grzeszny 'sinful', 'Miłosierny 'merciful'), the Bible ('Apostoł 'apostle', 'Herod', 'Piekielny 'of hell'), pious exclamations ('Bożemój 'my God!', 'Laboga 'by God!'), Latin or Polish prayers ('Oremus 'let us pray', 'Ojczenasz 'Our Father'), and terms for vestments or other church objects ('Rokieta 'rochet', 'Kropidło 'aspergillum'). There is also a group related to non-Catholic denominations and their rituals: 'Luter 'protestant', 'Pogan 'pagan', 'Panachida 'memorial service in the Eastern Orthodox Church', 'Kadysz 'Kaddish'. These surnames are discussed with respect to their frequency and possible motivation.

Keywords: surnames, religion, church, Christianity, Latin.

Introduction

The advent of Christianity in Poland, formally effected in 966, meant a profound cultural change which, among other spheres of social life, also had a major influence on anthroponomastics. This influence was exercised in two distinct ways. The more obvious one was the gradual replacement of the bulk of pagan personal names with Judeo-Christian onymy. The process markedly accelerated in the 16th century after the Council of Trent, though never ultimately completed (i.e. some pre-Christian names survived, and some in the 19th century underwent a revival).

Less directly visible, although no less important, was the introduction of Christian culture and imagery into nicknames, later to become fixed surnames. The latter will be the subject of the present article. Over 400 surnames motivated by appellatives related to religion are discussed below. They can be divided according to mixed, semantic-syntactic classifying criteria: semantic – according to the type of motivation, and syntactic – according to formal properties of the word or phrase motivating the anthroponym.

Adjectives applicable to people (e.g. pious, sinful, innocent) and their nominal derivatives

The first group of interest for us here will be surnames motivated by adjectives referring to a person's character and behaviour viewed in the light of the Christian doctrine. They include the following names: 'Boski 1981 (from 'boski 'divine'), 'Nabożny 639,

1 The number after each surname refers to the number of its bearers according to Rymut
Nouns relating to the afterlife

A separate semantic field comprises the afterlife in the Christian doctrine. Thus, the Polish appellative piekło ‘hell’ gave rise to the following surnames: Piekło 701, Piekielko 289, Piekielek 143, Piekielniak 392, Piekielnicki 36, Piekielniak 178, Piekielski 111, Pieklak 164, Pieklik 310, Pieklus 11, Pieklowski 48, Piekielny 458 (cf. piekielny ‘hellish’). The appellatives raj and niebo ‘paradise’ became the motivation for Raj 1633, Rajski 2608 (cf. rajski ‘of Paradise’) and Niebo 12. This number might be extended by several more surnames reminiscent of Latin paradisus ‘paradise’: Paradysz 391, Paradisz 10, Paradzisz 2, Paradies 18 (German spelling), Paradyż 29. This motivation also finds reflection in other Slavic languages, a case in point being the Russian or Bulgarian surname Пара́дизов. Only one surname – Czyściecki 50 – is traceable to czyściec ‘purgatory’.

It must be borne in mind, though, that in contemporary Poland there are at least four villages or settlements (and a cave) by the name Raj, three villages called Paradyż, two villages – Czyściec, as well as over a dozen villages or their parts named Piekło. Therefore, many of the above-mentioned surnames might be toponymic.

Names of various denominations

Somehow surprisingly, perhaps, the surname Katolik, first attested in 1690, is not so rare (487) as one might expect of a society that traditionally used to equate being a Pole with adherence to Catholicism – assuming, naturally, that a name is to distinguish a person from the crowd (to put it differently, a surname from a nickname meaning ‘farmer’ is not highly likely to emerge in a community whose members are predominantly farmers). The name Katolicki 30 is its likely derivative. The impact of Reformation is visible in the names Luter 336, Luterek 576, Luteracki 19, Luterek 1, Lutarewicz 70. However, in some cases the origin of the surname must have been the German name Luther, since the same-sounding personal name (proto-surname?) was first attested in 1359, whereas the Reformation started only in 1517.

(2005).
There is also a series of family names derived from the name of the spiritual leader Jean Calvin: Kalwinek 117, Kalwiński 51, Kalwinicki 6, Kalwinik 1. Some of them perhaps do not so much indicate the faith as such, but rather reflect the appellative kalwin – once meaning ‘godless person, non-believer, doubter’ (cf. Rymut 1999: 369). A similar sense is carried by the surname Heretyk 182 (from the appellative heretyk ‘heretic’, cf. Breza 2004a: 137, though it might also be a distorted version of the given name Harat < Artym). The apppellatives kacerz and kociarz (kocia wiara being a colloquial expression for a religion different from the Catholic one, especially referring to one of the Protestant groups) may have occasioned the names Kacerz 10, Kociarz 44, Kociara 90, Kociarski 4 (or in some cases perhaps just from the appellative kot ‘cat’). The name Babtyst 10 obviously refers to the protestant group(s) known as Baptists (Polish baptyszy, singular baptysta), and Starowierow 2 – to Old Believers (Polish starowierzy, starowiercy, staroobrzędowcy, cf. stary ‘old’, wiara ‘faith’). Several names owe their existence to the apppellatives uniat/uniata ‘member of the Ruthenian Uniate Church’, cf. uniata ‘union’: Uniast 23, Uniatiwicz 25, Uniatowski 125, Uniatycki 4, Unicki 34, Unijat 5, Unijewski 53 (cf. Breza 2004b: 150–151).

Only a few surnames can be traced to the names of members of non-Christian denominations and akin words. Among these, there are a handful surnames inspired by kabała ‘Kabbalah’: Kabala 2036 (first attested in 1398), Kabahyk 12, Kabala 820, Kabalak 97, Kabalec 50, Kabalewicz 1, Kabalski 34. The related personal name Kabalka, today extinct, was first attested in 1401. As Rymut (1999: 362) points out, the appellative kabala may have figuratively meant ‘problem, trouble’ as well. The Karaite community, once within the confines of the Polish-Lithuanian Commonwealth (in Trakai, near Vilnius), is directly evoked in the names Karaim 68, Karaimow 12 (cf. Polish apppellative karaim, karaita), while the reference to Muslims (Polish sara cen ‘Arab, Muslim’ < Greek Σαρακηνοί Sarakēnoi, ultimately from Arabic) can today be detected in the surnames Sara 239, Saracen 3, Saracyn 179, Saracyn 3, Saraczyn 57, Saracyński 9. Pagans are evoked in the surnames Pogan 368, Poganiec 18, Poganis 4 (< Lithuanian paganis ‘pagan’); poganin once meant not only a pagan, but generally ‘non-Christian, idolater, infidel, heathen, godless person’ (cf. SWil 1090).

The Bible

Quite many surnames have been motivated by the Scriptures. However, in what follows Biblical names have been consciously disregarded because of their sheer number. Only those Biblical personages that in the Polish culture have not occasioned Christian (given) names (contemporary or historical) are included here. First and

2 The apppellative kacerz is derived from Old Czech kacieř < German Ketzer < Greek katharós ‘pure’ (SJPDor). However, the colloquial phrase kocia wiara may also be related to koci zamek – an anoikonym referring to the former existence in that place of a Hussite wagon fort (from distorted Hungarian kocsi ‘wagon, coach, cart’) – cf. Kryciński (2016: 125–127).

3 The old name for the Eastern Catholic Churches, in full communion with the Pope.
foremost, the name Jesus (Polish Jezus) must be discussed. In the Polish culture it has always been considered inappropriate for mortals, which also explains the scarcity of patronymic surnames based on the given name Jezus. Nevertheless, certain surnames, probably derived from nicknames with the ironic meaning ‘prude’, contain the root Jez-/Jeż- traceable to this name: Jezusek 429, Jezutek 40, Jezuzejek 1, Jezyszek 1, Jeżyse 19. By contrast, in the Hispanic culture Jezus as a given name is common. Consequently, the surname Jezus is frequent in Portugal (#9 in 20044). The Spanish equivalent is de Jesús, Dejesus, DeJesús.

The appellative patriarchy ‘patriarch’ gave rise to Patriarcha 4, Patrijach 10, Patryarcha 202, Patryjarcha 4, Patryjach 10, Patryjak 44, Patryarsz 8, Patrias 85, Patrijas 6, Patryjas 152, Patryjas 65. From prorok ‘prophet’ the following are derived: Prorok 1699, Prorocki 16, Prorokowski 6. The word apostol ‘apostle’ lies at the root of the contemporary surnames Apostol 148, Apostol 1, Apostolić 34, Apostolski 113, Apostoluć 105, Apostolow 5, Apostolowicz 47, Apostolć 2, Postol 114, Postolski 239, Postól 149 and German-based Apostel 616. While the forms with Pos may have resulted from the apheresis of the initial vowel, an alternative etymology might be postol/postoly ‘kind of simple shoe: the foot is bound with a piece of cloth, with a rectangular piece of leather with holes in the function of the sole’ (SWil 1150, Rymut 2001: 283, Breza 2002: 348–350). There is only one surname (Ewangelista 42) that relates directly to the authors of the Holy Writ and does not mention their names.

The good supernatural beings mentioned in the Bible include angels (cf. Polish anioł and the surnames Anioł 3827, Aniola 659, Anirolez 132, Aniolek 469, Aniolkiewicz 58, Aniolkowski 494, Aniłowicz 3, Aniłowski 209, Archaniołowicz 68; Latin angelus and the names Angel 249, Angelus 68, Angelis 4, Angelou 3 and Eastern Slavic Angielov 4, Angiel 202; cf. Breza 2004b: 140) and cherubs (cf. Polish appellative cherubin, earlier cherub < Akkadian karabu, and the surnames Cherubin 267, Cherubiński 39, Herubin 92, Herubiński 44). The derivatives of Serafin will not be discussed here since this used to be a Christian name in Poland.

Among the evil Biblical spirits there is, first and foremost, the devil. Its many Polish names – szatan, diabel, bies, czart, boruta – gave rise to many diverse surnames. Thus, szatan (< Hebrew satan, Greek Σατανᾶς, Satanás) can be traced in the names Szatan 2214, Szatanek 427, Szataniak 214, Szatanik 1060, Szatanowski 81, Szatański 272, Szatańczyk 1, Satan 13, Satanowski 61, Satanik 2. The word diabel is recognisable in Diabela 52, Diabelek 42, Diabeł 5, Diawolek 7, Diawol 20 and Diawol 1 (Ukrainian – cf. Breza 2004b: 143). The names Bies 608, Biesak 24, Biese kiewicz 4, Bieseck 734, Biesik 246, Biesicki 32, Biess 2, Biesiec 10, Bis 2168, Bisa 14, Bisacki 17, Bisak 62, Biskakowski 9, Bisecki 3 and probably some others all owe their existence to the appellative bies/bis. The surnames Korfanty 454 and Korfant 19 reflect the 17th-century
Silesian appellative *korfanty* ‘devil’ (Brückner 1927: 257). The archaic appellative *lukawy* ‘evil spirit’ (also ‘sly, insidious; greedy; envious’, cf. Arct 163) finds its reflection in *Łukawy* 77 (40 male bearers of this form, 31 women with the feminine name *Łukawa*, and 6 women bearing the masculine form). The appellative *czart* is detectable in *Czart* 223, *Czartek* 42 and *Czartowski* 159. A more dialectal, familiar version, *Boruta*, finds its reflection in *Boruta* 2758, *Borutka* 50, *Borutko* 27, *Borutta* 12. Considering that *boruta* is also the name of a pre-Christian (pagan) Slavic demon, the list of his alternative names could be extended to include e.g. *borowy, borowiec, leszy, laskowiec, laskowy, leśnik, gajowy, leśny dziad* and others. Most of these names have high-frequency equivalents among contemporary Polish surnames – if not for any other reason, then at least by virtue of the fact that the general meaning of each is roughly ‘(the inhabitant) of the wood/grove’, which makes them etymologically indistinguishable from toponymic surnames6. Therefore, they will not be discussed in more detail here. Similar considerations preclude the inclusion of the surname *Rokita*, which may have originated not only from the name of a Slavic demon, but also from a plant name (Latin *Salix rosmarinifolia* ‘rosemary-leaved willow’).

Similarly motivated are the surnames *Mannteufel* 9, *Manteufel* 202, *Manteuffel* 25, *Manteuffel* 2 and – in Polonised orthography – *Mantojfel* 40. In its original orthography, *Manteuffel*, this is the surname of a well-known noble family from Pomerania. The High German noun *Mannteufel*, corresponding to the Low German *Manduvel*, denotes ‘the devil’s servant’, thus being an antonym to *Gottschalk* ‘God’s servant’. An older Polish version of the name (attested at the end of the 13th century, in 1640, recorded as *Mandyweł*; cf. Kościński 1906: 118) is continued to this day in the form *Mandywel* 7. According to Breza (2000: 121), all these stem ultimately from Low German *Düvel* ‘devil’/High German *Teufel*. As Breza (2000: 121) points out, there is also a nickname *mandivel* in Kashubian, as well as a Kashubian byname *Mandywel*. The above-mentioned Low German *Düvel* gave rise to the surnames *Dywel* 106 and *Dywelski* 105.

A Biblical place name of exceptional importance is certainly *Jerusalem*, the source of many surnames in Polish: *Jeruzalem* 55, *Jeruzal* 417, *Jeruzalski* 271, *Jeruzel* 78, *Jerusel* 16, *Jeruzelski* 2, *Jeruzol* 30, *Jaruzalski* 30, *Jaruzal* 79, *Jaruzalski* 5, *Jaruzel* 224, *Jaruzelski* 19, *Jerozalski* 46, *Jerożalski* 3, *Jerozolimski* 18. Most of these are probably coinages from Polish toponyms: for instance, there are three villages in Poland by the name of *Jeruzal*. The name of one of them, in Skierniewice County, was recorded as *Jeruszel* in 1520 and as *Jaruzel* in 1579 (SGKP XV/2: 19). The Jaruzelski family is known to have been living there in the 16th century, which makes it likely that the toponym preceded the surname. There is also a village in Poland called *Jeruzale*, and another one – *Jeruzalem* (in Kashubia).

An intriguing form is *Sodomora* 12 – maybe a portmanteau word coined from the pair *Sodoma* and *Gomora* (‘Sodom and Gomorrah’). *Pasja* ‘passion’ (of Christ) gave rise to *Pasja* 84 and *Pasjak* 17. *Judas* Iscariot motivated the appellative *judasz* ‘traitor’, hence the surnames *Judasz* 440, *Judas* 47, *Judasik* 157; *lewita* ‘Levite’ (descendant of Levi in the male line) lies at the root of the surname *Lewita* 41. Finally, the name *Dydymski* 272 probably comes from Thomas the Apostle, called *Didymus*.

**Pious exclamations and other theophoric onyms**


However, the seemingly theophoric surname Bogowolski 11 (cf. *Bóg* ‘God’, wola ‘will’) is actually derived from boguwola, the folk name of the bird golden oriole (Latin *Oriolus galbula* or *Oriolus oriolus*).

**Snippets of church language in Latin**

As Breza (2000: 250–251) aptly emphasizes, nicknames echoing religious Latin phrases were once given to people connected with the church: perhaps, for example, they repeated awkwardly after the priest the words of Latin prayers. One has to remember that until the 1960s the language of the Catholic Church was Latin. Today several Latin phrases in surnames are still recognisable. Among them, there is *Oremus* ‘let us pray’ 110, with secondary surnames *Oremczak* 7, *Oremczuk* 39, *Oremek* 145, *Oramus* 521, *Oram* 18 and *Orymus* 12; interestingly, there is also a colloquial appellative

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7 However, direct transition from personal name cannot be ruled out (*Judas* was also the name of another apostle in the *New Testament*, otherwise known as *Judas Thaddaeus*).

8 In Slavic mythology Dadźbóg/Dabóg/Dażboh is an east Slavic god of the Sun, presumably also of wealth and fire, often identified with Swarożyc (cf. Poniatowski 1969: 84).

9 Cf. the *Bible*, Romans 12:1–2 (New King James version). Nevertheless, this surname might also be derived from the given name *Bogumil*. 
oremus in Polish, meaning 'objurgation, a rebuke, a reprimand, scolding'. The surname Pronobis '[pray] for us' 907 was first attested in 1692, while its likely distorted form Promobis died out in the 1990s. Other examples are Laudamus 'let us praise' 33, Noster 112 (probably from Pater Noster 'Our Father'), Agnus 5 (perhaps from Agnus Dei 'Lamb of God'), Credo 14 ('I believe', the Apostles' Creed; this name was also used historically in the form Kredo, today extinct), Beatus 'blessed' 3, Oratur (3rd person singular passive form of the Latin verb 'to pray') 2, Dominus 'Lord' 7/Domino (dative and ablative singular form of Dominus) 653 and Sekular 384 (cf. in saecula saeculorum 'forever and ever').

Certain surnames are difficult to interpret, such as Kornobis 622 (Kornobys 12, Cornobis 4), perhaps derived from Cor Jesu miserere nobis 'the heart of Jesus, have mercy on us' (from the Litany of the Sacred Heart of Jesus), and Anobis (perhaps from the collect for purity in the Roman Mass: Aufer a nobis iniquitates nostras 'take away from us our iniquities') 9.

The surnames Orant 34 and probably also Orantek 72, Orantowska 1, Orantyk 2 relate to the Latin verb orare 'speak; pray, implore', orans, -ntis 'praying'. Finally, while there is no primary surname from the Latin memento (literally 'remember' – either of two prayers in the canon of the Mass, one for living persons and the other for dead persons), there is a secondary form Mementowski 14.

**Prayers, hymns, religious services and rituals**

Several surnames come from the names of various services in church. Thus, the Polish surname Jutrznia 31 is derived from jutrznia 'lauds (the divine office taking place in the early morning)'. The names Nieszpor 20, Nieszporek 803, Nieszprowski 4, Nieszporski 54, Nieszporowski 4, Nieszpór 10 and Nieszpur 1 all come from nieszpory 'vespers' (from Latin Vesperae < vesper 'evening'). Rorat 719, Rorata 59, Roratowski 36 and Rotot 95 all have their origin in the service called roraty 'Rorate Mass' , from the beginning of the Latin hymn Rorate coeli 'Drop down ye heavens [dew] from above' (Rymut 2001: 360). The appellative panichida/panachida (Russian Панихида, Belorusian Панічіда, Ukrainian Панахида) 'memorial service for the departed in the East Orthodox Church' gave rise to the names Panachida 43, Panacheda 19 and Panachet 3. Trizna, the Eastern Slavic ritual feast, in the Eastern Orthodoxy held on the grave of the deceased directly after burial, echoes in the names Tryzna 202, Tryzno 110 and Tryznowski 38. The word kadysz/kadisz 'Kaddish (in Judaism a hymn of praise to God, especially at a funeral service)' resounds in the surnames Kadysz 58, Kadyszewski 121, Kadyszyn 2, Kadiszewski 3 and perhaps Kadziszewski 130.

Names of prayers or holy hymns motivated some names as well. Kantyka 672 stems from kantyk 'canticle' (a hymn, psalm or other song of praise taken from biblical or holy texts other than the Psalms). In the Eastern Orthodox Church kontakion or kondakion is a kind of hymn; from either the Greek form κοντάκιον or its Old Church Slavonic version kondak stem the surnames Kakondak 183, Kakondaków 5, Kontak 67 and Kontakiewicz 15 (cf. Breza 2004b: 144). The word pacierz 'prayer; spine' (< Latin Pater
Our Father') gave Pacierz 166 and Pacierzyński 1, while its diminutive paciorek (also meaning 'prayer bead') lies at the root of Paciorak 7, Paciorek 4171, Paciorowski 7 and Paciorski 1. Finally, litania 'litany' can be detected in Litaniuk 8 and Litański 29.

The following surnames are related to the appellative jałmużna ‘alms’: Jałmużna 232, Jałmuźniak 2, Jałmużny 32, Jałmużnyk 14.

**Names of holidays**

The surname Zaduszko 27 is reminiscent of Zaduszki 'All Souls' Day', whereas Pascha 4, Paschalis 27 and Paschalski 15 can be linked with Pascha 'Easter' (Paschalis is a name first attested in Poland in the 11th century, today having gone out of use).

Breza (2003) lists several surnames motivated by the Russian-language names of Orthodox Christian holidays. They include Błagowieszczański 6, Błagowieszczeński 9 (cf. Russian Благовещение Пресвятой Богородицы ‘Annunciation’); Kreszczyński 5 (Крещение Господне ‘Baptism of Jesus’); Pokrowski 66 (Покров Пресвятой Богородицы ‘the Intercession of the Theotokos’, a feast of the Mother of God in the Eastern Orthodox churches, celebrated on October 1, or October 14 in the Julian calendar); Preobrażeński 8 (from Преображение Господне ‘the Transfiguration of Jesus’). There are several spelling variants of the name that commemorates Christmas, the birth of Christ (Рождество Христово): Rożdżestwieński 6, Rożdżestwienska 1, Rożdżestwiński 5. The names Uspienska 1, Uspienskij 2, Uspieński 4, Uśpieński 15 and Uśpiński 13 all derive from Успение Пресвятой Богородицы ‘the Dormition of the Mother of God’, corresponding to Assumption in the Catholic doctrine. Finally, Wozniesiński 2 refers to Вознесение Господне ‘the Ascension of Jesus’.

As Breza (2004: 145) notes, the names Miasojed 19 and Miasojedow 9 are related to the term miasojed ‘the days when it is allowed [in Eastern Orthodox Christianity] to eat meat.’ Their purported cognate Miesojed 8, difficult for Breza to account for phonetically, is most probably due to the influence of Lithuanian – cf. Lithuanian mesas ‘meat’ and the Lithuanian surnames Mėsaičas and Mesočas, or even the hybrid Polish-Lithuanian Mensėdas. A related concept is miasopust (Russian мясоуст, Czech mięsopust), mięsopust ‘carnival, or especially the last days of it, shortly before Ash Wednesday’, reflected in the surnames Mięsopust 29 and Miasopust 6. Similarly, the surnames Maślenicki 4, Maślenik 24 and Maślennik 5 indicate the relationship with the above-mentioned period, in the Eastern Orthodox Church known as maslenica/maslenica (Belorussian Масленица, Масыленьца, Maslenka, Maslenica, Russian Масленица) – celebrated shortly before the beginning of Lent.

The surnames Spasówka 132, Spassówka 6 and Spasówka 4 might be related to the appellative spasówka ‘the fast before the holiday of Spas’ (cf. Rymut 2001: 466), though indirectly: there are several villages of that name, so the surname is probably toponymic. The holiday of Spas (‘Saviour’), commemorating the Transfiguration of Christ, is Eastern Orthodox, but with strong pagan roots (cf. Lozko and Wacyk 1997).
Some more Polish surnames with the root Spas- might have similar origins (cf. Breza 2004b: 150), though alternative etymologies are also possible.

The surname Szczodrak 336 and its apparently Silesian phonetic variation Szczodrok 122 (maybe also Szczodroch 4), derived by Rymut (2001: 529) from the adjective szczodry ‘generous’, might have an alternative motivation. The term szczodrak, szczodraki10 once referred to a kind of special cake or pie in the shape of animals or dolls, given as present to children during the pre-Christian Slavic winter festival, celebrated around the time of the winter solstice, called Szczodre Gody (Ziółkowska 1989: 207).

Surnames motivated by Christian holidays do not exist in Polish alone. For instance, the Italian surname Santoro is derived from the Latin phrase festum Omnium Sanctorum ‘feast of all the saints’, whereas the French surnames Noël and Pascal (Latin Paschasius, Spanish Pascual, Catalan Pasqual) evoke Christmas and Easter respectively. In Croatia the surname Božić with the meaning ‘Christmas’ or ‘young/small god’ (cf. Kropej 2012: 77) ranked 16th in popularity in 2008, with 8258 bearers11. The same name is also popular in Slovenia.

Names of objects associated with the church

Several surnames may metonymically be traceable to church objects (a tool signifies the person who uses it to do the job). In Polish onomastics such names are sometimes called indirectly occupational: derived not directly from names of occupations but from the names of objects associated with them (e.g. needle for tailor). Among them there are church vestments and accessories worn by the clergy: rokieta (‘rochet’ – in Polish from Italian rochetto, ultimately from Latin rochettum) – Rokieta 33; alba (‘alb’ – from Latin albus ‘white’) – Alba 55 (cf. Rudnicka-Fira 2003: 273); komža ‘surplice’ – Komža 11, Komza 270; habit ‘habit’ – Habit 38, Habiciak 56, perhaps also Habiczak 6; ornat ‘chasuble’ – Ornat 843, Ornacki 153, Ornatek 90, Ornaton 404, Ornatoski 6, Ornatkiewicz 11, Ornatek 90; tiara ‘(papal) tiara’ – Tiara 12; infuła ‘mitre’ – Infulecki 87 (cf. Breza 2011: 35); stula ‘stole’ – Stula 294.

There are also names motivated by various objects used in a church. These include Gromnica 27, Gromnicki 307 – from gromnica ‘thunder candle’12, cf. grom ‘thunder’; Kropidło 136, Kropidłowski 2660 – from kropidło ‘aspergillum’; Kropielnicki 522, Kropelnicki 71 – from kropielnica ‘holy water font, stoup’; Opłatek 106, Opłatkowski 124 – from opłatek ‘Christmas wafer’. Ikoniak 106, Ikonowicz 5 and, according to Rymut

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10 The tradition of baking szczodraki in folk culture in some parts of Poland remained to this day, cf. http://www.polskieradio.pl/8/478/Artykul/293052,Lubelskie-szczodraki, accessed 02.05.2017.


12 A large beeswax candle, blessed in Poland during Candlemas (February 2), traditionally believed to ward off lightning during thunderstorms, used also in Christian rites of passage (baptism, First Communion, deathbed rituals).
(1999: 319), also Iken 1, Ikaniewicz 13 and Ikanowicz 10 derive from ikona, ikon 'icon'. The appellative kadzidło ‘incense’ lies at the root of the surnames Kadzidło 38 and Kadzidłowski 74, though the latter name is toponymic and only indirectly connected with religion. Of Eastern Orthodox provenance is probably the surname Proskura 317 and its derivatives: Proskurka 2, Proskurnicki 77, Proskurnicz 2, Proskurowski 17, Proskuryn 7. As Breza (2004b: 147) maintains, at their roots lies the word proskura (or prosfora, prosfira) meaning ‘sacred bread used for the Host’ (from Greek πρόσφορον, próosphoron ‘offering’, cf. also Arct 1902: 407).

Places of worship

There is a plethora of surnames motivated by the appellative kościół – some are discussed in the article in the present volume devoted to the people of the church (notably Kościelny from kościelny ‘sexton, sacristan’. But it must be remembered that such a name may have also once referred to somebody living near a church (to that category belong also Zakościelny 508 ‘(living) behind a church’), Podkościelny 406 ‘(living) by a church’), Kościółek 1921 ‘little church’, Kościółkiewicz 5, Kościółko 69 and Kościółkowski 10. They are semantically transparent to a layman, which cannot be said in equal measure of Czertok 8 (from czertok ‘temple’, cf. Breza 2004b: 142).

References


13 Kadzidło, a village in Ostrołęka County in east-central Poland, is known for its exploitation of amber, whose tiny pieces used to be placed by the Kurpie people in bonfires to give them an incense-like smell (this custom earned them the nickname kadzidlaki ‘the incense people’, although the incense they made was of secular rather than church use).
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