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The patterns of recording the names of German residents in Kėdainiai in the nineteenth century: Introductory remarks

Little has been written about historical personal names of the Germans who lived in Lithuanian towns. In his monograph *Lietuvių antroponimika: Vilniaus lietuvių asmenvardžiai XVII a. pradžioje* (Lithuanian Anthroponymics: Lithuanian Personal Names in Vilnius at the Beginning of the 17th Century) Zigmantas Zinkevičius offered a comprehensive analysis of historical anthroponyms in St John's parish registers of marriages, 1602–1615, and christenings, 1611–1616. Apart from a multidimensional linguistic analysis, the study also provides an overview of the seventeenth-century Vilnius, including a discussion of the social, ethnic and religious structure of its population and languages used at the time, as well as an explanation of functions of the Lithuanian language in the public life of the city. A substantial proportion of these names (approx. 30%) were various personal names of non-Christian origin. There are also records of some German personal names, as in the sixteenth and seventeenth centuries Vilnius had German residents – high ranking city officials, burgomasters, influential and wealthy families (Zinkevičius, 1977, pp. 23, 63).

The historical anthroponymy of Kaunas – one of the largest towns of the Grand Duchy of Lithuania between the sixteenth and eighteenth centuries – was investigated by the author of this article, and the results were published in the monograph

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entitled *XVI–XVIII a. kauniečių asmenvardžiai* (Personal Names of the Citizens of Kaunas in the 16th–18th century) (Ragauskaitė, 2005). The analysis of personal names typical of Kaunas residents between the sixteenth and eighteenth centuries traces some of these anthroponyms to their German origin. In the sixteenth century, 137 (16%) non-Lithuanian anthroponyms used by Kaunas residents were of German origin; in the seventeenth century, this figure was 191 (13%); and in the eighteenth century – 194 (15%) (Ragauskaitė, 1999, p. 147, 2000, pp. 105–106, 2005, pp. 122, 129, 139).

From the third decade of the seventeenth century, Kėdainiai became home to Germans who had already formed their family names. However, the patterns of their recording were not yet established, which is especially obvious in cases where family members (e.g. husband and wife) were recorded side by side. In some instances, the woman's given and maiden names were left out. Sometimes, the records of cases heard before the magistrates only indicate the family name of the litigating spouses. These differences stem from the particularities of the books under consideration and from the context of particular entries. A person mentioned in one entry (e.g. a claimant or a defendant) could be referred to in a shortened form or just differently in another. Since clerks found the family names of these foreign-born residents unusual, historical records from Kėdainiai provide their different versions. Multidimensional and irregular in nature, this phenomenon was presumably related both to the living language and the informal appellations of townspeople (Ragauskaitė, 2017a, pp. 115–119). This makes it interesting to continue the analysis of historical anthroponymy of German residents of Kėdainiai and examine nineteenth-century records.

This article aims to analyse the name patterns characteristic of German residents of Kėdainiai in the nineteenth century and the patterns of recording their hereditary anthroponyms (family names) in church records. It also offers a brief overview of the historical situation of the German community in Kėdainiai.

The study material consists of approximately 350 designations referring to different individuals, extracted from the records of the Lutheran parish in Kėdainiai: the registers of christenings, 1801–1833; marriages and deaths, 1801–1844; christenings, marriages and deaths, 1834–1853; christenings and marriages, 1845–1875; christenings and marriages, 1845–1886; christenings, marriages and deaths, 1854–1874.¹ The records under consideration were kept in German.

¹ See the list of archival sources at the end of the article.

Remarks on the development of the German community in Kėdainiai between the seventeenth and nineteenth centuries

In or around 1629, Kristupas Radvila invited German Lutherans (artisans, merchants, etc.) to settle in Kėdainiai.² Since they tended to isolate themselves more than Scottish Calvinists (possibly owing to their religious observance), they were allocated a specific area of settlement (around Jonušava market) (Tworek, 1966, pp. 193–194; Žirgulis, 2005a, pp. 179, 180, 2005b, pp. 227–230, 2006, pp. 234–238). In 1629 a significant number of Germans moved from Biržai to Kėdainiai (Karvelis, 2015, p. 222), and around the same year a Lutheran pastor named Adam Danovius was invited from Prussia (Žirgulis, 2002b, p. 134). In 1630 there were already eighty settler families. In the seventeenth and eighteenth centuries Kėdainiai was home to Germans who were qualified physicians, pharmacists, etc. (Bagdonavičius, 1990, p. 145; Grinevičius, 1959, pp. 29–30; Juknevičius, 2015, p. 49; Jurginis & Lukšaitė, 1981, p. 287; Šinkūnas, 1928, p. 20; Sliesoriūnas, 2015, p. 369; Tyla, 2002, p. 19). After the death of Kristupas Radvila in 1640, his widow – Ona Kiškaitė-Radvilienė – gave privileges to the settlers of Jonušava suburb (Akiras–Biržys, 1934, pp. 8–9; Tyla, 2000, p. 67, 2002, p. 21). The town was inherited by his son, Prince Jonušas Radvila, who established a separate German town of Jonušava (Alexandrowicz, 1970, pp. 64–65, 2011, pp. 44–45; Karvelis, 2013, p. 84; Šinkūnas, 1928, p. 18; Žirgulis, 2002a, p. 24). Since 1648, once King Władysław IV Vasa gave his approval, this part of town was provided with a separate local authority and became a sort of a town within a town: Jonušava had its own coat of arms, an elder and a marketplace (Juknevičius, 2003, p. 60; Tyla, 2002, p. 19; Žirgulis, 2005a, p. 179). The Calvinist Church (its ecclesiastical organisation and churches) was affected by the wars of the Polish-Lithuanian Commonwealth with Russia and Sweden; its position diminished after the death of Jonušas Radvila in 1655 (Juknevičius, 2003, p. 64; Lukšaitė, 2008, p. 13; Šapoka, 1990, p. 9; Slavėnienė, 2003, p. 377; Tyla, 2002, p. 19). Jonušava managed to preserve its self-government until 1795 – when Lithuania became part of the Russian Empire, it was stripped of its status and fully incorporated into the town of Kėdainiai (Žirgulis, 2002b, pp. 135–136).

In view of historical and societal processes and phenomena identified in Lithuanian and Russian historiography, the long nineteenth century is distinguished as a separate historical period (Bairauskaitė, Medišauskienė, & Miknys, 2011, pp. 9, 10, 15, 280). The Lutheran population in Lithuania was steadily growing and quickly outnumbered the Calvinists (Hermann, 2003, p. 221). Following the uprising of 1863, on 5 January 1866 the Palace of Kėdainiai was handed over to Count Eduard Totleben (1818–1884),

² For more information about the ethnic and religious composition of the population of Kėdainiai in the seventeenth and eighteenth centuries, see e.g. Ragauskaitė, 2017a, pp. 113–114.

a military engineer of German origin serving in the Russian army, who paid off the debts of the palace and conducted extensive redecoration works (Šinkūnas, 1928, pp. 63–64). The Evangelical Lutheran Church in Russia was controlled by the state. Urban Lutheran communities were dominated by Germans. The somewhat isolated German Lutheran community stood out in the fabric of nineteenth-century society (Anglickienė, 2000, pp. 25–26, 2006, pp. 29–45; Bairašauskaitė, Medišauskienė, & Miknys, 2011, p. 286; Hermann, 2003, pp. 225–244; Karvelis, 2000, p. 234, 2008, pp. 96–100; Prašmantaitė, 2003, pp. 165–180; Ragauskas, 2004, pp. 47–48; Sliesoriūnas, 2015, p. 367). The Lutheran Church of the nineteenth century had especially high standards of education of the clergy, who were required to sit a full course of theology and pass exams at one of the universities in the Russian Empire (e.g. Dorpat). The Lutheran clergy was mostly of German origin and tended to favour German parishioners. According to the statistical records of 1890, out of 127 clergymen of the Courland consistory, 118 were German and only 9 – Latvian (Bairašauskaitė, Medišauskienė, & Miknys, 2011, p. 284). Unlike the Scottish community in Kėdainiai and being smaller than that in Biržai, German Lutherans of Kėdainiai did not assimilate as rapidly (Sliesoriūnas, 2015, p. 368).

The recording of German surnames in the town of Kėdainiai in the nineteenth century

The origin of a historical anthroponym is not necessarily indicative of its bearer's ethnicity (Ragauskaitė, 2001, p. 135, 2002, pp. 33–35, 2003, pp. 84–88, 2006, pp. 83–85, 2009, pp. 227–229). For example, German and Polish historiography includes ample discussions concerning the Germans in Vilnius and their Polonisation. German historians associated German- and Dutch-sounding names with Germans, while Polish historians, on the contrary, tried to unreasonably diminish the number and contribution of Germans and stressed the process of their Polonisation (Bogucka, 2011, pp. 3–15; Kriegseisen, 2011, pp. 28–34; Ragauskas, 2002, p. 287; Urbanavičius, 2005, pp. 55–62).

Nineteenth-century historical records of Kėdainiai mention German residents and their names. The literature on the subject includes discussions on the criteria applied in the selection of personal names characteristic of town residents (Ragauskaitė, 1999, p. 146, 2000, p. 94, 2003, p. 82, 2004, pp. 8–9, 2005, pp. 18–23, 2008, pp. 30–32, 2014a, p. 9, 2015, pp. 59–61, 2017b, pp. 56–59).

For accuracy, historical personal names of German origin typical of residents of Kėdainiai were compared to those listed in the major compendiums of German family names (Bahlow, 2004, pp. 16–46; Bauer, 1998, pp. 33–77; Brechenmacher, 1960,

pp. 24–60, 1963, pp. 22–50; Fahlbusch, Heuser, Nowak, & Schmuck, 2012, pp. 44–88; Gottschald, 2006, pp. 14–80).

The analysis of historical anthroponyms undoubtedly depends on such factors as the theory applied by the researcher and the aim of the study (Bubak, 1986, pp. 44–65; Fleischer, 1964, pp. 11–15; Kohlheim & Kohlheim, 2011, pp. 24–80; Kunze, 1998, pp. 10–20; Naumann, 1987, pp. 12–15, 2015, pp. 17–43; Pomraenke, 2014, pp. 40–65; Ragauskaitė, 2014b, pp. 323–324, 2016, pp. 48–50, 2017a, pp. 115–116). The nineteenth-century registers of christenings, marriages and deaths of the Lutheran parish in Kėdainiai were kept in German and thus provide rather faithful rendering of male family names, e.g. 1865 *Christian Auschwitz* <...> *Kejdan* KELK₅ 225v, 226; 1840 *Simon Baltzer* [in *Keydan*] KELK₁ 119v; 1862 *Samuel Balzer* in *Keydan* KELK₅ 159v; 1873 *Ludwig Brillinger* in *Keydan* KELK₅ 366; 1862 *Carl Densch* <...> *Kejdan* KELK₅ 171v, 172; 1873 *Andreas Gohlmann* in *Kejdan* KELK₄ 233; 1843 *Ludwig Golz* <...> in *Kejdan* KELK₂ 127v, 128; 1862 *Alexander Grau* <...> *Kejdan* KELK₅ 171v, 172; 1852 *Adolph Graw* <...> *Kejdan* KELK₂ 302v, 303; 1868 *Andreas Greiss* in *Kejdan* KELK₅ 262, 206; 1870 *Carl Grim* in *Kejdan* KELK₅ 297; 1869 *Eduard Grünwald* <...> *Kejdan* KELK₅ 289v, 290; 1879 *Carl Hahn* in *Kejdan* KELK₄ 276v; 1872 *Leopold Heckel* <...> *Kejdan* KELK₅ 357v, 358; 1848 *Eduard Heckendorf* <...> *Keydan* KELK₂ 220v, 221; 1871 *Ludwig Heinemeier* in *Kejdan* KELK₅ 328v; 1840 *Johann Hermann* [in *Keydan*] KELK₁ 119v; 1867 *Ludwig Keil* <...> *Kejdan* KELK₅ 255v, 256; 1845 *fridrich Keller* <...> in *Kejdan* KELK₄ 3v; 1871 *Wilhelm Kröger* in *Keydan* KELK₅ 328v; 1840 *Daniel Lakner* [in *Keydan*] KELK₁ 119v; 1874 *Anton Leinert* in *Keydan* KELK₅ 379; 1873 *Carl Marcherh* in *Kejdan* KELK₅ 366; 1871 *Carl Mehl* in *Keydan* KELK₅ 320v; 1855 *Ludwig Muller* in *Keydan* KELK₄ 88v; 1840 *Alexander Panzer* [in *Keydan*] KELK₁ 119v; 1873 *Andreas Pohlman* in *Keydan* KELK₅ 364; 1840 *Johann Reymer* [in *Keydan*] KELK₁ 119v; 1859 *Eduard Reinhardt* <...> *Kejdan* KELK₅ 121v, 122; 1840 *Johann Reinhold* [in *Keydan*] KELK₁ 119v; 1865 *fridrich Rose* <...> *Kejdan* KELK₅ 225v, 226; 1843 *Christian Schlitter* <...> in *Keydan* KELK₂ 127v, 128; 1864 *Samuel Schönborn* in *Kejdan* KELK₄ 167v; 1883 *Michael Szulz* in *Keidanj* KELK₄ 303; 1871 *fridrich Zoch* in *Keydan* KELK₅ 325v.

As can be seen, the first component of two-component male names is a Christian given name. Usually, the texts used long forms of such names (*Alexander, Andreas, Christian, Eduard, Friedrich, Johann, Michael*, etc.). Sometimes, one person could be recorded using two given names, e.g. 1861 *Conrad Adam Bormann* <...> *Kejdan* KELK₅ 153v, 154; 1864 *Johann Eduard Greis* <...> *Kejdan* KELK₅ 205v.

Town residents were sometimes christened with more than one name of a saint. Usually, two or even three names were given to representatives of the elite. At the time, having two names meant a certain prestige (Maciejauskienė, 1991, p. 43; Zinkevičius, 1977, p. 49). Since the second half of the seventeenth century, a substantial number of cases of two Christian names can be observed among the residents of Kaunas

(Ragauskaitė, 2005, p. 38). There were also some cases of two given names registered among Kėdainiai residents of the seventeenth century (Ragauskaitė, 2017a, pp. 116–117). It was rather frequent for residents of other European states to have two Christian names. Already in the fifteenth century, privileged families of German towns christened their children with two given names (Woolf, 1939, p. 22). Germanic anthroponyms of the seventeenth and eighteenth centuries can be traced mainly in Kėdainiai magistrate records. Since they were kept in Latin and Polish, the use of Latin and Polish forms of Christian names was the most common. Considering that clerks found the sound of surnames of Germanic origin quite unusual, the sources in question feature different versions of their rendering in writing. This phenomenon was multidimensional and unstructured (Ragauskaitė, 2017a, pp. 112–114). Slavic suffixes *-ova* (*-owa* in historical sources), usually denoting a married woman, and *-ovna* (*-owna*), denoting an unmarried one, used to be added to their hereditary anthroponyms in Kėdainiai magistrate books of the seventeenth and eighteenth centuries, e.g. 1786 *Anna Marianna z Lemmow Gusmanowa Wdowa Obyw(atelka) Miasta Kieydan(skiego)*; 1795 *Rozalia Guttszteynowa*; 1752 *Sławetna Katarzyna Margarita Mejerowa Maystrowa Kunsztu Tokarskiego*; 1743 *Obżałowana Pani Plecowa*; 1767 *Rydbergerowa*; 1795 *z Panną Anną Szulcowną* abl. (Ragauskaitė, 2017a, p. 119).

As mentioned above, upon their arrival in Kėdainiai in the first half of the seventeenth century, German settlers already had family names (Ragauskaitė, 2017a, p. 117), as did members of the German community in Kaunas in the first half of the sixteenth century (Ragauskaitė, 2001, p. 140). It can be observed that in the seventeenth and eighteenth centuries German names in Kaunas were recorded in a rather large number of different versions (Ragauskaitė, 2002, p. 38). Between the sixteenth and eighteenth centuries, hereditary anthroponyms of female German residents of Kaunas were Slavicised by adding the suffixes *-ovna* or *-ova* to the surname of the father or husband, respectively (Ragauskaitė, 2005, pp. 63, 66, 68). In the second half of the seventeenth century, such forms sometimes also appeared in the case of female members of the German community in Vilnius (Ragauskas, 2002, p. 288; Zinkevičius, 1977, p. 63). Possibly, the documents of the local authorities of Kaunas dating from the period between the sixteenth and eighteenth centuries, Vilnius from the seventeenth century, and Kėdainiai from the seventeenth and eighteenth centuries use female German anthroponyms that reflect the general tendencies characteristic of the registration of female personal names at the time (Ragauskaitė, 2017a, pp. 118–119).

Meanwhile, the register of the Lutheran parish in Kėdainiai indicates a different tendency: family names of women of German origin were recorded in the same form as those of their husbands or fathers, i.e. without Slavic suffixes (unlike in the book of acts of Kėdainiai from the seventeenth and eighteenth centuries), e.g. 1840 *Katharina Bigang [in Keydan]* KELK₁ 119; 1840 *Karolinę Bodendorf [in Keydan]* KELK₁ 119v; 1840 *Johanna Feltz [in Keydan]* KELK₁ 119; 1870 *Emilie Fucks <...> Keydan* KELK₅

314v, 315; 1840 *Maria Golz* [in *Keydan*] KELK₁ 119; 1840 *Friderica Grau* [in *Keydan*] KELK₁ 119; 1870 *Anna Grim* <...> *Kejdan* KELK₅ 309v, 310; 1840 *Elisabeth Grimm* [in *Keydan*] KELK₁ 119v; 1853 *Adeline Heckendorf* <...> *Kejdan* KELK₂ 329v, 330; 1840 *Carolinę Helwich* [in *Keydan*] KELK₁ 119v; 1858 *Anna Herrmann* <...> *Kejdan* KELK₅ 104v, 105; 1866 *Annette Keller* <...> *Kejdan* KELK₅ 241v, 242; 1840 *Wilhelmine Lackner* [in *Keydan*] KELK₁ 119; 1862 *Bertha Laune* <...> *Kejdan* KELK₅ 171v, 172; 1868 *Adolphina Leinart* <...> *Kejdan* KELK₅ 270v, 271; 1842 *Anna Susanna Ludwig* in <...> *Kejdan* KELK₂ 112v, 113; 1848 *Catharine Luther* <...> *Keydan* KELK₂ 221v, 222; 1840 *Katharinę Meyne* [in *Keydan*] KELK₁ 119; 1840 *Katharina Riegel* [in *Keydan*] KELK₁ 119; 1840 *Eva Ristau* [in *Keydan*] KELK₁ 119v; 1840 *Anna Julie Rosen* [in *Keydan*] KELK₁ 119; 1869 *Dorothea Schlüter* <...> *Kejdan* KELK₅ 287v, 288; 1840 *Amalię Schoenborm* [in *Keydan*] KELK₁ 119v; 1851 *Louise Schönborn* <...> *Kejdan* KELK₂ 268v, 287; 1840 *Christina Straus* [in *Keydan*] KELK₁ 119v; 1840 *Dorothea Weimar* [in *Keydan*] KELK₁ 119v; 1873 *Emma Zoch* <...> *Kejdan* KELK₅ 373v, 374.

As can be seen, the names of German residents of Kėdainiai usually included the long traditional forms of Christian names (*Catharina*, *Christina*, *Dorothea*, *Elisabeth*, *Wilhelmina*). Sometimes women were registered using two given names. The entries were made by persons who were ethnic Germans or had a very good command of German.

Family names from the register of christenings and marriages, 1845–1875 (duplicate) of the Lutheran parish in Kėdainiai should be mentioned separately. The model dominant in this book (the family name of a woman followed by her Christian given name or, in some cases, two names) can probably be considered an invention of the unknown author, e.g. 1846 *Becker, Iulie* KELK₃ 4; 1846 *Bedarf, Eva Amalie* KELK₃ 3; 1847 *Blum, Wilhelmine Louise* KELK₃ 6; 1848 *Borchert, Johanna Emilie* KELK₃ 8; 1845 *Grünberg, Adele* KELK₃ 3; 1845 *Kiefer, Maria* KELK₃ 3; 1846 *Krüger, Friderice Catherina* KELK₃ 4; 1848 *Lehmann, Louise* KELK₃ 8; 1846 *Südhardt, Anna Dorothea* KELK₃ 4; 1848 *Wegner, Anna Wilhelmine* KELK₃ 7.

Possibly, the Lutheran community of Kėdainiai in the nineteenth century was still quite large. Around 1850, Kėdainiai (and the neighbouring Ariogala) still had the German population of approximately 1,500 (Žirgulis, 2002b, pp. 135–136), e.g. 1862 *Samuel Bodendorf* in *Euragollen* KELK₅ 159; 1866 *Gottlieb Brochs* in *Euragollen* KELK₅ 232; 1844 *August Brocks* <...> *Eurogollen* KELK₂ 141, 142; 1871 *August Diering* in *Ejrogollen* KELK₅ 323v; 1868 *Adam feich* <...> *Eyragollen* KELK₅ 273v, 274; 1871 *August fränkler* in *Eyrogollen* KELK₅ 318v; 1873 *Carl Greiss* in *Eyrogollen* KELK₅ 363v; 1873 *Matthis Herrmann* in *Eyrogollen* KELK₅ 363; 1877 *Albert Holz* in *Ejrogollen* KELK₄ 271v; 1885 *Julius Köhler* in *Ejrogolla* KELK₄ 319; 1854 *Gottlieb Reinhold* in *Euragollen* KELK₄ 83v; 1860 *Carl Scheffler* in *Euragollen* KELK₄ 132v; 1856 *Carl Schell* in *Euragollen* KELK₄ 102v; 1873 *Theodor Schiemann* in *Eyrogollen* KELK₅ 367v; 1845 *Carl Schön* <...> in *Eurogollen* KELK₄ 2; 1858 *fridrich Schönbrodt* in *Euragollen*

KELK₄ 121; 1886 *Wilhelm Schumacher in Eýrogolla* KELK₄ 321v; 1851 *Carl Steinert <...> Euragollen* KELK₂ 288v, 289; 1885 *Leopold Wenz in Eýrogolla* KELK₄ 319; 1852 *Anna Emilie Bodendorf <...> Euragollen* KELK₂ 305v, 306; 1866 *Elisabeth Grim <...> Euragollen* KELK₅ 240v, 241; 1847 *Marie Grünwaldt <...> Euragollen* KELK₂ 199v, 200; 1848 *Dorothea Sack <...> Eurogollen* KELK₂ 222v, 223; 1852 *Adeline Schönbrodt <...> Euragollen* KELK₂ 303v, 304. The history of this community came to an end in 1940, when most of its members departed to Germany (Žirgulis, 2002b, p. 136).

The above findings may be supplemented, corrected and revised in the course of further study of German anthroponyms that functioned in the historical anthroponymy of Kėdainiai and other Lithuanian urban centres.

Conclusions

(1) The nineteenth-century records of the Lutheran parish in Kėdainiai (registers of christenings, marriages and deaths) were predominantly kept in German; consequently, the rendering of male personal names was rather faithful.

(2) In the analysed books, German family names of women were recorded in the same form as those of their fathers or husbands, without Slavic feminine suffixes (unlike in the book of acts of Kėdainiai from the seventeenth and eighteenth centuries). These family names were recorded by ethnic Germans or people who had a very good command of German.

(3) The above observations regarding the names of members of German community in Kėdainiai (men and women) in the nineteenth century, the patterns of their recording and the development of these patterns expand previous studies on the names of German origin typical of Kaunas, Vilnius and Kėdainiai in the period between the sixteenth and eighteenth centuries.

Archival sources

- KELK₁ – Kėdainių evangelikų liuteronų bažnyčios krikšto 1801–1833 m., jungtųjų ir mirties 1801–1844 m. knyga [Lutheran parish in Kėdainiai, Register of christenings, 1801–1833, marriages and deaths, 1801–1844]. Lietuvos valstybės istorijos archyvas [Office of the Chief Archivist of Lithuania], hereafter LVIA, f. 1218, ap. 1, b. 91.
- KELK₂ – Kėdainių evangelikų liuteronų bažnyčios 1834–1853 m. krikšto, jungtųjų ir mirties metrikų knyga [Lutheran parish in Kėdainiai, Register of christenings, marriages and deaths, 1834–1853]. LVIA, f. 1218, ap. 1, b. 92.
- KELK₃ – Kėdainių evangelikų liuteronų bažnyčios 1845–1875 m. krikšto ir jungtųjų knyga (nuorašas) [Lutheran parish in Kėdainiai, Register of christenings and marriages, 1845–1875 (duplicate)].³ LVIA, f. 1218, ap. 1, b. 93.
- KELK₄ – Kėdainių evangelikų liuteronų bažnyčios 1845–1886 m. krikšto ir jungtųjų knyga [Lutheran parish in Kėdainiai, Register of christenings and marriages, 1845–1886]. LVIA, f. 1218, ap. 1, b. 94.
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³ Judging by the handwriting, the duplicate of the Register of christenings and marriages of the Lutheran parish in Kėdainiai, 1845–1875, was written by one person.

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The patterns of recording the names of German residents in Kėdainiai in the nineteenth century: Introductory remarks

Abstract

The article analyses the patterns of recording German surnames in the town of Kėdainiai in the nineteenth century on the basis of about 350 names extracted from archival records; all of them refer to different individuals. Although the settlers of German origin who arrived in Kėdainiai from 1629 already had their surnames, the patterns of their recording varied. This is particularly obvious in cases where members of the same family (e.g. husband and wife) were recorded side by side. In some instances, the woman's given and maiden names were omitted. Furthermore, some record files of the magistrate indicate only the surname of the litigating spouses. Also, a person (plaintiff, defendant, etc.) mentioned in one document could be referred to in a shorter, simpler or just different form in another record of the trial. More diversity can be observed in the case of the names of female members of the German community in Kėdainiai. On the 1840 list of persons who fulfilled religious rites (received communion) in Kėdainiai (*in Keydan*), as well as in other parish registers, the surnames of women of German ancestry appear in the same form as those of their husbands or fathers, i.e. without Slavic suffixes (unlike in the book of acts of Kėdainiai of the seventeenth and eighteenth centuries). The surnames were recorded in German by persons who were ethnic Germans or had a good command of the language.

Keywords: Kėdainiai; nineteenth century; Germans; family names; historical anthropology

Formy zapisu nazwisk mieszkańców Kiejdan pochodzenia niemieckiego w XIX wieku. Uwagi wstępne

Streszczenie

Artykuł analizuje formy zapisu niemieckich nazwisk mieszkańców Kiejdan w XIX wieku na podstawie materiału obejmującego około 350 nazw osobowych wyselekcjonowanych z zapisów archiwalnych. Pomimo tego, że osoby pochodzenia niemieckiego, które osiedlały się w Kiejdanach od 1629 roku, miały już uformowane nazwiska, sposób ich zapisu był niejednorodny. Jest to wyraźnie widoczne zwłaszcza w przypadkach, gdy członkowie jednej rodziny (np. mąż i żona) figurują w księgach obok siebie. Imię kobiety

i jej nazwisko panięskie niejednokrotnie pomijano. Niektóre zapisy ksiąg magistrackich podają jedynie nazwisko małżonków będących stroną procesu. Zdarza się również, że osoba występująca w procesie cywilnym (powód, pozwany itd.) jest określana różnie w rozmaitych zapisach odnoszących do tej samej sprawy: forma może być krótsza, prostsza lub po prostu inna. W kiejdańskich źródłach archiwalnych zaobserwowano większą rozbieżność form zapisu w przypadku niemieckich nazwisk osób płci żeńskiej. Na pochodzącej z roku 1840 liście osób, które przystąpiły do sakramentu komunii, jak również w innych księgach parafialnych, nazwiska pojawiają się w identycznej formie bez względu na płeć, tzn. bez słowiańskich przyrostków żeńskich (czyli odmiennie niż w księgach kiejdańskich z XVII i XVIII wieku). Nazwiska zapisywane były przez osoby pochodzenia niemieckiego lub dobrze posługujące się niemczyzną.

Słowa kluczowe: Kiejdany; XIX wiek; Niemcy; nazwiska; antroponimia historyczna

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