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FRAGMENTS OF SLAVONIC-IRANIAN MYTHOPOETIC TEXT: SYNTACTIC CONSTRUCTIONS WITH *svet- : *šyanta-

Summary. The paper *aims* to reconstruct the common elements of the Slavonic and Iranian mythopoetic text, referring to the idea of the sanctity and sacred. The need to reconstruct the elements of this phenomenon of the communicative culture history makes out *topicality* of the proposed study. The *objects* of the investigation are: 1) set phrases, which in Iranian and Slavonic consist of the genetically identical lexemes; 2) Slavonic and Iranian set phrases, in which the only term is genetically common for both languages (*svet- : *šyanta-), while the second part here is represented by the synonyms with the different etymons; 3) two-termed (dithematic, bibasic) compound words with *svet- : *šyanta-, which are often the result of contraction of primary set phrases. Etymological, morphological and lexical-semantic features of analyzed units as well as reconstructed prototypes constitute the *subject* of the study. As the *result* of the proposed research, a set of ancient common to Iranians and Slavs formulaic expressions (and anthroponyms derived from them) are revealed; it is determined, that all the analyzed syntactic constructions were formed in the process of cultural contacts between speakers of both languages; their formal and semantic reconstruction is justified. **Conclusions.** Comparative-historical analysis of the ancient Slavonic and Iranian clichéd phrases with the core component *svet- : *šyanta- and related to them dithematic personal names reveals the traces of the common Slavonic-Iranian text, formed within the poetic speech. Etymological composition of such «mycotexts» along side with reflected therein complex of religious and ethic ideas, which is common to both cultural-linguistic traditions, leaves no doubt that we deal with the heritage of Slavonic-Iranian contacts. Especially indicative are the examples of *full genetical identity* in composition of formulaic constructions among the Slavs and Iranians. The semantic basis of formulaic expressions, common to both languages, is formed with the complex of discrete meanings, referring to the notions of abundance, life force and its increase. The material demonstrates the significant specific weight of Proto-Slavonic units with the exponent *svet- alongside with the rudimentary and clearly areally and also chronologically limited data of Iranian languages. Permanent renewability of the tradition to use the syntactic clichés with *svet- was facilitated by their involvement into the field of the derivation of Slavonic anthroponymic composites and later their demand in the texts of Christian religious topic. The *perspectives* for further work in the outlined vector are seen in comparison of the collected material with data of Baltic languages.

Key words: reconstruction, text, comparative-historical linguistics, prototype, etymology, onomastic, mythonym, Indo-European, Proto-Slavonic, Proto-Iranian.

I. Introduction

Formulation of the problem. An important task of modern comparative and historical linguistics is the study of the *traces* of Slavonic and Iranian *interoperability*, which took place in the epoch after the Proto-Indo-European glottophoric community desintegration. Work in this direction is different from investigation of the *common Indo-European heritage* in Proto-Slavonic and Proto-Iranian, which singles out both these languages against the other ones. The traces of Slavonic-Iranian lingual contacts are represented either as the borrowings (now we have an impressive list of the Iranian words, adopted by Slavonic languages in different periods of history) or as the joint lexical-semantic and syntactic innovations. In particular the parallels in the vocabulary of religious and moral areas are very indicative: genetically and morphologically identical Slavonic and Iranian words reveal in addition an astounding proximity of the ideological semantics as a result of the joint development of two cultures, reflected in their languages. The degree of intensity of Slavonic-Iranian contacts in the field of the religious ideology is well characterised by Viach. Vs. Ivanov's conclusion about iranization of the semantic field of religious lexemes in Slavonic vocabulary, which is consistent with the ideas of A. Meillet and R. O. Jakobson about the likely impact of Iranian religious views on Slavs (see the special literature in: [22, p. 48–40]).

Research in the field of Slavonic-Iranian lingual contacts, conducted in recent decades by V. N. Toporov and Viach. Vs. Ivanov, outlined a new direction in the comparative and historical linguistics: it is about development of the Slavonic-Iranian poetic text theory. The need to reconstruct the elements of this phenomenon of the communicative culture history makes out topicality of the proposed study.

The aims and objectives of the study. The paper sets a *goal* to reconstruct the common elements of the Slavonic and Iranian mythopoetic text, referring to the idea of the sanctity and sacred. In particular, it is about the genetically homogeneous set phrases with the semantic kernel, represented with Proto-Slavonic *svet- : Iranian *šyanta-, which as an attribute of a number of objects characterises their special properties and with these objects forms the elementary poetic images.

Achieving this goal requires solving several *tasks*:

- 1) the determination of structural and etymological identity of compared phrases in Slavonic and Iranian languages;
- 2) the determination of the common cultural and semantic (ideological) basis for the reconstructed elements of Slavonic-Iranian text;
- 3) the determination of the specific weight of Proto-Slavonic **svet-* composites in their correlation with Iranian.

The resource of reconstruction and the object of the present study are:

- 1) set phrases, which in Iranian and Slavonic consist of the genetically (and morphologically) identical lexemes;
- 2) Slavonic and Iranian set phrases, in which the only term is genetically common for both languages (**svet̥s* : **šyanta-*), while the second part here is represented by the synonyms with the different etymons. However, the semantics of these expressions as a whole focuses on the identical or very close elements of Slavonic-Iranian religious ideology, which arose in close cultural contacts;
- 3) two-termed (dithematic, bibasic) compound words with **svet-* : **šyanta-*, which are often the result of contraction of primary (culturally marked) set phrases, and therefore saves their semantics.

The *very important criterion* of the above mentioned syntactic constructions comparison is their identical or close ideological (religious, moral) semantics. This semantics reflects the innovations of spiritual culture (for example, the notion of the sanctity and its attributes) of different Indo-European peoples, and therefore helps to distinguish Proto-Indo-European textual heritage and the elements of the common text, which arose in two independent languages in their contacts during the post Proto-Indo-European epoch.

All the listed set phrases with **svet-* : **šyanta-* are thus the minimal texts (microtexts), reproducing a set of elementary images, which formed content of Slavonic-Iranian poetic text.

The following methods are used for solution of set objectives: *comparative-historical*, *etymological*, and *descriptive*.

References to the previous studies. The proposed study is partly an addition to two investigations by academician V. N. Toporov «Saints and Sanctity in Russian Spiritual Culture» (Volume I: The First Century of Christianity in Rus) of 1995 [47] and «Prehistory of Literature at the Slavonians: The Experience of Reconstruction (Introduction to the course of the history of the Slavonic Literatures)» (see VI section «The overview of reconstruction of the fragments of Proto-Slavonic texts (language level)») of 1998 [48] in their Slavonic-Iranian section.

Analysis of the latest research and publications. By virtue of the practical specificity of the selected type of research, we provide a critical review of our predecessor's scientific versions directly in the process of work with every analyzed example, if necessary.

II. Etymological data about Proto-Slavonic **svet̥s* : Iranian **šyanta-* (structure and semantics)

PIE **k'uen-to-* is a single source for Proto-Slavonic **svet-*, Iranian **šyanta-* (: Avestan *spənta-* 'life-giving', 'who gives life', and the actual 'saint'), Old Indian *śvāntá-* (in the «Rig Veda» as a denomination of the growing fire and also in the meaning 'thriving' = 'swelling'), Proto-Baltic **šyenta-* 'saint' (: Lithuanian *šveñtas*, Old Prussian *swints*). This Indo-European word rendered the idea of increase (swelling) in the physical mass and inner fruitful power, spiritual energy (cf. the literal semantics of Avestan *spənta-* 'swollen (with fertility, abundance etc.)', usually translated as 'beneficial', 'increasing, growing') [47, p. 445, 447, 458, 469, 476; 29, p. 173, 177–179; 41, p. 5], which determined specialization of its reflexes as designations of sanctity and its manifestations in some languages. However, the reflexes of PIE **k'uen-to-* «were institutionalized as clichéd designations of *saint*, *sacred*» only in Slavonic, Iranian and Baltic languages (V. N. Toporov). Its Indian, Tocharian and Germanic representatives nonetheless did not develop the semantics, that would refer directly to sanctity. In ancient Indian texts *śvāntá-* denotes not a saint person, but only a bearer of the certain qualities [47, p. 441, 446], which in other cultural traditions formed the notion of sanctity.

The traces of the past morphological division of **k'uen-to-* are present in Iranian and Baltic lexemes, reproducing Indo-European correlation of the forms of **k'uen-* : **k'uen-to-* (\sim **k'eu(h)*- 'swell, increase, grow', 'be filled with power' [5, p. 233], and further to the idea of growth, thriving in Old Indian [47, p. 443]). Cf. correlation:

Avestan *spənta-* 'saint' VS *spən-išta-*, *span-ah-* 'sanctity, holiness', *span-yah-* [47, p. 447, 458];

Proto-Baltic **šyenta-* VS Latvian *svin-*: *svinēt* 'to celebrate', 'to celebrate the holiday', *svinība* 'celebration' [18, p. 1042; 47, p. 470; 42, p. 1830–1831].

V. N. Toporov attributes Tocharian B. *kwānts*, *kwa(m)ts* (adv.) 'firm', 'steadfast', 'solid', 'constant' too to the reflexes of PIE **k'uen-to-* [47, p. 457–458], but the more recent studies on Tocharian etymology treat *-t-* in *kwānts* differently. According to D. Q. Adams, this is not a suffixal extension of PIE **k'uen-*, but the epenthesis, emerged in Tocharian B. reflex of PIE **k'un-(e)s-o-* 'having swollenness' (cf. Proto-Tocharian **ānse* > Tocharian B. *āntse*). Thus *kwānts* reproduces the same PIE *s-* stem as Avestan *spanah-* [5, p. 233] but with variant structure of the etymon (**k'uen-*). Hence, the above mentioned

Tocharian example falls out of a number of reflexes of **k'uen-to-*, being less reliable in the morphological terms, especially since D. Q. Adams in the second edition of his «Dictionary of Tocharian B» provided *kwants* with the definition «Etymology uncertain» [6, p. 252].

III. Mycrottexts with Proto-Slavonic **svetъ* : Iranian **šūanta-*

It is further proposed to reconstruct the series of «formulaic expressions», common to poetic speech of ancient Slavs and Iranians.

3.1. Proto-Slavonic **svetъ bez-smьrtьnъ* : Avestan *spənta a-məšā* and *a-məšā spənta*

Old Russian *святѣи бесмьртньнъ*: «Святѣи Боже, Святѣи крѣпъкыи, Святѣи бесмьртньне, помилуи насъ» [46, p. 36] along with Avestan *aməšā spənta* = *бессмертные святые* (Life-giving Immortals) — name of six divine beings in Mazdaism, cf.: *ašəm at vahištəm ... hyaṭ spəntəm aməšəm* ([8, p. 145]: *a-məša-* ‘immortal’; p. 1620; [41, p. 4]) with *aməša-* < **a-mʔta-* ‘immortal’ (ESIA 5: 210).

3.2. Proto-Slavonic **svet- & *dĕ(ja)ti* : Iranian **šūanta-* & **dā-*

Old Russian «Только мудрости ищещи, дѣянїя же и житїя стых чтеши, а дѣль добрыхъ не твориши», where *дѣянїя стых* ‘miracles, feats of saints’ [13, p. 241], cf. too Slovenian *sveto dejanje*, Russian *святое деяние* ‘good deed’ along with Young Avestan *spəntō.dāta-* adj. ‘created by saints’, *Spəntōdāta-* — the son of king Vištaspā from the Kayanids dynasty [8, p. 1622]. See also [21, p. 227; 40, p. 193] etc.

3.3. Proto-Slavonic **svetomōdrъ* : Iranian **šūanta-* *mazdā-*

The parallel is represented on the one hand, by Old Russian *свѣтомудрѣи* ‘having divine wisdom’ [14, p. 215] and on the other hand, by Avestan *spəntō mazdā* ‘holy wisdom’, cf.: *tā dā spəntā mainyū mazdā...*, *huzəntuša spəntō mazdā ~ mazdāh-* ‘memory’, *maz-dā-*, *maz-dā-* ‘to remember’ < Aryan **ma(n)δ-dhā-* [8, p. 1162, 1181, 1619, 1620]. Proto-Slavonic **mōdrъ* : Iranian **ma(n)z-dā-* reproduces PIE **mendh-* ‘make mental effort’ (their etymological identity is validated by V. N. Toporov; see literature in: [22]).

3.4. Proto-Slavonic **svetomyslъ* : Avestan *spəntō.mainyava-*

Serbian *Svetomisl*, Polish *Świętomysł* — personal names, whose etymological composition is identical to Young Avestan adjective *spəntō.mainyava-* ‘originating from the Holy Spirit’ [8, p. 1622]. Their difference is only in suffixation of the second part: Avestan *manyu-* ‘spirit’ = *man-yu-* (~ *manah-* ‘thought’) along with the formant *-slъ* in Slavonic forms.

3.5. Proto-Slavonic **svetъ mōžъ* : Iranian **šūanta-* *nara-*

Old Russian *святѣи мужи* [46, p. 80, 120], Russian *свят муж* in the saying *Свят муж: только пеленой обтереть, да в рай пустить* [12, p. 38] along with Avestan *spəntō narō* («*spəntəm narəm ašavanəm yazamaide*») [8, p. 1621]) = *святой муж*. See also: [21, p. 174].

Croatian (old) *sveti lude, ludi svete* [24, p. 142, 359] also is adjacent to Slavonic analogues.

3.6. Proto-Slavonic **svet- & *prositi* : Iranian **šūantā-* *frasā-*

Russian (bookish) *святое вопрошение*, that is appeal to the Angel, spiritual father with the question of religious content. A complete etymological analog in Iranian is represented with Avestan adj. *spəntō.frasan-* ‘who asks sacred questions, who does sacred talking’, derived from **spəntō.frasā-* ‘sacred question’ [8, p. 1622].

3.7. Proto-Slavonic **sveto slovo* : Iranian **šūanta-* *vāka-*

Old Russian *свѣто слово* («Дражъша бо бисъра соуть свѣтая словеса», 1076 [43, p. 309]) along with Old Iranian personal name **Spanta-vāka-* (: Old Persian **Santa-vāka-*) ‘the one, who proclaims sacred speeches’, ‘who talks about sacred’ ([39, p. 318]: with the literature) with Iranian *vāka-* ‘word’, ‘utterance’, ‘speech’ (: Avestan *fra-vāka-* ‘speech, utterance’ (340 — S. N. Sokolov «Language of Avesta») ~ *vak-* ‘to talk’, ‘say’, ‘to report’, *vačah-* ‘speech’, ‘word’ [8, p. 1330, 1340]) in postposition.

Cf. also Croatian *sveto govoriti* (cf. «Veramente dobro govori, sveto govori, sad poznam, er ovi ne ište moje tezoro, dobar je čovjek» [15, p. 219]) = *праведно говорим* [47, p. 456].

3.8. Proto-Slavonic **sveta vatra* : Iranian **šūanta-* *atar-*

Serbian *Света ватра*, Croatian *Sveta vatra* ‘sacred fire’ and the combination of Iranian **šūanta-* & **atar-*, represented in Avestan «*ātarš spənta raθaēštāra*», «*ātrəm spəntəm ... taxtəm həntəm raθaēštāram*» ([8, p. 314, 1506, 1620]: *atar-*, *spənta-*), Skythian Ψενδартάχη = *fsand-art* ‘sacred fire’ [4, p. 282].

Cf. also Old Indian **švāntā-* & **agnī-* along with Slavonic **svet- & *ognь*, Russian *святѣи огонь*, Lithuanian *šveñtas ugnis* — fire, made with specially, and recognized as sacral in Slavonic and Baltic traditions [47, p. 445].

3.9. Proto-Slavonic **sveta vĕra* : Avestan *spəntā daēnā*

Croatian *sveta vira* [24, p. 258, 292], Old Russian *святая вѣра* [46, p. 78] along with Avestan *spəntā daēnā* [8, p. 1620] = *святая вера*.

3.10. Proto-Slavonic **sveta zemja* : Iranian **šam šūantā*

Slavonic example is illustrated by Croatian (old) *sveta zemļa, zemļa sveta* [24, p. 206, 304] and Old Russian *святая земля*, cf.: «Араплєня, которьхъ бѣлыхъ знаменїи употребляють, мало не всегда разбоемъ въ своей земли во Египтѣ и въ Святой Земли упражняются», 1628 [14, p. 213].

Genetically and morphologically full Iranian correspondence is traced in the Khotan Saka derivative *ysama-śśāndaa-* ‘world’ (literally — «holy land»), in which the adj. suffix *-aka-*: **zam śśāntā* > **zama-śśāndaa-* [7, p. 345–346, 394, 395] is highlighted. The meaning ‘world’ for Khotan Saka lexeme-composite, according to the semantics ‘beneficent, making to increase and prosper’, reconstructed for Iranian **śśānta-* [7, p. 395], could be the result of narrowing of semantics ‘land of prosperity, well-being’ = ‘saint land’.

3.11. Proto-Slavonic **svetъ mirъ*, **sveto-mirъ* : Middle Persian *Mihr-spand*

Cf. Proto-Slavonic **svetъ(jь) mirъ* ‘growing world’, ‘prosperous world’ (= ‘people’) (: Slovenian *sveti mir*) and anthroponym-composite **sveto-mirъ* (see below) along with inverted Middle Persian *Mihr-spand* [*myhrspnd*] from *Mihr* & *spand* (< *spanta-*) ‘saint’ [19, p. 103], composed of **miθra-* ‘peace treaty’, ‘deity of peace treaty’ (~ Proto-Slavonic **mirъ*) and **śśānta-*.

3.12. Proto-Slavonic **vse-svetъ* : Iranian **uisua śśāntā*

Cf. Russian (old) *Всесвѣм* [25, p. 21] ~ *всесвѣтѣмъ* (for example, in the prayer to Nicholas the Wonderworker) along with Khotan Saka *biśśa śśāndā* = *всѣ земля* with *biśśa-*, *biśa-* ‘all, whole, every’ < **uisua* ([7, p. 289]: **viśva-*). Cf. in «The Book of Zambasta»: «[*ṣṣai ka āt*]āśū *hamba — dū gyastyaū āya*. / *biśśa śśāndā hamba — da śā hvam’dyaū āya* — «[Even if] the sky should be filled with gods, **this whole earth** should be filled with men» [17, p. 222: 14.69] with the use of *śśāndā* — a reflex of Iranian **śśāntā* ‘saint’ as designation of the earth on the principle of sanctity [47, p. 453]. That is *всесвѣтѣмъ* > *всѣ свѣтѣмъ земля*.

Strictly speaking, there is not an exclusive Slavonic-Iranian parallel, but the ancient Slavonic-Iranian-Baltic (Lithuanian) isogloss, cf. also Lithuanian *Višašventis* ‘День Всех Святых’ [42, p. 1831, 2123–2123]. Therefore, the full picture is Proto-Slavonic **vse-svetъ* : Proto-Baltic **uisa-śśenta-* : Iranian **uisua śśāntā*. However, the etymological identity of the first (pronominal) part in all three composites is possible, only if seeing it to be the reflection of three variants of the single PIE prototype: **ui-k’o-* (for Slavonic) : **uis-a-* (for Baltic) : **ui-k’uo-* (for Iranian **uisua-*). Cf. also: ([37, p. 62–63]; [28, p. 562–563]; [29, p. 249]: Baltic **visa-*; [42, p. 2123]: uncertainty of further interpretation is noted).

A few more cases seem to complete what was said before, cf.: Slovenian *braniti svetost* (cf. word usage: *braniti svetost človeškega življenja*; *braniti svetost naših obitelji i bližnjih*; *braniti svetost doma*) : Old Iranian (in Syrian documents) *Spant-panāh* [*spntp’nh*]: adj. *spant* ‘saint’ (an epithet of deity (usually of Armaiti)) & *panāh* ‘protection’, that is «[Who has] protection [given by] Armaiti» [19, p. 123–124].

IV. Proto-Slavonic background of Slavonic-Iranian textual convergence

4.1. Two interpretations of sanctity and sacred «met» in Slavonic languages in the epoch of acquaintance with Christianity: 1) which was inherited from pagan mythopoetic tradition; 2) which came together with the new faith. They both significantly differed and, perhaps, were opposed to each other («Christian idea of sanctity as a rejection of the pagan notion about sanctity, as overcoming one»; V. N. Toporov), however, for expression of Christian concept of holiness the term **svetъ* began to be used, because already during pagan period one acted as sacred marked element [47, p. 442]. Its primordial (pre-Christian) semantics, associated with the idea of increase (in strength), growth, abundance as a special grace of people, is preserved in two-termed Slavonic anthroponyms and relicts of Proto-Slavonic poetic text, that is in the set phrases, adopted with Slavonic book tradition and endowed with a new (Christian) ideological content. Cf.:

**sveta(ja) pravda* (: Croatian *pravda sveta* [24, p. 203], «Bog, u kom je *pravda sveta*» [24, p. 256], Russian «Хороша свѣтая правда — да в люди не годится», «*Правда свѣта, а мы люди грешные*» [12, p. 174]);

**sveta(ja) vlast* ‘prosperous authority’, ‘the growing, strong power’ (: Croatian *sveta vlast*: «držat čistinjje put, telu ne dati last, / da svagdan truda prut, da vam ne da napast; / u svem bogu dat čast a ne moći svojoj, / da duha *sveta vlast* pomaga vazda njoj» [35, p. 61]);

**sveta(ja) žrtva* (: Old Russian *свѣтая жертва* (at Cyril of Turov): «Богови приносятся отъ языкъ вѣра, отъ крестьянъ требы, отъ іереи *свѣтыя жертвы* ...» [46, p. 24], Croatian «[...] *žrtvu živu, svetu, dragu, / našem Bogu, ne već vragu*» [24, p. 171]);

**svetъ bogъ* (voc. **svetъъ bože*, cf. Croatian *svet Bog* [24, p. 486], Russian *свѣтѣмъ Боже*, Ukrainian *свѣтѣмъ Боже*) — common among the Slavs rhetorical figure of speech, supposed already for Proto-Slavonic period (cf., for example, in [47, p. 448]). Cf. further **svetъ u-bogъ*;

**svetъ(jь) mirъ* ‘growing, prosperous world’ (= ‘people’) (: Slovenian *sveti mir*);

**svetъ u-bogъ* (: Croatian «[...] da iznenadi ne posiku / britke sablje te nam množi / ostaviše *sveti ubozi*» [24, p. 75, 333, 336]) as opposed to **svetъ bogъ*;

**svetъ(jь) životъ* ‘life in prosperity’ (: Croatian *sveti život* [35, p. LV], «Triebi ’e onomu bit *života sveta*, / tko hoće drugomu dat nauka i svjeta» [15, p. 92]);

**svetiti sveto* (: Polish *święcić święto* ~ Croatian «Mande, ti imaš razlog, ja sam pjan, ti si *sveta svetica*, dobra si žena» [15, p. 176]);

**svoja svetostъ* (: Croatian *svoja svetost* [24, p. 183]).

4.2. Further cf. Slavonic **dithematic anthroponyms** with **svet-*, which are the result of contraction of phrases. The reconstruction of semantics of such names-composites or more or less objective judgment about the meaning are possible with reliance on semantics of Indo-European etymon of Proto-Slavonic **svet-* and its genetic counterparts in other languages. Speaking about the ideas, which are behind such anthroponyms, one should keep in mind such meanings of PIE **k'uento-* and its reflexes, as 'blossoming', 'thriving', 'abundant', 'full of', 'growing', 'strong' (it is not about physical strength, but a spiritual beginning, life force). Thus we have:

**sveti-bogz*: Old Czech *Svatiboh* [25, p. 100]. Name-well-wish «[May your] share [in the common good] increase/grow».

**sveti-borz*: Czech *Světibor* ([38, p. 16]: to **svetǝ* 'saint, strong', **svetiti* 'sanctify'), Russian *Свѣтубор* [25, p. 100]. The meaning is «Be strong in the struggle»?

**sveti-milz*, **sveti-mila*: Polish *Święcimitł*, *Święcimita* [23].

**sveti-slavz*, **sveti-slava*: Serbian *Svetislav* ([27, p. 128–129]: as «firmam gloriam habens»), Old Czech *Svatislava*: *Swatizlawa* [30, p. 95], ppom. *Svěcislav* ([38, p. 16]: to **svetǝ* 'saint, strong', **svetiti* 'sanctify'). Name-well-wish «[May your] glory grows», which is ideologically close to *Растислав*, *Rostislav*.

**sveto-bogz*: Old Czech *Světboh*: *Zwetboh* ([30, p. 95]: *svetǝ*). This also *Suentebueck* — name of divinity, attested in so-called the second Ebsdorf legend (XIV century) along with other theonyms, cf. «... fidem Christi relinquentes idola sua projecta *Hammon* scilicet *Suentebueck*, *Vitelubbe*, *Radegast* cum ceteris erexerunt et in loca sua pristina statuerunt et ut ante susceptam fidem relicto Deo vero coluerunt». Lubor Niederle reads this name like *svatý býk* = *свѣмоу бѣк* with reliance on the report by Kardíziho, according to which, the Slavs in X century revered the bulls ([32, p. 157]: *Vitelubbe* is treated like *Vitoljub* or *Vitold*). The orthography does not prevent reading the second part like Slavonic **bog-*, because medieval German chroniclers used the digraphs *ck*, *ch* to render *g* in **bog-* and in some other cases, cf. recording of evil diety name of the Western Slavs in XII century *Zcerneboch* = *malum Deum* [20, p. 125: Liber I]. The meaning of this name is «[Possessor of] increased share [in the common good]».

**sveto-bojz*: Serbian *Svetoboj* [3], Old Czech *Swietoboi* [31, p. 174], Polish *Świętobój* [23]. «Full of strength in fight»?

**sveto-bolgz*: Serbian *Svetoblag* [3]. «Full of boon» or it is the type *dvandva* «Prosperous & Good»?

**sveto-borz*: Old Czech *Suatobor*, *Swatobor*, *Swatoborius* [10, p. 161, 163], *Zvatobor*, filius Neplechonis, 1232 [31, p. 89, 174], Czech (old) *Svatobor*, (derivative) *Svatoborice* [30, p. 57], *Stoborice*, 1625 — toponym [34, p. 16], *Swatoboricii* (*Svatoborice*), 1596 — toponym [16, p. 22, 92, 160], Old Polish *Świętobor*: *Bolezlaus ... Suatobor*, 1300, *Swanthobor* de Grzibowo 1397 [45: V, p. 395], pom. *Swantoborus pomeranus*, 1212 ([30, p. 95]: *svetǝ*). «Full of strength in struggle»?

**sveto-budz*: Czech (old) *Svatobud* [25, p. 100].

**sveto-dorgz*: Slovenian (old) *Svetodrag* (Carantanian) [44]. The type *dvandva* «Prosperous & Dear»?

sveto-gojz*: Old Slovenian *Svetogoj*: *Cwetugoi*, *Zwetogoy*, XII (Koroška), *Svetogoj*, 1291 (Luša) [26, p. 138], Slovenian *Svetógej* (Svetogoj*) — deanthroponymic toponym ([49, p. 119, 121]: **Svetogojb*). That is *dvandva* «Strong/Prosperous & Rich», cf. Old Czech *hoj* 'abundance, excess' (ESSÁ 6 : 197).

**sveto-měrz*: Polish **Świętomiar*, from which the toponym with suff. *-jě* *Świętomierz* was derived (one is compared to Serbian *Свѣмомур* and Czech *Svatomír* [27, p. 129]: as «firmam pacem habens»).

**sveto-milz*: Serbian *Svetomil* [3], Slovenian (old) *Svetomil* (Carantanian) [44], Polish *Świętomil* [23].

**sveto-mirz*: Serbian *Свѣмомур* [1, p. 177], Croatian *Svetmir* [24, p. 240], Slovenian (old) *Svetomir* (Carantanian) [44], Old Czech *Zvatomirus* [30, p. 95], Czech *Svatomír* ([27, p. 129]: semantics is interpreted as «firmam pacem habens»), Old Polish *Świętomir*: *Swantomyr*, castellanus de Bechowe, 1297, *Swanthomir* Nagradowsky, 1386 [45: V, p. 397], Ukrainian *Свѣмомур* [2, p. 146]. See also [47, p. 59]. The semantics is «Full of peace»?

**sveto-myslz*: Serbian *Svetomisl* [3], Polish *Świętomysł* [23]. «Strong in spirit», «Strong-willed» (as regards **myslǝ* as 'will', 'spirit', 'soul' cf. Serbian, Croatian *misao*, *misli* 'thought' and 'will' (ESSÁ 21: 48), Czech *pozbyti mysli* 'be low in spirit', Polish *nie po myśli* 'not for the soul'; the examples of V. N. Toporov).

sveto-ordz*/sveto-radz*: Old Slavonic *Swietorad*, 650 ([31, p. 175]: *Свѣморадъ*), Polish *Świętorad* [23]. «Full with joy»?

**sveto-palkz*: Old Slovenian *Svetopolk*: *Zuentipolk*, *Zuentipolch*, *Zuentipolh*, *Szuentiepulc*, IX (Koroška) [26, p. 138], Old Czech *Svatopluk*: *Swatopluk* dux Moraviae, 879, *Zuatoplch*, 884, *Zuentipolch*, 928, *Suatopluc*, *Swatopluch*, 1107 [9, p. 40, 47, 76, 193], *Zvatopluc*, regi Moraviae, XII [36, p. 380], Old Polish *Świętopelk*, *Świętopolk*: *Suentopelc*, castellanus de Bala, 1279, *Nobilis uiri Sventopelk*, principis de Gdansk, 1227, *Zuetopolk*, dux Odrensis, 1122, Her Heinzczen *Swantopolk*, 1391 [45: V, p. 398, 399], Old Russian *Свѣмополкъ* — the eldest son of Vladimir, 1015 (Laurentian Chronicle [30, p. 95]). «[Who has] strong army» or «[Whose] polk/regiment grows».

See also: ([47, p. 549]: «predominantly belongs to princely names»).

**světo-slavъ*: Old Serbian *Svetoslav*: *Suataslao* ([27, p. 129]: semantics «firmam gloriam habens»), *Светославъ*, 1067 [31, p. 173], Serbian *Светослав* [1, p. 177], Old Slovenian *Svetoslav*: *Zwanzlawe*, *Zwenzelaw*, 1190 (Koroška) [26, p. 139], Old Czech *Suatozlaus*, *Swatoslaus*, *Swatoslaw*, *Swatozlou* [10, p. 161, 163], *Swathozlaus*, 1310 [11, p. 28], Czech *Svatoslav* [30, p. 57], Old Polish *Świętosław*: *Swentoslaw*, 1385, «Testis Swan[sz]konis de Strelce ... Eze bil poslem do *Swantoslawia* oth pana Miczka», 1386 [45 : V, p. 401], Old Russian *Святославъ* — Prince of Kiev (Laurentian chronicle [30, p. 95]). «Full with glory».

**světo-vidъ*, **světo-vida*: Serbian *Световид* [1, p. 177], Slovenian (old) *Svetovid*, *Svetovida* (Carantanian) [44]. «[Who has] flowering look»?

**světo-vitъ*: Old Czech *Svatovit*, XIII [31, p. 175], Czech *Svatovit* [30, p. 95], Russian (old) *Свямосум* [25, p. 100]. If we consider **vitъ* as **vik-tu-* ‘victim’, ‘sacrifice’ ~ Latin *victima* (following V. N. Toporov), then «pagan» semantics of the name may be restored as «[Whose] victim is abundant».

Perhaps, this also includes the name of Slavonic god *Svetovit* (at Helmold), which was the god of prophecy too. «*Suantevit* deus terrae Rugianorum inter omnia numina Slavorum primatum obtinuit, clarior in victoriis, efficacior in responsis». T. Maretić interprets this names as «potentem sermonem habens» (that is «qui interrogantibus firma responsa dat») with reliance on Old Church Slavonic *свѣмосумъ*, where *свѣмъ* ‘fortis, firmus’ + **sumъ* ‘sermo’ or ‘loquela’. Cf. also other Slavonic theonyms with the same postpositive component *-vit*: *Rujevit* or *Verovit*, *Porevit* [27, p. 131–132].

Regarding reconstruction of the prototype as **Sveto-vitъ* and its semantics, associated with the idea of growing life force (similarly **Lude-vitъ*), see [47, p. 549].

**světo-vojъ*: Slovenian old (derivative) *Svetovoj-ka* (Carantanian) [44] «Warrior [endowed with] life strength».

**světo-voldъ*: Old Czech *Zuentibaldus* dux Moravorum, 884 [9, p. 46, 47], and also in Salzburg «Liber confraternitatum vetustior» VIII century as *Zuuentibald*, in which is seen a hybrid composite of Slavonic **Sveti-*, **Svetъ-* & Germanic *-bald* (literature see: [47, p. 487]), which is doubtful. Here, it rather comes to a partial adapting of purely Slavonic name: its second component was associated to the mentioned Germanic stem, frequently used as a part of composites, which was reflected in the orthography. Cf. also the remark by V. N. Toporov about a possible combinatorics of components **svet-* & **vold-* (Russian *святые власти*, *святой владыка* [47, p. 487]). That is «Full with power» or *dvandva* «Strong & Imperious».

**světo-žiznъ*: Old Slovenian *Svetožizna*: *Szuentezizna* [26, p. 139], Old Slovak *Svätožizňa* — wife of *Svätopluk’a* (~ *žiznъ* ‘life’ [33, p. 146]: *Svetžizňa*), Old Polish *Świętożyźń*: *Zvitosizn* cust[r]ix, 1265 [45: V, p. 407]. «Full of life» or «[Whose] life [is in] prosperity».

Old Slovenian and Old Slovak reflexes are affected by a grammatical innovation: it is about the transition of the second part in the class of *ā*-stems (*jā*-variant of declension), while Old Polish preserves the old *ī*-stem. The same postpositive component is represented in Old Polish *Dobrożyźń*: *Dobrosysn*, 1239, *Dobrosi[s]n*, 1265, Voyzlaue *Dobrožisne*, XIII–XIV [45: I, p. 493].

**vъse-světъ*: Russian (old) *Всесям* [25, p. 21]. The meaning is «Full of everything».

V. Conclusions

Comparative-historical analysis of the ancient Slavonic and Iranian cliched phrases with the core component **světъ* : **śuanta-* and related to them dithematic personal names reveals the traces of the common Slavonic-Iranian text, formed within the poetic speech. Etymological composition of such «mycrotexes» alongside with reflected therein complex of religious and ethic ideas, which is common to both cultural-linguistic traditions, leaves no doubt that we deal with the heritage of Slavonic-Iranian contacts. Especially indicative are the examples of *full genetical identity* in composition of formulaic constructions among the Slavs and Iranians, cf. PSlav. **světъ bez-sъmъrtъnъ* : Avest. *spanta a-mašā* and *a-mašā spanta*; PSlav. **svet-* & **dě(ja)ti* : Iran. **śuanta-* & **dā-*; PSlav. **svetomodrъ* : Iran. **śuanta-* *mazdā-*; PSlav. **svetomyslъ* : Avest. *spantō.mainyava-*; PSlav. **svet-* & **prositi* : Iran. **śuantā-* *frašā-*; PSlav. **světa vatra* : Iran. **śuanta-* *ātar-*; PSlav. **světa zemja* : Iran. **zam śuantā*; PSlav. **světъ mirъ*, **světo-mirъ* : MPers. *Mihr-spand*; PSlav. **vъse-světъ* : Iran. **uīšua śuantā*.

2. The semantic basis of formulaic expressions, common to both languages, is formed with the complex of discrete meanings, referring to the notions of abundance, life force and its increasing (cf. increasing/undying fire, fertile (abundant with fruits) land, fullness with mental force/will or its increase (= holy wisdom/thought) etc.).

3. The material demonstrates the significant specific weight of Proto-Slavonic units with the exponent **svet-* alongside with the rudimentary and clearly areally and also chronologically limited data of Iranian languages. Permanent renewability of the tradition to use the syntactic cliches with **svet-* was facilitated by their involvement into the field of the derivation of Slavonic anthroponymic composites and later their demand (and therefore reproducibility) in the texts of Christian religious topic, where Proto-Slavonic **svet-* and its derivatives got a new sence.

The perspectives for further work in the outlined vector are seen in comparison of the collected material with data of Baltic languages.

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ФРАГМЕНТИ СЛОВ'ЯНО-ІРАНСЬКОГО МІФОПОЕТИЧНОГО ТЕКСТУ: СИНТАКСИЧНІ КОНСТРУКЦІЇ ЗІ *svet- : *švanta-

Анотація. Статтю присвячено реконструкції фрагментів (усталених словосполучень) міфопоетичного тексту, спільних для іранців і слов'ян. **Мета** студії — обґрунтувати реконструкцію спільних елементів слов'янського й іранського міфопоетичного тексту, пов'язаних із ідеєю святості та священного. Необхідність реконструкції елементів цього феномена історії комунікативної культури зумовлює **актуальність** дослідження. **Об'єкт** дослідження становлять: 1) усталені словосполучення, які в обох мовах складаються з генетично тотожних лексем; 2) усталені словосполучення, в яких генетично спільним для обох мов є лише *svetš : *švanta-, тоді як друга частина репрезентована синонімами з різними етимонами; 3) двочленні слова зі *svet- : *švanta-, які часто становлять результат згортання прісних усталених словосполучень, тому зберігають їхню семантику. **Предмет** — етимологічні, фонетичні, морфологічні, лексико-семантичні властивості історично засвідчених мовних одиниць і реконструйованих під час аналізу прототипів. **Результати** дослідження: виокремлено суму давніх іранських і слов'янських клішованих словосполучень (і похідних від них антропонімів), сформованих у процесі культурних контактів носіїв обох мов; обґрунтовано їхню формальну та семантичну реконструкцію. **Висновки.** Порівняльно-історичний аналіз давньослов'янських та іранських усталених словосполучень із ядрним компонентом *svetš : *švanta- і споріднених із ними двоосновних особових імен виявив сліди спільного слов'яно-іранського тексту, сформованого в рамках поетичного мовлення. Етимологічний склад цих «мікротекстів», а також відображений в них комплекс релігійних та етичних уявлень, спільних для обох мовних традицій, переконує, що йдеться саме про спадщину слов'яно-іранських контактів. Семантичну основу виокремлених «формульних словосполучень» формує комплекс дискретних значень, який відсилає до понять достатку, життєвої сили та її збільшення. Матеріал демонструє значну питому вагу праслов'янських одиниць зі *svet-, тоді як їхні іранські відповідники виявляються рудиментарними, явно обмеженими в ареальному та хронологічному аспектах. Постійній відтворюваності традиції ви-

користання синтаксичних кліше зі **svēt-* сприяла їхня залученість до царини деривації слов'янських антропонімічних композитів і в подальшому їхня затребуваність у текстах християнської релігійної тематики. *Перспективи* подальшої роботи у визначеному напрямі ми бачимо у порівнянні зібраного матеріалу з даними балтійських мов.

Ключові слова: реконструкція, текст, порівняльно-історичне мовознавство, прототип, етимологія, ономастика, міфонім, індоєвропейський, праслов'янський, праіранський.

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