

ПИТАННЯ ЗАГАЛЬНОГО ТА ІСТОРИЧНОГО МОВОЗНАВСТВА І ДІАЛЕКТОЛОГІЇ

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OLD ENGLISH COMPOSITA WITH *leōd*, *liud* IN STRUCTURAL AND CHRONOLOGICAL TERMS (AGAINST GERMANIC BACKGROUND)

Summary. The paper focuses on the study of historical-linguistic research of OE anthroponyms-composites with Anglo-Saxon *leōd*, *liud*. The **topicality** of this paper is determined by a lack of attention to research in field of Old English historical anthroponymy. The **purpose** of study is the description of structural types of anthroponymic composites with component *leōd*, *liud*. The **object** of the research is Nomina Personalia nouns, taken from Anglo-Saxon monuments of V–X cent. AD, which are formed by the way of compounding. Morphological and lexical-semantic peculiarities of OE proper nouns, and their common nouns counterparts, as well as reconstructed proto-germanic prototypes constitute the **subject** of the investigation. As a **result** of our research, structural types of Anglo-Saxon anthroponyms with *liud* / *leōd* are described; Relative Chronology of analysed compound proper names is defined, which determined reconstruction of Proto-Germanic prototypes for oldest anthroponymic compounds; morphological and semantical peculiarities of Anglo-Saxon dithematic anthroponyms are highlighted. **Conclusions.** Old English reflexes of Proto-Germanic **leuđi-* in anthroponymic composites are attested only as prepositive determinatives with a postpositive defined word. **Leuđi-* belongs to the nuclear components in the Proto-Germanic system of creating dithematic names. Old English testifies to the loss of reflexes **leuđi-* the ability to be a definable member in innovative anthroponymic composites and, possibly, the loss of the Proto-Germanic anthroponymic heritage with traces of their post-positive usage. The ratio in the pair «Old English innovation VS Proto-Germanic archaism» for names with *liud/leōd* is 4 : 28 units. According to the morphological classification of Old English and Old Saxon composites, their oldest layer shows the determinative and possessive specificity of the combination of parts with a small number of cases of coordination of exponents. **Perspectives** for further research is to uncover the system of structurally and etymologically identical dithematic anthroponyms in onomastic vocabulary of Slavic and Baltic languages and comparative analyses of their cultural semantics.

Key words: Old English, Old Saxon, anthroponym, composite, lexeme, prototype, morphology.

1. Introduction

Formulation of the problem. The paradigm of dithematic (two-component) personal names is a significant part of the Old English (Anglo-Saxon) onomasticon (to avoid terminological confusion Saxon (саксонський) & Sahson (сакський), the term Sahson is used here as the name of the language of the Germans, who, together with the Angles and the Jutes, took part in the English ethnogenesis). Being an archaic lexical group, formed during the existence of moral, legal and religious norms, different from modern ones, composite anthroponyms reproduce semantic and ideological clichés, according to which wishful and protective (defensive) Nomina Personalia were «constructed» in the Old English and earlier periods, which is important to study the history of the language. And even more: each of them represents a compactification of the corresponding word combination, so the determination or reconstruction of basic (generating) for such composites of microtexts with a certain ideological load seem to be scientifically justified. Cultural and linguistic information condensed or preserved in the composition of two-base names is a linguistic object that is difficult to overestimate, therefore any studies aimed at its description and analysis will be **relevant**, especially since modern domestic and foreign linguistics does not pay due attention to this line of work, which is an urgent **problem** of comparative-historical linguistics and language history studies. For example, there are still no monographic descriptions of a number of Old English two-basic anthroponyms with exponents-carriers of cultural (ethical, legal, social, religious and mythological, magical) semantics, such as *hrēð/hrōð*, *æðele/eðele*, [e]alh/*healh*, *wulf*, *tīr*, *god*, etc., the use of which for the creation of personal names was regulated by a set of rules: 1) the position (prae- VS post-) of the exponent, which determined its status as an attributive or nuclear (main) part of the composite; 2) combinatorial properties (valence, semantic conjugation) of the nuclear exponent; 3) the grammatical semantics of the syntactic unit

(phrase or sentence), on the basis of which a two-component personal name was formed; 4) semantic and ideological clichés.

As in many other units of this structural category, the nuclear component here is capable of occupying both a pre- and a postposition in regard to another lexical base that is involved in creating a certain cultural meaning (cf. the experience of describing another component in: [2, p. 84–91]). And since we are talking about a very archaic layer of the English namelist, a significant part of which is inherited from the Proto-Germanic era, such cultural meanings are not always clearly recognized, including due to the vagueness of grammatical connections, grammatical homonymy, which cannot be avoided due to the combination of two bases (this problem is particularly relevant in the reconstruction of Proto-Germanic anthroponymy, cf: [4, p. 88]). Only the reconstruction of the microtext (phrase or short sentence reproduced in the language of law or poetic language; see, e.g., in: [24]), which is the basis of the anthroponym, can shed light on the semantics of the composite.

Aims and objectives. The purpose of our study is to describe the structural types of anthroponymic Old English composites with the exponent *liud/leōd* ‘people, nation’, ‘one of the people’, which involves determination of syntactic correlates for binomial personal names, chronological stratification of composites and their morphological characteristics. **The object** of the research is Old English two-base anthroponyms with the indicated exponent, extracted from the texts written in Old English and Latin from the Heptarchy era (around 500 — mid IXth century AD). The morphological features of the Anglo-Saxon Nomina Propria, their full-lexical counterparts from other Germanic languages, and the lexical and semantic features of the appellatives (common names) involved for their explanation are directly analyzed.

Reference to previous studies. Some Old Germanic anthroponymic composites from Proto-Germanic **leuđi-* were the object of consideration in R. Ferguson’s [11, p. 330–331] and T. V. Toporova [4] monographs. Currently, there are no special studies focused on highlighting the structural and semantic features of binomial personal names with Anglo-Saxon *leōd, liud* or their equivalents in other Germanic languages, but there are studies in etymology and comparative-historical linguistics, which homogeneous lexemes from the vocabulary of Slavic and Baltic languages are analyzed, including composites from Proto-Slavic **lud-* [5, p. 190–206], Baltic **leud-* [29, p. 71, 72].

Analysis of the latest research and publications. Due to the lack of systematic professional descriptions of the paradigm of personal names mentioned above, the attempt to cover the history of the issue seems hopeless. Separate conclusions (variants of reconstruction, interpretation of the semantics of composites, comparison of words) of other monographic works related to our study are included to the analysis as necessary in the process of working with the material.

2. The main part. An interesting component of Anglo-Saxon anthroponymic composites is the lexeme OE *leōd, -es*, OS *liud* masc. ‘man’, (poet.) ‘prince’, ‘people’, ‘nation’, ‘people of the country’, ‘country’, *leōd, -e* fem. ‘people, ethnic group, race, territory occupied by people’, ‘country’, *leōda, -an* masc. ‘man’, ‘one of the nation or country’ [7, p. 629, 630; 19, p. 133; 31, p. 322; 8, p. 324]. It would seem that the possibilities of the lexeme with the meaning ‘people’ are *a priori* significantly semantically limited in terms of creating personal names, but the spectrum of cultural concepts expressed by anthroponyms with our exponent is wider than previously expected. Thus, in anthroponymic word formation it turned out to be significantly less productive, e.g., than the already known (see [17]) *wald, weald*, whose ability to generate new nomens (*add* other components or *join* other words) has practically no analogues among lexemes, which participated in the creation of Old English two-root personal names (with some exceptions, such as, for example, *ædel (æpel), berht, ræd, wulf*). However, as a lexical base for anthroponyms related to the field of words with the meaning ‘nation, ethnos’, ‘people’, OE *leōd*, OS *liud* still shows significant word-forming activity, since the sum of composite derivatives from *leōd, liud* (31 units) is actually equal to the number of appellative derivatives with this base (32 units), cf.: *land-lēoda, leōd-bealu, leōd-biscop (leod-bisceop), leōd-burh (burh-leod, burg-leoda), leōd-bygene, leōd-cyning (leod-king), leōd-fruma, leōd-geard, leōd-gebyrga, leōd-geld, leōd-geþyncþ, leōd-gewinn, leōd-gryre, leōd-hata, leōd-hete, leōd-hryre, leōd-hwæt, leōd-mæg, leōd-mægen, leōd-mearc, leod-cwīde (leod-quīde), leōd-riht, leōd-rūne, leōd-scearu, leōd-sceaða, leōd-scīpe (leod-scīpe, leod-bisceope), leōd-stefn, leōd-peāw, leōd-weard, leōd-wer, leōd-werod, leōd-wita (leod-witan, pl.), leōd-wynn* [7, p. 629, 630; 10, p. 266, 540, 612; 31, p. 51, 70, 71, 76, 89, 166, 322; 27, p. 38, 82, 84, 88, 133, 136, 143, 146, 196, 227; 19, p. 133]. By the way, almost all of them belong to either legal or social terminology, and this once again confirms the close connection of the category of composite personal names with the language of religion and law.

From the samples of poetic and legal microtexts, on the basis of which the following personal dithe-matic names were formed, we give:

1) «cwæð þæt hē moste freolice ða heofonlican lāre his **leode bodian**» [28, p. 50] ~ *Leod-bod, Leot-bod* [25, p. 325];

2) «... blōdig ætywān, þam **burh-leodum**, huhyrætbeaduwegespeow», «Nu ic gumena gehwæne, þyssa **burg-leoda**, biddan wyllē ...» [27, p. 136] ~ *Leod-burh* [25, p. 325];

3) «Þvs queþ Alured englene frouer. wolde ye mi leode lusten éure louerde» [21, p. 147] ~ *Leodo-valdus* [26, p. 565], *liod-uald*, *liod-walding*, IX century. [26, p. 170, 492] etc.

2.1. Composites with *leōd*, *liud* in preposition

- Liud-bald, Leod-beald:** OE *Leodbeald*, OS *Liutbald*, *Litpold* [25, p. 325];
Liud-berht, Leod-beorht: OE *Lēod-beorht* (*liodberct*), IX century. [26, p. 156, 157, 159, 163, 532, 623], OS *liodbercht*, IX century [26, p. 165], *Liutpreht* [25, p. 325];
Leod-boda: *Leodbod*, *Leotbod* [25, p. 325];
Liud-brand, Leod-brand: OE *Leodbrand*, OS *Liutprand* [25, p. 325];
Liud-burg, Leod-burh: OE *Leodburh*, OS *Liutbirga* [25, p. 325];
Leod-flæd: *Leoflæd* [10, p. 337], *Leodflæd*, *Letflæd* [25, p. 325];
Leod-friþ: *Lēod-friþ* (*liutfrith*), *liodfrith* [26, p. 165, 501], *Leodfrith*, *Leutfredus*, *Leufredus* [25, p. 325];
Liud-gard, Leod-geard: OE «of reāddan wille tō *Lydgearde*s broge; of *Lidgearde*s beorge tō *Tatmonnes* apoldre», *Lidgeard*, *Lidgerd*, *Lidgeard* [9: V, p. 103, 144, 145, 156, 157, 313], *Liuthgerth*, *Leodgeard*, OS *Liudgardis* [25, p. 325, 339];
Liud-gēr, Leod-gær: *Leodegarius* [16, p. 81], OE *Leodgær*, *Lutegar*, OS *Liutgerus* [25, p. 325];
Leod-gīsel: *Leodgisl*, *Leodegisillus* [25, p. 325];
Leod-grim: *Leodgrim* [25, p. 325];
Liud-hard, Leod-heard: *Lēod-heard*, *liud-hardo*, 736 («Vespasian Psalter»), Mercia [26, p. 134, 486, 623], *Lethardus* (*Liudhard*), *Letardus* [25, p. 337, 325, 337, 339, 566];
Liud-heri, Leod-here: OS *Liuthari* [9: I, p. 14], OE *Leodhere*, *Leotherus* [25, p. 325], *Loderus* [25, p. 326];
Liud-hildi, Leod-hild: OE *Leodhild*, OS *Liuthild* [25, p. 326];
Leod-hræfn: *Leodrafen* [25, p. 326] = **Leod-hræfn*;
Liud-ketil, Leod-cytel: OS *Ludichel*, OE *Leodcytel* (?) [25, p. 340];
Leod-mære: *Leodmær*, *Ledmær*, *Letmarus* [25, p. 326];
Liud-man, Leod-mann: OS *Liutman*, OE *Leodman*, *Ledman* [25, p. 326];
Leod-mōd, Leod-mōd: OE *Leodmod*, OS *Liutmod* [25, p. 326];
Leod-mund: *Leodmund* [25, p. 326];
Liud-nōþ, Leod-nōþ: OE *Leodnoth*, OS *Liutnot* [25, p. 326];
Leod-ræd: *Leōdridan* [9: II, p. 112], *Leodred*, *Laidredus* [25, p. 326];
Liud-riki, Leod-rixe: OE *Leodric*, OS *Ludri* [25, p. 326];
Liud-rūna, Leod-rūn: OE *Leodrun*, OS *Liutrūn* [25, p. 326];
Leod-swīþ: *Leodswith* [25, p. 326];
Liud-þrýþ, Leod-þrýþ: OE *Leodthryth*, OS *Liutdruda* [25, p. 326];
Liud-wald, Leod-weald: OE *Lēod-weald* (*liod-ald*), *lioduald*, *liodwalding*, IX century. [26, p. 170, 492], *Leodovaldus* [26, p. 565], OS *Liudweald* [25, p. 566];
Liud-ward, Leod-weard: OS *Liutwarth*, *Leduardus*, OE *Leodweard* [25, p. 326, 565];
Liud-wīg, Leod-wīg: OE *Leodwig*, *Ledwi*, OS *Ludi* [25, p. 326];
Leod-wine: *Lēod-wine* (*liodwini*) [26, p. 166, 507], *Leodwine*, *Leodwinus*, *Ledwinus*, *Lodwinus*, *Ledwin* [25, p. 326, 565];
Liud-wulf, Leod-wulf: *Leodwulf*, *Leodulf*, *Ludolf*, *Ludolfus* [25, p. 326], *Leothulf* [25, p. 565].

In addition to anthroponymic composites with *leōd*, *liud*, the «pure» personal name *Luda* was used in Old English and Old Saxon nouns [10, p. 132], cf. *Ludi* nomen viri, *Ludo* nomen viri [25, p. 340] is quite likely abstracted from the composition of these composites, since this appellative is hardly possible by itself as a primary name due to specific semantics. Therefore, the probable direction of the evolution of the structure *Luda*, *Ludi*, *Ludo* is modeled as «**composite-nomen** with *Leōd*-, *Liud*-» → «**hypocoristic** *Lud(-a/-i/-o)*» (*hypocoristic* is a shortened form of the full (official) name). This conclusion is supported by the reference («See») *Ludi* to *Ludig*, *Leodwig* in W. G. Searle's dictionary [25, p. 340].

Ancient Slavic personal names composites with Proto-Slavic **lud-*, genetically identical to Proto-Germanic **leudiz*, also underwent reduction, cf. hypocorization of Proto-Slavic reflexes **L'udmila*, **L'udimila*, **L'udsmila*, **L'udomila* = *Людмила* as *Люда* in the East Slavic onomasticon, as well as the Czech old personal name **Lid(a)* < **L'ud(a)*, which is derivational base for the toponym *Lid-ice* ~ *Lid-mir-ov*, Polish *Lud-mierz* [20, p. 43].

2.2. Composites with *leōd*, *liud* in postposition

The material collected today does not show cases of post-positive use of OS *liud*, OE *leōd* in composites, but this does not mean that it is fundamentally impossible for *liud*, *leōd* to complete their structure. The historical onomasticon of ancient Germanic monuments gives examples of dithematic personal names with reflexes of Proto-Germanic **leudiz* in the second part, cf., e.g., OHG *Adal-leod*, *Eo-liud*, *Wini-liut* (?), *Vulfo-leud*, *Ulf-leudis* ([12, p. 857]: «In general, it is indisputable to OHG *liut* 'people'»). Let's pay attention to the last two forms, which are correlated with OS *Ludolf*, OE *Leodwulf*

according to the principle of varying the position of the reflexes **leuðiz* and **wulfaz* in composites with a mirror arrangement of parts. So, when the Anglo-Saxon namelist had an active relation of the type *Wald-olf* VS *Wulf-wold* (and it is attested by many examples), there are no serious obstacles for the reconstruction of a similar Anglo-Saxon pair with **leuðiz*, i.e. — *Lud-olf*, *Leod-wulf* VS **Wulf-liud*, **Wulf-leōd*.

2.3. Structure of anthroponymic composites with *leōd*, *liud* from the point of view of chronology

Proto-Germanic stratum:

**Leuði-balpaz*: *Leod-beald*, *Liut-bald*, *Lit-pold* [25, p. 325], OHG *Liut-bald*, 1051, 1054, *Luth-bald*, 1056 [12, p. 860, 861] = «[With] the people he is brave».

**Leuði-berhtaz*: *Lēod-beorht* (*liodberct*), IX c. [26, p. 156, 157, 159, 163, 532, 623], *liodbercht*, IX c. [26, p. 165], *Liut-preht* [25, p. 325], OHG *Liud-berct*, 806 [12, p. 862] = «[With] the people he is bright».

**Leuði-branðaz*: *Leod-brand*, *Liut-prand* [25, p. 325] ~ *brand*, *brond* ‘torch’, ‘flame’ and metaphorically — ‘sword’ [7, p. 120], OHG *Liut-brand*, *Liut-brant*, *Liut-prand*, *Liut-prant* [12, p. 864], Old Danish *Liuth-brand*, (in documents of the 15th century) *Lydhæ-brand*, *Lydæ-brand* [22, p. 61] = «[Which] the nation’s sword [has]», cf. Proto-Germanic **Harja-brandaz* ‘[Which] the army’s sword [has]’ [4, p. 51].

**Leuði-buðon*: *Leod-bod*, *Leot-bod* [25, p. 325] with OE *boda*, *-an*, OS *bodo* ‘envoy, ambassador’, ‘messenger’, ‘herald’ [7, p. 114] in postposition. That is, «Messenger of the People».

**Leuði-burz[a]z*: *Leod-burh*, *Liut-birga* [25, p. 325], OHG *Liut-burg* [12, p. 865] = «[Who] the protection of people [has]», cf. with a variant first part of Proto-Germanic **Peuda-burgō* fem. ‘[Which] nation’s protection [has]’ [4, p. 62].

**Leuði-friþuz*: *Lēod-friþ* (*liutfrith*), *liodfrith* [26, p. 165, 501], *Leod-frith*, *Leut-fredus*, *Leu-fredus* [25, p. 325], OHG *Liut-frid*, *Liud-frid*, *Liut-frith*, *Liut-frit* [12, p. 865], Goth *Leude-fred* ([6, p. 10]: *liudi-friths*) = «[Which] people’s protection [has]», cf. **Peuda-friduz* ‘t. c.’ [4, p. 19].

Leuði-garðaz*/Leuði-garðiz*: *Leod-geard*, *Liuth-gerth*, *Liud-gardis* [25, p. 325, 339] ~ OE *geard* ‘fence’ [7, p. 367], OHG *Liud-gardis*, *Liud-gard*, *Lut-gart* [12, p. 867], Old Danish *Liuth-gerth*, *Lyd-gerdis* [22, p. 61] = «[Which] people’s protection/fence [has]», cf. correlate with the variant prepositional part **Peuda-gardjō* ‘[Which] fence of the people [has]’ [4, p. 62].

**Leuði-gastiz*: OHG *Liudi-gast*, *Leud-astes* [12, p. 868] ~ OHG *gast* ‘stranger, foreigner’, ‘guest’ [14: IV, p. 268] = «Guest to the tribe», «[For] the people a stranger».

**Leuði-gislaz*: *Leod-gisl*, *Leode-gisillus* [25, p. 325] ~ OE *gisel*, *gysel* ‘pledge’, ‘hostage’ [7, p. 478], OHG *Leude-gisil*, *Leudo-ghisil*, *Leode-gisil* [12, p. 868] ~ OHG *gisal*, *gisil* ‘hostage’ [14: IV, p. 266–267] = «Hostage of the people», cf. semantically close and identical in terms of the second component of Proto-Germanic **Peuda-geislaz* ‘hostage of the people’ [4, p. 32].

**Leuði-gremmaz*: *Leod-grim* [25, p. 325], OHG *Leut-grim*, *Liu-crim* [12, p. 868] ~ OE, OS adj. *grim* ‘cruel, merciless’, ‘fierce, wild’, ‘terrible/frightful, dreadful’ [7, p. 489], OHG *grimm* ‘rough, wild’, ‘fierce’, ‘cruel, pitiless’, ‘harsh’, ‘horrible’ [14: IV, p. 323] = «[With] the people is fierce».

**Leuði-harduz*: *Lēod-heard*, *liud-hardo*, 736 («Psalter of Vespasian» or «Vespasian’s Psalter», Mercia) — a Frankish name [26, p. 134, 486, 623], *Let-hardus* (*Liud-hard*), *Let-ardus* [25, p. 337, 325, 337, 339, 566], OHG *Liud-hard*, *Liut-hard*, *Liut-hart*, the second part of which is etymological through OHG *hart*, Goth *hardus* ‘hard’, ‘rigid’ [12, p. 604, 868, 869], OE *heard*, OS *hard* ‘hard’, ‘strict’ [7, p. 521] = «[Who] has the severity of the people».

**Leuði-harjaz*: *Leod-here*, *Leot-herus*, *Liut-hari* [25, p. 325], *Lod-erus* [25, p. 326], Old Danish *Liut-ær* [22, p. 62], Ost-Gothic *Leut-eris*, OHG *Liut-hari* ([4, p. 30]: **Leud-harjaz*), *Liud-har*, *Liut-heri*, *Liut-here* [12, p. 869, 870] = «[Who] the army of the people [has]», cf. with variant first part of Proto-Germanic **Peuda-harjaz* ‘the same’ [4, p. 19].

**Leuði-heldiz*: *Leod-hild*, *Liut-hild* [25, p. 326] ~ OE *hild*, gen. *hilde* fem. the poetic word ‘war, fight, battle’ [7, p. 535], OS *hildi* ‘the same’ [23, p. 168], OHG *Liut-hilt*, *Leut-hildis* ~ *hilti* ‘war’, ‘fight’ [12, p. 871; 14: IV, p. 912], Old Danish *Liut-hild* [22, p. 62] = «[Who] the battle of the people [has]». Cf. with the initial **peuda-* Proto-Germanic **Peuda-heldjō* fem. ‘[Which] the battle of the people [has]’, as well as the ideologically identical to Proto-Germanic **Peuda-hapun* «[Which] the battle of the people [has]» [4, p. 32, 62].

**Leuði-hrabnaz*: *Leod-rafen* [25, p. 326] = **Leod-hræfn* ~ OE *hræfn* ‘raven’ [7, p. 555] = «The raven of the people». The same name is preserved in Old High German, cf. OHG *Liut-hram*, *Liut-heranus*, *Liut-ram*, *Liut-ran*, *Liut-hram*, *Leudo-chramnus*, *Leudo-cramnus*, *Leud-ramnus*, fem. *Leod-ramna* [12, p. 705–706, 871]. On the reconstruction of the prototype of the second part, see: [3: I, p. 239; 23, p. 182–183; 18, p. 240].

**Leuði-mannz*: *Leod-man*, *Liut-man*, *Led-man* [25, p. 326], OHG *Liud-man*, *Liut-man*, NHG *Liede-mann*, *Litt-mann*, *Lüde-mann* [12, p. 872] = «Man of the people», cf. with an alternative initial component of Proto-Germanic **Peuda-mannz* ‘the same’ [4, p. 63].

*Leuði-mērjaz: *Leod-mær*, *Led-mær*, *Let-marus* [25, p. 326], *Leod-mær*, Burg *Leudo-marus*, OHG *Leut-mār* ([4, p. 30]: **Leud-mēriz* ‘glorious by the people’), *Leudo-mar*, *Leud-mar* [12, p. 872] = «[In] the people glorified, famous», cf. Proto-Germanic **Peuda-mēriz* ‘glorious by the people’ [4, p. 19, 30].

*Leuði-mōðaz: *Leod-mod*, *Liut-mod* [25, p. 326], OHG *Liut-mod*, *Liuth-mod*, where *-mod* is identified with OHG *mōt*, *muot* ‘spirit’, ‘mind’, ‘courage’ [12, p. 872, 932] = «[Who] has the spirit of the people».

*Leuði-munduz: *Leod-mund* [25, p. 326], OHG *Liut-mund*, *Leut-mund* [12, p. 872] = «[Who] the protection of the people [has]», cf. variant Proto-Germanic **Peuda-munduz* ‘the same’ [4, p. 20].

*Leuði-nanþaz (?): *Leod-noth*, *Liut-not* [25, p. 326], OHG *Liut-nand*, NHG *Leute-nant* ([12, p. 872, 949]: *-nand*, *-nanth* ~ Goth *nanþjan* ‘to dare, to venture’) ~ OE *nōþ* ‘audacity’, ‘impudence’, ‘courage’, also as a component, often used in the composition of proper personal names ([7, p. 726]; also in the spelling OE *nōð*, OS *-nāth*, *-nōth*), OHG *-nand*, Goth *-nanþ-s* [15, p. 238; 3: II, p. 77–78]. Thus, «[That] courage of the people [has]», cf. **Peuda-nandaz* ‘t. c.’ [4, p. 33].

Cf. also OE *Æthel-nothus* episcopus, *Wig-nothus* episcopus, *Cel-nothus* archiepiscopus Dorobornensis, the same *Cæl-noth* [10, p. 61, 86, 106].

*Leuði-rēðaz: *Leod-red*, *Laid-redus* [25, p. 326], OHG *Liud-rad*, *Luid-rat*, *Liut-rad*, *Liute-rat*, *Liut-rat* [12, p. 872] = «[That] advice of the people [has]», cf. with another prepositive component **Peuda-rēðaz* ‘the same’ [4, p. 33].

*Leuði-rikkjaz: *Leod-ric*, *Lud-ri* [25, p. 326], OHG *Liuti-ric*, *Liud-ric*, *Liut-rih* ~ OHG *richi* ‘strong, powerful’, ‘rich’ [12, p. 873, 1036] = «[With] the people potent is» with variant Proto-Germanic **Peuda-rikkaz* ‘that is mighty by the people’ [4, p. 20].

*Leuði-rūnō: *Leod-run*, *Liut-run* [25, p. 326], OHG *Liut-run* ~ *rūna* ‘secret’ [12, p. 873, 1062] ~ OE *rūn* ‘secret’, ‘rune’, ‘letter’, ‘whisper’, ‘credit’, ‘advice’, OS *rūna* ‘advice’ [7, p. 804]. On the archetype of the postpositive part, see: [3: II, p. 102; 23, p. 310]. In general — «[Who] [keeps] the secret of the people», cf. similar in terms of ideology, identical in terms of the second component **Peuda-rūnō* > OHG *Theode-runna* ~ Goth *þiuda* ‘tribe, people’ [12, p. 1062, 1157].

*Leuði-swinþaz, *Leuði-sunðaz: *Leod-swith* [25, p. 326], OHG *Liud-suind*, *Liut-swind*, *Liut-suind*, *Liut-swint* ~ OHG *suind* ‘strong, furious’, ‘cruel’, ‘severe’ [12, p. 873, 874] = «[With] the people is strong».

*Leuði-waldaz: *Lēod-weald* (*liod-ald*), *lioduald*, *liodwalding* IX c. [26, p. 170, 492], *Leodo-valdus* [26, p. 565], *Liud-weald* [25, p. 566], OHG *Liudo-ald*, *Leudo-vald* [12, p. 874] = «[Who] rules over the people», cf. analogous to another first component Proto-Germanic **Peuda-waldaz* ‘the same’ [4, p. 63].

*Leuði-warðaz: *Leod-weard*, *Liut-warth*, *Led-uardus* [25, p. 326, 565], OHG *Liud-ward*, *Liut-ward*, *Liut-wart* ~ *wart* ‘guard’, ‘keeper’, ‘protector’ [12, p. 874, 875, 1262], Old Icelandic *Líð-varðr*, Old Danish **Liut-warth* [22, p. 62] ~ OE *weard* ‘guard’, ‘protector’, ‘sentry’, ‘keeper’, ‘custodian’, ‘ruler’, ‘magnate’, OS *ward* ‘вартовий’, ‘опікун’ [7, p. 1176]. About the archetype of the second part, see: [3: II, p. 232; 23, p. 448; 18, p. 574]. So, «The people’s protector/protector».

*Leuði-weniz: *Lēod-wine* (*lioduini*) [26, p. 166, 507], *Leod-wine*, *Leodo-winus*, *Led-winus*, *Lodo-winus*, *Led-win* [25, p. 326, 565], OHG *Liut-win*, *Leut-win*, *Leodo-win*, NHG *Leut-wein* ~ OHG *wini* ‘friend’ [12, p. 876, 1315] = «A friend of the people».

*Leuði-wīgaz: *Leod-wig*, *Led-wi*, *Ludi* [25, p. 326], OHG *Liudo-wicus*, *Liud-wig*, *Liut-wig*, *Liut-wic* ~ OHG *wig* ‘battle’ [12, p. 875, 1291], OFrank *Liude-wig* ([13, p. 34]: next to nouns with the preposition *hlud* = *hluþ*, *hloþ*) ~ OE, OS *wīg* ‘battle’, ‘war’, ‘fighting force’ [7, p. 1219–1220] = «[Who] fights with the people».

*Leuði-wulfaz: *Leod-wulf*, *Leod-ulf*, *Lud-olf*, *Lud-olfus*, *Leoth-ulf* [25, p. 326, 565], OHG *Liud-ulf*, NHG *Lud-olff* [12, p. 876, 877], Old Icelandic *Ljót-ólfr*, Old Danish *Liut-ulw*, *Lyd-ulf*, OSwed. Suen *Liuth-ulf* sun [22, p. 61, 62] = «A wolf to the people», cf. **Peuda-wulfaz* ‘the same’ [4, p. 20].

Later formations:

1) *Leo-flæd* [10, p. 337], *Leod-flæd*, *Let-fled* [25, p. 325] ~ *-flæd* ‘beauty’ [15, p. 106]. *Leuði-flæðaz or *Leuði-flēðaz? Comparison with OHG *flāt* ‘purity’, ‘refinement’, MHG *vlāt* ‘beauty’ see.: [11, p. 393; 30, p. 132], cf. other OE names-composites with the same exponent in postposition: *Æðel-flæd* and variants *Æpel-flæd*, *Æþæl-flæd*, *Æpel-fled*; *Wyn-flæd* [10, p. 134, 136, 140, 153, 175, 282]. Old Frankish anthroponym also shows the position of the second part for the named exponent *Aude-fleda* [30, p. 132]. So, «[That] the beauty of the people [has]»;

2) *Leod-gær*, *Lute-gar*, *Leode-garius*, *Liut-gerus* [25, p. 325] ~ *gær*, *geār*, *gēr* ‘year’ [7, p. 357, 428] = «?» (Proto-Germanic *Leuði-jæran?);

3) *Ludi-chel*, *Leod-cytel* (?) [25, p. 340] ~ OE *cytel*, *citel*, *cetel*, OS *ketil* ‘cauldron’, ‘bronze or copper cauldron, cauldron, copper’ [7, p. 191]. Obviously, the name contains a reference to the practice of ritual use of cauldrons in the culture of ancient Germanic ethnic groups, examples of which are known from historical sources, mythology, for example, from the «Life of St. Columbanus», VII century (cauldron for sacrifices to the god Wodan in the Suevi tribe), «Songs about Hymir (Hymiskviða)» (cauldron that the aces took from Hymir), etc. The cult role of this reality is confirmed by *personal names* such as OE

Os-cyfel, ON *As-ketill*, *Thôr-ketill*, which denote a cauldron ritually dedicated to the gods (Aces) or to the god Thor himself. Further, cf. a nomen that is actually a designation of a *mythological reality* — a cauldron, the sacred vessel of the god of thunder: OE *Thur-kytel*, *Tur-ketulus*, ON *Thôr-ketill* [1, p. 209, 210, 217, 403, 409]. Regarding other examples, cf. Old Norse Nomina Personalia: *Ketil-björn*, *Ketil-ormr*, *Blund-ketill*, *Brún-ketill* [30, p. 307]. So, our anthroponym is, in fact — «[Who] the people's sacrificial cauldron [has, holds]»;

4) *Leod-thryth*, *Liut-druda* [25, p. 326] = «[Who] the power of the people [has]» (Proto-Germanic **Leuði-prūbiz?*).

2.4. Morphology of dithematic anthroponyms with *leōd*, *liud*

Determinative composites

Composites with government (tatpuruṣa)

Them. subst. + subst.: **Leuði-buðōn* «Messenger of the people», **Leuði-gastiz* «Guest to the tribe», «[To] the people a stranger», **Leuði-gīslaz* «Hostage of the people», **Leuði-mannz* «Man of the people», **Leuði-hrafnaz* «Crow of the people», **Leuði-warðaz* «The guardian/defender of the people», **Leuði-wulfaz* «The wolf of the people».

Them. subst. + adj.: **Leuði-balþaz* «[With] the people brave is», **Leuði-berhtaz* «[With] the people bright is», **Leuði-gremmaz* «[With] the people fierce is», **Leuði-mērjaz* «[With] the people glorified, famous is», **Leuði-rikjaz* «[With] the people powerful is», **Leuði-swinþaz*, **Leuði-sunðaz* «[With] the people strong is».

Them. subst. + Them. verb.: **Leuði-waldaz* «[Who] rules over the people», **Leuði-wīzaz* «[Who] fights with the people».

Possessive composites (bahuvrīhi)

Possessive tatpuruṣa: **Leuði-branðaz* «[Which] people's sword [has]», **Leuði-burȝ[a]z* «[Who] the people's protection [has]», **Leuði-flæðaz* or **Leuði-flēðaz* «[Who] the beauty of the people [has]», **Leuði-friþuz* «[Which] people's protection [has]», **Leuði-garðaz* «[Which] the people's protection/fence [has]», **Leuði-harðuz* «[Who] the people's harshness [has]», **Leuði-harjaz* «[Who] the people's army [has]», **Leuði-helðiz* «[Who] the people's battle [has]», **Leuði-mōðaz* «[Who] the people's spirit [has]», **Leuði-munduz* «[Who] the protection of the people [has]», **Leuði-nanþaz* «[Which] the people's courage [has]», **Leuði-rēðaz* «[Which] the people's advice [has]», **Leuði-rūnō* «[Who] the people's secret [has = keeps]», **Leuði-prūbiz* «[Who] the people's power/powers [has]».

3. Conclusions. Preliminary observations of the structural organization of the considered anthroponymic composites indicate a high degree of valence of *liud/leōd* exponents, which resulted in the formation of a solid number of cultural meanings behind each name. Old English reflexes of Proto-Germanic **leuði-* in anthroponymic composites are attested only as prepositive determinatives with a postpositive defined word. However, in view of the cases of postpositive use of **leuði-* in two-part personal names of other Old Germanic languages, we have reason to assert that **leuði-* belongs to the nuclear components in the Proto-Germanic system of creating dithematic names. Old English testifies to the loss of reflexes **leuði-* the ability to be a definable member in innovative anthroponymic composites and, possibly, the loss of the Proto-Germanic anthroponymic heritage with traces of their post-positive usage.

The experience of chronological stratification of Old English personal names-composites with *liud/leōd* allows us to talk about the conservation among them of a significant layer of Proto-Germanic fully formed units. The ratio in the pair «Old English innovation VS Proto-Germanic archaism» for names with *liud/leōd* is 4 : 28 units. So, in general, we can talk about the high level of preservation of the ancient Germanic namelist by the ancestors of modern Englishmen, which testifies to the strength of naming traditions in their society, the hereditary nature of cultural ideologemes, encoded in old names and formed by their example of new ones.

According to the morphological classification of Old English and Old Saxon composites, their oldest layer shows the determinative and possessive specificity of the combination of parts with a small number of cases of coordination of exponents.

Perspectives for further research. The *perspective* for further research is to uncover the system of structurally and etymologically identical dithematic anthroponyms in onomastic vocabulary of Slavic and Baltic languages and comparative analyses of their cultural semantics.

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ДАВНЬОАНГЛІЙСЬКІ СОМПОЗИТА З *LEŌD*, *LIUD* У СТРУКТУРНОМУ ТА ХРОНОЛОГІЧНОМУ АСПЕКТАХ (НА ГЕРМАНСЬКОМУ ТЛІ)

Анотація. Стаття присвячена історико-мовному дослідженню давньоанглійських двоцлених антропонімів із англо-сакським *leōd*, *liud*. Актуальність студії зумовлена стрімким згасанням уваги до такої важливої галузі лексикології давньоанглійської мови, як історична антропонімія. **Мета** розвідки — опис структурних типів антропонімічних композитів із експонентом *leōd*, *liud*. **Об’єкт** — видучені з англо-сакських документів V–X ст. дитематичні Nomina Personalia. **Предмет** — морфологічні та лексико-семантичні характеристики давньоанглійських особових імен і їхніх апелювативних відповідників, а також реконструйовані прагерманські прототипи. **Результати** дослідження: опис структурних типів англо-сакських антропонімів із *liud* / *leōd*; установлення відносної хронології двоцлених антропонімів, що зумовило реконструкцію прагерманських архетипів для найдавніших із них; опис морфологічних і семантичних характеристик аналізованих двоосновних особових імен. **Висновки.** Давньоанглійські рефлекси прагерманського * *leudī-* в антропонімічних композитах засвідчені лише як препозитивні детермінативи з постпозитивним означуваним словом. Прагерм. * *leudī-* належить до ядерних компонентів прагерманської системи творення дитематичних імен. Давньоанглійська свідчить про втрату здатності рефлексів * *leudī-* бути означуваним членом в інноваційних антропонімічних композитах і, можливо, про втрату прагерманської антропонімічної спадщини зі слідами їх постпозитивного використання. Співвідношення в парі «давньоанглійська інновація VS прагерманський архаїзм» для імен із *liud* / *leōd* становить 4 : 28 одиниць. Відповідно до морфологічної класифікації давньоанглійських і давньоанглійських композитів, їхній найдавніший прошарок демонструє означальну та присвійну специфіку поєднання частин із не-

ликою кількістю випадків координації експонентів. *Перспективою* подальших досліджень є виявлення системи структурно та етимологічно ідентичних дитематичних антропонімів в ономастичній лексиці слов'янських і балтійських мов та порівняльний аналіз їхньої культурної семантики.

Ключові слова: давньоанглійський, давньосакський, антропонім, композит, лексема, прототип, морфологія.

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