MEDIEVAL PERSONAL NAMES IN THE LIGHT
OF CULTURAL HISTORY

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This study is an attempt to view medieval personal names in terms of cultural history. Emphasis is placed on the question of explaining the presence of German baptismal names and saints' names in Czech in the 12th and 13th centuries. Sources began to appear only in the 12th century. Only a few names were available from the Great Moravian Empire. But already then, saints' names were being adopted by the Slavs and passed on to Bohemia. Examples of such names are Ivan (Johann), Dmitr (Demetrius), Kliment (Klement) and Ondřej (Andreas). The Old Bulgarian of the „Slav Apostles" Cyril and Methodius was the vehicle for disseminating such names. The mission in Bohemia reached its high point in the 10th century, when such German and saints' names as Uolrīch (Oldřich), Liutold (Litold), Liupolt (Lipolt), Liutwin (Litvin), Hagno (Ahna) and Heimram (Jimram) were borrowed; on the other hand, the name of the

Czech duke Václav was adopted by the Germans in the form of Wenzel. Other names, particularly those of saints, date from this period. Examination of the phonetic changes makes it possible to determine the approximate time (before 1170, 1250 and 1300) when such names were borrowed as Jerman (Heriman), Vilém (Wilhelm), Rýner (Reiner), Havel (Gallus), Ahna (Hagno), Jiří (Georg), Humpolt (Gumpold) and Hospřid (Gotfrid). These offer evidence of the presence of German knights, clerics and monks long before the beginning of German resettlement. Special discussion is devoted to cases where the rules of German phonetic change do not apply, such as Šimon = Simon. The age of many names can be established by their presence in 12th—13th century sources. Since the Czech language can incorporate foreign names simply by abbreviations and suffixes, the age of many full names can be identified with some degree of certainty. The question of the effects of national intermarriage on personal names is also dealt with. Brief attention is devoted to the well-known fact that with the territorial expansion of the late Middle Ages, German Christian names were introduced on a mass scale. The impoverishment of the old native Christian names as well as the emerging veneration of saints led to the extension of saints' names, also into the lower strata. The exhaustion of the treasury of Christian names and international fashion both contributed to the appearance of family names.