

Anthroponymy in The Pomianyk of Horodyšče of 1484

Part II

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Typology 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.

The typology of names is organized below in the following order: Semitic, Greek, Roman, Germanic, Slavic and other names. Each name is listed in the reconstructed nominative form and accompanied by its representative form as it occurs in the *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 work to offer a close study of names on the basis of their etymological history, the explanation of names offered here follows general lines rather than philological lines. For this reason sources consulted for etymological purposes are listed only in Section C of the bibliography.

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

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

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

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

- *AMOSꙋ, Amosa (gsg.), Gk. Amos;
forms and spelling: Amosa (45).
Name of a Hebrew prophet of the 8th century B.C., the author of the Old Testament book.
From Heb. *amos* 'burden.'
- *ANANIJA, Ananii (gsg.), pron. Ananiji; Gk. Ananias;
forms and spelling: Ananii (14), pron. Ananiji.
Biblical name of a man struck dead for lying; also one of the bishops of Damask who baptised the Apostle Paul.
From Heb., see *Anna*.
- *ANNA, Anny (gsg.);
forms and spelling: Anny (8), Any (37), Anŏny (258), Gannu (accsg., 258), Anniciu (accsg., 258), Annušku (accsg., 240).
Name of the mother of the Blessed Virgin. This name was popular in the Byzantine Empire and was brought to Ruś by the marriage of Anna, sister of the Emperor Basilius, to Vladimir the Great, knjaź 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.'
- *AVIVꙋ, 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.

- *DANIIL^o, Danilia (gsg.), pron. Danilija;
forms and spelling: Danilia (10), Danilię (23), pron. Danilija.
Hero of the Biblical story "Daniel in the Lions Den." This name always flourished in the East.
From Heb. *Danyel* 'The Lord is my judge,' from *dan* 'judge.'
- *DAVID^o, Davyda (gsg.);
forms and spelling: Davyda (19), D(a)v(i)da (14).
In O.T. the second king of the Hebrews, successor to Saul; Jewish tradition has attributed to him a composition of the Book of Psalms; Jesus Christ is from the line of David, hence its popularity as a Christian name.
From Heb. *Dayid* ~ *Dabid* 'beloved,' or 'chieftain,' from *dayidum* 'leader.'
- *EFREM^o, Efrema (gsg.), Gk. Efrhaim ~ Ef'rhem;
forms and spelling: Efrema (26), pron. Jefrema.
Name of one of the early bishops of Xersones. He was persecuted and martyred by Diocletian, consequently his name entered the Christian name register.
From Heb. *Efrayim* 'pastureland.'
- *ELEAZAAR^o, 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. *Elishēba* 'God her oath.'
- *ELISEI, Elisea (gsg.), pron. Jeliseja, Gk. Elissaios;
forms and spelling: Elisea (47), Eliseę (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.'
- *GAVRIIL^o, 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. *Gabriel* 'the hero of God.'

- *IAKOVǝ, 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.'
- *IEREMIIA, Ieremea (accsg.), pron. Jeremeja, Gk. Ieremias;
forms and spelling: Ieremea (26), Eremeę (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), Ii i (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.'
- *IOAKIMǝ, 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.'
- *IOANNǝ, 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.'
- *IOSIFǝ, 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.'
- *IOVǝ, 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. *iyobh* '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. *Yitshāq* 'laughter.'

ISAIJA, Isaia (nsg.), pron. Isaja, Gk. Esaias;

forms and spelling: Isaia (12), pron. Isaja.

One of the greatest Hebrew prophets (740–700 B.C.).

From Heb. *Yshayahu* 'Jehova is salvation.'

*LAZARŭ, 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.'

*MARIJA, Marii (gsg.), pron. Mariji, Gk. Maria;

forms and spelling: Marii (16), pron. Mariji, M(a)ria (nsg. 24), pron. Marija.

Usual form of the name of Virgin; the most popular feminine name in each country.

From Heb. see *Mariamna*; also is explained as derivation from Heb. *marah* 'bitter.'

*MATTHEI, Matthea (gsg.), pron. Matfeja, Gk. Matthaias;

forms and spelling: Matthea (10, 33), Mattheę (28), Mattheę (9), Matthea (33), Mathea (219), Matfeia (234), Matveę (237), all forms pron. Matfeja.

Name of one of the disciples of Jesus and the author of the Gospel of Matthew.

From Heb. *maththaios* < *mattāj* ~ *mattejāh*, *mattanjah* 'gift of Jehova.'

*MIXAILŭ, 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.'

*SAMUIL^z, 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. *Samuel* 'asked or heard of God.'

*SIF^z, 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.

*SIMEON^z, 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.'

*SIMON^z, 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 *Simeon^z*.

*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), Səlomonidy (18), pron. Solomonidy.

The feminine form from Solomon.

From Heb. *shelōmōh* 'peaceable.'

*VENIAMIN^z, Venṭemina (gsg.), pron. Venjamina;

forms and spelling: Venṭemina (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. Zachariji.

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

From Heb. *zekaria* 'Jehovah remembers.'

- *MAGDALINA, Magdalyni (gsg.), pron. Mahdalyni, Gk. Magdalēnē;
forms and spelling: Magdalyni (15), pron. Mahdalyni.
Mary Magdelene was one of the first witnesses of the Resurrection. In popular tradition Mary Magdalene was identified with "Mary the sinner."
From Magdalen 'a woman of Magdala,' from Aram. *midela* 'tower.'
- *MARTHA, Marthy (gsg.), pron. Marfy, Gk. Martha;
forms and spelling: Marthy (9), Marthy (23), pron. Marfy, Marthu (accsg., 39),
pron. Marfu.
Sister of Mary and Lazarus, mentioned in the *New Testament*.
From. Aram. *mar* 'a lord,' thus *Martha* 'lady, mistress.'
- *THOMA, Thomy (gsg.), pron. Fomy; Gk. Thomas;
forms and spelling: Thomy (12), pron. Fomy.
In Gospels the name of one of apostles, known also as "Doubting Thomas."
From Aram. *teoma* 'twin.'
- *VARLAAMʒ, Varlama (gsg.);
forms and spelling: Varlama (19), Varlamia (31), pron. Varlamija.
Earliest occurrence of this name is in the romance *Barlaam and Josaphat* as
ascribed to John Damascene (c. 700 to c. 753).
From Aram. *bar* ? 'son of ??.'
- *VARSONOFII, Varsonofia (gsg.);
forms and spelling: Varonofia (36), pron. Varsonofija.
From Aram. *bar* ? 'son of ??.'
- *VARTHOLOMEI, Vartholomeę (gsg.), pron. Varfolomeja; Gk. Bartholomaios;
forms and spelling: Vartholomeę (49), Valʒfʒolomeę (19), Valthomea (26), in
all cases pron. Varfolomeja.
Name of one of twelve apostles of Jesus; generally supposed to have been the
person who in John's Gospel is called Nathanael.
From Aram. *bar talmay* 'son of Talmai,' *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 'eagle, vulture.'

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

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

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

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

- *AGAPITϑ, Agapitona (gsg.), pron. Ahapitona, Gk. Agapetus;
forms and spelling: Agapitona (19), pron. Ahapitona.
Agapet I, a pope 535–36. Agapit Pečerskyj, monk and known physician of 11th cent.
The name is formed from the feminine name Agapē, derived from *agapē* 'love.'
- *AGATHIA, Aga(th)i (gsg.), pron. Ahafiji, Gk. Agatha;
forms and spelling: Aga(th)i (9), Aga(th)" (43), Agafii (8), Oga(th)i (21), all forms pron. Ahafiji.
Name of a Sicilian martyr of the 3rd cent.
From *agatha* 'good,' 'good fame.'
- *AGATHONϑ, 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.'
- *AKINDINϑ, Akinǫdina (gsg.);
forms and spelling: Akinǫdina (30), Kudina (12).
Name of a martyr of Persia in 330; also a martyr of Nicomedia.
From Gk. 'a'*kindynos* 'without danger, safe.'
- *ALEKSANDRϑ, Aleksandra (gsg.), Gk. Aleksandros;
forms and spelling: Aleksa(n)dra (15), Alekksandra (11), Aleksη(d)rϑ (nsg.) (13), Oleksa(n)dra (13).

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

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

- *ALEKSANDRA, Aleksandry (gsg.), Gk. Aleksandra;
forms and spelling: Aleksan(d)ry (10).
Empress Aleksandra, wife of Emperor Diocletian (284–305 A.D.), converted to Christianity by St. Georgi.
From – see *Aleksandrō*.
- *ALEKSII, Aleksej (gsg.), pron. Alekseja, Gk. Aleksios;
forms and spelling: Aleksej (11), Aleksea (15), both forms pron. Alekseja, Oleška (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), Amōrosia (36), pron. Amvrosija.
One of the names designating immortality used in the early Christian Church to express the joyful hope of everlasting life. Also, the great Archbishop of Milan bore this name.
From *ambrotos* 'immortality.'
- *ANASTASII, Anastasia (gsg.), pron. Anastasija, Gk. Anastasios;
forms and spelling: Anastasia (15), pron. Anastasija.
Common name in the Eastern Church. In spite of three saints and one pope, the masculine form of this name is almost unknown in the West, except in Bavaria.
From *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, Andrej (gsg.), pron. Andreja, Gk. Andreas;
forms and spelling: Andrej (14), Andrěj (16), Andrěa (20), An(d)rea (27), An(d)rej (15), always pron. Andreja ~ Andrěja.
Name of the first disciple called by Jesus; brother of Simon Peter. A Slavic legend tells that he preached in Ruš and blessed the Kievan mountains. St. Andrej (Andrew), patron saint of Ruš and Scotland.
From *andros* 'man' or *andreios* 'manly.'
- *ANDRONIKŃ, Andronika (gsg.), Gk. Andronikos;
forms and spelling: Andronika (10), An(d)ronika (23). Andronicus, a favourite Roman name; occurs in St. Paul's Epistle to the Romans. The name was

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

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

- *ANIKITA, Anikity (gsg.), Gk. Anikētos;
forms and spelling: Anikity (47).
Anikit, a martyr of the 4th century.
From *nikē* 'victory,' *aniketos* 'unconquered.'
- *ANTHILOFEI, Anfiofea (gsg.), pron. Anfiofeja;
forms and spelling: Anfiofea (34).
From Gk. *anthēlas* 'flower merchant' from *anthō* 'blossom, blooming.'
- *ANTHIMЪ, Anfima (gsg.), Gk. Anthimos;
forms and spelling: Anfima (32).
From Gk. *'anthimos* 'like flowers, blooming, fresh.'
- *ANTIPATRЪ, An ѿcipora (gsg.), Gk. Antipatris;
forms and spelling: An ѿcipora (16).
A martyr of the 3rd cent. in Asia Minor.
From Gk. *anti* 'against' and *pater* 'father.'
- *APOLLINARIA, Polinarii (gsg.), pron. Polinariji;
forms and spelling: Polinarii (23), pron. Polinariji.
From *Apollōn*; Apollinaria 'dedicated to Apollo.'
- *ARKADII, Arkadia (gsg.), pron. Arkadija; Gk. Arhkadios;
forms and spelling: Arkadia (11), pron. Arkadija.
From *Arh'kadios* '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, Artimija (8), pron. Artimija.
St. Artemii lived at the time of the Gospels and was appointed Bishop of Salonika by St. Paul.
From *Artemis* ~ *Artemida*, goddess, sister of Apollo, represented as a virgin huntress and associated with the moon; identified by the Romans with Diana.
- *ATHANASII, Athanasia (gsg.), pron. Afansija, Gk. Athanasios;
forms and spelling: Athanasia (23), pron. Afanasija.
Name of a great Alexandrian patriarch; a name popular in the Eastern Church, occasionally used in the West.
From *thanatos* 'death,' thus *atanasios* 'undying.'
- *ATHANASIIA, Athanasii (sg.), 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*.

- *DAMIANŭ, Demiana (gsg.), pron. Demjana, Gk. Damianos;
forms and spelling: Demiana (18), Demčiana (12), De(m)iana (18), Demčana (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 Ruš many churches were dedicated to them.
From *damaō* 'tame.'
- *DIMITRII, Dimitria (gsg.), pron. Dimitrija, Gk. Dēmētrios, G. Demitrios;
forms and spelling: Dimitria (11), Dimi(tr)ia (18), Dimitrię (20).
Demitrius, the great saint of Salonika; hence the popularity of the name in the Eastern Church.
From *Demeter*, G. Myth – goddess of the fruitful earth, protectress of social order and marriage.
- *DIONISII, Deōnisia (gsg.), pron. Deonisija, Gk. Dionisius ~ Dionisos;
forms and spelling: Deonisia (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 the emperor Julian "Apostate" in 362.
From *Theodoros* 'divine gift.'
- *EKATERINA, Ekateriny (gsg.), pron. Jekateriny, Gk. Aikaterinē;
forms and spelling: Ekateriny (10), pron. Jekateriny, Katerinŭ (accsg., 237), pron. Katerinu, Kasčka (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 Ruš by the princess Olga of Kiev, who received the name Elena during her conversion to Christianity in 955.
From Gk. *elenē* 'brightness.'
- *ELEVETHERII, Eleferia (gsg.), pron. Jeleferija, Gk. Eleutherios;
forms and spelling: Eleferia (9), pron. Jeleferija.
Bishop of Illyria, martyred by emperor Adrianus c. 112 A.D.
From Gk. *eleutherios* originally 'pertaining to somebody who is considered to be an *eleutheros* "free."'

- *ERMOLAI, Ermola (gsg.), pron. Jermola, Gk. Hermolaos;
forms and spelling: Ermola (8), pron. Jermola.
The name was borne by a priest of Nicomedia who was persecuted and martyred by Maximilian.
From *Hermolaos* 'people of Hermes,' Hermes – Gk. Myth. deity; herald and messenger of the gods; god of roads, commerce, invention, cunning and theft.
- *EVDOKIIA, Evdokii (gsg.), pron. Jevdokiji;
forms and spelling: Evdokii (19), pron. Jevdokiji, Ovdotii (20), pron. Ovdotiji, Vovdotii (8), Vʹovdotii (27), pron. Vovdotiji, Vʹovd(t)oi (31), pron. Vovdotoj, Vdotii (14), Udotii (43), pron. Vdotiji.
Name of several martyrs of early Christian times.
From *eudotē* 'benevolence.'
- *EVDOKIMIIA, Evdokimii (gsg.), pron. Jevdokimiji, Gk. Eudokimia;
forms and spelling: Evdokimii (14), pron. Jevdokimiji.
From Gk. – see *Evdokiiia*.
- *EVDOKSIIA, Evdoksii (gsg.), pron. Jevdoksiji, Gk. Eudoksia;
forms and spelling: Evdoksii (17), pron. Jevdoksiji.
From *eudoksios* 'having a good name, glorious, famed.'
- *EVFIMIIA, Evfmii (gsg.), pron. Jevfimiji, Gk. Eufemia;
forms and spelling: Evfmii (8), Evthimii (22), Ev(thi)mii (19), Evʹthimii (10), Evthimi (42), all forms pron. Jevfimiji, Ximy (88).
The name of the 4th cent. Bithynian martyr.
From *eufēmios*, *eufēmos* 'uttering good words.'
- *EVFROSIMIIA, Evfrosimii (gsg.), pron. Jefrosimiji, Gk. Eufrohosynia;
forms and spelling: Evfrosimii (31), Efrosimii (41), both forms pron. Jefrosimiji; Eyprosimii (9), pron. Jefrosimiji; Prosimii (36), pron. Prosimiji.
From Gk. *eufrosymos*, *eufrohosynos* 'gay, happy.'
- *EVFROSINʹ, Efrosima (gsg.), pron. Jefrosima, Gk. Eufrosynos;
forms and spelling: Efrosima (16), pron. Jefrosima.
From *eufrosynos* 'gay, happy.'
- *EVGENIIA, Evgenii (gsg.), pron. Jevheniji, Gk. Eugenia;
forms and spelling: Evgenii (36), pron. Jevheniji, Evʹgi (19), Evʹgy (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, Evʹksimii (gsg.), pron. Jevksimiji;
forms and spelling: Evʹksimii (27), pron. Jevksimiji; Eiksimii (17), pron. Jiksmiji; Voksimii (34), Vʹksimii (8), Vksimii (34), pron. Voksimiji.
From Gk. *eusxēmios*, *eusxēmos* 'elegant, well formed, gentle.'
- *EVLAMPPII, Evʹlampia (gsg.), pron. Jevlampija, Gk. Eulampios;
forms and spelling: Evʹlampia (49), pron. Jevlampija.
From *eulampios*, *elampēs* 'bright, shining.'

- *EVLOGII, Evla(gi)ę (gsg.), pron. Jevlahija, Gk. Eulogos;
forms and spelling: Evla(gi)e (29), Evla(di)a (47), pron. Jevladija.
From *eu* 'well' and *logos* 'word'; thus *eulogos* 'well wisher.'
- *EVPRAKSIIA, Evpraksii (gsg.), pron. Jevpraksiji, Gk. Euphraksia;
forms and spelling: Evpraksii (8), Evpraksei (30), Epraksii (37), all forms pron. Jevpraksiji.
From *evprhaksia* 'success, good action.'
- *EVSEVII, Evsevia (gsg.), pron. Jevsevija, Gk. Eusebios;
forms and spelling: Evsevia (30), Eisevia (47).
From Gk. *eusebios* 'who is pious,' *eusebēs* 'pious.'
- *EVSTATHII, Evstafia (gsg.), pron. Jevstafija, Gk. Eustathios;
forms and spelling: Evstafia (11), Evstafie (25), both forms pron. Jevstafija.
Name of a Roman soldier who suffered under Emperor Adrian and became Christian martyr; a favorite name in the West in the Middle Ages.
From Gk. *eustathios* 'healthy, steadfast.'
- *EVTHIMII, Evthimia (gsg.), pron. Jevfimija, Gk. Euthymios;
forms and spelling: Evthimia (19), Evthimia (54), Evthimia (9), Evthimii (32), Eithimia (16), all forms pron. Jevfimija.
From *euthymios* 'kind, generous,' *euthymos* 'well-minded, happy.'
- *EVTIXII, Eltotxia (gsg.), pron. Jeltoxija, Gk. Etytxios;
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, Ferǫfurja (gsg.), pron. Ferfurija;
forms and spelling: Ferǫfurja (49), Therfurja (22), both forms pron. Ferfurija.
From Gk. *porfyrios* 'bright-red, rosy, flushing'; transposition of components.
- *FILIMONǫ, Filimona (gsg.), Gk. Filemonos;
forms and spelling: Filimona (38), Thilimona (19).
Filimon was one of the seventy lesser Apostles; one of the epistles of St. Paul is addressed to him.
From *filēmōn* 'loving.'
- *FILIPPǫ, Filippa (gsg.), Gk. Filippos;
forms and spelling: Filippa (10), Filipa (45).
One of the Apostles who preached in Azia Minor and in Scythia.
From *filos* and *ippos* 'lover of horses.'
- *FILOTHEA, Filotiu (accsg.), pron. Filoteju, Gk. Filotea;
forms and spelling: Filoteiu (41), pron. Filoteju.
From *filos* and *theos* 'lover of God.'
- *FOTINIA, Thetirii (gsg.), pron. Fotiniji, Gk. Fotinia;
forms and spelling: Thetirii (18), Thetinui (9), pron. Fetiniji.
In N. T.: name of the woman of Samaria with whom Jesus conversed at Jacob's well.
From Gk. *fothinios* ~ *fo̅t(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; Iurбѣ (11), Oriе (11), Orбѣ (28), Orба (20), pron. Jurija, Iurka (accsg., 166); Iurko (nsg., 256), pron. Jurko.
St. George, a Cappadocian martyr (303 A.D.), was a Roman tribune; the dragon killing legends were attached to his name later. He was deeply revered in the East; warriors adopted him as their patron saint.
From *georgos* 'farmer' or 'tiller of the soil.'
- *GERASIMъ, 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), Lukyrīi (12), Lukirēi (16), all three forms pron. Lukiriji; Lukirě (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. Hrihoria.
Frequent among early bishops; Gregorii Nazianzen was the friend of St. Basil, Gregorii Thaumaturgos, Gregorios Theologian and others of the same fame, and contributed to the popularity of this name in the East. In the West the name was borne by numerous popes.
From *egeirō* 'to be watchful.'
- *IPATII, Evѣpatia (gsg.), pron. Jevpatija;
forms and spelling: Evѣpatia (9), Eipa(t)ба (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.'
- *ISIDORъ, Sidora (gsg.), Gk. Isidoros;
forms and spelling: Sidora (26), Sidoria (15), pron. Sidorija.
The name was fairly frequent among the ancient Greeks. The first Isidor canonized was an Egyptian hermit.
From *Isis* and *dōrron* 'gift of Isis.'

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

- *NESTOR *з*, 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).
Derived from the river name *Nestos* < *nesto*.
- *NIFONT *з*, Nifonta (gsg.), Gk. Nefontos;
forms and spelling: Nifonta (26), Nifantia (47), pron. Nifontija.
From *nefontos* ‘of sober, moderate (father),’ *nefon*.
- *NIKANOR *з*, Nikory (gsg.), Gk. Nikanōr;
forms and spelling: Nikory (23).
From *nikanōr* ‘man of victory,’ from *agēnōr* ‘man of strain, effort.’
- *NIKIFOR *з*, Nikifora (gsg.), Gk. Nikēforos;
forms and spelling: Nikifora (22).
Nikiforos, a patriarch of Constantinople; opponent of iconoclasm.
From *Nikē*, the goddess of victory; *nikēforhos* ‘carrying off victory.’
- *NIKITA, Nikity (gsg.);
forms and spelling: Nikity (21), Nikyty (47), Nikitia (8).
Several early Christian martyrs; also one of the bishops who died in the struggle with the iconoclasts.
From Gk. *nikētes* ‘winner, conqueror.’
- *NIKOLAI, Nikoly (gsg.), Gk. Nikolaos;
forms and spelling: Nikoly (33), Mikoly (40), Mikuly (9).
The name of one of seven apostolic deacons; St. Nickolas, a bishop of Myra c. 300; he is regarded as the patron of children and sailors; many churches are dedicated to him.
From Gk. – see *Nikifor*.
- *ONISIM *з*, 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. Pankratos;
forms and spelling: Pankratia (17), Pa(n)kratia (23), pron. Pankratija.
St. Pankratii, a disciple of apostle Peter; the bishop of the Tavromenia, Sicily.
From Gk. *pankratos* ‘all-powerful.’
- *PANTELEIMON *з*, 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.
The 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 Ck. *pantapios* 'away from all, hermit.'
- *PELAGIIA, Pelagii (gsg.), pron. Pelahiji;
forms and spelling: Pelagii (9), pron. Pelahiji.
From Gk. *pelagios* ~ *pelagos* 'being (living) on/at/in the sea.'
- *PETRŮ, 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.'
- *PIMENŮ, Pimina (gsg.);
forms and spelling: Pimina (50).
Pimen, born in Egypt in the 5th cent.; hermit of Libya.
From Gk. *poimēn* 'herdsman, shepherd.'
- *POLIKARPŮ, Polikarpa (gsg.), Gk. Polikarpos;
forms and spelling: Polikarpa (53).
St. Polikarp, bishop of Smyrna, Azia Minor; also a disciple of St. John Theologian, he was martyred in the 1st cent.
From *polikarpos* 'much fruit, fruitful.'
- *PROKOPII, Prokopia (gsg.), pron. Prokopija, Gk. Prokopios;
forms and spelling: Prokopia (15), pron. Prokopija.
Name of a martyr of Palestina; one of the favorite names in the Greek Church.
From *prokopios* 'progressive' < *prokopē* 'progress.'
- *RADION, Radiona (gsg.);
forms and spelling: Radiona (29), Ra(di)ōna (16).
Radion, one of the seventy apostles; preached with the apostle Peter.
From Gk. *rha(i)dios* 'willing, helpful, ready.'
- *SOFIIA, Sŏfii (gsg.), pron. Sofiji, Gk. Sofia;
forms and spelling: Sŏfii (33), pron. Sofiji; Osofi (12), Oso(th)i (21), pron. Osofiji, Osofia (nsg., 9), pron. Osofija.
From Gk. *Sofia* 'wisdom.'
- *SOFRONII, Sofronia (gsg.), pron. Safronija;
forms and spelling: Sofronia (16), pron. Safronija.
A patriarch of Jerusalem, c. 640; author of several *Lives of Saints*.
From Gk. *sofronios* 'sound mind.'

- *SOZONTǫ, Sǫzonta (gsg.), pron. Sozonta;
forms and spelling: Sǫzonta (16), pron. Sozonta.
Name of a martyr of Pompeol, c. 288.
From Gk. *sozōn* '(child) of the Savior.'
- *SPIRIDONǫ, Spiridona (gsg.), Gk. Spiridōn;
forms and spelling: Spiridona (38).
Name of one of Fathers of Nicea; bishop of Trinifisk, Cyprus.
From Gk. *spiridōn* < *spiris* 'round basket.'
- *STAXII, Staxia (gsg.), pron. Staxija;
forms and spelling: Staxia (21).
Name of one of seventy disciples of Jesus.
From – see *Evsstathi*.
- *STEFANǫ, Stefana (gsg.), Gk. Stefanōs;
forms and spelling: Stefana (8), Stethana (31), Ste(tha)na (20), in all cases
pron. Stefana.
Common Greek Christian name; borne by the first Christian martyr.
From Gk. *stefanē* 'crown.'
- *STEFANIDA, Stefanidy (gsg.);
forms and spelling: Stefanidy (17), Ste(tha)nidy (27).
From the feminine form of Stefan; see *Stefan*.
- *TARASII, Tarasia (gsg.), pron. Tarasija, Gk. Tarasios;
forms and spelling: Tarasia (20), pron. Tarasija.
Name of a patriarch of Constantinople (787–808); champion of iconodules.
Taras is very popular name in the Ukraine.
From Gk. *tarhasios* ~ *tarhaksios* 'causing trouble or unrest, rebel.'
- *THEKLA, Thekly (gsg.), pron. Fekly ~ Tekli, Gk. Thekla;
forms and spelling: Thekly (16), The(k)ly (26), pron. Fekly ~ Tekli.
Name of the first woman martyr; convert of St. Paul.
From Gk. *theoklea* 'God's fame.'
- *THEODORǫ, 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).
See *Theodorǫ*.
- *THEODOSII, Theō(do)sia (gsg.), pron. Fedosija, Gk. Theodosios;
forms and spelling: Theō(do)sia (23), pron. Fedosija.
Name of an abbot of the Kievo-Pečerski monastery c. 1070.
From Gk. *theodosios* 'divine gift.'

- *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.
See *Theodosii*.
- *THEODOTǎ, 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.
See *Theodotǎ*.
- *THEODULǎ, Theōdula (gsg.), pron. Fedula;
forms and spelling: Theōdula (30), pron. Fedula.
Name of several early Christian martyrs.
From Gk. *theodoylos* 'servant of God.'
- *THEOFANǎ, 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.'
- *THEOFILǎ, Theothila (gsg.), pron. Feofila, Gk. Theofilos;
forms and spelling: Theothila (15), pron. Feofila.
Name of the man to whom St. Luke's Gospel and the Acts of Apostles were addressed; also a Christian martyr of 3rd century.
From Gk. *theofilos* 'loved by God; friend of God.'
- *THEOFILAKTǎ, Theofilakta (gsg.), pron. Feofilakta; Gk. Theofylaktos;
forms and spelling: Theofilakta (35), pron. Feofilakta.
From Gk. *thefylaktos* 'divinely guardet.'
- *THEOGNOSTǎ, Theognosta (gsg.), pron. Feohnosta, Gk. Theognostos;
forms and spelling: Theognosta (48), pron. Feohnosta.
From Gk. *theognostos* 'known by God.'
- *THEOKTISTǎ, Theoktista (gsg.), pron. Feoklista; Gk. Theoktistos;
forms and spelling: Theoktista (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 Timothy's name.
From *thimotheus* 'venerating God.'
- *TIXONǎ, 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.'

- *TRIFON τ , Trifona (gsg.), Gk. Tryfon;
forms and spelling: Trifona (20).
Name of a Christian martyr c. 327.
From *tryfon*, *trhyfao* 'living in luxury, luxurious, effeminate,' (not from *trifonos* 'in three parts.').
- *VARVARA, Varvary (gsg.);
forms and spelling: Varvary (8), Var τ vary (12).
Name of a Syrian saint in the 3rd cent.; one of the four great virgin martyrs.
From Gk. *barbaros* 'foreign,' in the meaning non-Greek; *barbaros* originally 'babbling.'
- *VASILII, Vasilia (gsg.), pron. Vasilija, Gk. Basilios;
forms and spelling: Vasilia (11), pron. Vasilija, Vasilie (45), pron. Vasilija.
St. Basil the Great (329–379), brother of St. Gregory and a great doctor of the Greek church. The name is more common in the East than in the West.
From Gk. *basilios* 'royal.'
- *VASILISSA, Vasilisy (gsg.);
forms and spelling: Vasilisy (9).
Name of two early Christian women martyrs.
See *Vasilii*.
- *VASSIAN τ , Vasiona (gsg.), pron. Vasijana;
forms and spelling: Vasiona (53), pron. Vasijana.
From Gk. explained as 'founded, firm.'
- *VUKOL τ , Vakuly (gsg.);
forms and spelling: Vakuly (48).
Name of a bishop of Smyrna; a disciple of John the Theologian.
From Gk. *bukolos* 'herdsman.'
- *XARITON τ , Xaritona (gsg.);
forms and spelling: Xaritona (17).
A hermit, later a founder of one of the monasteries in Jerusalem.
From Gk. *xaris* 'grace, charity, love.'
- *XARLAMPII, Xarla(m)pia (gsg.), pron. Xarlampija, Gk. Xarlampios;
forms and spelling: Xarla(m)pia (35), pron. Xarlampija.
From Gk. *xarlampios* 'glad light' or 'joy of Easter' < *kara* 'joy' and *lampos* 'torch.'
- *KRISTINA, Kristiny (gsg.);
forms and spelling: Kristiny (16), Iristiny (40).
Name of a Roman virgin martyr of the 3rd cent.
From Gk. *Kristianoï* < *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.'

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

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

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

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

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

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

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

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

Most Roman names came into Ruś 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*k.

*ADRIAN, Andreana (gsg.), pron. Andrejana, Lat. Adrianus, Hadrianus; forms and spelling: Andreana (27), Andreana (32), pron. Andrejana. St. Adrianus, a Roman officer converted to Christianity by the sight of martyrdoms under Emperor Galerius c. 250–311; among Eastern Slavs under the influence of the popular name, Andrei, Adrian became Andrian. From Lat. *Andrianus* ~ *Hadrianus* 'a man from Adria'; *ater* 'black' ultimate source of name Adria.

*AGRIPINA, Agrethiny (gsg.), pron. Ahrefiny, Lat. Agrippina; forms and spelling: Agrethiny (27), pron. Ahrefiny; Agrithiny (21), pron. Ahri-finy; Ogrefiny (13), pron. Ohrefiny; Gripiny (34), Grifiny (28), pron. Hryppyny; Gorfiny (8), pron. Horpyyny; 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, Akīliny (gsg.);
forms and spelling: Akīliny (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 the apostles.
From L. *verto* 'repulsive.'
- *AVKSENTII, Evksentia (gsg.), pron. Jevksentija;
forms and spelling: Evksentia (38), pron. Jevksentija; Senbko (nsg., 74).
A Roman family name of an obscure meaning.
- *DOMETIANꙋ, Dementiana (gsg.), pron. Demetijana;
forms and spelling: Dem(n)tiana (27).
Domitian, a Roman emperor (51–96).
From L. *domitius* 'belonging to the house'; Domitius 'belonging to the family of Domitius.'
- *DOMNA, Domny (gsg.);
forms and spelling: Domny (9), Domu (accsg., 234), Domꙋ (accsg., 234), pron. Domnu.
St. Domna, a 3rd cent. martyr from Nicomedia.
See *Dominika*; Domna, a contracted form of Dominika.
- *DOMNIKIIA, Domnikii (gsg.), pron. Domnikiji, L. Dominicus, Dominic;
forms and spelling: Domnikii (24), Domnikeiu (accsg., 93), pron. Domnikeju.
Feminine form of Dominic. St. Dominic (1170–1221) a Spanish priest, founder of the Dominican order.
From L. *dominicus* 'of a lord.'
- *EMILIANꙋ, Emiliana (gsg.), pron. Jemilijana, L. Aemilius;
forms and spelling: Emiliana (16), Emilьena (47), Emelьana (33), Emelьena (46), all forms pron. Jemilijana; Ome(l)iana (11), pron. Omeljana.
Bishop Emilian from Asia Minor; opponent of Iconoclasm.
From *Aemilius* ~ *Amilian*, meaning unknown.

- *FLOR^o, Frola (gsg.); L. Florentius;
forms and spelling: Frola (23).
From *flor, florus* 'flourishing.'
- *IGNATII, Ignatia (gsg.), pron. Ihnatij, L. Ignatius;
forms and spelling: Ignatia (9), Ig^onatia (22), Ignatię (10), all forms pron. Ihnatija; Ignata (233), pron. Ihnata.
Ignatij, in N. T. the name of a child; used by Jesus to illustrate pure innocence and goodness.
From L. *ignatius* 'fiery' < *ignis* 'fire.'
- *ILARION^o, Ilariona (gsg.), L. Hilarion, Hilarius;
forms and spelling: Lariona (17), Lari(on)a (19).
The name of several Church Fathers; also the name of the first native metropolitan of Kievan Ruś, hence its popularity in Ruś.
From L. *hilarius* 'cheerful.'
- *IULIANIIA, Uliany (gsg.), pron. Juljany; L. Iuliana;
forms and spelling: Uliany (16), Ul^oany (8), Ul^oiany (9), Ul^oęny (12), all forms pron. Juljany; Uany (42).
A 3rd cent. martyr of Nicomedia; masculine form of the name was very popular in Roman Empire.
From *Julianus* ~ *Julius*; Julius is one of the well-known Roman gentilicia.
- *IULITTA, Uliity (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.'
- *KALLINIK^o, Kalenika (gsg.);
forms and spelling: Kalenika (34), Kalenileka (48).
The name of an early patriarch of Constantinople; also the name of several Christian martyrs.
From L. *aquilinus* 'like an eagle.'
- *KIPRIAN^o, Kipriana (gsg.), pron. Kiprijana, L. Cyprianus;
forms and spelling: Kipriana (27), pron. Kiprijana.
Name of the bishop of Carthage; one of the first great Latin Christian writers.
From L. *Cypriames* 'of Cyprus.'
- *KLIMENT^o, 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.’

*KONSTANTINŭ, 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 by the Greek Orthodox Church as equal to the Apostles.

From L. *constantius* < *constans* ‘constant, firm.’

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

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

From L. *cornu belli* ‘a war horn.’

*LAVRŭ, Vavra (gsg.); forms and spelling: Vavra (37).
From L. *laurus* ‘laurel.’

*LAVRENTII, Lavre(n)tia (gsg.), pron. Lavrentija, L. Laurentius; forms and spelling: Lavre(n)tia (8), pron. Lavrentija.
St. Lawrence, the deacon martyred in Rome in 258; a name popular in the Middle Ages. There are many churches dedicated to him in England.
See *Lavrŭ*.

*LEONTII, Leontia (gsg.), pron. Leontija, Gk. Leontos, L. Leontius. forms and spelling: Leontia (11), Leontia (17), Leo(n)tia (9), Leonťtia (9), all forms pron. Leontija.
From L. *leontius* ‘lion like.’

*LOGGINŭ, Logina (gsg.), pron. Lohyna; forms and spelling: Logina (10), pron. Lohyna.
The soldier who witnessed the crucifixion and resurrection of Christ. He became a pious Christian and suffered martyrdom.
From L. *longus* ‘long.’

*LUKA, Luky (gsg.), Gk. Lukas; forms and spelling: Luky (41), Luki (43).
St. Luke, the third Evangelist.
From L. Lucianus, Lucanus, from *lux* ‘light.’

*LUKIANŭ, Lukiana (gsg.), pron. Lukijana, Gk. Lukianos; forms and spelling: Lukiana (16), Lukięna (51), Lukťęna (10), Lu(k)ęna (54), all forms pron. Lukijana.
See *Luka*.

- *MAKSIMѠ, 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.'
- *MAKSIMIANѠ, MakѠsimiana (gsg.), pron. Maksimijana;
forms and spelling: MakѠksimiana (8), pron. Maksimijana; Makksiiana (12),
pron. Maksijana.
See *MaksimѠ*.
- *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.'
- *MARKѠ, Marka (gsg.), Gk. Markos;
forms and spelling: Marka (11).
Marcus, common Roman praenomen occasionally cognomen; disciple of Christ
and the author of the second Gospel.
Probably derived from the Roman God of War *Mars*.
- *MARKIANѠ, Markiana (gsg.), pron. Markijana;
forms and spelling: Markiana (31), MarkѠena (27), pron. Markijana.
From L. *Marcianus*, an augmentative form of Marcus.
- *MAR'FINѠ, Martina (gsg.), L. Martinus;
forms and spelling: Martina (50).
From L. *Martinus*, a diminutive of Marcius 'of Mars.'
- *MATRONA, Matrony (gsg.), L. Matrōna;
forms and spelling: Matrony (14), Ma(t)rony (10), Ma(tr)any (11), Matreny
(49), Motrunu (accsg., 221), MotrunѠ (accsg., 219), pron. Motrunu.
From L. *matrona* 'mistress, matron, married women'; from *mater* 'mother.'
- *MELETII, Melentia (gsg.), pron. Meletija; L. Meletius;
forms and spelling: Meletia (16), Mele(n)tiѠ (6), pron. Meletija.
From L. *meletius* 'honied' or from Malita Island (today Malta).
- *NATALIJA, Natalii (gsg.), pron. Nataliji;
forms and spelling: Natalii (15), pron. Nataliji.
St. Natalia, wife of St. Adrian.
From L. *natalis* ~ *natal* 'pertaining to one's birth.'
- *NERONѠ, Nerona (gsg.), Gk. Nerhon;
forms and spelling: Nerona (51).
From L. *nero* 'manly, fat, brave.'
- *PATRIKII, Patrikee (gsg.), pron. Patrikeja;
forms and spelling: PatrikeѠ (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.'

*PAVELo, Pavla (gsg.), Gk. Paulos;

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

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

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

*ROMANo, 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), Serogia (20), Sergea (30), always pron. Serhija. Name of Sergius Paulus, consul of Cyprus, converted to Christianity by Apostle Paul.

From *Sergius*, a common Latin family name.

*SEVASTIANo, Savostiana (gsg.);

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

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

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

*SILVESTERo, 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), Tatiany (15), Tatiany (28), Ta(t)any (21), Tatbny (8), pron. always Tatijany.

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

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

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

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

*THETIANo, Thetiana (gsg.);

forms and spelling: Thetiana (19).

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

*TITŭ, 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 praenomen of doubtful etymology.

*VLASII, Vlasia (gsg.), pron. Vlasija, Gk. Blasios;

forms and spelling: Vlasia (10).

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

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

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

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

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

*FRUSANŭ, Frusana (gsg.);

forms and spelling: Frusana (44).

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

*GERMANŭ, Germana (gsg.), pron. Hermana; Gk. Germanos;

forms and spelling: Germana (13), Gerŋmana (41), pron. Hermana.

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

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

*GLĚBŭ, Glěba (gsg.), pron. Hlěba;

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

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

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

*KODRATŭ, 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 the successful birth of a child.

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

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

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

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

*BOGUMILA, Bogumilu (accsg.), pron. Bohumilu;
forms and spelling: Bogumilu (89), pron. Bohumilu.
From bogu-mil(a), PS *bogŏ 'God' and *milŏ 'sympathetic, pleasant.'

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

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

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

*VIAČESLAV ѿ, Vętslava (gsg.);
forms and spelling: Vętslava (31).
From *vice-slav*ѿ, PS **vešte* (: *veštij* 'larger, more') and **slav-* 'glory.'

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

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

*BORIS ѿ, 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 the Bulgarians, hence the popularity of the name among Slavs. Also, Boris ѿ, the son of Vladimir the Great, martyred in 1015; canonized in 1021; Boris ѿ and Glęb ѿ are regarded as the first Slavic saints.
From Mong. *bogori* 'little.'

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

*MITROFAN ѿ, 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.

*DIOMID ѿ, 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;
Vęfronia (nsg., 22), pron. Vofroniji.
The etymology of this name is uncertain; presumably from Gk. *Febronias*.

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

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

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

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

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

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

General Notes on Frequency of Names

In all there are 233 different names dealt with in this study ranging in frequency from 124 instances to only one (Ioann^o 124, Maria 93, Theodor^o 66 and Aviv^o, Ferfurii, Magdalena and others which appear only once). All these names are Christian, that is, the names of saints and martyrs which figure in the name register of the Greek Church, *Svjatci*, as well as in the calendar of the Eastern Slavic Church. Each saint has one or more feast-days dedicated to him during the year. Yet, in most cases there are several different saints with the same name, each having several feast-days. Consequently, sixty-one feast-days in the calendar are dedicated to Ioann^o, thirty-two to Theodor^o, 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 (Ioann^o, Simeon^o, Theodor^o, Vasillii, Grigorii, Pavel^o, Mixail^o and others) have a simple phonetic structure and undergo only moderate changes in the process of their adoption into Slavic. Apparently the simplicity of their spoken form was one of the reasons for their popularity.

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

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

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

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

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

Ioannꝛ	124	Evdokiia	31	Akilina	15
Mariia	93	Evfimiiia	31	Leontii	15
Theodorꝛ	78	Elena	27	Martha	15
Anna	73	Ignatii	25	Nikita	15
Theodosiia	63	Aleksandrꝛ	24	Ananiia	14
Vasili	63	Tatiana	24	Glikeriia	14
Simeonꝛ	62	Vasilissa	24	Evstathii	13
Grigorii	61	Fotina	22	Iliia	13
Agathiia	56	Irina	22	Maksimꝛ	13
Anastasiia	50	Daniilꝛ	21	Petrꝛ	13
Iulianiia	47	Georgii	21	Varvara	13
Pavelꝛ	46	Agripina	20	Zaxariia	13
Iakovꝛ	38	Dimitrii	20	Ekaterina	12
Stefanꝛ	38	Aleksei	19	Evthimii	12
Mixailꝛ	37	Mathei	19	Prokopii	12
Andrei	36	Zinovia	19	Sofiia	12
Pelagia	35	Lukianꝛ	18	Timothei	12
Matrona	32	Theodora	17	Athanasii	11

Filipp ɔ	11	Radion ɔ	5	Theodot ɔ	3
Ioakim ɔ	11	Savva	5	Varlaam ɔ	3
Ermolai	10	Solomonii	5	Xariton ɔ	3
Eva	10	Terentii	5	Adrian ɔ	2
Gavriil ɔ	10	Trifon ɔ	5	Akindin ɔ	2
Kosma	10	Vartholomei	5	Averkii	2
Loggin ɔ	10	Kristina	5	Avksentii	2
Mark ɔ	10	Elisei	4	Dometian ɔ	2
Evksimii	9	Evdokimii	4	Domnikii	2
Iona	9	Galaktion ɔ	4	Evlogii	2
Isidor ɔ	9	German ɔ	4	Eysevii	2
Konstantin ɔ	9	Iremii	4	Evtixii	2
Nestor ɔ	9	Iov ɔ	4	Ferfurii	2
Nikolai	9	Iustina	4	Ipatii	2
Thekla	9	Kliment ɔ	4	Kiprian ɔ	2
Boris ɔ	8	Konon ɔ	4	Kornilii	2
Domna	8	Moisei	4	Lev ɔ	2
Elevtherii	8	Onufrii	4	Maksimian ɔ	2
Gl'eb ɔ	8	Sevastian ɔ	4	Mariamna	2
Iosif ɔ	8	Theodosii	4	Markian ɔ	2
Kodrat ɔ	8	Xarlampii	4	Methodii	2
Nataliia	8	Agathon ɔ	3	Mina	2
Nikofor ɔ	8	Amvrosii	3	Nifont ɔ	2
David ɔ	7	Andronik ɔ	3	Nikanor ɔ	2
Deonisii	7	Anthim ɔ	3	Onisim ɔ	2
Evfrosimii	7	Antipatr ɔ	3	Panteleimon ɔ	2
Fevronii	7	Antonii	3	Paraskeva	2
Iulitta	7	Arkodii	3	Paxomii	2
Lazar ɔ	7	Athanasii	3	Sil'vester ɔ	2
Samuil ɔ	7	Apollinariia	3	Spiridon ɔ	2
Stefanida	7	Diomid ɔ	3	Tarasii	2
Thoma	7	Efrem ɔ	3	Theofan ɔ	2
Vlasii	7	Eleazar ɔ	3	Agapit ɔ	1
Damian ɔ	6	Elisaveta	3	Aggei	1
Emilian ɔ	6	Filimon ɔ	3	Amos ɔ	1
Evgenii	6	Flor ɔ	3	Anastasii	1
Mitrofan ɔ	6	Isaakia	3	Anikita	1
Simon ɔ	6	Isaiia	3	Anthilofei	1
Zinovii	6	Lubov ɔ	3	Arsenii	1
Aleksandra	5	Luka	3	Avdii	1
Artemii	5	Makarii	3	Aviv ɔ	1
Evpraksii	5	Marina	3	Aza	1
Ilarion ɔ	5	Melaniia	3	Bogumila	1
Kallinik ɔ	5	Pankratii	3	Dorothei	1
Kirill ɔ	5	Roman ɔ	3	Evdoksiia	1
Lavrentii	5	Sergii	3	Evfrosin ɔ	1
Meletii	5	Sofronii	3	Evlampii	1

Filothei	1	Paramonъ	1	Theofilaktъ	1
Frusanъ	1	Patapii	1	Theognostъ	1
Gennadii	1	Patrikii	1	Theoktistъ	1
Gerasimъ	1	Pimenъ	1	Thetianъ	1
Karpъ	1	Polikarpъ	1	Titъ	1
Kazimirъ	1	Sifъ	1	Tixonъ	1
Lavrъ	1	Solomiia	1	Varsonofii	1
Leonidъ	1	Sozontъ	1	Vassianъ	1
Magdalena	1	Stanislavъ	1	Veniaminъ	1
Malaxiia	1	Staxii	1	Viacoslavъ	1
Martinъ	1	Theodotia	1	Vukolъ	1
Neronъ	1	Theodulъ	1	Ždana	1
Palladii	1	Theofilъ	1		

Chapter III

CONCLUSIONS

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

The study of the paleographic features of the document and especially an examination of its watermarks, proved to be a most interesting and challenging task. The handwriting in the *Pomianyĳk* 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 *Pomianyĳk*. The most reliable method for determining the validity of dating proved to be the examination of the watermarks of the paper used in the document. The results obtained in the study of that feature of the document revealed that the paper of the oldest section of the manuscript was manufactured in the sixteenth century. This examination quite clearly indicated the importance of the document to other disciplines of learning – such as history – where paleography, particularly the study of watermarks, is a vital factor in the application of the historical method.

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

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

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

Genealogical analysis of the onomastic material discloses that the anthroponymy in the *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, and thus are of Indo-European origin. The Semitic names often relate to deity; the Greek names are apt to refer to abstract qualities and personal characteristics – they also mirror a worship of God; the Latin names connote a rather rational approach to life and a logical spirit; the Germanic names reflect warlike qualities while the Slavic names tend to emphasize glory, affection and might.

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

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

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

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

The anthroponymy of the *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 Ruś' to Christianity and St. Olga was the first princess of Ruś' to become a Christian, because of their relatively late acceptance by the Church these names did not acquire an equal status with the names of Greek saints in the onomastic repertoire of the *Pomianyk*.

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

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

If we applied the same assertion to other regions of the Old Ruś, we would have to contradict the prevailing opinion of Soviet historiographers who regard the Christianity of Old Ruś as being superficial and the Church as standing apart from the people.⁶⁵

⁶⁵ M. N. Pokrovskii, *Brief History of Russia from the Earliest Times*, Vol. I., Moscow, 1920, pp. 50-55.

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

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

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

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 *Pomianyky* shows that they were already becoming very rare. The mention of such place-names in the document as Jeroslavļę (153), Voislaviči (183), and Lubečov (182) indicates that many native personal names are preserved in Slavic toponymy.

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

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

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

⁶⁶ A. Bach, *Deutsche Namenkunde*, 274–324, pp. 1–59.

Appendix

A-TERGO DICTIONARY

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

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

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

In the dictionary the names are listed in alphabetical order A-tergo in their ecclesiastical form and the page of the *Pomiany* 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	Ieremiia	26	(f) Fotiniia	9
(f) Martha	9	(f) Evfimiia	8	(f) Solomoniia	18
Isaiia	12	(f) Evdokimiia	14	(f) Fevroniia	15
(f) Sofia	9	(f) Evksimiia	8	(f) Mariia	16
(f) Pelagiia	9	(f) Evfrosimiia	9	(f) Apollinariia	23
(f) Agathiia	8	(f) Solomiia	33	Zaxariia	38
(f) Domnikiia	24	Ananiia	14	(f) Glikeriia	11
(f) Evdokiia	14	(f) Iulianiia	8	(f) Athanasiiia	8
(f) Nataliia	15	(f) Melaniia	27	(f) Anastasiia	45
Iliia	10	(f) Evgeniia	8	(f) Evpraksiia	8

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

Romanъ	20	Simonъ	10	Lavrъ	37
Germanъ	13	Kononъ	11	Borisъ	10
Frusanъ	44	Neronъ	51	Amosъ	45
Pimenъ	50	Xaritonъ	17	Kodratъ	10
Akindinъ	12	Tixonъ	14	Agapitъ	19
Logginъ	10	Filippъ	10	Titъ	35
Veniaminъ	42	Karpъ	35	Theofilaktъ	35
Evfrosinъ	16	Polikarpъ	53	Klimentъ	18
Konstantinъ	24	Eleazarъ	13	Nifontъ	26
Martinъ	50	Lazarъ	24	Sosontъ	18
Spiridonъ	38	Aleksandrъ	13	Theodotъ	17
Simeonъ	9	Silvesterъ	17	Theoktistъ	14
Trifonъ	20	Kazimirъ	2	Theognostъ	48
Agathonъ	18	Isidorъ	15	Viačeslavъ	31
Rodionъ	16	Theodorъ	8	Stanislavъ	89
Harionъ	17	Nikiforъ	22	Levъ	16
Galaktionъ	18	Florъ	23	Avivъ	24
Ioannъ	8	Nikanorъ	23	(f) Lubovъ	222
Paramonъ	22	Nestorъ	10	Iovъ	18
Panteleimonъ	14	Anthipatrъ	16	Iakovъ	9
Filimonъ	19	Petrъ	8		

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