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THE MULTICULTURAL CHARACTER OF ANTHROPONYMY IN KRISTINA SABALIAUSKAITĖ'S NOVEL *SILVA RERUM*

Abstract. The goal of this study is to present the anthroponomasticon of the *Silva rerum* novel cycle by the Lithuanian writer Kristina Sabaliauskaitė. The novel is divided into four parts depicting the dramatic story of one generation of the Norvaiša noble family, residing in 17th and 18th-century Lithuania. The source material consists of personal names identifying the characters in the novel, excerpted from the Polish translation of the book. The characters presented in *Silva rerum* have a highly varied nature. Two distinct categories of protagonists can be identified within the text: fictional characters that are plausible within the context of the era depicted, such as the majority of the Norvaiša family, and real characters are based on historical figures, including representatives of the Polish magnate family of Radziwiłł. The personal names served to illustrate the linguistic and cultural diversity of the community living in the Grand Duchy of Lithuania 17th–18th centuries. These anthroponyms are distinguished by both structural and genetic heterogeneity. The personal names in question primarily demonstrate links with Lithuanian and Polish languages, less frequently with the Ruthenian or Jewish languages, and incidentally with Karaim, German or Tartar.

Keywords: Kristina Sabaliauskaitė, *Silva rerum*, Grand Duchy of Lithuania 17th–18th centuries, multicultural and multilingual character of anthroponymy, personal names.

1. Introduction

The historical novel *Silva rerum*, written by the Lithuanian author Kristina Sabaliauskaitė¹, consists of four volumes. The first two parts of the cycle have been translated into Polish by Izabela Korybut-Daszkiewicz,² while the third and fourth volumes were translated by Kamil Pecela.³ In this paper I intend to use this saga's Polish translation to discuss the anthroponyms used in it in a multicultural context.

It should be noted at the outset that, starting with the publication of the first part in 2008, the novel has found a large following in Lithuania. In the opinion of the literary scholar, Teresa Dalecka⁴, K.Sabaliauskaitė's book had no right to become such an evergreen in Lithuania, since the author made the main and, most importantly, positive protagonist of the nobility, which, in Lithuanian novels, had so far always been ignored or represented as an unquestionably negative force, responsible for repressing the Lithuanian language and culture and for the fall of the Grand Duchy of Lithuania. Thus, Sabaliauskaitė seems to have overcome the critical assessment of the common Polish-Lithuanian history persisting in Lithuanian society and historiography (Dalecka 2016: 133).

The author assumed a very traditional mode of storytelling – by recounting the history of the noble Narwojsz family, rooted in Polish culture and tradition, she presents the vibrant character of the era, skilfully blending authentic historical facts from seventeenth- and eighteenth-century Lithuania, which was then part of the Polish-Lithuanian Commonwealth, with family drama (Dalecka 2016: 137). The plot of the first part of the cycle is set in 1659–1667, immediately after the Russian-Cossack invasion of Lithuania, in Milkonty in Samogitia and in the capital of Vilnius. Against these historical events, the author presents the fictional lives of Jan Maciej and Elżbieta Narwojsz, as well as their children, Urszula and Jan Kazimierz, including the story of birth, death, ageing, and dying. The second volume describes the effects of the Great Northern War on Lithuania and Vilnius, the fall of the city due to the plague, which hit it in 1708. Its protagonists are: *rotmistrz* Jan Izydor Narwojsz, the now adult son of Jan Kazimierz, and his wife, Anna Katarzyna, who, along with their daughter, seek refuge in the old manor at Milkonty. Meanwhile, in plague-stricken Vilnius, their aunt Urszula Birontowa struggles with painful memories and the omnipresence of death. The action of the third volume unfolds in 1748–1749, depicting the Grand Duchy of Lithuania as a body consumed by corruption, intrigue, and internal decay. The main characters, in addition to Piotr Antoni Narwojsz, the eldest son of Jan Izydor, a wealthy estate manager, are members of the Radziwiłł family. The most significant historical event here is the fire that devastated Vilnius on June 11, 1748. The fourth part of *Silva rerum* concludes at the end of the 18th century, as the Grand Duchy of Lithuania nears collapse. Its central figure is Franciszek Ksawery Narwojsz, a professor of philosophy and mathematics and a Jesuit, the nephew of Piotr Antoni, who travels across Europe on a mission entrusted to him by King Stanisław August Poniatowski. Like his uncle Piotr Antoni, he is based on a historical figure.

The concept of the novel and its narrative structure invoke the splendour of the Baroque. The Baroque style is present in the work on many levels. It is also reflected in its language, with its elaborate, intricately complex sentences, based on complicated word order, sometimes dozens of lines long (Szawerna-Dyrszka 2017: 175). A characteristic feature of *Silva rerum*'s narrative style is also the consistent lack of dialogue (Szawerna-Dyrszka 2017: 175).

A unique protagonist emerges in the background of this family saga – Vilnius, a city not so much Polish as European, filled with newcomers from across the continent. From its beginnings, Vilnius was multicultural, multilingual, and multireligious, home to people of various nationalities: Lithuanians, Ruthenians (later Belarusians), Russians, Poles, Tatars, Karaites, and Jews. The city was composed of four religious quarters: the Catholic Polish-Lithuanian, the German Protestant, the Russian Old Believers, and the Jewish quarter (Sobolewska 2023: 88). Distinct languages, traditions, and customs blended together in the city's daily life.

It is this multicultural heritage of this part of Europe, viewed through the lens of personal names identifying the protagonists of the book cycle, that I would like to analyse, highlighting their role in shaping the fictional world. In this world, the cultural diversity of the society living in the Lithuanian part of the Polish-Lithuanian Commonwealth comes to the fore. The Polish-Lithuanian Commonwealth was established in 1569 and comprised the Crown of the Kingdom of Poland and the Grand Duchy of Lithuania.

2. Characteristics of the Novel's Anthroponymy

The number of characters in *Silva rerum* is impressive and comprises two groups: fictional characters, albeit plausible ones and firmly anchored in the era, such as most members of the Narwojsz family, and non-fictional figures, that is, those based on historical prototypes, such as representatives of the Polish magnate family Radziwiłłs, who had their roots in the territories of former Lithuania. The personal names given to characters, both those from the first group and those introduced into the pages of the novel from history, are linguistically and culturally illustrative of the diversity of the people living in the lands of the Grand Duchy of Lithuania in the seventeenth and eighteenth centuries.

We can see this multicultural character of anthroponymy in the first volume of *Silva rerum*, when Sabaliauskaitė introduces the students of the Vilnius Academy gathered around one of the protagonists, Jan Kirdej Biront:

“(…) in Biront’s camp, too, there were all sorts: the nephew of the venerable professor Olizarowski – mad Gedeon Margolis, the zealous Catholic Andrzej Cholecki (...) whose family spent their last pennies on church endowments, the Lutheran convert Mikołaj Kwinta, the Orthodox Jeremi Bildziukiewicz, and many others (...)” (Pol. “(...) w obozie Bironta też byli najróżniejsi: i siostrzeniec czcigodnego profesora Olizarowskiego – szalony Gedeon Margolis, i gorliwy katolik Andrzej Cholecki, (...) którego rodzina wydawała ostatnie pieniądze na kościelne fundacje, i luteranin konwertyta Mikołaj Kwinta, i prawosławny Jeremi Bildziukiewicz, i wielu innych (...)”) [vol. I, p. 168].

Characters in the novel are primarily addressed by their names and surnames, placed in various structural combinations within the individual forms of identification, e.g. *Jan Maciej Narwojsz* [I, p. 10], *Anna Magdalena z Narwojszów* [I, p. 12], *Dorota z Siedleszczyńskich* [I, p. 16], *Jonelis Tarwid* [I, p. 27], *Karolina Tarwidowa* [I, p. 48], *Kazimierz Leon Sapieha* [I, p. 93], *Barbara z Kuncewiczów* [I, p. 102], *Konstancja Tyzenhauzówna* [I, p. 119], *Daniel Butwił* [I, p. 269], *Anusia Oleszkiewiczówna* [I, p. 321], *Aaron Gordon* [II, p. 10], *Anna Katarzyna z Sanguszków Radziwiłłowa* [II, p. 27], *Krzysztof Kniuksza* [II, p. 40], *Piotr Gajdamowicz* [II, p. 222], *Florian Szymkus* [II, p. 233], *Marcysia Riaubówna* [II, p. 281], *Magdalena z Montwidów* [II, p. 363], *Tekla Filipajtis* [II, p. 370], *Piotr Antoni Narwojsz* [III, p. 5], *Placyda Amelia z Ejsmontów* [III, p. 6], *Stanisław Dominik Narbutt* [III, p. 26], *Bazyli Bonifacy Jachimowicz* [III, p. 31], *Klara Lindorf* [III, p. 35], *Jan Baptysta Myszkowski* [III, p. 45], *Franciszka Urszula z Wiśniowieckich* [III, p. 80], *Szymon Icykowicz* [III, p. 124], *Maja Gordon* [III, p. 240], *Potocki, imieniem Walenty* [III, p. 426], *Izabela Franciszka z Narwojszów Cholecka* [IV, p. 11], *Marcjanna Matajtis* [IV, p. 27], *Mikołaj Rostowski* [IV, p. 75], *Julian Norwid* [IV, p. 81], *Ludwika z Pocijów* [IV, p. 138], *Ludwik Misiewicz* [IV, p. 175], *Izabela Czartoryska z Flemingów* [IV, p. 181], *Wawrzyniec Masiulis* [IV, p. 202], *Szumł Perelman* [IV, p. 298], *Franciszek Bohomolec* [IV, p. 390], *Antonina Konstancja Sentimani* [IV, p. 454], *Tomasz Życki* [IV, p. 506] etc.

It is much less common for characters to be identified by only a name or a surname. Names, including double ones, are used to identify children, e.g. sons *Marcin* and *Wawrzyniec* [I, p. 105], *Miszka*, *Zelmanek*, *Pinke* [II, p. 12], *Karol Stanisław*, *Janusz Tadeusz* [III, p. 80], and daughters *Teofila Konstancja*, *Karolina Katarzyna* [III, p. 80], *Anna Ludwika* and *Katarzyna* [III, p. 256]; people from the lower rungs of society, such as servants *Maniuta*, *Kasiula* [II, p. 49], *Polusia* [II, p. 178], tailor *Maciej*, musician *Stefan*, and miller *Jan* [III, p. 28]; as well as Jews, e.g. innkeeper *Samuel*

[I, p. 16], his wife *Rochele* [III, p. 26], *Lejba* the Jew [III, p. 33], innkeeper *Izaak* the Jew [III, p. 191], and moneylender *Judel* [III, p. 349]. Surnames alone, usually in the plural form, are only used to describe trends, facts, and events, both significant for the era and more ephemeral, e.g. “(...) even the *Radziwills*, *Paces*, *Wollowicz*, and *Hlebowicz* think it a great honour to leave their daughters with the Benedictine nuns in Vilnius [for education]” (Pol. “(...) sami *Radziwiłłowie*, *Pacowie*, *Wollowiczowie* i *Hlebowiczowie* poczytują sobie za wielki zaszczyt oddać córkę do wileńskich benedyktynek” [I, p. 65]); “(...) the Lithuanian nobility with Grzegorz Antoni Ogiński, the standard bearer of Samogitia, Kazimierz Zaranek, the *Puzyns* of Upita, the *Paces* and *Oginskis* of Kaunas lands, supported naturally by the *Radziwills*, gallantly triumphed in that bloody battle (...)” (Pol. “(...) litewska szlachta z Grzegorzem Antonim Ogińskim, z chorążym żmudzkim Kazimierzem Zarankiem, z *Puzynami* z Upity, z *Pacami* i *Ogińskimi* z Kowieńszczyzny, wspierani rzecz jasna przez *Radziwiłłów*, chlubnie wygrali tamtą krwawą bitwę (...)” [II, p. 82]).

Rarely are these types of personal names accompanied by such additional elements as nicknames, monikers, or coats of arms, e.g. Bonifacy *Głuptasek* (a drifter wandering through the Grand Duchy of Lithuania, who many see as touched in the head) [I, p. 68]; Jan *Żołnierz* (a nickname given to Jan Tarwid because of his military past) [II, p. 66]; Michał Kazimierz Radziwiłł, also known as *Rybeńko* [III, p. 6]; “(...) a Narwojsz family servant, Jan, because of his immense size known as *Long* (...)” (Pol. “(...) sługa Narwojszów Jan, ze względu na ogromny wzrost zwany przez wszystkich *Długim* (...)” [IV, p. 16]; Ludwik Misiewicz herbu *Jelita* (i.e. bearing the coat of arms *Jelita*) [IV, p. 102].

The anthroponyms found in Sabaliauskaitė's work reflect the unique character of the cultural entity that was the Polish-Lithuanian Commonwealth. They display diverse linguistic affiliations, including Lithuanian, Polish, Ruthenian, Jewish, Tatar, and German, thus mirroring the local flavour of the represented world at the level of its social structure.

Connections to Lithuanian are especially apparent in the surnames of the fictional characters, both linked to Lithuanian appellatives and other Lithuanian proper names. They are adapted in the Polish translation, e.g. *Narwojsz*, cf. Lit. comp. Name *Nárvaiša*, *Nárvaišas*, *Nárvaišis*, *Nórvaiša*, *Nórvaišas* (nor- – norėti ‘to want’, noras ‘a want, a wish, a dream’ + -vaiš – ‘vaišės ‘an offer of food’, vaišinti ‘to offer food, to feast’) LPŽ II 301, 335; *Biront*, cf. Lit. name *Birontas*, *Bérantas* (probably from German Bierenz, Bährend, Behrend, Berend) LPŽ I 235, 264; *Butwił*, cf. Lit. comp. name *Būtvila*, *Būtvilà*, *Būtvilas*, *Butvilas* (but- – Lit. būti ‘to be’, būtis ‘being,

existence', butas 'dwelling, apartment' + -vil – vil(t) – Lit. viltis 'expect, hope for') LPŽ I 371; *Ejsmont*, cf. Lit. comp. name Eišmantas (eis- – Lit. eisa, eišena 'gait, manner of walking' + -mant Lit. manyti 'think, believe, be of the opinion', manus 'possessing of a good memory; crafty, inventive, keen-minded, insightful', mantus 'resourceful, clever, wise; cunning, crafty, shrewd; dexterous, agile; beautiful, pretty') LPŽ I 568–569; *Gieysztor*, cf. Lit. comp. name Geištaras, Geīstaras (geis- – Lit. geīsti (geidžiu) 'to want, to desire') LPŽ I 645; *Twirbud*, cf. Lit. comp. name Tvīrbutas (tvir- – Lit. tverti 'create, establish', tvirtas 'strong, tough, healthy, hard' + -but – Lit. būti 'to be', būtis 'being, existence', butas 'dwelling, apartment'), also cf. Twirbuty – an estate near the village of Ilguvain the Mariampole district, Walk 338, LPŽ II 1093; *Filipajtis*, cf. Lit. name Pilypáitis, Pilipáitis (Lit. name Pilỹpas 'Philip') LPŽ II 455; *Narbutt*, cf. Lit. comp. name Nárbutas (perhaps nor- – Lit. norėti 'to want, to dream of', noras 'a want, need, dream, wish' + -but/-būt – Lit. būti 'to be', būtis 'being, existence', butas 'dwelling, apartment') LPŽ II 296; *Norwid*, cf. Lit. comp. name Nórvydas, Nórvidas, Nárvydas, Nárvidas (perhaps nor- – Lit. norėti 'to want, to dream of', noras 'a want, need, dream, wish' + -vyd – Lit. iš-vysti (iš-vydo) 'to see') LPŽ II 336; *Masiulis*, cf. Lit. name Masiūlis, Masỹs (Lit. name Mātas, Motiėjus 'Mateusz') LPŽ II 173; *Radziwill*, cf. Lit. comp. name Radvilas (rad- – Lit. rasti (rado) 'find' + -vil – vil(t) – Lit. viltis 'to expect, to hope') and Lit. radvila, radvilas 'foundling'; transition d'>dz under the influence of Polish or Belarusian, Walk 267, LPŽ II 554–555, 557; *Margolis*, cf. perhaps Lit. name Margėlis, Mārgelis, Mārgis (Lit. margis 'something colourful, multicoloured') LPŽ II 161; *Tarwid*, cf. Lit. comp. name Tárvydas, Tarvỹdas (tar(t) – Lit. tarti 'pronounce, say, talk' + -vyd – Lit. iš-vysti (iš-vydo) 'see') LPŽ II 1024–1025⁵ etc. In most cases names of Lithuanian origin are used for characters belonging to the nobility, including its upper echelons – the magnates.

Similarly, Polish anthroponyms (names and surnames) are usually given to characters from the nobility. The first names are predominantly of Catholic origin, e.g. *Andrzej*, *Karol*, *Daniel*, *Krzysztof*, *Florian*, *Tomasz*; *Amelia*, *Magdalena*, *Dorota*, *Konstancja*, *Klara*, *Teofila* etc. The compound names originating from old Polish, such as *Kazimierz* or *Stanisław*, are rarely used. Surnames connected to Polish naming conventions end in -ski/-cki. As confirmed by onomastic research (Gala 1978: 39–53; Rospond 1966: 1–12; Matuszewski 1975), this type of name has been seen as typically Polish and inextricably linked with the culture of the Polish nobility since the end of the 16th century (Kaleta 1998: 99–104). This form of surname is frequently used in the novels, e.g. *Olizarowski* (place name Olizarów,

Horochoŭ county in Volhynia),⁶ *Wiśniowiecki* (place name Wiśniowiec, Tarnopol *oblast*, region of Kremenets, in modern day Ukraine), *Sobolewski* (place name Sobolewo, in the region of Podlasie, Poland), *Czartoryski* (place name Czartorysk, former Lutsk county, now in Ukraine), *Burzyński* (place name Burzyn, regions of Łomża and Tarnobrzeg), *Połubiński* (place name Połubica, Brest county, modern-day Belarus), *Borowski* (place name Borowa, borough of Czarna, Tarnobrzeg region). It is worth noting that the place names that form surnames ending in -ski or -cki, included in *Silva rerum*, are located on the Polish-Lithuanian-East Slavic borderlands. In other words, these anthroponyms indirectly help to situate the events and geography of the novel's world.

An important component of the multicultural personal naming system of the Grand Duchy of Lithuania consisted of names and surnames characteristic of the Eastern Slavs and the Orthodox Church. In the novel, anthroponyms infused with East Slavic linguistic elements are rare. They are borne only by characters mentioned in passing in the novel, who appear at various stages of the lives of members of the main protagonists from the Narwojsz family. For example, a butcher in Vilnius bears the name *Bazyli* (Church Slavonic *Vasiliy*) [III, p. 29], which is of Greek origin. Similarly, a printer in the capital is called *Jachimowicz* [III, p. 31] and the Bishop of Vilnius – *Zienkowicz* [III, p. 56], both of which are derived from first names in East-Slavonic versions: Church Slavonic Euthymius, East Slavic Joachim, Church Slavonic Zinovii, East Slavic Zyenko (Superanskaya 2003: 186, 190). One anthroponym that is derived directly from East Slavic, specifically Russian, naming convention is *Aksenty Piotrowicz Fomin* [II, p. 192], which points to the ethnic origin of the Muscovite from Astrakhan, a colonel in the Tsar's army, who manages the Radziwiłłs stronghold in Biržai. His name is composed of three elements: the name *Aksenty* (Greek Auxentius, Russian Avksenty) (Superanskaya 2003: 98), the patronymic (so-called *otchestvo*, as used in Russian) Piotrowicz (from the name Piotr),⁷ and the surname *Fomin*, based on the Church Slavonic version of the name Thomas – *Foma*, with the possessive suffix -in (Superanskaya 2003: 333).

Jews also participated in shaping the ethnic landscape of the Grand Duchy of Lithuania. Their community and its associated anthroponymy are also represented in *Silva rerum*. Characters of Jewish origin are mainly identified through one-element given names, which, in the period depicted in the novel (17th–18th centuries), were not only the basic way of naming but also a marker of the religious and ethnic identity of this group. Jewish names (male and female) appearing in the work correspond to the naming traditions of adherents of Judaism found outside the text, in the

real world. Among these we distinguish types based on their etymology (in full and derived variants): biblical and non-biblical, with Yiddish or Hebrew origins, e.g. *Zelmanek* (Yiddish *Zelman*⁸.) [II, p. 11], *Pinke* (Biblical *Phinehas*, *Phineas*) [II, p. 12], *Riwka* (Biblical *Rebecca*, *Rivkah*) [II, p. 12], *Rubin* (Biblical *Reuven*) [III, p. 25], *Rocha*, *Rochele* (Biblical *Rachel*, *Rahel*) [III, p. 25, 26], *Ezler* (Hebrew *Ezra*, *Ezriel*) [III, p. 32]. Jewish name forms consisting of two components are rare, such as in the case of the Jewish doctor from Vilnius, *Aaron Gordon* [II, p. 10], the water mill supervisor, *Szymon Icykowicz* [III, p. 124], the moneylender from Vilnius, *Zelman Zelkinowicz* [III, p. 349], or *Szmul Perelman*, prince Ogiński's doctor [IV, p. 298]. In these names, alongside the first name associated with the Jewish community, such as *Aaron*, *Szymon*, *Szmul* (Biblical *Aaron*, *Simon*, *Samuel*), we see surnames formed from first names through the addition of the suffix, cf. *Icykowicz* (Biblical *Yitzhak*), *Zelkinowicz* (Yiddish *Zelig*, *Zelko*), as well as *Gordon* (name *Gordian*, known in Poland since the 13th century, derived from Latin *Gordianus*, relating to the city of Gordio (Rymut 2001: 257); the surname may also have a Scottish origin – a hypothesis based on historical research pointing to families of this name which had arrived from Scotland and settled in Lithuania (Siwik 2010: 200). Similarly, *Perelman* (a compound surname: Yiddish *perel*, from German *Perle* 'perla' and *man*, from German *Mann* 'man, husband' (Abramowicz 2010: 107, 163). The Hebrew word *ben* 'son' (Abramowicz 2010: 162) is the basis for the anthroponym *Elias ben Salomon* [III, p. 361], including the name of the man (Hebrew *Eliyahu*, *Elijah*) and his father (Biblical *Solomon*).

The Karaites⁹ in Sabaliauskaitė's novel are only represented by one character – *Sadko Abramowicz* [IV, p. 130]. He is mentioned during the presentation of the familial ties of Marcjanna Matajtis, Tadeusz Narwojsz's second wife, the hazzan¹⁰ Abramowicz. This naming convention confirms the historical ties between the Karaites and Judaism, because both the first name *Sadko* and the root of the surname *Abramowicz*, i.e. the biblical name *Abram*, belong to the Jewish naming canon (Superanskaya 2003: 292, 96).

The only Tartar known by name in the novel is a young soldier, *Selim* (Arabic name *Salim*) (Superanskaya 2003: 297) [III, p. 72], belonging to Piotr Antoni Narwojsz's retinue, who dies defending his master.

This multicultural image of the society of the Grand Duchy of Lithuania, as seen in the proper names of the characters appearing in *Silva rerum*, is further expanded by foreigners and immigrants (i.e. people who had come to Lithuania for a time or to settle there). They introduce into the novel's onomasticon names and surnames consistent with their origins, such as *Jean Delamars* [I, p. 89], a French foundryman living in Vilnius, who is friends

with the Narwojsz family; *Karol Gustaw Rehnskiöld* [II, p. 56], the field marshal commanding the Swedish army in the Northern War; *Ture Tibelius Magnusson* [II, p. 56], an officer who takes over the manor in Milkonty in the name of the Swedish king and ends up being killed there; *Jan Krzysztof (Johann Christoph) Glaubitz* [III, p. 236], an architect of German origin working in Vilnius; and *Rafael Sentimani* [III, p. 417], the “Croatian vagabond,” the husband of Barbara, Piotra Antoniego Narwojsz’s mistress.

The fourth part brings a multitude of proper names evoking foreign languages and naming conventions. Its protagonist, Franciszek Ksawery Narwojsz makes numerous trips around Europe and meets representatives of many nations, such as *Jean Fleuret*, *Jean Joseph Rossignol de Val-louise* [IV, p. 239], French professors of physics and mathematics; *Anita van Kraken* [IV, p. 334], owner of the house where he rents a room during his stay in Amsterdam; *Antoine Laurent de Lavoisier* [IV, p. 345], member of the French Academy of Sciences, Narwojsz’s colleague; *Reynolds* [IV, p. 387], a painter who paints a portrait of his cousin, the singer *Antonina Sentimani*; Father *Bevan* [IV, p. 392], a Welsh pastor; Lord *Sinclair Loudon* [IV, p. 395], a Scotsman; Mr *Sheridan* [IV, p. 400], director of the Royal Theatre in London; *Georgiana Cavendish* [IV, p. 412], the duchess of Devonshire, residing in London; *Gabriele Pigozzi* [IV, p. 422], an Italian musician and Antonina’s accompanist; Lady *Harriet Hartle* [IV, p. 423], an English lady whose children Franciszek Ksawery is teaching; and *Fanny Burney* [IV, p. 446], a writer.

3. Conclusion

In conclusion, it can be stated that the anthroponomasticon of the *Silva rerum* novel cycle, with its genetic and linguistic diversity, is fully coherent with the period and the historical conditions depicted in the work. This is unsurprising, as Sabaliauskaitė’s creative process was preceded by nearly 15 years of comprehensive research into the eras associated with each volume in the series, which included meticulously searching archives, and reading source materials such as court documents, letters, memoirs, travel accounts, works of literature, and scholarly books from various fields and periods. The author’s diligence is also evident in the anthroponymy analysed in this study, reflecting the specific historical moment that was the era of the Grand Duchy of Lithuania in the 17th and 18th centuries – a state that brought together various nations, cultures, faiths, and languages, and, as a result, personal names associated with many ethnic groups as their identifying labels.

N O T E S

¹ She is an art historian and writer, born in Vilnius in 1974, but living in London. Her novel series, *Silva rerum* is a literary phenomenon in Lithuania, with 53 editions, over 300 thousand books sold, and third place on the list of Lithuania's 100 books of the century. She was a finalist for the Central European Literary Award Angelus, and in January 2023 she was made an Honorary Citizen of the City of Vilnius (<https://www.tygodnikpowszechny.pl/kristina-sabaliauskaite-z-buntu-wlasny-pokoj-182572>, accessed: 17.09.2023).

² Sabaliauskaitė, K. (2015, 2020). *Silva rerum*, trans. Izabela Korybut Daszkiewicz, first edition, Znak. Wydawnictwo Literackie; Sabaliauskaitė, K. (2018). *Silva rerum II*, tłum. Izabela Korybut Daszkiewicz. Wydawnictwo Literackie (additional print run).

³ Sabaliauskaitė, K. (2021). *Silva rerum III*, trans. Kamil Pecela. Wydawnictwo Literackie; Sabaliauskaitė, K. (2022). *Silva rerum IV*, trans. Kamil Pecela. Wydawnictwo Literackie.

⁴ Her opinion referred to the first part of the *Silva rerum* cycle.

⁵ Explanations about surnames of Lithuanian origin have been drawn from: (Vanagas et al. 1985–1989; Walkowiak 2019).

⁶ Origins of surnames ending with -ski/-cki derived from place names are drawn from: (<https://nazwiska.ijp.pan.pl/haslo/show/id/1083>, accessed: 05.10.2023).

⁷ (<https://sjp.pl/otczestwo>, accessed: 09.10.2023).

⁸ Etymologies of all Jewish proper names (first names and surnames) are based on: (Kośka 2002).

⁹ The Karaites are a Turkic people brought from Crimea to Lithuania at the end of the 14th century by Duke Vytautas (Pol. Witold) the Great and settled around Troki. Their descendants still live there and in other parts of Lithuania. Their religion is an offshoot of Judaism and is based on the original version of the Old Testament, with no later additions and commentaries, which is why the Karaites reject the Talmud and the authority of the Rabbis (<https://www.przewodnicy.lt/litwa/wilno-troki/karaimi/>, accessed: 10.10.2023).

¹⁰ Hazzan – a Karaites religious figure in charge of a borough.

B I B L I O G R A P H Y

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