

Karelian personal names in oikonymy of South Karelia

Karjalaisten henkilönnimet Karjalan eteläosan asutusnimistössä

The scientific report deals with the personal names attested as parts of oikonyms (settlement names) of South (Olonets) Karelia where most of the population in the last few centuries speaks the Livvik dialect of the Karelian language. According to the statistics, more than 60% of the settlement names in the Livvik area are of anthroponymic origin, which explains the focus of research. Based on the studied oikonyms and microtoponyms, I identify three main groups of human naming: anthroponyms of Balto-Fennic origin, non-Christian names of Russian origin, Christian names and their forms. Within the first group, particular mention is made of the names that relate to the ancient Balto-Fennic “faunistic” tradition (village Hukkal < Hukka ‘Wolf’, village Kurrenselgy < Kurgi ‘Crane’, etc.); the names that characterize a person in terms of physical condition, behavior, social status (village Keikkul < Keikku ‘Lame’, village Hörpäl < Hörppö ‘Chatterbox’, village Herranselgy < Herra ‘Rich Man’, etc.); personal names with negative semantics (village Kel’l’ul < Kel’l’u ‘Scoundrel’, village Tahtahal < Tahtas ‘Fool’, etc.). The second group includes a number of non-Christian names of Russian origin that once existed in South Karelia, reconstructed based on the toponymic material (*Gorb < village Gorbal, *Zhdan < village Ždianu, *Rubets < village Rubčoilu, etc.). In some cases, Karelian Livviks could have two “Russian” names, from which I carefully assume, that at least in the 16th–17th centuries, there was a tradition to give the child a double name: a Christian calendar name and an everyday non-Christian Russian name. The third largest group includes Karelian forms of Christian names, including female ones, reflected in the oikonymy of the region.