

ANTHROPONYMY IN THE POMIANYK
OF HORODYŠČE

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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 ieę
О о o	Ѫ ѫ ę
П п p	Ѭ ѭ ię
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 1627.¹

Scholarly studies of Slavic personal names began in the second half of the nineteenth century with the monumental

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

work of F. Miklosich in 1860.² 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,³ published in 1867 a collection of Slavic names of which many were native Russian. Another significant contribution was made by N. M. Tupikov.⁴ 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

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

³M. 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.

⁴N. 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,⁵ I. Ohijenko,⁶ J. B. Rudnyčyj,⁷ L. Velyhor'skyj⁸ and L. Humetska.⁹ A number of dictionaries of given personal names have been compiled and published; they will be considered later.¹⁰ 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

⁵V. Simovyč, "Typy imen" (Types of Names), published in Naukovyj Zbirnyk Vys. Pedahoh. Inst. im M. Drahomanova v Prazi (Scholarly Collection of Works of the High Pedagogical Institute of M. Drahomanov in Prague), Prague, 1929.

⁶I. Ohijenko, "Naši osobovi jmennja" (Our Personal Names), a series of articles published in the linguistic periodical Ridra Mova (Native Language), Warsaw, 1933 - 1939.

⁷J. B. Rudnyčyj, "Pro ukrajn'ski osobovi jmennja" (On Ukrainian Personal Names), Na Cuzuni, Augsburg, 1947, and Rid i znameno, No. 2, Frankfurt, 1957, pp. 27-30.

"Ridkisini jmennja slovjan'skoho pochodzennja v ukrajn'skomu nazovnyctvi" (Some Rare Names in Ukrainian Onomastics), Rid i znameno, No. 3, Frankfurt, 1947, pp. 36-37; reprinted in Postup, Winnipeg, 1963.

⁸L. Velyhor'skyj, Imena hovorat' (Names Speak), Ukrainian Toiler, Toronto, 1951.

⁹L. Humetska, "Slovotvorča budova čolovičykh osobovykh nazv v ukrajn'skij 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 ukrajn'skij 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.

¹⁰Cf. 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,¹¹

¹¹A. 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. Vasmer¹² 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.¹³ 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

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

¹³A. 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 character¹⁴ 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.

¹⁴Public 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.¹⁵ 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

¹⁵At 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"¹⁶ 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".¹⁷ 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."¹⁸

¹⁶O. 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.

¹⁷Ibid., p. 5.

¹⁸Ibid., 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.¹⁹

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,²⁰ "Ukrainian

¹⁹ Cf. Appendix II for a description of the Horodyšče Manuscripts.

²⁰ Ukrainian Voice, No. 43, Winnipeg, 1953.

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

Finally, in 1962 J. B. Rudny'ckyj published a part of
 the Pomianyk under the title Pomianyk of Horodyšće (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 Horodyšće
 forms part of the rare book section of the Elizabeth Dafoe
 Library at the University of Manitoba.

Paleographical Description. The Pomianyk of Horodyšće,
 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

²¹Canadian Farmer, No. 34, Winnipeg, 1954

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

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

in mind that the following paleographical aspects of the Pomianyky are being considered.

The manuscript is written not on parchment but on paper. It is made up of booklets consisting of eight leaves each which are sewn together with linen thread and then bound into a book. Visible holes and reinforcements on the inside edges of many leaves indicate that the binding of the book is not original. The manuscript contains a total of 274 leaves, but there are indications that a number of leaves may be missing. The book falls into three parts which are distinguished from each other by the size and quality of the paper, and by the size of the letters and the character of the writing itself. The form of the manuscript is similar to that of other Eastern Slavic books designed for frequent use. The measurements of the binding are as follows: 20 $\frac{3}{4}$ x 15 $\frac{1}{4}$ x 6 cm. The binding is very simple, it consists of cardboard covered with the black paper which was normally used for inexpensive bindings. In the middle of the front cover there is an imprint of a cross. This type of binding suggests its rather recent origin, probably the beginning of the twentieth century.²⁴

For the sake of clarity and convenience the description of the Pomianyky will be divided into three parts in accordance

²⁴It is assumed that the original binding was quite costly and was lost because of its high value. The present binding is the work of @. Kolessa.

with its content: Part A comprises the earliest part of the text from leaves 1 to 95, Part B consists of leaves 96 to 213 and Part C covers the remaining section of the book from leaves 214 to 274. Henceforth in the discussion of the Pomianyk, reference will be made to Part A, Part B and Part C respectively.

The paper on which the manuscript is written was produced in Western Europe and is of different quality. The paper of Part A is of better quality than the rest and is characterised by two distinct types of watermark.²⁵ On leaves 1 to 22 there is a coat-of-arms of the Polish nobility, the crest of Jastrzębce. Between leaves 22 to 72 there is the figure of a wild boar, which is peculiar to German paper, and between leaves 73 to 95 there is again displayed the crest of Jastrzębce but now in a later variant.²⁶ In Parts B and C the watermarks represent various Polish armorial

²⁵L. Kamanin and O. Witwicka, "Wodiani znaky na paperi ukrajinskykh dokumentiv XVI i XVII v.", (The Watermarks on the Paper of the Ukrainian Documents of the XVI and XVII centuries), Zbirnyk istoryčno-filolohičnoho viddilu Ukrajinškoji Akademiji Nauk, No. 11, Kiev, 1923, pp. 2-5, Figs. 1-51.

N. P. Lichačov, Paleografičeskoje značeniye bumažnykh vodianykh znakov, cast III, Albom znimkov, (Paleographical Importance of the Watermarks on the Paper, Part III, Album of Pictures), St. Petersburg, 1899, Figs. 3297, 3708, 3946, 4133, 1348, 2750, 3020, 3657, 1699, 1945, 1754, 3294.

²⁶Appendix I: Crest of Jastrzębce Fig. 1 and 2; wild boar Fig. 3 and 4; Crest of Jastrzębce (later variant) Fig. 5.

bearings. Because of its inferior quality the paper is not well preserved, especially leaves 96 to 134. This makes it quite difficult to trace and to reproduce the exact design of the watermarks.

The ink used in the manuscript is of a shade between brown and black and varies in tint at different points finally turning to a light brown. The ink of Part A is distinguished by its superior quality as compared with that of Parts B and C. It is darker in colour and is well preserved, thus making the handwriting clear, readable and pleasing in appearance. In Part B the ink was apparently of an acrid composition which resulted in damage to the paper. Here the reading of the text is more difficult. Leaves 103, 104 and 112 to 115 have many holes burnt through them. In places the ink ran into the paper giving the script a blurred appearance. This too, makes the reading of parts of the text most difficult if not impossible and unfortunately spoils its general appearance. In the manuscript a contrasting colour, the cinnabar, is used. In Part A this red colour is employed generally for ornamental purposes and for words or passages of special significance. Thus, besides the ornamental work, the beginning of the Introduction to the book, the first lines of the Requiem Mass, the date, initials of names, and the beginnings of the entries, are written in red. In some entries space was left for the initials but was never filled in. The cinnabar is used up to leaf 218. From this point

to the end of the text only brown ink in its various shades is found. In Part C the scribes appear to have attempted to imitate their predecessors in decorating a number of leaves but they fall far short of the standard of their predecessors. Red ink is absent in these decorations and was presumably not available.

The pages are decorated with the so-called zastavka which formed the basic element of the Eastern Slavic book illumination.²⁷ The zastavka is placed at the top of the first leaf of the manuscript and at the beginning of the Requiem Mass on the second leaf. The ornaments present an interwoven-geometrical design, with an overall rectangular form.²⁸ This is the most common type of ornamentation found in Eastern Slavic manuscripts in the fifteenth and sixteenth centuries. The Pomianyky contains other ornaments as well, characteristic of a later period, which are interesting for their motifs, though inferior in aesthetic quality. In latter ornaments the form of a band running above the text on leaves 263a and 268a is found. It represents a twisted-flower design.²⁹ The ornament on leaf 263a is produced with

²⁷E. F. Karskyj, Slavjanskaja Kirilovskaja Paleografija, (Slavic Cyrillic Paleography), Leningrad, 1928, pp. 269-285.

J. P. Zapasko, Ornamentalne Oformlennja Ukrajinškoji Rukopysnoji Knyhy, (Ornamental Decorative Pattern Of The Ukrainian Handwritten Book), Kiev, 1960, pp. 45-63.

²⁸Appendix I: Figs. 14 and 15.

²⁹Ibid. Figs. 16 and 17.

rust-coloured ink and, moreover, is sprinkled with silver. The ornament on leaf 268a is in the same style but it is drawn very carelessly and with the same ink as that of the text. This plant-like ornament originated in the period of the introduction of printed books into Eastern Europe and found its way into hand-written books at the end of the sixteenth century. In the seventeenth century it occupied a place of first importance in the illumination of Eastern Slavic manuscripts. The decorations on leaves 267 and 272 are only a very unsuccessful imitation of these ornaments.

The initials in the Pomianyk are very simple. They are ordinary letters of the Cyrillic alphabet written neither in a particular style nor with any decorative intention and are distinct only because of their red colour.

The text is arranged, more or less, in the centre of the page. It is written in scriptio continua with partial separation into words. A page contains 16 lines in Part A and 19 lines in Part B up to leaf 145. From that point, a very inconsistent arrangement of the text begins and the number of lines vary from 7 to 21.³⁰

The size of individual letters also differs greatly. In general, the letters of the later part of the manuscript are smaller in size. They correspond to the changing character of Cyrillic handwriting. Indeed, the evolution

³⁰Cf. Appendix I, Figs. 21, 22 and 25.

of Cyrillic handwriting is well illustrated in the Pomianyk.

The Pomianyk begins with the Cyrillic semi-uncials known as the pivustav. As is known, the Eastern Slavic semi-uncial handwriting originated as early as the fourteenth century. In general, it characterizes the epoch in which the art of writing extended beyond liturgical needs and began to find broader application. Henceforward, in striving for convenience and legibility, writing became simpler and smaller in size. In comparison with uncial, known as ustav, the basic lines of semi-uncial handwriting disregarded geometrical principles. In ~~the~~ place of angles, roundings were often made and in some letters the roundings were changed to angles. The symmetry of the letters was also disturbed. Many abbreviations and breathing marks came into use. In general, two types of Eastern Slavic semi-uncial handwriting can be distinguished, the early semi-uncials (fourteenth to fifteenth century) and the later semi-uncials (fifteenth to eighteenth century). The early semi-uncial handwriting, although it pointed the way to a faster script, still bears considerable resemblance to uncial handwriting. Lines previously vertical are now slightly slanted. Moreover, certain individual letters have a distinctive appearance.³¹ In addition, diacritical marks common to both

³¹For instance, the letter *ѣ* was always represented by *ou* or *у* in earlier semi-uncial handwriting and by *o* and *у* in form of ligatur in later semi-uncials *ѣ*. The position of the letter *ѣ* is half recumbent or slanting somewhat to the left in early semi-uncials and upright or slanting to the right in the later stage of semi-uncials.

semi-uncial scripts, are more frequent in the late semi-uncial. All these variations of the Cyrillic semi-uncial handwriting are found in the Pomianyk. Part A makes use of earlier semi-uncial while Part B uses later semi-uncial, also called "fast semi-uncials".

The remaining text of the book is written in semi-uncial, changing into minuscule and finally assuming the cursive minuscule form of the Cyrillic writing known as skoropys. This type of writing originated in the period of the uncial handwriting but first gained ground in the period of the semi-uncial handwriting. The increasing requirement for written material and the demand for speed had given rise to skoropys. Skoropys, as such, was first used in international and legal documents and then in state and private administration. It is distinguished from all previous types of Cyrillic handwriting by its freedom of line. The letters are usually smaller in size and inconsistent in form, often showing the individual character of the scribes. The principle of maintaining a uniform height in the letters is here abandoned. The letters are apt to be linked together with strokes.

In the text under study skoropys is marked by uncertainty of character. Moreover, side by side with the skoropys, are found earlier types of writing which are carelessly executed. The individual letters of skoropys are of varying form depending on the taste of the scribe.

Sometimes long strokes are excessively extended and single letters disproportionally enlarged, especially at the beginning and end of the lines. In some places this writing became adorned with extra frills and flourishes to the extent that it is difficult to read. In general, however, progress is made as regards speed and simplicity, though no uniform style emerges.³²

The study of the text has disclosed several types of diacritical marks. Breathing signs, which were adopted from Greek, are very numerous. They are placed principally on the vowels at the beginning, the middle, and the end of words. Here the breathing marks have no phonetic importance, but only assist in the reading of a continuously written text by marking the beginning and end of words.

The yerok in the shape of an apostrophy (') occurs in the Pomianyk as a means of separating consonant clusters. The accents are applied carelessly. They follow to some degree the South Slavic system of the accentuation rather than the Eastern Slavic.

Another sign which appears frequently in the Pomianyk is the kendema, a mark in the form of two short slanted strokes (∨). It was generally employed as a substitute for the letter н. In the manuscript the kendema renders the

³²For illustration of various types of Cyrillic handwriting Cf. Appendix I, Figs. 20-28.

final μ as well as μ .

In addition, there are contraction marks known as tittles. These marks are found in two forms. One is in the form of a horizontal stroke with bent ends, often resembling a prostrate letter "s" (\sim). The other type of tittle is shaped somewhat like a roof (\wedge). The horizontal tittles are placed above the contracted words of sacred character. The roof-like marks are placed above all other abbreviated words.

The Pomianyk contains two types of abbreviations. First, that in which words are shortened by the omission of medial letters leaving only the beginning and the end of the word. Such an abbreviation was frequently used in the Introduction to the Pomianyk and in the text of the Requiem Mass. It is confined generally to sacred names and liturgical terms. Hence, the primary motive for presenting these words in contracted form was a sense of reverence and not a desire to save time or space. The other type of abbreviation in the Pomianyk is achieved by raising some of the consonants in a word above the level of the other letters. In Part A this was motivated by a desire to economize space and to save time. In subsequent parts of the text it was perhaps no more than a habit.

Of the various punctuation signs occurring elsewhere in Eastern Slavic manuscripts, only the period and the comma are used in the Pomianyk. Occasionally, however, more

emphasis is given to these signs by the employment of two or more dots, or a comma with a horizontal dash. But all marks are signs of separation rather than of punctuation.

Vjaž, one of the peculiarities of Eastern Slavic manuscripts, is also found in the Pomianyk. It is a type of ligature writing whereby the letters are linked together or combined in a monogrammatic form. Vjaž came into use for the purpose of saving space but soon developed into decorative writing. As decorative writing, it is first found on the title leaf of the Pomianyk and then on leaf 221a.³³ It is characterized by high basic letters which occupy a whole line while other letters are much smaller and appear to be inserted in the free space between the main letters. The following letter groups are found in monogrammatic combination: OY, TP, MP, IA. The name MARIA is repeatedly written in the monogrammatic combination of the letters M and P, such as ($\overset{P}{M}$), being treated with the special reverence accorded to nomina sacra.

The dates of the manuscript are expressed, in accordance with the practice of the time, by the letters taken from the alphabet. The numerals are distinguished from the ordinary letters of the text by a horizontal stroke placed above them. The figure: One thousand is indicated by a crossed stroke added to the left of a numeral or at the bottom of it. All dates of the manuscript are given in

³³See Appendix I, Figs. 18 and 19.

It is interesting to note that all dates occurring in the manuscript, with the exception of the first, are based on the chronology of the Julian calendar and not the Byzantine.

The pagination of the manuscript in its original form begins in the second part. In accordance with the tradition, only the leaves are marked and not the pages. They are numbered on the upper right corner on their "recto" side. Cyrillic letters being employed as numerals. The "verso" of the leaves remained unmarked. In addition to the original pagination, all leaves of the book are numbered by Arabic numerals of a much later origin.

The handwriting of the Pomianyk indicates that its scribes were of two types. One group consisted of professional scribes of the monastery and the other comprised monks who were able to write but practised their art only occasionally. The professional scribes followed the established rules of orthography and style and endeavoured to produce beautiful handwriting. Either consciously or unconsciously, the amateur scribes, while trying to imitate the professional scribes, frequently allowed an individual character to enter their handwriting. Especially, Part C of the text contains many varieties of cursive handwriting.

In the Pomianyk, particularly in the last part, there are several marginal notes. Although a few of these notes are written in church Slavic, employing Cyrillic skoropys, the majority are written in the Polish language or in Latin.

Several of these marginalia are not readable because of the inferior quality of the ink; however, those which can be read appear to be attributable to the boredom of the scribes during their work. They can be distinguished between the following four groups:

- (1) God is addressed in the form of a prayer or Psalm, for instance,

"My help is from the Lord God who created heaven and earth and all of us, that we should praise Him";³⁵

"Remember O'Lord David and his humility"³⁶

- (2) Occasional complaints accompanied by prayer:

"O'Lord, extend your blessing, I am hungry"³⁷

- (3) Proverbs:

"Nomen pronomen verbuparvi"³⁸

- (4) Casual remarks:

"Harasymovič" or "I am Vasilij".³⁹

The condition of the manuscript is such that only minor emendations are required to produce a satisfactory text. The lost beginning of the second part of the Pomianyk

³⁵"Pomoc moia od pana Boha ktory strvoril nebo y zeme y wstykych nas aby my jho chwalily", the Pomianyk, leaves 189, 239, 256.

³⁶"Pomni panie na Davida i na pocore ego". Ibid., leaf 273b.

³⁷"Ādi blagoslovi jistysije choće"., Ibid., leaf 247.

³⁸Ibid., leaf 273b.

³⁹Ibid., leaves 192 and 259, Cf. Appendix I, Fig. 26.

was presumably identical with that of the first part. Thus most of the missing entries can easily be reconstructed by comparing the text of the two parts of the book.

The content of the Pomianyk consists of an Introduction, the Requiem Mass, the so-called Litija and the names of deceased persons.

As stated previously, the Pomianyk of Horodyšče is a self-dated manuscript covering the period of 1484 to 1737. Amongst scholars the book has been considered to be the primary literary document of that period. This belief stems from the view of such a scholar as O. Kolessa, and later I. Ohijenko, J. B. Rudnyckyj and others shared this view.

As regards the content of the text there is no reason to doubt the authenticity of these dates. However, particular attention must be drawn at this point to the results of a study of the paper on which the text is written.

An examination of the watermarks has revealed that the oldest paper used in the book was manufactured in the middle of the sixteenth century. The earlier parts of the text, according to their content, are older than the paper on which they have been written, consequently they must have been copied from an older text which is now lost. This is further born out by the uniform handwriting of a considerable portion of the text. Such consistency over longer sections of the manuscript could only be the work of a copyist. Moreover, the kendema sign which came into use in the

sixteenth century⁴⁰ is found at the very beginning of the book. Finally, examination of the text discloses that Part B is a copy of Part A. Unfortunately Part B lacks several of its initial pages, including its title leaf. Commencing with leaf 214 (Part C), entries begin for an entirely new period. These entries, frequently including dates, continue to the very end of the book.

To sum up, the present investigation has led to the following conclusions: Part A, including the first date in the text, is a copy of a lost original, while Part B is a later copy of Part A. It may be assumed that Kolessa found the manuscript in parts and because of their homogeneous nature bound them into the present volume.

This discovery raises interesting paleographical problems requiring more extensive study, which the author of this thesis hopes to choose as her next task.

Nevertheless, while the extant manuscript of the Pomianyk is somewhat more recent than formerly thought, the onomastic material of the text is of the period indicated by the dates, and it is in this light that it will be studied.

Secondary Sources. Although this study has been based on the anthroponymy of the Pomianyk of Horodyšće, other sources of personal names have also been used. These sources provide comparative material for the investigation of the

⁴⁰V. N. Ščepkin, Učebnik ruskoj paleografiji, (Handbook of Russian Paleography), Leningrad, 1920, p.123.

effect of Christianity on Eastern Slavic personal nomenclature and assist in the tracing of phonetic and morphological modification of foreign names in the process of Slavicization. The secondary sources are representative of personal nomenclature of the centuries following the Pomianyk and at the same time embrace a wider area of Eastern Slavic territory.

The first source is the previously mentioned work of Berenda,⁴¹ the Leksikon slovenoroskyj i imen tolkovanije. This work is of great value for the purpose of the present study inasmuch as it is contemporary with the Pomianyk.

Another source of widely recognized merit is the Slovar drevⁿě-russkich ličnych sobstvennych imen by N. M. Tupikov.⁴² Apart from Old Russian names, this dictionary contains a number of names of foreign origin. It consists of three parts: the first part comprises masculine names, the second part feminine names, and the third part patronymics. It offers helpful information with regard to the incidence of native and Christian names and their relative popularity among the Eastern Slavs. Additional material is found in the Slovar ukrajinskoji movy by B. D. Hrinčenko.⁴³ This dictionary includes, in its appendix, the most exhaustive

⁴¹Berenda, op. cit.

⁴²Tupikov, op. cit.

⁴³B. D. Hrinčenko, Slovnyc ukrajinskoji movy (The Dictionary of the Ukrainian Language), Kiev, 1907.

register of Christian names and presents the majority of them in the vernacular form. It furnishes, in addition, numerous derivatives. Hence, it is considered as an important reference source for the study of Slavicization of foreign names. This work is supplemented by I. Ohijenko who has contributed an extensive list of personal names in the literary form of the Ukrainian language.⁴⁴ Further comparative onomastic material is presented in the Slovník vlasnych imen ludej.⁴⁵ The work records personal names of the whole Ukrainian territory and shows their Russian equivalents. These names constitute the majority of the most popular names in present use. This interesting publication includes many entirely new names which have just recently emerged in the last decades as a consequence of political and social conditions reflecting the present regime.

The most recent publication in this field is a dictionary of the popular Ukrainian Christian names in Canada, compiled by R. Z. Gauk.⁴⁶ This reference quite

⁴⁴I. Ohijenko, "Slovník osobovych imen u literaturnij ukrajinskij formi" (Dictionary of Personal Names in Literary Ukrainian Form), Ridna Mova, No. 7, July 1935, Warsaw.

⁴⁵Slovník vlasnych imen ludej, (Dictionary of People's Personal Names), The Academy of Science of Ukrainian S.S.R., Kiev 1954; reprinted ed. S. P. Levčenko, Kiev, 1961.

⁴⁶R. Z. Gauk, Ukrainian Christian Names (A Dictionary), Edmonton, 1961. See also "Book Reviews", Names, Vol. II, No. 3, 1963, pp. 207-208.

distinctly illustrates the effects of the contact of the Ukrainian element with other national groups with regard to naming practices.

HISTORICAL AND LITERARY BACKGROUND OF THE POMIANYKS

The pomianyks represent a genre of Church literature which was introduced into Eastern Slavic countries with Christianity and was cultivated there in succeeding centuries. This genre of Church literature was also known, especially in ecclesiastical circles, under several other names, of which the most popular were synodik and diptych. In addition, the Greeks sometimes called this literature necrologia and the Latins rotuli but these terms originated much later and referred only to one subdivision of pomianyks.

The most ancient and most widespread name for the pomianyks is diptych. The term diptych (diptixon) is of Greek origin. In its strict literal meaning it designates any object folded twice. In fact, the name was applied to two tablets so connected by hinges that they could easily be shut or opened like a book. Their inside was covered with wax and their outside was attractively decorated. Initially such diptychs were used for notes of temporary character only. In time their purpose broadened and as early as the beginning of the fourth century the use of diptychs became established in the Christian Church.⁴⁷

⁴⁷D. Attwater, A Catholic Dictionary, New York, 1956, sub voce "diptych".

In the later Roman period, c. fourth century, diptychs took on an official character. They were frequently among the gifts that the newly chosen Roman consul distributed among his friends upon entering his office. In general, the consular diptychs were of interesting workmanship. They were usually made of ivory, although sometimes of boxwood, silver or gold. Their exterior was embossed and usually exhibited the portrait of the consul or some scene depicting games which he proposed to celebrate for public amusement during his term of office. On the interior there was written either an epistle, which accompanied the official present, or some poetic panegyric on the recently elected magistrate himself. So much importance came to be attached by the ancient Romans to these diptychs, that a law, proclaimed by Theodosius and Arkadius in 380 AD, prevented all persons other than consuls from distributing them as gifts.⁴⁸ The limitation of diptychs to one class greatly enhanced their value. Henceforth, diptychs were regarded as valuable and distinguished objects because of their rich material, elaborate workmanship and their exclusiveness. During the beginning of the Christian era the presentation of diptychs continued. According to D. Rock, there are records of several eminent individuals who, together with other offerings, presented these consular diptychs to the church.⁴⁹ The early Christians' growing

⁴⁸D. Rock, Hierurgia, London, 1851, p. 432.

⁴⁹Ibid., p. 435.

veneration for Holy Scripture suggested to them the idea of enclosing it in precious coverings. The magnificent covers on the consular diptychs were found appropriate for this purpose. As a decoration for Holy Writings, diptychs remained unchanged in appearance. The Christian Church did not object to this idea, on the contrary, it was regarded as a token of the triumph over paganism which the Christian temples could proudly display. Probably the oldest Christian example (fourth to fifth century) which has been preserved is the Carrand Diptych in Florence.⁵⁰

Very frequently, moreover, diptychs were not merely an attractive covering for the Scripture, but were themselves sacred in content. They were used, for example, to record the names of deceased persons. The practice of keeping records of the deceased, so that they might be commemorated at Mass, began in apostolic times.

Accepting the use of diptychs in its services, the Church substituted religious ornamentation for secular. At first only the names of saints and martyrs, whose relics were possessed by a particular church, were entered in the diptychs. Soon a new custom grew up which saw the diptych used as a sort of honour roll. The names of living persons

⁵⁰Cf. Schaff-Herzog Encyclopedia of Religious Knowledge, ed. by S. M. Jackson, New York - London, 1910, Vol. VI, pp. 473-474. It may also be remarked that the various forms of the altar-pieces take their origin from diptychs or triptychs.

were inscribed in it in order to confer special recognition on such persons. Thus originated the "diptychs for the living", known in the Latin Church as libri vitae. Usually "diptychs for the living" contained only names of temporal and spiritual leaders. These sacred diptychs were highly esteemed. From the sources of Church history one learns that to insert the name of a living prelate in the diptych was equivalent to affirming his communion in the Church.⁵¹ Likewise, "to remove a name therefrom was equivalent to excommunication or breaking of communion, and was a frequent occurrence in ecclesiastical strife".⁵²

Diptychs were in general use in the Christian Church until the ninth century. The Christian Church, though still united, showed even in its very early stages the beginnings of divergence between East and West. This was noticed above all in the different status of the Church in the political life of the Eastern and Western Empires but differences in dogma and ritual were not lacking. Naturally these peculiarities were not without their effect on ecclesiastical

⁵¹D. Rock, Hierurgia, London, 1851, p. 436. Ph. Scharff, etc., The Nicene and Post-Nicene Fathers of the Christian Church, Michigan, 1956, p. 601.

⁵²D. Attwater, A Catholic Dictionary, New York, 1956, s.v. "diptych".

A. A. Pelliccia, The Polity of the Christian Church of Early Medieval and Modern Times, London, 1883, pp. 245-246.

literature. In the West the use of diptychs gradually declined until, after the twelfth century they became obsolete.

On the other hand, in the Greek and Eastern Churches, the purpose of diptychs broadened. They developed into several distinct classes which embraced four main uses: (1) for Saints; (2) for registration of Church members; (3) for registration of deceased members; (4) for registration of the newly baptized.⁵³

The diptychs increased in size and consequently changed to "trptychs" and then to "enlarged diptychs" which from the ninth century on were often called Synodiks.⁵⁴ The term Synodik, (Synodikon) like diptych, is of Greek origin. Initially this name referred to a special church service created in Byzantium in honour of the victory of the Greek Orthodox Church over the iconoclasts in 843 AD. During the service the phrase "eternal memory" was constantly used with reference to the champions of Orthodoxy.⁵⁵ On the basis

⁵³Probably from this custom is derived the use of baptismal registers.

⁵⁴Pravoslavnaja Bohoslovskaja Encyclopedija (The Orthodox Theological Encyclopedia) edited by A. P. Lopuchin, St. Petersburg, 1903, Vol. I. "diptych" and "synodic".
Encyklopedičeskij Slovar' (The Encyclopedic Dictionary) edited by F. A. Brockhaus and I. A. Efremov, St. Petersburg, 1890, Vol. I., s.v. "diptych".

⁵⁵Bolšaja Sovjetskaja Encyklopedija (The Great Soviet Encyclopedia), Vol. 14, p. 411, Moscow, 1952.
Bolšaja Encyklopedija, (The Great Encyclopedia), Vol. 19, p. 636, St. Petersburg, 1904.

of association of "eternal memory" with "eterna commemoratio" for which the diptych served, the term "synodik" was applied to diptychs. The new terminology spread and found acceptance by the majority of Christians of the Eastern Church.

In Eastern Slavic countries these synodiks became very popular. Here they were known under both names, synodiks and pomianyks. However in the Western Ukraine, the home of the text which is here being studied, the term pomianyk was more widespread.

Although kept chiefly by monasteries and larger churches, pomianyks were also maintained by individual families. As a result, this body of literature falls into three separate groups: (1) the family pomianyks, (2) the church pomianyks, (3) the monastic pomianyks. The family pomianyks recorded family members and relatives and were often called hramatka. The church pomianyks, on the other hand, were maintained by parochial churches and contained lists of benefactors and donors to the church. The monastic pomianyks, as their name indicates, were kept by monasteries and were considered as important literature. They were written by specially assigned scribes and beautifully ornamented. Many medieval Eastern Slavic pomianyks attained a high perfection of illumination.⁵⁶ The pomianyks of

⁵⁶The pomianyk bound in the Codex under the name Psalterium Trilske which has survived to this day and now is preserved in the Cathedral of Chivildale in Northern Italy, as well as Codex itself is distinguished by its art of illumination, especially by its elaborated miniatures.

monasteries were of public character, that is, they were designed for general use. They served for the "eternal memory" not only of benefactors or donors but also of outstanding historical figures and church dignitaries in general. The records of such pomianyks were not limited to the immediate vicinity but extended far into other countries. Moreover, the entries of the more outstanding people also included some report of their deeds.⁵⁷ Hence, these pomianyks were highly esteemed and maintained with great care and respect. Today many of them constitute a valuable historical source.⁵⁸

The Pomianyky of Horodyšče belongs to the monastic group of pomianyks. It illustrates many of the here mentioned characteristics of this literature.

In the course of time new trends appeared in the method of writing pomianyks. In the sixteenth century a special preface with a general commemoration and prayers, which soon became common to all monastic pomianyks, was

⁵⁷The Tyrnavskyj Synodik (Bulgarian) falls into the category of very important ancient Slavic pomianyks. Under the year 1211 there is the entry of St. Cyril and a mention of his translation of the Holy Scripture with a special note on the dialect in which translations have been made.

The Kievo-Pečerskyj Pomianyky contains the register of the most outstanding people of the Kievan Rus'.

⁵⁸R. B. Zotov, About Princess of Černihov and Černihov Principality in the Tartar Period, S.P.B., 1892. Cf. Bolšaja Sovjetskaja Encyklopedia, Vol. 14, Moscow, 1952.

composed. In the seventeenth century there originated a so-called Literary Pomianyky. Besides pages for the commemorative entries, such pomianyky contained Byzantine and local stories, usually illustrated, and short articles of religious character.⁵⁹

As the ecclesiastical influence weakened among the Slavic peoples, the importance of monasteries declined and the custom of keeping public pomianyky decreased accordingly. Yet in Ukraine, the custom of maintaining the church and family pomianyky has been cultivated continuously and is still practiced amongst Ukrainians everywhere, not excluding Canada.

A NOTE ON THE METHOD OF INVESTIGATION

It has always been a basic requirement of research that all primary sources must be investigated and tested for the sake of their authenticity and credibility. This being so, the usual paleographic method was used for an examination of the Pomianyky of Horodyšče. First, the format of the manuscript was determined and followed by a description of the manuscript. The writing material, the writing technique as well as the graphic peculiarities in the handwriting underwent careful study and interpretation. The illumination of the manuscript was taken into account and the style of the ornaments had to be interpreted.

⁵⁹The Synodik, edited by L. Bunin, 1700, Ibid.

Since the Pomianyk is self-dated, an endeavour had to be made to discuss the dating system employed in it. Further examination, however, revealed that the date of the commencement of the manuscript is expressed in a dating system substantially different from all other dates recorded in the Pomianyk. This discrepancy led to a further and more intensive study of the authenticity by means of the examination of watermarks on the paper which was used for the manuscript. The lack of adequate material at our disposal necessitated the borrowing of scarce reference sources on the subject of paleography and watermarks from the New York Public Library, The Library of Congress, of the University libraries of Illinois and Indiana.

Moreover, the evolution of this genre of literature, including its historical and literary background, had to be traced by means of a consideration of early ecclesiastical literature, written in Latin and Greek (Catholic and Orthodox).

Finally, the inquiry into the content of the manuscript was necessary in order to verify its credibility.

In regard to onomastics, a careful examination of pertinent material in the text is included. The difficulty encountered in this context lay in deciding which of the approximately 20,000 entries should be selected for the study. Since the personal nomenclature of the Pomianyk consists of a certain number of continually recurring names, only those

names found in the oldest section of the document have been taken into consideration. Besides, several revealing derivatives taken from Part C have been included for this purpose.

The names and their variants have been collected and classified in full. For each name taken from the Pomianyk the ecclesiastical form is given and wherever possible, its Greek equivalent in transliteration and its etymology are established. It should be noted that with few exceptions, the names are recorded in the Pomianyk in their genitive form. As a result of this, every name had to be reconstructed in its nominative form.

The synopses of the forms, occurring in the text, with the variant closest to the ecclesiastical form are given first and then followed by the intermediate variants and derivatives, if any. These are frequently accompanied by a brief note on the probable reasons for their acceptance in the Christian Church, particularly in the Eastern Rite. In addition, the frequency of each name occurring in the oldest section of the Pomianyk is indicated. This material has been investigated in accordance with the aim and purpose of the present study.

Identical names, having only a paleographic difference in their form, have been considered as the same phenomenon, while those having orthographic differences have been treated separately.

Classification of names in this study follows genealogical lines. The origin of names was traced with the help of onomastic works and several dictionaries. For this purpose the works listed under Section C of the Bibliography have been consulted.

The names collected form an A-tergo Dictionary, the first A-tergo Onomasticon in the Slavic language which is included in Appendix III.

CHAPTER II

DESCRIPTIVE ANALYSIS OF PERSONAL NAMES IN THE POMIANYK OF HORODYŠŤE

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. Naming, in one form or another, has been considered to be the earliest of all intellectual accomplishments. The first man was also the first giver of names: "...and Adam gave names".⁶⁰ In the Biblical narrative this is his first recorded activity which may be regarded as his first intellectual activity. Names are universal and therefore discussing the theory of names, 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".⁶¹

⁶⁰Genesis 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".

⁶¹Pulgram, Ernst, Theory of Names, published by American Name Society, 1954, p. 5.

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 others".⁶² 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".⁶³ The word "nameless", signifies an unknown, and almost always, unwelcome condition.⁶⁴ 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".⁶⁵

A similar approach to names also existed among later generations. Goethe in Dichtung und Wahrheit writes: "...because the name of a person is not an overcoat, but is a perfectly fitting dress, as the skin that has grown over

⁶²Günter, 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).

⁶³Odyssey, Book VIII -- Shaw translation (Quoted in Names, Vol. I, 1952, p. 241).

⁶⁴For instance, a writer speaks of "a nameless sorrow".

⁶⁵Adolf Bach, Deutsche Namenkunde, Heidelberg, 1953, Vol. I, Part II, p. 227.



the person which he is not allowed to scrape".⁶⁶ 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".⁶⁷

The given name always has had 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... 'Tis good to impose such 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".⁶⁸ Or as Goethe mentions: "...thus it

⁶⁶Quoted by A. Bach in Deutsche Namenkunde, Vol. I, Part I, p. 237.

⁶⁷E. C. Smith, Story of our Names, New York, 1950, p. 61.

⁶⁸Quoted by T. D. Starners, Names, Vol. 10, 1960, p. 56.

happened that I named 'Joseph' at baptism and by this my way of life has been determined to a certain extent".⁶⁹

The 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.

Personal names, in their original invention and intention had a definite and appropriate significance. Sources for 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. The characteristics of nature were transferred into human society. Then, too, names were derived from the names of gods, spirits and supernatural beings, but they 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

⁶⁹W. Goethe, "Wilhelm Maisters Wanderjahre", (Quoted by A. Bach in Deutsche Namenkunde, Vol. I, Part II, p. 228.)

for the future of a child. Through the naming procedure the best of everything was hoped to 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 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 performance of human speech production and comprehension, regardless of the multitude and variety of languages".⁷⁰

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 practised a transfer of names of the 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 the Indo-European peoples.

Indo-European Anthroponymy. As previously mentioned, sources for the anthroponymy are endless. Any word can

⁷⁰Pulgram, Ernst, Theory of Names, p. 20.

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.

Indo-European anthroponymy is traditionally classified into dithematic and monothematic names. Ancient names were chiefly dithematic.⁷¹ 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 to be a secondary development taken from full names. They came into being in

⁷¹Solmsen, F., Indogermanische Eigennamen als Spiegel der Kulturgeschichte, Heidelberg, 1922, pp. 111-118.

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 dithe-matic short names. 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, the other group embraces diminutive suffixes by means of which names predominantly of endearment character are formed.⁷²

Monothematic names were less popular among ancient Indo-Europeans. Some of them originated in prehistoric times. Monothematic names comprise several types of names of which "lall-names" and "by-names" (nicknames) should be mentioned. "Lall-names", as to their composition are very similar to words of baby-language, hence their derivation. They represent the most ancient type of names.

The "by-names", on the other hand, are of later origin. In most cases they denote 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.

⁷²Ibid., p. 130.

Members of the Indo-European society bore, as a rule, 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 more certain identification of individuals became urgent. An increase in the complexities of the administrative 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, by-names became hereditary. This obliterated the significance of personal by-names, but produced the modern family names.

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

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. The 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 consequently 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 which was given to the 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 the anthroponymy of other Indo-European languages. Slavic personal names, in the past, have expressed a wish of everything best for the child concerning the name. In the course of time, however, their meaning has changed or the name may have been lost altogether. Even at the beginning of the historical period of Slavic languages the original meaning of a considerable part of Slavic personal names was probably not fully understood. Consequently, many of them gradually lost popularity and were supplanted much more easily and quickly by the new Christian names than ^{were} the native personal names of other Indo-European peoples.

The native Slavic personal names may be classified into: (1) dithematic and (2) monothematic names.

In comparison with other Indo-European peoples, the monothematic names were by far the more popular among the Slavs. Many of these names were originally by-names which characterised 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.⁷³

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

The 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 of Slavic literature represents calques from Greek which remained in the language of books. But the existence of ~~the~~ compound anthroponyms as well as names of pagan gods, toponyms and a considerable part of appellatives testifies that this technique of word-formation was natural for the Slavic languages also. Although limited, the procedure was continued in the course of the historical development of

⁷³Tupikov, Slovar', pp. 121-122 and 130-131.

the language.

The 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 of compounds are expressed and in what relationship they stand to each other. It should be noted that in the period of the 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 made very difficult. It is assumed that the same root of a component in the course of the development of the language could appear in the different forms. It could designate an object, express a quality, then express an action.⁷⁴ In this respect a special consideration should be given to nouns, adjectives and numerals among which the formal difference is insignificant.⁷⁵

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

⁷⁴M. Železnjak, "Typy serboxorvatskýx antroponymičnyx kompozytiv XII - XV v." (Types of Serbo-Croatian Anthroponymic Compounds), Filolohičnyj Zbirnyk, Ukr. Academy of Sciences, Kiev, 1963, p. 198.

⁷⁵Ibid., p. 199.

(1) The copulative structural type. The copulative composition has been known to Indo-European languages from the very beginning of their literary efforts. Their origin has been ascribed for this reason to the remote pre-historic period. The ancient Slavic written monuments demonstrate the existence of only an insignificant number of the anthroponymic forms of the copulative structure. It is assumed that this method of word-formation was already very weak in the Proto-Slavic period. In the later stage of the language development the semantics of the anthroponyms of the copulative type due to folk etymology was changed or became incomprehensible. As a result, the copulative technique in Slavic languages became obsolete very early and the anthroponyms themselves became archaic or meaningless.

The names of the copulative structure consisted mainly of two nouns or their themes, such as Vitrobraterz, Bratosynz, Volkolysz. According to Miklosich, in the structure nomen + nomen the first component contains the main semantic meaning whereas the second component determines the form of a compound.⁷⁶ The main feature of this composition is the possibility of the insertion of a conjunction (i 'and'). For example, Volkolysz consists of Volkz i Lysz 'a wolf and a fox'. E. Dickenmann, however, regards the copulative composition

⁷⁶F. Miklosich, Vergleichende Grammatik der Slavischen Sprachen, Wien, 1875, p. 378.

as a more complicated semantic combination. In his opinion, Volkolys z 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.⁷⁷

(2) The determinative compositional structure.

(i) The anthroponyms of the type adjective + adjective, such as

Jaroslav z , Dobromir z , Miroslav z , Seroslav z .

The compounds formed of two adjectives or their themes were the original adjectives which presented primarily a combination with semantic related compounds. Very early, however, they became substantives. This is proven by their easy combination with adjectives and other parts of speech in accordance with the rules pertaining to nouns. In this way the anthroponyms still preserve a very ancient word-formative model which in modern Slavic languages has been modified. Compounds of the type adjective + adjective occupy an important place in the Slavic personal nomenclature. Usually two adjectives of different meaning were linked but occasionally the components, as to their semantics, had a tautological meaning, e.g. Dragomil z .

The compounds under discussion do not always correspond with the ~~determinative~~ determinative composition. Some of the compounds

⁷⁷E. Dickenmann, Untersuchung über die Nominalkomposition im Russischen, Bd. I, Leipzig, 1934, p. 76. (Quoted by M. Zeleznjak, Op. cit., p. 200).

are close to the copulative compositional type.

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

Svjatopolk^z, Drahovit^z, Miroslav^z.

These compounds are of the adjectival kind in relation to their semantic formation but preserve a substantival meaning in regard to the form. Anthroponyms of this structure belong to the so-called secondary possessive type.⁷⁸ 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. As regards the origin of the parts of speech, on the basis of results obtained, the type attribute + substantive must, at this stage, be considered to be of later origin than the type nomen + nomen and older than type verbum + nomen.

(iii) The anthroponyms of the type numeral + adjective, for instance,

Osmomysl^z 'eight minded'.

The 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

⁷⁸V. Jagič, "Die slavischen Composita im ihrem sprachgeschichtlichen Auftreten", Archiv für slavische Philologie, XX, 1898, p. 523. (Quoted by M. Železnjak, Op. cit., p. 203).

family or as a Slavic formation modeled upon another language family. 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 Osmomysl⁷⁹ was originally an adjective.

A different view is held by Rudnyčkyj. He established that the name of Osmomysl⁸⁰ was originally a compound form of the type noun + verbal theme. Its later character (numeral + adjective) was motivated in the Slavic anthroponymic system by the loss of the meaning due to folk etymology.

(iv) The anthroponyms having verbal forms as their components.

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

Mstibog^z, Molibog^z, Derzikraj^z.

(b) Verbal form + adjective, for instance,

Borislav^z, Mstislav^z.

This structure was known to Indo-European protoglossa; however, the common model made its own way in the process

⁷⁹A. Leskien, Grammatik der altbulgarischen (alt-Kirchenslavischen) Sprache, Heidelberg, 1909, p. 100. (Quoted by Zeliznjak, Op. cit., p. 206).

⁸⁰J. B. Rudnyčkyj, "Čomu Jaroslav Halyčkyj Osmomyslom?" (On the Name "Osmomysl" in Slovo), Zyttja i Znannja, Vol. 10, L'viv, 1937, pp. 278-279.

of the development of the individual languages. In the Slavic languages numerous anthroponymic forms of the above structure manifest strong vitality.

Concerning the nature of the verbal elements used as the first part of compounds there is a divergency of opinion amongst scholars. 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. *Derzykraj*, and (2) the forms of the imperative, e.g. *Dazbogz*. Similar views were expressed by other scholars. J. Los, on the other hand, denies the view of majority and postulates the nominal origin of the discussed components.⁸¹

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,

Vojiborz, Bogdanz, Snovidz.

Though the compounds of this type have their second part expressed by a verbal form, they present themselves in the Slavic languages as nouns. The model of this technique in word-formation was inherited by the Slavs from the

⁸¹J. Otrębski, O najdawniejszych polskich imionach osobowych, Wilno, 1935, pp. 4-5 (Quoted by Zeleznjak, op. cit., p. 209).

Indo-European protoglossa through the medium of Proto-Slavic. But individual anthroponymic forms are the product of Proto-Slavic and of individual Slavic languages. Of such nature is the name Svjatogorꙗ which provoked curiosity among some Slavic scholars. Several theories have appeared concerning the origin and interpretation of this name.

Vasmer derives his theory from Greek name of Saint George.⁸²

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

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

Rudnyckij treats the name Svjatogorꙗ as a compound of the structural type adjectival theme + verbal theme, where *sveto 'strong', 'mighty' is the adjectival root and *gor-gorjo ~ goreti 'to burn' is the verbal root. Thus the name Svjatogorꙗ would mean 'one burning', 'overflowing with power'. Rudnyckij supports his explanation by other Slavic anthroponyms similar in structure, such as Dobrovitꙗ, Dragoljubꙗ.⁸³

As to their grammatical texture, V. Jagič says that

⁸²M. Vasmer, Russisches etymologisches Wörterbuch, Heidelberg, 1952-58, Vol. II, p. 297.

⁸³J. B. Rudnyckij, "Svjatogor - the Name of the Hero of Bylina", Names, Vol. 10, 4, 1962, pp. 229-232.

when the second verbal element takes a form of a name, it tends to become a participle. On the other hand, J. Los expresses the view that in the modern language the verbal element changes into a suffix.⁸⁴

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

The types of Slavic anthroponyms which have come up for consideration in our context 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 characteristic typical of the structure of those compound words which have been dealt with here, is the manner in which component parts are linked together within the compounds in question.

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.

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. Glebъ, Igorъ. They came into Rus' with the Varagians

⁸⁴M. Zeleznjak, Op. cit., p. 212.

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. The number of such names 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 Vasilij and St. Olga as Elena.⁸⁵

In the material under study no examples of the names Olga and Volodimirъ can be found. The names Borisъ and Glěbъ, although their bearers are considered to be the first Slavic saints,⁸⁶ do not attain any appreciable degree of frequency in the studied material.

The bulk of names under consideration consists of Christian names. These names were introduced into Eastern Europe through the medium of the Greek Orthodox Church. The Church played a vital part in the naming of people. The most effective means by which it exercised its influence

⁸⁵I. Vlasovskýj, Narys istoriji Ukraijnskoji Pravoslavnojji Cerkvy (An Outline of the History of the Ukrainian Orthodox Church), New York, 1955, p. 29.

⁸⁶Ibid. p. 55.

was baptism. According to the Canons⁸⁷ and Church tradition, only the names of saints and martyrs were given at the time of baptism. These names constitute the so-called Svjatci.⁸⁸ 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 ~~when~~ Eastern Slavs were Christianized,⁸⁹ the majority of the Greek names had entered Svjatci. In the process of Christianizing Rus', the Church insisted on the change from the pagan to the Christian nomenclature. The 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 Rus' nobility and the princely families. For example, "v kreščenii Iosifz, a mirzsky Ostromirz"⁹⁰ As a result, previously mentioned Slavic native names were accepted later by the Church.

⁸⁷A. V. Kartašev, Očerki po Istorii Russkoj Cerkvi, Vol. I (An Outline of the History of the Russian Orthodox Church), Paris, 1959, pp. 52-124.

⁸⁸J. Rudyč, "V spravi ukrajinskoho imenoslova" printed in Ukrajinskyj 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.

⁸⁹Official conversion of the Kievan Rus' to Christianity took place in 988.

⁹⁰N. M. Tupikov, Slovar', p. 5.

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. The introduction proceeded along several lines. The most effective method was the medium of the literary Old Church Slavic language in which the oldest ecclesiastical texts were written. The other 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 their vernacular forms which were brought to Eastern Slavs with the first flow of Bulgarian culture.⁹¹ However, the majority of the Christian names were introduced into Rus' 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.⁹²

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 which originated from the direct linguistic contact between Slavs and Greeks. In Rus' these already slavized Christian

⁹¹A. V. Kartashev, Očerki po Istoriji, pp. 52-83.

⁹²I. Vlasovskij, Narys istoriji, p. 20.

anthroponyms became exposed to the influence of spoken tongues and underwent further changes. As the 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. Feodorꙗ ~ Fedorꙗ, Georgii ~ Jurii.

The names under study entered the oldest Old Church Slavic texts from Greek as literary loan-words. Their forms were kept close to the Greek equivalents and represented in the Slavic alphabet as simple transliteration, thereby preserving, with few exceptions, the phonetic value of the Greek letters in the pronunciation of that time, that is Koine, e.g. e > i or b > y; Mixael > Mixailꙗ.

In the rendering of the Greek spirants f and th the earliest Old Church Slavic texts were inconsistent from the beginning. In the 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 > Iosifꙗ.

The situation presents a 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 East and t in West; (2) by the corresponding stop t; (3) by other spirant f; thus

Matthaios > Matfei ~ Mattei ~ Matthei.⁹³ The Old Church Slavonic 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 texts th dominates.⁹⁴ 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.⁹⁵ In the text under study there appears as the earliest variant the form Matthei (ḡsg. and accsg. Mattheiḡ). In Part C of the manuscript, however, the forms Matthei, Mathei and Matfei are written in interchangeable letters. This 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,

⁹³A. Baecklung, Personal Names in Medieval Velikij Novgorod, Stockholm, 1959, p. 59.

⁹⁴P. Diels, Altkirchischen Slavische Grammatik, I Teil, Heidelberg, 1932, pp. 45-56.

In Codex Assemanianus 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.

⁹⁵P. Berynda, op. cit., p. 222.

B. Hrinčenko, op. cit., p. 556.

known also to other Ukrainian dialects. In the Ukrainian language, in contrast to Russian, f became in some positions vocalised; thus Matfei > Matvei. Besides the given examples of rendering of Greek th and f in Eastern Slavic there is to be noted the substitution of x for th and f, for instance: Theodosii > Xodosii or Fionna > Xvenna. Instances of such forms are not numerous. They 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 the vernacular influences are as follows:

the change of the initial a > o due to the accent,

Aleksandros > Aleksandrꝛ > Oleksandrꝛ or

Agripina > Ogripina;

preiotation of initial e,

Elene > Jelena, Eudokiia > Jevdokiia;

and the change of this initial preiotated e > o,

Jelena > Olena, Jevdokiia > Ovdotiia;

appearance of v before initial vowels,

Ovdotiia > Vovdotiia;

narrowing of the unstressed vowels,

Kosmas > Kosma > Kusma;

loss of initial unstressed a,

Anastasiia > Nastasiia, Agathiia > Gafiia;

loss of unstressed initial e,

Ekaterina > Katerina;

loss of initial i,

Ilarion > Larionꙗ,

Isidoros > Isidorꙗ > Sidorꙗ.

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 to the end-consonant only ꙗ was appended and so the names were fitted into the masculine declension of the o-stems. The sign of ꙗ had no phonological significance. Adding of ꙗ 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 > Davidꙗ, Gabriel > Gavriilꙗ, Iosēf > Iosifꙗ.

The majority of names, however, were accepted only after partial morphological modifications.⁹⁶

The morphological alteration of the imported names was concerned mainly with the modification of the termination of the names. Thus Greek -os and -es were dropped and only ꙗ 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 > Aleksandrꙗ, Petros > Petrꙗ,

Ioannes > Ioannꙗ.

⁹⁶P. Diels, op. cit., pp. 180-187.

Greek ending -as was represented by -a,

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 > Vasilěi ~ Vasilii.

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

Bartholomaios > Vartholomei.

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

Vasiliię gsg. and accsg. from Vasilii;

Ignatiię 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, were known to many Slavic languages but their development and their expansion were not the same everywhere. In some languages these forms were kept alive only in hypocoristic forms. In others they were preserved in surnames. In Ukrainian, however, they led to the development of the individual type of the masculine nouns ending in -o. Concerning the explanation of this development there is a divergency of views amongst scholars. According to Smal-Stockyj, neuter nouns ending in -o originated from masculine nouns of this type.⁹⁷ 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".⁹⁸

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 ь and ѣ in the final

⁹⁷Smal-Stockyj and T. Gartner, Grammatik der Ruthenischen (Ukrainischen) Sprache, Wien, 1913, p. 215.

⁹⁸S. M. Kulbakin, Ukrainskij jazyk, kratkij očerok istoričeskoj fonetiki i morfologii, Xarkov, 1919, p. 59.

O. Šaxmatov and A. Krymskyj, Narys z istoriji ukrajinskoji movy ta xrestomatija pysmenskoji staro-ukraiščyny XI - XVIII vikiv, Kiev, 1924, p. 102.

position, and the basis for it gave the existing in the language neuter nouns of o-stems. When l or z 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

Pavlz > Pavzl > Pavlo or

Markz > 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.⁹⁹

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

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

Gk. Elizabeth > OCS Elizavetz > Elizaveta.

The modification of endings in order to fit the anthroponyms into the Slavic declension system had taken

⁹⁹V. Simovyč, "Ukrajinskí imennyky čolovičoho rodu na "o" v. istoryčnomu rozvytku j osvittlenni", Praci Ukrajinskoho Vysokoho Pedagogicnoho Instytutu im. M. Drahomanova, Praha, 1929, pp. 305-369.

place already in Old Church Slavic texts. This is regarded to be the first stage in ^{/an}intentional and systematic change, carried out by the early scribes.

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

Domna > Doma, Theofanꝥ > Thofanꝥ, Gavriilꝥ > Gavrilꝥ;
Ignatii > Ignatꝥ, Kondratii > Kondratꝥ.

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

Aleksii > Oleś-ko, Zinovii > Zeńko, Ioannꝥ > Ivanꝥ >
Iva-š-ko, Anna > Annu-ška, Anna > Annyciia,
Ekaterina > Kas-ia > Kaś-ka, Eugeniia > Gas-ia,
Dariia > 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 the names with diminutive or augmentive suffixes are used as full names. Such forms as Jurko or Kaśka are difficult to treat as hypocoristic forms. They present vernacular but

complete forms of names.

We must not conclude, however, that all names came directly and exclusively via Byzantium. There is a small number of Latin names which presumably were introduced into Volhynia through the medium of the Western Slavs. They, too, became slavized 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 POMIANYK OF HORODYŠŤE

The orthography of the Pomianyk 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 which was current at the time is reflected only occasionally. In general, the tendency towards Old Church Slavic orthography can be noted. But since the latter does not correspond with actual pronunciation, many signs are used mechanically. South Slavic influences are evident first and foremost in the use of accent signs. In addition, there is a good deal of confusion as to the use of ѿ 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 their weak position. When this occurred the original Proto-Slavic e and o in an immediately preceding newly-closed syllable changed in Ukrainian to i. This process 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.),^{99a} Vasyliuvъ (73) (poss. adj.), Maksymuvъ (196) (poss. adj.). Here the original o is changed into u (y) thus Markovъ > Markuvъ, which corresponds to the Modern Ukrainian i as in Markiv. This development is one of the most peculiar features of the present day Volhynian dialect.

Another phenomenon is the change of unaccented vowels. The unaccented initial a became o then later it disappeared forming 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

^{99a}Numbers in brackets indicate the folios of the Pomianyk.

of o with u (y) is also found in the Pomianyk, e.g. Ovdotii (20) ~ Udotii (43), Matrony (14) ~ Motruny (49). Such a development in 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; 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 where every Proto-Slavic ioted initial e was changed to o, for example, Evdotii (59) > Ovotii (20).

Further, the prothetic consonants appear before the initial vowels. The forms Vovdotii (8), 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 u (jery) with i, for example, Akilyny (29), Lukyrri (12),¹⁰⁰ as well as the weakening of the final i, as in Il6i (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 that the loss of the initial i took place in Greek and was due to the

¹⁰⁰See Transliteration Table II.

modification in sandhi position.¹⁰¹

Although, in general, the former semivowels ь (jer) and ъ (jor) in the Pomianyk are vocalized in their strong position, quite often there occur such spellings of names as Szozonta (34), Vzovdotii (27), Szfii (33) instead of Sozonta, Vovdotii, Sofii. This phenomenon has no historical motivation and can only be explained as a habit of the scribes. Apart from this, ь and ъ are used as mere graphic signs without any phonological significance.

The Bulgarian influence is found in the frequent appearance of the final ь instead of etymological ъ, for instance, Petrovь (69), Romanovь (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.

The 'hypercorrect' forms, such as Esifa (8), Ieva (18), Eltuxia (35), and side by side with them, such forms of vernacular character as Anьcypora (16), Valьlomeę (19), Vzvdotoi (31) suggest that some scribes were not very familiar with hagiography.

The rendering of iotized vowels in the text under

¹⁰¹A. Baecklung, op. cit., p. 63.

study displays a most striking inconsistency.

Iotized a, pronounced ja, is rendered by the combination of Ѧ (i + a), or more frequently, by a nasal sign А (ѣ). Thus, Tatiany is written ТАТИИНЫ (45) and ТАТЬАНЫ (8).

The vowel e had already been iotized in the Proto-Slavic and was always pronounced as je. For this reason only 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 kendema sign (˘) placed above ї or й, thus Evthimii pronounced as Jevtimiji and written as ЄВѠИИМЙ (42) or Anastasii written as АНАСТАСІЇ (42), pronounced Anastasiji.

Iotized u usually is rendered by sign ю, e.g. ЮРЬА (11) Iurię, pronounced Jurija, or occasionally by the nasal sign Ѧ (o) as in ѦРІА (11), Ѧриę, pronounced also Jurija.

Many forms, however, show absence of iotization for example, Tat any (28), Akima (15), Ustiany (21), Ulity (22), although they were pronounced Tatijany, Jakima, Justiany, Julity.

Like the iotized vowels, the ordinary vowels also exhibit inconsistency.

The vowel i is presented:

by the sign ї as in ВАСІЛІА (35), Vasilia

by the sign и as in СИМОНА (10), Simona

by the sign \ddot{v} as in $\text{C}\ddot{\text{V}}\text{MОНА}$ (27) Simona

by the sign b as in ЛОУКИРЬИ (18), Lukirěi;

in all cases it was pronounced as \underline{i} . The most commonly used sign is и ; the sign b is used rarely.

The vowel \underline{o} is rendered:

by the sign o as in ИВОНЫ (14), Ivony

by the sign ω as in $\omega\text{МЕЛИНА}$ (11), Omeliana

by the sign z as in СЗЕРЬИ (33), Sofii;

\underline{o} is usually written in the middle of a word while ω is written at the beginning of a word or in the middle of a word to indicate \bar{o} (long o).

The vowel \underline{u} is expressed:

by the combination of ou as in ОУЛЬЯНЫ (12),

Ульѣны pronounced Uljany;

by the sign y as in ГАННУ (258), Hannu;

by the nasal r (q) as in ЗОВЯЩА (2), Zovušča, pronounced Zovušča.

The ou predominates in initial and medial position of a word while the sign y renders final \underline{u} (y). The occurrence of (o) in the place of \underline{u} (y) is very rare.

The Greek letter ξ is rendered in the Pomianyk by the sign of ξ as in АЛЕΞΕΑ (11), Aleksej; by the combination of \underline{k} and \underline{c} (kc) as in АЛЕКСЕА (15), Aleksea; and by the combination of ξ and \underline{k} as in АЛЕΞΕΑΝΔΡΑ (11), Alekksandra.

The letter z is expressed by z as in ЗАХАРІИ (9), Zaxarii, and by s (dz) as in ЗИНОВІИ (10), Zinovii,

pronounced Zinovii or Dzinovii. The forms with s (dz) may be regarded as a reflection either of Northern Volhynian pronunciation or of the 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 Matveę (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. They 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;
- (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).

The names in the Pomianyk are in most cases recorded in the gsg. However, accsg. and nsg. 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), Ka(s)ka (nsg., 29), Kasiu (accsg., 196), Romanovč (poss. adj., 63), Vasiliuvč (poss. adj., 73), Lubovč (accsg., 222), Lubve (gsg., 254). The form Lubve furnishes an example of the very archaic appellative form of the gsg. of the \bar{u} -stem declension.¹⁰²

The names in the Pomianyk provide only a limited variety of Slavic suffixes. These suffixes 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 is added: (1) to the contracted or shortened variant of a name,

Seń-ko (74) < Ksentii < Avksentii,

Ěrem-ko (256) < Ierema < Ieremia;

(2) to another diminutive

Fed'-ko (247) < Fedč < Fedor < Theodorč,

Zěń-ko (246) < Zenio < Zinovii,

Dać-ko (219) < Todosč < Theodosii.

Under the influence of appellatives ending in -a-š, -ja-š, there arose in the native Slavic nomenclature such

¹⁰²N. luby, G. lubčve, D. lubčvi, A. lubčvč, V. luby, I. lubčvčjo, L. lubčvi.

forms as Bogdaš < Bogdan.¹⁰³ Christian anthroponymy was also formed on this pattern, e.g. Ivaś < Ivan < Ioannz, Oleś < 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), 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 (Michailo, Pavlo) are discussed in the section devoted to Slavization.

In the Pomianyk only two types of feminine suffixes are found, -ka and -sia. The feminine suffixes still seem to preserve their original emotional tone. This is suggested by the nature of the derivatives which they form. Thus the suffix -ka produced augmentative formations while the suffix -sia carries 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 Daś-ka (254) < Theodosia, Kaś-ka (29) < Ekaterina.

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, Ma-sia (247) < Mania < Maria.

¹⁰³A. Baecklung, op. cit., p. 67.

Abbreviation and contraction occur more frequently in the Pomianyk than does suffixation. For example, Semena (41) < Semeona, Uroni (26) < Feuronii, 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 intention of giving them Old Church Slavic character, e.g. Danilię (23) < Danila, Kirilię (73) < Kirila.

The Western Slavic influence on the anthroponyms studied is revealed in the names Vętslava (31), Stanislava (89). Moreover, style and structure of a majority of entries denotes Polish effect; for example, "upys panei" or "Upys pana Oleksandrovz podskarbiego".¹⁰⁴ Yet, marginalia in the Pomianyk bear witness to profound Polish influence.¹⁰⁵

TYPOLGY OF THE ANTHROPONYMS IN THE POMIANYK OF HORODYŠČE

The anthroponymy of the Pomianyk 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.

¹⁰⁴The Pomianyk, pp. 12-13.

¹⁰⁵Ibid., Part B and Part C.

The typology of names is organized in the following order: Semitic, Greek, Roman, Germanic, Slavic and other names. Each name is listed in the reconstructed nominative form and is accompanied by its representative form as it occurs in the Pomianyk. 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 thesis 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 used.

Semitic Names. The 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. These elements were combined so that names had an intelligible meaning, usually either religious or related to the birth of the child to whom they were given. Examples are, Mattathiah 'gift of Jehova', or Isaac 'laughter' (because Sarah had laughed for joy at the annunciation of the angel).

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 the

primitive names were brought into continued use and were given to children instead of newly invented names. These were above all the names of patriarchs and their families.

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

Semitic names came into Rus' through Greek and Old Church Slavic mediation. The Pomianyk includes the following names of that type:

- *AMOSŹ, 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 who was 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), Anny (258), Gannu (accsg., 258), Anniciu (accsg., 258), Annusku (accsg., 240).
Name of the mother of the Blessed Virgin. This name was popular in the Byzantine Empire and was brought to Rus by the marriage of Anna, sister of the Emperor Basilius, to Vladimir the Great, knjaz of Kiev, in 988.
From Heb. Hannah ~ Chaanach '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'.

- *AVIVꝛ, 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).
Assa/Azza is probably derived from the Heb. Azaz 'strength of God' being, however, an abbreviation of az'aēl ~ azza'el. Such abbreviations were very common among Hellenist Jews and Christians.
- *DANIILꝛ, 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 'Lord is my judge', from dan 'judge'.
- *DAVIDꝛ, 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 had attributed to him a composition of the Book of Psalms; Jesus Christ is from line of David, hence its popularity as a Christian name.
From Heb. Dayid ~ Dabid 'beloved', or 'chieftain', from dayidum 'leader'.
- *EFREMꝛ, Efrema (gsg.); Gk. Efrhaim ~ Ef'rhem;
forms and spelling: Efrema (26), pron. Jefrem;
Name of one of the early bishops of Xersones. He was persecuted and martyred by Diocletian, consequently his name entered Christian name register.
From Heb. Efrayim 'pastureland'.
- *ELEAZAARꝛ, 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. Eleāzer '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. Elisheba, 'God her oath'.
- *ELISEI, Elisea (gsg.), pron. Jeliseja; Gk. Elissaios;
forms and spelling: Elisea (47), Elisee (29), pron.
Jeliseja.
Name of a prophet of Israel and a disciple of Elias.
From Heb. Elisha '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'.
- *GAVRIILŽ, Gavriila (gsg.), pron. Havrijila; Gk. Gabriel;
forms and spelling: Gavriila (20), Gavrilia (11)
pron. Havrilija.
Gabriel, one of the archangels; announced to Mary
the forthcoming birth of Jesus.
From Heb. Gabriēl 'the hero of God'.
- *IAKOVŽ, 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'.
- *IEREMIJA, 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), Il6i (10)
pron. Ilija.
The noblest prophet of Israel; Iliia (Elias)
fortold the birth of Jesus.
From Heb. Eliyahu 'God the Lord' or
'whose God is Jehovah'.
- *IOAKIMŹ, 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 Ruś.
From Heb. Jehoiakim 'Jehova establishes'.
- *IOANNŹ, 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'.
- *IOSIFŹ, 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. Yosēph 'addition'.
- *IOVŹ, 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. iiyobh '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. Yitshāg 'laughter'.

ISAIIA, Isaia (nsg.) pron. Isaja; Gk. Esaias;
forms and spelling: Isaia (12) pron. Isaja.
One of the greatest Hebrew prophets (740-700 BC).

From Heb. Yshayahu 'Jehova is salvation'.

*LAZARb, 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'.

MALAXIIA, 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'.

*MARIIA, 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. Matthaias; forms and spelling: Matthea (10) (33), Matthee (28), Matthee (9), Matthea (33), Mathea (219), Matfeia (234), Matvee (237), all forms pron. Matfeja.
Name of one of the disciples of Jesus and the author of the Gospel of Matthew.
From Heb. maththaios < mattāj ~ mattejāh mattanjah 'gift of Jehova'.
- *MIXAILŹ, 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. Micaiah 'who is like God'.
- *SAMUILŹ, Samoila (gsg.) 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'.
- *SIFŹ, Sifa (gsg.); 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.
- *SIMEONŹ, Simeona (gsg.); forms and spelling: Simeōna (9), Simeō(n)a (28), Simeo(na) (30), Semiōna (31), Semena (41).
Name common in Israeli as well as at Gospel times.
From Heb. shimeōn 'obedient', from shama 'to hear'.
- *SIMONŹ, Simona (gsg.); 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 SimeonŹ.

- *SOLOMIIA, Solomii (gsg.) pron. Solomiji;
forms and spelling: Solomii (33) pron. Solomiji.
From Heb. Solymios 'of the Solymoi people'.
- *SOLOMONIIA, Solomonidy (gsg.);
forms and spelling: Solomonidy (29), Słomonidy (18)
pron. Solomonidy.
The feminine form from Solomon.
From Heb. shelōmōh 'peaceable'.
- *VENIAMINŹ, Venčemina (gsg.) pron. Venjamina;
forms and spelling: Venčemina (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'.
- ZAXARIIA, Zaxaria (nsg.) pron. Zaxarija; Gk. Zacharios;
forms and spelling: Zaxaria (48), Zaxarię (48),
pron. Zaxarija, Zaxarii (9) pron. Zaxariji.
Name of numerous Biblical characters; also name
of the father of John the Baptist.
From Heb. zekarīa 'Jehovah remember'.
- *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
identified with "Mary the sinner".
From Magdalen 'a woman of Magdala',
from Aram. migdela 'tower'.
- *MARTHA, Marthy (gsg.) pron. Marfy; Gk. Martha;
forms and spelling: Marthy (9), Mar thy (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 name of one of apostles, known also
as "Doubting Thomas".
From Aram. teoma 'twin'.

- *VARLAAM⁶, Varlama (gsg.);
forms and spelling: Varlama (19), Varlamia (31)
pron. Varlamija.
Earliest occurrence of this name is in the romance
Barlaam and Josaphat as^{written} ascribed to John Damascene
(c.700-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. Bartholomaios;
forms and spelling: Vartholomeę (49), Val⁶f⁶lomeę (19),
Valthomea (26), in all cases pron. Varfolomeja.
Name of one of twelve apostles of Jesus; generally
supposed to have been person who in John's Gospel
is called Nathanael.
From Aram. bar talmay 'son of Talmai',
talmaj ~ talmejah '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 usha 'saved'.
- *PAXOMII, Paxomia (gsg.) pron. Paxomija; Gk. Paxōmios;
forms and spelling: Paxomia (23) pron. Paxomija.
Pachomii, the founder of a monastery in Tavenna,
Egypt c.330.
From Copt. pahōmi, originally 'falcon'
later 'eagel, vulture'.

Greek Names. In Greece a child was given its name
on the seventh or tenth day after birth. Tradition had
it for the father to choose the name. The eldest son was

usually given the name of his paternal grandfather, later children were given those of other relatives. Sometimes, though rarely, a son bore the same name as his father. Prevailing names of women were similar to those of men but with 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 Rus through the Old Church Slavic mediation.

In the Pomianyк the following Greek names are evidenced:

*AGAPITѢ, Agapitona (gsg.) pron. Ahapitona; Gk. Agapetus; forms and spelling: Agapitona (19), pron. Ahapitona. Agapet I, a pope 535-36. Agapit Pèčerskyj, monk and known physician of 11th cent.

The name is formed from the feminine name Agapē, derived from agapē 'love'.

*AGATHIIA, Aga(th)i (gsg.) pron. Ahafiji; Gk. Agatha; forms and spelling: Aga(th)i (9), Aga(th)ъ (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'.

*AGATHONѢ, 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'.
- *AKINDINŹ, 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'.
- *ALEKSANDRŹ, Aleksandra (gsg.); Gk. Aleksandros;
forms and spelling: Aleksa(n)dra (15),
Aleksandra (11), Aleksn(d)rŹ (nsg.) 13,
Oleksa(n)dra (13).
A very popular name in ancient times because of
Alexander the Great (356-323 BC). At the time of
the Gospel many saints and martyrs, especially in
Greece and Italy, bore this name; also several
archbishops of Constantinople known by that name.
From alekso '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 AD), converted to Christianity by
St. Georgii.
From - see AleksandrŹ.
- *ALEKSII, Alekseę (gsg.), pron. Alekseja; Gk. Aleksios;
forms and spelling: Alekseę (11), Aleksea (15)
both forms pron. Alekseja; Óleška (257).
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), Amđbrosia (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 Arch-
bishop 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 anastasios '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: Anastasii (8), Anastasi (42), Nastasii (8), Nastasi (41).

The feminine form of the Anastisios is very popular in the Eastern Church as well as in the West.

From masculine Anastasios 'resurrection' (see Anastasii).

*ANDREI, Andreę (gsg.) pron. Andreja; Gk. Andreas; forms and spelling: Andreę (14), Andréę (16), Andrėja (20), An(d)rea (27), An(d)reę (15), always pron. Andreja ~ Andréja.

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'.

*ANDRONIKŹ, 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. AndronikŹ was one of the Bishop's of Panonia.

From andros 'man' and nikē 'victory' - 'man's victory'.

*ANIKITA, Anikity (gsg.); Gk. Anikētos;

forms and spelling: Anikity (47)

Anikit, a martyr of the 4th century.

From nikē 'victory', aniketos 'unconquered'.

- *ANTHILOFEI, Anfilofea (gsg.) pron. Anfilofeja;
forms and spelling: Anfilofea (34).
From Gk. anthēlas 'flower merchant'
from anthēo 'blossom, blooming'.
- *ANTHIMŹ, Anfima (gsg.); Gk. Anthimos;
forms and spelling: Anfima (32).
From Gk. 'anthimos 'like flowers,
blooming, fresh'.
- *ANTIPATRŹ, Ančipora (gsg.); Gk. Antipatris;
forms and spelling: Ančipora (16).
A martyr of the 3rd cent. in Asia Minor.
From Gk. anti 'against' and pater 'father'.
- *APOLLINARIJA, Polinarij (gsg.) pron. Polinariji;
forms and spelling: Polinarij (23) pron.
Polinariji.
From Apollōn; Apollinaria 'dedicated to
Apollo'.
- *ARKADII, Arkadia (gsg.) pron. Arkadija; Gk. Arhkdios;
forms and spelling: Arkadia (11) pron. Arkadija.
From Arh'kdios 'a native of Arcadia'
(a mountainous district in ancient Greece).
- *ARSENII, Arsenia (gsg.) pron. Arsenija;
forms and spelling: Arsenia (33) pron. Arsenija.
A Roman hermit called Arsenius the Great;
Arsenii of Latra known for his charity.
From arsenikōn 'orpiment'.
- *ARTEMII, Artemia (gsg.) pron. Artemija; Gk. Artemios;
forms and spelling: Artemia (22) pron. Artemija,
Artimia (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 (gsg.) pron. Afansija;
Gk. Athanasios;
forms and spelling: Athanasia (23) pron. Afanasija.
Name of a great Alexandrian patriarch; name popular
in the Eastern Church, while in the West used
occasionally.
From thanatos 'death', thus atanasios 'undying'.
- *ATHANASIIA, Athanasii (gsg.) 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.
- *DAMIANŹ, Demiana (gsg.) pron. Demjana; Gk. Damianos;
forms and spelling: Demiana (18), Demiana (12),
De(m)iana (18), Demiana (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 Rus' many churches were dedicated to them.
From damaō 'tame'.
- *DIMITRII, Dimitria (gsg.), pron. Dimitrija; Gk. Dēmētrios,
Gk. Demitrios;
forms and spelling: Dimitria (11), Dimi(tr)ia (18),
Dimitrie (20).
Demitrius, the great saint of Salonika; hence the
popularity of the name in the Eastern Church.
From Demeter, Gk. Myth - goddess of the
fruitful earth, protectress of social order
and marriage.
- *DIONISII, Deōnisia (gsg.) pron. Deonisija; Gk. Dionisius ~
Dionisos;
forms and spelling: Deonisija (12) pron. Deonisija.
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 emperor Julian
"Apostate" in 362.
From Theodoros 'divine gift'.
- *EKATERINA, Ekateriny (gsg.) pron. Jekateriny;
Gk. Aikaterinē;
forms and spelling: Ekateriny (10) pron.
Jekateriny, Katerino (accsg., 237) pron. Katerinu,
Kaska (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 Ruś 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 Illyliria, martyred by emperor Adrianus
c.112 AD.
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.
Name was born by a priest of Nicomedia who was
persecuted and martyred by Maksimilian.
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),
Vzvdotii (27) pron. Vovdotiji, Vzvd(t)oi (31) pron.
Vovdotoj, Vdotii (14), Udotii (43) pron. Vdotiji.
Name of several martyrs of early Christian times.
From euđotē 'benevolence'.

- *EVDOKIMIJA, Evdokimii, (gsg.) pron. Jevdokimiji;
Gk. Eudokimia;
forms and spelling: Evdokimii (14) pron. Jevdokimiji.
From Gk. - see Evdokiia.
- *EVDOKSIJA, Evdoksii (gsg.) pron. Jevdoksiji;
Gk. Eudoksia;
forms and spelling: Evdoksii (17) pron. Jevdoksiji.
From eudoksios 'having a good name, glorious, famed.
- *EVFIMIJA, Evfimii (gsg.) pron. Jevfimiji; Gk. Eufemia;
forms and spelling: Evfimii (8), Evthimii (22), Ev(thi)mii (19), Evmii (10), Evthimi (42), all forms pron. Jevfimiji, Ximy (88).
The name of the 4th cent. Bithynian martyr.
From eufēmios ~ eufēmos 'uttering good words'.
- *EVFROSIMIJA, Evfrosimii (gsg.) pron. Jefrosimiji;
Gk. Eufrosynia;
forms and spelling: Evfrosimii (31), Efrosimii (41) both forms pron. Jefrosimiji, Evprosimii (9) pron. Jefrosimiji, Prosimii (36) pron. Prosimiji;
From Gk. eufrosymos ~ eufrosynos 'gay, happy'.
- *EVFROSIN , Efrosima (gsg.) pron. Jefrosima;
Gk. Eufrosynos;
forms and spelling: Efrosima (16) pron. Jefrosima.
From eufrosynos 'gay, happy'.
- *EVGENIJA, Evgenii (gsg.) pron. Jevheniji; Gk. Eugenia;
forms and spelling: Evgenii (36) pron. Jevheniji, Ev ϵ gi (19), Ev ϵ gy (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),
Vksimii (8), Vksimii (34) pron. Voksimiji.
From Gk. eusxēmios ~ eusxēmos
'elegant, well formed, gentle'.
- *EVLAMPPII, 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)ę (29), Evla(di)a (47)
pron. Jevladija.
From eu 'well' and logos 'word';
thus eulogos 'well wisher'.
- *EVPRAKSIIA, Evpraksii (gsg.) pron. Jevpraksiji;
Gk. Euprhaksia;
forms and spelling: Evpraksii (8), Evpraksei (30),
Epraksii (37), all forms pron. Jevpraksiji.
From euprhaksia '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), Evstafię (25),
both forms pron. Jevstafija.
Name of a Roman soldier who suffered under Emperor
Adrian and became Christian martyr; a favourite
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 (54),
Evfimia (9), Evthimii (32), Eithimia (16), all
forms pron. Jevfimija.
From euthymios 'kind, generous'
euthymos 'well-minded, happy'.

- *EVTIXII, Eltotxia (gsg.) pron. Jelttoxija; Gk. Eytyxios;
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 euthyxios 'successful, fortunate'.
- *FERFURII, Ferzfuria (gsg.) pron. Ferfurija;
forms and spelling: Ferzfuria (49), Therfuria (22),
both forms pron. Ferfurija.
From Gk. porfyrios 'bright-red, rosy, flushing';
transposition of components.
- *FILIMONŲ, Filimona (gsg.); Gk. Filēmōnos;
forms and spelling: Filimona (38), Thilimona (19).
Filimon was one of the seventy lesser Apostles;
one of epistles of St. Paul is addressed to him.
From filēmōn 'loving'.
- *FILIPPŲ, Filippa (gsg); Gk. Philippos;
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), Thetinui (9),
pron. Fetiniji.
In N.T.: name of the woman of Samaria with whom
Jesus conversed at Jacob's well.
From Gk. fōtinios ~ fōt(e)inos '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), Qrię (11), Qrę (28), Qręa (20) pron.
Jurija, Turka (accsg., 166), Turko (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'.
- *GERASIMŹ, Gerasima (gsg.); Gk. Herasimus;
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 Herasimus 'venerable',
from Erasmus, from iraō 'to love'.
- *GLIKERIIA, Lukirii (gsg.) pron. Hlikeria, Lukirii;
Gk. Glykēria;
forms and spelling: Lukirii (11), Lukyrii (12),
Lukirėi (16), all three forms pron. Lukiriji,
Lukirė (18) 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
the friend of St. Basil, Gregorii Thaumaturgos,
Gregorios Theologian and others of the same fame,
contributed to the popularity of this name in the
East. In the West the name was borne by numerous
popes.
From egeirō 'to be watchful'.
- *IPATII, Evępatia (gsg.) pron. Jevpatija,
forms and spelling: Evępatia (9), Eīpa(t) a (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'.
- *ISIDORŹ, Sidora (gsg.); Gk. Isidoros;
forms and spelling: Sidora (26), Sidorja (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'.
- *KARPŹ, Karpa (gsg.); Gk. Karpos;
forms and spelling: Karpa (35).
One of 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'.
- *KIRILLŹ, Kirila (gsg.); Gk. Kyrillos;
forms and spelling: Kīrila (8), Kirilię (73).
There were two saints by this name, both doctors
of Church, St. Cyril of Jerusalem and St. Cyril
of Alexandria. To the Slavs, the name was
introduced by St. Cyril, the Greek missionary to
the 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; name of several early bishops.
From Gk. kosmos 'order'.
- *LEONIDŹ, Leonida (gsg.); Gk. Leonidas;
forms and spelling: Leonida (18).
Name of ten popes.
From Gk. Leōnidas 'lion like'.
- *LEVŹ, Lva (gsg.);
forms and spelling: Lva (16).
From Gk. leōn 'lion', the Slavic form
Lev is probably the Greek calque.

*MAKARII, Makaria (gsg.) pron. Makarija; Gk. Macharios;
forms and spelling: Makaria (32) pron. Makarija.
There are several saints by this name among which
Makarîi of Egypt is the best known.

From Gk. macharias 'blessed'.

*MELANIJA, 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'.

*METHODII, 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 called also 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'.

*NESTORŹ, Nestera (gsg.);
forms and spelling: Nestera (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).

From - derived from the river by name

Nestos < nesto.

*NIFONTŹ, Nifonta (gsg.), Gk. Nefontos;
forms and spelling: Nifonta (26), Nifantia (47)
pron. Nifontija.

From nefontos 'of sober, moderate (father)
nefon.

- *NIKANORŹ, Nikory (gsg.); Gk. Nikanōr;
forms and spelling: Nikory (23).
From nikanōr 'man of victory'
from agēnōr 'man of strain, effort'.
- *NIKIFORŹ, Nikifora (gsg.); Gk. Nikēforos;
forms and spelling: Nikifora (22).
Nikiforos, a patriarch of Constantinople;
opponent of iconoclasm.
From Nikē, the goddess of victory;
nikēforhōs '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 NikiforŹ.
- *ONISIMŹ, Onisima (gsg.); Gk. Onēsimum;
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. Pankratios;
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. pankratios 'all-powerful'.

- *PANTELEIMONŹ, Pantelemona (gsg.);
forms and spelling: Pantelemona (14).
A physician of Emperor Maximian who became
a Christian and was martyred c.305.
From Gk. panteleēmōn 'pitiful, merciful
with all' (linguistically incorrect).
- *PARASKEVA, Paraskovgei (gsg.) pron. Paraskovheji;
Gk. Paraskevē;
forms and spelling: Paraskovgei (9) pron.
Paraskovheji.
Name of several early women martyrs.
From Gk. parā 'beyond' and skevē '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 Gk. pantapios 'away from all, hermit'.
- *PELAGIJA, Pelagii (gsg.) pron. Pelahiji;
forms and spelling: Pelagii (9) pron. Pelahiji.
From Gk. pelagios ~ pelagos 'being (living)
on/at/in the sea'.
- *PETRŹ, 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'.
- *PIMENŹ, Pimina (gsg);
forms and spelling: Pimina (50).
Pimen, born in Egypt in the 5th cent.; hermit
of Libya.
From Gk. pōimēn 'herdsman, shepherd'.
- *PolikarpŹ, 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
favourite names in Greek Church.
From prokopios 'progressive' < prokopē 'progress'.
- *RADIONŹ, Radiona (gsg.);
forms and spelling: Radiona (29), Ra(di)ōna (16).
Radion, one of the seventy apostles; preached
with apostle Peter.
From Gk. rha(i)dios 'willing, helpful, ready'.
- *SOFIIA, Sƒii (gsg.) pron. Sofiji; Gk. Sofia;
forms and spelling: Sƒii (33) pron. Sofiji,
Osofii (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. sophonios 'sound mind'.
- *SOZONTŹ, Sƒzonta (gsg.) pron. Sozonta;
forms and spelling: Sƒzonta (16) pron. Sozonta.
Name of a martyr of Pompeii, c. 288.
From Gk. sozōn '(child) of the Saviour'.
- *SPIRIDONŹ, Spiridona (gsg.); Gk. Spiridōn;
forms and spelling: Spiridona (38).
Name of one of Fathers of Nicea; bishop of
Trimifisk, 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 Evstathii.

- *STEFANŹ, Stefana (gsg.); Gk. Stefanōs;
forms and spelling: Stefana (8), Stethana (31),
Ste(th)ana (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(th)anidy (27).
From - 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'.
- *THEODORŹ, Theō(do)ra (gsg.) pron. Fedora; Gk. Theodoros;
forms and spelling: Theo(do)ra (8) pron. Fedora,
Xodora (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).
From - see TheodorŹ.
- *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-Peřeski monastery c.1070.
From Gk. theodosios 'divine gift'.

*THEODOSIIA, Theo(do)sii (gsg.) pron. Fedosiji;
forms and spelling: Theo(do)sii (9), Xodosii (15)
pron. Xodosiji.
Name of a martyr of the 4th century.

From - see Theodosii.

*THEODOTŹ, Theō(do)ta (gsg.) pron. Fedota; Gk. Theodotos;
forms and spelling: Theō(do)ta (17) pron. Fedota.
From Gk. theodotos ~ theodotē 'given by God'.

*THEODOTIIA, Theō(do)tii (gsg.) pron. Fedotiji;
forms and spelling: Theō(do)tii (22) pron.
Fedotiji.

From - see TheodotŹ.

*THEODULŹ, Theōdula (gsg.) pron. Fedula;
forms and spelling: Theōdula (30) pron. Fedula.
Name of several early Christian martyrs.
From Gk. theodoylos 'servant of God'.

*THEOFANŹ, 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'.

*THEOFILŹ, Theothila (gsg.) pron. Feořila; Gk. Theofilos;
forms and spelling: Theothila (15) pron. Feořila.
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'.

*THEOFILAKTŹ, Theofilakta (gsg.) pron. Feofilakta;
Gk. Theofylaktos;
forms and spelling: Theofilakta (35) pron.
Feofilakta.
From Gk. theofylaktos 'divinely guarded'.

*THEOGNOSTŹ, Theognosta (gsg.) pron. Feohnosta;
Gk. Theognostos;
forms and spelling: Theognosta (48) pron.
Feohnosta.
From Gk. theognostos 'known by God'.

- *THEOKTISTŃ, Theoktista (gsg.) pron. Feoklista;
Gk. Theoktistos;
forms and spelling: Theōktista (14) pron. Feoklista.
From Gk. theoktestos '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 Timothys' name.
From thimotheus 'venerating God'.
- *TIXONŃ, Tixona (gsg.); Gk. Tychon;
forms and spelling: Tixona (14).
Name of a certain bishop who possessed qualities
of performing miracles.
From tyxon ~ tygxano 'who is just met'.
- *TRIFONŃ, 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
trifōnos 'in three parts').
- *VARVARA, Varvary (gsg.);
forms and spelling: Varvary (8), Varvary (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'.
- *VASILIII, Vasilia (gsg.) pron. Vasilija; Gk. Basilios;
forms and spelling: Vasilia (11) pron. Vasilija,
Vasilię (45) pron. Vasilija.
St. Basil the Great (329-379), brother of
St. Gregory and a great doctor of the Greek
Church. The name more common in the East than
in the West.
From Gk. basilios 'royal'.
- *VASILISSA, Vasilisy (gsg.);
forms and spelling: Vasilisy (9).
Name of two early Christian women martyrs.
From - see Vasilii.

- *VASSIANŹ, Vasiana (gsg.) pron. Vasijana;
forms and spelling: Vasiana (53) pron. Vasijana.
From Gk. explained as 'founded, firm'.
- *VUKOLŹ, Vakuly (gsg.);
forms and spelling: Vakuly (48).
Name of a bishop of Smyrna; a disciple of John
Theologian.
From Gk. bukolos 'herdsman'.
- *XARITONŹ, 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'.
- *XARLAMPPII, 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, Xristiny (gsg.);
forms and spelling: Xristiny (16), Iristiny (40).
Name of a Roman virgin martyr of the 3rd cent.
From Gk. Xristianoï < Xristos < Xrio
'to touch, rub, anoint'.
- *ZINOVII, Dzinoviia (gsg.) pron. Dzinovija ~ Zinovija;
Gk. Zenobios;
forms and spelling: Dzinoviia (49), Dzinovia (20),
pron. Dzinovija ~ Zinovija.
From Gk. zenobios < zenobia 'strength of Zeus'.
- *ZINOVIIA, Dzinovii (gsg.) 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 and it was a rule in the early days that a person was given but one name. The Roman onomastic system, however, was characterised 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, it was the name of ^{the}gens to which the man belonged. The "cognomen" in most cases 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, "agnomen", was sometimes added, e.g. Publius Cornelius Scipio Africanus. The cognomen was chosen because, among Latin name classes, it was 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 one name. This can be 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 as they had been practised 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 administered in a simple way. Single names instead of the Roman tria nomina became prevalent everywhere in former Roman territory. But in the later Middle Ages the necessity for additional names once more arose.

As to their form, the Roman names were usually kept short. 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 which was consistent with the logical Roman spirit. The 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 favoured 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 Pomiany.

*ADRIANŹ, Andreana (gsg.) pron. Andrejana; Lat. Adrianus ~ Hadrianus;
 forms and spelling: Andreana (27), Andrěana (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, Andrěi, 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. Ahrifiny, Ogrefiny (13) pron. Ohrefiny, Gripiny (34), Grifiny (28) pron. Hrypyny, Gorfiny (8) pron. Horpyny, Grefy (32) pron. Hrefy. St. Agrippina a Roman martyr c.255, also a Greek saint. In Ruś 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), Akoliny (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 Pečersky (988-1078) founded Pečerska 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 to the apostles. From L. verto 'repulsive'.
- *AVKSENTII, Evksentia (gsg.) pron. Jevksentija; forms and spelling: Evksentia (38) pron. Jevksentija, Senko (nsg., 74). A Roman family name of an obscure meaning.
- *DOMETIANŹ, 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), Domŋ (accsg., 234),
Domŋ (accsg., 234) pron. Domnyŋ.
St. Domna, a 3rd cent. martyr from Nicomedia.
From - see Dominika;
Domna, a contracted form of Dominika.
- *DOMNIKIJA, Domnikii (gsg.) pron. Domnikiji; L. Dominicus,
Dominic;
forms and spelling: Domnikii (24), Domnikeiu
(accsg., 93) pron. Domnikeju.
Feminine form of Dominic. St. Dominic (1170-1221)
a Spanish priest, founder of the Dominican order.
From L. dominicus 'of a lord'.
- *EMILIANŹ, Emiliana (gsg.) pron. Jemilijana; L. Aemilius;
forms and spelling: Emiliana (16), Emilŋna (47),
Emelŋana (33), Emelŋna (46), all forms pron.
Jemilijana, Ome(1)iana (11) pron. Omeljana.
Bishop Emilian from Asia Minor; opponent of
Iconoclasm.
From Aemilius ~ Amilian, meaning (?).
- *FLORŹ, Frola (gsg.); L. Florentuis;
forms and spelling: Frola (23).
From flor, florus 'flourishing'.
- *IGNATII, Ignatia (gsg.) pron. Ihnatij; L. Ignatius;
forms and spelling: Ignatia (9), Igŋnata (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'.
- *ILARIONŹ, Ilariona (gsg.); L. Hilarion, Hilarius;
forms and spelling: Lariona (17), Lari(on)a (19).
Name of several Church Fathers; also name of the
first native metropolitan of Kievan Rus, hence
its popularity in Ruś.
From L. hilarius 'cheerful'.

- *IULIANIIA, Uliany (gsg.) pron. Juljany; L. Iuliana;
forms and spelling: Uliany (16), Ulčany (8),
Ulčiany (9), Ulčeny (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 of the
well known Roman gentilicia.
- *IULITTA, Ulity (gsg.) pron. Julity; L. Giuliatta;
forms and spelling: Iulity (22) pron. Julity.
Giuliatta, mother of St. Cyrill and St. Methodius.
From L. masc. Giulio.
- *IUSTINA, Ustinii (gsg.) 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', jus 'right' or juro 'to swear'.
- *KALLINIKŹ, Kalenika (gsg.);
forms and spelling: Kalenika (34), Kalenileka (48).
Name of an early patriarch of Constantinople;
also name of several Christian martyrs.
From L. aquilinus 'like an eagle'.
- *KIPRIANŹ, Kīpriana (gsg.) pron. Kiprijana; L. Cyprianus;
forms and spelling: Kīpriana (27) pron. Kiprijana.
Name of the bishop of Carthage; one of the first
great Latin Christian writers.
From L. Cypriames 'of Cyprus'.
- *KLIMENTŹ, Klimentia (gsg.) 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
Xerson. 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'.

- *KONSTANTINŹ, Kostęntina (gsg.) pron. Kostjantina;
Gk. Konstantinos;
forms and spelling: Kostęntina (34), Kostę(n)tina (23), Kostęndina (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 as equal to the Apostles by the Greek Orthodox Church.
From L. constantius < constans 'constant, firm'.
- *KORNILII, Kornilia (gsg.) pron. Kornilija; Gk. Kornelios;
forms and spelling: Kornilia (36), pron. Kornilija.
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'.
- *LAVRŹ, 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; name popular in the Middle Ages. There are many churches dedicated to him in England.
From - see LavrŹ.
- *LEONTII, Leontia (gsg.) pron. Leontija; Gk. Leontos,
L. Leontius.
forms and spelling: Leontia (11), Leontia (17) Leo(n)tia (9), Leonetia (9), all forms pron. Leontija.
From L. leontius 'lion like'.
- *LOGGINŹ, 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'.
- *LUKIANŹ, Lukiana (gsg.) pron. Lukijana; Gk. Lukianos;
forms and spelling: Lukiana (16), Lukięna (51),
Lukęna (10), Lu(k)ęna (54), all forms pron.
Lukijana.
From - see Luka.
- *MAKSIMŹ, 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'.
- *MAKSIMIANŹ, Makšimiana (gsg.) pron. Maksimijana;
forms and spelling: Makšksimiana (8) pron.
Maksimijana, Makksiana (12) pron. Maksijana.
From - see MaksimŹ.
- *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'.
- *MARKŹ, 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 Roman God of War Mars.
- *MARKIANŹ, Markiana (gsg.), pron. Markijana;
forms and spelling: Markiana (31), Markęna (27)
pron. Markijana.
From L. Marcianus, an augmentative form Marcus.

- *MARTINŹ, Martina (gsg.); L. Martinus;
forms and spelling: Martina (50).
From L. Martinus is a diminutive of the
Marcius 'of Mars'.
- *MATRONA, Matrony (gsg.); L. Matrona;
forms and spelling: Matrony (14), Ma(t)rony (10),
Ma(tr)any (11), Matreny (49), Motrunu (accsg., 221),
Motruno (accsg., 219), pron. Motrunu.
From L. matrona 'mistress, matron, meried
women'; from mater 'mother'.
- *MELETII, Melentia (gsg.) pron. Meletija; L. Meletius;
forms and spelling: Meletia (16), Mele(n)tie (6)
pron. Meletija.
From L. meletius 'honied' or from
Melita Island (today Malta).
- *NATALIIA, 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'.
- *NERONŹ, Nerona (gsg.); Gk. Nerhon;
forms and spelling: Nerona (51).
From L. nero 'manly, fat, brave'.
- *PATRIKII, Patrikeę (gsg.) pron. Patrikeja;
forms and spelling: Patrikeę (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'.
- *PAVELŹ, Pavla (gsg.); Gk. Paulos;
forms and spelling: Pavla (8), Pavla (27).
St. Paul (10-64) formerly Saud of Tarsus, Cilicia;
Apostle and a writer of "Epistles"; Saul chose
the name Paul because of the wish to be known
as the "Little One" in Christ's service. The
name popular among Eastern Slavs but also common
in West.
From L. paulus 'little, small'.

- *ROMANŭ, 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.
- *SERGII, Sergia (gsg.) pron. Serhija;
forms and spelling: Sergia (30), Serġia (20), Serġea (30), always pron. Serhija.
Name of Sergius Paulus, consul of Cyprus, converted to Christianity by Apostle Paul.
From Sergius, common Latin family name.
- *SEVASTIANŭ, Savostiana (gsg.);
forms and spelling: Savostiana (8), Savostiġna (8).
A Roman legionary, martyred under Diocletian; his martyrdom, which consisted of being shot with arrows, was a favorite subject of Renaissance art; as Christian name, particularly common in Spain and France.
From Sebastianus 'man of Sebastia';
from sebastos 'venerable'.
- *SILŶVESTERŭ, 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, Tatiiany (gsg.) pron. Tatijany;
forms and spelling: Tatiiany (17), Tatiiany (15), Tatġany (28), Ta(t)any (21), Tatġeny (8), pron. always Tatijany.
From Tatianus 'belonging to the family of Tattius'; Tattius 'belonging to dad'; Tattius, Roman family name.
- *TERENTII, Terentia (gsg.) pron. Terentija;
forms and spelling: Terentia (36), Terentea (24) pron. Terentija ~ Terenteja.
Name of a Carthaginian saint of the 3rd century.
From L. Terentius the Roman family name; etymology unknown.

- *THETIAN%, Thetiana (gsg.);
forms and spelling: Thetiana (19).
From L. Thetianus 'adherent of Thetis'.
- *TIT%, Tita (gsg.); 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 preanomen
of doubtful etymology.
- *VLASII, Vlasia (gsg.) pron. Vlasija; Gk. Blasios;
forms and spelling: Vlasia (10).
Bishop of Sebaste, Nicomedia and martyr c.320;
also common Roman family name.
From L. blasius ~ blathius 'babbling'.

Germanic Names. The ancient Germanic ritual of name giving, "namon skepfen", was a symbol of a solemn welcome extended 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 Rus. The Pomianyk contains only a few of those names.

- *FRUSAN%, Frusana (gsg.);
forms and spelling: Frusana (44).
From O. Germ. Frysan ~ Frisii ~ Frisiavones.

*GERMANŮ, Germana (gsg.) pron. Hermana; Gk. Germanos;
forms and spelling: Germana (13), Germana (41)
pron. Hermana.
St. Germanus was greatly distinguished in the
Celto-Roman Church history. Patriarch Herman, a
famous oponent 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'.

*GLĚBŮ, Glěba (gsg.) pron. Hlěba;
forms and spelling: Glěba (11), pron. Hlěba.
Name of the son of Vladimir of Kiev; he was a
knjaž of Muromsk; martyred in 1015; canonized
together with his brother Boris in 1021. The
name was brought to Rus by the Varagians.
From Scandinavian Gudlēifr ~ Gudleifr
'pleasant to God'.

*KODRATŮ, Kondrata (gsg.); 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 a
successful birth of a child.

According to tradition and custom the child was
named within eight days after his birth. The name was
chosen by his parents. The majority of ancient Slavic
names were of good nature. In their content they enclosed

the most desirable qualities to be wished for the child concerned.

The 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, thus the 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, Roza and Luba.

The Christianization of Rus' influenced greatly 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 *bogъ 'God'
and *milъ 'sympathetic, pleasant'.

*KAZIMIRŹ, Kazimera (gsg.);
forms and spelling: Kazimera (2).
A popular Polish name; frequent among Polish royalty.
From PS *kazi-mirъ PS *kazi (: kaziti 'to spoil')
and *mirъ 'peace'.

*LUBOVŕ, Liubovŕ (nsg.);
forms and spelling: Liubovŕ (222), Liubve (gsg., 254).
A frequent Slavic name.
From PS *liuby 'love'.

*STANISLAVŕ, Stanislava (gsg.);
forms and spelling: Stanislava (89).
A popular Polish name.
From stani-slavŕ PS *stani (: stati 'to be')
and *slav- 'glory'.

*VIAČESLAVŕ, Vętslava (gsg.);
forms and spelling: Vętslava (31).
From vięce-slavŕ PS *vešte (: veštij
'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 the names belonging to a language groups which are represented in the text under study by one name only. In addition, a few names of uncertain origin are included here.

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

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

- *MITROFANŹ, 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.
- *DIOMIDŹ, 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, Vžfronia (nsg., 22)
pron. Vofroniji.
The etymology of this name is uncertain,
presumably from Gk. Febronias.
- *GALAKTIONŹ, 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.
- *ONUFRII, 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;
- *PARAMONŹ, 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

In all there are 233 different names dealt with in this study ranging in frequency from 124 cases to only one case, (Ioannz 124, Maria 93, Theodorz 66 and Avivz, 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 of the same name, ~~and~~ each having several feast-days. Consequently, sixty-one feast-days in the calendar are dedicated to Ioannz, thirty-two to Theodorz, 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 (Ioannꙋ, Simeonꙋ, Theodorꙋ, Vasilii, Grigorii, Pavelꙋ, Mixailꙋ and others) have a simple phonetic structure and they undergo only moderate changes in the process of their adoption into Slavic. They seem to be simple in their spoken form which was one of the reasons of their popularity.

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

The matter stands differently with regard to feminine names. It cannot be said that the most frequent names have simple phonetic structure or are adequately represented by their patron-saints in the calendar (Agafia, Agrippina, Evthimia). Since among all peoples the feminine names are less stable than the masculine and are subjected to ever changing fashion, 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 Ioannꙋ which are the most frequent among the investigated anthroponyms call for special treatment.

The popularity of the name Maria is due chiefly to

the veneration of the Virgin. The name Ioann^z (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 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 Pomianyk.

Ioann ^z	124	Evfimiia	31
Mariia	93	Elena	27
Theodor ^z	78	Ignatii	25
Anna	73	Aleksandr ^z	24
Theodosiia	63	Tatiana	24
Vasilii	63	Vasilissa	24
Simeon ^z	62	Fotina	22
Grigorii	61	Irina	22
Agathiia	56	Daniil ^z	21
Anastasiia	50	Georgii	21
Iulianiia	47	Agripina	20
Pavel ^z	46	Dimitrii	20
Iakov ^z	38	Aleksei	19
Stefan ^z	38	Mathei	19
Mixail ^z	37	Zinovia	19
Andrei	36	Lukian ^z	18
Pelagia	35	Theodora	17
Matrona	32	Akilina	15
Evdokiia	31	Leontii	15

Martha	15	Isidorꝛ	9
Nikita	15	Konstantinꝛ	9
Ananiia	14	Nestorꝛ	9
Glikeriia	14	Nikolai	9
Evstathii	13	Thekla	9
Iliia	13	Borisꝛ	8
Maksimꝛ	13	Domna	8
Petrꝛ	13	Elevtherii	8
Varvara	13	Glěbꝛ	8
Zaxariia	13	Iosifꝛ	8
Ekaterina	12	Kodratꝛ	8
Evthimii	12	Nataliia	8
Prokopii	12	Nikoforꝛ	8
Sofiia	12	Davidꝛ	7
Timothei	12	Deonisii	7
Athanasii	11	Evfrosimiia	7
Filippꝛ	11	Fevroniia	7
Ioakimꝛ	11	Iulitta	7
Ermolai	10	Lazarꝛ	7
Eva	10	Samuilꝛ	7
Gavriilꝛ	10	Stefanida	7
Kosma	10	Thoma	7
Logginꝛ	10	Vlasii	7
Markꝛ	10	Damianꝛ	6
Evksimiia	9	Emilianꝛ	6
Iona	9	Evgeniia	6

Mitrofanъ	6	Kononъ	4
Simonъ	6	Moisei	4
Zinovii	6	Onufrii	4
Aleksandra	5	Sevastianъ	4
Artemii	5	Theodosii	4
Evpraksiia	5	Xarlampii	4
Ilarionъ	5	Agathonъ	3
Kallinikъ	5	Amvrosii	3
Kirillъ	5	Andronikъ	3
Lavrentii	5	Anthimъ	3
Meletii	5	Antipatrъ	3
Radionъ	5	Antonii	3
Savva	5	Arkodii	3
Solomoniia	5	Athanasiiia	3
Terentii	5	Apollinariia	3
Trifonъ	5	Diomidъ	3
Vartholomei	5	Efremъ	3
Xristina	5	Eleazarъ	3
Elisei	4	Elisaveta	3
Evdokimiia	4	Filimonъ	3
Galaktionъ	4	Florъ	3
Germanъ	4	Isaakia	3
Iremiia	4	Isaiia	3
Iovъ	4	Lubovъ	3
Iustina	4	Luka	3
Klimentъ	4	Makarii	3

Marina	3	Methodii	2
Melaniia	3	Mina	2
Pankratii	3	Nifontꝛ	2
Romanꝛ	3	Nikanorꝛ	2
Sergii	3	Onisimꝛ	2
Sofronii	3	Panteleimonꝛ	2
Theodotꝛ	3	Paraskeva	2
Varlaamꝛ	3	Paxomii	2
Xaritonꝛ	3	Silꝛvesterꝛ	2
Adrianꝛ	2	Spiridonꝛ	2
Akindinꝛ	2	Tarasii	2
Averkii	2	Theofanꝛ	2
Avksentii	2	Agapitꝛ	1
Dometianꝛ	2	Aggei	1
Domnikiia	2	Amosꝛ	1
Evlogii	2	Anastasii	1
Evsevii	2	Anikita	1
Evtixii	2	Anthilofei	1
Ferfurii	2	Arsenii	1
Ipatii	2	Avdii	1
Kiprian	2	Avivꝛ	1
Kornilii	2	Aza	1
Levꝛ	2	Bogumila	1
Maksimianꝛ	2	Dorothei	1
Mariamna	2	Evdoksiia	1
Markianꝛ	2	Evfrosinꝛ	1

Evlampii	1	Solomiia	1
Filothei	1	Sozontz	1
Frusanz	1	Stanislavz	1
Gennadii	1	Staxii	1
Gerasimz	1	Theodotiia	1
Karpz	1	Theodulz	1
Kazimirz	1	Theofilz	1
Lavrz	1	Theofilaktz	1
Leonidz	1	Theognostz	1
Magdalena	1	Theoktistz	1
Malaxiia	1	Thetianz	1
Martinz	1	Titz	1
Neronz	1	Tixonz	1
Palladii	1	Varsonofii	1
Paramonz	1	Vassianz	1
Patapii	1	Veniaminz	1
Patrikii	1	Viačeslavz	1
Pimenz	1	Vukolz	1
Polikarpz	1	Ždana	1
Sifz	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 the examination of its watermarks, proved to be the 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 the watermarks 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 foundation 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 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 Pomianyk, with its variety of watermarks, could serve as a basis for such a study.

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

The genealogical analysis of the onomastic material discloses that the anthroponymy in the Pomianyk 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, thus being of Indo-European origin. 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 logic spirit; the Germanic names reflect warlike qualities while 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 Pomianyk and then follow 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 conversion of Old Ruś to Christianity. The official Christianization of the Old Ruś by Byzantine 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 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 Pomianyk 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 Rus' to Christianity and St. Olga was the first princess of Rus' to become a Christian, these names, because of their relatively late acceptance by the Church, did not acquire an equal status with the names of Greek saints in the onomastic repertoire of the Pomianyk.

A scarcity of Slavic names in the material investigated testifies that Christianity through the introduction of their anthroponymic stock all but eliminated the native names from general use, thus greatly influencing 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 Rus', we would have to contradict the prevailing opinion of Soviet historiographers who regard the Christianity of Old Rus' as being superficial and the Church as standing apart from the people.¹⁰⁶

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 the other.¹⁰⁷

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 becoming very rare. The mention of

¹⁰⁶Pokrovskii, M. N., Brief History of Russia from the Earliest Times, Vol. I., Moscow, 1920, pp. 50-55.

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

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

¹⁰⁷Bach A., Deutsche Namenkunde, § 274-324, pp. 1-59.

such place names in the document as Jeroslavle (153), Voislaviči (183), 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 the Slavic suffixes to Greek or other non-Slavic stems produced the hybrid names which constituted the most essential method of 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 must not make any claim of being in any way complete or final.

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

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APPENDIX I

ILLUSTRATIONS OF SELECTED PALEOGRAPHICAL
FEATURES OF THE POMIANYK OF HORODYŠČE

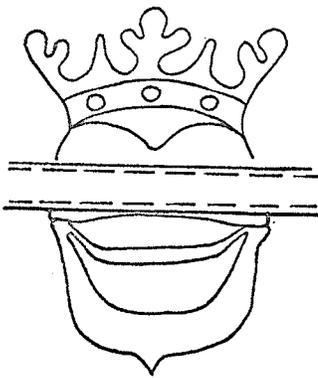


FIG. 1

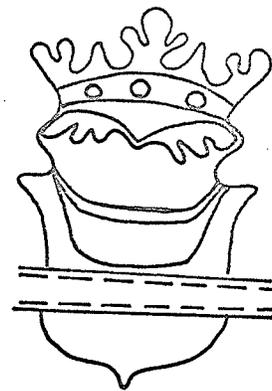


FIG. 2

Crest of Jastrzēbce
(Early Variant)

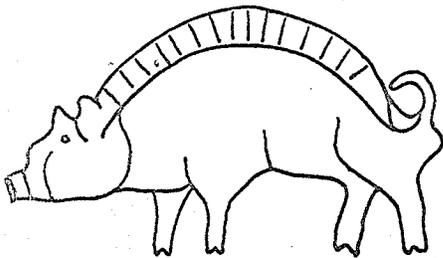


FIG. 3

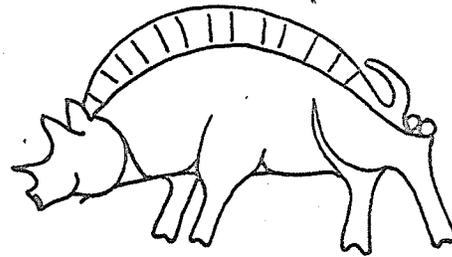
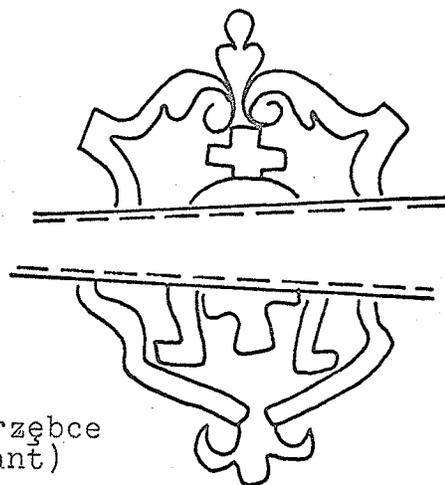


FIG. 4

Wild Boar



Crest Of Jastrzēbce
(Later Variant)

FIG. 5

WATERMARKS AS FOUND IN THE "POMIANYK OF HORODYŠČE"
(CYRILLIC MANUSCRIPT WRITTEN DURING THE PERIOD 1484-1737)

FRAGMENTS OF OTHER WATERMARKS

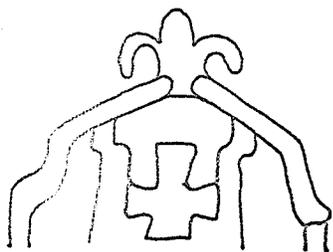


FIG. 6

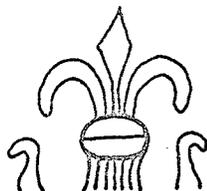


FIG. 7



FIG. 8

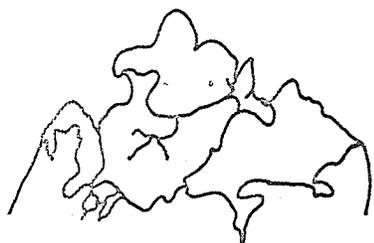


FIG. 9



FIG. 10

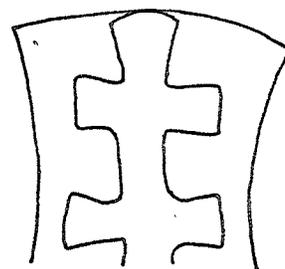


FIG. 11

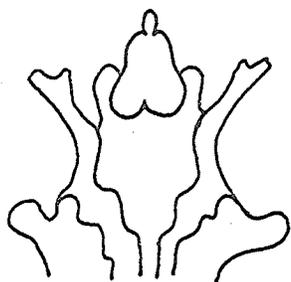


FIG. 12

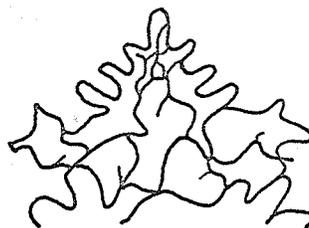


FIG. 13

WATERMARKS AS FOUND IN THE "POMIANYK OF HORODYŠČE"
 (CYRILLIC MANUSCRIPT WRITTEN DURING THE PERIOD 1484-1737)

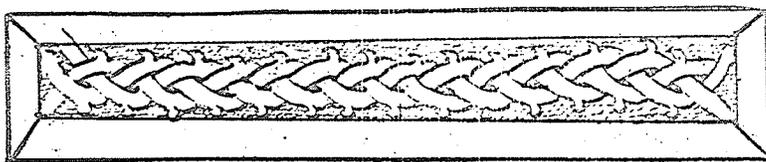


Fig. 14

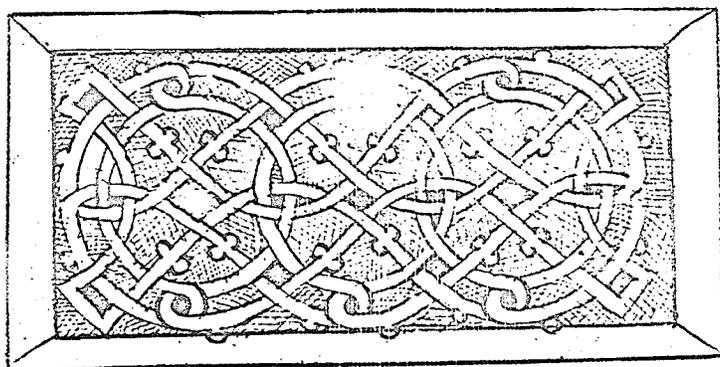


Fig. 15



Fig. 16



Fig. 17

Illustrations of the Cyrillic Ornaments,
Zastavky, in the Pomianyk of Horodyšče.

ПОМАННІЗРЕНІЕНІА

Fig. 18

АШМІННІА СЕМНОБІЕ

Fig. 19

Illustrations of the Cyrillic Decorative Writing,
Vjaž, in the Pomianyk of Horodyšče.

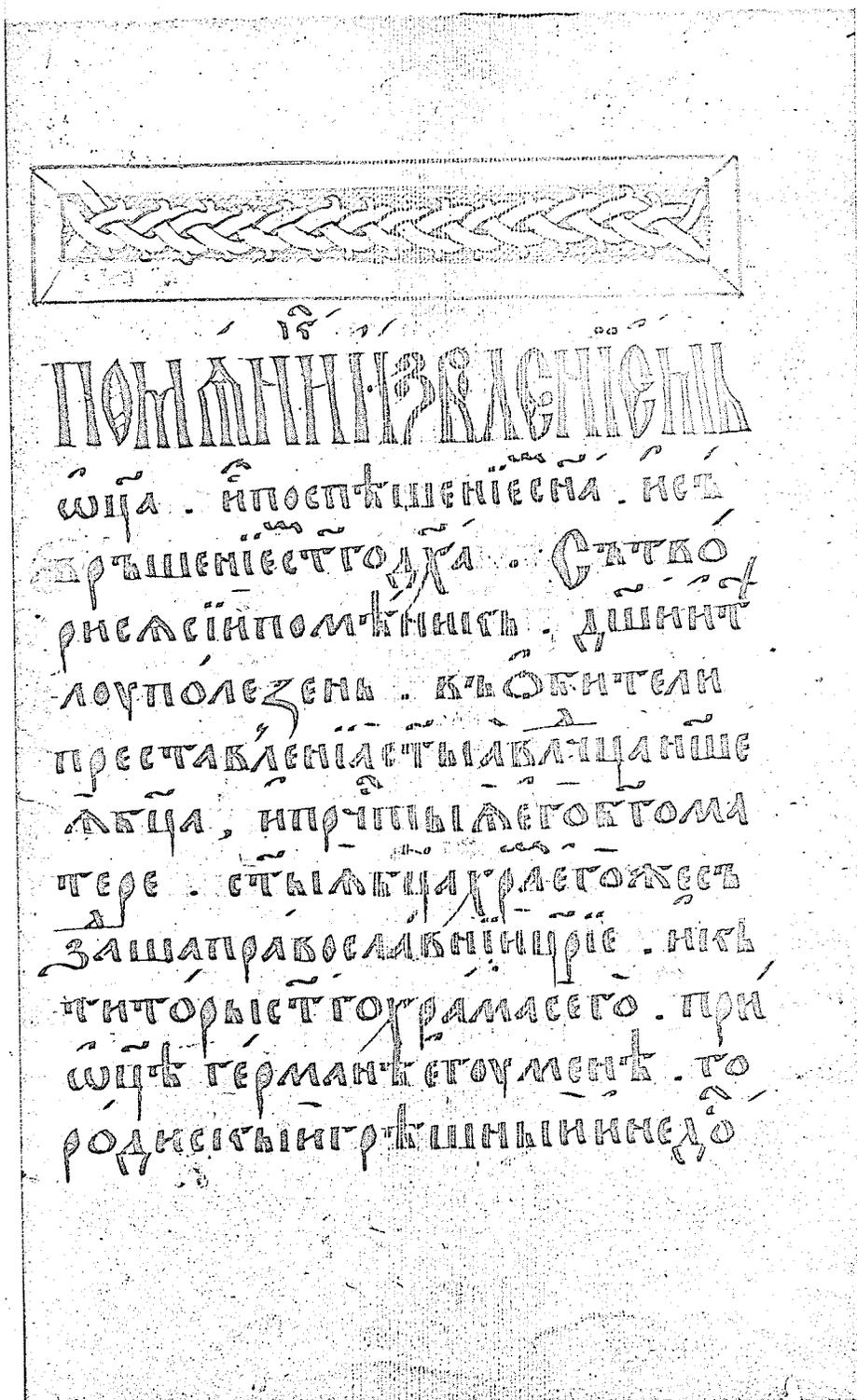


Fig. 20

The Opening Leaf of the Pomianyk of Horodyšće.

The leaf illustrates zastavka, vjaz
 and arrangement of the text.

1417-92

ны. вѣдннбелннскраммкази
 мера. вѣк. ѿ цѣтв. Нико
 данжехоташинизбавитнеса
 вѣтнагомоченія. нестачи
 шденууестрашнагоипраке
 нагоинеоумытнагосжда.
 неслѣтнеблгашногласа. зовѣ
 шаправены. приндѣтнеблвни
 шцамоето. наследуитеоуга
 тованноекащртво. шсложе
 нїамироу. ипрод. сегоратока
 етьвѣлїкомоуправеблвномѣ
 хртїанноу. малыженкелн
 кы. прилагатнхрамоустыа
 блщаншебщашевонправе
 ныстажанин. вѣженати

2

Fig. 21

The "Verso" Side of the Opening Leaf Containing
the Date of its Commencement.

1. *Святая Свѣта Веласѣтоси*

Молитва

ѿсѣроу, ѿзмышскоу, ѿгнатскоу. Фе
ѡдосіи. ѿгнатіа. Ісакіи. Феѡдо
ра. аѣны. Григоріа. Ілію. Настаю.

ѿсѣроу, пимыскоу. ѿрннн. ѿвѣ
мнн. Максимма. Полагнн. Ісостанті
на. Тимофеа. Татианн. Матѣфеа
Анѣаргаа.

Сотан

ѿсѣроу, Борисовъ, Ісѣокала. Стефана.
ѡмѣаны, Парасковей. Мн. Бориса.
Зѣновнн. Василиа. аѣны. Іѡана.

Велас

ѿсѣроу, поганинскоу, ѿлннскоу, ѿзкнн
іреа, Парфеніа. Феѡдоснн. Анасі
а. Мн. Василиа. Василисы. Іванн
Тиммона. Алексееа. Феѡдоснн. Іреа



Fig. 23

Variation of the Later Semi-Uncials.

(Note the marginalia at the top of the page).

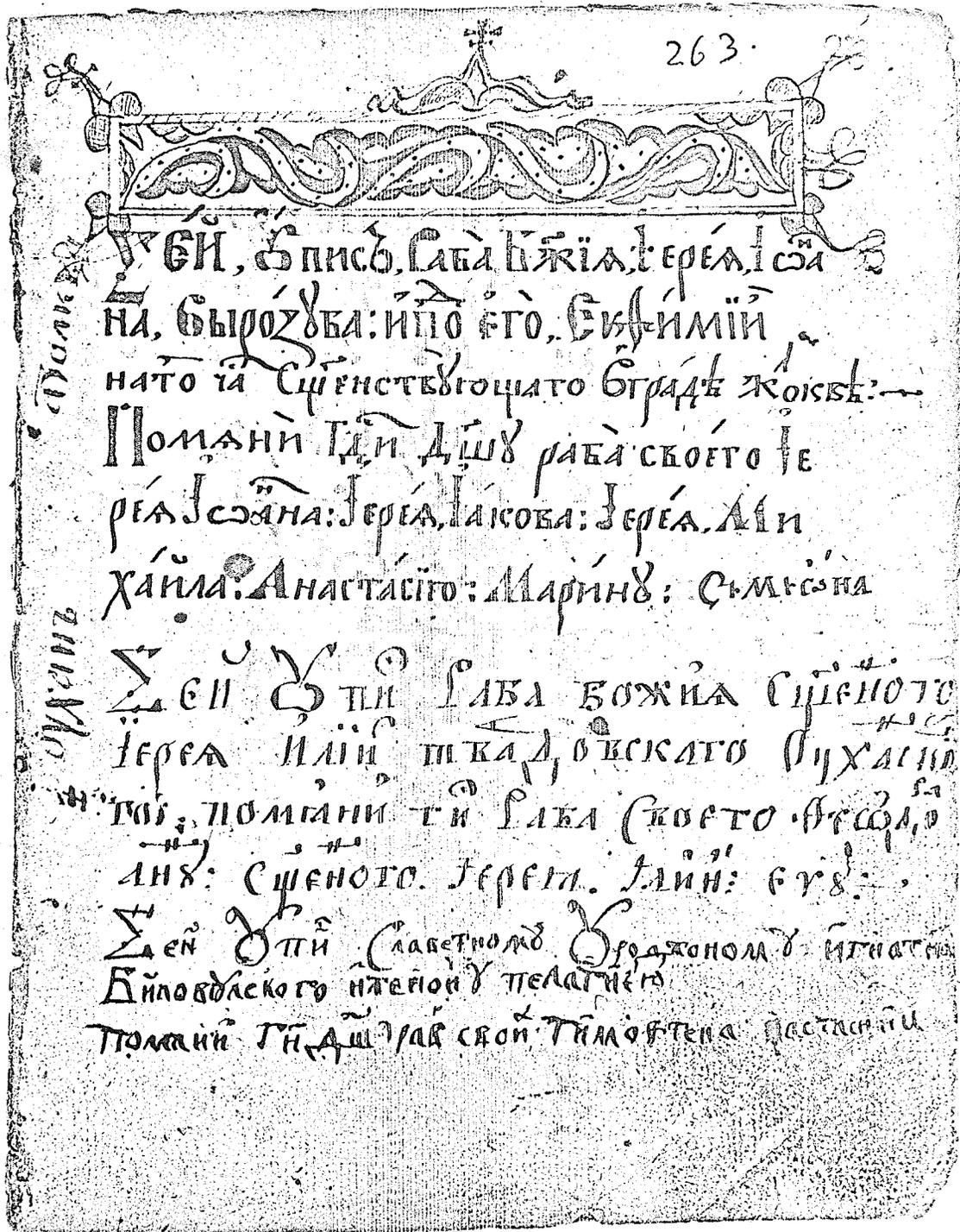


Fig. 24

Cyrillic Semi-Uncials and Zastavka Characterizing Later Period of Their Development.

199

109

АІЕ ПОМНАНІЕ ПАВЛА ПОПОВИТА
 МОСТІСКОГО ПОМАНИ ГИ ФЕДОРА.
 ІВНОВІТ. ПИРІКОВА. ДУДРИА. ДИМАН.
 ОГАФНА. ЛЕОТНА. АСОДРА. ІОАНА.
 ОФФРІА. АНАКНА. ДАВЫДА. ОУФІА.
 ІАСОВА. БЛАГІА. КАТЕРІНЫ. АНАНІИ
 А ИКОТА. ПЕРКОПІА. РОМАНА. АНАТАГІИ.
 АИ. АИ. АНАНІА. ПИСКТА. ІМА.
 СПДОРА. ІСВ. ПИМОСТА. ФИЛИПА. АИ
 ПИЛКОВА. ПАРАСКОВИТА

АЕ УПИ ІНОВІТ, СВОДОВІТІИ, АУНІСІИ
 ХОДОУДІНОГО,
 ПЕМАНІИ ТИ. ЗИДНА, МАРИНА, СІМІОНА,
 ДОУІАНА, КОСІАНА, ДІМІТРИА, ДУДРИА, ДІАНА, КАТЕРІНА,
 АНА, АУФІА, НАСТАСІА, МАРИА, ІСАКІА, ІВАНТА, ПИСКТА,
 ТАВРІАНА, ІАКОВА, СІМІОНА, ТАВРІАНА, ІАКОВА, КОСІАНА,
 АНА, АУФІА, МАРИА, АУФІА, ПИСКТА, СІМІОНА, КОСІАНА,
 ІВАНТА, МАРИА, ІСАКІА, АНА, АУФІА, СІМІОНА, КОСІАНА

МОСТІСКОГО

71
111
64
19

Fig. 27

The Cyrillic Later Semi-Uncials and the Cyrillic Cursive Handwriting, Skoropys.

APPENDIX II

DESCRIPTION OF OTHER HORODYŠČE
MANUSCRIPTS

THE HORODYŠČE MANUSCRIPTS¹⁰⁸

The literary documents of Horodyšče cover the period from the 12th to the 16th century and comprise the South Volhynian group of ancient Eastern Slavic manuscripts. They form a large collection of remarkable works including outstanding parchment codices. These manuscripts furnish ample evidence that the monastery of Horodyšče, following the example of other Eastern Slavic monasteries, was a prominent centre of enlightenment and culture.

Unfortunately, much of the literary wealth of this monastery is lost and only marginal notes on other manuscripts reveals its actual existence.

The following is a list of the Horodyšče manuscripts which have survived.

1. The Apostle of the 12th Century

The Apostle is also known as Apostle of Chrystynopil. Written on parchment, it is the most ancient among the Horodyšče manuscripts. Needless to say, it is of great value to Slavic philology.

The name Apostle of Chrystynopil is derived from the place where it was preserved, not its place of origin. Some

¹⁰⁸This description of Horodyšče Manuscripts is based on Kolessa's information in the article "Pivdenno-Volynske Horodyšče i Horodyški rukopysni pamiatky XII - XVI st." (South-Volhynian Horodyšče and Horodyšče manuscripts), publ. in Naukovyj Zbirnyk Ukrajinsskoho Universytetu v Prazi, Prague, 1923.

scholars consider the Apostle as a Galician manuscript, for Horodyšće now is included in the boundaries of the present day Galicia. It should be noted, however, that it breathes the air of Volhynian culture, not Galician.

After the dissolution of the monastery of Horodyšće in the 18th century, the Apostle, together with other manuscripts was transferred to Chrystynopil. Then, at the end of the 19th century, it was taken to a museum in Lviv. During World War I it was expropriated by Russia along with other cultural treasures. Its fate and present location are unknown.

2. Parchment Fragments of the Gospel from the 12th to 13th Century.

These were discovered by Prof. Kolessa in the binding of a manuscript of the 15th century, which came from the monastery of Horodyšće. The fragments consist of two leaves and contain several chapters of the Gospel of Matthew and Luke. They are especially noteworthy because of their ornamentation. This consists of an interwoven plant-like design corresponding to the style of the 12th and 13th centuries. Some initials are very similar to those of the Bučáč Gospel.

3. A Gospel of the 12th and 13th Centuries, the So-called Bučáč Gospel.

This is a very old manuscript written on parchment and distinguished for its artistic initials of teratological style.

4. A Psalter of the 13th and 14th Centuries.

The manuscript consists of parchment fragments. They were found in the village of Dovžany north of Belz in an old missal binding from the 18th century.

According to Prof. Kolessa, these fragments of the Psalter were written in Horodyšče.

5. A Trepohion or Cvitoslov of the 16th Century.

The manuscript contains the excerpts of the Mineon used only for special feastdays. It is dated 1549 and was written in South Slavic orthography on paper bearing the watermark of a wild boar.

6. Mineon of the 16th and 17th Centuries.

The manuscript contains a collection of stories about Saints to whom the days of the month are dedicated. The writing suggests that the manuscript was compiled by several scribes.

7. A Gospel of the 16th or 17th Century
(Četveroevangelium).

The Gospel was written in South Slavic orthography. Unfortunately, the strong ink damaged the paper, making the text very difficult to read.

8. The Codex of 1614.

The paleographical features of the manuscript, especially the ornaments, indicate the 16th century. The

codex contains sermons of the Church Fathers, the lives of Saints and spocrypha.

9. A Codex of the 15th and 16th Centuries.

This manuscript is without beginning and end and has been very poorly preserved. The Codex contains sermons of the Church Fathers and Church teachers.

10. A Codex of Sermons of the 15th and 16th Centuries.

This Codex is written on paper with the watermark of a wild boar. It is in the binding of this Codex that the Parchment Fragments of the 12th and 13th centuries, mentioned under #2, were found.

11. The Pomianyk of the Years 1484 - 1737 or the Pomianyk of Horodyšče.

This literary monument is described in the section dealing with the paleographical description of the main source used for the present study.

APPENDIX III

A-TERGO DICTIONARY

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 Pomianyky 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	(f) Fotiniia	9
(f) Martha	9	(f) Solomoniia	18
Isaiia	12	(f) Fevroniia	15
(f) Sofiia	9	(f) Mariia	16
(f) Pelagiia	9	(f) Apollinariia	23
(f) Agathiia	8	Zaxariia	38
(f) Domnikiia	24	(f) Glikeriia	11
(f) Evdokiia	14	(f) Athanasiia	8
(f) Nataliia	15	(f) Anastasiia	45
Iliia	10	(f) Evpraksiia	8
Ieremiia	26	(f) Evdoksiia	17
(f) Evfimiia	8	(f) Theodosiia	9
(f) Evdokimiia	14	(f) Theodotiia	22
(f) Evksimiia	8	(f) Zinoviia	10
(f) Evfrosimiia	9	Malaxiia	34
(f) Solomiia	33	Luka	41
Ananiia	14	(f) Bogumila	89
(f) Iulianiia	8	(f) Thekla	16
(f) Melaniia	27	Thoma	12
(f) Evgeniia	8	Kosma	8

(f) Ždana	86	(f) Paraskeva	9
(f) Tatiana	8	Savva	10
(f) Elena	8	Aza	34
(f) Magdalina	15	Nikolai	9
(f) Akilina	10	Ermolai	8
Mina	10	Anthilofei	34
(f) Agripina	14	Aggei	33
(f) Marina	30	Mathei	9
(f) Ekaterina	10	Filothei	41
(f) Irina	8	Timothei	10
(f) Xristina	16	Dorothei	27
(f) Iustina	9	Vartholomei	19
(f) Mariamna	40	Andrei	14
(f) Domna	15	Elisei	29
(f) Anna	8	Moisei	18
Iona	13	Arkadii	11
(f) Matrona	10	Palladii	49
(f) Varvara	8	Gennadii	29
(f) Aleksandra	10	Methodii	16
(f) Theodora	10	Avdii	46
(f) Vasilissa	9	Varsonofii	36
(f) Elisaveta	22	Evlogii	29
Nikita	8	Sergii	20
Anikita	47	Georgii	11
(f) Iulitta	22	Evstathii	11
(f) Eva	9	Isaakii	34

Patrikii	45	Theodosii	23
Averkii	31	Amvrosii	36
Kornilii	36	Ignatii	9
Vasilii	11	Ipatii	9
Artemii	8	Pankratii	17
Evthimii	9	Meletii	16
Paxomii	23	Terentii	24
Arsenii	33	Lavrentii	8
Sofronii	16	Arksentii	38
Antonii	16	Leontii	9
Patapii	32	Evsevii	30
Xarlampii	35	Zinovii	20
Evlampii	40	Staxii	21
Prokopii	15	Evtixii	10
Makarii	32	Glébo	11
Elevtherii	9	Diomidz	18
Onnfrii	23	Leonidz	18
Grigorii	8	Davidz	14
Dimitrii	11	Sifz	22
Ferfurii	22	Iosifz	8
Vlasii	10	Kallinikz	34
Athanasii	23	Andronikz	10
Tarasii	20	Markz	11
Anastasii	15	Pavelz	8
Dionisii	12	Mixailz	8
Aleksii	8	Theofilz	15

Daniilъ	10	Sevastianъ	8
Gavriilъ	11	Romanъ	20
Samuilъ	18	Germanъ	13
Kirillъ	8	Frusanъ	44
Vukolъ	48	Pimenъ	50
Theodulъ	30	Akindinъ	12
Varlaamъ	19	Logginъ	10
Efremъ	26	Veniaminъ	42
Anthimъ	32	Evfrosinъ	16
Ioakimъ	15	Konstantinъ	24
Gerasimъ	23	Martinъ	50
Onisimъ	9	Spiridonъ	38
Maksimъ	10	Simeonъ	9
Stefanъ	8	Trifonъ	20
Theofanъ	26	Agathonъ	18
Mitrofanъ	12	Rodionъ	16
Markianъ	27	Ilarionъ	17
Lukianъ	8	Galaktionъ	18
Emilianъ	11	Ioannъ	8
Damianъ	12	Paramonъ	22
Maksimianъ	8	Panteleimonъ	14
Adrianъ	27	Filimonъ	19
Kiprianъ	27	Simonъ	10
Vassianъ	53	Kononъ	11
Thetianъ	19	Neronъ	51
Dometianъ	27	Xaritonъ	17

Tixonъ	14	Amosъ	45
Filippъ	10	Kodratъ	10
Karpъ	35	Agapitъ	19
Polikarpъ	53	Titъ	35
Eleazarъ	13	Theofilaktъ	35
Lazarъ	24	Klimentъ	18
Aleksandrъ	13	Nifontъ	26
Silvesteryъ	17	Sosontъ	18
Kazimirъ	2	Theodotъ	17
Isidorъ	15	Theoktistъ	14
Theodorъ	8	Theognostъ	48
Nikiforъ	22	Viačeslavъ	31
Florъ	23	Stanislavъ	89
Nikanorъ	23	Levъ	16
Nestorъ	10	Avivъ	24
Anthipatrъ	16	(f) Lubovъ	222
Petrъ	8	Iovъ	18
Lavrъ	37	Iakovъ	9
Borisъ	10		