

Summary of professional accomplishments

1. Name

Anna Paluszak-Bronka

2. Diplomas and degrees held

– 1995 – Master’s degree in Polish Philology obtained at the Faculty of Humanities of Wyższa Szkoła Pedagogiczna [High School of Pedagogy] in Bydgoszcz; the title of the Master’s thesis: *Język akt chojnickich z lat 1705-1750* [*The Language of the Acts of Chojnice from the years 1705-1750*] (supervisor: dr hab. Ł. M. Szewczyk, prof. WSP; reviewer: prof. dr hab. A. Tyrpa);

– 2001 – Philosophiae Doctor in linguistics obtained at the Faculty of Languages and History of University of Gdansk; the subject of the doctoral dissertation: *Język kazań „O siedmi Sakramentach” księdza Piotra Skargi* [*The language of sermons. “About seven sacraments by the priest Piotr Skarga”*] (supervisor: dr hab. Ł. M. Szewczyk, prof. AB; reviewer: prof. dr hab. T. Friedelówna and prof. dr hab. E. Breza).

3. Information on employment in research units:

– 1995 until now - Kazimierz Wielki University in Bydgoszcz (previous names: Kazimierz Wielki Academy in Bydgoszcz and Wyższa Szkoła Pedagogiczna [High School of Pedagogy] in Bydgoszcz);

– 1995-2001 – assistant in the Diachronic Linguistics Unit of the Institute of Polish Philology;

– 2001 until now – Assistant Professor at the Historic and Cultural Linguistics Unit of the Institute of Polish Philology and Culture Studies, previous names: Zakład Historii Języka Polskiego and Dialektologii [The Institute of the Polish language and Dialectology]; Zakład Językoznawstwa Diachronicznego [The Institute of Diachronic Linguistics].

4. Academic and research achievements and interests

4.1. The title of academic achievement resulting from art. 16 (2), March 14, 2003 on titles and degrees

Anna Paluszak-Bronka, *Nowo wydany Kancjonał Pruski z królewieckiej oficyny Jana Henryka Hartunga. Studium językowe*, Wydawnictwo Uniwersytetu Kazimierza Wielkiego, Bydgoszcz 2013, p. 222.

The monograph *Nowo wydany Kancjonał Pruski z królewieckiej oficyny Jana Henryka Hartunga. Studium językowe* is the result of the research which I conducted on the protestant songbooks published by Hartung in the years 1741–1926. The aim of the book was a linguistic description of the relic against a background of the Polish language of the 18th century, as well as the list of the changes which occurred in the Polish language of the songbook during its almost two-hundred-year publishing tradition. For the purpose of this work I used several hymn books published in: 1741¹, 1744², 1792³, 1878⁴ and 1906⁵.

The Hymn Book of Wasiański, it was the name of its editor-in-chief, was first published in 1741. It is a complex collection both in chronological and geographical respect. The oldest layer is the works which came into existence in the Old-Polish period, and the youngest one is the works written at the turn of the 18th century. The relic comprises, first and foremost, the translations of the German songs and original Polish songs or their adaptations by: Andrzej Trzecieski, Mikołaj Rej, Jakub Lubelczyk, Jan Kochanowski, Bernard Wojewódka, Szymon Zaczus Proszowit, Ignacy Oliwiński, Maciej Rybiński. In the hymn book there are songs of the poets of Mazuria and Silesia: Bernard Rostkowski, Tomasz Molitor, Krzysztof Braener, Michał Pogorzelski, Jan Herbinus as well as numerous anonymous prayers and hymns whose authors we cannot identify today. Many texts published in the hymn book Wasinski borrowed from the collections of hymns published before. Some of them came directly from the hymn books of Samuel and Samuel Ernest Tschepius, Piotr Artomiusz or Jan Malina, and they were

1 Owned by Jagiellonian Library, shelf mark 313 I.

2 Owned by the National Library in Warsaw, the Collection of Old Documents, shelf mark XVIII.2.1160 (microfilm MF 54048).

3 Owned by the Library of Polish Academy of Sciences in Gdańsk, akc. 1151/60.

4 Owned by the Library of Nicolas Copernicus University in Toruniu, shelf mark 5002.

5 Owned by the Library of Nicolas Copernicus University in Toruniu, shelf mark 40867.

really based on the tradition of such hymn books as: *Kancjonał Puławski* and *Kancjonał Zamojski*, the hymn book by Walenty from Brzozowo and by Jan Seklucjan.

Nowo wydany Kancjonał Pruski quite soon became a very popular and widely-read collection not only for religious reasons. This beloved holy book was always at hand in every moment of the life of a Mazurian, from the moment he was born to his death. First, it was put into the baby's crib, because it was believed that it can protect the baby from all spells and tragedies. Next, the book was at hand when the child learnt to read and write, thus the hymn book was a kind of primer, thanks to which the Polish language in Mazuria did not disappear. As an adult the person used the collection not only during all services, but also during social gatherings while singing hymns with others. When the person died, the hymn book used by him, according to custom, was put into his coffin.

The songbook, so important to the Mazurian community both for religious and educational reasons, was popular among academics. Their research problems were focused on the following issues: the role of the collection in forming their national awareness and the language of the Mazurians; the sources and the origin of the hymns; the tradition of Czarnolesie in the hymn book; the sacred space in the relic; the intonations of the hymns. *Kancjonał mazurski* has not been linguistically studied, although it really deserves it as the academics unanimously claim. I took up the issue to explore the Polish language of the songbook of Wasianski and close the gap in research, as there had not been a monograph of the relic before. The reason is that various provenance and various authors of the text, often the anonymity of the hymns in the collection make them very interesting, and complex at the same time, thus they are a very difficult research material. The fragmentary initial research which I first conducted on the edition of the 20th century (their results were presented in the articles: *Przestarzałe formy fleksyjne w kancjonale królewieckim z początku XX wieku*; *Przestarzałe formy dopełniacza rzeczownikowego w kancjonale królewieckim z początku XX wieku*) showed how difficult it was, despite the enormous effort of the editors, even on the grammatical level the relics are not homogenous, reflecting a number of enigmatic facts which require detailed interpretations.

The characterization of *Nowo wydanego Kancjonału Pruskiego* was planned in such a way that would show the language of the first edition and those published in 1744

and 1792 which were extended by adding 44 songs on the background of the standard Polish language of the 18th century. Thanks to that, I received the answer to the questions posed: whether the language of the relic is the standard of the time, whether it contains ancient forms, maybe innovative or dialectic forms. The most complete reconstruction of the Polish language of the hymn book required a wider comparative perspective. The phenomena discussed I did not only compare to the Irena Bajerowa's research results concerning the standards of the literary Polish language of the 18th century, but also to the language of the relics of the time, firstly religious songs, next other texts of the 18th century, and the study concerning the dialect of Mazuria and Mazovia (the most important and decisive factor I considered to be the Mazurian background of the editors, not the place where the hymn book was published). Next, I compared the Polish language of the editions of the 18th century to the Polish language of the editions from 1878 and 1906. In this way I excerpted and later discussed all the changes in the language of the songbook within the space of two hundred years. The monograph is of synchronic and diachronic nature, the synchronic presentation concerns the description of the phenomena from the editions of the 18th century on the background of the standard Polish language of the time, while the diachronic perspective concerns the analysis of the material of the editions published from 18th to 20th century.

I excerpted the material from the whole relic (I did not use the method of representation typical for the historical and language study, because the choice of several texts entailed the risks of omitting rare forms, sometimes unique), and next – after the initial study – I conducted a detailed study of the chosen phenomena, that is those which differ from the contemporary forms concerning word-forming, spelling and grammar (phonetic and phonological, inflectional, derivational and syntactic). Such a research strategy allowed for a slow, but reliable presentation of the language of the collection analysed.

It would also be difficult to describe the whole vocabulary of the hymn book comprising several hundred songs, among which songs of about fifteen stanzas, or even a few dozen stanzas are not rare, therefore I limited the discussion of the lexis to the forms which included an editorial commentary (there are more than 350). The analysis of the vocabulary led to its semantic characterization, as well as chronological and territorial

diversity. Besides, on the basis of the lexis excerpted in this way we could draw a conclusion about the consciousness and conservatism of the language of Mazurians, separated by the borders, existing under the influence of a foreign nationality for ages.

Although the language of *Nowo wydane go Kancjonalu Pruskiego* seems to be archaic, resembling the Polish language of Renaissance, it largely represents – as my research shows – the typical standard in the mid-18th century. There are some standardizing tendencies and attempts typical for the Polish language of that period in it. The song texts, many of which are deep-rooted in the tradition, certainly contain archaic forms, but most of them should be treated as “slightly patinated”, that is hardly forgotten, and at the same time vibrant in narrow ranges, or also special in some functions. The presence of archaic and outdated forms in *Kancjonał Wasiańskiego* is not only largely conditioned by the times when individual work came into existence, but also by the needs of the rhythm, versification and stylization of the songs. Another important fact is that the editors of the song book were inspired by ancient religious literature (first and foremost from the 16th century), contributing in this way to keeping and building up certain conservative tendencies.

In the texts of songs and prayers rarely appear linguistic variants (or regionalisms) despite the fact that the isolation from the motherland, belonging to a foreign country and different denominations formed good conditions for creating separate features in the Polish language in those areas. In the majority of cases these phenomena are to be met in Northern Poland, few of them are Mazurian words connected with the background of the editors.

The changes in the relic are to be seen in the edition of the 19th and 20th centuries, but the editor obliged by versification schemes, made them only when they did not cause any deformations of the rhyme and rhythm of the work. The highest number of modifications we can observe in phonetic phenomena, rarely in inflection. The alternations of syntax concern the indications of a uniting. Spelling also underwent some changes. In the editions which appeared in 1878 and 1906 we could more often meet the signs *j* and *ó*, resignation from the double marking of the softness of sounds, more often prepositions and the words following them are written as one word.

While conducting the study of the language of the hymn book, I could also show that many different theories and wrong findings were connected with that beloved, holy book of Mazurians. They concerned the editor-in-chief, the date of the last edition of the collection, and the number of songs in the first edition. The conducted analysis allowed for correcting the opinion that the next editions appeared without any changes for more than a half of the year. Certain modifications are noticeable in the very title of the collection analysed – in the first edition it runs: *Nowo wydany Kancjonał Pruski Zawierający w sobie Wybor Pieśni Starych i Nowych, w ziemi Pruskiej i Brandenburskiej zwyczajnych, z Sentencyą albo wierßem Pisma S. nad każdą Pieśnią, 3 gorliwymi Modlitwami kościelnymi, pospolitymi i ofobliwymi, wßyßtkim w obec słußzącymi, A oraz teß z Potrzebnym Reießtrem, J Przedmową nauczającą, iakim sßofobem tego Kancjonału każdy ku zbudowaniu sßwemu zażywać ma. Cum Grat. & Privil. S. R. M. Prussiae w Krolewcu drukował koßtem sßwoim Jan Henryk Hartung Roku 1741*, while in the edition which appeared in 1878 it runs: *Nowo wydany Kancjonał Pruski Zawierający w sobie Wybor Pieśni Starych i Nowych, W ziemi Pruskiej i Brandenburskiej zwyczajnych, 3 Wyrokami Pisma S. nad każdą Pieśnią, 3 gorliwymi Modlitwami Kościelnymi, pospolitemi i ofobliwymi, wßyßtkim w obec słußżącymi, A oraz teß 3 Potrzebnymi Reießtrami J Przedmową nauczającą Jakim sßofobem tego Kancjonału każdy ku zbudowaniu sßwemu zażywać ma. Cum Gratia et Privil. S. R. M. Borussiae W Królewcu. Drukował koßtem sßwoim Hartung 1878*. The alternation of *3 Sentencyą albo Wierßem Pisma* into *3 Wyrokami Pisma S.* probably appered in 1820. Besides, a large number (17%) of words, which were explained in the previous collection, appear without any commentaries in the editions of the 19th and 20th centuries. Also, however occasionally, the layout of some songs was modified (some stanzas were added or omitted, the order of stanzas or the word order were changed).

My study of *Kancjonał mazurski* does not discuss all issues (the relations of the songbook of Hartung and previous hymn books of infidels, it would be worth comparing the vocabulary of the first and the last edition, or study the lexis differing the hymn book from the standard Polish language), but I think that the monograph – so far the only one that fully describes the language of the chosen hymn book and corrects many opinions concerning it – can be the basis for a further philological study of the songbooks of

infidels edited in the 18th century, not only in Królewiec, but also in other publishing houses, what will create a ground to their comparison.

4.2. Other academic and research achievements

They may be grouped into several subject matters:

4.2.1. Different aspects of the research on the Old-Polish language

4.2.1.1. Research on the language of the priest Piotr Skarga (the study of the language of the 16th century, and the reason for exploring the preaching prose of the time)

Within this group there is the **monograph** *Język kazań księdza Piotra Skargi. Grafia i ortografia, fonetyka z fonologią, fleksja i składnia* (pp. 192), which is the redrafted and supplemented version of the doctoral dissertation *Język kazań „O siedmi Sakramentach” księdza Piotra Skargi*, defended at the University of Gdańsk in 2001. The basic material for the thesis was the collection of speeches collected in the volume *O siedmi Sakramentach*, published in Cracow in 1601⁶. The purpose of the work was the characterization of the idiolect of the Jesuit, as well as presenting a certain phase in the development of the literary Polish language. Such a presentation was possible thanks to taking into consideration all the relations which occurred in the language of Piotr Skarga and the Polish language of the 16th century. The variantivity widely described in the work, as well as the level of the language normalization of the “golden-mouthed speaker” resulted from the possibilities of choice available in the language system of the time. The analysis allowed for reaching several conclusions:

- the language of Skarga was not different from the Polish language of the 16th century, and the characteristic features of the standard language are proved by numerous facts concerning vocalism, consonantism, inflection and syntax;
- the Jesuit rarely used archaisms and as the need arose, that is when he wanted to move the listener or emphasise particular sermon fragments. Sometimes the ancient characters appeared to make the speech more dignified, suitable for the religious subject-matter;

⁶ The relic stored in Archiwum Archidiecezjalne w Gnieźnie [The Archdiocesan Archive of Gniezno], shelf mark AAG BK PP 314.

– in Skarga's speeches there are not many regional forms connected with the Mazurian background of the preacher. In this perspective Skarga was within the language standard of the 16th century, because the phenomena in relics which were not all-Poland were very rare at that time (there were no more than 10% of theoretically possible cases). The low-frequency of dialectal forms in the texts of the Jesuit can be explained by his good knowledge of the Polish language (Skarga received a decent education). What is more, it is also very important that these sermons were for the clerics from the whole area of Poland learning to preach. Thus, the preacher had to speak the standard Polish language and avoid individualisms;

– the speeches were printed, and this helped to reduce some features of Skarga's idiolect.

The group also comprises **the series of articles about Skarga's vocabulary**. In the form of seven historical and linguistic descriptions I discussed the onomastics of the individual sacraments. These are: *Nazwania sakramentu Eucharystii w kazaniach księdza Piotra Skargi*; *O sakramencie pokuty w kazaniach ks. Piotra Skargi – rozważania językoznawcy*; *Nazwania sakramentu chrztu w kazaniach ks. P. Skargi – uwagi językoznawcy*; *O sakramencie bierzmowania w kazaniach ks. Piotra Skargi – rozważania językoznawcy*; *O sakramencie namaszczenia chorych na podstawie kazań księdza Piotra Skargi – rozważania językoznawcy*; *O sakramencie święcenia księży na podstawie kazań księdza Piotra Skargi – rozważania językoznawcy* oraz *O nazwaniach sakramentu małżeństwa w kazaniach księdza Piotra Skargi – rozważania językoznawcy*. My research showed that Skarga did not create new names or stray from what the *Bible* said about the sacraments, what the Fathers of Church preached, what was passed by the Councils of Chalcedon and Trident. The preacher did not misuse the specialised terminology, but he often used numerous comparisons and figurative expressions, he was aware that his sermon would fulfil its role, and the word would turn into action if preached in a understandable language, which would appeal to the imagination and experience of the faithful.

The vocabulary of the Jesuit is also discussed in the following articles: *Językowy obraz szatana w kazaniach księdza Piotra Skargi* oraz *Językowy obraz innowiercy w kazaniach ks. Piotra Skargi*. *Wyraz nietolerancji wyznaniowej w XVI wieku* (written

together with Magdalena Czachorowska). In the first one, on the background of the history of the devil, I reconstructed the concept of the devil presented in Skarga's preaching. To portray the evil as a crafty, vengeful and hostile towards humans creature we used the whole arsenal of the figures of speech, epithets, expressions which primarily were the names of the holder of the features or the activist, as well as animate metaphors. In the second text I presented names for the infidels. All the names of the heretic appearing in the preacher's speeches are negative and aim at defaming and portraying the adversary in a caricatural way. It results from the fact that Skarga belonged to the Jesuit Order, whose main task was the protection of the Roman Catholic Church from heresy. As a Jesuit he had a negative approach to the infidels and the sermons preached by them.

4.2.1.2. Research on the language of various religious texts

a) lexical and semantic aspect

A significant current in my penetrations of the Old- Polish language is the work concerning **religious vocabulary of the past** (written together with Mirosława Wronkowska-Dimitrowa): *W żłobie leży ... Wokół leksyki bożonarodzeniowej oraz W kręgu leksyki Zmartwychwstania Pańskiego (z zabytków okresu staro- i średniopolskiego)*. In the first article we focused on the widest range of excerpts and the description of the vocabulary which from the oldest times to the 18th century was connected with the new born Baby. The language material was taken from sermons, songs (Christmas carols and pastorales), both roman catholic and evangelical, the *Bible*: of Brzesc (1563), of the priest Jakub Wujk (1599), of Gdansk (1632); religious texts (prayer book, catechism) apocryphal narrative texts. The presentation of the collected material was accompanied by deliberations on the diversity of the vocabulary and the possible lexical shape of its oldest forms. In the second article we were interested in the vocabulary relating to such signs of resurrection as: *an empty grave, women at the grave, the figures of Christ arisen*. The material base, as in the first text, the translations from the *Bible*, and also passion and Easter songs. On the basis of the analysis of the excerpted examples we proved that the picture created by the songs differs from the tradition of the Bible, but it does not change it, it enriches and supplements it. Some of the

inflectednesses regarding the gospel lexis correlate with the time when the text came into existence and they are the consequences of the changes within the Old-Polish vocabulary.

In the article *Nazwania Matki Bożej w kancjonale mazurskim* I presented the titles and names of the Mother of God used in the songs. These are the names relating to Mary as a mother and a virgin, and emphasizing her humility, ancillary nature and holiness. The lack of the ornamentation and names resulting from the cult of Mary is arresting. It is determined by the fact that it is a hymn book for protestants, to be more precise, for the members of the Evangelical Lutheran Church, and as it is known the reformers denied to a considerable degree the theology of Mary and the cult of the Mother of God as a mediator between God and humans. Moreover, introducing Mary they did not go beyond (according to the rule *sola scriptura*) what was said about her in the *Bible*

b) grammatical aspects

This group of study comprises publications concerning *Nowo wydane Kancjonału Pruskiego*, which came into existence while collecting the material for the book (4.1), but they are not a part of it. These are: *Przestarzałe formy fleksyjne w kancjonale królewieckim z 1906 roku*; *Wybrane formy fleksyjne przymiotnika i imiesłowu przymiotnikowego w Kancjonale Wasiańskiego z początku XX wieku* and *Przestarzałe formy dopełniacza rzeczownikowego w kancjonale królewieckim z początku XX wieku* based on the material from the edition from 1906. Contrary to the treatise edited in the 19th century, from which I only describe the forms modified (in comparison with the hymn book printed in the 18th century) in these articles I have placed complete catalogues of the ancient forms of my interests together with their interpretation. What is more, in the two first texts I have answered the question about the role which the forms played in the religious songs. On the basis of the study conducted I have formulated the conclusion that in the edition from 1906 they were not placed there for the stylistic effect of solemnity, thus we cannot talk about conscious archaisation. The presence of outdated and archaic forms proves that the hymn book is only the reprint of the text published before. I have also noticed that ancient forms appear only in the oldest part of the relic, seldom are they to be found in the volumes of the book published later. Only few forms can be found in so-called supplement and prayers, which were not included in the first

edition of the hymn book. In the publication *Przestarzałe formy dopełniacza ...* I have described determinants of ancient forms, as well as proving that there is no need to keep the rhyme, rhythm, intonation, there are always newer forms.

4.2.1.3. Study of the official language (office) on the basis of various municipal acts

The next issue relating to the study of the Old-Polish language is connected with **the language of municipal acts**. The historical issues of the Polish language are presented in the following work, being a synthesis of the knowledge about the spelling, phonetics and inflection in the documents of Bydgoszcz: *Język statutów i przywilejów cechów bydgoskich z okresu od XVI do XVIII wieku* (it includes the analysis of the phenomena connected with the inflection of names on the basis of the published material) and *Opis języka dokumentów bydgoskich z XVI wieku (volume 1. Grafia i ortografia); Opis języka dokumentów bydgoskich z XVI wieku (volume 2. Opis wybranych zjawisk fonetycznych); Opis języka dokumentów bydgoskich z XVI wieku (volume 3. Opis wybranych zjawisk fleksyjnych)*, for which the material I excerpted from the manuscripts gathered together in the book *Liber testamentorum civilium Bidgostiensium 1581–1620*⁷ (there are more than 100 pages of documents written in the 16th century). My wide study of the relic allowed me to formulate the conclusion that the texts of Bydgoszcz and other official manuscripts of the 16th century are identical. They also include regional forms (from Great Poland or the Northern Poland), but they mainly concern phonetic phenomena. Those concerning inflection almost do not exist. It proves that the Polish language of the official documents of the 16th century was to a large extent standardized.

The language of the oldest manuscript of the terriers of Kruszwica was compared in the text written with Magdalena Czachorowska: *Uwagi o pisowni i fonetyce dokumentów kruszwickich z lat 1661 i 1754*. Although the relic written later is a copy of the terrier from 1661, some changes concerning its notation can be found. The scribe does not use close vowels or write *c, z, s* with a diacritic when put before *i*. These modifications reflect some changes in the Polish language of the time.

⁷ Book stored in w Archiwum Państwowe [National Archives] w Bydgoszczy, Act collection of Bydgoszcz [The Collection of Acts of Bydgoszcz] 1559-1774/1874, shelf mark. 18.

The issue of the urban Polish language of the first half of the 18th century (on the basis of the manuscripts of Chojnice gathered together in *Acta Consularia Regiae Civitas Conicensis*⁸) I discussed in two articles. In the first article titled *Uwagi o ortografii i fonetyce akt chojnickich z lat 1705–1750* I proved that the spelling of these documents does not differ from the all-Poland spelling, and not numerous exceptions can be explained by dialectal phonetics. For instance using the letter *i* instead of the letter *y* reflects the spelling of **y* as *i* common for the Northern Poland, and the interchangeable use of the signs *l* and *ł* can prove the phenomenon of *bylaczenia* that is the phonetic phenomenon common for the Kashubian dialect. In the second article titled *Fleksja rzeczownika w dokumentach chojnickich z pierwszej połowy XVIII w.* I proved that the declensional forms of the nouns are characterized by a large degree of prescriptiveness and modernity. On the one hand it proves, what the study of other urban texts shows, that the official language of the manuscripts was to a large extent standardized, on the other hand – the variantivity existing in the acts was resulting from the final phases of various processes in the Polish language initiated before.

4.2.2. Onomastics

A separate field of my academic and research interests is onomastics. In this scope there are works of joint authorship concerning various aspects of urban names of Bydgoszcz and Kruszwica. In the article *Etymologia ludowa a naukowa wybranych osiedli bydgoskich* (co-author M. Czachorowska) we proved that if the naming scheme typical for the place is formally and semantically clear, the folk etymology coincides with the scientific one. In case of doubts, the folk explanation is based on different associations. The associations concern the sphere of sound, as well as the semantic and lexical sphere. In the text *Oronimy i nazwy topograficzne w nazewnictwie miejskim Bydgoszczy* (co-author M. Czachorowska) we proved that in the connection with the landform features in the naming scheme of Bydgoszcz there are not many oronyms, but those which can be found appear only as naming series. In the publication *Germanizacja nazw ulic Bydgoszczy* (co-author M. Czachorowska) we presented the ways of the spread

8 Documents stored in Archiwum Państwowe [National Archives] in Bydgoszcz. They are collected in *Inwentarz Akt Miasta Chojnic*, shelf mark 41, 42, 42, 44, 45, 46.

of the German language among the urbonyms of Bydgoszcz. It could be a phonological and phonetic germanisation resulting from the different systems of the two languages, morphological – and often met – lexical. The strongest germanisation processes took place during the second world war. First and foremost, a repeat denomination concerned urbonyms coming from Polish personal names (replaced on the boards by the names of famous persons of the German culture), being ethnographical and geographical names or commemorating the glorious episodes of the history of Poland. In the article *Compositia w nazewnictwie miejskim Bydgoszczy* (co-author Ł. M. Szewczyk) we proved that in the municipal toponymy there are two groups of names. The first one has a model two-element structure, which consists of an equating element (*skwer, rynek, plac, most* [square, main square, place, bridge) and a distinguishing element morphologically diversified. The second one – are names whose the determining element *ulica* [street] undergoes ellipsis, we only use the forms of the determining element. The study of the municipal naming system of Bydgoszcz also proved that among the composing formations there are more names with the structures of the syntactic combination, there are hardly any compounds, and none solid compounds (the exception is *Staroszkolna*). In the publication *Jezioro w mieście* (co-autor M. Czachorowska) on the basis of the archive and contemporary material we presented all the toponyms of Kruszwica connected directly and indirectly with the lake Gopło. In the text *Nazewnictwo miejskie jako składnik dziedzictwa kulturowego na przykładzie Kruszwicy I* presented names based on the topographical and cultural reality of the place representing the way of organisation of the space and life of the town, as well as recalling some important events and honoured people to show how onymy is included in our culture and how important it is for getting to know our heritage, and shaping and reinforcing a regional identity.

A special place in the section of onomastic works belongs to *Słownik toponimów miejskich Bydgoszczy* (**non-serial publication, pp. 387**, co-author: M. Czachorowska, M. Czaplicka-Jedlikowska, M. Jaracz). It is a complete lexical and graphic description of a historical and contemporary naming system of the town. Here, the toponyms were presented in a systematic way, in alphabetical order presenting the location of the names, the time of their creation, source notations and accepted lexical, semantic, and formal language classifications. (My contribution to this work involved excerpting the archival

material of the period from 1815 to 1914, and post-war maps of the town, as well as preparing 412 entries from the letters G - L).

4.2.3. Cuiavian dialect

A very important sphere of my academic activity is my participation in work conducted by Zakład Językoznawstwa Historycznego i Kulturowego UKW [the Institute of Historical and Cultural Linguistics of the Kazimierz Wielki University] on *Słownikiem mowy i kultury kujawskiej*. The aim of the team supervised by dr hab. Zofii Sawaniewska-Mochowa, prof. IS PAN (retired prof. of KWU) is to capture the most essential regional features of the dictionary system of the Cuiavia and the folk culture of the region. So far, I have taken part in local research, recorded flexible interviews, collected, with the use of survey method, material on the basis of questionnaire intentionally prepared to derive the lexis of a particular theme section, excerpted the material of a different type of written sources, mainly the ethnographic literature and folk texts. I have prepared, according to the concept developed by the team, the first edition of the entries from the letters P – S (1083 entries).

My interests and study of the Cuiavian dialect were connected with the article *O języku kujawskich przywoływek dyngusowych*, in which I described the language of the specific texts of the Cuiavian folklore, which contained a harsh criticism of the people whose behaviour was different from the rules and cultural patterns, as well as the moral code of the society. The analysis of the language of the ritual rhymes allowed for formulating the conclusion that in the contemporary ritual rhymes (przywoływki) there has been a regression of the dialect in favour of the standard Polish language, especially the colloquial language. The dialectal elements can be found in the prewar poems. The vocabulary of the ritual rhymes is simple, not very sophisticated or differentiated, but in older texts it only concerns the village life, while the vocabulary of the rhymes which came into existence after 1945 when most of the people took up work in factories is connected with industry.

4.2.4. Miscellaneous

Other academic and research papers concern different fields of linguistics. This group includes the article (co-author M. Wronkowska-Dimitrowa) *O języku i językowych przemianach w tekstach z „Małego katechizmu”*, in which we presented, on the basis of several editions of the catechism (from 1927 to 2011), changes that had occurred in the language of the basic prayers. They were chosen and described in the context of changes and development tendencies of the Polish language of the last century taking into consideration the decisions of the Church concerning the religious language.

In the text *Semantyczno-stylistyczny rozwój wyrazu „kot” w historii polszczyzny* I analysed all semantic and stylistic development of the word. The changes concern different components comprising the information content of the word. The changes of the object and logical reference provide documentation for all the narrowings – specialisations and the extantions (generalisations) of the meanings, and moving the name, as well as transfer from the sphere of specific names to abstract ones. The emotional and stylistic changes include the decline of the meaning having the nature of a nickname in use (e.g., *kot*, “rookie”). Some of the meanings in use bear a relation to an aesthetic expression (*kot* “mentally disabled person” or “mons veneris,” penis”), because they politely name things that are considered to be insulting or obscene. It should be clearly underlined that the aesthetic aspects of the euphemisms mentioned here are rather disputable, because the reception of the same stylistic devices may be completely different.

On the occasion of work on the hymn book I created a theoretical and pragmatic text titled *Z metodologii badań dawnych tekstów. Jak badać i opisywać kancjonały*, in which I presented a method of analysis and description of this type of relics developed by myself.

I also published an polemical article *Na marginesie wykładu Polish morphophonology dr. Jana Henrika Holsta* and wrote a review of *Mały słownik gwary kujawskiej* by Katarzyna Podczaska.

4. Participation in conferences and symposiums

The list of the conferences and the titles of the lectures given has been enclosed. Apart from that, I have taken part in 48 national and international conferences, symposiums and academic conventions during which I contributed to the discussions.

5. Activity for the general public:

Within the activity of the TMJP, the unit of Bydgoszcz, I gave the following lectures:

- „Stylistyczne zróżnicowanie tekstów staropolskich”, 1998, VI Liceum Ogólnokształcące [a secondary school] in Bydgoszcz,
- „Archaizmy w tekstach staropolskich”, 1998, VI Liceum Ogólnokształcące [a secondary school] in Bydgoszcz,
- „Dziedzictwo kulturowe w nazewnictwie miejskim Kruszwicy”, 2009, a public lecture, PTTK [The Society of the Polish Language Enthusiasts] in Kruszwica (initiated by Instytut Dziedzictwa Kruszwicy [Kruszwica Heritage Institute]).

I am a member of Instytut Dziedzictwa of Kruszwica (a local association aiming at popularizing academic research) where I organize for the people of Kruszwica public lectures covering different fields of knowledge.

I have organised trips for the students of the Polish Philology to The Archdiocesan Archive of Gniezno (the students got to know *Bulla gnieźnieńska* [the Bull of Gniezno] and other relics of the archive) and of Ostrów Lednicki.

I am an employee of Pracownia Polszczyzny i Kultury Regionalnej, at Zakład Językoznawstwa Historycznego i Kulturowego of Kazimierz Wielki University in Bydgoszcz.

6. Work in academic associations and editorial committees

I belong to Towarzystwo Miłośników Języka Polskiego. Within the activity of TMJP I have given several lectures (See 5.).

My academic achievement also includes editorial work on a collective monograph *Język. Wielokulturowość. Tożsamość*, [Language. Multiculturalism. Identity] Works of

Komisja Językoznawcza Bydgoskiego Towarzystwa Naukowego No XXIII, Bydgoszcz 2013, pp. 517.

7. Educational activity

For all these years I have been working as an academic teacher according to obligatory teaching hours or even doing more hours. I have had classes at both full-time and part-time studies. At present only at the full-time studies.

Historical linguistic seminars:

- historical grammar of the Polish language – full-time and part-time studies (IV, Polish Philology; 1995-2006);
- historical grammar of the Polish language – full-time studies (III, Polish Philology, undergraduate studies; 2013-2014);
- historical grammar of the Polish language with the elements of Old Church Slavonic grammar (III, Polish Philology, extramural studies; 2004-2008);
- Old Church Slavonic (II, Polish Philology; 2004-2010);
- Common Slavic (II, Polish Philology, full-time undergraduate studies; 2011-2012);
- development of the Polish language (I, Polish Philology, full-time second cycle studies; 2011-2013);
- development of the Polish language (I, Polish Philology, extramural second cycle studies; 1995-2000);
- the history of the Polish language (IV, Polish Philology; 2001-2012);
- the history of the Polish language (III, Polish Philology, undergraduate studies; 2012-2014);
- historical stylistics (IV, Polish Philology; 2004-2005);

Regional education seminars:

- cultural heritage and heritage language in the education of the region (I, Cultural Knowledge, full-time undergraduate studies; 2008-2010);
- cultural heritage and heritage language in the education of the region (I, Cultural Knowledge, extramural undergraduate studies; 2009-2010).

Lectures concerning historical linguistics

- the history of Polish language (IV, Polish Philology; since 2001);
- the history of Polish language (III, Polish Philology, full-time undergraduate studies; 2013-2014);
- the historical grammar of the Polish language (II, Polish Philology, full-time undergraduate studies; 2013-2014);
- the development of the Polish language (I Polish Philology, full-time second circle studies; 2011-2012).

Regional education lecture:

- Regional Polish language (II, Cultural Knowledge, full-time undergraduate studies; 2013-2014).

I have also been a reviewer of Master's and Bachelor's theses at Polish Philology and Cultural Knowledge (17) and the tutor of the students of Polish Philology.

8. Organisational work

8.1. My professional work has also been connected with organising academic conferences:

1. XI National Onomastic Conference, 1998, Bydgoszcz-Pieczyska (member of the organising committee);
2. „Język. Wielokulturowość. Tożsamość.” [Language. Multiculturalism. Identity.], 2012, Bydgoszcz (secretary of the organising committee).

8.2. Every year (until the entrance examination took place) I have taken part in the work of the board of examiners (checking papers).

8.3. In 1998/1999 I worked as a secretary of Department Recruitment Commission (full-time studies, extramural studies, Master's studies, extramural undergraduate studies).

8.4. In the years 2008-2012 I was a representative of the dependent employees in the Council of the Faculty of Humanities of Kazimierz Wielki University.

8.5. In Pracownia Polszczyzny i Kultury Regionalnej [The Polish Language and Regional Culture Laboratory] I am responsible for organising local research and contacts with the regional organisations.

Anna Paluszak-Bronte