

ANTHROPONYMY IN THE POMIANYK  
OF HORODYŠČE

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by  
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## ABSTRACT

This thesis characterizes the paleographic features of the medieval Eastern Slavic manuscript and proceeds to consider its anthroponymic material.

The Pomianyk of Horodyšče is considered to be the oldest and a unique Cyrillic manuscript in Canada and has hitherto not been subjected to any extensive investigation. The aims of the present study are (1) to describe the paleographic features of the manuscript thus facilitating the study of its various aspects; (2) to give an insight into the background and the development of the particular literary genre which the Pomianyk represents; (3) to make an inquiry into personal names of the document; (4) to elucidate the effects of Christianity on the native Slavic anthroponymy; and (5) to compile an A-tergo dictionary of the Christian names of the Pomianyk.

Since past research in the field of Slavic anthroponymy has been mainly preoccupied with the native Slavic names, thereby overlooking to some degree the Christian names, the present study is amply justified.

The onomastic study is based on the anthroponymy of the Pomianyk and the Christian names are being approached from the point of view of their Slavicization.

This study is preceded by a note on the importance attached to the name by a primitive Indo-European society

as well as the significance of the personal name among later generations. The technique of name formation is also mentioned. Finally, the prevailing characteristics of Indo-European and Slavic anthroponyms are discussed with regard to their form and structure.

An analysis of the phonological and morphological changes of the Christian names indicates that all names in the Slavic language, regardless of their origin, were treated in the same manner. The process of the Slavicization of the imported personal names followed three principal lines: (1) the phonetic modification; (2) the morphological adoption; and (3) the formation of derivatives.

The material drawn from the text of the Pomianyk is arranged according to the genealogy of names. In this way the ratio of anthroponyms in the document is illustrated and the stock of Eastern Slavic Christian anthroponymy is examined. The etymology of many of these Christian names gives a clue, in a disconnected manner, to the language of early times in various countries of origin of the names concerned.

The concluding chapter concerns itself with the relationship between the native Proto-Slavic onomastic system and the infiltrating Christian anthroponymy.

The Appendices offer selected paleographic features of the Pomianyk of Horodyšče; a brief description of other

Horodysšče manuscripts; and an A-tergo dictionary of the Christian names within the framework of this thesis.

## TRANSLITERATION SYSTEM OF GREEK ALPHABET

A	α	.....	a
B	β	.....	b
Γ	γ	.....	g
Δ	δ	.....	d
E	ε	.....	e
Z	ζ	.....	dz
H	η	.....	ē
Θ	θ	.....	th
I	ι	.....	i
K	κ	.....	k
Λ	λ	.....	l
M	μ	.....	m
N	ν	.....	n
Ξ	ξ	.....	ks
O	ο	.....	o
Π	π	.....	p
P	ρ	.....	r
Σ	σ	.....	s
T	τ	.....	t
Υ	υ	.....	y
Φ	φ	.....	f
X	χ	.....	x
Ψ	ψ	.....	ps
Ω	ω	.....	ō
ΕΥ	ευ	.....	eu

TABLE II

## TRANSLITERATION SYSTEM OF OLD CHURCH SLAVIC ALPHABET

А а . . . . . a	У у . . . . . u
Б б . . . . . b	Ф ф . . . . . f
В в . . . . . v	Х х . . . . . x
Г г . . . . . h	Ц ц . . . . . c
Д д . . . . . d	Ч ч . . . . . č
Е е . . . . . e	Ш ш . . . . . š
Є є . . . . . ie	Щ щ . . . . . šč
Ж ж . . . . . ž	Ѡ ѡ . . . . . th
З з . . . . . z	Ь ь . . . . . b
І і . . . . . i	Ы ы . . . . . y
Ї ї . . . . . ii	Ѣ ѣ . . . . . ě
И и . . . . . i	Ѥ ѥ . . . . . ž
К к . . . . . k	Ю ю . . . . . iu
Л л . . . . . l	Я я . . . . . ia
М м . . . . . m	Ѧ ѧ . . . . . ę
Н н . . . . . n	Ѩ ѩ . . . . . ię
О о . . . . . o	Ѫ ѫ . . . . . ǫ
П п . . . . . p	Ѭ ѭ . . . . . iǫ
Р р . . . . . r	Ѯ ѯ . . . . . ō
С с . . . . . s	Ѳ ѳ . . . . . ī
Т т . . . . . t	Ѵ ѵ . . . . . dz

## LIST OF ABBREVIATIONS

accsg., A.	.....	Accusative singular
Aram.	.....	Aramaic
cent.	.....	century
cir., c.	.....	circa
Copt.	.....	Coptic
dsg., D.	.....	Dative singular
gsg., G.	.....	Genitive singular
Ger.	.....	Germanic
Gk.	.....	Greek
Heb.	.....	Hebrew
inst., I.	.....	Instrumental
Lat., L.	.....	Latin
loc., L.	.....	Locative
N.T.	.....	New Testament
nsg., N.	.....	Nominative singular
OCS	.....	Old Church Slavic
O. Ger.	.....	Old Germanic
O.T.	.....	Old Testament
Pers.	.....	Persian
poss. adj.	.....	Possessive adjective
pron.	.....	pronounced
PS	.....	Proto-Slavic
Sl.	.....	Slavic
voc., V.	.....	Vocative
*	.....	reconstructed

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## 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

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

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 he laid the foundation for Slavic onomastics. The work of Miklosich stimulated other scholars to further research. The 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

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

<sup>3</sup>M. Moroškin, Slavjanskij imenoslov ili sobranije slavjanskich ličnych imen v alfavitnom poriadke (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.

made by V. Simovyč,<sup>5</sup> I. Ohijenko,<sup>6</sup> J. B. Rudnyčkyj,<sup>7</sup> L. Velyhor'skyj<sup>8</sup> and L. Humetska.<sup>9</sup> A number of dictionaries of given personal names have been compiled and published; they will be considered later.<sup>10</sup> In addition to the aforementioned comprehensive works, numerous articles dealing with this subject have been published in various linguistic periodicals.

Although a considerable number of studies have been

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<sup>5</sup>V. Simovyč, "Typy imen" (Types of Names), published in Naukovyj Zbirnyk Vys. Pedagog. Inst. im M. Drahomanova v Prazi (Scholarly Collection of Works of the High Pedagogical Institute of M. Drahomanov 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. Rudnyčkyj, "Pro ukrajinski osobovi jmennja" (On Ukrainian Personal Names), Na Cuzuni, Augsburg, 1947, and Rid i znameno, No. 2, Frankfurt, 1957, pp. 27-30.

"Ridkisi jmennja slovjanskoho pochodzennja v ukrajinskomu 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. Velyhor'skyj, Imena hovorat' (Names Speak), Ukrainian Toiler, Toronto, 1951.

<sup>9</sup>L. Humetska, "Slovotvorča budova čolovičyč osobovyč nazv v ukrajinskij 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.

"Zinoči osobovi nasvy v ukrajinskij aktovij movi XIV - XV st." (Feminine Personal Names in the Ukrainian Legal Language of the XIV - XV Centuries), published in Naukovi Zapysky Instytutu Suspilnych Nauk (Scholarly Writings of the Institute of Social Studies), Akademia Nauk Ukr. S.S.R., Vol. III, Kiev, 1954.

<sup>10</sup>Cf. section - Secondary Sources.

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 Slavicization 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>11</sup>

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<sup>11</sup>A. L. Sobolevskij, Lekcii po istorii russkago jazyka (Lectures on the History of the Russian Language), 4th ed., Moscow, 1907.

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>12</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. Baecklung.<sup>13</sup> Baecklung, investigating the personal names in the Gramoty Velikago Novgoroda, selected the basic Novgorodian variants of the so-called "Kalendarnyje imena" and illuminated the problem of their Russification and their social function during the republican period of Velikij Novgorod. This study is, however, limited to a specific region and period of the twelfth to the fifteen centuries.

The foregoing survey makes it evident that the field of Eastern Slavic anthroponymy has not been sufficiently explored. To the material deserving special attention belongs the personal names of the Pomianyk of Horodyšće.

The Pomianyk of Horodyšće, the unique Cyrillic

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<sup>12</sup>M. Vasmer, "Dissimilationsvermeidung im Russischen" Zeitschrift für vergleichende Sprachforschung auf dem Gebiete der indogermanischen Sprachen, LI, Berlin, 1923.

<sup>13</sup>A. Baecklung, Personal Names in Medieval Velikij Novgorod, I. Common Names, Stockholm, 1959.

manuscript in Canada, is an authentic source; its importance to Eastern Slavic personal names hardly needs to be stressed. It is a document of public character<sup>14</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 them on to the monastery. Thus the names recorded were based on the spoken forms which were often coloured 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 Pomiany embraces such extensive material, the present study should prove to be of some value and interest in the field of onomastics.

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<sup>14</sup>Public character here implies a register of the names of persons deceased in the community.

## SCOPE AND OBJECT OF THE STUDY

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

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

(1) Phonetic modification, by which the 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.

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

Furthermore, with the support of comparative material from ancillary sources, the investigation attempts an elucidation 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



Pomianyk, which is thus the first A-tergo Onomasticon in the Slavic language.

In order to present a more complete picture of the material contained in the Pomianyk, it is necessary to describe some paleographical aspects of the manuscript itself, as well as to examine the genre of literature which it represents.

#### SOURCES

Pomianyk of Horodyšče.<sup>15</sup> The Pomianyk, which is preserved in a manuscript, dated 1484 - 1737, is one of the first known literary documents produced by Ukrainian monasteries. The manuscript was discovered in 1902 by Olexander Kolessa, professor at the Charles University in Prague. It was among the contents of a chest found by

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<sup>15</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-Volhyn'.

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 19th 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. Rudnyckyj, Nazvy "Halyčyna" i "Volyn". (The Names "Galicia" and "Volynia"), Winnipeg, 1952.

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>16</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 Horodysce and made me ~~to~~ visit Horodyšče and also the Basilian Fathers' monastery of Chrystynopil".<sup>17</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 Horodysce."<sup>18</sup>

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<sup>16</sup>O. Kolessa, "Pivdenno-Volhyns'ke Horodyšče i Horodyški rukopysni pamiatky XII - XVI st"., published in Naukovyj Zbirnyk Ukrajin'skoho Universytetu v Prazi (Scholarly Collections of the Ukrainian University in Prague), Prague, 1923.

<sup>17</sup>Ibid., p. 5.

<sup>18</sup>Ibid., p. 6.

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.<sup>19</sup>

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 public interest. Under this impetus various articles pertaining to the book have recently appeared. Local newspapers, both ethnic and English ~~daily~~, have expressed curiosity and surprise at the revelation that the writing of the book began eight years before Columbus' discovery of America. Among numerous articles, the following are of significance: "The Oldest Ukrainian Book in Canada" by M. Antonovyč - Rudnyčka,<sup>20</sup> "Ukrainian

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<sup>19</sup> Cf. Appendix II for a description of the Horodyšče Manuscripts.

<sup>20</sup> Ukrainian Voice, No. 43, Winnipeg, 1953.

Library at the University of Manitoba" by M. Bodnarchuk,<sup>21</sup>  
 "Through the Basilian Monasteries" by Rev. S. M. Wavrick,<sup>22</sup>  
 and "From the History of Ukrainian Studies and Slavistics  
 in Canada" by W. Zyla.<sup>23</sup>

Finally, in 1962 J. B. Rudnycky published a part of  
 the Pomianyk under the title Pomianyk of Horodyšče (Part  
 1:AD 1484) as Readings in Slavic Literature, University of  
 Manitoba Press. This photostatic copy of 54 pages contains  
 the oldest section of the Pomianyk.

At present the manuscript of the Pomianyk of Horodyšče  
 forms part of the rare book section of the Elizabeth Dafoe  
 Library at the University of Manitoba.

Paleographical Description. The Pomianyk of Horodyšče,  
 which is considered to be the oldest dated Cyrillic manuscript  
 in Canada has never before been dealt with in detail. The  
 thorough description of a manuscript cannot fail to facilitate  
 the study of its various aspects. Moreover, such a description  
 is likely to awaken an interest in the manuscript not only  
 among those interested in this particular field of research,  
 but among a wider circle of laymen as well. It is with this

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<sup>21</sup>Canadian Farmer, No. 34, Winnipeg, 1954

<sup>22</sup>S. M. Wavrick, Po Vasyljanskych Manastyryjach  
 (Through the Basilian Monasteries), Toronto, 1958.

<sup>23</sup>Zbirnyk Zachodoznavstva, U V A N, Vol. III (6),  
 Winnipeg, 1961.