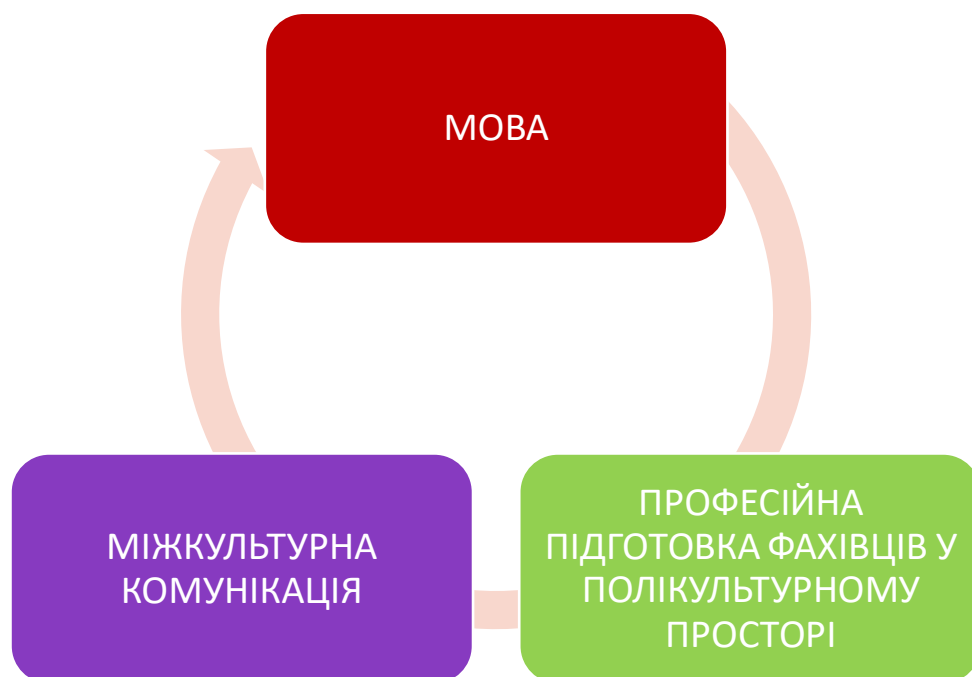


**АКТУАЛЬНІ ПРОБЛЕМИ ФІЛОЛОГІЇ І ПРОФЕСІЙНОЇ
ПІДГОТОВКИ ФАХІВЦІВ
У ПОЛІКУЛЬТУРНОМУ ПРОСТОРІ**



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СЕКЦІЯ ІІ
АКТУАЛЬНІ ПИТАННЯ ЗАГАЛЬНОГО І ЗІСТАВНОГО МОВОЗНАВСТВА

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**ХЪРСЪ = ДАЖЬБОГЪ?
(ON ONE SLAVONIC-IRANIAN PARALLEL)**

Keywords: *etymology, language contacts, Slavonic theonymy, Middle Iranian.*

Introduction.

The problem of Slavic mythology (and the East Slavic pantheon in particular) is not new. Over the last two hundred years and more, the characters of Slavonic mythology have been studied in one way or another by Y. I. Venelin, Z. Doluga-Khodakovsky, I. I. Sreznevsky, A. N. Afanasyev, A. A. Potebnya, V. J. Mansikka, A. Brückner, V. N. Toporov, M. A. Vasilyev, H. Lovmyanski, A. F. Zhuravlev, A. Geishtor, O. N. Trubachev, N. I. Zubov, A. Loma, B. A. Rybakov and many others.

Although much has been done in the field of Slavonic mythology in the past, there are still many obscure fragments in the annalistic sources. This material is devoted to the interpretation of one of them (concerning *Khors* and *Dazh'bog*).

The *topicality of the proposed study*. Despite numerous works on Slavonic mythology, the nature of contacts of the Eastern Slavs with other tribes still leaves room for speculation, as the search for consistency in Slavonic theonymy is hindered by a limited number and, in part, by the vagueness (at least for modern researchers) of the most ancient annalistic testimonies. In addition, the interpretation of the names of *Khors* and *Dazh'bog* proposed by V.I. Abayev in the following annalistic fragment does not exclude its alternative reading.

The *novelty of the research*. Attempts of a critical consideration of the Abayev conjecture of a fragment about *Khors-Dazh'bog* are not known to us yet. And therefore, the following considerations may be useful for a more accurate understanding of the images of *Khors* and *Dazh'bog*.

The research *methods*: etymological and comparative-historical, internal reconstruction method.

The main results. The prerequisite for writing this material was V. I. Abayev's interpretation of the following fragment on the Slavonic gods (ПСРЛ (1926), clmn. 79), describing an event of no small importance in the cultural and political life of Old-Russian society in the year of 980:

1. И нача княжити Володимер въ Киевѣ единѣ, и постави кумиры на холму внѣ двора теремнаго: Перуна древяна, а главу его сребрену, а усъ златъ, и Хърса Дажьбога, и Стрибога, и Симаргла, и Мокошь

[And Volodimtr began to reign alone in Kiev, and he put idols on the hill outside the palace court: Perun of wood, and his head silver, and a golden mustache, and *Khors Dazh'bog*, and Strigbog, and Simargl, and Mokosh'].

Based on the fact that in the annalistic text there is no tie between the names *Khors* and *Dazh'bog*, V. I. Abayev suggested that these names denote the same deity, interpreting the formula fragment of Хърса Дажьбога as a double name *Khors-Dazh'bog*. An approximate inner form of this name could be "Good *Dazh'bog*", and the chronicler must have understood that *Khors* is not a stand-alone deity, but only an epithet of *Dazh'bog*. Thus, the first component of this theonym, *Khors*, is correctly defined by V. I. Abayev as an Iranian (Scythian or Alanian), and its presence with the Slavs is easily attributable to the close Slavonic-Iranian contacts. Also, the Slavonic epithet *хорошуй* is derived by the Ossetian researcher from the name of *Khors*.

As the closest typological parallel to the alleged Good *Dazh'bog*, V. I. Abayev presents the Svanic naming of St. George *Džgarāg* < *Džgəra-Gege* "Good George", in which *džgəra* means 'good', but not in Svanic, but in Mingrelian (Абаев (1995) b, p. 596). As such, the name *Dazh'bog* is also interpreted by the scholar as 'good god' in connection with a Celtic lexicon like O.-Irish. *dagh*, Gaul. *dagus* ~ Celtic. **dagus* 'good' (Абаев (1995) b, p. 636).

The analysis of the chronicle fragment and one of its interpretations allows us to make some observations.

1. In the East Slavonic sources numerous cases of using the theonyms *Khors* and *Dazh'bog* separately are noted. Therefore, there is a reasonable assumption of a mistake of the scribe, who missed the conjunction *u* between the names of the two gods.

2. The absence of the connecting conjunction between the names in the fragment Хърса Дажьбога can be seen not only as an indication of the double name of one deity, but also as a fact of using two names denoting two different characters – *Khors* and *Dazh'bog*. And the name of the second (Slavonic) deity glosses the name of the first (non-Slavonic) one. However, in this case it is not completely clear why the identification of *Khors* and *Dazh'bog* is not accompanied, for example, by the word *рекше*: Хърса рекше Дажьбога.

3. Also, in the "Tale of Bygone Years" (further STY) a fragment devoted separately to *Dazh'bog*, is quoted from the Slavonic translation of the "Chronographia" by Ioann Malala, where this Slavonic sun god is an absolute equivalent and substitute for the name of the Greek solar deity *Helios* (ИСПЛ (1908), clmn. 278-279; ХИМ (1994), pp. 69; 70).

4. Note also that in the available East Slavonic annalistic and folklore sources the cases of the use of the theonym *Dazh'bog* in combinations with the epithets *злой*, *добрый* etc. are not known (yet).

In the light of the above considerations, it is logical to assume that in STY Slavonic theonym *Dazh'bog* (if before us is not an elementary copyist's mistake), indeed, glosses an Iranian theonym *Khors*, which origin most researchers connect with the lexicon denoting the sun, happiness and good luck. The lack of ties between the theonyms *Hors* and *Dazh'bog*, which led V. I. Abayev to the idea of the double name of one deity, may also be interpreted as an indication of the "sameness" of both gods, namely of their solar nature. The glossing of one theonym by another indicates their isosemantic nature and, accordingly, the isofunctionality of their "bearers".

Since the Slavonic *Dazh'bog* was not only a solar deity (this feature has somewhat faded over time), but also a crop deity, a provider of goods, for the Iranian Khors, even without knowledge of its connection with the analogous Iranian vocabulary, similar functions should be assumed.

As for the introduction of the Iranian *Khors* in the Slavonic pantheon was caused, in the opinion of V. M. Toporov, by a rather strong position of the Khazar Kaganate in Kievan Rus, and, therefore, "while Kaganate was in force, Vladimir (and the Princes before him) could not ignore the Kievan Khazarian-Jewish-Iranian (Khoresmian /?/) settlements". Under such social and religious conjuncture, the appearance of purely Iranian *Khors* (as well as Simargl) in the Kievan pantheon gets a quite natural explanation (Топоров (1995), p. 517-518).

The point is that the Iranian ethno-cultural element was a certain military (and armed) force, although partially economically and socially passive. Therefore, by including the Iranian gods in the Kievan pantheon without their preliminary assimilation by the local tradition, Prince Vladimir made a certain concession, hoping "for a separation of the Middle Iranian Khoresmian garrison from the Turkic speaking Khazars and the religiously and economically powerful Jewish community" (Топоров (1995), p. 518).

The Iranian *Khors* itself is considered by V. N. Toporov as a purely natural deity in the context of the lexicon: Pers. *xuršīd* 'shining sun', *xursēt*, *xōršēd* with Middle Pers. *xvāršēt*, Avest. *hvarə xšaētəm*, about the shining sun (Топоров (1995), p. 513). This lexicon can be supplemented with formations useful in terms of clarifying the inner form of the theonym: Korezm. 'хур, хур, 'хр 'sun' (Benzing (1983), p. 121), modern Pers. [*hyp*] 'sun'; 'happiness' (Рубинчик (1985), p. 733).

And in view of the fact that the idol of *Khors* was introduced into the Kiev pantheon as a kind of political curtsy to the Iranian (most likely Khoresmian) representatives of the military class, it is possible that one of the functions of this deity was the patronage of warriors. In this respect, the lexicon is similar to the one mentioned in one of the Elamite sources, O.-Pers. *xvāršā*, lit. 'good man, hero' (< **hu-aršan*) (ЭСИЯ (2007), p. 415).

Conclusions. Thus, the analysis of both the annalistic fragment and the circumstances of the appearance of *Khors* in the Kievan pantheon, give reason to believe that *Khors* and *Dazh'bog* are two separate deities, the first of which could, among other things, patronize warriors.

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**IN THE WAKE OF ANCIENT INTERLINGUAL CONTACTS:
PROTO-SLAVONIC *činyŋa pьrtь & EASTERN IRANIAN *činyā[n]t-partu-
(ONE CASE OF RITUAL MICROTTEXT TRACING)**

Keywords: *etymology, language contacts, Proto-Slavic, Old Iranian, ritual text.*

Introduction. Interlingual contacts between Eastern Iranian and Slavonic ethnic groups of pre-state epoch is a scientific problem, which is still only fragmentary developed in comparative-historical linguistics. Findings in the field of Slavonic and Iranian lingual antiquities appear to be more modest against the background of the successes of other directions in philological thought, investigating exchange of cultural experience, reflected in the languages of historical epoch. However, the fact of fewness of SLAVO-IRANICA reliable examples by no means reduces their cognitive importance. For example, investigations about collaborative Slavonic and Iranian innovations in the language of ritualized actions at the level of common elements of sacral and mythological text seem to be very important for modern diachronical linguistics and historical science (cf. scientific works of O. N. Trubachev, V. N. Toporov, Viach. Vs. Ivanov, A. K. Shaposhnikov). Conclusions from these works enable us to form an opinion about the nature and depth of both cultures interaction through the linguistic reconstruction, based on singling out in languages ideologically close formulaic expressions (constructions) with etymologically homogeneous lexical composition.

The *topicality of the proposed study*. Material for the reconstruction is partially saved in the texts of oral folk epic poetry and legal prescriptions, where the elements of ancient poetic speech keep existing. Each of facts is valuable as an element of the destroyed and already inaccessible to study mosaic picture SLAVO-IRANICA and each fact should take its proper place here, therefore scientific search and verification of possible parts of this «mosaic» appear to be very important for comparative-historical linguistics.

The *novelty of the research* lies in the etymological parsing of one of likely traces of Iranian and Slavonic contacts at the level of poetic language and reconstruction of one common formulaic expression from mythological text about the journey of soul of the dead.

The used *methods*: etymological and comparative-historical.