

**ONOMASTICA**  
Editor: J. B. Rudnyčyj  
No. 30

---

**I. I. GERUS-TARNAWECKY**

**ANTHROPONYMY IN THE POMIANYK  
OF HORODYŠČE OF 1484**

**SECOND REVISED EDITION**



**Winnipeg**

**1965**

**Canada**

---

Published by the Ukrainian Free Academy of Sciences  
[diasporiana.org.ua](http://diasporiana.org.ua)

**НАЗВОЗНАВСТВО**  
за редакцією Яр. Рудницького  
Ч. 30

---

**І. І. ГЕРУС-ТАРНАВЕЦЬКА**

**ОСОБОВЕ НАЗОВНИЦТВО В ГОРОДИСЬКОМУ  
ПОМ'ЯНИКОВІ З 1484**

ДРУГЕ СПРАВЛЕНЕ ВИДАННЯ.

Вінніпер

1965

Канада

---

Накладом Української Вільної Академії Наук.

**ONOMASTICA**  
Editor: J. B. Rudnyékyj  
No. 30

---

**I. I. GERUS-TARNAWECKY**

**ANTHROPONYMY IN THE POMIANYK  
OF HORODYŠČE OF 1484**

**SECOND REVISED EDITION**

**Winnipeg**

**1965**

**Canada**

---

Published by the Ukrainian Free Academy of Sciences



## Chapter I

### INTRODUCTION

#### Delineation of the Problem

IN COMPARISON WITH THE DEVELOPMENT of the study of anthroponymy in Western Europe the study of this subject in Slavic countries has been relatively modest. This restraint is especially evident in the sphere of given names. However, it does not attest a lack of interest in names among Slavs. On the contrary, personal nomenclature has always attracted the attention of Slavic philologists, but their interest has been directed chiefly towards semantics or the etymology of names. The pioneer work in this field appeared as early as the beginning of the seventeenth century when P. Berynda compiled the first systematic Eastern Slavic dictionary and included a considerable number of personal names with an explanation of their origin. The dictionary was written in the literary Ukrainian language of the seventeenth century and published in 1627.<sup>1</sup>

Scholarly studies of Slavic personal names began in the second half of the nineteenth century with the monumental work of F. Miklosich in 1860.<sup>2</sup> He was the first person to devote his attention primarily to the systematic study of Slavic personal and place-names and thus laid the foundation for Slavic onomastics. The work of Miklosich stimulated other scholars to further research. The

---

<sup>1</sup> P. Berynda, *Leksikon Slovenoroskyj i imen tolkovanije*. (Slavic-Rus Lexicon and Explanation of Names), Kiev, 1627.

<sup>2</sup> F. Miklosich, *Die Bildung der Slavischen Personen- und Ortsnamen*, Vienna, 1860, reprinted in "Sammlung Slavischer Lehr- und Handbücher," ed. A. Leskin et al., Heidelberg, 1927.

earliest of his followers, M. Moroškin,<sup>3</sup> published in 1867 a collection of Slavic names of which many were native Russian. Another significant contribution was made by N. M. Tupikov.<sup>4</sup> He approached the problem quite differently and examined the history of names as well as their social and geographical distribution, while leaving the philological aspect aside.

The most significant studies of Eastern Slavic personal given names in the twentieth century have been made by V. Simovyč,<sup>5</sup> I. Ohijenko,<sup>6</sup> J. B. Rudnyčyj,<sup>7</sup> L. Velyhorškyj<sup>8</sup> and L. Humetska.<sup>9</sup> A number of dictionaries of given personal names have been compiled and published. In addition to the aforementioned comprehensive works, numerous articles dealing with this subject have been published in various linguistic periodicals.

<sup>3</sup> M. Moroškin, *Slavjanskij imenoslov ili sobranije slavjanskich ličnych imen v alfabitičnom porjadke* (Slavic Name Register or Collection of Slavic Personal Names in Alphabetical Order), St. Petersburg, 1867.

<sup>4</sup> N. M. Tupikov, "Zametki k istoriji drevne-russkich ličnych sobstvennych imen" (Remarks on the History of Ancient Russian Personal Names), St. Petersburg, 1892, reprinted with some changes in the Introduction to his Dictionary, *Slovar' drevne-russkich ličnych sobstvennych imen* (Dictionary of Ancient Russian Personal Names), St. Petersburg, 1903.

<sup>5</sup> V. Simovyč, onomastic article, published in *Naukovyj Zbirnyk Vys. Pedagož. Inst. im M. Drahošana v Prazi* (Scholarly Collection of Works of the High Pedagogical Institute of M. Drahošanov in Prague), Prague, 1929.

<sup>6</sup> I. Ohijenko, "Naši osobovi jmennja" (Our Personal Names), a series of articles published in the linguistic periodical *Ridna Mova* (Native Language), Warsaw, 1933–1939.

<sup>7</sup> J. B. Rudnyčyj, "Pro ukrajinški osobovi jmennja" (On Ukrainian Personal Names), *Na Čuzyni*, Augsburg, 1947, and *Rid i znameno*, No. 2, Frankfurt, 1957, pp. 27–30.

"Ridkimi jmennja slovjańskoho pochodžennja v ukrajinškomu nazovnyctvi" (Some Rare Names in Ukrainian Onomastics), *Rid i znameno*, No. 3, Frankfurt, 1947, pp. 36–37; reprinted in *Postup*, Winnipeg, 1963.

<sup>8</sup> L. Velyhorškyj, *Imena hovorať* (Names Speak), Ukrainian Toiler, Toronto, 1951.

<sup>9</sup> L. Humetska, "Slovtvorča budova čolovičyich osobovyich nazv v ukrajinškim movi XIV–XV st." (Word-Formation of Masculine Personal Names in the Ukrainian Language of the XIV–XV Centuries), published in *Movoznavstvo* (Philology) X, 1952.

"Žinoči osobovi nazvy v ukrajinškim aktovij movi XIV–XV st." (Feminine Personal Names in the Ukrainian Legal Language of the XIV–XV Centuries), published in *Naukovi Zapsyky Instytutu Suspiľnych Nauk* (Scholarly Writings of the Institute of Social Studies), Akademia Nauk Ukr. S.S.R., Vol. III, Kiev, 1954.

Although a considerable number of studies have been made during the past century in the field of Eastern Slavic anthroponymy, they have been concerned primarily with those Eastern Slavic personal names which originated in the language itself, the so-called native names. As a result, Eastern Slavic Christian names have, to some degree, been overlooked. In fact, no general treatise on these names covering the whole of Eastern Slavic territory has even been attempted. Nor has sufficient study been devoted to the process of the Slavization of Christian names (predominantly of Greek origin) in the different geographical spheres of the Eastern Slavic languages. Moreover, the adoption of Christian names into the Eastern Slavic name system and their development in various periods has attracted even less scholarly attention, although such a study would undoubtedly be of importance to a history of language as well as of interest to historians in general. In the field of Slavic Christian names the research to date is contained in a small number of essays published in various periodicals. The articles on this subject are usually either monographic or deal with various detailed aspects of the name formation.

The most important contributions to the study of Eastern Slavic Christian names have resulted not from specifically onomastic research but from investigations made with a different purpose in view. A. L. Sobolevskij,<sup>10</sup> for example, while studying the adoption of foreign loan words in the Russian language, traced many dialectical forms of personal names back to their originals. From a different aspect, M. Vasmer<sup>11</sup> has explained the general procedure of integration of Greek loan words in the Russian language, including a selection of Christian names. Recent and valuable contributions to Eastern Slavic onomastics, insofar as it is concerned with Christian names, were made by A. Baecklund<sup>12</sup> who, investigating the personal names in the *Gramoty Velikago Novgoroda*, selected the basic Novgorodian variants of the so-called "Kalendarnyje imena" and

---

<sup>10</sup> A. L. Sobolevskij, *Lekcii po istorii russkago jazyka* (Lectures on the History of the Russian Language), 4th ed., Moscow, 1907.

<sup>11</sup> M. Vasmer, "Dissimilationsvermeidung im Russischen", *Zeitschrift für vergleichende Sprachforschung auf dem Gebiete der indogermanischen Sprachen*, LI, Berlin, 1923.

<sup>12</sup> A. Baecklund, *Personal Names in Medieval Velikij Novgorod, I. Common Names*, Stockholm, 1959.

illuminated the problem of their Russification and their social function during the republican period of Velikij Novgorod. The present study is, however, limited to a specific region and period of the twelfth to the fifteenth century.

Evidently, according to the foregoing survey, the field of Eastern Slavic anthroponymy has not been sufficiently explored. Among the material deserving special attention belong the personal names of the *Pomianyky of Horodyšće*.

That work is not only the unique Cyrillic manuscript in Canada but also is an authentic source; its importance to Eastern Slavic personal names need hardly be stressed. It is a document of public character<sup>13</sup> containing approximately 20,000 entries and mentioning most of the popular Christian names of the fifteenth, sixteenth and seventeenth centuries. These names were recorded either by professional monastic scribes or by other people conversant with the art of writing, who then passed the names on to the monastery. Thus the names recorded were based on the spoken forms which were often colored by the local dialect and employed the orthographic practices of the particular scribe reporting the names. The majority of names belong to the people who populated Southern Volhynia. A considerable number of entries, however, contain names of members of leading families and Church dignitaries from various parts of Eastern Slavic territories and also from Lithuania, Poland and Moldavia.

Since the *Pomianyky* embraces such extensive material, the present study should prove to be of some value and interest in the field of onomastics.

### Scope and Object of the Study

The main object of the study is to analyze the forms and variants of both masculine and feminine given names occurring in the oldest part of the *Pomianyky*.

An attempt is also made here to explain the process by which the names of foreign, primarily Greek, origin were Slavized. This process followed three principal lines:

---

<sup>13</sup> "Public character" here implies a register of the names of persons deceased in the community.



(1) Phonetic modification, by which foreign names were brought into accord with the Eastern Slavic sound system in general and with the Volhynian dialect in particular.

(2) Morphological modifications of the foreign names on the pattern of native personal names and appellatives, and the partial fitting of those names to the Eastern Slavic declension system.

(3) The formation of derivatives.

By recording the occurrences of each name, the study also endeavours, to establish data regarding the frequency of names during the period covered by the oldest section of the *Pomianykyk*.

Moreover, with the support of comparative material from ancillary sources, the investigation attempts a clarification of the effect of Christianity on Eastern Slavic personal names.

Finally, there is included within the scope of this work the *A-tergo Dictionary* of given names listed in the *Pomianykyk*, which is also the first *A-tergo Onomasticon* in the Slavic language.

In order that the reader might see a more complete picture of the material contained in the *Pomianykyk*, a description of some paleographical aspects of the manuscript itself, as well as an examination of the genre of literature which it represents, is necessary. This, however, will be published in another journal.

## Sources

*Pomianykyk of Horodyšče*.<sup>14</sup> The *Pomianykyk*, which is preserved in a manuscript, dated 1484–1737, is one of the first known literary documents produced by Ukrainian monasteries. The manuscript

<sup>14</sup> At present Horodyšče is a village in Volhynia. It is located on the small island between the two branches of the river Buh. Horodyšče, as its name suggests, is the remnant of an old fortification which probably belonged to a prince.

*Volhynia* – the Principality of Kievan Rus' State.

In the 13th century – Kingdom of Galicia-Volhyń.

From 14th to 15th century – Ukrainian-Lithuanian cultural centre (The first Ukrainian Bible was printed in Ostrog in 1580).

In the period from 17th to 18th century – Province of Polish Kingdom.

From 18th to 20th century – Province of Russia.

Presently Volhynia is the Western Province of the Ukrainian S.S.R.

For more extensive information about Volhynia see the work by J. B. Rudnyńkyj, *Nazvy "Halycyna" i "Volyn."* (The Names "Galicia" and "Volynia"), Winnipeg, 1952.

was discovered in 1902 by Olexander Kolessa, professor at Charles University in Prague. It was among the contents of a chest found by Kolessa in a wooden church which was, in his opinion, the sole remnant of a once famous monastery.

In his article, "The South-Volhynian Horodyšče and Horodyšče manuscripts of the period from the twelfth to the sixteenth centuries,"<sup>15</sup> Kolessa has this to say of the *Pomianyk*: "As an official of the Vienna Central Commission for the Preservation of Ancient Monuments, I examined in 1902 the Basilian Fathers' libraries for the purpose of making studies in paleography. The notes on the Apostle of Chrystynopil and the Gospel of Bučač indicated that the manuscripts were from the monastery of Horodyšče and made me visit Horodyšče and also the Basilian Fathers' monastery of Chrystynopil."<sup>16</sup> Visiting Horodyšče, Kolessa found on the site of the monastery an old wooden church. He continues: "From this church comes the *Pomianyk* of the fifteenth century which I discovered in the atrium of the Horodyšče church in an old primitive oak chest among the candle-ends and other useless church articles. This *Pomianyk*, of which I hope to give a full description, contains information about the history of the old monastery of Horodyšče."<sup>17</sup> Unfortunately, this hope was never realized. This was presumably why the *Pomianyk* has not been the subject of description or research before now. However, Kolessa has left us a brief description of other Horodyšče manuscripts.

For many years the *Pomianyk* remained in Kolessa's private library. In 1951, J. B. Rudnyčkyj purchased the book from the Kolessa family for the Slavic book collection in the University of Manitoba, intending that it should be used as source material for advanced studies in the Slavic field. The purchase of this unique volume was made possible through a grant from the Ukrainian Studies Fund in Winnipeg.

Naturally, the acquisition of such a valuable book by the University of Manitoba, and especially its display during the opening of the new Library on September 26, 1958, evoked considerable

---

<sup>15</sup> O. Kolessa, "Pivdenno-Volhynské Horodyšče i Horodyški rukopysni pamiatky XII-XVI st.", published in *Naukovyj Zbirnyk Ukrajinakoho Universytetu v Prazi* (Scholarly Collections of the Ukrainian University in Prague), Prague, 1923.

<sup>16</sup> *Ibid.*, p. 5.

<sup>17</sup> *Ibid.*, p. 6.

public interest. Under this impetus various articles pertaining to the book have recently appeared. Local newspapers, both ethnic and English, have expressed curiosity and surprise at the revelation that the writing of this book began eight years before Columbus's discovery of America. At present the manuscript of the *Pomianyk of Horodyšće* forms part of the rare book section of the Elizabeth Dafoe Library at the University of Manitoba.

## Chapter II

### DESCRIPTIVE ANALYSIS OF PERSONAL NAMES IN *THE POMIANYK OF HORODYŠĆE*

#### A Note on the Formation of Indo-European and Eastern Slavic Personal Names

Language designates and is therefore concerned with the giving of names. We may assume that even at a primitive stage of language development, the first articulated sounds which had any significance were used as names. In one form or another, naming has sometimes been considered to be the earliest of all intellectual accomplishments. The first man was also the first giver of names: "... and Adam gave names."<sup>18</sup> In the Biblical narrative this is man's first recorded activity which may be regarded as his first intellectual activity. Because names are universal E. Pulgram writes: "Since the giving and bearing of names have found such universal acceptance in all forms of society and in all stages of culture, this fact of universality ought to be indicative of a common need perhaps even of a common urge, which all human beings share."<sup>19</sup>

The possession of a name has been highly esteemed throughout the ages: "A nameless creature is a transitory phantom, only the name makes the being known, by the name it is distinguished from

---

<sup>18</sup> *Genesis 2:20; 2:19.* "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, and this the name thereof."

<sup>19</sup> Pulgram, Ernst, *Theory of Names*, published by The American Name Society, 1954, p. 5.

others."<sup>20</sup> The ancient ritual of name giving was a symbol of solemn welcome of the newly born into the family. The name received entitled the child to the full rights of society. "For all parents fit names to their children as soon as these are born, so that there is no one so poor or so gentle that he is nameless."<sup>21</sup> The word, "nameless," signified an unknown and almost unwelcome condition (and still does).<sup>22</sup> Therefore the selection of a name was made very carefully, since, as Bach states, the name was considered as a part of one's appearance: "The name gives the audible picture of a human being, an animal, or an object and there is an inseparable link between the name and the object."<sup>23</sup>

A similar approach to names also existed among later generations. In *Dichtung und Wahrheit* Goethe writes: "... because the name of a person is not an overcoat, but is a perfectly fitting dress, as the skin that has grown over the person which he is not allowed to scrape."<sup>24</sup> The same tendency is noted in modern times. Smith, discussing the importance of the study of names, considers a man's name as the most prominent feature to others and as his most intimate friend. He says: "A man's name is one of the most permanent of possessions; it remains when everything else is lost; it is owned by those who possess nothing else. A name is the only efficient means of describing a man to his contemporaries and to posterity. When one dies it is the only part that lives on in the world."<sup>25</sup>

The given name has always been considered by some to have an influence upon the character or personality of a person. The realization of the fate expressed in the name often affected the formation of personality in either a positive or negative way. The obligation towards a given name in old times and in later periods was factual. In 1652 Jenkin wrote: "Our baptismal names ought to be such as may prove remembrances of duty ... This is good to impose such

---

<sup>20</sup> Günter, H., "Von der Sprache der Götter und Geister," Halle, 1921, (Quoted by A. Bach in *Deutsche Namenkunde*, Vol. I, Part II, p. 224, Heidelberg, 1953).

<sup>21</sup> *Odyssey*, Book VIII - Shaw translation (Quoted in *Names*, Vol. I, 1952, p. 241).

<sup>22</sup> For instance, a writer speaks of "a nameless sorrow."

<sup>23</sup> Adolf Bach, *Deutsche Namenkunde*, Heidelberg, 1953, Vol. I, Part II, p. 227.

<sup>24</sup> Quoted by A. Bach in *Deutsche Namenkunde*, Vol. I, Part I, p. 237.

<sup>25</sup> E. C. Smith, *The Story of our Names*, New York, 1950, p. 61.

names as expresse our baptismal promise. A good name is as a thread tyed about the finger, to make us mindful of the errand we came into the world to do for our Master."<sup>26</sup> Or as Goethe mentions: "... thus it happened that I was named 'Joseph' at baptism and by this my way of life has been determined to a certain extent."<sup>27</sup>

A name not only influences its bearer but it also creates an idea about him with others. This fact led poets and writers to the invention of meaningful names in literature in order to provide a complete picture of characters by means of a name. These so-called "Redende Namen" probably originated in folklore but are still popular today.

In their original invention and purpose personal names had a definite and appropriate significance. Sources for these names were the same among all people but their popularity differed according to the mentality of the various ethnic groups. The names usually varied according to what people aimed at in life. It is apparent that primitive society, because of its close association with nature, used the latter as the main source for names. Thus the characteristics of nature were transferred into human society. Then, too, names not only were derived from the names of gods, spirits and supernatural beings, but were also supplied by the imagination and then transposed into reality. Although sources for naming were endless, a certain rule as to their significance could be established. All ancient names, with few exceptions, denote praise or fame and signify good omen for the future of a child. Through the naming procedure it was hoped the best of everything would be achieved for the child concerned. Hence, names mirror truthfully the feeling, the ideals and the highest aspirations of various groups of people.

The technique used in the formation of personal names was essentially the same everywhere. Among all people the same motives were taken into consideration, but were expressed differently. "Not only name-bearing, but also name-building was a universal human practice, with the same elementary rules everywhere, just as human language is basically the same physical and nervous

---

<sup>26</sup> Quoted by D. T. Starnes, *Names*, 10.56 (1960).

<sup>27</sup> W. Goethe, "Wilhelm Meisters Wanderjahre," (Quoted by A. Bach in *Deutsche Namenkunde*, Vol. I, Part II, p. 228).

performance of human speech production and comprehension, regardless of the multitude and variety of languages."<sup>28</sup>

Being aware of the unexplainable force and strength of a name and believing firmly in its magic, ancient society often applied specific methods in the giving of names. It practiced a transfer of the names of dead relatives, a repetition of components, a variation of components or a linking of components according to alliteration ("Stabreim"). Furthermore, a body of euphemistic and taboo names was also cultivated among Indo-European peoples.

*Indo-European Anthroponymy.* As previously mentioned, onomastic sources for the anthroponymy are endless. Any word can perform this function. Albeit the choice is determined by historical, cultural and ethnical factors, potentially any noun can become a name, and not only a noun but also a verbal form, an adverb, a whole sentence, a particle, even a letter. However, it is evident that nouns and adjectives used as substantives form the vast majority of Indo-European names.

Traditionally Indo-European anthroponymy is classified into dithematic and monothematic names. Ancient names were chiefly dithematic.<sup>29</sup> They were formed of two components for which the nouns of concrete or abstract meaning were used. But other parts of speech were used as well. Basically, there are two main compositional types of dithematic names: (1) determinative composition, where the basic part is determined closely by the first component; (2) copulative composition in which two components are independent of each other. In the later stage of language development, when one part or both parts of the compound name lost their appellative meaning, copulative technique often resulted in meaningless names.

Dithematic names fall into two classes – full names and short names. Short names are considered a secondary development from full names: the former came into being in Indo-European times and were usually formed through the contraction of full names in order to make the latter more convenient for everyday use. According to their structure, short names are also classified as monothematic and dithematic.

<sup>28</sup> Pulgram, Ernst, *Theory of Names*, p. 20.

<sup>29</sup> F. Solmaen, *Indogermanische Eigennamen als Spiegel der Kulturgeschichte*, Heidelberg, 1922, pp. 111–118.

In the structure of short names are suffixes which change the nature of names of special interest. In spite of their great variety, two main groups of suffixes are differentiated. One group comprises suffixes attaching to a name a distinct character – so-called individualistic suffixes – while the other group consists of diminutive suffixes by means of which names predominantly of endearment character are formed.<sup>30</sup>

Although some of them originated in prehistoric times, monothematic names were less popular among ancient Indo-Europeans. Such names are made up of several types of names of which “lall-names” and “by-names” (nicknames) should be especially mentioned. In composition “lall-names” are very similar to the words of baby-language – hence their derivation – and represent the most ancient type of names.

“By-names,” on the other hand, are of later origin. In most instances they denote the physical peculiarities or characteristics of a person. Because they tended to be the liveliest and the most distinctive part of the appellation, in the course of time, “by-names” became real names.

As a rule, members of the Indo-European society bore one name. Such a practice was retained in individual Indo-European languages for a long period. When the Dark Ages were drawing to a close and societies proceeded once more from tribal to national organizations, the need for additional names, besides the individual names, for the more certain identification of individuals became urgent. An increase in the complexities of the administration and social organization of an ethnic group tends to produce an increase in the complexity and rigidity of the onomastic system. Hence, in the later Middle Ages there arose the necessity of creating new names. First, a by-name was attached to a person and disappeared with that person's death. Later on, by-names became hereditary. This development obliterated the significance of personal by-names, but produced the modern family names.

In general, the old Indo-European names are distinguished by a creative instinct. They had an embracing content, profound meaning, logical combination of components and a definitely poetic spirit.

---

<sup>30</sup> *Ibid.*, p. 130.

These old native names, with their characteristics, were alive until the time of Christianization. With the spread of Christianity the old name system was modified. Changes occurred in the form of names, in the lexicon and also in the act of name creation. The old traditional names began to lose their meaning and subsequently a good many of them became meaningless. Christian names, predominantly of Greek and Hebrew provenance, replaced them.

The term, *Christian name*, is probably a corruption of the now almost obsolete "christened name." The name given to early converts to Christianity at the baptismal ceremony to symbolize their new life came to be designated as the "christened" or "baptismal" name. Today the term *Christian name* is so common that frequently forenames given to Jews or other non-Christians are also designated as "Christian names." Dictionaries define this term simply but often incorrectly as a given or first name, thereby illustrating the practice of using the terms *Christian name*, *given name* and *first name* interchangeably.

*Slavic Anthroponymy.* Slavic anthroponymy is analogous to that of other Indo-European languages. In the past, Slavic personal names have expressed a wish of everything best for the child possessing the name. In the course of time, however, their meaning has changed or a name may have been lost altogether. Even at the beginning of the historical period of Slavic languages the original meaning of a considerable number of Slavic personal names was probably not fully understood. Consequently, many of them gradually lost popularity and were much more easily and quickly supplanted by the new Christian names than were the native personal names of other Indo-European peoples.

Native Slavic personal names may be classified into (1) dithe-matic and (2) monothematic names.

Monothematic names were far more popular among the Slavs than with other Indo-European peoples. Many of these names were originally by-names which characterized their bearers most vividly. However, judging from their popularity in Medieval Rus' most of them lost their primary and original meaning and became genuine names.<sup>21</sup>

---

<sup>21</sup> Tupikov, *Slovať*, pp. 121-122 and 130-131.



From the morphological point of view, there are several types of monothematic names. They may present themselves as nouns, adjectives or verbal derivatives; e.g. Golub, Krasnyj, and Ždan.

Dithematic Slavic personal names, which today belong to the category of compound nouns, are derived from Indo-European languages. Word-construction by means of combining two components did not gain real popularity among the ancient Slavs. A majority of compound words in Slavic literature represent calques from Greek which remained in the language of books. But the existence of compound anthroponyms as well as names of pagan gods, toponyms and a considerable number of appellatives testifies that this technique of word-formation was natural for the Slavic language also. Although limited, the procedure was continued during the historical development of the language.

Slavic dithematic personal names are of aristocratic and solemn-sounding character. They show variety in their structure depending on the parts of speech by which the components are expressed and in what relationship they stand to each other. It should be noted that in the period of origin of Slavic dithematic anthroponyms the words did not have such grammatical differentiation as was found in the historical period of the language. Thus, today the determination of the parts of speech in compounds is very difficult. It is assumed that the same root of a component in the course of the development of the language could appear in different forms. It could designate an object, express a quality, or express an action.<sup>32</sup> In this connection a special consideration should be given to nouns, adjectives and numerals among which the formal difference is insignificant.<sup>33</sup>

Slavic compound names, similar to other Indo-European personal names, constitute two basic structural groups of the compound words, namely, (1) copulative and (2) determinative.

(1) *The copulative structural type.* The copulative composition has been known to Indo-European languages from the very beginning of their literary efforts. For this reason the origin of this type has been ascribed to the remote prehistoric period. The ancient

<sup>32</sup> M. Zeleznjak, "Typy serbochorvatskych antroponymičnyx kompozitiv XII-XV v." (Types of Serbo-Croatian Anthroponymic Compounds), *Filološki Zbirnik*, Ukr. Academy of Sciences, Kiev, 1963, p. 198.

<sup>33</sup> *Ibid.*, p. 199.

Slavic written monuments demonstrate the existence of only an insignificant number of the copulative anthroponymic forms. Probably this method of word-formation was already very weak in the Proto-Slavic period. In a later stage of development of the language the semantic value of the copulative anthroponyms was changed or became incomprehensible due to folk etymology. As a result, the copulative technique in Slavic languages became obsolete very early and the anthroponyms themselves archaic or meaningless.

Names with copulative structure consisted mainly of two nouns or their themes, such as Vitrobraters, Bratosyns, and Volkolys. According to Miklosich, in the structure *nomen + nomen* the first component contains the main semantic meaning whereas the second component determines the form of the compound.<sup>34</sup> The main feature of this composition is the possibility of the insertion of a conjunction (i 'and'). For example, Volkolys consists of Volk i Lys 'a wolf and a fox.' E. Dickenmann, however, regards the copulative composition as a more complicated semantic combination. In his opinion, Volkolys should be interpreted not as 'wolf and fox' together but as 'a wolf' which is at the same time 'a fox,' that is the hybridization of the two.<sup>35</sup>

(2) *The determinative compositional structure.*

(i) Anthroponyms of the type adjective + adjective, such as Jaroslavs, Dobromir, Miroslavs, Seroslavs.

The compounds formed of two adjectives or their themes originally were adjectives which presenting primarily a combination of semantic related compounds. Very early, however, they evidently became substantives because of their easy combination with adjectives and other parts of speech in accordance with the rules pertaining to nouns. In this way these anthroponyms still preserve a very ancient wordformative model which has been modified in the modern Slavic languages. Compounds of the type adjective + adjective occupy an important place in the Slavic personal nomenclature. Usually two adjectives of different meaning were linked but

<sup>34</sup> F. Miklosich, *Vergleichende Grammatik der Slavischen Sprachen*, Wien, 1875, p. 378.

<sup>35</sup> E. Dickenmann, *Untersuchung über die Nominalkomposition im Russischen*, Bd. I, Leipzig, 1934, p. 76. (Quoted by M. Zelenjak, *op. cit.*, p. 200.)

occasionally the components had a tautological meaning, e.g. Dragomilъ.

The compounds under discussion do not always correspond with the determinative composition. Some of the compounds are close to the copulative compositional type.

(ii) Anthroponyms of the type adjective + noun or attribute + substantive, for example,

Svjatopolkъ, Drahovitъ, Miroslavъ.

These compounds are adjectival in their semantic formation but preserve a substantival meaning in form. Anthroponyms of this structure belong to the so-called secondary possessive type.<sup>36</sup> In such compounds the sense and the grammatical meaning are connected with the first element.

The combinations of the adjectival and substantival themes presented a vital and productive phenomenon in the Slavic languages in the thirteenth to the fifteenth centuries. On the basis of results obtained, the type attribute + substantive must at this stage be considered of later origin than the type nomen + nomen and older than the type verbum + nomen.

(iii) Anthroponyms of the type numeral + adjective, for instance, Osmomyslъ 'eight minded.'

Names containing a numeral as their first element are very rare in Slavic languages. This compositional type is regarded as a slaviced calque from another language family or as a Slavic formation modeled on another language group. However, there are monothematic anthroponymic forms formed from numerals, such as Pervuša, Četvertunja, etc.

Leskien states that the compounds of the type numeral + adjective should be regarded as adjectives; hence, the anthroponym Osmomyslъ was originally an adjective.<sup>37</sup>

A different view is held by Rudnyčkyj. He established that the name of Osmomyslъ was originally a compound form of the type noun

<sup>36</sup> V. Jagič, "Die slavischen Composita in ihrem sprachgeschichtlichen Auftreten," *Archiv für slavische Philologie*, XX, 1898, p. 523. (Quoted by M. Zeleznjak, op.cit., p. 203.)

<sup>37</sup> A. Leskien, *Grammatik der albulgarischen (altkirchenslavischen) Sprache*, Heidelberg, 1909, p. 100. (Quoted by Zeleznjak, op.cit. p. 206).

+ verbal theme. Its later character (numeral + adjective) was motivated in the Slavic anthroponymic system by the loss of the meaning due to folk etymology.<sup>38</sup>

(iv) Anthroponyms having verbal forms as their components.

(a) The structural type verbal form + noun, such as

Mstibogъ, Molibogъ, Deržikraj.

(b) Verbal form + adjective, for instance,

Borislavъ, Mstislavъ.

This structure was known to Indo-European protoglossa; however, the common model made its own way in the process of the development of the individual languages. In the Slavic languages numerous anthroponymic forms of the above structure manifest strong vitality.

There is a divergency of opinion among scholars concerning the nature of the verbal elements used as the first part of compounds. Milewski states that the verbal part is a theme of the infinite + aorist. J. Otrębski divides the verbal element into two groups: (1) the forms of the aorist, e.g. Deržikraj and (2) the forms of the imperative, e.g. Dažъbogъ. Similar views were expressed by other scholars. J. Loś, on the other hand, denies the view of majority and postulates the nominal origin of the discussed components.<sup>39</sup>

Nevertheless, in the historical period of the development of the Slavic languages, the first verbal components very early assumed an imperative form regardless of their origin.

(c) The structural type noun + verbal theme, for example,

Vojiborъ, Bogdanъ, Snovidъ.

Though the compounds of this type have their second part expressed by a verbal form, they appear in the Slavic languages as nouns. The model of this technique in word-formation was inherited by the Slavs from the Indo-European protoglossa through the medium of Proto-Slavic. But individual anthroponymic forms are the product of Proto-Slavic and of individual Slavic languages; e.g. the name Svjatogorъ which has provoked curiosity among some

<sup>38</sup> J. B. Rudnyčkyj, "Čomu Jaroslav Halyčkyj Osmomyslom?" (On the Name "Osmomyal" in Slovo), *Zytija i Znannja*, Vol. 10, L'viv, 1937, pp. 278-279.

<sup>39</sup> J. Otrębski, *O najdawniejszych polskich imionach osobowych*, Wilno, 1935, pp. 4-5. (Quoted by Zeleznjak, op. cit. p. 209.)

Slavic scholars. Several theories have appeared concerning the origin and interpretation of this name.

Vasmer derives his theory from the Greek name of Saint George.<sup>40</sup>

Miller deduces the name Svjatogorъ from "Svjatyje Gory" 'the Holy Mountains.'

Hruševskij contradicts the above theory by rejecting the existence of mountains under such a name but, unfortunately, does not offer any other theory regarding the origin of the name Svjatogorъ.

Rudnyčkyj treats the name Svjatogorъ as a compound of the structural type adjectival theme + verbal theme, where \**svęto* 'strong,' 'mighty' is the adjectival root and \**gor* ~ *gorję* ~ *goreti* 'to burn' is the verbal root. Thus the name Svjatogorъ would mean 'one burning,' 'overflowing with power.' Rudnyčkyj support his explanation by other Slavic anthroponyms similar in structure, such as Dobrovitъ, Dragoljubъ.<sup>41</sup>

As to their grammatical texture, V. Jagič says that when the second verbal element takes a form of a name, it tends to become a participle. On the other hand, J. Loš expresses the view that in the modern language the verbal element changes into a suffix.<sup>42</sup>

To this day the semantic aspects of the verbal element in the Slavic languages are still quite clear.

The types of Slavic anthroponyms which have been considered here reflect types and models of word-formation which are characteristic of all Slavic languages. The majority among them illustrate very ancient formations peculiar to Slavic and Indo-European anthroponymy. The structural characteristic typical of those compound words dealt with, is the manner in which component parts are linked together within the compounds in question.

### The Slavicization of Christian Names

From the historical point of view the anthroponymy of the *Pomiany* could be divided into two categories, pre-Christian names and Christian names.

<sup>40</sup> M. Vasmer, *Russisches etymologisches Wörterbuch*, Heidelberg, 1952-58, Vol. II, p. 297.

<sup>41</sup> J. B. Rudnyčkyj, "Svjatogor - the Name of the Hero of Bylina," *Names*, 10.229-32 (1962).

<sup>42</sup> N. Zeleznjak, *op.cit.* p. 212.

The group of pre-Christian names mainly consists of native Slavic names. Besides these, some names of Scandinavian provenance are also included in this group, e.g. Glěbъ, Igorъ. They came into Ruś with the Varagians and were slavized together with their bearers long before the coming of Christianity. The native names constitute a rather inconsiderable part of the material of the *Pomianyky*, and their number is insignificant. Some of these anthroponyms, however, may be regarded as Slavic translations of the Greek names, e.g. Věra, Lubovъ, or as Christian names which became acceptable to the Church after the canonization of their bearers. As a result, a few native names entered the Church calendar in spite of the fact that the corresponding saints were originally canonized under Greek names, e.g. St. Borisъ as Romanъ, St. Glěbъ as Davidъ, St. Volodimirъ as Vasiliy and St. Olga as Elena.<sup>43</sup>

In the material under study no examples of the names Olga and Volodimirъ can be found. Nor do the names Borisъ and Glěbъ, although their bearers are considered to be first Slavic saints,<sup>44</sup> attain any appreciable degree of frequency in the same material.

The bulk of names under consideration consists of Christian names which were introduced into Eastern Europe through the medium of the Greek Orthodox Church. The Church played a vital part in the naming of people, and the most effective means by which it exercised its influence was baptism. According to the Canons<sup>45</sup> and Church tradition, only the names of saints and martyrs were given at the time of baptism. These names constitute the so-called *Svjatci*.<sup>46</sup> Originally these were the names taken from the Holy Scriptures and from the names of the first Christian saints and martyrs. But by the time Eastern Slavs were Christianized,<sup>47</sup> the

<sup>43</sup> I. Vlasovskýj, *Narys istoriji Ukrajinškoji Pravoslavnoji Cerkvy* (An Outline of the History of the Ukrainian Orthodox Church), New York, 1955, p. 29.

<sup>44</sup> *Ibid.*, p. 55.

<sup>45</sup> A. V. Kartašev, *Očerki po Istorii Russkoji Cerkvi Vol. I* (An Outline of the History of the Russian Orthodox Church), Paris, 1959, pp. 52–124.

<sup>46</sup> J. Rudyč, "V spravi ukrajinškoho imenoslova" printed in *Ukrajinakyj Pravoslavnyj Cerkovnyj Kalendar*, (Ukrainian Name Register), Stuttgart, 1950, pp. 41–53.

*Svjatci* is a register of the names of saints and martyrs from which names are chosen at the baptism. Kievan metropolitan P. Mohyla compiled and edited the first *Svjatci* for Eastern Slavs in 1646 where he included names of Slavic saints and martyrs.

<sup>47</sup> Official conversion of the Kievan Ruś to Christianity took place in 988.

majority of the Greek names had entered *Svjatci*. In the process of Christianizing Ruś, the Church insisted on the change from the pagan to the Christian nomenclature. Individuals who insisted on keeping their pagan names, had to bear two names, a Christian one for the Church and another one for the world. Such cases, however, occurred only among the Ruś nobility and the princely families. For example, “в крещеніи Іосифа, а мирскы Оstromира.”<sup>48</sup> As a result, previously mentioned Slavic native names were later accepted by the Church.

The Christian names of Greek, Hebrew and Latin origin were taken over in the Old Church Slavic version into which their Hellenic or hellenized form had been transferred to the first Slavic Christians. This onomastic introduction proceeded along several lines, the most effective of which was through the medium of the literary Old Church Slavic language in which the oldest ecclesiastical texts were written. The other process was the direct linguistic contact of the Southern Slavs with the Byzantine Greek in the very earliest stage of their Christianization. These Slavs had adapted some of the Greek names in the vernacular forms which had been brought to the Eastern Slavs with the first flow of Bulgarian culture.<sup>49</sup> However, the majority of Christian names were introduced into Ruś from Bulgaria in Church Slavic form only. Then, too, we must note the influence of the Western Slavs. In Volhynia there is evidence indicating the effects of the early missionary work of St. Methodius and his Moravian and Panonian disciples.<sup>50</sup>

As a consequence of this multifarious method, some names spread among Eastern Slavs in two forms, that is, in written Old Church Slavic and in the vernacular originating with the direct linguistic contact between Slavs and Greeks. In Ruś these already-slavicized Christian anthroponyms became exposed to the influence of spoken languages and underwent further changes. As a final result many of the names of Greek provenance assumed among the Eastern Slavs a double form, one being Old Church Slavic and the other vernacular, e.g. Feodorъ ~ Fedora, and Georgii ~ Jurii.

The names under study entered the oldest Old Church Slavic texts as literary loan-words from Greek. Their forms were kept close

<sup>48</sup> N. M. Tupikov, *Slovač*, p. 5.

<sup>49</sup> A. V. Kartashev, *Očerki po Istoriji*, pp. 52-83.

<sup>50</sup> I. Vlasovskij, *Narys istoriji*, p. 20.

to the Greek equivalents and simply transliterated in the Slavic alphabet, thereby preserving, with few exceptions, the phonetic value of the Greek letters in the pronunciation of that time, that is Koine, e.g.  $\epsilon > i$  or  $b > v$ ; Mixael  $>$  Mixails.

In rendering of the Greek spirants  $f$  and  $th$  the earliest Old Church Slavic texts were inconsistent from the beginning. In Old Church Slavic, which was based on the North Bulgarian dialect, there actually existed the  $f$ -sound; therefore in the majority of cases the Greek  $f$  was presented by  $f$ , e.g. Iosēf  $>$  Iosifa.

The situation is different picture with regard to the voiceless spirant  $th$ . This sound was completely unfamiliar to the Slavs and has remained so to the present time. Consequently in Old Church Slavic manuscripts there were three ways of rendering the Greek  $th$ : (1) by the letter  $th$  pronounced  $f$  in the East and  $t$  in the West; (2) by the corresponding stop  $t$ ; (3) by another spirant,  $f$ ; thus Matthaïos  $>$  Matfei  $\sim$  Mattei  $\sim$  Matthei.<sup>51</sup> The Old Church Slavic texts often reflect a synthesis of Eastern and Western influences. Hence in early texts we meet both forms Matei and Matthei, or Marta and Martha. It seems, however, that in Glagolitic texts  $t$  persists while in the Cyrillic  $th$  dominates.<sup>52</sup> The traditional ecclesiastical form which entered *Svjatci* is Matthei. In the *Dictionary* by Berynda we find Matthei also. On the other hand, in the Hrinčenko's *Dictionary* we come upon forms which emerged under Western influences, that is, Matij, Marta.<sup>53</sup> In the text under study there appears as the earliest variant the form Matthei (gsg. and accsg. Mattheię). In Part C of the manuscript, however, the forms Matthei, Mathei and Matfei are written in interchangeable letters. This scribal practice suggests that at that period in Volhynia both spirants had an  $f$ -sound. Moreover, in Part C there quite often occurs the form Matvei. This one presents a popular Volhynian variant, known also to other Ukrainian dialects. In contrast to Russian, in

<sup>51</sup> A. Baecklund, *Personal Names in Medieval Velikij Novgorod*, Stockholm, 1959, p. 59.

<sup>52</sup> P. Diels, *Altkirchenslavische Grammatik*, I. Teil, Heidelberg, 1932, pp. 45-56.

In Codex Aesomanius  $t$  and  $th$  are interchangeable. In Codex Zogr. the  $t$  is predominant and in Codex Mar. the rendering of Greek  $th$  by  $t$  is the rule. On the other hand, in Sava book the  $th$  is prevailing and in Codex Supr.  $th$  is used more or less consistently.

<sup>53</sup> P. Berynda, *op. cit.* p. 222. B. Hrinčenko, *op. cit.* p. 556.



the Ukrainian language *f* in some positions became vocalised; thus *Matfei* > *Matvei*. Besides the given examples of rendering Greek *th* and *f* in Eastern Slavic there is to be noted the substitution of *x* for *th* and *f* as, for instance, *Theodosii* > *Xodosii*, or *Fionna* > *Xvenna*. Examples of such forms, which are not numerous, emerged in the later process of Slavization due to the influence of the spoken dialects.

Other phonological modifications shown in the *Pomianyk* which should perhaps be noted in connection with vernacular influences are as follows:

- the change of the initial *a* > *o* due to the accent,  
Aleksandros > Aleksandrъ > Oleksandrъ or Agripina > Ogripina;
- the preiotation of initial *e*,  
Elene > Jelena, Eudokiia > Jevdokiia;
- and the change of this initial preiotated *e* > *o*,  
Jelena > Olena, Jevdokiia > Ovdotiia;
- the appearance of *v* before initial vowels,  
Ovdotiia > Vovdotiia;
- the narrowing of unstressed vowels,  
Kosmas > Kosma > Kusma;
- the loss of initial unstressed *a*,  
Anastasiia > Nastasiia, Agathiia > Gafiiia;
- the loss of unstressed initial *e*,  
Ekaterina > Katerina;
- loss of initial *i*,  
Ilarion > Larionъ,  
Isidoros > Isidorъ > Sidorъ.

In regard to the forms of names, some of them were adopted in the Slavic morphological system practically unaltered. These were mainly the hellenised Hebrew and other non-Greek names ending in a consonant. In Slavic only *ъ* was appended to the end-consonant and so these names were fitted into the masculine declension of the *o*-stems. The sign of *ъ* had no phonological significance: adding *ъ* to the end-consonants became rather a mechanical process which reflected the tendency of the early phenomenon in Slavic called "the opening of syllables."

Dabid > Davidъ, Gabriel > Gavriilъ, Iosef > Iosifъ.

The majority of names, however, were accepted only after partial morphological modifications.<sup>64</sup>

<sup>64</sup> P. Diels, *op. cit.* pp. 180-187.

The morphological alteration of imported names was concerned mainly with the modification of the termination of the names. Thus Greek *-os* and *-es* were dropped and only *ъ* was added to the stem of a name. In this way such names were brought into line with the Slavic masculine declension of *o*-stems:

Aleksandros > Aleksandrъ, Petros > Petrъ,  
Ioannes > Ioannъ.

The Greek ending *-as* was represented by *-a*, e.g.

Nikitas > Nikita, Thomas > Thoma.

These names were inflected on the pattern of the feminine declension of *-a* stems. The final *-ios* was rendered by *-ii*,

Grigorios > Grigorii, Athanasios > Athanasii,  
Makkarios > Makarii.

When *-ios* was preceded by unstressed *-e-*, the group *-e-ios* was substituted by *-ei* or *-ii*, thus,

Basileios > Vasilei > Vasilii.

The end group *-a-ios* was also rendered by *ei* (*ei*)

Bartholomaios > Vartholomei.

The anthroponyms which received in Slavic the endings *-ii* or *-ei* (*-ei*) were treated according to the masculine declension of *io*-stems. An examination of the source material discloses numerous instances of the forms, such as

Vasiliiȇ gag. and accsg. from Vasilii;  
Ignatiȋ gsg. and accsg. from Ignatii.

These forms reflect only the graphic problems of that period which were involved in the presentation of the *ja*-sound and have no connection with the declension of *a-*, *ja*-stems.

In Part C of the text there occasionally occurred some names in the nominative case, such as

Thekla, Maria, Mixailo or Pavlo.

The forms *Pavlo* and *Mixailo* provide interesting examples of masculine anthroponyms ending in *-o*, which are not so frequent in Slavic onomastics. Masculine names ending in *-o*, although rare, occurred in many Slavic languages but their development and expansion were not the same everywhere. In some languages these

forms were kept alive only as hypocoristic. In others they were preserved in surnames. In Ukrainian, however, they led to the development of the individual type of masculine nouns ending in *-o*. There is a divergency of views among scholars on the explanation of this development. According to Smal-Stockyj, neuter nouns ending in *-o* originated masculine nouns of this type.<sup>55</sup> In the opinion of Kulbakin, the suffix *-ko* influenced the formation of masculine nouns ending in *-o*. Šaxmatov derives the masculine nominative form ending in *-o* from the vocative form of names of the *a*-stems. Krymskyj states that this type of masculine nouns sprang from the "love amongst people for such forms."<sup>56</sup>

The most convincing explanation is made by V. Simovyč. He motivates the emergence of masculine nouns ending in *-o* by historical factors. Simovyč holds that such a development was caused by the disappearance of *ъ* and *ь* in the final position, and provided the basis for the existence in the language of neuter nouns in *o*-stems. When *ъ* or *ь* was dropped, the reduction of syllables took place and at the end of a name there emerged a group of consonants usually difficult to pronounce and enunciate. In order to simplify the pronunciation one of the most popular methods was the adding of *-o* to the end-consonant, thus

Pavъъ > Pavъ > Pavlo or  
Markъ > Mark > Marko.

This method led to the invention of several categories of names ending in *-o* and finally produced an individual type of masculine nouns ending in *-o*.<sup>57</sup>

The feminine anthroponyms in Slavic received the endings *-a* and *ia*. They were adopted in feminine declensions of *a*- and *-ia*-stems respectively and were treated accordingly.

<sup>55</sup> Smal-Stockyj and T. Gartner, *Grammatik der Ruthenischen (Ukrainischen) Sprache*, Wien, 1913, p. 215.

<sup>56</sup> S. M. Kulbakin, *Ukrainskij jazyk, kratkij očerok istoričeskoj fonetiki i morfoložii*, Xarkov, 1919, p. 59.

O. Šaxmatov and A. Krymskyj, *Narys z istoriji ukrajinškoj movy ta zrestomatija pysemenškoj staro-ukraiščyny XI-XVIII vikiu*, Kiev, 1924, p. 102.

<sup>57</sup> V. Simovyč, "Ukrajinskij imennyky čolovičoho rodu na "o" v istoričnomu rozvytku j osvittenni," *Praci Ukrajinškoho Vysokoho Pedagogičnoho Instytutu im. M. Drahomanova*, Praha, 1929, pp. 305-369.

The Hellenic or hellenized feminine names which had no endings were first adopted unaltered. Then later they were modified on the pattern of prevalent feminine names: for instance,

Ck. Elizabeth > OCS Elizavetъ > Elizaveta.

The modification of endings in order to fit the anthroponyms into the Slavic declension system had already taken place in the Old Church Slavic texts. This is regarded as the first stage in an intentional and systematic change, carried out by the early scribes.

The other method of Slavicization was the shortening or contraction of names, e.g.

Domna > Doma, Theofanъ > Thofanъ, Gavriilъ > Gavrilъ;  
Ignatii > Ignatъ, Kondratii > Kondratъ.

Furthermore, the suffixation and formation of derivatives constitute an important method of Slavicization of foreign names. In our material the name suffixes are all native Slavic. They were usually appended to the stems of foreign names, and thus produced names of diminutive or augmentative nature according to the pattern of native names, as Ždanъ > Ždan-ko. But more often the addition of suffixes to the themes of derivatives formed typical Volhynian variants: for instance,

Aleksii > Oleś-ko; Zinovii > Zeńko; Ioannъ > Ivanъ >  
Iva-š-ko; Anna > Annu-ška; Anna > Annyciia;  
Ekaterina > Kas-ia > Kaś-ka; Eugeniia > Gas-ia;  
Daria > Dar-ka.

As is evident from the material investigated, the emotional character of suffixes appears to have weakened or disappeared in the course of time. In the *Pomiany* names with diminutive or augmentative suffixes are used as full names. Such forms as Jurko or Kaśka are difficult to treat as hypocoristic. They present vernacular but complete onomastic forms.

We must not conclude, however, that all names came directly and exclusively via Byzantium. There is a small number of Latin names which presumably introduced into Volhynia through the Western Slavs. These names, too, became slavicized by undergoing slight changes similar to Greek names and first of all modification of termination, e.g.

L. Adrianus > OCS Adrianъ,  
L. Patricius > OCS Patrikii.

## Phonology and Morphology in *The Pomianyky of Horodyšče*

The orthography of the *Pomianyky* is far from being regular or uniform. Moreover, the same name frequently appears in various orthographical forms in one and the same entry. The most striking inconsistency is found in the rendering of the iotized vowels, the pronunciation current at the time being reflected only occasionally. In general, the tendency towards Old Church Slavic orthography can be noted. But since the system of writing does not correspond with actual pronunciation, many signs are used mechanically. South Slavic influences are most evident in the use of accent signs. In addition, there is a good deal of confusion as to the use of *ь* and *ѣ*. Iotization is also absent in some instances where in Eastern Slavic it should take place. In the text, however, forms do appear which mirror the phonetic reality of the time; they supply enough examples to document several phonological features. In this connection the phenomenon known as *ikanya* deserves particular attention.

*Ikanya*, or the interchange of *i* with *e* and *o* in certain closed syllables, is one of the most important peculiarities of Ukrainian phonology and is linked with the history of *ь* (*jer*) and *ѣ* (*jor*). It was caused by the disappearance of *ь* and *ѣ* in the weak position. When this change occurred the original Proto-Slavic *e* and *o* in an immediately preceding newly-closed syllable changed in Ukrainian to *i*, after having passed through the intermediate stage of *u*, *ou*, *y*, etc. In our text the intermediate stage of *ikanya* is exemplified by such forms as *Markuovъ* (196) (poss. adj.),<sup>58</sup> *Vasyliuvъ* (73) (poss. adj.), and *Maksymuvъ* (196) (poss. adj.). Here the original *o* changed into *u* (*y*) thus *Markovъ* > *Markuvъ*, corresponding to the Modern Ukrainian *i* as in *Markiv*. This development is one of the most peculiar features of the present-day Volhynian dialect.

Another historical Ukrainian phenomenon is the change of unaccented vowels. Unaccented initial *a* became *o*, then disappeared and formed the typical Volhynian variants of names: thus,

*Agrethiny* (27) > *Ogrefiny* (13) ~ *Ogrifiny* (21) >  
*Grifiny* (28) > *Gorfiny* (8) > *Grefy* (32).

The variants *Ogrefiny* (13) ~ *Ogrifiny* (21) or *Artemia* (22) ~ *Artimia* (18) suggest a confusion of *e* with *i*. Identification of *o* with

<sup>58</sup> Numbers in brackets indicate the folios of the *Pomianyky*.

*u* (*y*) is also found in the *Pomianyky*, e.g. *Ovdotii* (20) ~ *Udotii* (43), and *Matrony* (14) ~ *Motruny* (49). Such a development in the Western Ukrainian dialects is usually due to the accent.

The iotization of the vowel *e* took place in the Proto-Slavic period; thus *Elena* was pronounced *Jelena*, and *Evdokia* ~ *Evdotia* was pronounced *Jevdokia* ~ *Jevdotia*, respectively. Some forms of the anthroponyms under study exemplify the further stage of this development and illustrate the phonological rule that every Proto-Slavic ioted initial *e* was changed to *o*; for example, *Evdotii* (59) > *Ovdotii* (20).

Further, prothetic consonants appear before the initial vowels. The forms *Vovdotii* (8) and *Voksimii* (37) attest the prothetic *v* and the form *Hanna* (258) serves as an example of the prothetic *h*.

From time to time we come upon forms which show the identification of *ы* (*jery*) with *i* – for example, *Alkilynny* (29), *Lukyrii* (12)<sup>59</sup> – as well as the weakening of the final *i*, as in *Il'i* (18), *Anastasi* (42).

The loss of initial *i* as in *Sidoria* (15), *Lariōna* (17), could either be attributed to the Slavicization of these names, or on the other hand, as *Vasmer* points out, to the loss of the initial *i* which took place in Greek due to modification in *sandhi* position.<sup>60</sup>

Although in general the former semivowels *ь* (*jer*) and *ъ* (*jor*) in the *Pomianyky* are vocalized in their strong position, quite often there occur such spellings of names as *Sъozonta* (34), *Vъovdotii* (27), and *Sъfii* (33) instead of *Sozonta*, *Vovdotii*, and *Sofii*. This phenomenon has no historical motivation and can only be explained as a scribal habit apart from which, *ь* and *ъ* are used as mere graphic signs without any phonological significance.

Bulgarian influence is found in the frequent appearance of the final *ъ* instead of etymological *ъ*; for instance, *Petrovъ* (69), and *Romanovъ* (63).

The form *Selevestra* (17, 24) attests to the development of pleophony. Simplification of Indo-European "liquid diphthongs" (vowel and *l* or *r*) led to pleophony in Eastern Slavic. For example, in Eastern Slavic the groups *ol/or*, *el/er* developed into *olo/oro* and *ele/ere* respectively, thus *Selvestra* > *Selevestra*.

<sup>59</sup> See Transliteration Table II.

<sup>60</sup> A. Baecklund, op. cit., p. 63.

'Hypercorrect' forms such as Esifa (8), Ieva (18), and Eltuxia (35), and side by side with them, such forms of vernacular character as Ancypora (16), Valfelomeę (19), and Vьvdotoi (31) suggest that some scribes were not very familiar with hagiography.

The rendering of iotized vowels in the text under study displays a most striking inconsistency.

Iotized *a*, pronounced *ja*, is rendered by the combination of *ѣ* (*i + a*), or more frequently, by a nasal sign *ѧ* (*ę*). Thus, Tatiany is written ТѧТѧННѧ (45) and ТѧТѧѧННѧ (8).

The vowel *e* had already been iotized in Proto-Slavic and was always pronounced as *je*. For this reason only a few instances of iotization of *e* are found in the *Pomianyk* in such 'hypercorrect' forms as Iesifa (19) pronounced Jesifa.

The iotization of the vowel *i* is most often indicated by the ken-dema sign (̣) placed above *ї* or *ѣ*; thus, Evthimii pronounced Jevtimiji and written as Ѣѣѣѣѣѣ (42), or Anastasii written as Ѧнастаѣї (42) and pronounced Anastasiji.

Iotized *u* usually is rendered by the sign *Ю*, e.g. Юѣѧѧ (11), Iurię, pronounced Jurija, or occasionally by the nasal sign *ѧ* (*ę*) as in ѧѣѣѧ (11), Orię, also pronounced Jurija.

Many forms, however, show absence of iotization: for example, Тѧтъѧны (28), Акима (15), Устѧны (21), and Улѧты (22), although they were pronounced Tatijany, Jakima, Justiany, and Julity.

Like the iotized vowels, ordinary vowels also exhibit inconsistency.

The vowel *i* is presented

by the sign *ї* as in Ѣѣѣѣѣѣ (35), Vasilia;

by the sign *и* as in Ѣиѣѣѣѣѣ (10), Simona;

by the sign *ѣ* as in Ѣѣѣѣѣѣ (27) Simona;

by the sign *ѣ* as in Ѣѣѣѣѣѣѣѣ (18), Lukiręi; and

in all cases it was pronounced as *i*. The most commonly used sign is *и*; the sign *ѣ* is used rarely.

The vowel *o* is rendered

by the sign *о* as in Ѣѣѣѣѣѣ (14), Ivony;

by the sign *ѣ* as in Ѣѣѣѣѣѣѣѣ (11), Omeliana;

by the sign *ѣ* as in Ѣѣѣѣѣѣѣѣ (33), Sofii; and

is usually written *о* in the middle of a word while *ѣ* is written at the beginning of a word or in the middle of a word to indicate *ō* (long *o*).

The vowel *u* is expressed

- by the combination of *oy* as in Ульєны pronounced Uljany;
- by the sign *ѣ* as in ГАННѢ (258), Ханну; and
- by the nasal *ѣ* (*ϕ*) as in Зѣкѣца (2), Ζονϕѣца, pronounced Zovušča.

The *oy* predominates in initial and medial positions of a word while the sign *ѣ* renders final *u* (*y*). The occurrence of *ѣ* (*ϕ*) in the place of *u* (*y*) is very rare.

The Greek letter *ξ* is rendered in the *Pomianyk* by the sign of *ѣ* as in *ѣ*лєѣєѣ (11), Aleksee; by the combination of *k* and *c* (*kc*) as in *ѣ*лєкєєѣ (15), Aleksee; and by the combination of *ѣ* and *k* as in *ѣ*лєкѣєѣ (11), Alekksandra.

The letter *s* is expressed by *ѕ* as in Зѣхарѣн (9), Zaharii, and by *ѕ* (*dz*) as in Синєѣн (10), Zinovii, pronounced Zinovii or Dzinovii. The forms with *ѕ* (*dz*) may be regarded as a reflection either of Northern Volhynian pronunciation or of South Slavic influence.

The Greek diphthongs *eu* and *au* are rendered in our text by the combination of *ev*; thus,

Gk. Eudóksia > OCS Evdoksia (17).

In the *Pomianyk* we frequently meet a substitution of *x* for *th*, as in Xodora (63), Ximy (88) and the substitution of *v* for *th*, as in Matveє (237), as well as the usual identification of *th* with *f*, as in Matfeia (234).

Basically, the morphological features of the anthroponyms under study are Greek and represent a simple transliteration of the Greek morphological system. However, some Slavic innovations are evident:

- (1) in the endings of the principal forms and derivatives;
- (2) in the suffixation; and
- (3) in the abbreviations and contractions and other processes.

As previously noted, the names of Greek provenance were brought into the Eastern Slavic declensional system by means of the modification of Greek endings (Gk. Basilios > OCS Vasilii).

Names in the *Pomianyk* are in most cases recorded in the *gsg*. However, *accsg.* and *gsg.* forms and those of possessive adjective also appear occasionally. All those cases indicate that the names were treated in accordance with the rules of the Slavic declensional system. For instance, Anny (*gsg.*, 8), Annu (*accsg.*, 258), Ка(ѕѣ)ка



(nsg., 29), Kasiu (accsg., 196), Romanovъ (poss. adj., 63), Vasiliuvъ (poss. adj., 73), Lubovъ (accsg., 222), and Lubve (gsg., 254). The form *Lubve* exemplifies the archaic appellative form of the gsg. of the *ŭ*-stem declension.<sup>61</sup>

The names in the *Pomianyk* provide only a limited variety of Slavic suffixes which were usually appended to the stems of Greek names so as to form Slavic derivatives.

In the masculine names the suffix *-ko* appears most frequently. This suffix was added: (1) to the contracted or shortened variant of a name,

Seń-ko (74) < Ksentii < Avksentii,

Erem-ko (256) < Ierema < Ieremia;

(2) to another diminutive

Fed'-ko (247) < Fedъ < Fedor < Theodorъ,

Zěń-ko (246) < Zenio < Zinovii,

Dač-ko (219) < Todosъ < Theodosii.

Under the influence of appellatives ending in *-a-š*, *-ja-š*, there arose in the native Slavic nomenclature such forms as Bogdaš < Bogdan.<sup>62</sup> Christian anthroponymy was also formed on this pattern, e.g. Ivaš < Ivan < Ioannъ, Oleš < Oleksii ~ Aleksii. But whenever a vowel preceded *-š* in such formations, the suffix *-ko* was frequently added after *-š*. Similar formations are documented in the *Pomianyk* by the derivatives Ivaško (258) and Oleško (257).

Instances where a final *o* is added to a full form are very rare in the material studied. The forms which do appear (Mixailo, Pavlo) are discussed above in the section on Slavicization.

In the *Pomianyk* only two types of feminine suffixes are found, namely, *-ka* and *-sia*. That these suffixes still seem to preserve their original emotional tone suggested by the nature of the derivatives which they form: *-ka* produced augmentative formations while *-sia* carried a tone of endearment.

Like masculine suffixes, feminine suffixes are added either to a short form of a name, for example, Zeń-ka (74) < Zinovia; or to the diminutive variants as in Daš-ka (254) < Theodosia, and Kaš-ka (29) < Ekaterina.

<sup>61</sup> N. luby, G. lubave, D. lubavi, A. lubava, V. luby, I. lubavajq, L. lubavi.

<sup>62</sup> A. Baecklund, *op.cit.*, p. 67.

The diminutive suffix *-sia* in our material is always appended to another diminutive form, viz., Ka-sia (247) < Katia < Ekaterina, Ga-sia (272) < Genia < Eugenia, and Ma-sia (247) < Mania < Maria.

Abbreviation and contraction occur more frequently in the *Pomianyĭk* than does suffixation; for example, Semena (41) < Semena, Uroni (26) < Feuronii, and Prosimii (36) < Evfrosimii.

Some 'hypercorrect' forms should also be mentioned. These are formations in which the Old Church Slavic suffix *-ii* is incorrectly added to a number of names with the purpose of giving them Old Church Slavic character, e.g. Danilię (23) < Danila, Kirilię (73) < Kirila.

Western Slavic influence on the anthroponyms studied is revealed in the names Vętslava (31) and Stanislava (89). Moreover, the style and structure of a majority of entries denotes Polish effects; for example, "upys panei" or "Upys pana Oleksandrova podskarbiego."<sup>63</sup> Yet, marginalia in the *Pomianyĭk* bear witness to profound Polish influence.<sup>64</sup>

<sup>63</sup> The *Pomianyĭk*, pp. 12-13.

<sup>64</sup> *Ibid.*, Part B and Part C.

## Typology of the Anthroponyms in *The Pomianyky of Horodyšče*

The anthroponymy of the *Pomianyky* comprises two categories of names which from the genealogical point of view could be classified as (1) Semitic names and (2) Indo-European names.

The Semitic group includes Hebrew, Aramaic and Coptic names; the Indo-European group consists of Greek, Latin, Germanic, Slavic and a few other names.

The typology of names is organized below in the following order: Semitic, Greek, Roman, Germanic, Slavic and other names. Each name is listed in the reconstructed nominative form and accompanied by its representative form as it occurs in the *Pomianyky*. Then, all other forms of that name, as found in the text, are given and the page number on which they appear for the first time is indicated.

Since it is not the prime task of this work to offer a close study of names on the basis of their etymological history, the explanation of names offered here follows general lines rather than philological lines. For this reason sources consulted for etymological purposes are listed only in Section C of the bibliography.

*Semitic Names.* Early Semitic names were very simple in their structure and meaning, for example, Leah 'weary,' Adah 'ornament.' However, later Semitic names consisted, for the most part, of two elements so combined that the names had an intelligible meaning, usually either religious or related to the birth of the child to whom they were given. Mattathiah 'gift of Jehova,' or Isaac 'laughter' (because Sarah had laughed for joy at the annunciation of the angel) are examples of these qualities.

The primitive Semitic practice seems to have been that a man's name was in some way an expression of his personality and that a particular name could therefore apply to only one individual. In historic times, however, a number of primitive names rather than newly invented names were brought into continual use and given to children. These were above all the names of patriarchs and their families.

According to the rules, a boy received his name at circumcision.

Semitic names came into Ruś through Greek and Old Church-Slavic mediation. The *Pomiany*k includes the following names of that type:

- \*AMOSъ, Amosa (gsg.), Gk. Amos;  
forms and spelling: Amosa (45).  
Name of a Hebrew prophet of the 8th century B.C., the author of the Old Testament book.  
From Heb. *amos* 'burden.'
- \*ANANIJA, Ananii (gsg.), pron. Ananiji; Gk. Ananias;  
forms and spelling: Ananii (14), pron. Ananiji.  
Biblical name of a man struck dead for lying; also one of the bishops of Damask who baptised the Apostle Paul.  
From Heb., see *Anna*.
- \*ANNA, Anny (gsg.);  
forms and spelling: Anny (8), Any (37), Anony (258), Gannu (accsg., 258), Annioiu (accsg., 258), Annušku (accsg., 240).  
Name of the mother of the Blessed Virgin. This name was popular in the Byzantine Empire and was brought to Ruś by the marriage of Anna, sister of the Emperor Basilus, to Vladimir the Great, knjaź of Kiev, in 988.  
From Heb. *Hannah* ~ *Chanach* 'grace, mercy.'
- \*AVDII, Avdea (gsg.), pron. Avdeja;  
forms and spelling: Avdea (46), pron. Avdeja.  
Prophet Avdii is the fourth of the twelve minor prophets in the Old Testament; a disciple of prophet Elias.  
It was not possible to trace the etymology of this name but it might be interpreted as 'servant of God.'
- \*AVIVъ, Aviva (gsg.), Gk. Aviv;  
forms and spelling: Aviva (24).  
Name of a Syrian martyr of the 4th cent. The name is rare among Slavs; occasionally used by monks.  
From Heb. *abib*, 'spring; period of the ripening of the corn.'
- \*AZA, Assa (gsg.), Gk. Azza;  
forms and spelling: Assa (34).

Asa/Azza is probably derived from the Heb. *Azas* 'strength of God' being, however, an abbreviation of *az'oël* ~ *azza'el*. Such abbreviations were very common among Hellenist Jews and Christians.

- \*DANIIL<sup>3</sup>, Danilia (gsg.), pron. Danilija;  
forms and spelling: Danilia (10), Danilię (23), pron. Danilija.  
Hero of the Biblical story "Daniel in the Lions Den." This name always flourished in the East.  
From Heb. *Danyel* 'The Lord is my judge,' from *dan* 'judge.'
- \*DAVID<sup>3</sup>, Davyda (gsg.);  
forms and spelling: Davyda (19), D(a)v(i)da (14).  
In O.T. the second king of the Hebrews, successor to Saul; Jewish tradition has attributed to him a composition of the Book of Psalms; Jesus Christ is from the line of David, hence its popularity as a Christian name.  
From Heb. *Davíd* ~ *Davíd* 'beloved,' or 'chieftain,' from *dayidum* 'leader.'
- \*EFREM<sup>3</sup>, Efrema (gsg.), Gk. Efrhaim ~ Ef'rhem;  
forms and spelling: Efrema (26), pron. Jefrema.  
Name of one of the early bishops of Xersones. He was persecuted and martyred by Diocletian, consequently his name entered the Christian name register.  
From Heb. *Efrazim* 'pastureland.'
- \*ELEAZAAR<sup>3</sup>, Elezara (gsg.), pron. Jelizara;  
forms and spelling: Elezara (41), Elizara (13), Olizara (13).  
Common name among the Hebrews; in O.T. a name of the high priest; the third son of Aaron. Also a martyr of Antioch.  
From Heb. *Eleázer* 'God is helper.'
- \*ELISAVETA, Elisavethi (gsg.), pron. Jelisaveti, Gk. Elisabeth;  
forms and spelling: Elisavethi (22), Elisavethy (39), pron. Jelisaveti.  
Name of the wife of Zaxaria and mother of St. John the Baptist.  
From Heb. *Elíšeba* 'God her oath.'
- \*ELISEI, Elisea (gsg.), pron. Jeliseja, Gk. Elissaios;  
forms and spelling: Elisea (47), Eliseę (29), pron. Jeliseja.  
Name of a prophet of Iarsael and a disciple of Elias.  
From Heb. *Eliša* 'to whom God is salvation.'
- \*EVA, Evvy (gsg.), pron. Jevy;  
forms and spelling: Evvy (9), pron. Jevy.  
Name given by Adam to the first woman, his wife.  
From Heb. *Chavva* ~ *Havvah* 'life giver.'
- \*GAVRIIL<sup>3</sup>, Gavriila (gsg.), pron. Havrijila, Gk. Gabriel;  
forms and spelling: Gavriila (20), Gavriila (11), pron. Havriilja.  
Gabriel, one of the archangels; announced to Mary the forthcoming birth of Jesus.  
From Heb. *Gabriel* 'the hero of God.'

- \***IAKOV**ъ, *Iakova* (gsg.), pron. *Jakova*, Gk. *Iakōbos*;  
forms and spelling: *Iakova* (9), *Iakōva* (18), pron. *Jakova*.  
Jacob, in O.T., second son of Isaac and Rebeka and the father of the twelve patriarchs; also the name of the father of Joseph; Jacob, in N.T., the brother of Jesus, "frater Domini"; also name of the first bishop of Jerusalem.  
From Heb. *Ja'akob* 'a supplanter,' 'heel-catcher' (by popular etymology); but perhaps 'he whom God protects' from Arab. *akaba* 'guard, keep.'
- \***TEREMIA**, *Ieremea* (accsg.), pron. *Jeremeja*, Gk. *Ieremias*;  
forms and spelling: *Ieremea* (26), *Eremej* (10), pron. *Jeremeja*.  
Name of the second of the greater prophets of the Old Testament; tradition ascribes to him authorship of the Book of Songs and Lamentations; St. Jerome (340-420), monk and scholar of the Latin Church, author of the Vulgate.  
From Heb. *Jeremiah* 'exalted of God.'
- \***ILIIA**, *Ilii* (gsg.), pron. *Ilija*, Gk. *Elias*;  
forms and spelling: *Ilii* (33), *I i* (10), pron. *Ilija*.  
The noblest prophet of Israel; *Iliia* (*Elias*) foretold the birth of Jesus.  
From Heb. *Eliya* 'God the Lord' or 'whose God is Jehovah.'
- \***IOAKIM**ъ, *Ioakima* (gsg.), pron. *Jakima*;  
forms and spelling: *Ioakima* (15), *Iakima* (16), *Akima* (15), all forms pron. *Jakima*.  
*Ioakim*, father of the Blessed Virgin. The name first used in the Greek Church and later introduced to Rus'.  
From Heb. *Jehoiakim* 'Jehova establishes.'
- \***IOANN**ъ, *Iōanna* (gsg.), Gk. *Iōannēs*;  
forms and spelling: *Ioanna* (9), *Iō(ann)a* (8).  
John is the name of several characters of the Bible as well as of twenty-three popes. Its popularity among Christians is due to the veneration of John the Baptist.  
From Heb. *Yōhānān* 'Jehova is gracious.'
- \***IONA**, *Iōny*, (gsg.), Gk. *Iōnas*;  
forms and spelling: *Iōny* (13), *Ivony* (14).  
One of the twelve minor prophets; also the name of St. Peter's father.  
From Heb. *ionah* 'dove.'
- \***IOSIF**ъ, *Iesifa* (gsg.), pron. *Jesifa*, Gk. *Jōsēf*;  
forms and spelling: *Iesifa* (19) pron. *Jesifa*, *Isifa* (215), *Jisifa*.  
The name's popularity is due to growing respect for St. Joseph, husband of the Blessed Virgin. Joseph, a Hebrew patriarch, the first son of Jacob by Rachel; his brothers sold him into slavery in Egypt.  
From Heb. *Yoseph* 'addition.'
- \***IOV**ъ, *Ieva* (gsg.), Gk. *Iōb*;  
forms and spelling: *Ieva* (18).  
Name of the chief character of the Biblical story which belongs to the Wisdom

Literature of O. T.; as Christian name popular among monks. The first Abbot of Počajevska Lavra was Iov, hence this name spread in Ruś.

From Heb. *iyyobh* 'persecuted.'

- \***ISAAKII**, Isakia (gsg.), pron. Isakija, Gk. Isakios;  
forms and spelling: Isakia (34), pron. Isakija.  
Name of the only son of Abraham and Sarah. This name seldom used initially, it gained popularity after the Reformation.  
From Heb. *Yišhāq* 'laughter.'
- ISAIJA**, Isaia (nsg.), pron. Isaja, Gk. Esaias;  
forms and spelling: Isaia (12), pron. Isaja.  
One of the greatest Hebrew prophets (740–700 B. C.).  
From Heb. *Yehayahu* 'Jehova is salvation.'
- \***LAZARŃ**, Lazarię (gsg.), pron. Iazarja;  
forms and spelling: Lazarię (26), pron. Lazarja, Lazorię (24), pron. Lazorja.  
In N. T. name for the brother of Martha and Mary who was raised from the dead by Jesus four days after his burial; also the beggar in the parable of Dives and Lazarus.  
Abridged form from Heb. *Eleazer* 'help of God.'
- MALAXIJA**, Malaxia (nsg.), pron. Malaxija, Gk. Malaxias;  
forms and spelling: Malaxia (47), pron. Malaxija, Malotheę (34), pron. Malofeja.  
Name of the last of the prophets.  
From Heb. *Malakiya* 'the angel or messenger of Jehova, my messenger.'
- \***MARIAMNA**, Marimiany (gsg.), Gk. Mariamne ~ Mariam;  
forms and spelling: Marimiany (40).  
Mariam, a frequent name among Jewish women. It was the name of Blessed Virgin which later was shortened to Maria.  
From Heb. *miryam* 'obstinacy, rebellion.'
- \***MARIJA**, Marii (gsg.), pron. Mariji, Gk. Maria;  
forms and spelling: Marii (16), pron. Mariji, M(a)ria (nsg. 24), pron. Marija.  
Usual form of the name of Virgin; the most popular feminine name in each country.  
From Heb. see *Mariamna*; also is explained as derivation from Heb. *marah* 'bitter.'
- \***MATTHEI**, Matthea (gsg.), pron. Matfeja, Gk. Matthaios;  
forms and spelling: Matthea (10, 33), Mattheę (28), Matheę (9), Matsthea (33), Mathea (219), Matfeia (234), Matveę (237), all forms pron. Matfeja.  
Name of one of the disciples of Jesus and the author of the Gospel of Matthew.  
From Heb. *matthaios* < *matthj* ~ *mattejdā*, *matthanjāh* 'gift of Jehova.'
- \***MIXAILŃ**, Mixaila (gsg.), pron. Mixajila, Gk. Mixail;  
forms and spelling: Mixaila (8), pron. Mixajila, Mixailo (221), pron. Myxajlo.

Archangel Michael, the leader of the heavenly host; hence the patron of the Christian warriors. Many churches are dedicated to him.

From Heb. *Mīcaiah* 'who is like God.'

\*SAMUIL<sup>ъ</sup>, Samoila (gag.), pron. Samojila;  
forms and spelling: Samoila (18), pron. Samojila.  
Son of Elkanah and Hannah; Hebrew judge and prophet; two Old Testament books bear his name.

From Heb. *Samūel* 'asked or heard of God.'

\*SIF<sup>ъ</sup>, Sifa (gag.), Gk. Seth;  
forms and spelling: Sifa (22).  
Third son of Adam and Eve, father of Enos; is believed that Sith has lived 912 years; Enos was born when Sith was 230 years old.

Meaning unknown.

\*SIMEON<sup>ъ</sup>, Simeona (gag.);  
forms and spelling: Simeōna (9), Sīmeō(n)a (28), Simeo(na) (30), Semiōna (31), Semena (41).

Name common in Israeli as well as at Gospel times.

From Heb. *shimēōn* 'obedient,' from *shama* 'to hear.'

\*SIMON<sup>ъ</sup>, Simona (gag.);  
forms and spelling: Simona (10), Simona (27), Simina (20).  
Usual New Testament form of Simeon; under the influence of the Gk. name *Simon* < *simos* "snub nosed"; popularity of this name in Christian Church due to the Simon, "frater Domini," Simon — Petros, Simon Cyreneus, Simon leprosus and others.

From: see *Simeonъ*.

\*SOLOMILA, Solomii (gag.), pron. Solomiji;  
forms and spelling: Solomii (33), pron. Solomiji.

From Heb. *Solyimias* 'of the Solymoi people.'

\*SOLOMONILA, Solomonidy (gag.);  
forms and spelling: Solomonidy (29), Sōlomonidy (18), pron. Solomonidy.  
The feminine form from Solomon.

From Heb. *shelōmōh* 'peaceable.'

\*VENIAMIN<sup>ъ</sup>, Ven<sup>ъ</sup>emina (gag.), pron. Venjamina;  
forms and spelling: Ven<sup>ъ</sup>emina (42), pron. Venjamina.  
Name of the youngest of the sons of Jacob and the second by Rachel.

From Heb. *benjamin* 'son of my right hand.'

ZAXARIJA, Zaxaria (nag.), pron. Zaxarija, Gk. Zacharias;  
forms and spelling: Zaxaria (48), Zaxarij (48), pron. Zaxarija, Zaxarii (9), pron. Zaxariji.

Name of numerous Biblical characters; also name of the father of John the Baptist.

From Heb. *zakarīa* 'Jehovah remembers.'



- \*MAGDALINA, Magdalyni (gsg.), pron. Mahdalyni, Gk. Magdalēnē;  
 forms and spelling: Magdalyni (15), pron. Mahdalyni.  
 Mary Magdalene was one of the first witnesses of the Resurrection. In popular tradition Mary Magdalene was identified with "Mary the sinner."  
 From Magdalen 'a woman of Magdala,' from Aram. *miqdela* 'tower.'
- \*MARTHA, Marthy (gsg.), pron. Marfy, Gk. Martha;  
 forms and spelling: Marthy (9), Marthy (23), pron. Marfy, Marthu (accsg., 39),  
 pron. Marfu.  
 Sister of Mary and Lazarus, mentioned in the *New Testament*.  
 From Aram. *mar* 'a lord,' thus *Martha* 'lady, mistress.'
- \*THOMA, Thomy (gsg.), pron. Fomy; Gk. Thomas;  
 forms and spelling: Thomy (12), pron. Fomy.  
 In Gospels the name of one of apostles, known also as "Doubting Thomas."  
 From Aram. *teoma* 'twin.'
- \*VARLAAMʿ, Varlama (gsg.);  
 forms and spelling: Varlama (19), Varlamia (31), pron. Varlamija.  
 Earliest occurrence of this name is in the romance *Barlaam and Josephat* as ascribed to John Damascene (c. 700 to c. 753).  
 From Aram. *bar* ? 'son of ??.'
- \*VARSONOFII, Varsonofia (gsg.);  
 forms and spelling: Varonofia (36), pron. Varsonofija.  
 From Aram. *bar* ? 'son of ??.'
- \*VARTHOLOMEI, Vartholomeę (gsg.), pron. Varfolomeja; Gk. Bartholomaicos;  
 forms and spelling: Vartholomeę (49), Valafalomeę (19), Valthomea (26), in  
 all cases pron. Varfolomeja.  
 Name of one of twelve apostles of Jesus; generally supposed to have been the  
 person who in John's Gospel is called Nathanael.  
 From Aram. *bar talmay* 'son of Talmai,' *talmej* ~ *talmejāh* 'peace of Jehova.'
- \*MOISEI, Moiseę (gsg.), pron. Mojseja;  
 forms and spelling: Moiseę (18), pron. Mojseja.  
 Moses, the liberator of the Hebrews from Egypt; leader throughout the years  
 of the desert sojourn; founder of Israel's theocracy; and according to tradition,  
 the first lawgiver.  
 From Copt. *mo* 'water' and *uša* 'saved.'
- \*PAXOMII, Paxomis (gsg.), pron. Paxomija, Gk. Paxōmios;  
 forms and spelling: Paxomis (23), pron. Paxomija.  
 Pachomii, the founder of a monastery in Tavenna, Egypt, c. 330.  
 From Copt. *pakhōmi*, originally 'falcon, later 'eagle, vulture.'

*Greek Names.* In Greece a child was given its name on the seventh or tenth day after birth. Traditionally the father chose the name. The eldest son was usually given the name of his paternal grandfather; later on children were given those of other relatives. Sometimes, though rarely, a son bore the same name as his father. The prevailing names of women were similar to those of men but with the feminine endings *-a*, *-e*. An unmarried woman was designated as her father's daughter, a married woman as her husband's wife, and a widow as her son's mother.

Greek exceeded all other ecclesiastical languages in its contribution to the store of Christian names.

Greek names come into Ruś through the Old Church Slavic mediation.

In the *Pomiany*k the following Greek names are evidenced:

- \*AGAPITŃ, Agapitona (gsg.), pron. Ahapitona, Gk. Agapetus;  
forms and spelling: Agapitona (19), pron. Ahapitona.  
Agapet I, a pope 535-36. Agapit Peđerakij, monk and known physician of 11th cent.  
The name is formed from the feminine name Agapē, derived from *agapē* 'love.'
- \*AGATHILA, Aga(th)i (gsg.), pron. Ahafiji, Gk. Agatha;  
forms and spelling: Aga(th)i (9), Aga(th)\* (43), Agafii (8), Oga(th)i (21), all forms pron. Ahafiji.  
Name of a Sicilian martyr of the 3rd cent.  
From *agatha* 'good,' 'good fame.'
- \*AGATHONŃ, Aga(tho)na (gsg.), pron. Ahafona, Gk. Agathon;  
forms and spelling: Aga(tho)na (18), Agafona (44), pron. Ahafona.  
Name of a martyr of Crete.  
From *agathos* 'good.'
- \*AGGEI, Aggeę (gsg.), Aheja, Gk. Agnias;  
forms and spelling: Aggeę (33), pron. Aheja.  
As a Christian name, it is more popular in the feminine form *Agnes*. In the Eastern Church, *Aggii* is a frequent monastic name.  
From *agnos* ~ *agos* 'sacred.'
- \*AKINDINŃ, Akinđina (gsg.);  
forms and spelling: Akinđina (30), Kudina (12).  
Name of a martyr of Persia in 330; also a martyr of Nicomedia.  
From Gk. 'a'kindynos 'without danger, safe.'
- \*ALEKSANDRŃ, Aleksandra (gsg.), Gk. Aleksandros;  
forms and spelling: Alekxa(n)dra (15), Alekksandra (11), Alekxj(d)rŃ (nsg.) (13), Olekxa(n)dra (13).

A very popular name in ancient times because of Alexander the Great (356 to 323 B. C.). At the time of the Gospel many saints and martyrs, especially in Greece and Italy, bore this name; also several archbishops of Constantinople were known by that name.

From *alekœ* 'to help' and *andres* 'men.'

- \***ALEKSANDRA**, Aleksandry (gsg.), Gk. Aleksandra;  
forms and spelling: Aleksan(d)ry (10).  
Empress Aleksandra, wife of Emperor Diocletian (284–305 A. D.), converted to Christianity by St. Georgi.  
From – see *Aleksandra*.
- \***ALEKSII**, Alekseĭ (gsg.), pron. Alekseja, Gk. Aleksios;  
forms and spelling: Alekseĭ (11), Aleksee (15), both forms pron. Alekseja, Oleĭka (267).  
A frequent name in Byzantium. St. Aleksios is known to the Eastern Church as "Aleksios, the man of God."  
From *aleksios* 'helper,' 'defender.'
- \***AMVROSII**, Ambrosia (gsg.), pron. Ambrosija, Gk. Ambrosios;  
forms and spelling: Ambrosia (49), Ambrosia (36), pron. Amvrosija.  
One of the names designating immortality used in the early Christian Church to express the joyful hope of everlasting life. Also, the great Archbishop of Milan bore this name.  
From *ambrotos* 'immortality.'
- \***ANASTASII**, Anastasia (gsg.), pron. Anastasija, Gk. Anastasios;  
forms and spelling: Anastasia (15), pron. Anastasija.  
Common name in the Eastern Church. In spite of three saints and one pope, the masculine form of this name is almost unknown in the West, except in Bavaria.  
From *anastasis* 'resurrection' derived from *anastasis* 'an awakening or rising,' from *anistēmi* 'to make to stand up.'
- \***ANASTASIIA**, Anastasii (gsg.), pron. Anastasiji, Gk. Anastasia;  
forms and spelling: Anastaai (8), Anastasi (42), Nastasii (8), Naetai (41).  
The feminine form of the Anastasios is very popular in the Eastern Church as well as in the West.  
From masculine *Anastasis* 'resurrection' (see *Anastasii*).
- \***ANDREI**, Andreĭ (gsg.), pron. Andreja, Gk. Andreas;  
forms and spelling: Andreĭ (14), Andrĕĭ (16), Andrĕa (20), An(d)rea (27), An(d)reĭ (15), always pron. Andreja ~ Andrĕja.  
Name of the first disciple called by Jesus; brother of Simon Peter. A Slavic legend tells that he preached in Ruś and blessed the Kievan mountains. St. Andrej (Andrew), patron saint of Ruś and Scotland.  
From *andros* 'man' or *andreios* 'manly.'
- \***ANDRONIK**ъ, Andronika (gsg.), Gk. Andronikos;  
forms and spelling: Andronika (10), An(d)ronika (23). Andronicus, a favourite Roman name; occurs in St. Paul's Epistle to the Romans. The name was

popular also among the Greeks and belonged to several emperors. St. Andronik was one of the Bishop's of Panonia.

From *andros* 'man' and *nikē* 'victory' – 'man's victory.'

- \*ANIKITA, Anikity (gag.), Gk. Anikētos;  
forms and spelling: Anikity (47).  
Anikit, a martyr of the 4th century.  
From *nikē* 'victory,' *anikelos* 'unconquered.'
- \*ANTHILOFEI, Anfilofea (gag.), pron. Anfilofeja;  
forms and spelling: Anfilofea (34).  
From Gk. *anthēlas* 'flower merchant' from *anthēo* 'blossom, blooming.'
- \*ANTHIMs, Anfima (gag.), Gk. Anthimos;  
forms and spelling: Anfima (32).  
From Gk. *'anthimos* 'like flowers, blooming, fresh.'
- \*ANTIPATRs, Anscipora (gag.), Gk. Antipatris;  
forms and spelling: Anscipora (16).  
A martyr of the 3rd cent. in Asia Minor.  
From Gk. *anti* 'against' and *pater* 'father.'
- \*APOLLINARIIA, Polinarij (gag.), pron. Polinariji;  
forms and spelling: Polinarij (23), pron. Polinariji.  
From *Apollōn*; Apollinaria 'dedicated to Apollo.'
- \*ARKADII, Arkadia (gag.), pron. Arkadija; Gk. Arkhadios;  
forms and spelling: Arkadia (11), pron. Arkadija.  
From *Arh'kadios* 'a native of Arcadia' (a mountainous district in ancient Greece).
- \*ARSENII, Arsenia (gag.), pron. Arsenija;  
forms and spelling: Arsenia (33), pron. Arsenija.  
A Roman hermit called Arsenius the Great; Arsenii of Letra known for his charity.  
From *arsenikōn* 'orpiment.'
- \*ARTEMII, Artemia (gag.), pron. Artemija, Gk. Artemios;  
forms and spelling: Artemia (22), pron. Artemija, Artimija (8), pron. Artimija.  
St. Artemii lived at the time of the Gospels and was appointed Bishop of Salonika by St. Paul.  
From *Artemis* ~ *Artemida*, goddess, sister of Apollo, represented as a virgin huntress and associated with the moon; identified by the Romans with Diana.
- \*ATHANASII, Athanasia (gag.), pron. Afansija, Gk. Athanasios;  
forms and spelling: Athanasia (23), pron. Afanasija.  
Name of a great Alexandrian patriarch; a name popular in the Eastern Church, occasionally used in the West.  
From *thanatos* 'death,' thus *athanasios* 'undying.'
- \*ATHANASIIA, Athanasii (gag.), pron. Afanasiji, Gk. Athanasia;  
forms and spelling: Athanasii (45), pron. Afanasiji.

In the East this feminine name did not acquire general popularity except among the nuns.

From – see *Athanasii*.

- \***DAMIANŮ**, Demiana (gsg.), pron. Demjana, Gk. Damianos;  
forms and spelling: Demiana (18), Dembians (12), De(m)iana (18), Dembana (15), in all cases pron. Demjana.  
Demianus and Cosmos were brothers martyred in Syria in 303. Their cult spread westward and eastward and was much increased by the supposed discovery of their relics at Milan by St. Ambrose. In Rué many churches were dedicated to them.  
From *damaō* 'tame.'
- \***DIMITRII**, Dimitria (gsg.), pron. Dimitrija, Gk. Dēmātrios, G. Demitrios;  
forms and spelling: Dimitria (11), Dimi(tr)ia (18), Dimitrię (20).  
Demitrios, the great saint of Salonika; hence the popularity of the name in the Eastern Church.  
From *Demeter*, G. Myth – goddess of the fruitful earth, protectress of social order and marriage.
- \***DIONISII**, Deōnisia (gsg.), pron. Deonisijs, Gk. Dionisius ~ Dionisos;  
forms and spelling: Deonisia (12), pron. Deonisijs.  
Very popular name in ancient Greece. Dionisius Exiguus, a Roman monk and scholar of the 6th cent., believed to have founded a system of reckoning dates.  
From *Dionysos* 'god of wine and drama,' identified with Roman Bacchus; from God Nysa or his mother Dione.
- \***DOROTHEI**, Dorothea (gsg.), pron. Dorofeja;  
forms and spelling: Dorothea (27), pron. Dorofeja.  
A bishop of Tarsus persecuted by the emperor Julian "Apostate" in 362.  
From *Theodoros* 'divine gift.'
- \***EKATERINA**, Ekateriny (gsg.), pron. Jekateriny, Gk. Aikaterinē;  
forms and spelling: Ekateriny (10), pron. Jekateriny, Katerinę (accsg., 237), pron. Katerinu, Kasbka (nsg., 29), Kasiu (accsg., 196).  
Name of a virgin martyr of Alexandria.  
Etymology obscure, probably from *katharos* and *aikia*.
- \***ELENA**, Eleny (gsg.), pron. Jeleny, Gk. Elene;  
forms and spelling: Eleny (8), pron. Jeleny, Oleny (11).  
Mother of the emperor Constantine; there is a legend of her discovery of the "true cross" in 326. The name was brought into Rué by the princess Olga of Kiev, who received the name Elena during her conversion to Christianity in 955.  
From Gk. *elenē* 'brightness.'
- \***ELEVTHERII**, Eleferia (gsg.), pron. Jeleferija, Gk. Eleutherios;  
forms and spelling: Eleferia (9), pron. Jeleferija.  
Bishop of Illyria, martyred by emperor Adrianus c. 112 A. D.  
From Gk. *eleutherios* originally 'pertaining to somebody who is considered to be an *eleutheros* "free."' "

- ERMOLAI**, Ermola (gsg.), pron. Jermola, Gk. Hermolaos;  
 forms and spelling: Ermola (8), pron. Jermola.  
 The name was borne by a priest of Nicomedia who was persecuted and martyred by Maximilian.  
 From *Hermolaos* 'people of Hermes,' Hermes – Gk. Myth. deity; herald and messenger of the gods; god of roads, commerce, invention, cunning and theft.
- EVDOKIIA**, Evdokii (gsg.), pron. Jevdokiji;  
 forms and spelling: Evdokii (19), pron. Jevdokiji, Ovdotii (20), pron. Ovdotiji, Vovdotii (8), Vəvdotii (27), pron. Vovdotiji, Vəvd(t)oi (31), pron. Vovdotoj, Vdotii (14), Udotii (43), pron. Vdotiji.  
 Name of several martyrs of early Christian times.  
 From *eudotē* 'benevolence.'
- EVDOKIMIIA**, Evdokimii (gsg.), pron. Jevdokimiji, Gk. Eudokimia;  
 forms and spelling: Evdokimii (14), pron. Jevdokimiji.  
 From Gk. – see *Eudoktia*.
- EVDOKSILA**, Evdoksii (gsg.), pron. Jevdoksiji, Gk. Eudoksia;  
 forms and spelling: Evdoksii (17), pron. Jevdoksiji.  
 From *eudoksios* 'having a good name, glorious, famed.'
- EVFLMIIA**, Evfimii (gsg.), pron. Jevfimiji, Gk. Eufemia;  
 forms and spelling: Evfimii (8), Evthimii (22), Ev(thi)mii (19), Evəthimii (10), Evthimi (42), all forms pron. Jevfimiji, Ximy (88).  
 The name of the 4th cent. Bithynian martyr.  
 From *eufēmios*, *eufēmos* 'uttering good words.'
- EVFROSIMIIA**, Evfrosimii (gsg.), pron. Jefrosimiji, Gk. Eufrosynia;  
 forms and spelling: Evfrosimii (31), Efrosimii (41), both forms pron. Jefrosimiji; Eyprosimii (9), pron. Jefrosimiji; Prosimii (36), pron. Prosimiji.  
 From Gk. *eufrosymos*, *eufrosynos* 'gay, happy.'
- EVFROSINs**, Efrosima (gsg.), pron. Jefrosima, Gk. Eufrosynos;  
 forms and spelling: Efrosima (16), pron. Jefrosima.  
 From *eufrosymos* 'gay, happy.'
- EVGENIIA**, Evgenii (gsg.), pron. Jevheniji, Gk. Eugenia;  
 forms and spelling: Evgenii (36), pron. Jevheniji, Evəgi (19), Evəgy (8), Evgy (28) these forms pron. Jevhy, Gasiiu (accsg., 272), pron. Hasju.  
 The name of the daughter of the Roman successor Philipp; she became a Christian, was persecuted and martyred in the 3rd cent.  
 From *eugenias* 'noble' or 'well born,' *eugenia* 'nobility.'
- EVKSIMIIA**, Evksimii (gsg.), pron. Jevksimiji;  
 forms and spelling: Evksimii (27), pron. Jevksimiji; Eiksimii (17), pron. Jiksimiji; Voksimii (34), Vəksimii (8), Vksimii (34), pron. Voksimiji.  
 From Gk. *euxēmios*, *euxēmos* 'elegant, well formed, gentle.'
- EVLAMPII**, Evlampia (gsg.), pron. Jevlampija, Gk. Eulampios;  
 forms and spelling: Evlampia (49), pron. Jevlampija.  
 From *eulampios*, *elampēs* 'bright, shining.'

- \*EVLOGII, Evla(gi)ę (gsg.), pron. Jevlahija, Gk. Eulogos;  
forms and spelling: Evla(gi)e (29), Evla(di)a (47), pron. Jevladija.  
From *eu* 'well' and *logos* 'word'; thus *eulogos* 'well wisher.'
- \*EVPRAKSIIA, Evpraksii (gsg.), pron. Jevpraksiji, Gk. Euphraksia;  
forms and spelling: Evpraksii (8), Evpraksei (30), Epraksii (37), all forms pron. Jevpraksiji.  
From *euphraksia* 'success, good action.'
- \*EVSEVII, Evsevia (gsg.), pron. Jevsevija, Gk. Eusebios;  
forms and spelling: Evsevia (30), Eisevia (47).  
From Gk. *eusebios* 'who is pious,' *eusebēs* 'pious.'
- \*EVSTATHII, Evstafia (gsg.), pron. Jevstafija, Gk. Eustathios;  
forms and spelling: Evstafia (11), Evstafie (25), both forms pron. Jevstafija.  
Name of a Roman soldier who suffered under Emperor Adrian and became Christian martyr; a favorite name in the West in the Middle Ages.  
From Gk. *eustathios* 'healthy, steadfast.'
- \*EVTHIMII, Evthimia (gsg.), pron. Jevfimija, Gk. Euthymios;  
forms and spelling: Evthimia (19), Evthimia (64), Evsfimija (9), Evthimii (32), Eithimia (16), all forms pron. Jevfimija.  
From *euthymios* 'kind, generous,' *euthymos* 'well-minded, happy.'
- \*EVTIXII, Eltotxia (gsg.), pron. Jeltotxija, Gk. Eutyxios;  
forms and spelling: Elto(i)xia (10), Eltuxia (35).  
St. Evtixii was born in Sevastopol; lived at time of the Gospels. He was a disciple of St. John the Theologian.  
From *eutyxios* 'successful, fortunate.'
- \*FERFURII, Ferafuria (gsg.), pron. Ferfuriija;  
forms and spelling: Ferafuria (49), Therfuria (22), both forms pron. Ferfuriija.  
From Gk. *porfyrios* 'bright-red, rosy, flushing'; transposition of components.
- \*FILIMONz, Filimona (gsg.), Gk. Filemonos;  
forms and spelling: Filimona (38), Thilimona (19).  
Filimon was one of the seventy lesser Apostles; one of the epistles of St. Paul is addressed to him.  
From *filēmōn* 'loving.'
- \*FILIPPz, Filippa (gsg.), Gk. Filippos;  
forms and spelling: Filippa (10), Filipa (45).  
One of the Apostles who preached in Azia Minor and in Scythia.  
From *filos* and *ippos* 'lover of horses.'
- \*FILOTHEA, Filotiu (accsg.), pron. Filoteju, Gk. Filotea;  
forms and spelling: Filoteiu (41), pron. Filoteju.  
From *filos* and *theos* 'lover of God.'
- \*FOTINIA, Thetinii (gsg.), pron. Fotiniji, Gk. Fotinia;  
forms and spelling: Thetinii (18), Thetini (9), pron. Fetiniji.  
In N. T.: name of the woman of Samaria with whom Jesus conversed at Jacob's well.  
From Gk. *φωτίνιος* ~ *φωτίνιος* 'shining, bright.'

- \*GENNADII, Genadia (gsg.), pron. Henadija, Gk. Gennadios;  
forms and spelling: Genadia (29), pron. Henadija.  
From Gk. *gen'nadios* 'noble, generous,' from *gen'nadas* < *genna* 'descent, kin.'
- \*GEORGII, Georgia (gsg.), pron. Heorhia, Gk. Georgios;  
forms and spelling: Geōrgia (15), pron. Heorhia; Iurę (11), Orię (11), Oręę (28), Oręa (20), pron. Juriĵa, Iurka (accsg., 166); Iurko (nsg., 256), pron. Jurko.  
St. George, a Cappadocian martyr (303 A. D.), was a Roman tribune; the dragon killing legends were attached to his name later. He was deeply revered in the East; warriors adopted him as their patron saint.  
From *georgos* 'farmer' or 'tiller of the soil.'
- \*GERASIMŃ, Gerasima (gsg.), Gk. Heraaimus;  
forms and spelling: Gerasima (23), pron. Herasima.  
The first saint by this name was tortured in Diocletian's persecution; he became the patron saint of the Mediterranean sailors.  
From Heraaimus 'venerable,' from Erasmus from *irao* 'to love.'
- \*GLIKERIIA, Lukirii (gsg.), pron. Hlikeria, Lukirii, Gk. Glykōria;  
forms and spelling: Lukirii (11), Lukyrii (12), Lukirėi (16), all three forms pron. Lukiriji; Lukirė (16), pron. Lukiri.  
This name belonged to a saint of the Greek Church, the daughter of Macarius the consul; martyred at Trajanopolis.  
From *glykēra* 'sweet.'
- \*GRIGORII, Grigoria (gsg.) pron. Hrihoria, Gk. Grēgorios;  
forms and spelling: Grigoria (8), Grigorię (13), pron. Hrihorija.  
Frequent among early bishops; Gregorii Nazianzen was the friend of St. Basil, Gregorii Thaumaturgos, Gregorios Theologian and others of the same fame, and contributed to the popularity of this name in the East. In the West the name was borne by numerous popes.  
From *egēirō* 'to be watchful.'
- \*IPATII, Evĵpatia (gsg.), pron. Jevpatija;  
forms and spelling: Evĵpatia (9), Eipa(t)ba (17), pron. Jevpatija.  
Several bishops of early Christian times were canonized by this name.  
From Gk. *eupathios* ~ *eupathēs* 'sensible.'
- \*IRINA, Iriny (gsg.), Gk. Eirēne;  
forms and spelling: Iriny (8), Irinii (9), pron. Iriniji.  
Irena was the pious widow, a martyr of Salonika; this name was very frequent among Greek empresses.  
From *eirēne* 'peace.'
- \*ISIDORŃ, Sidora (gsg.), Gk. Iaidoros;  
forms and spelling: Sidora (26), Sidoria (15), pron. Sidorija.  
The name was fairly frequent among the ancient Greeks. The first Isidor canonized was an Egyptian hermit.  
From *Isis* and *dōrron* 'gift of Isis.'



- KARPǎ, Karpa (gsg.), Gk. Karpos;  
 forms and spelling: Karpa (35).  
 One of the disciples of Jesus; St. Paul mentions this name in one of his epistles.  
 Karp was also the name of several early Christian bishops.  
 From Gk. *karh'pos* 'fruit.'
- KIRILLǎ, Kirila (gsg.), Gk. Kyrillos;  
 forms and spelling: Kirila (8), Kirilię (73).  
 There were two saints by this name, both doctors of the Church, St. Cyril of Jerusalem and St. Cyril of Alexandria. To the Slavs, the name was introduced by St. Cyril, the Greek missionary to Moravia, known as the "Apostle of the Slavs."  
 From Gk. *kyrios* 'lord.'
- KOSMA, Kozmy (gsg.), Gk. Kosmas;  
 forms and spelling: Kozmy (8), Ko(z)my (17).  
 Kosma, a disciple of St. John Damaskin and a writer of canons; the name of several early bishops.  
 From Gk. *kosmos* 'order.'
- LEONIDǎ, Leonida (gsg.), Gk. Leonidas;  
 forms and spelling: Leonida (18).  
 Name of ten popes.  
 From Gk. *Leōnidas* 'lion like.'
- LEVǎ, Lva (gsg.);  
 forms and spelling: Lva (16).  
 From Gk. *leōn* 'lion,' the Slavic form Levǎ is probably the Greek calque.
- MAKARIJ, Makaria (gsg.), pron. Makarija, Gk. Macharios;  
 forms and spelling: Makaris (32), pron. Makarija.  
 There are several saints by this name among which Makarii of Egypt is the best known.  
 From Gk. *macharias* 'blessed.'
- MELANIA, Melanii (gsg.), pron. Melaniji;  
 forms and spelling: Melanii (27), pron. Melaniji.  
 St. Melania, a pious Roman Christian and a founder of one of the monasteries in Jerusalem in the 4th cent.  
 From Gk. *melaina* 'black.'
- METHODIJ, Methedia (gsg.), pron. Mefodija, Gk. Methodios;  
 forms and spelling: Methedia, pron. Mefodija (16); Mefedia (53), pron. Mefedija.  
 Methodius, the brother of Cyril, the Greek missionary among Slavs also called the "Apostle of Slavs."  
 From Gk. *methodos* 'following after' or 'method.'
- MINA, Miny (gsg.);  
 forms and spelling: Miny (10).  
 Name of several Christian martyrs as well as of patriarchs of Constantinople.  
 From Gk. *menas* 'moon.'

- \*NESTORǎ, Nesterǎ (gsg.);  
forms and spelling: Nesterǎ (25), Nesteria (10), pron. Nesterija.  
Nestor, the wisest and oldest of the Greeks in the Trojan War; Nestorius, a Syrian churchman; patriarch of Constantinople (428–431).  
Derived from the river name *Nestos* < *nesto*.
- \*NIFONTǎ, Nifontǎ (gsg.), Gk. Nefontos;  
forms and spelling: Nifontǎ (26), Nifantia (47), pron. Nifontija.  
From *nefontos* 'of sober, moderate (father),' *nefon*.
- \*NIKANORǎ, Nikory (gsg.), Gk. Nikanōr;  
forms and spelling: Nikory (23).  
From *nikanōr* 'man of victory,' from *agēnōr* 'man of strain, effort.'
- \*NIKIFORǎ, Nikifora (gsg.), Gk. Nikēforos;  
forms and spelling: Nikifora (22).  
Nikiforos, a patriarch of Constantinople; opponent of iconoclasm.  
From *Nikē*, the goddess of victory; *nikēforhos* 'carrying off victory.'
- \*NIKITA, Nikity (gsg.);  
forms and spelling: Nikity (21), Nikyty (47), Nikitia (8).  
Several early Christian martyrs; also one of the bishops who died in the struggle with the iconoclasts.  
From Gk. *nikētes* 'winner, conqueror.'
- \*NIKOLAI, Nikoly (gsg.), Gk. Nikolaos;  
forms and spelling: Nikoly (33), Mikoly (40), Mikuly (9).  
The name of one of seven apostolic deacons; St. Nickolas, a bishop of Myra c. 300; he is regarded as the patron of children and sailors; many churches are dedicated to him.  
From Gk. – see *Nikifor*.
- \*ONISIMǎ, Onisima (gsg.), Gk. Onēsimus;  
forms and spelling: Onisima (9).  
Name of the servant (or slave) in whose behalf Paul wrote the Epistle to Philemon.  
From *onēso*, *onētos* 'useful, profitable.'
- \*PALLADII, Peladia (gsg.), pron. Paladija, Gk. Palladios;  
forms and spelling: Peladia (49), pron. Paladija.  
From Gk. *palladios* 'adherent to Pallas.'
- \*PANKRATII, Pankratia (gsg.), pron. Pankratija, Gk. Pankratiος;  
forms and spelling: Pankratia (17), Pa(n)kratia (23), pron. Pankratija.  
St. Pankratii, a disciple of apostle Peter; the bishop of the Tavromenia, Sicilia.  
From Gk. *pankratiος* 'all-powerful.'
- \*PANTELEIMONǎ, Pantelemona (gsg.);  
forms and spelling: Pantelemona (14).  
A physician of Emperor Maximian who became a Christian and was martyred c. 306.  
From Gk. *panteleēmōn* 'pitiful, merciful with all' (linguistically incorrect).

- \*PARASKEVA, Paraaskovgei (gsg.), pron. Paraaskovheji, Gk. Paraskevē;  
forms and spelling: Paraaskovgei (9), pron. Paraaskovheji.  
The name of several early women martyrs.  
From Gk. *pará* 'beyond' and *skévē* 'implement,' in *New Testament* – the Day of Preparation, the name for Good Friday.
- \*PATAPII, Potapia (gsg.), pron. Potapija;  
forms and spelling: Potapia (32), pron. Potapija.  
Egyptian hermit c. 600.  
From Ck. *pantapios* 'away from all, hermit.'
- \*PELAGIIA, Pelagii (gsg.), pron. Pelahiji;  
forms and spelling: Pelagii (9), pron. Pelahiji.  
From Gk. *pelagios* ~ *pelagos* 'being (living) on/at/in the sea.'
- \*PETRŏ, Petra (gsg.); Gk. Petros;  
forms and spelling: Petra (8), Pe(t)ra (16), Netra (11).  
Name given by Jesus to his disciple Simon, the brother of Andrew; one of the most common Christian names.  
From Gk. *petros* 'a rock.'
- \*PIMENŏ, Pimina (gsg.);  
forms and spelling: Pimina (50).  
Pimen, born in Egypt in the 5th cent.; hermit of Libya.  
From Gk. *poimēn* 'herdsman, shepherd.'
- \*POLIKARPŏ, Polikarpa (gsg.), Gk. Polikarpos;  
forms and spelling: Polikarpa (53).  
St. Polikarp, bishop of Smyrna, Asia Minor; also a disciple of St. John Theologian, he was martyred in the 1st cent.  
From *polikarpos* 'much fruit, fruitful.'
- \*PROKOPII, Prokopia (gsg.), pron. Prokopija, Gk. Prokopios;  
forms and spelling: Prokopia (15), pron. Prokopija.  
Name of a martyr of Palestina; one of the favorite names in the Greek Church.  
From *prokopios* 'progressive' < *prokopē* 'progress.'
- \*RADION, Radiona (gsg.);  
forms and spelling: Radiona (29), Ra(di)ōna (16).  
Radion, one of the seventy apostles; preached with the apostle Peter.  
From Gk. *ra(i)dios* 'willing, helpful, ready.'
- \*SOFLIA, Sŏfi (gsg.), pron. Sofiji, Gk. Sofía;  
forms and spelling: Sŏfi (33), pron. Sofiji; Osofi (12), Oso(th)i (21), pron. Osofiji, Osofia (nsg., 9), pron. Osofija.  
From Gk. *Sofia* 'wisdom.'
- \*SOFRONII, Sofronia (gsg.), pron. Safronija;  
forms and spelling: Sofronia (16), pron. Safronija.  
A patriarch of Jerusalem, c. 640; author of several *Lives of Saints*.  
From Gk. *sofronios* 'sound mind.'

- \*SOZONT<sup>ъ</sup>, S<sup>ъ</sup>zonta (gsg.), pron. Sozonta;  
forms and spelling: S<sup>ъ</sup>zonta (16), pron. Sozonta.  
Name of a martyr of Pompeol, c. 288.  
From Gk. *sozōn* '(child) of the Savior.'
- \*SPIRIDON<sup>ъ</sup>, Spiridona (gsg.), Gk. Spiridōn;  
forms and spelling: Spiridona (38).  
Name of one of Fathers of Nicea; bishop of Trinifisk, Cyprus.  
From Gk. *spiridōn* < *spiris* 'round basket.'
- \*STAXII, Staxia (gsg.), pron. Staxija;  
forms and spelling: Staxia (21).  
Name of one of seventy disciples of Jesus.  
From – see *Eustathii*.
- \*STEFAN<sup>ъ</sup>, Stefana (gsg.), Gk. Stefanōs;  
forms and spelling: Stefana (8), Stethana (31), Ste(tha)na (20), in all cases  
pron. Stefana.  
Common Greek Christian name; borne by the first Christian martyr.  
From Gk. *stefanē* 'crown.'
- \*STEFANIDA, Stefanidy (gsg.);  
forms and spelling: Stefanidy (17), Ste(tha)nidy (27).  
From the feminine form of Stefan; see *Stefan*.
- \*TARASII, Tarasia (gsg.), pron. Tarasija, Gk. Tarasios;  
forms and spelling: Tarasia (20), pron. Tarasija.  
Name of a patriarch of Constantinople (787–808); champion of iconodules.  
Taras is very popular name in the Ukraine.  
From Gk. *tarhasios* ~ *tarhaksios* 'causing trouble or unrest, rebel.'
- \*THEKLA, Thekly (gsg.), pron. Fekly ~ Tekli, Gk. Thekla;  
forms and spelling: Thekly (16), The(k)ly (26), pron. Fekly ~ Tekli.  
Name of the first woman martyr; convert of St. Paul.  
From Gk. *theoklea* 'God's fame.'
- \*THEODOR<sup>ъ</sup>, Theō(do)ra (gsg.), pron. Fedora, Gk. Theodoros;  
forms and spelling: Theo(do)ra (8), pron. Fedora, Kodora (9).  
Name of several saints; very common in Eastern Europe.  
From Gk. *theodoros* 'God's gift, divine gift.'
- \*THEODORA, Theō(do)ru (accsg.), pron. Fedoru;  
forms and spelling: Theō(do)ru (41), Theō(do)ry (gsg., 10).  
Name of martyr of Alexandria (400–464).  
See *Theodora*.
- \*THEODOSII, Theō(do)sia (gsg.), pron. Fedosija, Gk. Theodosios;  
forms and spelling: Theō(do)sia (23), pron. Fedosija.  
Name of an abbot of the Kievo-Pečerski monastery c. 1070.  
From Gk. *theodosios* 'divine gift.'

- \*THEODOSIA, Theo(do)sii (gsg.), pron. Fedosiji;  
forms and spelling: Theo(do)sii (9), Kodosii (15), pron. Kodosiji.  
Name of a martyr of the 4th century.  
See *Theodosii*.
- \*THEODOTᵛ, Theō(do)ta (gsg.), pron. Fedota, Gk. Theodotos;  
forms and spelling: Theō(do)ta (17), pron. Fedota.  
From Gk. *theodotos* ~ *theodotē* 'given by God.'
- \*THEODOTILA, Theō(do)tii (gsg.), pron. Fedotiji;  
forms and spelling: Theō(do)tii (22), pron. Fedotiji.  
See *Theodotᵛ*.
- \*THEODULᵛ, Theōdula (gsg.), pron. Fedula;  
forms and spelling: Theōdula (30), pron. Fedula.  
Name of several early Christian martyrs.  
From Gk. *theodosylos* 'servant of God.'
- \*THEOFANᵛ, Thofana (gsg.), pron. Tofana, Gk. Theofanos;  
forms and spelling: Thofana (26), pron. Tofana; Tofana (29).  
Name of bishop of Nicea; also a champion of the iconodules, c. 750.  
From Gk. *theofanos* 'the manifestation of God.'
- \*THEOFILᵛ, Theothila (gsg.), pron. Feofila, Gk. Theofilos;  
forms and spelling: Theothila (15), pron. Feofila.  
Name of the man to whom St. Luke's Gospel and the Acts of Apostles were addressed; also a Christian martyr of 3rd century.  
From Gk. *theofilos* 'loved by God; friend of God.'
- \*THEOFILAKTᵛ, Theofilakta (gsg.), pron. Feofilakta; Gk. Theofylaktos;  
forms and spelling: Theofilakta (35), pron. Feofilakta.  
From Gk. *thefylaktos* 'divinely guardet.'
- \*THEOGNOSTᵛ, Theognosta (gsg.), pron. Feohnosta, Gk. Theognostos;  
forms and spelling: Theognosta (48), pron. Feohnosta.  
From Gk. *theognostos* 'known by God.'
- \*THEOKTISTᵛ, Theoktista (gsg.), pron. Feoklista; Gk. Theoktistos;  
forms and spelling: Theoktista (14), pron. Feoklista.  
From Gk. *theoktistos* 'created by God.'
- \*TIMOTHEI, Timothea (gsg.), pron. Timofeja, Gk. Timotheus;  
forms and spelling: Timothea (28), Timo(the)a (23), Timothee (15), all forms pron. Timofeja.  
Name of a disciple and companion of St. Paul, to whom Paul is supposed to have addressed the two N. T. Epistles bearing Timothy's name.  
From *thimatheus* 'venerating God.'
- \*TIXONᵛ, Tixona (gsg.), Gk. Tychon;  
forms and spelling: Tixona (14).  
Name of a certain bishop who possessed qualities of performing miracles.  
From *tyxon*, *tyxano* 'who is just met.'

- \*TRIFONъ, Trifona (gsg.), Gk. Tryfon;  
forms and spelling: Trifona (20).  
Name of a Christian martyr c. 327.  
From *tryfon*, *trhyfao* 'living in luxury, luxurious, effeminate,' (not from *trifonos* 'in three parts.')
- \*VARVARA, Varvary (gsg.);  
forms and spelling: Varvary (8), Varъvary (12).  
Name of a Syrian saint in the 3rd cent.; one of the four great virgin martyrs.  
From Gk. *barbaros* 'foreign,' in the meaning non-Greek; *barbaros* originally 'babbling.'
- \*VASILII, Vasilia (gsg.), pron. Vasilija, Gk. Basilioi;  
forms and spelling: Vasilia (11), pron. Vasilija, Vasilie (45), pron. Vasilija.  
St. Basil the Great (329–379), brother of St. Gregory and a great doctor of the Greek church. The name is more common in the East than in the West.  
From Gk. *basilioi* 'royal.'
- \*VASILISSA, Vasilij (gsg.);  
forms and spelling: Vasilij (9).  
Name of two early Christian women martyrs.  
See *Vasilii*.
- \*VASSIANъ, Vasiona (gsg.), pron. Vasijana;  
forms and spelling: Vasiona (53), pron. Vasijana.  
From Gk. explained as 'founded, firm.'
- \*VUKOLъ, Vakuly (gsg.);  
forms and spelling: Vakuly (48).  
Name of a bishop of Smyrna; a disciple of John the Theologian.  
From Gk. *bukolos* 'herdsman.'
- \*XARITONъ, Xaritona (gsg.);  
forms and spelling: Xaritona (17).  
A hermit, later a founder of one of the monasteries in Jerusalem.  
From Gk. *xaris* 'grace, charity, love.'
- \*XARLAMPII, Xarla(m)pia (gsg.), pron. Xarlampija, Gk. Xarlampios;  
forms and spelling: Xarla(m)pia (35), pron. Xarlampija.  
From Gk. *xarlampios* 'glad light' or 'joy of Easter' < *kara* 'joy' and *lampos* 'torch.'
- \*XRISTINA, Kristiny (gsg.);  
forms and spelling: Kristiny (16), Iristiny (40).  
Name of a Roman virgin martyr of the 3rd cent.  
From Gk. *Kristianoi* < *Xristos* < *Xrio* 'to touch, rub, anoint.'
- \*ZINOVII, Dzinovija (gsg.), pron. Dzinovija ~ Zinovija, Gk. Zenobios;  
forms and spelling: Dzinovija (49), Dzinovia (20), pron. Dzinovija ~ Zinovija.  
From Gk. *zenobios* < *zenobia* 'strength of Zeus.'

\*ZINOVIA, Dzinovii (gag.), pron. Dzinoviji ~ Zinoviji, Gk. Zenobia;  
forms and spelling: Dzinovii (10), Dzinovi (14), pron. Dzinoviji ~ Zinoviji.  
Zinovij and Zinovija, brother and sister, both martyred by Diocletian c. 290.  
From Gk.; see *Zinovii*.

*Roman Names.* Because of its peculiar position in the Indo-European family of languages, Roman anthroponymy should be given special mention. It was a custom in the early days that a person was given but one name. The Roman onomastic system, however, was characterized by *tria nomina*, praenomen, nomen and cognomen; e.g. Marcus Tullius Cicero or Gaius Julius Caesar. In this system the first was the personal individual name, the second the family name and the third was a by-name. The first name was of free choice but the second name was hereditary, i.e. it was the name of the gens to which the man belonged. In most instances the "cognomen" was a by-name. It was first used in patrician families who were distinguished from the plebeians by their three names. When the individual by-name lost its original character and became firmly fixed to a person, an additional nickname or "agnomen," was sometimes added, e.g. Publius Cornelius Scipio Africanus. The cognomen was chosen because, among Latin name classes, it was the most mobile and most individualistic. Praenomina and gentilicia tended to be petrified by tradition and to decrease in number.

The practice of polyonymy, however, was not a feature of early Roman naming customs. The general adoption of that system for all free men came towards the end of the Republic. The ancient Romans, as members of the Indo-European family, shared their common development and followed the principle of using one name, a fact verified by the legend of Romulus where the characters bore only one name, e.g. Romulus, Remus, Amulius. During the period of Roman greatness, the *tria nomina* as a rule were applied to all citizens.

During the Dark Ages, following the collapse of the Roman Empire there occurred, as in many other aspects of civilization, a complete break in the habits of naming had been practiced by the Romans. The invasion of Germanic tribes shattered Roman institutions everywhere. Traditional Roman regimentation collapsed, and the individual no longer felt the necessity for the legally fixed *tria nomina*. Besides, with their assumption of control, the members of the invading tribes bore as a rule a single individual

name. One name was sufficient because their organizational social units were smaller and simply administered. Instead of the Roman *tria nomina* single names became prevalent everywhere in former Roman territory. But in the later Middle Ages the necessity for additional names once more arose.

Roman names were usually kept short in form. The rational and practical Romans considered full names to be inconvenient and clumsy.

As to their content, the Roman names differ greatly from other Indo-European names. Instead of the ideals and high aspirations that went into their creation and were expressed by other Indo-European names, Roman name-giving reflects a prosaic and rational approach to life consistent with the logical Roman spirit. Their names were frequently based on satirical ridicule, such as Plauntus 'flat-footed,' Lucro 'glutton,' or Cicero 'peaman.'

The Romans stand apart in the strange way in which individual names are taken over from numerals – thus, Quintus was one of the commonest praenomina.

The introduction and expansion of Christianity do not appear to have affected the Roman practice of polyonymy to any appreciable degree. As was to be expected the Church favored the practice of using the names of saints.

Most Roman names came into Rus' via Old Church Slavic mediation. In Volhynia, however, Roman names may have been introduced by the intermediary of Western Slavs and especially by the Polish onomastic system. Some names of this category are found in the *Pomianyk*.

\*ADRIAN, Andreana (gsg.), pron. Andrejana, Lat. Adrianus, Hadrianus;

forms and spelling: Andreana (27), Andreana (32), pron. Andrejana.

St. Adrianus, a Roman officer converted to Christianity by the sight of martyrdoms under Emperor Galerius c. 250–311; among Eastern Slavs under the influence of the popular name, Andrei, Adrian became Andrian.

From Lat. *Andrianus* ~ *Hadrianus* 'a man from Adria'; *ater* 'black' ultimate source of name Adria.

\*AGRIPINA, Agrethiny (gsg.), pron. Ahrefiny, Lat. Agrippina;

forms and spelling: Agrethiny (27), pron. Ahrefiny; Agrithiny (21), pron. Ahrefiny; Ogresiny (13), pron. Ohrefiny; Gripiny (34), Grifiny (28), pron. Hryppyny; Gorfiny (8), pron. Horpyyny; Grefy (32), pron. Hrefy.

St. Agrippina a Roman martyr c. 256, also a Greek saint. In Rus' this name is known in many variants.



Of obscure etymology, frequently explained as 'one born with his feet foremost.'

- \*AKILINA, Akiliny (gsg.);  
forms and spelling: Akiliny (10), Akilyny (29), Akoľiny (22), Akuliny (22), Kiliny (39).  
Child martyr c. 100; canonized by Roman Church.  
From L. *aquilinus* 'like an eagle,' from *aquila* 'eagle.'
- \*ANTONII, Antonia (gsg.), pron. Antonija, Lat. Antonius;  
forms and spelling: Antonia (16), pron. Antonija.  
St. Antonius, a hermit of Egypt and founder of one of the first monasteries in the 3rd cent.  
St. Antonius Pebersky (988-1078) founded Peberska Lavra in Kiev, 1037, and then the church of St. Ilija in Černihov.  
From L. *Antonius* 'inestimable' or from *Antius*, son of Hercules.
- \*AVERKII, Averkia (gsg.), pron. Averkija;  
forms and spelling: Averkia (31), pron. Averkija.  
St. Averkij preached the Gospel in Asia Minor in the 2nd cent.; in the Eastern Church, is regarded as an equal the apostles.  
From L. *verto* 'repulsive.'
- \*AVKSENTII, Evksentia (gsg.), pron. Jevksentija;  
forms and spelling: Evksentia (38), pron. Jevksentija; Senško (nsg., 74).  
A Roman family name of an obscure meaning.
- \*DOMETIANa, Dementiana (gsg.), pron. Demetijana;  
forms and spelling: Dem(n)tiana (27).  
Domitian, a Roman emperor (51-96).  
From L. *domitius* 'belonging to the house'; Domitius 'belonging to the family of Domitius.'
- \*DOMNA, Domny (gsg.);  
forms and spelling: Domny (9), Domu (accsg., 234), Domŏ (accsg., 234), pron. Domnu.  
St. Domna, a 3rd cent. martyr from Nicomedia.  
See *Dominika*; Domna, a contracted form of Dominika.
- \*DOMNIKIIA, Domnikii (gsg.), pron. Domnikiji, L. Dominicus, Dominic;  
forms and spelling: Domnikii (24), Domnikeiu (accsg., 93), pron. Domnikeju.  
Feminine form of Dominio. St. Dominic (1170-1221) a Spanish priest, founder of the Dominican order.  
From L. *dominicus* 'of a lord.'
- \*EMILIANa, Emiliana (gsg.), pron. Jemilijana, L. Aemilius;  
forms and spelling: Emitiana (16), Emiltęna (47), Emeltęna (33), Emeltęna (46), all forms pron. Jemilijana; Ome(l)iana (11), pron. Omeľjana.  
Bishop Emilian from Asia Minor; opponent of Iconoclasm.  
From *Aemilius* ~ *Amilian*, meaning unknown.

- \***FLOR**а, Frola (gag.); L. Florentius;  
forms and spelling: Frola (23).  
From *flor, florus* 'flourishing.'
- \***IGNATI**I, Ignatia (gag.), pron. Ihnatij, L. Ignatius;  
forms and spelling: Ignatia (9), Igbnatia (22), Ignatię (10), all forms pron. Ihnatija; Ignata (233), pron. Ihnata.  
Ignatij, in N. T. the name of a child; used by Jesus to illustrate pure innocence and goodness.  
From L. *ignatius* 'fiery' < *ignis* 'fire.'
- \***ILARION**а, Ilariona (gag.), L. Hilarion, Hilarius;  
forms and spelling: Lariona (17), Lari(on)a (19).  
The name of several Church Fathers; also the name of the first native metropolitan of Kievan Rus', hence its popularity in Rus'.  
From L. *hilarius* 'cheerful.'
- \***IULIANI**IA, Uliany (gag.), pron. Juljany; L. Iuliana;  
forms and spelling: Uliany (16), Uľeany (8), Uľiany (9), Uľeany (12), all forms pron. Juljany; Uany (42).  
A 3rd cent. martyr of Nicomedia; masculine form of the name was very popular in Roman Empire.  
From *Julianus* ~ *Julius*; Julius is one of the well-known Roman gentilicia.
- \***IULIT**TA, Uľity (gag.), pron. Julity; L. Giuliaatta;  
forms and spelling: Iulity (22), pron. Julity.  
Giuliaatta, mother of St. Cyrill and St. Methodius.  
From L. masc. *Giulio*.
- \***IUSTI**NA, Ustinii (gag.), pron. Justinija; L. Justina;  
forms and spelling: Ustinii (9), Ustiany (27), pron. Justiany.  
St. Justina, a 4th-cent. martyr of Padua and patron saint of that city; masculine form of the name very frequent in the West, e.g. Justin the Martyr; famous early Church writer.  
From *justus* 'just,' *ius* 'right' or *jurō* 'to swear.'
- \***KALLINIK**а, Kalenika (gag.);  
forms and spelling: Kalenika (34), Kalenileka (48).  
The name of an early patriarch of Constantinople; also the name of several Christian martyrs.  
From L. *aquilinus* 'like an eagle.'
- \***KIPRIAN**а, Kipriana (gag.), pron. Kiprijana, L. Cyprianus;  
forms and spelling: Kipriana (27), pron. Kiprijana.  
Name of the bishop of Carthage; one of the first great Latin Christian writers.  
From L. *Cypriames* 'of Cyprus.'
- \***KLIMENT**а, Klimentia (gag.), pron. Klimentija, Gk. Klēmēs;  
forms and spelling: Klimentia (30), Klime(n)tia (18), pron. Klimentija.  
Clement I, a disciple of Sts. Paul and Peter and later (92-101) a Roman pope exiled by Trajan to Kerson. His relics were discovered by Cyril and Methodius,

"the Apostles of Slavs" in the 9th cent. Also, Clement of Alexandria, Christian father and writer.

From L. *clemens* 'mild, merciful.'

- \*KONSTANTINŭ, Kostentina (gsg.), pron. Kostjantina, Gk. Konstantinos;  
forms and spelling: Kostentina (34), Kostę(n)tina (23), Kostędina (54),  
Kostę(n)dina (24), all forms pron. Kostjantina.

The name was popularized in the East by Emperor Constantinus I (Constantine the Great), author of the Edict of Milan 313 which legalized Christianity. First Christian Roman Emperor; regarded by the Greek Orthodox Church as equal to the Apostles.

From L. *constantius* < *constans* 'constant, firm.'

- \*KORNILII, Kornilia (gsg.), pron. Kornilija, Gk. Kornelios;  
forms and spelling: Kornilia (36), pron. Kronilija.

A saint of the Roman Church; the martyred Pope Cornelius of the 3rd cent. whose relics were brought to Compiègne by Charles the Bold and placed in the Abbey of St. Corneille.

From L. *cornu belli* 'a war horn.'

- \*LAVRŭ, Vavra (gsg.);

forms and spelling: Vavra (37).

From L. *laurus* 'laurel.'

- \*LAVRENTII, Lavre(n)tia (gsg.), pron. Lavrentija, L. Laurentius;  
forms and spelling: Lavre(n)tia (8), pron. Lavrentija.

St. Lawrence, the deacon martyred in Rome in 258; a name popular in the Middle Ages. There are many churches dedicated to him in England.

See *Lavrŭ*.

- \*LEONTII, Leontia (gsg.), pron. Leontija, Gk. Leontos, L. Leontius.

forms and spelling: Leontia (11), Leontia (17), Leo(n)tia (9), Leonstia (9), all forms pron. Leontija.

From L. *leontius* 'lion like.'

- \*LOGGINŭ, Logina (gsg.), pron. Lohyna;

forms and spelling: Logina (10), pron. Lohyna.

The soldier who witnessed the crucifixion and resurrection of Christ. He became a pious Christian and suffered martyrdom.

From L. *longus* 'long.'

- \*LUKA, Luky (gsg.), Gk. Lukas;

forms and spelling: Luky (41), Luki (43).

St. Luke, the third Evangelist.

From L. Lucianus, Lucanus, from *lux* 'light.'

- \*LUKIANŭ, Lukiana (gsg.), pron. Lukijana, Gk. Lukianos;

forms and spelling: Lukiana (16), Lukięna (81), Lukęna (10), Lu(k)ęna (54), all forms pron. Lukijana.

See *Luka*.

- MAKSIMŃ**, Maksima (gsg.);  
 forms and spelling: Maksima (10).  
 The name was borne by Maximus the Monk, a Greek ecclesiastic of the 6th cent.  
 From L. *maximus* 'greatest' or 'largest.'
- MAKSIMIJAŃ**, Maksimijana (gsg.), pron. Maksimijana;  
 forms and spelling: Maksimijana (8), pron. Maksimijana; Maksimijana (12),  
 pron. Maksimijana.  
 See *MaksimŃ*.
- MARINA**, Mariny (gsg.);  
 forms and spelling: Mariny (30), Mareny (41).  
 St. Marina of Alexandria, a virgin martyr venerated in the Greek Church;  
 sometimes identified with St. Margaret of Antioch.  
 From L. *marinus* 'of the sea.'
- MARKŃ**, Marka (gsg.), Gk. Markos;  
 forms and spelling: Marka (11).  
 Marcus, common Roman praenomen occasionally cognomen; disciple of Christ  
 and the author of the second Gospel.  
 Probably derived from the Roman God of War *Mars*.
- MARKIJAŃ**, Markijana (gsg.), pron. Markijana;  
 forms and spelling: Markijana (31), Markijana (27), pron. Markijana.  
 From L. *Marcianus*, an augmentative form of Marcus.
- MAR'FINŃ**, Martina (gsg.), L. Martinus;  
 forms and spelling: Martina (50).  
 From L. *Martinus*, a diminutive of Marcus 'of Mars.'
- MATRONA**, Matrony (gsg.), L. Matrona;  
 forms and spelling: Matrony (14), Ma(t)rony (10), Ma(tr)any (11), Matrony  
 (49), Motrunu (accag., 221), Motruno (accag., 219), pron. Motrunu.  
 From L. *matrona* 'mistress, matron, married women'; from *mater* 'mother.'
- MELETII**, Meletia (gsg.), pron. Meletija; L. Meletius;  
 forms and spelling: Meletia (16), Mele(n)tiŃ (6), pron. Meletija.  
 From L. *meletius* 'honied' or from Malita Island (today Malta).
- NATALIJA**, Natalii (gsg.), pron. Nataliji;  
 forms and spelling: Natalii (15), pron. Nataliji.  
 St. Natalia, wife of St. Adrian.  
 From L. *natalis* ~ *natal* 'pertaining to one's birth.'
- NERONŃ**, Nerona (gsg.), Gk. Nerhon;  
 forms and spelling: Nerona (51).  
 From L. *nero* 'manly, fat, brave.'
- PATRIKII**, Patrikee (gsg.), pron. Patrikeja;  
 forms and spelling: PatrikeŃ (45), pron. Patrikeja.

St. Patrick, formerly *Sucat*, the Apostle of Ireland; popular in Ireland and Scotland but also common in other countries.

From L. *patricius* 'nobleman.'

\*PAVELs, *Pavla* (gsg.), Gk. *Paulos*;

forms and spelling: *Pavla* (8), *Pavla* (27).

St. Paul (10-64) formerly *Saud* of Tarsus, Cilicia; Apostle and writer of "Epistles"; Saul chose the name Paul because of his wish to be known as the "Little One" in Christ's service. The name is popular among Eastern Slavs but also common in the West.

From L. *paulus* 'little, small.'

\*ROMANs, *Romana* (gsg.);

forms and spelling: *Romana* (20).

There are seven saints and three Byzantine emperors named Roman.

From L. *Romanus* 'Roman,' a common Roman cognomen.

\*SERGIJ, *Sergia* (gsg.), pron. *Serhija*;

forms and spelling: *Sergia* (30), *Sersgia* (20), *Sergea* (30), always pron. *Serhija*. Name of *Sergius Paulus*, consul of Cyprus, converted to Christianity by Apostle Paul.

From *Sergius*, a common Latin family name.

\*SEVASTIANs, *Savostiana* (gsg.);

forms and spelling: *Savostiana* (8), *Savostiana* (8).

A Roman legionary, martyred under Diocletian; his martyrdom, which consisted of being shot with arrows, was a favorite subject of Renaissance art; as a Christian name, particularly common in Spain and France.

From *Sebastianus* 'man of Sebastia,' from *sebastos* 'venerable.'

\*SILVESTERs, *Selevestra* (gsg.);

forms and spelling: *Selevestra* (17), *Seleves(t)ra* (24).

Name of three popes. *Sylvester I* is said to have baptized the emperor Constantine for which action he received the famous "Donation of Constantine."

From L. *silvester* 'woody, growing or found in wood.'

\*TATIANA, *Tatijany* (gsg.), pron. *Tatijany*;

forms and spelling: *Tatijany* (17), *Tatijany* (15), *Tatjany* (28), *Ta(t)any* (21), *Tatjany* (8), pron. always *Tatijany*.

From *Tatianus* 'belonging to the family of *Tatius*'; *Tatius* 'belonging to dad'; *Tatius*, Roman family name.

\*TERENTII, *Terentia* (gsg.), pron. *Terentija*;

forms and spelling: *Terentia* (36), *Terentia* (24), pron. *Terentija* ~ *Terenteja*. Name of a Carthaginian saint of the 3rd century.

From L. *Terentius* the Roman family name; etymology unknown.

\*THETIANs, *Thetiana* (gsg.);

forms and spelling: *Thetiana* (19).

From L. *Thetianus* 'adherent of *Thetis*.'

\*ТІТѢ, Tita (gag.); Gk. Titos,  
forms and spelling: Tita (35).

A fellow labourer of St. Paul to whom one of St. Paul's epistles is addressed.  
From L. *Titus*, a common Roman praenomen of doubtful etymology.

\*ВЛАСІІ, Vlasia (gag.), pron. Vlasija, Gk. Blasios;  
forms and spelling: Vlasia (10).

Bishop of Sebaste, Nicomedia and martyr c. 320; also a common Roman family name.

From L. *blasius* ~ *blathius* 'babbling.'

*Germanic Names.* The ancient Germanic ritual of name-giving, "namon akepfen," was a symbol of a solemn welcome extend to the infant as a new member of the family. According to custom the name was selected by the parents of the new-born, often with the advice of relatives. In the Germanic North, the beginning of the "sacrale lustration," the later festival connected with name-giving, originated with the conversion to Christianity.

Once the name was given the child became thereby entitled to claim full rights of the society into which it was born.

Many Germanic names came directly into Ruś; however, the *Pomianyky* contains only a few.

\*FRUSANѢ, Frusana (gag.);  
forms and spelling: Frusana (44).

From O.Germ. *Frysan* ~ *Frisii* ~ *Frisiavones*.

\*GERMANѢ, Germana (gag.), pron. Hermans; Gk. Germanos;

forms and spelling: Germans (13), Germana (41), pron. Hermans.

St. Germanus was greatly distinguished in the Celto-Roman Church history. Patriarch Herman, a famous opponent of iconoclasm in the IX c., contributed to the spread of this name in the East.

From O.Germ. *Hariman*, from *harja* 'host, army' and *mana* 'man.'

\*ГЛѢБѢ, Glěba (gag.), pron. Hlěba;

forms and spelling: Glěba (11), pron. Hlěba.

Name of the son of Vladimir of Kiev; he was a knjaź of Muromsk; martyred in 1015; canonized together with his brother Boris in 1021. The name was brought to Ruś by the Varagians.

From Scandinavian *Gudleifr* ~ *Gudleifr* 'pleasant to God.'

\*КОДРАТѢ, Kondrats (gag.), Gk. Kondratos;

forms and spelling: Kondrata (10), Ko(n)drata (29).

Very popular name in the Swabian House of Hohenstaufen. Also, St. Conrad, a Bishop of Constance and the 10th saint of the Catholic Church.

From O.Germ. *Konrad*, O.Germ. *kuon* 'bold,' *rat* 'council.'

*Slavic Names.* Among Eastern Slavic deities there was the goddess Rožanycja, patron of the family and good fortune. Any misfortune affecting the members of a family was regarded as the manifestation of the anger of this goddess. Therefore, offerings were always made to Rožanycja, especially for the successful birth of a child.

According to Slavic tradition and custom the child was named within eight days after his birth, the name being chosen by his parents. The majority of ancient Slavic names were semantically optimistic: in their content they enclosed the most desirable qualities to be wished for the child concerned.

Slavic names were usually formed in a manner similar to that of other Indo-European peoples. When Slavic tribes multiplied and expanded, additional methods of nameforming came into existence. Compound names were shortened and various suffixes were appended to them, and thus new names came into being.

Feminine names generally were formed from masculine names with the aid of the suffix *-a*. Yet, there were individual feminine names which had no equivalents among masculine names. Such names usually expressed beauty, tenderness and delicacy; for example, Dobroniha, Dobravka, Roža and Luba.

The Christianization of Ruś greatly influenced the naming system. Old names disappeared to a great extent from practical use. In the text under study there are, for instance, only six native names.

- \*BOGUMILA, Bogumilu (accsg.), pron. Bohumilu;  
forms and spelling: Bogumilu (89), pron. Bohumilu.  
From bogu-mil(a), PS \*boga 'God' and \*mila 'sympathetic, pleasant.'
- \*KAZIMIRъ, Kazimera (gsg.);  
forms and spelling: Kazimera (2).  
A popular Polish name; frequent among Polish royalty.  
From PS \*kazi-mira, PS \*kazi (: kazi 'to spoil') and \*mira 'peace.'
- \*LUBOVъ, Liubovъ (nag.);  
forms and spelling: Liubovъ (222), Liubve (gsg., 254).  
A frequent Slavic name.  
From PS \*liuby 'love.'
- \*STANISLAVъ, Stanislava (gsg.);  
forms and spelling: Stanislava (89).  
A popular Polish name.  
From *stani-slav*, PS \*stani (: stati 'to be') and \*slav- 'glory.'

\*VIAČESLAVъ, Větalava (gsg.);  
forms and spelling: Větalava (31).  
From *vice-slavъ*, PS \**večie* (: *večij* 'larger, more') and \**slav-* 'glory.'

\*ŽDANA, Ždanu (accsg.);  
forms and spelling: Ždanu (86).  
From Sl. *ždana* 'expected, awaited', PS \**ždati* 'to wait.'

*Other Names.* Under the term "other names" we mean those belonging to language groups represented in the text under study by one name only. In addition, a few names of uncertain origin are included here.

\*BORISъ, Borisa (gsg.);  
forms and spelling: Borisa (24), Borisia (10), pron. Borisijsa.  
Name of Tsar Boris-Bogoris of Bulgaria (853-888); he introduced Christianity of Greek rite among the Bulgarians, hence the popularity of the name among Slavs. Also, Borisъ, the son of Vladimir the Great, martyred in 1015; canonized in 1021; Borisъ and Glěbъ are regarded as the first Slavic saints.  
From Mong. *boğori* 'little.'

\*KONONъ, Konona (gsg.);  
forms and spelling: Konona (11).  
From Celt. *conan* 'wisdom.'

\*MITROFANъ, Mitrofana (gsg.);  
forms and spelling: Mitrofana (12).  
Name of the first patriarch of Constantinople (315-325).  
From O.Pers. *Mithras* 'the God of light and truth,' later of the sun.

\*DIOMIDъ, Deomida (gsg.), Gk. Diomedes;  
forms and spelling: Deomida (19), Demida (18).  
St. Diomed, persecuted and martyred by Diocletian in Nicea in 288.  
Uncertain origin.

\*FEVRONIIA, Thevronii (gsg.), pron. Fevroniji;  
forms and spelling: Thevronii (15), pron. Fevroniji; Uronii (26), pron. Uroniji;  
Vъfronia (nsg., 22), pron. Vofroniji.  
The etymology of this name is uncertain; presumably from Gk. *Febronias*.

\*GALAKTIONъ, Galaktiona (gsg.), pron. Halaktiona;  
forms and spelling: Galaktiona (18), pron. Halaktiona.  
Probably derived from Galatia, a region in Asia Minor. Galaktion is a Hellenized form.

\*ONUFRIL, Onufria (gsg.), pron. Onufrija, Gk. Onufrios;  
forms and spelling: Anufria (23), pron. Onufrija; Anofria (23), pron. Onofrija;  
Anofria (32), pron. Onufrija.  
Son of a Persian king, c. 336; later became a hermit and saint in Egypt.



Orthodox iconography always pictures Onufrii with a beard reaching down to the ground,

Probably Pers.; etymology unknown. The name, however, first is evidenced in Egypt.

\*PARAMONъ, Paramona (gsg.);  
forms and spelling: Paramona (22).  
Name of a Christian martyr c. 250.  
Origin uncertain.

\*SAVVA, Savy (gsg.);  
forms and spelling: Savy (10).  
Savva, a well-known monk-hermit of Palestine. Also, a Christian martyr of Gothic origin, c. 280. Name quite popular among Southern Slavs.  
Origin uncertain; probably of Heb. or Aram. origin.

### General Notes on Frequency of Names

In all there are 233 different names dealt with in this study ranging in frequency from 124 instances to only one (Ioannъ 124, Maria 93, Theodorъ 66 and Avivъ, Ferfurii, Magdalena and others which appear only once). All these names are Christian, that is, the names of saints and martyrs which figure in the name register of the Greek Church, *Svjatci*, as well as in the calendar of the Eastern Slavic Church. Each saint has one or more feast-days dedicated to him during the year. Yet, in most cases there are several different saints with the same name, each having several feast-days. Consequently, sixty-one feast-days in the calendar are dedicated to Ioannъ, thirty-two to Theodorъ, eleven to Maria, ten to Anna and so on. The evidence with regard to frequency suggests that the number of feast-days influenced the rate of occurrence of the corresponding names. It often happened in Volhynia and Western Ukraine that to children there was given the name of the saint of the day on which they were born or christened. Another practice was to give a name of any saint from the eight-day period following the birth of a child.

Moreover, it is noted that most frequent masculine names (Ioannъ, Simeonъ, Theodorъ, Vasilii, Grigorii, Pavelъ, Mixailъ and others) have a simple phonetic structure and undergo only moderate changes in the process of their adoption into Slavic. Apparently the simplicity of their spoken form was one of the reasons for their popularity.

On the other hand, the majority of masculine names that occur only once in this material are more complicated in pronunciation (Ferfurii, Feognostъ) or are unusual names which remained in clerical use as the names of monks, and never penetrated into the wider circles of the population (Avivъ, Amosъ).

The matter stands differently with regard to feminine names, the most frequent of which do not have simple phonetic structure nor are they adequately represented by their patron-saints in the calendar (Agafia, Agrippina, Evthimia). Since among all peoples feminine names are less stable than the masculine and subjected to ever-changing fashions, we may assert that the popularity of the feminine names considered here was influenced by the prevailing custom of medieval Volhynian society.

The names Maria and Ioannъ, which are the most frequent among all the investigated anthroponyms, call for special treatment.

The popularity of the name Maria is due chiefly to the veneration of the Virgin. The name Ioannъ (John) is chosen as a christened name as a mark of respect for John, the Baptizer of Jesus. These names appear to have been most popular in each country (considered here) during many centuries and each nation had its favorite forms of these names.

The following is a list of names and their frequency of occurrence in the *Pomiany*k.

Ioannъ	124	Evdokiia	31	Akilina	15
Mariia	93	Evfimiia	31	Leontii	15
Theodorъ	78	Elena	27	Martha	15
Anna	73	Ignatii	25	Nikita	15
Theodoaiia	63	Aleksandra	24	Ananiia	14
Vasilii	63	Tatiana	24	Glikeriia	14
Simeonъ	62	Vasilissa	24	Evstathii	13
Grigorii	61	Fotina	22	Iliia	13
Agathiia	58	Irina	22	Maksimъ	13
Anastasiia	50	Daniile	21	Petrъ	12
Iulianii	47	Georgii	21	Varvara	13
Pavelъ	46	Agripina	20	Zaxariia	13
Iakovъ	38	Dimitrii	20	Ekaterina	12
Stefanъ	38	Aleksei	19	Evthimii	12
Mixailъ	37	Mathei	19	Prokopii	12
Andrei	36	Zinovia	19	Sofiia	12
Pelagia	35	Lukiana	18	Timothei	12
Matrona	32	Theodora	17	Athanasii	11

Filippə	11	Radionə	5	Theodotə	3
Ioskimə	11	Səvvə	5	Varlaamə	3
Ermolai	10	Solomonii	5	Xaritonə	3
Eva	10	Terentii	5	Adrianə	2
Gavriilə	10	Trifonə	5	Akindinə	2
Kooma	10	Varholomei	5	Averkii	2
Logginə	10	Xristina	5	Avksentii	2
Markə	10	Elisei	4	Dometianə	2
Evksimii	9	Evdokimii	4	Domnikii	2
Iona	9	Galaktionə	4	Evlogii	2
Isidorə	9	Germanə	4	Evsevii	2
Konstantinə	9	Iremii	4	Evtixii	2
Nestorə	9	Iovə	4	Ferfurii	2
Nikolai	9	Iustina	4	Ipatii	2
Thekla	9	Klimentə	4	Kiprianə	2
Borisə	8	Kononə	4	Kornilii	2
Domna	8	Moisei	4	Levə	2
Elevtherii	8	Onufrii	4	Maksimianə	2
Gləbə	8	Sevastianə	4	Mariamna	2
Iosifə	8	Theodosii	4	Markianə	2
Kodratə	8	Xarlampii	4	Methodii	2
Natalii	8	Agathonə	3	Mina	2
Nikofozə	8	Amvrozii	3	Nifontə	2
Davidə	7	Andronikə	3	Nikanorə	2
Deonisi	7	Anthimə	3	Onisimə	2
Evfroimii	7	Antipatrə	3	Panteleimonə	2
Fevronii	7	Antonii	3	Paraskeva	2
Iulitta	7	Arkodii	3	Paxomii	2
Lazarə	7	Athanasii	3	Siləvesterə	2
Samuilə	7	Apollinariia	3	Spiridonə	2
Stefanida	7	Diomidə	3	Tarasii	2
Thoma	7	Efremə	3	Theofanə	2
Vlasi	7	Eleazarə	3	Agapitə	1
Damianə	6	Elisaveta	3	Aggei	1
Emilianə	6	Filimonə	3	Amosə	1
Evgenii	6	Florə	3	Anastasi	1
Mitrofanə	6	Isaakia	3	Anikita	1
Simonə	6	Isaii	3	Anthilofei	1
Zinovii	6	Lubovə	3	Arsenii	1
Aleksandra	5	Luka	3	Avdii	1
Artemii	5	Makarii	3	Avivə	1
Evpraksiia	5	Marina	3	Aza	1
Ilarionə	5	Melania	3	Bogumila	1
Kallinikə	5	Pankratii	3	Dorothei	1
Kirillə	5	Romanə	3	Evdoksiia	1
Lavrentii	5	Sergii	3	Evfrosinə	1
Meletii	5	Sofronii	3	Evlampii	1

Filothei	1	Paramonъ	1	Theoflaktъ	1
Frusanъ	1	Patapii	1	Theognostъ	1
Gennadii	1	Patrikii	1	Theoktistъ	1
Gerasimъ	1	Pimenъ	1	Thetianъ	1
Karpъ	1	Polikarpъ	1	Titъ	1
Kazimirъ	1	Sifъ	1	Tixonъ	1
Lavrъ	1	Solomiia	1	Varsonofi	1
Leonidъ	1	Sozontъ	1	Vassianъ	1
Magdalina	1	Stanislavъ	1	Veniaminъ	1
Malaxiia	1	Stazii	1	Viacoslavъ	1
Martinъ	1	Theodotiia	1	Vukolъ	1
Neronъ	1	Theodulъ	1	Ždana	1
Palladii	1	Theofilъ	1		

### Chapter III

#### CONCLUSIONS

There is no doubt that the *Pomianyk of Horodyšče* is of considerable importance to scholarly research. This importance lies in the fact that the manuscript presents an original authoritative source of Eastern Slavic paleography which is rare and unique in Canada.

The study of the paleographic features of the document and especially an examination of its watermarks, proved to be a most interesting and challenging task. The handwriting in the *Pomianyk* illustrates several stages of the development of the Cyrillic semi-uncials, known as the *pivustav*, into a cursive minuscule writing, the Cyrillic *skoropys*. An inquiry into some peculiarities of the script of the initial section of the manuscript suggests the sixteenth century rather than the fifteenth century as the date of the commencement of the *Pomianyk*. The most reliable method for determining the validity of dating proved to be the examination of the watermarks of the paper used in the document. The results obtained in the study of that feature of the document revealed that the paper of the oldest section of the manuscript was manufactured in the sixteenth century. This examination quite clearly indicated the importance of the document to other disciplines of learning – such as history – where paleography, particularly the study of watermarks, is a vital factor in the application of the historical method.

The study of watermarks has not been a very active phase of learning as only a few attempts have been made to form a founda-

tion for the further study of this branch of paleography. In view of the fact that paper has been manufactured for over eight centuries, the meagre number of investigations hitherto done on the subject of watermarks illustrates the extent to which this field of study has been neglected. A compilation of the watermarks of the medieval East European documents at the University of Manitoba Library would therefore be of great interest and value to Eastern Slavic paleography and to scholarly research in general. The *Pomianyky*, with its variety of watermarks, could serve as a basis for such a study.

Although the manuscript as such has been found to belong to a later date, the onomastic material, nonetheless, corresponds to the period indicated by the dates and may thus be utilized in several fields of research.

Genealogical analysis of the onomastic material discloses that the anthroponymy in the *Pomianyky* is derived from the five language groups, which bear relation to two different language families. A considerable portion of the names belong to the Semitic language group. However, the greater part of the names studied derive from Greek, Latin, Germanic and Slavic, and thus are of Indo-European origin. The Semitic names often relate to deity; the Greek names are apt to refer to abstract qualities and personal characteristics — they also mirror a worship of God; the Latin names connote a rather rational approach to life and a logical spirit; the Germanic names reflect warlike qualities while the Slavic names tend to emphasize glory, affection and might.

It is noteworthy that among the 233 anthroponyms considered here only six names are native Slavic. The names of Greek provenance constitute the bulk of the nomenclature of the *Pomianyky* and then follow the Hebrew and Latin names.

An onomastic study as well as the information yielded by the ancillary sources make it evident that the most remarkable changes in the Eastern Slavic nomenclature are linked with the conversion of Old Ruś to Christianity. The official Christianization of Old Ruś by Byzantium in 988 was accompanied by the introduction of the OCS liturgical language and an influx of Greek and South Slavic clergymen. Arriving to teach and preach, these foreign churchmen quickly assumed leading positions in the local society. Thus it was under the sustained pressure of the Church that the change from

pagan Slavic personal nomenclature to Christian began to take place among the native population.

The most effective means by which the Church exercised its influence was the ceremony of baptism. Frequently the priest and not the parents selected the child's name. The selection was based on the Church naming laws. Consequently the native Slavic names were gradually supplanted by the names of Christian saints and martyrs, mostly of Greek provenance. In the eleventh and twelfth centuries two names were frequently used in a parallel way, the native Slavic name for society use and the Christian name for Church purposes only. However, as Christianity became a dominant factor in the life of society, we witness a rapid increase in the use of Christian names by the end of the thirteenth century. The situation of the next centuries presents a similar picture.

The anthroponymy of the *Pomianyky* best illustrates the state of Eastern Slavic personal nomenclature in the fifteenth, sixteenth and the first half of the seventeenth century. It must be noted that even such Slavic names as Volodymyr and Olga are not found in the material investigated. In spite of the fact that St. Volodymyr converted Ruś' to Christianity and St. Olga was the first princess of Ruś' to become a Christian, because of their relatively late acceptance by the Church these names did not acquire an equal status with the names of Greek saints in the onomastic repertoire of the *Pomianyky*.

A scarcity of Slavic names in the material investigated testifies that through the introduction of their anthroponymic stock Christianity all but eliminated the native names from general use, and thus greatly influenced the Proto-Slavic onomastic system.

If we take into account that the bearer of dual names determined by which name he was to be known, we see how powerful the effect of Christianity on the Eastern Slavs was.

If we applied the same assertion to other regions of the Old Ruś, we would have to contradict the prevailing opinion of Soviet historiographers who regard the Christianity of Old Ruś as being superficial and the Church as standing apart from the people.<sup>66</sup>

<sup>66</sup> M. N. Pokrovskii, *Brief History of Russia from the Earliest Times*, Vol. I., Moscow, 1920, pp. 50-55.

N. Berdyaev, *The Origin of Russian Communism*, The University of Michigan Press, Ann Arbor, 1962, pp. 158-188.

Jessie D. Clarkson, *A History of Russia*, Random House, New York, 1962, p. 55.

The influence of the Church is also demonstrated by a comparison of the personal names of the *Pomianyk*, for example, with medieval German anthroponymy. This suggests that Eastern Slavic personal names were more rapidly and much more easily supplanted by Christian personal names than were the German.<sup>66</sup>

However, one should not conclude that native Eastern Slavic nomenclature ceased to exist. Pre-Christian names did not disappear altogether but the evidence in the *Pomianyk* shows that they were already becoming very rare. The mention of such place-names in the document as Jeroslavľe (153), Voislaviči (183), and Lubečov (182) indicates that many native personal names are preserved in Slavic toponymy.

The common Slavic features of personal names are most evident in the variants and derivatives formed from the imported names which were patterned after native Slavic names. Consequently, the adding of Slavic suffixes to Greek or other non-Slavic stems produced the hybrid names which constituted the most essential method of onomastic Slavicization.

In conclusion we wish to stress that the Cyrillic manuscript under discussion proves its unique character by giving us valuable source materials. With this in mind our investigation does not make any claim to being in any way complete or final.

The *Pomianyk of Horodyšće* may serve a useful purpose in the study of Western Ukrainian toponymy. It furnishes much information for the biographer and genealogist. By mentioning such archaic words as *daskalia* Andrea (the teacher Andrej; 49) and others the *Pomianyk* provides a clue for the lexicographer as to archaic and obsolete Slavic words. Finally, by recording, as it does, various strata of medieval Eastern Slavic society, the document throws light on the social relations in that particular part of Eastern Europe, namely, Volhynia. However, these problems go far beyond the task and scope of the present thesis.

---

<sup>66</sup> A. Bach, *Deutsche Namenkunde*, 274-324, pp. 1-59.

## Appendix

### A-TERGO DICTIONARY

The purpose and the advantage of an A-tergo dictionary for the study of word-formation has been generally recognized. Such a dictionary, by classifying words according to their endings often makes evident what word served as a basis for the formation of a number of other words.

In the Slavic languages, L. Sadnik and R. Aitzetmüller have compiled the first and at present the only A-tergo Dictionary of Old Church Slavic, which is incorporated into the *Handwörterbuch zu den Altkirchenslavischen Texten*, Heidelberg, 1955. This dictionary, however, does not contain proper names.

Proper names, and in particular personal names, are of considerable interest for the study of language. They cast much light upon early civilization and social and religious history. The principle of analogy, as it operates in word-formation, is especially marked in names. A dictionary compiled according to word endings greatly facilitates the analysis of end elements present in names. It was for these reasons that the present A-tergo dictionary has been compiled. As such, it is the first A-tergo onomasticon in Slavic.

In the dictionary the names are listed in alphabetical order A-tergo in their ecclesiastical form and the page of the *Pomianyk* on which they appear for the first time is given. The feminine names are indicated by the letter (f) which is placed in front of the name. All other names are masculine.

Although the whole material comprises over 2,300 names with their variants, in the dictionary only basic forms were included. They constitute 233 entries.

(f) Stefanida	17	Ieremia	26	(f) Fotinia	9
(f) Martha	9	(f) Evfimiia	8	(f) Solomoniiia	18
Isaia	12	(f) Evdokimiiia	14	(f) Fevroniiia	15
(f) Sofia	9	(f) Evksimiiia	8	(f) Maria	16
(f) Pelagiiia	9	(f) Evfrosimiiia	9	(f) Apollinariia	23
(f) Agathiiia	8	(f) Solomiiia	33	Zaxariiia	38
(f) Donnikiia	24	Ananiiia	14	(f) Glikeriiia	11
(f) Evdokiia	14	(f) Iulianiiia	8	(f) Athanasiiia	8
(f) Nataliiia	15	(f) Melaniiia	27	(f) Anastasiia	45
Iliia	10	(f) Evgeniiia	8	(f) Evpraksiia	8



(f) Evdoksiia	17	Vartholomei	19	Terentii	24
(f) Theodosiia	9	Andrei	14	Lavrentii	8
(f) Theodotiia	22	Elisei	29	Arksentii	38
(f) Zinoviiia	10	Moisei	18	Leontii	9
Malaxiia	34	Arkadii	11	Evsevii	30
Luka	41	Palladii	49	Zinovii	20
(f) Bogumila	89	Gennadii	29	Staxii	21
(f) Thekla	16	Methodii	16	Evtixii	10
Thoma	12	Avdii	46	Glēba	11
Koema	8	Varsonofii	36	Diomid	18
(f) Ždana	86	Evlogii	29	Leonid	18
(f) Tatiana	8	Sergii	20	David	14
(f) Elena	8	Georgii	11	Sif	22
(f) Magdalina	15	Evstathii	11	Iosif	8
(f) Akillina	10	Isaakii	34	Kallinik	34
Mina	10	Patrikii	45	Andronik	10
(f) Agripina	14	Averkii	31	Mark	11
(f) Marina	30	Kornilii	36	Pavel	8
(f) Ekaterina	10	Vaailii	11	Mixail	8
(f) Irina	8	Artemii	8	Theofil	15
(f) Kristina	16	Evthimii	9	Daniil	10
(f) Iustina	9	Paxomii	23	Gavriil	11
(f) Mariamna	40	Arsenii	33	Samuil	18
(f) Domna	15	Sofronii	16	Kirill	8
(f) Anna	8	Antonii	16	Vukol	48
Iona	13	Patapii	32	Theodul	30
(f) Matrona	10	Karlampii	35	Varlaam	19
(f) Varvara	8	Evlampii	40	Efrem	26
(f) Aleksandra	10	Prokopii	15	Anthim	32
(f) Theodora	10	Makarii	32	Ioakim	15
(f) Vasilissa	9	Elevtherii	9	Gerasim	23
(f) Elisaveta	22	Onufrii	23	Onisim	9
Nikita	8	Grigorii	8	Maksim	10
Anikita	47	Dimitrii	11	Stefan	8
(f) Iulitta	22	Ferfurii	22	Theofan	26
(f) Eva	9	Vlaaii	10	Mitrofan	12
(f) Paraskeva	9	Athanasii	23	Markian	27
Savva	10	Tarasii	20	Lukian	8
Aza	34	Anastasii	15	Emilian	11
Nikolai	9	Dionisii	12	Damian	12
Ermolai	6	Aleksii	8	Maksimian	8
Anthilofei	34	Theodosii	23	Adrian	27
Aggei	33	Amvrozii	36	Kiprian	27
Mathei	9	Ignatii	9	Vasian	53
Filothei	41	Ipatii	9	Thetian	19
Timothei	10	Pankratii	17	Domestian	27
Dorothei	27	Molotii	16	Sevastian	8

Romanъ	20	Simonъ	10	Lavrъ	37
Germanъ	13	Kononъ	11	Borisъ	10
Frusanъ	44	Neronъ	51	Amosъ	45
Pimenъ	50	Xaritonъ	17	Kodratъ	10
Akindinъ	12	Tixonъ	14	Agapitъ	19
Logginъ	10	Filippъ	10	Titъ	35
Veniaminъ	42	Karpъ	35	Theofilaktъ	35
Evfrosinъ	16	Polikarpъ	53	Klimentъ	18
Konstantinъ	24	Eleazarъ	13	Nifontъ	28
Martinъ	50	Lazarъ	24	Sosontъ	18
Spiridonъ	38	Aleksandrъ	13	Theodotъ	17
Simeonъ	9	Silvestersъ	17	Theoktistъ	14
Trifonъ	20	Kazimirъ	2	Theognostъ	48
Agathonъ	18	Isidorъ	15	Vinčeslavъ	31
Rodionъ	16	Theodorъ	8	Stanislavъ	89
Ilarionъ	17	Nikiforъ	22	Levъ	16
Galaktionъ	18	Florъ	23	Avivъ	24
Ioannъ	8	Nikanorъ	23	(f) Lubovъ	222
Paramonъ	22	Nestorъ	10	Iovъ	18
Panteleimonъ	14	Anthipatrъ	16	Iakovъ	9
Filimonъ	19	Petrъ	8		

## Bibliography

### SECTION A: MAIN SOURCES

*Pomianyk of Horodyšče*, the Cyrillic Manuscript, 1484–1737.

*Pomianyk of Horodyšče*, Readings in Slavic Literature, 2, ed. by J. B. Rudnyškyj, The University of Manitoba Press, Winnipeg, 1963.

### SECTION B: SPECIALIZED SOURCES

#### 1. *Paleography*

Čerepnin, L. B., *Russkaja paleografija*, Academy of Sciences SSSR, Moskva, 1956.

Heawood, E., *The Use of Watermarks in Dating Old Maps and Documents*, London. Royal Geographical Society of London. Proceedings of the Royal Geographical Society of (London: The Geographical Journal, 1924) Vol. LXIII, No. 5, pp. 391–412.

Jagiš, I. V., *Enciklopedija Slavjanskoj Filologii. Slavjanska Grafika*, Izdanie oldelenija ruskago jazyka i slovesnosti imperatorskoj Akademii Nauk, (3rd ed.), Sanktpeterburg: Tipografija Imperatorskoj Akademii Nauk, 1911.

Kamanin, L. and O. Witwicka, "Wodiani znaky na papeři ukrajinškych dokumentiv XVI i XVII v.," *Zbirnyk istoryčnofilolohičnogo vidдіtu Ukrajinškoj Akademiji Nauk*, No. 11, Kiev, 1923.

Karskyj, E. F., *Slavjanskaja kyryllovskaja paleografija*, Leningrad: Izdat. Akad. Nauk SSSR, 1928.

Kolesa, O., "Pivdenno-Vohlynške Horodyšče i Horodyski rukopysni pamiatky XII–XVI st.," published in *Naukovyj Zbirnyk Ukrajinškoho Univerzytetu v Prazi*, Prague, 1923.

Lichačov, N. P., *Paleografičeskoje značenijsje bumaznych vodjanych znakov* (Series: Obščestvo ljubitelei drevnei pismennosti, Leningrad. Numernyia izdania, no. 126), St. Petersburg: Tip. "V. S. Balashev i K<sup>o</sup>," 1899.

Piekosinski, F., *Sredniowieczne Znaki Wodne, Zebrane z rękopisów, przechowanych w Archiwach i Bibliotekach polskich, głównie krakowskich, Wiek XIV*, Wydawnictwo Akademiji Umiejętności w Krakowie, Kraków, 1893.

Ščepkin, V. N., *Učebnik ruskoj paleografiji*, Leningrad: Tip. Fed. Soc. Sovetskoi Respubliki, 1920.

Thompson, E. M., *Introduction to Greek and Latin Paleography*, Oxford: Clarendon Press, 1912.

Zapasko, J. P., *Ornamentalne ofornlennia ukrajinškoj rukopysnoji knyhy*, Kiev: Akademia Nauk Ukr., S.S.R., 1960.

#### 2. *Linguistics*

Bach, A., *Deutsche Namenkunde*, Vol. I, Part 1 and 2, 2nd ed., Heidelberg, C. Winter, 1952–56.

- Fick, F. C. A., *Die griechischen Personennamen nach ihrer Bildung erklärt, mit den Namen-Systemen verwandter Sprachen verglichen und systematisch geordnet*, Göttingen 1874.
- Miklosich, F., *Die Bildung der Slavischen Personen- und Ortsnamen*. Wien, 1860 bis 1874. Reprinted in "Sammlung Slavischer Lehr- und Handbücher," ed. by A. Leskien and E. Berneker, Carl Winters Universitätsbuchhandlung, Heidelberg, 1927.
- Pulgram, E., *Theory of Names*, American Name Society, Orinda, California, 1954.
- Solmsen, F., *Indogermanische Eigennamen als Spiegel der Kulturgeschichte*, Carl Winters Universitätsbuchhandlung, Heidelberg, 1922.
- Taszycki, W., *Rozprawy i Studia Polonistyczne*. Onomastyka I, Zakład Narodowy Im. Ossolonskich, Wrocław-Kraków, 1958.

## SECTION C: REFERENCE SOURCES

### 1. Dictionaries

- Atwater, D., *A Catholic Dictionary*, New York, 1956.
- Berenda, P., *Leksikon Slovenoróškyj i imen tolkovanije*, Photostatic Edition of 1627, Kiev: Akademia Nauk URSS, 1961.
- Blass, F. and A. Debrunner, *Grammatik des neutestamentlichen Griechisch*, 19th ed., Göttingen, 1939.
- Colondner, S., *What's Your Name? (A Dictionary of Names)*, Block Publishing Co., "The Jewish Book Concern," New York, 1959.
- Crum, W. E., *A Coptic Dictionary*, Oxford, 1939.
- Dalman, G. H., *Aramäisch-Neuhebräisches Handwörterbuch zu Targum, Talmud und Midrasch*, 3rd ed., Göttingen, 1938.
- Gauk, R. Z., *Ukrainian Christian Names, (Dictionary)*, ed. by Yar Slavutych, University of Alberta, Orma Publishers, Edmonton, 1961.
- Hansen, B., *Rückläufiges Wörterbuch der griechischen Eigennamen*, Berichte über die Verhandlungen der Sächsischen Akademie der Wissenschaften zu Leipzig, Akademie-Verlag, Berlin, 1957.
- Hiltebrandt, P. A., *Spravočnyj i objašitel'nyj slovar' k Novomy Zavětu*, Peterburg: Tip. V. S. Babaševa, 1882-1885. (Series: Pamjatniki drevnej pis'mennosti i iskusstva vyp. c. 15).
- Hrinčenko, B. D., *Slovník ukrajinškoji movy*, ed. by Kievskaja Starina, Kiev: N. T. Korčak-Novickyj, 1907.
- Kluge, F., *Etymologisches Wörterbuch der deutschen Sprache*, 6. Aufgabe, Straßburg, 1899.
- Levčenko, S. P., *Slovník vlasnych imen ludej*, The Academy of Sciences of Ukrainian S.S.R., Kiev, 1954, reprinted in 1961.

- Levy, J., *Chaldäisches Wörterbuch über die Targumim und einen großen Teil des Rabbinischen Schrifttums*, 2 Vols., Cologne, 1969.
- Liddell, H. G. and R. Scott, *A Greek-English Lexicon*, Oxford, 1940. New ed. as revised by H. S. Jones.
- Meyer, K. H., *Altkirchenslavisch-griechisches Wörterbuch des Codex Suprasliensis*, Glückstadt und Hamburg, 1935.
- Moroškin, M., *Slavjanskij imenoslov ili sobranije slavjanskich ličnych imen v alfavitnom poriadke*, St. Petersburg: Onomasticum Slavicum seu collectio personalium slavicorum nominum, elaboratum A Sacerdote M. M., 1867.
- Pape, W., *Griechisch-Deutsches Handwörterbuch*, 3 Vols., Braunschweig, 1902, 3rd ed., by M. Sengenbusch.
- Preobrazhenskii, A. G., *Etimologičeskii slovač russkogo jazyka*, Moscow, 1958.
- Rudnyčkyj, J. B., *An Etymological Dictionary of the Ukrainian Language*, Part 1 and 2, Winnipeg: Ukrainian Free Academy of Sciences – UVAN Inc., 1962.
- Sadnik, L. and R. Aitzetmüller, *Handwörterbuch zu den Altkirchenslavischen Texten*, Slavistic Printings and Reprintings VI, Leiden's-Gravenhage, Heidelberg, 1955.
- Smith, W., *Latin-English Dictionary*. Revised ed. by J. F. Lockwood, London, 1933, publ. by J. Murray.
- Sophocles, E. A., *Greek Lexicon of the Roman and Byzantine Periods, (From B.C. 146 to A.D. 1100)*, 2 Vols. 3rd ed., New York, 1887.
- Tupikov, N. M., "Zametki k istoriji drevne-russkich ličnych sobstvennych imen," St. Petersburg, 1892, reprinted in dictionary, *Slovač drevne-russkich ličnych sobstvennych imen*, Typographia N. N. Skorozodova, St. Petersburg, 1903.
- Withycombe, E. G., *The Oxford Dictionary of English Christian Names*, Oxford: The Clarendon Press, 1946.
- The Oxford Dictionary of the Christian Church*, ed. by F. L. Cross, London, 1967.
- Slovník vlastných imen žudej*, Kiev: Akademia Nauk SSR, 1961.

## 2. Grammars

- Damaskin, I. and D. Popowycz, *Hramatyka – Slovianskoj Movy*, Basilian Fathers, Alberta, Canada, 1958.
- Dials, P., *Altkirchenslavische Grammatik*, I. Teil: Grammatik, Heidelberg: Carl Winters Universitätsbuchhandlung, 1932, II. Teil: Ausgewählte Texte und Wörterbuch, Heidelberg: Carl Winters Universitätsbuchhandlung, 1934.
- Leskien, A., *Grammatik der albulgarischen (altkirchenslavischen) Sprache*, Heidelberg: C. Winter, 1909.
- Matthews, W. K., *Russian Historical Grammar*, University of London, The Athlone Press, 1960.
- Miklosich, F. R., *Vergleichende Grammatik der Slavischen Sprachen*, Wien: W. Braumüller, 1875.

- Schwyzler, E., et al., *Griechische Grammatik*, Handbuch der Altertumswissenschaften II. Abt. 1. Teil, 3 Vols., Munich, 1953-59.
- Smal-Stočkyj, S., *Grammatik der Ruthenischen (Ukrainischen) Sprache*, Wien: Buchhandlung der Szewczenko-Gesellschaft der Wissenschaften in Lemberg, 1913.

### 3. *Encyclopedia*

- Bolšaja Sovjetskaja Encyklopedija*, Vol. 14, Moscow, 1952.
- Brockhaus, F. A. and I. A. Efremov, *Encyklopedičeskij Slovar*, Vol. I, St. Petersburg, 1890.
- Editorial College, *Cf. Schaff-Herzog Encyclopedia of Religious Knowledge*, ed. by S. M. Jackson, Vol. VI, New York-London, 1910.
- Lopuchin, A. P., *Pravoslavnaja Bohoslovskaja Encyklopedija*, Vol. I, St. Petersburg, 1903.
- The Standard Jewish Encyclopedia*, Garden City, New York, Doubleday and Co., Inc., 1959.

## SECTION D: GENERAL SOURCES

- Baecklund, A., *Personal Names in Medieval Velikij Novgorod*, Almqvist & Wiksells, Stockholm, 1959.
- Berdyaev, N., *The Origin of Russian Communism*, The University of Michigan Press, Ann Arbor, 1962.
- Berkov, P. N., *Opisanie izdaniĭ napečatannyĭ kirillitsej, 1689—janvař 1725 g.*, Moskva: Izd-vo Akademii Nauk SSSR, 1958.
- Čičagov, V. K., *Iz istorii russkix imen otlestv i familij, Voprosy ruskoj istoričeskoj onomastiki XV—SVII vv.*, Moskva: Gos. ucebnopeagog. izd-vo, 1959.
- Clarkson, Jesse D., *A History of Russia*, Random House, New York, 1962.
- Dickenmann, E., *Untersuchung über die Nominalkomposition im Russischen*, Bd. I, Leipzig, 1934.
- Feilitzen, O., *The Pre-Conquest Personal Names of Domesday Book*, Inaugural dissertation, Uppsala, Almqvist & Wiksells Boktryckeri, 1937, (series: Nomina Germanica, no. 3).
- Glasenapp, H., *Die Literaturen Indiens von ihren Anfängen bis zur Gegenwart*, Handbuch der Literaturwissenschaft, Wildpark-Potsdam, 1929.
- Hrushevsky, M., *A History of the Ukraine*, Yale Press, New Haven, 1943.
- Humetaka, L., (1) "Slovotvorba budova žoloviđyĭ osobovyĭ nazv v ukrajinákiĭ movi XIV—XV st.," published in *Movoznavstvo*, Kiev, 1952. (2) "Žinoči osobovi nazvy v ukrajinákiĭ aktovij movi XIV—XV st.," published in *Naukovy Zapyŭky Instytutu Suspilnyĭ Nauk*, Akademia Nauk Ukr. SSR., Vol. III, Kiev, 1954.
- Jagiš, I. V., "Die slavischen Composita in ihrem sprachgeschichtlichen Auftreten," *Archiv für slavische Philologie*, XX., Berlin: n. p., 1898.

- Kartašev, A. V., *Očerki po Istorii Russkoj Cerkvi*, Vol. I., Y.M.C.A. Press, Paris, 1959.
- Kernyckyj, I. M., Fonteyóni osoblyvosti movy vijtivšých knih XVI–XVII st. sela Odrachovy v porivnianni z súčasnymy lemktivšým hovoramy, ed. in *Doslidžennia i materialy z ukraïnskoj movy*, Kiev: Akademia Nauk URSR, 1961.
- Klymasz, R., *Canadianization of Slavic Surnames*, A Thesis for the Master of Arts, The University of Manitoba, 1960; publ. in *Names*, Journal of American Name Society, 1963.
- Kotovyč, A., "Pro ukrajinski pravoslavni svjatoi," *Ukrajinskij Pravoslavnyj Kalendar*, Bound Brook, N.J., U.S.A., 1953.
- Kovaliv, P., *Prayer Book – A Monument of the XIV Century*, Scientific Theological Institute of the Ukrainian Orthodox Church of U.S.A., New York, 1960.
- Kulbakyn, S. M., *Ukrajinskij jazyk, kratkij očerk istoričeskoj fonetiki i morfologii*, Charkov: 1919.
- Ohijenko, I., "Naši osobovi jmennja," *Ridna Mova*, Warsaw, 1933–1939.
- Otrębski, J., *O najdawniejszych polskich imionach osobowych*, Wilno: 1935.
- Pasternak, J., *Archaeology of Ukraine*, Shevchenko Scientific Society, Toronto, 1961.
- Pelliccia, A. A., *The Polity of the Christian Church of Early Medieval and Modern Times*, London, 1883.
- Rock, D., *Hierurgia*, London, 1851.
- Rudnyčok, J. B., "Svjatogor – the Name of the Hero of Bylina," *Names*, Journal of American Name Society, Vol. 10, 4, 1962.
- Rudnyčok, J. B., *Nazvy Halycyna i Volyni*, Winnipeg: Ukrainian Free Academy of Sciences, Onomastica No. 3, 1952.
- Rudnyčok, J. B., "Čomu Jaroslav Halyckyj Osmomyslom †," *Zyttja i Znannja*, Vol. 10, L'viv, 1937.
- Rudnyčok, J. B. (1) "Pro ukrajinski osobovi jmennja," *Na Čužyni*, Augsburg, 1947; *Rid i znameno*, No. 2, Frankfurt, 1947. (2) "Ridkiani jmens slovjanškoho pochođžennja v ukrajinskomu movoznavstvi," *Rid i znameno*, No. 3, Frankfurt, 1947, reprinted in *Postup*, Winnipeg, 1963.
- Rudyč, J., "V spravi ukrajinskoho imenoslova," *Ukrajinskij Pravoslavnyj Cerkovnyj Kalendar*, Svjaščennoho Synodu Ukrajinskoho Autokefalnoji Pravoslavnoji Cerkvy, Stuttgart, 1950.
- Saxmatov, O. and A. Krymskij, *Narys z istoriji ukraïnskoj movy ta xrestomatija pismenskoj staro-ukraïnskyny XI–XVIII vikiv*, Ukraïnska Akademijska Nauk, Kiev, 1924.
- Scharff, Ph., and Others, *The Nicene and Post Nicene Fathers of the Christian Church*, Michigan, 1956.
- Sharify, N., *Iranian Personal Names: Their Characteristics and Usage in the Cataloging of Persian Works*, Chicago, 1959.

- Simovyč, V., "Typy imen," *Naukovyj Zbirnyk Vysokoho Pedagogičnoho Instytutu im. M. Drahomanova*, Prague, 1929.
- Simovyč, V., "Ukrajinski imennyky žolovičoho rodu na 'o' v istoričnomu rozvytku j osvittleni," *Praci Ukrajinskoho Vysokoho Pedagogičnoho Instytutu im. M. Drahomanova*, Praha, 1929.
- Smith, E. C., *The Story of Our Names*, New York: Harper & Brothers, 1950.
- Smith, E. C., *Personal Names: A Bibliography*, New York, 1952.
- Sobolevskij, A. I., *Lekcii po istorii russkago jazyka*, 4th ed., Moscow: Tipo-ironolit. A. Tanshel, 1907.
- Trubačev, O. N., *Istoria slavianskych terminov rodstva*, Moskva: Akademia Nauk SSSR, 1959.
- Vasmer, M., "Dissimilationsvermeidung im Russischen," *Zeitschrift für vergleichende Sprachforschung auf dem Gebiete der indogermanischen Sprachen*, LI, Berlin: Gütersloh, 1923.
- Velyhorskyj, L., *Imena kovorat'*, Ukrainian Toiler, Toronto, 1961.
- Vlasovskij, I., *Narys Istoriji Ukrajinskoji Pravoslavnoji Cerkvy*, (An Outline of the History of the Ukrainian Orthodox Church), Ukrajinska Pravoslavna Cerkva, Z.D.A., New York, 1955.
- Yonge, C. M., *History of Christian Names*, London: MacMillan and Co., 1884.
- Editorial College, *O. O. Potebnia i dejaki pytannia sučasnoi slavistyky*, Akademia Nauk URSS, Xarkiv: Vydavnytvo Xarkivskogo Deržavnogo Univeraytetu, 1982.
- Illustrovani zytia sviatych uhodnykiv Božych*, Ukrajinska Hreko – Katolyčka Cerkva, Stavropygijáka Knyharnia, Lviv, 1891.
- U istokov russkogo knigopečatannia*, Akademia Nauk SSSR, Moscow, 1959.
- Velyka Istoria Ukrainy*, ed. by I. Tyktor, Winnipeg, 1948.
- Cholmskij pravoslavnyj kalendar na 1885 rik*, Xolm: n.p., 1884.
- Unpublished Works:*
- Ilarion, Metropolitan, (I. Ohijenko), *Jak opyuvaty rukopysy*, Winnipeg, 1963.
- Ohijenko, I., *Istoriya cerkovno – slovianskoho pravopysu*, Warsaw, 1937.

The University of Manitoba – Canada



