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THE SEMIOTIC MEANINGS OF NAMES

K e y w o r d s: semiotics, signs, designations, immediate referent, secondary referent

INTRODUCTION

The meanings of names have often been discussed in terms of denotative versus connotative meanings, or of distinctions between the proprial and lexical uses of words. I will not review these discussions except in a tangential way. I hope instead to illustrate the ways in which names always have semiotic meanings, even in multiple ways at the same time. Semiotics is the study of how *signs* (e.g., words, word parts, road signs, emblems, or simply gestures) are interpreted and of the possible relationships between *signs* and their referents (including concepts, images, and qualities as well as tangible denotata). I begin with the simple assumption that names are just a type of *sign*, and I hope to show how semiotics may be considered a fundamental and useful approach to name meanings and to all types of name study — personal names, place names, commercial names, or literary names. For the sake of brevity, I shall try to describe semiotic theory as simply as possible.

In his formulation of semiotic theory over a century ago, C. S. Peirce describes a *sign* as "something which stands to somebody for something in some respect or capacity. It addresses somebody, that is, creates in the mind of that person an equivalent sign, or perhaps a more developed sign" (Peirce, 1955, p. 99). That is to say, reference is a cognitive function in the mind of an interpreter wherein a *sign* evokes pre-existent images. It is always, and in a very literal sense, a re-presentation of something in the human mind, i.e., images from previous experience that may include previous analogies and sets of relationships. There is no communication, interpretation, or conceptual understanding of any sort that is not dependent on previous experience and traceable in brain activity. Furthermore, Peirce's concept of a "more developed sign" means that an act of interpretation may posit not only a relationship between *signs* and referents, but

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also between the *signs* themselves. Thus, the grammatical status of *signs* (e.g., lexical or proprial) is one of the relationships posited in an act of interpretation.

According to Peirce, the interpretations of references need to be understood in terms of three fundamental modes of associative relationships often described by previous philosophers (e.g., Locke, Hume, Kant, Hegel): 1) similarity (a singular identity), 2) contiguity/correlation (one-to-one correspondence between *signs* and referents), and/or 3) arbitrary convention (a correspondence between previously posited relationships). He also uses the terms *icon*, *index*, and *symbol* to describe the formal relationships between *signs* and the things referred to in an act of reference.

If a *sign* is interpreted as "like that thing and used as a sign of it" (Peirce, 1955, p. 102), it is functioning *iconically*. It is seen to represent something else on the basis of similarity, as a photo or map resembles that to which it refers. A photo of my granddaughters who live far away reminds me of them. Security forces use camouflage with the hope that they will be interpreted as a continued part of the environment. If a bird looks at a moth that is colored the same as the bark of the tree on which it sits, the bird will interpret the moth as a piece of bark, and the moth will be safe. By resembling something, an *icon* brings that something to mind in the form of an idea.

NAMES AS ICONS

The interpretation of names is always partly *iconic*. That is to say, emotive associations are, at least subliminally, evoked by the phonological and orthographic presentations of names and of language in general. Sense data in the form of physical utterances and graphic representations of language may be interpreted, positively or negatively, as mimetic of, and therefore evocative of, the entity designated. If we ask Mary and John Smith why they named their child Jacob, they might give no reason other than, "It sounds good." Several researchers (e.g., Barry, 1995; Lieberson, 2000; Whissell, 2001) have shown distinctive phonological patterns for masculine and feminine names. Thus, prosody is an important influence in the naming of children, and changes in name forms reveal changes in taste, in the choices of sound associations and of social values. To assert gender neutrality, which nowadays is sometimes the goal of parents in baby naming, names with presumed masculine sounds are used for women, feminine sounds are used for men, and new coinages reflect the images and attitudes of popular culture. My own research (Smith, 1998, 1999, 2007) has also shown that some phonological patterns are particularly favorable for political candidates. That is to say, the phonology of personal names, especially their rhythms, evokes emo-

tive values with referents in meaningful ways, in much the same way as the prosody of a poem affects its interpretation.

In a similar way, the shapes of letters may also associate emotive values with a referent on the basis of similarity. Such associations are especially obvious in the design of commercial names. The letters of *Exxon*, for example, slant forward and combine with the sounds of the word to suggest acceleration. The lettering of *Coca Cola* is rounded to suggest bubbles and flowing liquid. Likewise, the illuminated texts of medieval Europe strove to associate language itself, or at least literacy, with the intricacies of the word of God. Thus, visually as well as aurally, the *iconic* associations evoked by names, subtle and fundamentally emotive in nature, should be seen as an important aspect of meaning and interpretation.

NAMES AS INDICES

At the same time, if a *sign* "refers to the Object that it denotes by virtue of being really affected by that Object" (Peirce, 1955, p. 102), it is functioning *indexically*. The relationship is *causal*, and the *indexical* interpretation posits a strict one-to-one relationship between the *sign* and something else, as smoke indicates fire, a thermometer indicates temperature, or the alarm call of an animal indicates a predator. An *index* is fundamentally different from the thing to which it refers, but "it necessarily has some Quality in common with the object" (Peirce, 1955, p. 102). An *indexical* interpretation is more complex than an *iconic* interpretation because it infers a connection between two *iconic* recognitions, the *sign* and its referent. If the bird sees any movement by the moth, it will interpret the movement as a *sign* for food, and the moth will be eaten.

All names function *indexically* in precisely this way. As J. S. Mill argued in 1843 (Mill, 1973), the word *dog* refers to a set of attributes shared by all examples within the class of things so named, but names (proper nouns), such as *Fido*, do not carry a defined meaning because they refer to one specific thing within a class. Like demonstratives, their function is essentially grammatical, they point to something, and their designations signal fixed relationships. They are, as S. Kripke notes, "rigid" rather than contingent designations (1980, p. 48).

The most common and basic interpretation of names is simply *indexical*, much like the interpretation of a finger pointing to an object. Family names are illustrative. The name *Smith* usually says nothing about me insofar as it is interpreted just as a fixed designation. It is a mere label to designate me among a group of people, such as those presenting papers at a conference, and that certainly is the way my name, or any name, is primarily interpreted. If a mother uses the wrong name for one of her children, a quick correction emphasizes the

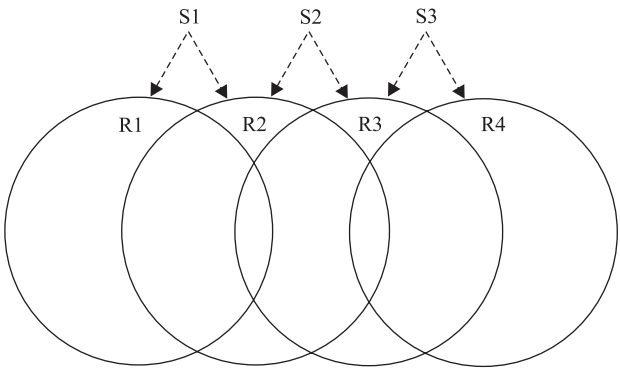
one-to-one relationship between the name and its referent. Of course, there is more meaning associated with the *Smith* name, or with any other personal name, than is explained in a purely *indexical* interpretation. There are also *iconic* and *symbolic* interpretations at the same time. But before I get into such complexities, I would like to comment on geographic names.

Indexical interpretations are the basis of competing claims for official names of geographic features. Although ethnic and political groups may advocate conflicting claims for many reasons (phonological, morphological, semantic), the official adoption of a name assumes a use of the name as a fixed designation on a map printed by the government for a particular use. All variants need to be recorded for showing historical contact between ethnic and language groups, but official recognition assumes a one-to-one correlation between the name and the feature.

Usually governments are thereby committed to a policy of one, and only one, *official* name for each feature, or to dual names if there are two official languages. The usual complimentary policy is to base *official* names on dominant local usage. Controversy is unavoidable, but such policies contribute significantly to human communication, cooperation, and commerce. For example, the U. S. and Canada share an interior waterway in the Pacific Northwest. In 2009 an agreement was negotiated to use a single name for this waterway, *Salish Sea*. It was one of several names in casual use at the time, but this name was a bit more common than others and had historical precedent in tribal languages. With approval by regional and national authorities, the standard name has gained dominant use and has facilitated commercial navigators, recreational users, tourism, and especially the ecological studies by scientists. The utility of such standardization of *indexical* references is obvious.

NAMES AS SYMBOLS

As described by Peirce, a *symbolic* interpretation is logarithmically more complex than an *indexical* interpretation because it posits a meaning within a "set of indices" (Peirce, 1955, p. 113), i.e., in the relationship of two or more *indexical* references. That is to say, if a *sign* can be interpreted as referring to two or more referents simultaneously, as commonly happens in human communication, such as a name referring to a person and an occupation, the interpretation posits that the qualities signified by the sign in its designation of each referent are shared in some way, much as attributes are shared between two elements in the meaning of a metaphor (Black, 1962, p. 38–47). The *sign*, therefore, refers to the shared qualities in a general sense, in addition to the qualities evoked in each *indexical* reference *per se*.



A diagram of symbolic meaning, in which hypothetical sign, S1, S2, and S3, refer to two hypothetical referents. The circles represent a variable range of attributes of the referents R1, R2, R3, and R4. The referents are thereby seen in terms of one another, and the meaning is relational rather than causal

At the same time, other *signs* may refer to each of the referents in combination with additional referents. Thus, *sign* 1, *sign* 2, *sign* 3, etc. will be related in terms of the shared qualities to which they refer. *Symbolic* interpretation may be described as a nexus of *indices*, and the meaning generated thereby is *relational* rather than *causal* in nature, an idea that "lives in the minds of those who use it" (Peirce, 1955, p. 114) rather than "any particular thing." Symbolic meaning is arbitrary, and the relationships among *signs* convey meaning in terms of grammar, prior definitions, and social agreement, i.e., "by virtue of a law" (p. 102).

Interpretations may be *symbolic* and *indexical* simultaneously, but the distinction is important. Birds can be taught to peck for food at the command of an *indexical* sign, possibly a word, but they cannot (we assume) put words into new relationships with one another to express general ideas (i.e., shared qualities). *Indexical* interpretations require a tight correlation of time and space between a sign and its referent, and birds are stuck with one-to-one interpretations. *Symbolic* references, by contrast, are reflected in the relationships among *indices* (words or word parts to nearby words and/or other secondary entities). Because of combinatorial rules (phonological, morphological, and syntactical), *symbolic* references imply that many things are related by a few shared attributes, i.e., simply by the rules of language, if by nothing else. Because any *index* can be associated with many others, *symbolic* references can project an indefinite array of implicit generalities, which are often presumed to be knowledge.

Of course, presumed knowledge can be pure fantasy; shared qualities might correlate very little, or not at all, in physical reality. Thus, we see many words, such as *unicorn*, *griffin*, and *vampire*, which are created, etymologically, from word parts.

Peirce describes the realm of *symbolic* reference as "the possibly imaginary universe" (Peirce, 1955, p. 103), and wild differences in interpretation are easily seen in artistic expression, political discourse, as well as the interpretations of names.

At the same time, the *symbolic* use of language is a great aid to both memory and meaning. All things can be analyzed *indexically*, in terms of one-to-one relationships, as computer languages do, but humans have difficulty remembering such relationships in long series. They have greater difficulty, for example, in remembering names interpreted *indexically*, i.e., as simple labels and "rigid designators," than if the same words are contextualized and interpreted in grammatical combinations. That is to say, people cannot remember proper names nearly so well as they can infer what words might follow other words in any given sentence. Thus, the human mind yearns for and thrives on *symbolic* linkage and interpretations, i.e., seeing two or more *indexical* references in one *sign*, and language is often *symbolic* insofar as it implies a system of higher order relationships based on *indexical* associations that are presumably related.

A simple illustration of *symbolic* interpretation may be seen in personal names. We may hypothesize, for example, that the name *Smith* originally referred to two things: 1) one of my ancestors, and 2) his occupation. When the name was actually used to refer to my ancestor (which I shall call the *immediate referent*), it also evoked a reference to the occupation (which I shall call the *secondary referent*). The meaning was *symbolic* insofar as the *sign* pointed to qualities or attributes that were presumably shared between the two *indexical* referents. Of course, the sharing of qualities was both partial and slightly different in the minds of individual interpreters. Furthermore, it is the qualities of the *secondary referent* that are more clearly carried over in terms of meaning to the *immediate referent.* Thus, the presumed "meaning" of a name is usually discussed in terms of the *secondary referent*, and the study of onomastics is generally an investigation of *secondary referents*. However, it is worth noting that both *indexical* referents, my ancestor and the occupation, were interpreted in a more meaningful way than one thing referred to by the *sign* interpreted as a single *indexical* reference, i.e., as a simple label.

Symbolic references are especially important in literature. In Shakespeare's time, the name Othello was pronounced O-TELL-O. The first time the name occurs in the play, a Venetian senator asks the central character to explain his courtship of Desdemona: "But, Othello, speak. / Did you by indirect and forced courses / Subdue and poison this young maid's affections?" (Shakespeare, 1997, 1.3., 110–112). We then hear that he won her affections by telling her "the story of my life" (1.3., 129). The name not only refers to the character on stage, but also requests significant action and refers to storytelling as the basis of true love. It is thus richly *symbolic* and thematically evocative.

In our study of *signs*, it is important to note the variability of interpretations. Recent research shows how the brain processes words in varied patterns depending on where it is stored in the brain. As a word, a name exists somewhere in the brains of potential interpreters alongside many other words and images imprinted there from previous experience — conversations, podcasts, movies, and other media. Using MRIs and charting blood flow, scientists have recently found that word recognition is distributed in clusters across the cerebral cortex and in a hundred different areas that span both hemispheres of the brain (Huth et al., 2016). Furthermore, the clusters represent types of meaning. Words associated with people are generally clustered in one area of the brain, words associated with places are clustered in another, and the different areas vary from person to person. Interpretations are therefore colored by other words and images in the same brain area, and the types of coloring vary from person to person. These variations may sometimes affect our judgments about *secondary* referents.

In place names, we certainly want to know where and what the feature is, but we also need to know what else the name refers to as a *secondary referent*, and, of course, we often need to decide which *secondary* referent seems *symbolically* appropriate. A current proposal in the State of Washington illustrates the importance of assessing *secondary* references and associative meanings. There is a group of features near the Columbia River currently named *Jim Crow Creek*, *Jim Crow Hill*, and *Jim Crow Point*. In two respected books on Washington State place names (Meany, 1923; Hitchman, 1985), the explanation is given that numerous crows nested in this area. However, there is now a proponent who claims that these names are derogatory and should be replaced by *Saules*, the name of an African American pioneer, James D. Saules, who lived nearby in a cabin for a time. Therefore, government authorities must decide if the *secondary* referent should be to the presumed nesting of crows, or to Mr. Saules. The current names appear to be a case of derogatory naming at an earlier time. The phrase "Jim Crow" is a shortened form of "Jump Jim Crow", which was a song and dance act of the early 19th century performed by a white actor, Thomas D. Rice, in blackface as a satirical caricature of African Americans. As a result, the simple phrase "Jim Crow" became a pejorative designation of African Americans. Thus, laws passed by southern legislatures later in the 19th century were referred to as "Jim Crow laws" and meant "Negro laws" in a simple, literal sense. So also *Jim Crow Creek* most likely referred to Mr. Saules, who lived there at the time of naming, because he was African American. It appears to have been a simple case of descriptive association. In deciding this case the U. S. Board will be choosing the *symbolically* appropriate *secondary referent*, i.e., the legal name of Mr. Saules or his ethnic heritage. It is a choice that may be understood and described, as I have tried to show, in these basic terms of semiotic theory.

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SUMMARY

THE SEMIOTIC MEANINGS OF NAMES

Semiotics is the study of how *signs* are interpreted as references, and names are an obvious type of *sign*. Semiotics may therefore be considered a useful approach to all types of name study — whether personal names, place names, commercial names, or literary names. As described by C. S. Peirce, an act of reference consists of a *sign* (e.g., a word, word part, road sign, emblem, or simply a finger) and a *referent* (e.g., an object, conceptual model, or analytic definition). Furthermore, all acts of reference reflect one or more of three basic types of relationships: 1) similarity, 2) one-to-one correspondence, and/or 3) arbitrary convention. If a *sign* is interpreted as similar to a *referent*, it functions *iconically*. If it is interpreted as a designation or as caused by the *referent*, it functions *indexically*. If it is interpreted as referring to two or more *indexical* referents, it evokes related qualities and thereby functions *symbolically*. The primary interpretation of names is *indexical*. However, the purpose of this paper is to show how names, as signs, are also interpreted *iconically* and *symbolically*, even at the same time. Different types of names will be used to illustrate these semiotic functions.

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IMENSKA OSNOVA *BOG* U HRVATSKOJ ANTROPONIMIJI S OSOBITIM OSVRTOM NA OSOBNA IMENA*

K l j u č n e r i j e č i: antroponimija, hrvatska povijesna antroponimija, osnova *bog* u hrvatskoj antroponimiji, narodna imena, dijakronijska usporedba uporabe narodnih imena

1. UVOD

Imena motivirana osnovom *bog* te ona motivirana teonimima jesu t e o f o r n a i m e n a . U južnoslavenskoj onomastičkoj literaturi uz naziv *teoforno ime* pojavljuje se i *bogonosno ime* (Šabić, 2014; Šimundić, 1995). Sam se naziv rijetko šire objašnjava. Srpska onomastičarka Milica Grković (1983) drži da su teoforna imena ujedno i zaštitna, kao što su zaštitna i mnoga druga imena (npr. prema nazivima životinja, imena s prefiksom *ne-*, imena u vezi s vatrom...), zato što je osnovni razlog za izbor imena u najstarijim vremenima bila želja da se zaštiti život njegova nositelja, a pritom je najvažniju ulogu u nastajanju imena imala magija i religija (Grković, 1983, s. 36).

Teoforna imena nalazimo u svima slavenskim jezicima, a ona su od davnina bila osobito popularna među Arapima, Židovima[1] i Grcima (Grković, 1983, s. 41) te se u onomastičkoj literaturi neka složena imena s osnovom *bog* tumače kao kalkovi ili prijevodi s grčkoga (u kojemu su prijevodi hebrejskoga *Ionathan* ‘dar božji’ (Skok, I, s. 182)), na hrvatskome području često uz latinsko posredovanje. Među njima su *Bogdan*, preko lat. *Deodatus* < grč. *Θεοδόσιος* [Theodósios], *Božidar* < *Θεόδωρος* [Theódōros], *Bogoljub* < *Θεόφιλος* [Theófilos], *Božana* < *Θεοφάνη* [Theofánē] (Grković, 1983, s. 41).

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[1] Hebrejska imena s komponentom *il*, *el*, *al* (bog) koja su u hrvatskome prilagođena kao *Rafael*, *Danijel*, *Mihael*, *Gabrijel.*

2. CILJEVI I METODOLOGIJA ISTRAŽIVANJA

U članku ćemo na temelju mnogobrojnih objavljenih i neobjavljenih povijesnih dokumenata pokušati utvrditi korpus imena s osnovom *bog* u pojedinim povijesnim razdobljima te razloge smanjenoga nadijevanja od XVI. stoljeća. Istraživanjem će se nastojati utvrditi u kojim su hrvatskim područjima takva imena bila prisutna, a u kojima nisu, te će se donijeti povijesni i kulturološki razlozi za takvo stanje.

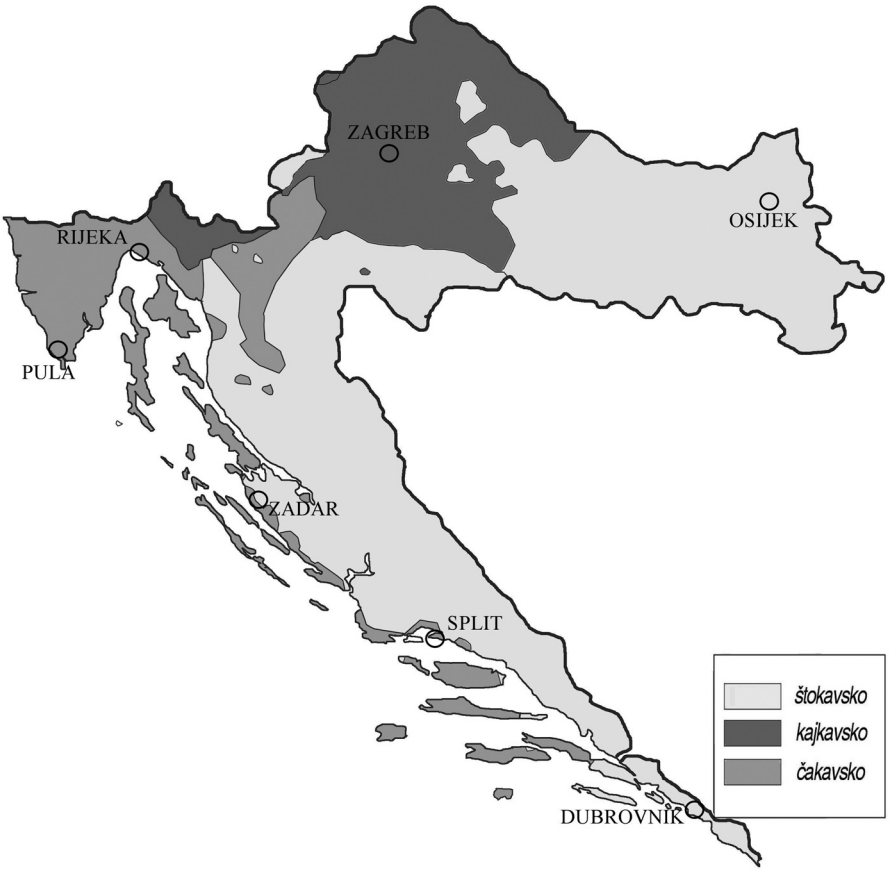
Korpus imena s osnovom *bog* oblikovali smo nakon pretraživanja objavljenih i neobjavljenih povijesnih vrela s brojnim imenskim potvrdama. Najveći dio tog korpusa čini zbirka dokumenata *Codex diplomaticus*, koja u dvadeset tomova donosi dokumente iz srednjega i ranoga novog vijeka, a iz koje smo za potrebe ovoga rada konzultirali sveske I–IV. Najstariji su dokumenti objavljeni u zbirci „Hrvatski spomenici. Sveska I. (od godine 1100–1499.)", koju je 1898. objavio Đuro Šurmin. Tim smo velikim korpusima izvora dodali i podatke iz manjih zbirki i monografija te nekoliko većih, neobjavljenih izvora. U građu smo uvrstili i podatke iz osmanskih poreznih popisa, tj. deftera, crkvenih matičnih knjiga, zemljišnika, urbara i poreznih popisa te historiografskih i onomastičkih radova.

Najstarije potvrde hrvatske antroponimije potječu iz VIII. st., no veći broj imenskih potvrda možemo pratiti u dokumentima na latinskome i hrvatskome jeziku od XI. stoljeća.

Od XVI. stoljeća broj vrela za onomastička istraživanja višestruko je uvećan. Uz pravne dokumente pojavljuje se velik broj poreznih popisa te zbog odluka Tridentskoga koncila (1545.–1563.) i velik broj crkvenih matica. Podsjetimo da se zbog odluka toga koncila masovno počinju nadijevati svetačka imena, a narodna će tijekom XVII. i XVIII. stoljeća gotovo izići iz upotrebe. Dakle, usporedno proučavanje srednjovjekovne i novovjekovne antroponimije snažno je obilježeno različitom količinom građe. Srednjovjekovnu smo građu temeljito istražili, dok smo novovjekovnu nastojali kvalitetno istraživački sondirati.

3. POVIJESNI, JEZIČNI I VJERSKI KONTEKST RAZVOJA HRVATSKE ANTROPONIMIJE

Za Hrvatsku, premda je površinom malena, znakovita je veoma raznolika toponimija i antroponimija. Razlozi su takvu stanju s jedne strane snažna dijalektna diferenciranost s obzirom na to da u Hrvatskoj postoje tri narječja, koja se dijele na dijalekte, a oni na poddijalekte.

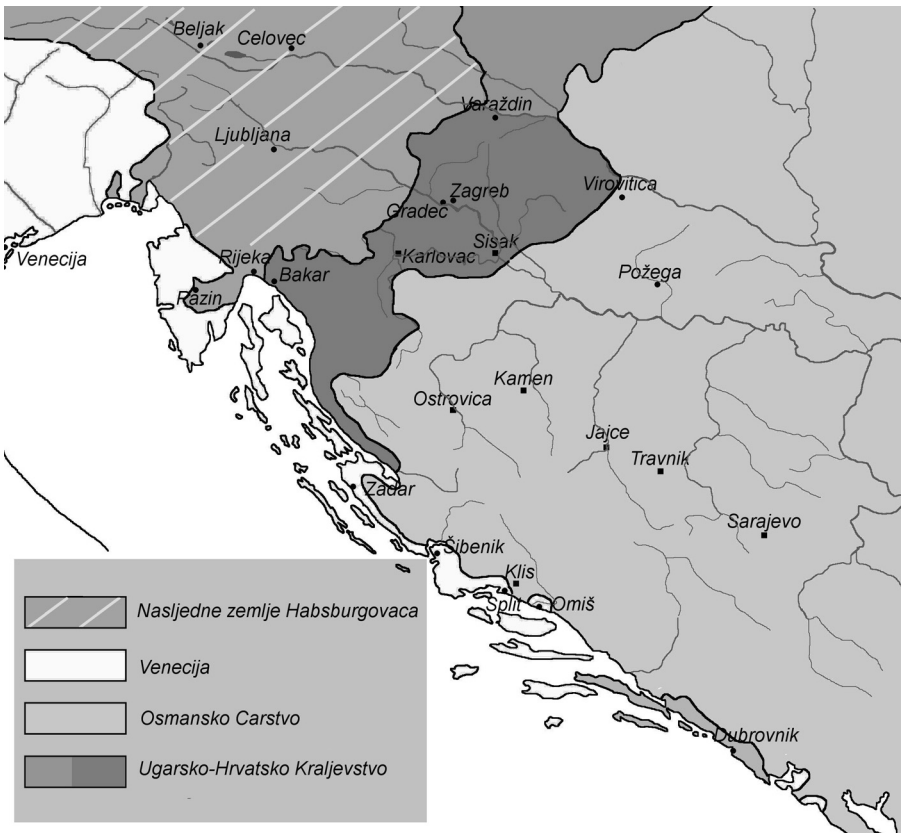


Prilog 1. Karta suvremenih hrvatskih narječja

S druge strane zbog povijesnih okolnosti, riječ je o nekoliko jezičnih adstratnih utjecaja, među kojima su mletački, vlaški, mađarski, njemački, turski, te s obzirom na vjerske utjecaje koji su oblikovali hrvatsku antroponimiju, uz dominantnu kršćansku komponentu (katoličanstvo i pravoslavlje) snažan je utjecaj u XVI. i XVII. stoljeću imao islam.

Srednjovjekovna hrvatska država, koja je od IX. do XIV. st. uz područje današnje Hrvatske obuhvaćala i zapadnu Bosnu, bila je pod vlašću domaćih kneževa i kraljeva sve do XII. stoljeća. Tada je, prema tradicionalnoj historiografiji, „12 hrvatskih plemena" ušlo u uniju s ugarskim vladarom. Ugarsko-Hrvatsko Kraljevstvo od sredine XV. stoljeća našlo se pod snažnim udarom Osmanlija, a posebice nakon pada Bosne 1463. godine. U bitci s Osmanlijama kod Mohača 1526. godine poginuli su mnogi istaknuti hrvatski i ugarski plemići te kralj

Ladislav. Godine 1527. najprije je hrvatsko plemstvo izabralo Ferdinanda Habsburgovca za svoga vladara, a zatim je to učinilo i ugarsko plemstvo, očekujući od predstavnika te srednjoeuropske vladarske kuće pomoć u obrani od napada s istoka. Sredinom XVI. stoljeća dolazi do konsolidiranja obrane i zaustavljanja napredovanja Osmanlija, ali je dotad Hrvatsko-Slavonsko Kraljevstvo, hrvatski dio u Ugarsko-Hrvatskome Kraljevstvu, već bilo svedeno na „ostatke ostataka". Neprestani napadi Osmanlija pokretali su valove migracija stanovništva iz nekadašnjega središta Hrvatsko-Slavonskoga Kraljevstva prema sigurnijim prostorima na sjeverozapadu Slavonije, ali i prema Sloveniji, Ugarskoj te austrijskim zemljama. U XVII. stoljeću Osmansko Carstvo počinje slabjeti te je hrvatsko i ugarsko plemstvo, pod vodstvom Habsburgovaca, počelo voditi i napadne vojne akcije, potiskujući osmansku vlast prema istoku.



Prilog 2. Hrvatske zemlje sredinom XVI. stoljeća

4. SUVREMENO STANJE

U korpusu suvremenih službenih osobnih imena[2] nalazimo 32 imenska lika motivirana osnovom *bog*, od čega 17 muških i 16 ženskih osobnih imena, s tim da ime *Boža* nose pripadnici obaju spolova. Od njih nijedno nije među 50 najčešćih osobnih imena u Hrvatskoj, nego je veći dio među veoma rijetkim imenima, s manje od 100 nositelja.

Najčešće je žensko osobno ime *Božica* (9723 nositeljice) te po čestoći slijede muška imena *Božidar* (7551 nositelj) i *Božo* (5369 nositelja).

Prilog 3. Muška i ženska osobna imena s osnovom *bog* — suvremeno stanje

Redni broj	Muško osobno ime	Broj nositelja	Žensko osobno ime	Broj nositeljica
1.	Božidar	7551	Božica	9723
2.	Božo	5369	Božena	4700
3.	Boško	2045	Božana	1186
4.	Bogdan	1033	Boja	908
5.	Bože	867	Boženka	497
6.	Bogoljub	155	Boža	397
7.	Bogomir	117	Bogdanka	295
8.	Bogumil	77	Božidarka	141
9.	Bogoslav	75	Bogdana	105
10.	Boženko	61	Boška	77
11.	Boža	49	Božanka	53
12.	Bogomil	48	Božidara	38
13.	Božen	34	Bogumila	23
14.	Božimir	17	Božinka	23
15.	Božan	16	Bogomila	16
16.	Božek	10	Bogomira	10
17.	Bogumir	10	–	–

[2] Podatke donosimo prema Popisu stanovništva RH 2011. (www.dzs.hr).

5. POVIJESNI PREGLED POTVRDA IMENA S OSNOVOM *BOG*

5.1. Razdoblje između XI. i XIV. stoljeća

Imensku osnovu *bog* na hrvatskome području nalazimo u svim antroponimijskim kategorijama te u toponimiji. Među osobnim imenima najstarija je potvrda osobnoga imena *Bogdan* iz XI. st.

Usto, osnova *bog* pojavljuje se u jednome od prvih hrvatskih prezimena, a to je *Bogobojša* (zapisano kao *Bogaboici*), koje je zabilježeno u Trogiru 1075. godine (CD I 138), a nosili su ga ugledni Trogirani Mirče i Juraj *Bogobojša.*

Jedan od starijih zapisanih nadimaka s tom osnovom jest *Odribog* iz XlV. stoljeća (Istra) (Šimunović, 2009, s. 195).

Kao što je istaknuto, osobna imena s osnovom *bog* posvjedočena su među Hrvatima od XI. stoljeća. Riječ je o složenome imenu *Bogdan*, potvrđenome u latinskome tekstu 1085. godine (CD I 184: Et hii fuerunt testes: *Bogdan*), koje poslije nalazimo u različitim hrvatskim krajevima: u Dubrovniku 1169. i 1170. god. (CD II 127), Jablancu 1179. god. (CD II 161), Jastrebarskom 1249. (CD IV 410), Zahumlju 1249. (CD IV 414) te u Dalmatinskoj zagori također u XIII. stoljeću (Kužić, 1997).

U zbirci vrela „Codex diplomaticus" potvrđena su i druga imena motivirana tom osnovom: *Bogdanac* 1180. u Splitu (*Bogdanazi*; CD II 167), *Bogdanica* 1164. u Biogradu i Kninu (*Bogdanizum: nobis Bogdanizum dedit*; CD II 100), *Bogdaslav* 1228. u Zagrebu i Turopolju (*Bogdazlaus*; CD III 284), *Bogdaša* 1250. u Požegi (*Bogdasa*; CD IV 434) te *Bogesila* 1215. u Labinu (CD III 131). Dakle od XI. stoljeća te u XII. i XIII. stoljeću ta je imenska osnova prisutna diljem današnjega hrvatskoga područja: u cijeloj Dalmaciji, središnjoj i zapadnoj Hrvatskoj, Istri, Slavoniji.

Povijesna vrela, ponajprije zbog svojega karaktera, siromašna su potvrdama za ženska osobna imena, no da su se i ona rano pojavila, svjedoče rijetki dostupni podatci. Najranije potvrđeno žensko osobno ime s tom osnovom jest *Božna* iz XI. st. (Zadar), a slijede *Boguša* iz XIV. st. (Kotor) te *Božica* i *Božika* iz XV. st. (ist. Hercegovina).

Ženska imena s tom osnovom u Zadru su pokazatelj prodiranja hrvatskoga etniciteta u taj u to doba romanski grad, i to ponajprije ženidbenim vezama: *Božna* 1096. (zapisano kao *Bosna*) (Jakić-Cestarić, 1974, s. 305). Među muškarcima je u Zadru ta imenska osnova u temeljnome imenu *Bogdan* potvrđena nešto kasnije: 1204. *Bogdanus* Martini, a *Bogdanus* Slurado 1239. (Jakić-Cestarić, 1972, s. 134). Nakon toga, 1274. godine, potvrđeno je pokraćeno ime *Bogde* (*Bogdde*) (Jakić-Cestarić, 1972, s. 131).

U XIV. st. nalazimo više imena s tom osnovom, osobito u Dalmaciji. U Zadru i Pagu (Stipišić, 2000) u tom stoljeću u latinskim tekstovima nalazimo slože-

na imena *Bogdan* i *Bogoslav*, pokraćeno ime *Bogde*, izvedena imena *Bogoje* i *Bogut* te pridjevke ili prezimena *Bogojević*, *Bognić* i *Boljeslavić*, a potvrđen je i toponim *Bogaši*. U Kotoru, na području južno od Dubrovnika (Mayer, 1951), u 1. polovici XIV. stoljeća potvrđena su pokraćena imena *Bogde*, *Bogda* (možda žensko ime), *Bogo*, *Boža*, izvedena imena *Bogavic*, *Bogić*, *Bogil*, *Bogin*, *Bogiša*, *Bogdaša*, *Bogoje*, žensko ime *Boguša* te je nekoliko puta potvrđeno složeno ime *Bogdan* i žensko ime *Bogdana*.



Prilog 4. Kartografski prikaz potvrđenosti imena s osnovom *bog* između XI. i XIV. stoljeća

5.2. Petnaesto stoljeće

U XV. stoljeću pojavljuju se zemljišnici i porezni popisi kao prvi iscrpniji dokumenti sa sustavno popisanim stanovništvom. Ustvrdivši da je do kraja XIV. st. imenska osnova *bog* bila potvrđena u cijeloj Hrvatskoj, među dokumentima iz

XV. st. usredotočit ćemo se na dva vrela koja donose poveću građu. Jedan je od njih zemljišnik iz Konavala u južnoj Dalmaciji u kojem u razdoblju između 1423. i 1427. godine nalazimo imena *Božičko*, *Bogić*, *Bogosav*, *Bogčin*, *Bogavac*, *Bogeta*, *Bogdan* (v. Kapetanić i Vekarić, 1997)[3].

Kako je na područje današnje Hrvatske pred osmanlijskim osvajanjima dolazilo stanovništvo s područja današnje Bosne i Hercegovine sa svojim imenskim fondom, za temu je važno vrelo i „Poimenični popis sandžaka vilajeta Hercegovina" iz druge polovice XV. stoljeća u kojemu nalazimo dosad najveći broj imena s osnovom *bog*, njih čak 63: *Boga* (m.), *Bogan*, *Bogar*, *Bogaš*, *Bogašin*, *Bogavac*, *Bogavče*, *Bogdan*, *Bogda*slav, *Bogdasa*, *Bogdasal*, *Bogdaš*, *Bogdavac*, *Bogešila*, *Bogeta*, *Bogilo*, *Bogin*, *Bogisal*, *Bogiša*, *Bogisav*, *Bogislav*, *Boglo*, *Bogobojša*, *Bogomil*, *Bogomir*, *Bogo*slav, *Bogo*, *Bogoj*, *Bogoš*, *Bogul*, *Bogulin*, *Bogun*, *Boguš*, *Bogušin*, *Boguta*, *Boža* (m.), *Božaja* (m.), *Božan*, *Božana*, *Boždar*, *Bože*, *Boželj*, *Boželjko*, *Božeta*, *Božetko*, *Božica* (m. i ž.), *Božić*, *Božićko*, *Božidar*, *Božik*, *Božika* (ž.), *Božilo*, *Božin*, *Božitjeh*, *Božitko*, *Božlin*, *Božnat*, *Božnatko*, *Božo*, *Božoj*, *Božoje*, *Božur*, *Božurin* i dr. (v. Šimundić, 1995).

Zanimljivo je da je u Konavlima među imenima s osnovom *bog* potvrđen samo sufiks *-sav* (*Bogosav*)[4], a u defteru za istočnu Hercegovini *-sav* i *-slav.* Za razliku od te južne zone do kraja XIV. stoljeća u tvorbi složenih imena u Hrvatskoj potvrđen je samo sufiks *-slav* (usp. neveliku građu iz XIII. i XIV. stoljeća u t. 5.1.), kao što je bilo i u Srbiji u XIV. stoljeću.

Naime, u srpskim „Dečanskim hrisovuljama" (Grković, 1983)[5] uz veoma zastupljeno ime *Bogoslav* (87) nije potvrđen nijedan *Bogosav.* Danas će mnogi Hrvati reći da je ime *Bogoslav* hrvatsko i srpsko, dok je *Bogosav*, prema njihovoj

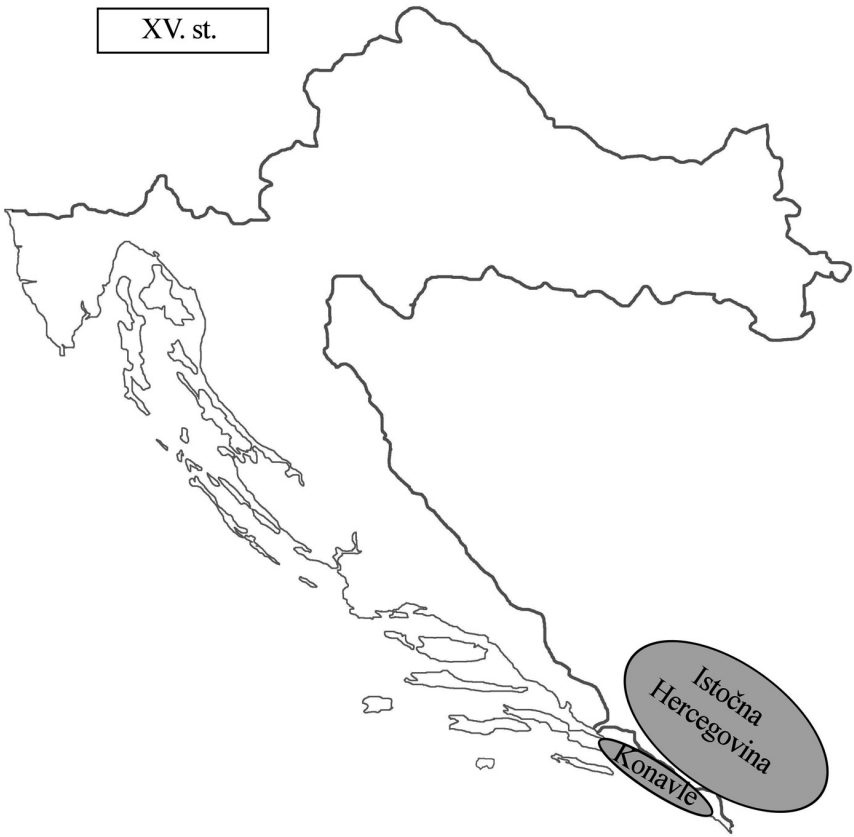
[3] U zemljišniku se donose podatci za 167 Konavljana. Među popisanima većina je bila navedena osobnoimensko-prezimenskom formulom (129), a neki su nosili i osobno ime i patronim motiviran osnovom *bog: Bogšić Božičko*, *Bogulinović Bogić*. Ostala su prezimena s tom osnovom *Bezbog*, *Bogavčić*, *Bogčić*, *Bogojević*, *Bogoradić*, *Bogoslavić*, *Bogšić*, *Bogulinović*, *Božiković*.

[4] Među ostalim antroponimima iz te građe dolaze oba sufiksa, tj. *-sav* i *-slav*: *Boljesav*, *Branislav*, *Budisav*, *Dobrosav*, *Pribisav i Pribislav*, *Radoslav* (češće) i *Radosav* (rjeđe), *Vukoslav* i *Vukosav*.

[5] U *Dečanskim hrisovuljama*, a riječ je o trima dokumentima nastalima između 1330. i 1346. s područja Dečanskoga vlasetlinstva u kojemu su popisani Srbi, Vlasi i Albanci (v. Grković 1983), među Srbima i Vlasima dominiraju imena narodnoga podrijetla, a među najbrojnijima su upravo imena s osnovom *bog*. Potvrđena su 33 takva imena, a najviše nositelja imala su imena *Bogoje* (182), *Bogoslav* (87), *Bogdan* (83), *Bogiša* (25) i *Bogdanović* (16), dok je manje zastupljeno ostalih 28 imena: *Bogav'c* (1), *Bogdaša* (5), *Bogde* (1), *Bogdilo* (1), *Bogdičević* (1), *Bogilo* (4), *Bogina* (1), *Bogojević* (3), *Bogoslavić* (1), *Bogoš* (1), *Boguživ* (1), *Boguj* (1), *Bogulin* (1), *Bogulić* (1), *Bogun* (5), *Bogut* (2), *Boguta* (1), *Bogutović* (2), *Bogušin* (2), *Boža* (2), *Božan* (2), *Božeta* (3), *Božin* (2), *Božić* (16), *Božlin* (1), *Božurin* (1), *Bošan* (1), *Boško* (4) (Grković, 1983, s. 157, 158, 160).

socijalnoj intuiciji, srpsko ime. Tako se odnos sufiksa *-slav* i *-sav* intuira i u drugim imenima, npr. *Dobroslav — Dobrosav*, *Radoslav — Radosav* itd.

Prema novijim istraživanjima upravo se na području Bosne i Hercegovine u srednjem vijeku paralelno pojavljuju sufiksi *-sav* i *-slav*: *Budisav*, *Budislav*, *Radoslav*, *Radosav* (v. Šabić, 2014).



Prilog 5. Kartografski prikaz razmještaja imena s osnovom *bog* u XV. stoljeću

5.3. Šesnaesto stoljeće

Jedno od bitnih vrela za istraživanje hrvatske antroponimije u šesnaestom stoljeću jesu osmanski defteri, tj. porezni popisi. U njih su kao nositelji poreznih obveza upisani ponajprije muškarci, i to najčešće osobnim imenima, a rijetko osobnoimensko-prezimenskom formulom. Naime, u području koje su zauzeli Osmanlije zaustavljen je proces pojave prezimena, a ona će se među kršćani-

ma u tim krajevima učvrstiti tek nakon oslobođenja potkraj XVII. i početkom XVIII. stoljeća. Iz XVI. stoljeća pregledali smo deftere za Kliški sandžak te Srijem. „Opširni popis Kliškog sandžaka iz 1550. godine" odnosi se na područje od zadarskoga zaleđa do Krke, istočnu i središnju Liku, jugoistočnu Bosnu te Dalmatinsku zagoru.

Popisani kršćani mahom nose narodna imena, a manje svetačka te je uočljiva islamizacija imena.

Na području Kliškoga sandžaka najčešća su bila složena imena *Bogdan* i *Božidar*, a u korpusu se pojavljuje još 30 imena s tom osnovom: *Bogačin*, *Bogan*, *Bogatić*, *Bogatin*, *Bogčin*, *Bogić*, *Bogin*, *Bogiša*, *Bogišić*, *Bogoj*, *Bogoje*, *Bogosav*, *Bogota*, *Bogovac*, *Bogožić*, *Boguman*, *Bogumil*, *Bogun*, *Bojak*, *Bojko*, *Bojo*, *Bolić* (?), *Boženko*, *Božin*, *Božeta*, *Božan*, *Božić*, *Božićak*, *Božićko*, *Božo* (Spaho, Aličić, Zlatar, 2007).

U Srijemu su najčešće potvrđena imena *Bogdan* (više od 70 nositelja) i *Bogoje* (15 nositelja), a nalazimo i sljedeća osobna imena: *Bogač*, *Bogašin*, *Bogašinić*, *Bogeta*, *Bogić*, *Bogomil*, *Bogovit/Bogojit?*, *Bogosal*, *Bogosav*, *Bogut*, *Bogul*, *Bogulin*, *Bože*, *Boža.* Antroponimi s tom osnovom potvrđeni su i unutar osobnoimensko-prezimenske formule: Petar *Bogoje*, Petar *Bogić*, Mati *Bogićevac*, Dmitar *Bogoje* i Dragojlo *Bogilović* (v. McGowan, 1983).

U Kliškome sandžaku i Srijemu najčešća su bila imena *Bogdan* i *Božidar*, a veoma je često i *Bogoje.* Ondje ne nalazimo ime *Bogoslav*, već *Bogosav* i *Bogosal.*

Zanimljivo je da je u krajevima Hrvatske koji nisu bili pod Osmanlijama u pregledanim dokumentima iz XVI. stoljeća ne nalazimo osobna imena s osnovom *bog*. No da je i na tome području to ime u srednjem vijeku bilo nadijevano, svjedoče pridjevci zabilježeni u istome vrelu: *Bogane*, *Bogdan*, *Bogdaslav*, *Bogden*, *Bogenić*, *Bogomolja*, *Bogović* (v. Dobronić, 1992).

U šćitarjevskome kraju (Ladić, Budeč, 2011), južno od Zagreba, te u Istri na lovranskome području (Frančić, 2014) u to doba nije potvrđen nijedan antroponim motiviran osnovom *bog.* U lovranskome kraju prema matičnim knjigama od 1573. do 1666. godine uvrštenima u „Kvadernu lovranskoga kapitula" pojavljuju se po jedanput samo ženska imena *Doroteja* i *Dorka*, dakle prema grčkom *Δωρόθεος* (Dōrótheos) (Frančić, 2014).

Na područjima u bliskom susjedstvu s Osmanskim Carstvom u Dalmaciji nalazimo veoma malen broj imena s tom osnovom, npr. u Trogiru osobna imena *Bogdan*, *Božan*, *Bože*, *Božo*, *Boško* (Bezić-Božanić, 1989). Na otoku Silbi u XVI. i XVII. st. nalazimo samo tri prezimena s proučavanom osnovom *Božmetin*, *Božmetić*, *Bogdanić* (Vigato, 2005).



Prilog 6. Kartografski prikaz razmještaja imena s osnovom *bog* u XVI. stoljeću

5.4. Sedamnaesto i osamnaesto stoljeće

U XVII. stoljeću, kad iz hrvatskoga antroponimikona gotovo posve nestaju narodna imena, u Dalmaciji se smanjuje broj imenskih tvorenica, a dominantna postaju pokraćena imena *Bože* i *Božo* te, ponajviše na jugu, izvedeno ime *Boško*. Uz njih u vrelima nalazimo muška osobna imena *Bogdan*, *Bogić*, *Bogoje*, *Boža* i žensko ime *Božica*. Također se kao zamjene za hrvatska imena u crkvenim maticama pojavljuju latinske i talijanske varijante *Deodatus* ili *Deodato* i *Natalis* ili *Natale* te u XVIII. stoljeću *Todor* među pravoslavnim stanovništvom.

Na sjevernodalmatinskome otoku Murteru, primjerice u Betini, sve do osmoga desetljeća XVIII. stoljeća uz dominaciju svetačkih imena pojavljuju se samo teoforna imena *Božo* i *Božica* te narodno ime *Cvita* (zbog vezanosti s blagdanom

Cvjetnice) i još poneka, a nadijevanje svih njih uvjetovano je vjerskim razlozima (Juran, 2007, s. 168). Na otoku Murteru u glagoljskim knjigama iz XVII. st. potvrđeno je samo prezime *Božikov* (Juran, 2002/2003). Sjevernije, na Krku, u matičnoj knjizi krštenih (1667.–1723.) župe Dobrinj sa 610 upisanih samo je jedan pridjevak motiviran tom osnovom: *Bogićeva* (Kolak, Huzjan, 2003).

U srednjoj su Dalmaciji u Trogiru u XVI. i XVII. st. potvrđena imena *Bogdan*, *Boško*, *Božan*, *Bože*, *Božo* (Bezić-Božanić, 1989), s tim da se imena počinju pisati u talijanskome liku te se *Bogdan* zapisuje kao *Deodato*. S druge strane na otocima je, čini se, u to doba ta osnova mnogo manje prisutna te se u popisu stanovnika Hvara 1673. nalazi samo jedno takvo ime — *Bogdan*. No o prisutnosti te antroponimne osnove u starijim vremenima svjedoče prezimena *Boglić*, *Bogdanić* i *Božitković*. U popisu stanovnika Komiže na Visu u XVIII. i XIX. st. nema takvih imena (Bezić-Božanić, 1973), no i ondje su zabilježena prezimena s tom osnovom: *Bogdan* i *Božanić* od XVI. st., *Bogdanić* i *Božan* od XVII. te *Bogdanović* od XVIII. stoljeća.

I na sjevernodalmatinskome kopnu, u dijelu Ravnih kotara (Rimac, 2012), već na početku XVIII. stoljeća riječ je o neveliku imenskome gnijezdu, ali ondje ipak nalazimo nešto više tvorbenih inačica: *Božo*, *Bože*, *Bogoje*, *Boško*, *Bogić*, *Božica* (ž. ime), *Bogdan*, a pojavljuje se i ime *Todor*. Na to da je u prethodnih naraštaja ondje proučavana imenska osnova bila češća, upućuje nešto veći broj prezimena: *Bogavac*, *Bogdanović*, *Bogdol*, *Bogojevac*, *Bogo*(*je*)*vić*, *Bogešić*, *Božić*, *Božiković*, *Bogunović* i *Božanić*.

S druge strane, na području između Ravnih kotara i Dalmatinske zagore — u Promini, na početku XVIII. st. u katastarskim popisima nalazimo imena *Božo* i *Bože*, no ona su, sudeći prema dostupnim vrelima, gotovo izišla iz upotrebe u drugoj polovici XVIII. stoljeća te je sredinom XIX. st. manje od 2% muškaraca nosilo ta imena (Čilaš Šimpraga, 2012).

I u Dalmatinskoj zagori, na području gdje je sredinom XVI. st. u osmanskome defteru potvrđen velik broj imena s osnovom *bog* (v. Spaho, Aličić, Zlatar, 2007), drastično je smanjen broj takvih imena te u jednom vrelu iz XVIII. st. nalazimo samo imenske likove *Božo* i *Bože*, uz žensko ime *Božica* (Kužić, 1997).

Na jugu Hrvatske, u zažapskoj župi Gradcu u prvoj polovici XVIII. stoljeća (1709.–1765.) pojavljuje se samo jedno ime s tom osnovom — *Boško*, a mnogo je češća bila latinska inačica *Natalis* (Vidović, 2014, s. 63).

S druge strane „Popis sela i zemlje sandžaka Krka, Klis i Hercegovina, oslobođenih od Mletačke Republike 1701. godine" (v. Hafizović, 2016) donosi podatke o stanju na području koje se djelomično podudara s područjem obuhvaćenim „Opširnim popisom Kliškoga sandžaka iz 1550. godine". U građi se, stoljeće i pol nakon prethodnoga popisa, pojavljuje malen broj imena s osnovom *bog*. Razlog je tomu što je to područje bilo zahvaćeno trendom ulaženja svetačkih

imena u imenski repertoar i procesom pojave prezimena. Doduše, taj je proces bio tek u začetku te u većini predjela zahvaćenih popisom prevladavaju imenske formule sa strukturom „*x sin y*", npr. *Antun sin Nikole*, *Vule sin Todora.*

U građi je mnogo manje imena s osnovom *bog* nego 1550. godine te je potvrđen malen broj tvorbenih inačica i nekoliko prezimena. Pritom je više takvih imena zabilježeno u Hercegovini nego u Dalmaciji. U Dalmaciji prevladava ime *Božo* (uz imena *Boža*, *Bože Bogoje*), dok je u Hercegovini najčešće ime *Boško*, a uz njega se pojavljuju *Božo*, *Bože*, *Boža*, *Bogavac*, *Bogdan*, *Božin.* Za razliku od Hercegovine u Dalmaciji potvrđeno je više prezimena: *Bogavac*, *Božin-oglu*, *Bogdan*, *Bogdanović*, *Bogdan-oglu*, *Bogosavlić*, a u Hercegovini samo dva prezimena: *Božin-oglu*, *Božeković*.

Na području Like i Krbave, u središnjoj Hrvatskoj, imena s tom osnovom obilno su potvrđena u popisu iz 1712. godine (Kaser, 2003). Najčešća su bila imena *Bogdan*, *Bogoje* te *Božo*, a rjeđa, sa samo jednom potvrdom, *Bogosav*, *Bogoša* i *Bogaj*. Već tad su posvjedočena i prezimena motivirana tom osnovom: *Bogdanić*, *Bogunović*, *Bogdanović*, *Bogić*, *Božanić*, *Božanović* i *Božić*.

S druge strane u zapadnijim krajevima, na lovranskome području, u Istri, u drugoj polovici XVIII. st. u ispravama notarskoga ureda ne nalazimo nijedno muško ili žensko ime motivirano tom osnovom (Doričić, Eterović, 2014).

U sjevernijim područjima, u zagrebačkome Gradecu u XVII. st., čini se, nitko nije nosio takvo ime (v. popis građana i kmetova u „Monumenta historica civitatis Zagrabiae", XXII te Matičnu knjigu župe sv. Marka[6]), a ono se ne pojavljuje ni u Popisu gradskih sudaca, kapetana i bilježnika od XVII. do XIX. st. (Herkov, 1985).

Slično je stanje i zapadno od grada Zagreba. U popisima iz XVI., XVII. i XVIII. st. u Samoboru i okolici ne pojavljuju se takva imena (Petrić, 2011), a ne nalazimo ih ni u Brdovcu u XVII. i XVIII. st. (župa sv. Vida, HDA, M-81), no potvrđena su prezimena *Bogvić* i *Božić*, čiji su nositelji mogli biti starosjedioci ili potomci doseljenika iz istočnijih krajeva tijekom XVI. st.

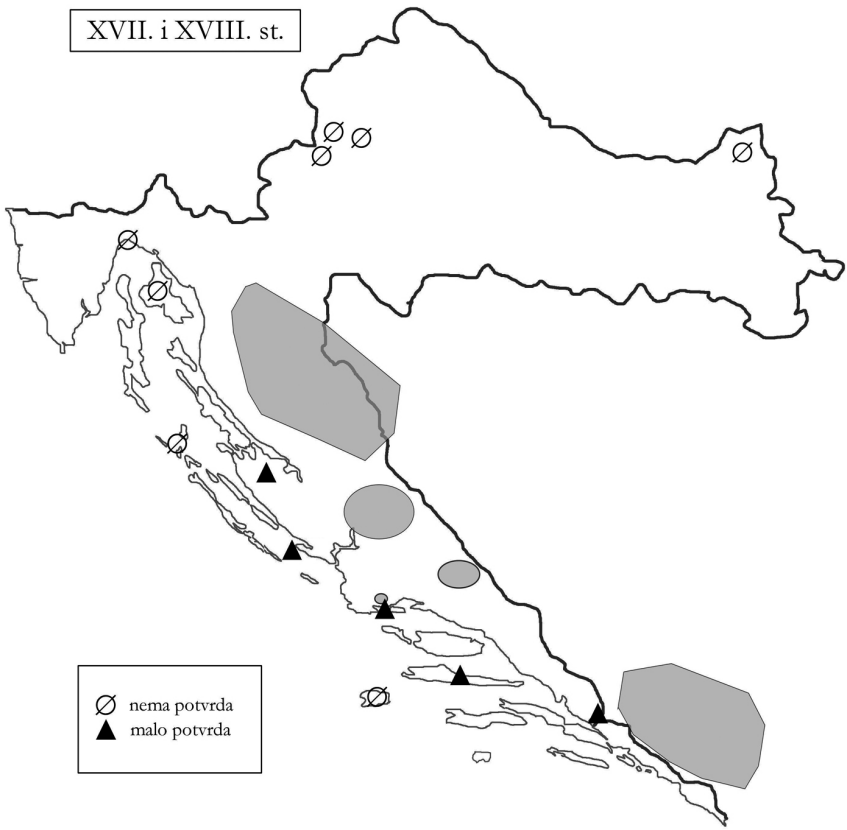
Ni na pograničnome podravskom području (Popis obveznika u komarničkome arhiđakonatu 1700., v. Petrić, 2012.) ne nalazimo osobna imena s tom osnovom, ali je potvrđeno nekoliko prezimena: *Bogdan*, *Bogač*, *Božek*, *Bogić* i *Božić* (Petrić, 2012, s. 396–406).

Na krajnjem hrvatskome istoku potkraj XVIII. st. (1790.–1799.) u baranjskome naselju Draž, u matičnim knjigama krštenih pisanih latinskim, upisana su samo tri nositelja imena *Natalis*, koje se nerijetko nadijevalo djeci rođenoj uoči Božića kao i ime *Božidar*, *Božo* itd., dok u to vrijeme u Popovcu, također baranjskome naselju, nije kršten nitko s imenom motiviranim hrvatskom ime-

[6] U njoj se pojavljuje samo prezime *Božić*, zapisano kao *Bosich* (HDA, M-1286).

nicom *bog*, grčkim ili latinskim ekvivalentom ili pak imenom *Natalis* (Božić Bogović, 2011).

Dakle u XVII. i XVIII. st. u Lici, dijelovima Dalmacije pod Osmanlijama te u Hercegovini početkom XVIII. st. i dalje nalazimo veći broj imena s osnovom *bog*, za razliku od udaljenijih područja koja nisu bila ugrožena osmanlijskim napadima u središnjoj Hrvatskoj i Istri, te u krajevima pod mletačkim i mađarskim utjecajem, npr. u Baranji, u kojima ne nalazimo takva imena.



Prilog 7. Kartografski prikaz razmještaja imena s osnovom *bog* u XVII. i XVIII. stoljeću

5.5. Devetnaesto stoljeće

Potkraj XVIII. st. u Hrvata se ponovno nadijevaju narodna imena kao prijevodi svetačkih imena s naslanjanjem na potisnuta narodna imena: *Desidarius* > *Željko*, *Wolfgang* > *Vuk*, *Domenica* > *Nedjeljka/Neda*, *Aurora* > *Zora*, *Emerik* >

Mirko. U XIX. stoljeću, za Ilirskoga preporoda i nakon njega, narodnih je imena mnogo: *Željko*, *Kazimir*, *Miroslav*, *Stanislav*, *Bogomir*, te se pojavljuju mnoga druga prevedena imena, kao što su: *Beata* > *Blaženka*, *Karl* > *Dragutin*, *Ignac* > *Vatroslav*, *Aloisius* > *Vjekoslav*, a među njima su i *Bogdan* < *Deodatus* te *Bogoljub* < *Gottlieb.* Kako *Bogoljuba* ne nalazimo u starijim povijesnim vrelima, najvjerojatnije su to prve potvrde toga imena (Šimunović, 2009*, s.* 148).

No u nekim sredinama koje su pod snažnim utjecajem stranoga jezika uočljiviji povratak narodnih imena uslijedit će tek u XX. stoljeću. Tako primjerice u Splitu u XIX. stoljeću u matičnim knjigama dominiraju osobna imena svetačkoga podrijetla zapisivana u talijanskome liku, uz veoma malo narodnih imena u drugoj polovici stoljeća. Tada nije potvrđeno nijedno ime sa slavenskom osnovom *bog*, no pojavljuje se osobno ime *Natale* (Rogošić, 2014).

6. OSNOVA *BOG* U TOPONIMIJI

Kao što je već istaknuto, imensku osnovu *bog* nalazimo u svim antroponimijskim kategorijama te u toponimiji.

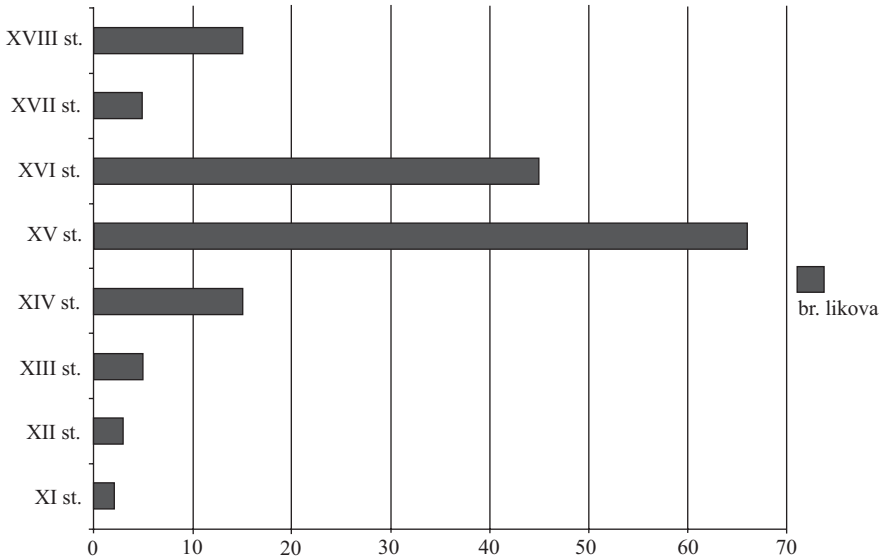
U suvremenoj hrvatskoj toponimiji ta je osnova ponajviše potvrđena u ojkonimima izvedenima od antroponima, a riječ je o imenima manjih naselja u Srijemu, Slavoniji, Lici i na Kordunu te u Dalmaciji (*Bogačevo*, *Bogačevo Riječko*, *Bogatić*, *Bogatnik*, *Bogdanovci*, *Bogdanovići*, *Bogdašić*, *Bogovci*, *Bogovolja*, *Bokšić*, *Bokšić Lug*), dok takvih ojkonima gotovo nema na obalnome području, u Primorju i Istri. Najviše takvih ojkonima nalazimo na štokavskome području, na koje je u velikim migracijama tijekom i nakon osmanlijskih osvajanja došlo novo stanovništvo s istoka i jugoistoka, mahom iz Bosne i Hercegovine. Zemljopisni razmještaj takvih ojkonima donekle odražava stanje rasprostranjenosti antroponima s osnovom *bog* u prošlosti. Uz ojkonime samo su četiri oronima (*Bogdanovac* — prijevoj kod Voćina, *Božić kosa* na području Krnjaka, *Božino brdo* kod Iloka, brdašce *Bogdan* kod Prigorja Brdovečkog) i jedan hidronim (*Bogdanica* — rječica u Lici) s tom osnovom, svi izvedeni od antroponima, također većina na štokavskome području.

Da je ta osnova bila prisutna u istočnijim krajevima, osobito u Bosni i Hercegovini, odakle se stanovništvo masovno doseljavalo, svjedoče i brojni ojkonimi zabilježeni u *Rječniku hrvatskoga ili srpskoga jezika* Jugoslavenske akademije znanosti i umjetnosti. Za Bosnu se navodi ukupno šesnaest naselja: *Boganovci*, *Bogavići*, *Bogdanić*, *Bogdaši*, *Bogdašić*, *Bogdašići*, *Bogutovo selo*, *Boškovići* (tri sela u BiH), *Božići* (četiri sela u Bosni), *Božikovac*, *Božinci*. Za Hercegovinu se navodi ukupno osam naselja: *Bogdašići*, *Bogodo*, *Bogojevići*, *Bogovići*, *Božanović*, *Božanovići*, *Boždarević*, *Božinović* (v. Arj I).

7. ČESTOĆA IMENSKIH LIKOVA S OSNOVOM *BOG* XI.–XVIII. STOLJEĆA

Prije zaključka recimo da smo u istraživanju prikupili 103 osobna imena s osnovom *bog*. Na slici 8. vidimo kako od XI. do XVI. st. raste broj takvih imena, a imenski se fond mijenjao i uvećavao ponajviše zbog dolaska stanovnika koji su pritjecali s područja današnje Bosne i Hercegovine. Veći broj potvrda, ipak, možemo povezati i općenito s većim brojem očuvanih izvora te s većim brojem svih povijesnih imenskih potvrda. Važno je uočiti snažan pad broja potvrda imena s osnovom *bog* u XVI. i XVII. stoljeću. Najmanji broj potvrda, uzimajući u obzir velik broj izvora, nalazimo u XVII. stoljeću. Rijetke potvrde pojavljuju se u vezi s migracijama stanovništva te pokazuju da je i novopridošlo stanovništvo ubrzo prihvatilo uzuse prema kojima je svojoj djeci nadijevalo gotovo isključivo svetačka imena. Imena s osnovom *bog*, doduše u veoma nisku postotku, održala su se najvjerojatnije zbog vjerske motivacije.

Jesu li za povećani broj potvrda, u XVIII. stoljeću, odgovorne posljednje veće migracije stanovništva s istoka ili pak povećan broj izvora s imenskim potvrdama, zasad se također ne može do kraja procijeniti.



Prilog 8. Broj imenskih likova s osnovom *bog* XI.–XVIII. stoljeća

8. ZAKLJUČAK

Među službenim suvremenim osobnim imenima u Hrvatskoj 30-ak je imena motiviranih osnovom *bog*. Na temelju mnogobrojnih vrela oblikovan je korpus osobnih imena koji omogućuje komparativnu dijakronijsku analizu čestoće nadijevanja. U radu se pokušao prikazati kontinuitet nadijevanja imena s tom osnovom među Hrvatima od najstarijih potvrda iz XI. stoljeća do suvremenoga stanja. Najstarija vrela svjedoče o početcima miješanja slavenskoga i romanskog etniciteta na području dalmatinskih gradskih komuna. Mnogo su dostupnija bila vrela od sredine XVI. stoljeća, kada je uočljiv smanjen broj povijesnih potvrda.

Od kraja XVIII. te u XIX. st. ponovno se nadijevaju narodna imena, a ona su u Hrvatskoj osobito česta nakon Drugoga svjetskog rata. Na temelju suvremenih službenih imena u Hrvatskoj možemo zaključiti da su se čak i u drugoj polovici XX. st., u vremenu koje nije bilo naklonjeno Crkvi, zbog narodnoga podrijetla imena s tom osnovom sačuvala u hrvatskome antroponimikonu u veliku broju tvorbenih likova.

Na kraju možemo zaključiti da su imena s osnovom *bog* u ranome i razvijenome srednjem vijeku bila vezana uz slavensko stanovništvo. Ipak, za donošenje složenijih zaključaka, koji bi uzimali u obzir etničku pripadnost ili društvenu stratifikaciju, potrebna bi bila mnogo opsežnija povijesna građa. Na područjima u kojima su u XVI. i XVII. stoljeću živjeli katolički i pravoslavni kršćani zajedno sa stanovništvom islamske vjeroispovijesti, nalazimo najviše povijesnih potvrda analiziranih osobnih imena. Nešto manje potvrda nalazimo u graničnim područjima između dviju zapadnih ranonovovjekovnih država (Ugarsko-Hrvatsko Kraljevstvo, Mletačka Republika) i Osmanlijskoga Carstva. Te se imenske potvrde povremeno pojavljuju i na migracijskim pravcima kojima se stanovništvo iz ugroženih područja premještalo u sigurnije krajeve. Na temelju iskazanih tvrdnji nameću se sljedeći zaključci. Od sredine XVI. stoljeća (preciznije: nakon Koncila u Tridentu) znatno je smanjeno nadijevanje svih narodnih imena na području Hrvatsko-Slavonskoga Kraljevstva te u mletačkoj Dalmaciji. U isto vrijeme kršćani koji su živjeli u naseljima unutar granica Osmanskoga Carstva, nadijevajući takva imena (kao i druga narodna imena), naglašavali su svoju etničku odnosno vjersku pripadnost. Zbog stalnih migracija u XVI. i XVII. stoljeću, novodoseljeno je stanovništvo u unutrašnjosti Ugarsko-Hrvatskoga Kraljevstva omogućilo opstanak imena s osnovom *bog* u imenskome repertoaru onih naselja u kojima je imenski korpus potkraj XVI. te u XVII. stoljeću već bio gotovo u potpunosti ograničen na kršćanska i svetačka imena.

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SUMMARY

THE RADIX *BOG* IN CROATIAN ANTHROPONYMY WITH A SPECIAL FOCUS ON PERSONAL NAMES

In the modern corpus of Croatian anthroponyms there are 30 personal names with the root *bog* (‘god’). An abundance of both published and unpublished historical sources used in this research allowed the authors to create a corpus of personal names suitable for the comparative analysis of frequency and incidence in historical sources. The continuity of the use of the root *bog* among Croats is presented through the analysis of historical anthroponymic records (from the oldest originating in the 11th century, to contemporary sources). The oldest available sources attest to the onset of interference and the blending of Slavic and Romanic ethnicities, foremost in coastal Dalmatian city communes. A limited frequency of these personal names was detected in the 16th century. The factors that led to this situation are not only connected to the decisions of the Council of Trent, which recommended general usage of Christian names, but can also be attributed to historical circumstances (incursion of Ottomans, subsequent migrations). Most of the 16th century attestations pertain to areas with a mixed Christian and Muslim population. In border areas, where Western states shared Eastern borders with the Ottoman Empire, the analysed attestations were quite rare. Due to constant migrations from the contact zones and the Ottoman Empire towards the interior of the Hungarian-Croatian Kingdom, these personal names were able to ”survive” the early modern period. At the end of the 19th and beginning of the 20th century, usage of folk names was more frequent, most probably as a consequence of the process of Croatian national revival.

K e y w o r d s: anthroponymy, Croatian historical anthroponymy, radix *bog* in Croatian anthroponymy, folk personal names, diachronic comparison of the usage of folk names

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FUNCTION WORDS IN SURNAMES — "ALIEN BODIES" IN ANTHROPONYMY (WITH PARTICULAR REFERENCE TO POLAND)

Key words: multipart surnames, compound surnames, complex surnames, nobiliary particles, function words in surnames

INTRODUCTION

Surnames in Europe (and in those countries outside Europe whose surnaming patterns have been influenced by European traditions) are mostly conceptualised as single entities, genetically nominal or adjectival. Even if a person bears two or more surnames, they are treated on a par, which may be further emphasized by hyphenation, yielding the phenomenon known as double-barrelled (or even multi-barrelled) surnames.

However, this single-entity approach, visible e.g. in official forms, is largely an oversimplification. This becomes more obvious when one remembers such household names as *Ludwig van Beethoven*, *Alexander von Humboldt*, *Oscar de la Renta*, or *Olivia de Havilland*. Contemporary surnames resulted from long and complicated historical processes. Consequently, certain surnames contain also function words — "alien bodies" in the realm of proper names, in a manner of speaking. Among these words one can distinguish:

— prepositions, such as the Portuguese *de*; Swedish *von*, *af*; Dutch *bij*, *onder*, *ten*, *ter*, *van*; Italian *d'*, *de*, *di*; German *von*, *zu*, etc.;

— articles, e.g. Dutch *de*, *het*, *'t*; Italian *l'*, *la*, *le*, *lo* — they will interest us here only when used in combination with another category, such as prepositions;

— combinations of prepositions and articles/conjunctions, or the contracted forms that evolved from such combinations, such as the Italian *del*, *dello*, *della*, *dell'*, *dei*, *degli*, *delle*; Dutch *van de*, *van der*, *von der*; German *von und zu*; Portuguese *do*, *dos*, *da*, *das*;

— conjunctions, e.g. Spanish *y*, Portuguese *e*, Latin *vel*, etc.

Surnames that contain such function words are sometimes called multipart surnames, exemplified by such names as the following: (*Walter*) *de la Mare*, (*Mark*) *Van Doren*, (*Alex*) *van Halen*, (*Lars*) *von Trier*, as opposed to compound surnames, hyphenated or not: (*Maria*) *Skłodowska-Curie*, (*Ralph*) *Vaughan William*[1]; the combination of these two types (multipart and compound) is termed complex surnames[2]: (*François*) *de Salignac de la Mothe-Fénelon*[3], (*Luiz*) *Adauto da Justa Medeiros*[4], (*Afredo*) *de la Torre y Callejas*[5], (*Francisco José*) *de Goya y Lucientes*[6], (*Paul Emil*) *von Lettow-Vorbeck*[7].

Still, there remains the question of how to treat names like (*José*) *Ortega y Gasset*[8], in which two surnames of comparable status (so most appropriately a compound surname) are joined by a conjunction, not a hyphen. For this reason I decided to replace the tripartite division (multipart, compound and complex surnames) with a bipartite classification, drawing the dividing line between subordination and coordination. The former involves prepositions, while the latter — conjunctions. The additional advantage is that categorised here are only surnames with function words, to the disregard of hyphenation. Obviously, a combination of both types may also be encountered, though it will not be discussed here as a separate third category.

PREPOSITIONS — SUBORDINATION — DISPARATE STATUS

Surnames with prepositions once used to refer to the place from which the family originated, and they frequently — though not always — indicated the noble status of the family. In the latter case, they could be called *nobiliary particles*, such as the German *zu*, *von* (or even *von und zu*) — cf. Germany's minister *Ursula von der Leyen*. However, the category of nobiliary particles is distinguished according to pragmatic/semantic rather than formal criteria, since from the point of view of grammar they are simply prepositions and with the surname that follows they form a prepositional phrase, regardless of whether they are indicative of nobility or not.

[1] English composer, 1872–1958.

[2] The division into multipart, compound and complex surnames may be found at http://library.queensu.ca/techserv/auth/03Personal/03multi.html (accessed Dec. 10, 2016).

[3] French theologian and poet, 1651–1715.

[4] Brazilian mathematician, b. 1926.

[5] Cuban malacologist, 1917–2002.

[6] Spanish painter, 1746–1828.

[7] German general, 1870–1964.

[8] Spanish philospher, 1883–1955.

In fact, they may be added to the surname on the bearer's own initiative. For example, Lars Trier, a Danish film director, added *von* to his surname despite no family claim to nobility. So did two Austrian-American film directors of Jewish descent: Eric von Stroheim and Josef von Sternberg (born Jonas Sternberg), who are rumoured to have been von Trier's models for the change. Valéry Giscard d'Estaing, the president of France in the years 1974–1981, owes his surname with *d'* not to the noble ancestors but to the initiative of his father, who simply added the nobiliary particle to the family name in 1922. Sometimes such a surname modification done by a person aspiring to nobility is well premeditated:

> The architect Ludwig Mies van der Rohe, from the West German city of Aachen, was originally Ludwig Mies; he added the rest (Rohe was his mom's maiden name) to give himself a little more status when pitching impressionable clients. Quoth a biographer: "He would not have dared to assume a designation of real German nobility, like *von*, but *van der* was permissible; it sounded faintly elegant to the German ear though it was common enough to the Dutch."[9]

In Italy some of such nobiliary particles (in Italian called *predicati*) may be used as parts of surnames, even though since the 1948 constitution nobility titles have not been legally recognised in this country. In Dutch such prepositions (which in the Netherlands do not imply nobility), for instance *van*, *bij*, *onder*, *op*, *ter*, *voor*, as well as some articles (*het*, *'t*, *de*) used in the same function are called *tussenvoegsels* (e.g. *Johan van de Velde*[10], *Rembrandt van Rijn*, *Hein ter Poorten*[11]). *Tussenvoegsels* are treated as part of the surname in Belgium (so the surname *Van Rijn* will be listed under the letter *V*) but not in the Netherlands (where on alphabetical lists this name will be found under *R*), but in both countries they are spelled separately from the surname proper. An analogical preposition in Italian is *di*.

The Portuguese name culture makes use of *de*, *do* (*de+o*), *dos* (*de+os*), *da* (*de+a*), *das* (*de+as*), but these are only loosely connected with nobility. They do not have to be used even if present in identity documents; conversely, they can be freely added to a name even if not present in documents. They are not treated as part of the surname, i.e. *José da Costa* will be listed under *C*, not *D*. In the Anglo-Saxon culture this convention may not be followed and such names will be listed under *D*, as exemplified by the name of the well-known American writer *John Dos Passos*, who was of Portuguese ancestry in the paternal line.

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[9] C. Adams (1990). Do Italian last names beginning with 'de', 'del', or 'della' indicate nobility? The Straight Dope, Apr. 6, http://www.straightdope.com/columns/read/622/do-italian-last-names-beginning-with-de-del-or-della-indicate-nobility (accessed Jan. 12, 2017).

[10] Dutch cyclist, b. 1956.

[11] Dutch general in WW2, 1887–1968.

The French language employs in surnames the prepositions *de* (*d'* before a vowel) and the combinations of prepositions and articles: *de la*, *du* (*de+le*), e.g. (*Nicolas*) *de La Mare*[12], (*Henri*) *d'Ursel*[13], (*Jeanne*) *du Barry*[14], (*Jean-Marc*) *de Lacoste-Lareymondie*[15]). If indeed indicative of noble origin, these so-called *particules* are placed between the actual surname and the name of a family estate (the name of the French politician *Dominique de Villepin* is in fact short for *Dominique Galouzeau de Villepin*, with *Galouzeau* the real surname and *Villepin* the name of the estate). Interestingly enough, although used in surnames, the preposition *de* must not be used in given names, a French court ruled. In a case *Guillot v. France*, parents demanded to be allowed to name their daughter *Fleur de Marie* — the name of the heroine of Eugène Sue's novel "Les Mystères de Paris". In 1983 the registrar refused to accept the name as it did not figure in calendars and the next year a French court rejected the application on the grounds that a given name "cannot [...] consist of a combination of two names linked by a pr[e]position." The girl was to be named *Fleur-Marie* instead. In October 1996 the European Court effectively upheld that verdict[16]. Interestingly, a similar type of given name — *María del Pilar* — is acceptable in Spain.

When transplanted to English-speaking countries, prepositions are often combined with the surnames that follow, which process may result in the phenomenon known as medial capitals: *Joe DiMaggio*, *Leonardo DiCaprio*, *Rocco DeVilliers*[17], *Matthew VanDyke*[18]. What is noteworthy, the same surnames do not have medial capitals in French-, Italian- or Dutch-speaking countries, and the prepositions are usually spelled separately (cf. *Enzo di Caprio*[19], *Philippe de Villiers*[20], *Baldassare Di Maggio*[21], *Antoon van Dijck*[22]). It is probably so because the prepositions in the names are still perceived in those countries as somewhat extraneous and not completely devoid of their lexical meaning. The disappearance of the original (separate) spelling might be in some contexts perceived as

[12] French magistrate, 1639–1723.
[13] Belgian film director, 1900–1974.
[14] Jeanne du Barry, 1743–1793, mistress of French king Louis XV.
[15] French politician, b. 1947.
[16] Guillot vs. France. Database of the Netherlands Institute of Human Rights, Utrecht School of Law, http://sim.law.uu.nl/SIM/CaseLaw/hof.nsf/2422ec00f1ace923c1256681002b47f1/ba97daca0c345d83c1256640004c30dc?OpenDocument (accessed Mar. 14, 2011).
[17] American film director, b. 1970.
[18] American journalist and photographer, b. 1979.
[19] Renowned Swiss hairdresser based in Neuchâtel.
[20] French politician, b. 1949.
[21] Member of the Mafia, Italian government witness, b. 1954.
[22] Flemish painter, 1599–1641.

"a sign of a lack of sophistication"[23]. Also the spelling of the names of historic personages might differ to this day in their country of origin and in the USA, as shown by the example of *Gilbert du Motier*, *marquis de La Fayette*[24], in the USA spelled *de Lafayette*.

The absorption of the prepositions into the surname proper is not limited to immigrant surnames in the USA. The process is historically attested in Europe too, as evidenced by such surnames as German *Ambach* < am Bach 'at the brook', French *Davignon* < d'Avignon, *Dupont* < du pont 'of the bridge', or Czech *Skamene*, *Skaunic*, *Zduba* (cf. Rospond, 1975, pp. 425, 426). The French *de* and *du* are combined with the surname they follow when they do not imply nobility: *Dubois*, *Delacroix*. A similar Italian example is the name (*Luigi*) *Dallapiccola*[25].

Interestingly, the story of the surname of the fantasy writer Ursula K. Le Guin (an American who acquired her surname through marriage to a Frenchman) shows how unstable such surnames may be:

> The practice of retaining the capital letter inside the fused form is one peculiar to American English. Early books by famed science-fiction author Ursula K. Le Guin rendered her name "LeGuin" though later reprints go with the separated form, which we may assume is her preference. The fused form has the advantage of being easier for computers to sort into alphabetized lists.[26]

In some Swedish and Finnish surnames the nobiliary particle *af* is used (e.g. *Barbro Hiort af Ornäs*[27]). Generally speaking, few European countries still preserve prepositions in surnames in the sole sense of a nobiliary particle. Those that do, such as Spain, protect its use against "usurpers" of noble status: according to the Spanish decree of November 14, 1958, it is forbidden to add *de* to the surname if the surname does not already contain this particle; the practice is only permitted if the surname looks like a given name[28].

In Austria, in the aftermath of the First World War, nobility was abolished in April 1919 (in 1920 even on the highest level, i.e. in the Constitution — Art. 149)

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[23] P. Brians (2013). Common Errors in English Usage. Sherwood, OR: William, James & Company, http://public.wsu.edu/~brians/errors/multipart.html (accessed Feb. 1, 2017).

[24] French aristocrat famous for his participation in the French Revolution, the American Revolutionary War and the July Revolution in France, 1757–1834.

[25] Italian composer, 1904–1975.

[26] See note 23.

[27] Swedish actress, b. 1921.

[28] Decreto de 14 de noviembre de 1958 por el que se aprueba el Reglamento de la Ley del Registro Civil [decree of 14 November 1958 approving the regulations of the Civil Registration Act], Articulo 195, http://noticias.juridicas.com/base_datos/Privado/rrc.t5.html (accessed Feb. 1, 2017).

and consequently the particle *von* was forbidden, alongside with such titles as *Durchlaucht*, *Erlaucht*, *Edler*, *Ritter*, *Freiherr*, *Graf*, *Fürst*, *Herzog*[29]. In an attempt to circumvent this, ex-nobles would simple replace *von* with a hyphen, but this practice was likewise frowned upon by the Ministry of Interior and ultimately outlawed by the Supreme Court. Nevertheless, there were exceptions:

> The famous conductor Herbert von Karajan — an Austrian — told Austrian officials that he would not conduct concerts in Austria if he would not be allowed to use his 'von' on posters — in my eyes a clear case of ignoring the aforementioned law. As Austrian officials naturally were interested in Herbert von Karajan continuing to conduct in Austria, they found a brilliant solution: In Karajan's passport a note was made that his stage name was "von Karajan."[30]

CONJUNCTIONS — COORDINATION — EQUIVALENT STATUS

These conjunctions in European surnames (and in the countries outside Europe influenced by European naming patterns) may be broken into two types: those with the sense of 'or', and those meaning 'and'. The former type implies uncertainty about the surname, in some cases possibly documenting the historical process of the stabilisation of the surname. The latter mostly reflects the inheritance of the paternal *and* maternal surname by the offspring.

A frequent function word of the first type is *vel*, a Latin conjunction meaning 'or, aka, alias', equivalent to Latin *sive*, *vulgo*, *dictus*, German *genannt*, or French *dit*. If it is present in contemporary German surnames (then called Genanntnamen or Vulgonamen), then they are treated in official situations and in documents as frozen entities, with the function word *genannt* abbreviated to *gen*., while in informal situations usually the second surname only is used by the name's bearer. The emergence of this type of surname was often occasioned by an acquisition of a new estate, the surnaming pattern being the name of the acquired manor (Hofname) followed by the hitherto used surname of its new owner. The reason for a Genanntname might also be the illegitimacy of the child. Thus the mother of a famous German chemist Justus von Liebig bore the maiden surname *Fuchs gen. Möser*: she was an illegitimate daughter of Elisabetha Fuchs, and her mother only twelve years after her birth married a man named Möser, who adopted his wife's daughter. Yet another reason for the use in Germany of two surnames

[29] Noble titles usually considered equivalent to the following English ones: Durchlaut — His/Her Serene Highness (HSH), Erlaucht — His/Her Illustrious Highness, Edler — noble, Ritter — knight, Freiherr — baron, Graf — count, Fürst — prince, Herzog — duke.

[30] G. (Freiherr von) Froelichsthal. Austrian Nobility Since 1918 (shortened version of a speech before the *Deutscher Adelsrechtsausschuss* in September 1997), http://www.chivalricorders.org/nobility/austria.htm (accessed Jan. 26, 2011).

joined by *genannt* or *vulgo* might be the high frequency of the (first) surname in a village, with the second surname added to help distinguish an individual. Reportedly, this phenomenon was once common in Hesse[31].

A second-type conjunction is the Spanish *y* (or *e*, if the following surname begins with *I-*, *Y-*, or with *Hi-* followed by a consonant, e.g. *Iribe*, *Yglesias*, *Hirales*), meaning 'and' and equivalent to the Catalan *i*. It joins the paternal and the maternal part of the surname, at the same time preventing the first of them from being understood as a second given name. In Spanish the paternal surname traditionally used to precede the maternal one. The traditional Portuguese order of surnames is the opposite, and the conjunction *e* meaning 'and' is used to link the two. In 2010, however, a bill was submitted in Spain for parliamentary debate which left the order at the discretion of the child's parents. Should they fail to reach a consensus, the elements of a child's surname would be registered in alphabetical order, which would justify the suspicion that in the future in Spain there might be a plethora of *Alvarezes* and *Aznars*, to the detriment of *Zamoras* and *Zabals*[32]. However, the bill was rejected and the new law finally entrusted civil registry clerks with the decision about the surname order.

Surnames that include such elements as conjunctions, prepositions or articles, are typically taken for granted and thus "invisible" in the countries and cultures from which they originate (this is especially true of Spanish and Portuguese-speaking countries). By contrast, when transplanted to a different culture, they stand out and since they might pose problems in everyday life, they are often "levelled" to the naming traditions of the recipient country. For instance, they might be omitted altogether and thus simply disappear in the next generation — this might be the case with the Spanish conjunction *y* in the USA, with the concomitant hyphenation of the paternal with the maternal surname, or with the simultaneous omission of the maternal (typically second) one[33]. The omission of one of the surnames in Spanish and Hispanic names when transplanted to non-Spanish environment is in fact common, as evidenced by the fact that outside Spain *Francisco Franco Bahamonde* is known simply as *Francisco Franco*, under his paternal surname, and *Pablo Ruiz y Picasso* (baptised *Pablo Diego José Francisco de Paula Juan Nepomuceno María de los Remedios Cipriano de la Santísima Trinidad Ruiz y Picasso*) — as simply *Pablo Picasso*, i.e. under his maternal surname.

[31] http://wiki-de.genealogy.net/Genannt_(bei_Familiennamen) (accessed Feb. 1, 2017).

[32] Spain to Erase Male Bias from Double-Barrelled Surnames. The Telegraph, Nov. 5, 2010.

[33] Cf. K. Powell, Spanish Surnames — Meaning and Origins, http://genealogy.about.com/cs/surname/a/spanish_names.htm (accessed Feb. 1, 2017).

PREPOSITIONS IN POLISH SURNAMES

Such surnames document the transition of toponymic surnames in Poland: from (proto)surnames in the form of analytic constructions as one of the historical naming patterns, to synthetic surnames characteristic of the contemporary Polish anthroponomasticon (especially those ending in *-ski*, iconic for Poland). As Z. Kaleta pointed out,

> […] surnames in the form of a toponymic prepositional phrase were analytic (two-word) formations, discordant with the structure of the Polish language, which expresses most of the semantic relationships with synthetic (one-word) forms, using various suffixes. Therefore, such surnames, prevailing among the gentry since the second half of the 14th century, were replaced with surnames with *-ski*, derived from the same place-names as appeared in the toponymic prepositional phrase, e.g. *de Niezwojowice* > *Niezwojowski* […] (1998, p. 45; transl. by J. B. W.).

Some space has been devoted to analytic constructions by J. Bubak in his study of the formation of surnames of townspeople and peasants in Poland (Bubak, 1986). His material comprised 40 historical documents (nearly all of them handwritten), dated 1488–1700, mostly municipal documents, such as guild records, court documents, inventories, etc., from Sądecczyzna (the Sądecki district) in southern Poland. These documents were characterized by high repetitiveness of many of the people mentioned (cf. Bubak, 1986, p. 14). For a researcher this might be an advantage, since the inconsistencies and transitional forms can be observed in reference to the same person, thus attesting to the gradual emergence of the contemporary Polish surname. However, the same repetitiveness is also a disadvantage: calculations are more difficult, and the data themselves — less representative, especially considering the spatial limitations of J. Bubak's study.

This said, certain statistics of interest for the present topic can nevertheless be extracted from these data. Of the 4887 analysed surnames, in the 15th–17th centuries analytic toponymic constructions constituted only 311 (i.e. about 6 per cent)[34]. Overall, in two-thirds of these the Latin preposition *de* was used, and in the remainder — Polish *z*(*e*) 'from'. Interestingly, none of the 15th-century documents contained the Polish preposition, and in the 16th century the prevalence of the Latin preposition was still striking (at the ratio of roughly six to one), while in the 17th century a complete reversal of those proportions can be observed: there were thirteen times as many surnames with the Polish *z*(*e*) as there were occurrences of the Latin *de*. As Rospond (1975, p. 425) emphasized, it is not certain whether the Latin *de* (present also in other European countries, not only in Poland) was merely an artifact of chancellery language, or a Latin-language reflection of the widespread usage of the Polish *z*(*e*) 'of' in living speech of the time.

[34] Own calculations on the basis of J. Bubak's data.

As Naruszewicz-Duchlińska (cf. 2007, p. 325ff) aptly demonstrated, the choice of prepositions used in analytical constructions was once much wider than merely *de* and *z*(*e*). For the 16th–18th century Ermland she found that the following prepositions were commonly used: Polish *z*, Latin *ab*, *de*, *ex*, *à*, *a*, and especially (not surprisingly, considering the borderland character of the area) the most frequent German *von* (also *vonn*, *von der*). Apart from those, in the excerpted material she has found *in*, *di* and *dem*. Unfortunately, she provides no information on the relative frequency of analytical forms, perhaps because of the methodological difficulties: in some cases the same person is referred to on one occasion by an analytic, on another — by a synthetic construction; it also happens that a German and a Latin preposition are used interchangeably of the same person. The differences between her findings and those of J. Bubak indicate that caution should be exercised when generalising inferences drawn from the anthroponomastic situation in merely one region.

A frequent consequence of the disappearance of prepositions, both Latin and Polish, was the emergence of surnames equal in form to place-names. This process may be observed as early as the beginning of the 15th century (and according to S. Rospond even earlier), when we encounter parallel forms *Joannes de Cruczeburg* (1414) and *Johannes Cruczeburg* (1410) to denote the same person (cf. Rospond, 1975, p. 426). E. Breza (2004), who mentions the prepositions *de*, *e*(*x*), *a*(*b*), *von*, lists nearly thirty surnames from Ermland that emerged in this way; most of them are used in Poland to this day. Of the early manifestations of the disappearance of prepositions in toponymic prepositional phrases, Z. Kaleta (1998, p. 43) gives an example of a record of the year 1381 referring to *Petrus de Noszilino*, in later documents to become *Petrus Noszilinski*.

S. Rospond found some 14th-century doublets, one with the analytic form, the other with the synthetic form: *Opolski — de Oppol*, *Młyński — de Młyn* and others. He also observed that even as late as the first part of the 16th century the analytic form of the ‘X z [‘from’] Y’ type was still the most popular, especially among the literati of Cracow (Rospond, 1965, pp. 260 and 261).

An analysis of vital records indexed by the Polish Genealogical Society, comprising nearly 21 million individual entries extracted from historical birth, marriage and death registers[35], reveals 3,068 entries with a *de* surname, accounting for 0.015 per cent of the total. Breaking this lump value down into consecutive centuries allows for the identification of certain patterns. While *de* surnames constitute 0.020 per cent of all entries until 1700, and, similarly, 0.023 per cent of those in the 18th century, a century later there follows a drop to approximately half of that value (0.012 per cent), and in the 20th century we

[35] As of January 2017.

observe a return to the original relative value (0.020 per cent). The most recent data, recorded at the turn of the 21st century (Rymut, 1992–1994), are marked by a decrease of one order of magnitude (to 0.002 per cent), which in absolute numbers means only 670 people in all of contemporary Poland with *de* either at the beginning of a surname (e.g. *De Laurans*, *De Sas Stupnicki*, *De Tchórzewski*, *De Ville*, to name the most numerous), or between its two component parts (e.g. *Delalicz de Lawal*, *Fischer de Fischering*, *Horodyski de Korczak*). In terms of frequency, these are mostly moribund surnames. Only in the case of eleven of them is the number of their bearers a two-digit one (i.e. higher than nine). This clearly shows that the downward trend is continued and that a complete disappearance of surnames with *de* is imminent, though this time probably due to the extinction of the male lines bearing them rather than to the modification of the surname by deletion of the preposition.

K. Rymut documents about 90 surnames, borne by Polish citizens living in contemporary Poland, which are composed of two separate parts joined by *de*. Some of these surnames are unassimilated, foreign in form (e.g. *Hoerner de Roithberg*, *Longchamps de Bérier*, *Baudouin de Courtenay*), even if the family that is bearing the name has a history of residence in Poland[36]. However, there are also names that combine the foreign (mostly traceable to Latin) preposition *de* with elements of native origin. Examples include *Nowicki de Poraj*, *Słoński de Ostoja* and a hundred surnames that begin with *De* followed by one or more elements, hyphenated or not (e.g. *De Trzaska*, *De Ogończyk-Roszkowska*, *De Bończa Tomaszewska*)[37]. It may be assumed that in most cases such a surname owes its existence in Polish to the Latinate (or sometimes German) manner of its registration in historical documents (cf. Naruszewicz-Duchlińska, 2007, p. 325). However, not to be excluded without due genealogical research are also two further factors: 1) the relatively recent foreign roots of the family bearing the surname in question, or 2) a conscious attempt on the part of the name bearers in the past to foreignise their name for reasons of prestige. J.S. Bystroń mentions some Polish surnames so Frenchified by the addition of the preposition or article: *de Maudrasse* < *Modras*, *de Long* < *Dyląg*[38], *L'Iquernique* < *Likiernik* (1993, p. 178).

[36] The ancestors of Jan Niecisław Baudouin de Courtenay reportedly migrated from France to Poland in the 18th c. (http://encyklopedia.pwn.pl/haslo/Baudouin-de-Courtenay-Jan-Ignacy-Niecislaw;3875120.html). Also the Longchamps de Bérier family has lived in Poland since the 18th century (A. Rybak, Wybitnie polskie nazwisko, Rzeczpospolita, April 11, 2009).

[37] The surname elements *Poraj*, *Ostoja*, *Ogończyk*, *Bończa* are coats of arms. Sometimes such surnames, composed of a coat of arms and the surname proper, are written as double-barrelled, e.g. *Bończa-Tomaszewski*.

[38] Interestingly, recently a Polish actor, Paweł Deląg, Frenchified his surname in an almost identical fashion (Delong) for Western audiences.

CONJUNCTIONS IN POLISH SURNAMES

J. Bubak (1986, pp. 45–46, 48–49, 51–53) noted the use in the researched documents of several Latin words: *dictus* (with the inflectional variants *dicte*, *dicto*, *dicti*, *dictum*), *cognominatus*, *cognomine*, *vocatus* 'called', *olim* 'once, formerly', *alias*, *aliter*, *al.* 'otherwise; otherwise known as'. There were also their Polish functional equivalents *albo* and *czyli* (both meaning 'or'). In contrast with the contemporary Polish anthroponomasticon, where they connect two surnames, in Bubak's material such words often join a personal name (given name) with a (proto)surname, thus attesting to the process of the emergence of the contemporary Polish surname: *Mathias dictus Suchy*, *Stanislao dicto Śliwka*, *Petrus dictus Pieprzyk*, *Martini dicti Czarny*. In the analysed material Bubak found the model with *dictus* typical only of the 15th and 16th centuries (cf. 1986, p. 46).

As evidenced by the data of the Polish Genealogical Society, the only conjunction frequent enough to merit a mention is *vel*. Other conjunctions — such as Latin *vulgo* 'commonly [called], that is, or', *sive* 'or', and *dictus* — are extremely rare in the historical material. The first of them occurred 74 times in the 18th century and 25 times in the next one (out of 21 million individual entries in the database). The other two have been noted only twice each (mostly in the 18th century).

The proportion of the surnames with *vel* in the Polish anthroponomasticon — 0.014 per cent on average — has been steadily decreasing, from 0.174 per cent until the year 1700, through 0.022 per cent in the 18th century, 0.011 per cent in the 19th, to merely 0.010 per cent in the 20th century. In the Polish law surnames with the word *vel* in the middle are treated as "frozen" entities. This means that no changes consisting in the use of e.g. only one part of such a multi-word surname are allowed, unless a name change is officially requested and granted. Some *vel* surnames are merely two similar spelling variants of the same name (*Gmitruk vel Dmitruk*, *Jończyk vel Jończyk*, *Lawendowski vel Lewandowski*), in other cases *vel* joins two completely dissimilar elements (*Pietrzak vel Matusiak*, *Dziwisz vel Tarnowski*, *Szynkowski vel Sęk*). According to Rymut 1992–1994, in the early 1990s in Poland there were over 1500 *vel* surnames in use, but only three surnames composed of two elements joined by *alias* (e.g. *Alszer Alias Duczek*).

The contemporary connotations of *vel* surnames in Poland, if any, are rather negative. As emphasized by a secretary of the Polish Language Board,

> If [vel] appears with two surnames, it is an indication that somebody was (or still is) using those two surnames; at least one of them is usually false or changed on purpose so its owner could conceal his or her identity. Thus using surnames joined by *vel* does not evoke good associations; in any case, a construction of the "Iksiński vel Igrekowski" type is mostly found in police an-

nouncements and in crime columns. In today's issue of the daily Gazeta Wyborcza, to take an example, there is a feature on a gang of fraudsters, in which we can read: "Everybody handed the keys to the fraudster on the very first day. Cebula *vel* Kurak wanted to get them fast […]"[39] (transl. by J. B. W.).

OTHER, LESS FREQUENT "ALIEN BODIES" IN CONTEMPORARY SURNAMES

It must be stressed that occasionally other elements of surnames can also be present. Among these, there are numerals: *II*, *III*, *2nd*, *3rd*, etc. (mostly in the USA); titles of nobility, such as *Count*, *Graf*, *Fürst*, *Marquis*, etc.; seniority titles, which are used mainly in the USA: *Junior* (*Jr.*) and *Senior* (*Sr.*), but also in Portugal (*Filho* 'son', *Filha* 'daughter', *Neto* 'grandson', *Sobrinho* 'nephew', etc.). They are typically placed at the end of the full name.

Surnames with those elements are extremely rare in Poland, therefore their presence may lead to confusion among those who come into contact with a person bearing such a name. That is in fact what happened to a Polish politician Róża Thun (whose full married surname is *Gräfin von Thun und Hohenstein*) during the 2009 elections to the European Parliament (for details see Walkowiak, 2016, pp. 209–210).

Before the Second World War, some Polish surnames contained the words *recte* ('in fact, actually, correctly') or *false* ('incorrectly'). Those words appeared in Jewish surnames when a couple entered into religious (ritual) marriage only, without the required state registration. Children born of such marriages were treated by the law as born out of wedlock. Their surname would combine the surnames of the two parents and would contain the word *recte* if the surname of the father was followed by that of the mother, or the word *false* in the case of the opposite order (cf. Rajkowski, 1955, p. 74). Rymut (1992–1994) documents in contemporary Polish material only two surnames containing the element *recte*, and none with *false*.

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SUMMARY

FUNCTION WORDS IN SURNAMES — "ALIEN BODIES" IN ANTHROPONYMY (WITH PARTICULAR REFERENCE TO POLAND)

This article aims to discuss function words in surnames, such as *vel*, *alias*, *de,* in selected countries with European naming traditions, with particular reference to Poland. Despite the many centuries of surname evolution, such function words are still present in some contemporary surnames in Poland, and quite common in certain other regions (Spanish and Portuguese-speaking areas). In the article, surnames have been divided into two categories: the prepositional type (e.g. *de, von, van, du, della)*, where the relationship between the conjoined name elements (usually the given name and the surname) is that of subordination, and the conjunctional type (e.g. *y, e, sive, alias, vel*) where the relationship between the conjoined elements (usually two surnames) is one of coordination, with the function word meaning „and" or „or". From a grammatical perspective, however, not all function words are prepositions or conjunctions, as there are examples of closed or open compounds formed from prepositions and articles (French *du*, Dutch *van der*), as well as of participles (Latin *dictus,* German *genannt*). The paper addresses the various types of function words in surnames, outlining their genesis in some cases, as well as exploring issues that arise from their everyday use, especially in instances where two different naming cultures come into contact. Statistics on the frequency of Polish surnames (both past and present) containing function words are given. These data are also used to model the decline and eventual exctinction of function words in the Polish anthroponomasticon.

Key words: multipart surnames, compound surnames, complex surnames, nobiliary particles, function words in surnames