

Names of Stars and Constellations in the Slavic and Germanic Languages

Natalia Ivashina

Alena Rudenka

Belarus

Abstract

The range of nominated objects in folk astronomy is limited. These stars and constellations are the Pleiades, Ursa Major, Ursa Minor, Orion, the Milky Way, the North Star, Venus and Sirius. The principles of nomination of stars and constellations are analyzed in this paper on the basis of folklore, mythological and cultural information, and the reasons for similarities between Slavic and Germanic astronyms are discussed. Three types of development are possible: borrowings, calques, and intralanguage changes. Examples of all three types are given in the paper.

There are different astronyms for the same astronomical object in the Slavic and Germanic languages and dialects, and the same name may be used for different stars and constellations. According to the authors, this fact indicates that the traditional astronymic system collapses.

* * *

Introduction

The subject of this paper is dialectal, or folk names of stars and constellations in the Slavic and Germanic languages. Types and causes of similarities between Slavic and Germanic folk astronyms are also highlighted.

The range of nominated objects in folk astronomy is not large. These objects are the Great Bear, the Little Bear, the Milky Way, Orion, the Pleiades, Polaris, Venus and Sirius. However, the limitations of the traditional astronymic system are compensated by a variety of dialectal names for the same object.

For example, in Belarusian dialects the Big Dipper is called *Світална; Стажар'е* (*Svitalna; Stazharje*) ≈ 'light'; *Апалонічак, Коўшык* (*Apalonichak, Kowshyk*) 'a dipper'; *Воз, Карэта, Калясніца, Павозачка, Брычка* (*Voz, Kareta, Kalyasnitsa, Pavozachka, Brychka*) 'wagon, cart'; *Конь* (*Kon'*) 'horse'. In Polish dialects Venus is called *Gwiazda Zwierzęca, Wilcza Gwiazda, Gwiazda Wołu, Gwiazda Zająca* 'bestial, wolf, cow, hare star'; in addition, it is called the evening and the morning star in many languages, including the Indo-European ones. The Germanic names of stars and constellations are also plentiful. For example, the Great Bear in English is called *Ursa Major* (in the German language there is the same name from Latin), *the Great Bear, the Charles' Wain*; asterism *the Big Dipper, the (Star) Plough, the Saptarishi* (< seven rishis). Germ. *der Große Bär* is also called *der Große Wagen, Wotanswagen, Irmineswagen, Karlswagen, Theiws Wagen, Himmelswagen, Wagen am Himmel, Eliaswagen, Peterswagen, Mariaswagen, Davidswagen, Wagen des Dietrich von Bern*.

Polaris has other English (*Polar Star, Pole Star, North Star, Northern Star, Lodestar, Guiding star, Cynosure*) and German names (*Polarstern, Polar, Nordstern, Angelstern, Navigatoria, Leitstern, Fixstern*).

The Reasons for Similarities between Slavic and Germanic Astronyms

Similarities between Slavic and Germanic dialectal astronoms are caused by the following reasons: 1) borrowings from the same source, 2) calques from the same source, 3) typological similarity of semantic development.

Borrowings

Diagnosis of loanwords is quite complicated because of the preference for calques instead of direct borrowings. We have not found direct borrowings from the Germanic to Slavic languages or vice versa among folk astronoms. (It is well known that many astronoms of standard literary Germanic and Slavic languages are loan words).

In dialects, in particular Slavic dialects, there are only a few borrowings from other languages. For example, in ancient Russian texts we can find the name *звезда Чыгырь* (*zvezda Chigir*) ‘Chygir-star’, which means both Venus and a comet with a tail. There are several versions of this name origin. Probably, the word was borrowed from the ancient Hebr. *Tsigr (Zohar)* ‘Venus’ (Sviatskij 1962: 38, Karpenko 1981: 80). This name undoubtedly correlates with the names of Venus in Polish and Slovenian dialects: Pol. *Żydowska Gwiazda*, Slov. *Židovska Zvezda* ‘Hebrew star’.

One more example of loanwords among astronoms is South Slavic names of Orion: Bulg. dialectal *Терзията (Terzijata), Терзюу (Terzii)*, Ukr. dialectal *Терезу (Terezi)* were borrowed from Turk. *terazi* ‘scales’. So, for Orion the Turkish name of another constellation the Libra was taken.

Calques

Calques are more common among dialectal astronoms, but their identification is not always clear-cut.

The constellation name that means ‘bear’ is well known in the languages of different families: the Indo-European, Paleoasian, Finno-Ugric, Semitic, North American languages, etc. In the European languages, this nomination was formed under the influence of the Greco-Latin astronomical terms *Ursa Major* and *Ursa Minor*. Names associated with images of animals or people often go back to the zoomorphic or anthropomorphic myths. For example, in the Slavic world, the constellation of the Great Bear correlates not only with the bear, but also with a moose (elk) or a horse, which does not match the actual shape of the constellation (Nikonov 1973: 375). Jacob Grimm believed that neither Slavs, nor Germans or Balts knew the name of the constellation with the meaning ‘bear’ (1876, 2: 605). In early Slavic translations of the Bible we see instead of the Hebrew *Ash* ‘the Big Dipper’ such names as ‘cart’ or ‘cradle’. This is one of possible proofs that astronoms with the meaning ‘bear’ in the Slavic and Germanic languages are semantic calques.

According to Jacob Grimm, the motivation ‘wagon’ for the names of the Big Dipper in the Slavic and Germanic languages is considered to be a semantic calque (1876, 2: 605). This image appeared in Western Asia, then moved on to the Greeks (the name was first mentioned by Homer), from them to the Romans, and later to the European languages (Nikonov 1973: 375). In the Slavic dialects these words are Rus. *Кола, Колесница, Воз, Арба, Телега, Повозка, Кольмага* (*Kola, Kolesnica, Voz, Arba, Telega, Povožka, Kolytuga*), Bel. *Калясніца, Павозачка, Воз, Брычка, Карэта* (*Kaliasnica, Pavozachka, Voz, Brychka, Kareta*), Pol. *Wóz, Fura, Kalasa, Kareta, Wasąg*, etc. These names may be related to different religious, historical or geographic contexts. For instance, in the Christian era such astronoms as Bel. *Ільёў Воз* (*Illiow Voz*), Pol. *Niebieski Wóz*, Lower Sorbian *Ńiebiaski Wóz*, Slovenian *Nebeški Voz* appeared. They are associated with the Christian legend of Elijah the Prophet, who was taken up into heaven in a fiery chariot. Jacob Grimm calls the pre-Christian German names *Wotanswagen* ‘Wotan’s wagon’, *Irmineswagen* ‘Irmin’s wagon’ (Wotan, Woden, Wodan, Irmin are different names of Germanic god Odin), *Karlswagen* (1875, 1: 125, 295; 1876, 2: 604), *Theiws Wagen*, etc. As in the Slavic languages, in German not only pagan, but Christian names are represented: *Himmelswagen, Wagen am Himmel* (Allen 1963: 429), *Eliaswagen, Peterswagen, Mariaswagen, Davidswagen*, etc. The same pattern is used to create non-religious names, for example Germ. *Wagen des Dietrich von Bern* ‘wagon of Dietrich from Bern’, Engl. *the Charles’ Wain*.

Names of the Pleiades motivated by semantics ‘hen’, ‘chicken with chicks’ are widely used in the Slavic dialects: Bel. *Курачка* (*Kurachka*), Ukr. *Квочка* (*Kvochka*), Rus. *Курица с Цыплятами* (*Kurica s Cypliatami*), Pol. *Kwoka, Kwoczka, Kura, Kwoka z Kurczętami*, Czech. *Kuřátka, Kvočna s Kuřátky*, Slovak. *Kuriatka*, Slovenian *Kura s Piščeti, Kokoška, Kvočka, Kokla, Kvočka, Serb. Квочка с Пилима* (*Kvočka s Pilihima*), Maced. *Квачка* (*Kvachka*), Bulg. *Квачката, Квачката с Пиленцата, Клочката, Кокошката с Пиленцата* (*Kvachka, Kvachkata s Pilencata, Klochkata, Kokoshkata s Pilencata*).

Such names are common not only among the Slavs. In the German dialects we find the name of the Pleiades *Gluckhenne* ‘clocking hen, broody’ (*Glucke* is onomatopoeia); the similar ones are used in Asia and Africa (Nilsson 1920: 118-119, Moszyński 1967: 40-41, Gładyszowa 1960: 25-26) provide us with a lot of examples.

What is the origin of these names: typological similarity or semantic calque? In Slavic texts this image appeared relatively late: in the Old Czech language it was first used in the 15th century (Gebauer 1970, II), in Old Polish – in the 16th century (Kupiszewski 1974: 98). This late use indicates that the names appeared in the Slavic dialects as semantic calques of the German name, or this motivation was borrowed to the dialects of both languages.

Another group of names of the Pleiades, which are semantic calques, are words with a meaning ‘sieve’. This nomination is known in the Belarusian, Russian and Polish dialects: Bel. *Сімка* (*Sitka*), *Сімуо* (*Sitco*), *Рэшата* (*Reshata*), Rus. *Решето* (*Resheto*), *Решетка* (*Reshiotka*), *Сито* (*Sito*), Pol. *Sito, Sitko*. An idea of the Pleiades as a sieve is widely known in the Baltic and Finno-Ugric languages, see Latvian *Sietins*, Hung. *Fiastyúk*, Finnish *Seulaset*. Distribution of this motivation in the contact zone of the Slavic and the Baltic languages allows us to see semantic calque in the development of the meaning ‘a sieve’ → ‘the Pleiades’.

It is well known that in the literary standard Slavic and Germanic languages the astrononym *the Milky Way* (Rus. *Млечный Путь* (*Mlechnyj Put'*), Bel. *Млечны Шлях* (*Mlechny Shliah*), Germ. *Milchstraße*, etc.) is a semantic calque of Latin *Via lactis*, or *Via lactea* 'the Milky Way', which has spread around the world. The Latin name itself is associated with the Greek *Γάλα* 'milk' or *Κύκλος γαλακτικός* 'milk round'. For centuries the word *Galaxy* was considered to be synonymous to the name of *the Milky Way*. Only in the late 18th century, after the discovery of Frederick William Herschel (Germ. Friedrich Wilhelm Herschel), it became apparent that the Milky Way is only a visible reflection of the star system in the night sky. Afterwards, the word *Galaxy* was used to describe any star system.

Similar Semantic Development

If the names of the Milky Way and the Big Dipper in the literary codified Germanic and Slavic languages are semantic calques, then similar folk astrononyms are usually results of authentic semantic development.

For most of the world the Milky Way is associated with a road. This image is universal, but it is varied in different ways.

In some folk names a semantic feature 'white, milk' is used: Bulg. *Белия Път*, *Бял Път* (*Belia Pyt*, *Bial Pyt*) (Koseska 1972: 85), Pol. *Biała Droga* 'white way' (Kupiszewski 1974: 106), cf. the Germanic names with motivation 'milking path', 'milking street', 'path of cows' and *Cow Lone*, which is the name of the Milky Way in Scottish dialects.

Semantic type 'bird path' is one more variant of the image 'path'. Probably, in spring, the direction of the Milky Way was associated with the routes of migratory birds, cf. Rus. *Гусиная Дорога* (*Gusinaja Doroga*) 'goose road', *Птичий Путь* (*Ptichij Put'*) 'bird path', *Журавлиная Дорога* (*Zhuravlinaja Doroga*) 'cranes' road', Bel. *Гусіная Дарога* (*Husinaja Daroha*) 'goose road', *Жураўліная Дарога* (*Zhurawlinaja Daroha*) 'cranes' road', Ukr. *Дорога у Вурію* (*Doroha u Virij*) 'road to the edge of migratory', Pol. *Droga Ptasia*, *Droga Ptasząt*, *Ptasi Gościniec* 'bird path', Lower Sorbian *Ptaškowa*, *Teškowa Droga*, *Korúška Cesta* 'bird path'. The same semantic image is represented in the northern dialects of the German language.

One more variant is the 'road of souls', for instance, Pol. *Droga Dusz*, *Droga Duchów*, *Droga Umarłych*. It is known that different peoples have an idea that souls are moving up into the heaven. There is also a belief that the soul at this time becomes like a bird. Such names are also known in Germany.

Another motive of names with the semantics 'a path is the weather or stars': Pol. *droga na pogodę*, *droga pogody* 'way of the weather', *droga mroźna* 'frosty road', *droga na deszcz*, *mglawica* 'rain way', *droga słoneczkowa* 'sunny way', *droga księżycowa* 'Moon way', *droga gwiazdowa* 'star way' (Kupiszewski 1974: 106-107); the same motive we can see in Saxony ('rainway') or in Westphalia ('road of storms').

The motive of way in the names of *Via lactis* is related to various religious, historical or geographic contexts of the motive of 'wagon' mentioned above: Rus. *Иерусалимский Путь* (*Ierusalimskij Put'*) 'Jerusalem way', *Моисеева Дорога* (*Moiseeva Doroga*) 'road of Moses', Ukr. *Божа Дорога* (*Bozha Doroga*) 'God's way', *Дорога в Єрусалим* (*Doroga v*

Erusalim) ‘Jerusalem way’, Pol. *Droga do Nieba*, *Droga do Raju*, *Droga Do Zbawienia* ‘celestial Way’, *Droga Świętego Eliasza* ‘way of St. Elijah’, *Droga Jakuba* ‘way of St. Jacob’, *Droga Do Częstochowy* ‘road to Czestochowa’, *Droga do Warszawy* ‘road to Warsaw’, *Droga do Jeruzolimy* ‘Jerusalem way’, Upper Sorbian *Njebjeska Droha*, *Swjata Droha* ‘celestial way’, *Romska Droha* ‘Roman road’, Slovenian *Božja Cesta* ‘God’s way’, *Rimski Pot*, *Rimska Cesta* ‘Roman road’. According to these models new names appeared, which were connected with new historical events, for example Rus. *Батыева Дорога* (*Batyeva Doroga*) ‘Batu road’, *Мамаева Дорога* (*Mamaeva Doroga*) ‘Mamaj road’, Ukr. *Чумацький Шлях* (*Chumac'kij Shliah*) ‘Chumak Way’.

The same models are used in the Germanic languages, too. For the Normans the Milky Way was ‘a path of spirits to Valhalla’ (i.e. Odin’s hall, which was inhabited by the heroes who fell in battle), for the Swedes it was ‘winter way’ (Karpenko 1981: 15, 17); for all the Scandinavians it was ‘the way of Woden’; in Germany it was ‘a last journey of the army’, ‘God’s way’, ‘the way of Mary’, ‘the way of Hilda’, ‘the way of St. Jacob, Joseph’, ‘the way of the Mother of God’, and others (Gładyszowa 1960: 80, Handwörterbuch 6: 367-371; 7: 10; Allen 1963: 478-480). Ancient Hessian option is *Iringsweg* (Iring is one of the names of the god Odin, see above *Irmeswagen* ‘Irmin’s wagon’).

In the Russian dialects the name of the Milky Way includes the word *улица* (*ulica*) ‘street’. Similar names are known in the Germanic languages: Swedish *Winter Gatan* ‘winter street’, Germ. *Jakobs straÙe* ‘Jacob street’, Dutch *Vronelden Straet* ‘women’s street’ (cf. literary German name *MilchstraÙe*) (Allen 1963: 479-480). It is a later version of the ancient image of the way when the sky was understood as a town.

So, names of the Milky Way with the motivation ‘road’ in the Slavic and Germanic languages are the results of similar semantic development.

In the Slavic and Germanic languages semantic type ‘a bucket, ladle, dipper’ → ‘Ursa Major’ is represented. This motivation stems from the fact that the constellation really looks like a bucket with a long curved handle: Rus. *Ковш*, *Большой Ковш* (*Kovsh*, *Bol'shoj Kovsh*), бел. *Апалонічак*, *Коўшык* (*Aralonichak*, *Kowshyk*). This semantic type is used in many other languages (see Engl. *the Dipper*, *Bowl of the Big Dipper*) (Nikonov 1973: 375).

In addition to the above-mentioned anthropomorphic or zoomorphic cosmology, cosmology of numbers is effective for astronomy, too.

For example, Orion is connected with number ‘three’ for many peoples. In this constellation it is the Orion’s Belt, which consists of three bright stars, that catches the eye immediately. Folk names refer mainly to Orion’s Belt. Numerical component in the names of Orion is the result of typological similarity. Semantic type with the number three is known in different traditions (Gładyszowa 1960: 49). In the German language there are names *Drei Mäher* ‘three Reapers’, *Drai Könige* ‘three kings’, *Drai Marien* ‘three Marys’, *Drai Stäbe* ‘three sticks’, *Drai Holzhacker* ‘three woodcutters’. Number three for Orion is widely represented by the Slavs, too: Bel. *Траўко* (*Trajko*) ‘three’, Pol. *Trojki* ‘three’, *Trzy Siostry* ‘three sisters’, *Trzy Króle* ‘three kings’ (Kupiszewski 1974: 92), Slov. *Tri Palce* ‘three fingers’, *Trije Kralji* ‘three kings’ (MatičetoV 1972: 68, 69).

Similar to Orion associated with number three, the Pleiades is associated with seven, cf. Germ. *Siebengestirn* ‘seven stars’, *Sieben Schwestern* ‘seven sisters’, Engl. *the Seven Sisters*, Old Polish *Siedem Gwiazd* (Kupiszewski 1974: 100), Slovenian *Sedem Zvezd* ‘seven

stars' (Matičeto 1972: 66), etc. Three and seven are magic numbers for all the Indo-Europeans, so the seven was seen not only in the Pleiades. See, for example, Sansk. *Saptarishi* (< *seven rishis* 'seven wisemen'), which is the name of the Big Dipper and goes back to the Indian cosmology.

So, in the Slavic and Germanic dialects there is a set of astronoms with similar motivation due to the fact that the Slavic and Germanic folk astronomy uses universal images. In this case we can talk about typological similarity.

Since ancient times, Venus, which was considered a star, attracted the attention of people as the morning star, visible before sunrise, and the evening star, which can be seen after sunset. Hence, there are the two most common types of Venus names: the morning star (which appears in the east) and the evening star (which appears in the west). The opposition 'morning star' – 'evening star' is represented in the majority of languages of the world and is widely used by poets, see: «Добрай ночы, зара-зараница» (Dobraj nochy, zara-zaranica – M. Bahdanovich, Belarusian poet); The *evening star* peeping between the black roof-timbers (Munro J. Splendid). In this case, we see a universal semantic process.

One more example is the North Star, the most important feature of which is its immobility. Because of this, the star has a lot of names that liken it to a stake, pole or nail: Rus. *кол* (*kol*), *прикол* (*prikol*), *небесный кол* (*nebesnyj kol*), *стожар* (*stozhar*); Serb. *nekretnisa* 'that does not rotate'. A similar motivation is the basis of Germ. *Fixstern*.

Engl. *pole* 1 'a stake' and *pole* 2 'ends of Earth's axis' are understood as omonyms with different origin, and, according to etymological dictionaries, *pole* 2 was borrowed from Latin *polus*. The above analogies from the Slavic and the German dialects suggest the possibility of semantic self-development for the meaning 'polar star' on the basis of *pole* 1.

From ancient times stars and constellations served as natural reference points in space and time. People associated agricultural work with them, predicted the weather and harvest based on their observations, searched the road and blazed new trails with their help. Names of constellations reflect ancient beliefs about the world and the very nature of the universe perception by ancient man. For example, the North Star always served for orientation in space, which is the reason for its popularity among the seafaring peoples. The Slavs were not good sailors, as their land is not surrounded by seas and oceans. As a result, in the Slavic areal there was no much interest in the North Star.

The Germans, who were much more strongly associated with navigation, had many folk names for the North Star, some of which clearly indicate its relationship with the sea and navigation functions: Engl. *Lodestar*, *Guiding star*, Germ. *Angelstern* (*angeln* 'to fish'), *Navigatoria*, *Leitstern*. In ancient times it was known as *scip-steorra* ('ship-star', 10th century).

Thus, the most common cause of the similarity between Slavic and Germanic astronoms is a typological one. Semantic calques are applied less often, and direct loans are not common.

In the Slavic and Germanic astronomy not only universal, but specific images are presented. The latter reflect the characteristics of life and mentality of peoples. It is very interesting to see such specificity. For example, the Belarusians imagine the Pleiades as a sieve (Bel. dial. *Сумца* (*Sitca*)), and British citizens imagine it as a butcher's knife (Engl. and Irl. dial. *Butcher's Cleaver*).

Conclusion

Folk names of stars and constellations are in the process of disappearing. Astronyms are characterized by such phenomena as contamination of names, the loss of connection between name and object, mixing objects of nomination.

For example, in the Russian dialects both the Pleiades and the Big Dipper are called *Лось* (*Los'*) 'elk, moose' (Nikonov 1973: 375; Rut 1975, 19; Sviatskij 1961: 118), Venus, Sirius and the Big Dipper are called *Волчья Звезда* (*Volchja Zvezda*) 'wolf star'. Engl. *Cynosure*, Germ. *Cynosaura*, *Cynosura*, which came from the Latin *Cynosura*, means the Little Dipper, and Polaris, and – rarely – the Big Dipper.

Rus. *Ковш Большой Медведицы* (*Kovsh Bol'shoj Medvedicy*) (literally 'the Dipper of the Great Bear') is the result of contamination of two names for the same constellation.

Contamination of astronyms, transfer of names from one object to another indicates that they leave language and culture. This fact increases the importance and necessity of the present study.

Natalia Ivashina
Belarusian State University
Belarus
natasha.ivashina@gmail.com

Alena Rudenka
Belarusian State University
Belarus
alena@rudenka.com

References

- Allen, R.N. (1963) *Star Names: Their Lore and Meaning*. New York: Dover.
- Arnim, B. (1942) 'Slavische Sternsagen und Sternnamen'. *Zeitschrift für slavische Philologie* 18. 86-103.
- Bělič, J., Kamiš, A. and Kučera, K. (1978) *Malý staročeský slovník*. Praha: SPN.
- Bial'kevich, K. (1970) *Krajovy slovník ushodnjaj Magiljowshchyny*. Minsk: Navuka i tehnika.
- Blgarski etimologičen rechnik* (1971-) Vols. 1-. Sofija: Izdatelstvo na Blgarskata akademija na naukite.
- Bode, J.E. (1782) 'Beschreibung der Sternbilder, und Anweisung dieselben kennen zu lernen'. *Vorstellung der Gestirne ... des Flamsteedschen Himmelsatlas*. Berlin: Verlag Berlin u. Stralsund.
- Dal', V. (1978-1980) *Tolkovyj slovar' zhivogo velikoruskogo jazyka*. Vols. 1-4. M.: Russkij jazyk.
- Dobrovol'skij, V.N. (1914) *Smolenskij oblastnoj slovar'*. Smolensk: Tipografija P.A. Silina.

- English Dialect Dictionary, or Complete Vocabulary of all Dialect Words still in Use, or Known to have been in Use during the last Two Hundred Years* (1898). Vols. 1-6. London/New York: Henry Frowde/G.P. Putnam's Sons.
- Etimologičeskij slovar' slavjanskih jazykov* (1974-) Vols. 1-. Moscow: Nauka.
- Etymalohičny slovník belaruskaj movy* (1978-) Vols. 1-. Minsk: Navuka i tehnika.
- Fasmer, M. (1986-1987) *Etimologičeskij slovar' ruskogo jazyka*. Vols. 1-4. Moscow: Progress.
- Gebauer, J. (1970) *Slovník staročeský*. Vols. 1-2. Praha: Nakladatelství ČSAV.
- Gładyszowa, M. (1960) *Wiedza ludowa o gwiazdach*. Wrocław: Ossolineum.
- Grimm, J. (1875-1878) *Deutsche Mytologie*. Vols. 1-3. Berlin: Daemmler.
- Grinchenko, B.D. (1996) *Slovar' ukraïnskoho jazyka*. Vols. 1-4. Kiev: Naukova dumka.
- Handwörterbuch des deutschen Aberglaubens* (1938-1941) Vol. 9. Nachträge. Berlin: de Gruyter.
- Hirschberg, W. (1929) *Die Plejaden in Afrika und ihre Beziehung zum Bodenbau* 61. 321-337.
- Chižewskij, D. (1968) 'Aus der astronomischen'. *Onomastik I*. Annuaire de l'Institut de Philologie et d'Histoire Orientales et Slaves 18. Brussels. 413-426.
- Ivanov, V.V. and Toporov, V.N. (1974) *Issledovanija v oblasti slavjanskih drevnostej*. Moscow: Nauka.
- Ivashina, N.V. and Rudenko, E.N. (2009) 'Astronimy v tradicionnoj i sovremennoj jazykovej kartine mira'. *Slavjanskije jazyki: aspekty issledovanija*. Minsk: BSU. 89-96.
- Jankoviĥ, N. (1951) *Astronomija u predan'ima, obichajima i umotvorinama Srba*. Beograd: SAV.
- Karpenko, Ju.A. (1981) *Nazvanija zvezdnogo neba*. M.: Nauka.
- Karpenko, Ju.O. (1972) 'Velyka Vedmedicia'. *Movoznavstvo* 2. 59-66.
- Kas'piarovich, M.I. (1927) *Vicebski krajovy slovník*. Vicebsk: VN.
- Koseska, V. (1972) *Bułgarskie słownictwo meteorologiczne na tle ogólnosłowiańskim*. Wrocław/Warszawa/Kraków/Gdańsk: PAN.
- Kott, F. (1878-1893) *Česko-německý slovník*. Vols. 1-7. Praha: Nákl. tlačiarnie J. Kolářa.
- Kovachev, J. (1914) 'Narodna astronomija i meteorologija'. *Sbornik za narodni umotvorenija i narodopis* 30.
- Kupiszewski, W. (1974) *Polskie słownictwo z zakresu astronomii i miar czasu*. Warszawa: PWN.
- Matičetov, M. (1972) 'Slovenska ljudska imena zvezd in predstave o njih'. *Anzeiger für Slavische Philologie* 6. 60-103.
- Mogilko, A.D. (1961) 'O zvezdnyh kartah i atlasah, izdannyh v Rossii i v SSSR'. *Istoriko-astronomičeskie issledovanija* 7. 147-180.
- Moszyński, K. (1967) 'Kultura ludowa Słowian 2'. In: Moszyński, K. *Kultura duchowa*. Part 1. Warszawa: PAN.
- Muka, E. (1966) *Slovník dołnoserbskeje řečy a jeje narěcow*. Vols. 1-2. Budyšin: Domowina.
- Nikonov, V.A. (1969) 'Nereshennye voprosy onomastiki Povolzhja'. *Onomastika Povolzhja. Materialy 1 Povolzhskoj konferencii po onomastike*. Ul'janovsk: Institut jazykoznanija AN SSSR. 265-274.

- Nikonov, V.A. (1973) 'Kosmonimija Povolzhja'. *Onomastika Povolzhja. Materialy III konferencii po onomastike Povolzhja*. Ufa: Institut jazykoznanija AN SSSR. 373-381.
- Nikonov, V.A. (1980) 'Geografija nazvanij Mlechnogo puti'. *Onomastika Vostoka*. M.: Nauka. P. 242-261.
- Nilsson, M.P. (1920) *Primitive Time-Reckoning*. Lund: Gleerup.
- Pfuhl, Ch. (1866) *Lužiski serbski slownik*. Budyšin: Domowina.
- Pleteršnik, M. (1894-1895) *Slovensko-nemški slovar*. Vols. 1-2. Ljubljana.
- Preobrazhenskij, A. (1910-1914) *Etimologičeskij slovar' russkogo jazyka*. Vols. 1-2. Moscow: Tipografija G. Lissnera i D. Sovko.
- Prjuller, P.K. (1966) 'Estonskaja narodnaja astronomija'. *Istoriko-astronomičeskie issledovanija* 9. 145-169.
- Příruční slovník jazyka českého* (1935-1957) Vols. 1-8. Praha: Nakladatelství ČSAV.
- Rechnik na makedonskiot jazik so srpskohrvatski tolkuvan'a* (1961) Vols. 1-3. Skopje: Makedonska kniga.
- Rězak, F. (1987) *Němsko-serbski wšowědny slownik hornjołužiskeje serbskeje řeče*. Budyšin: Domowina.
- Rid, A.V. (1960) *Mify i legendy strany maori*. Moscow: Izdatel'stvo inostrannoju literatury.
- Rječnik hrvatskoga ili srpskoga jezika* (1880-1967) Vols. 1-19. Zagreb: JAZU.
- Rut, M.E. (1971) 'O proishozhdenii russkogo nazvanija Volosozhary (Plejady)'. *Voprosy toponomastiki* 5. 154-155.
- Rut, M.E. (1975) *Russkaja narodnaja astronimija i jejo sviazi s astronimijej drugih narodov SSSR*. AKD. Tomsk: TomskGU.
- Rut, M.E. (1987) *Russkaja narodnaja astronimija*. Sverdlovsk: UrGU.
- Rut, M.E. (2010) *Slovar' astronimov. Zvizdnoe nebo po-russki*. M.: URSS.
- Sciashkovich, T.F. (1972) *Materyjaly da slownika Grodzenskaj voblastci*. Minsk: Navuka i tehnika.
- Schuster-Šewc, H. (1972) *Historisch-etymologisches Wörterbuch der ober- und niedersorbischen Sprache*. Probeheft, Bautzen: Domowina.
- Skok, P. (1971-1974) *Etimologijski rječnik hrvatskoga ili srpskoga jezika*. Vols. 1-4. Zagreb: JAZU.
- Slovar' russkih narodnyh govorov* (1965-) Vols. 1-. L.-. Saint Petersburg: Nauka.
- Slovar' russkogo jazyka XI – XVII vv.* (1975-) Vols. 1-. Moscow: Nauka.
- Slovník slovenského jazyka*. (1959-1968) Vols. 1-6. Bratislava: Vydavateľstvo SAV.
- Slownik belaruskich havorak pawnochna-zahodniaj Belarusi i jaje pahranichcha* (1979-1986) Vols. 1-5. Minsk: Navuka i tehnika.
- Sreznevskij, I.I. (1989) *Materialy dlia slovaria drevnerusskogo jazyka*. Vols. 1-3. Moscow: Kniga.
- Sviatskij, D.O. (1961) 'Očerki istorii astronomii v Drevnej Rusi'. *Istoriko-astronomičeskie issledovanija* 7. 71-128.
- Sviatskij, D.O. (1962) 'Očerki istorii astronomii v Drevnej Rusi'. *Istoriko-astronomičeskie issledovanija* 8. 7-82.
- Szyfer, A. (1969) *Tradycyjna astronomia i meteorologia ludowa na Mazurach, Warmii i Kurpiach i jej współczesne przeobrażenia*. Olsztyn: NUO.
- Tlumachal'ny slownik belaruskaj movy* (1977-1984) Vols. 1-5. Minsk: BelSE.

Toporov, V.N. (1961) 'Fragment slavianskoj mifologii'. *Kratkie soobshhenija Instituta slavianovedenija* 30. 14-32.

Turawski slownik (1982-1987) Vols. 1-5. Minsk: Navuka i tehnika.

Volpati, C. (1932) 'Nomi romanzi degli astri Sirio, Orione, le Pleiadi e le Jadi'. *Zeitschrift für romanische Philologie* 52. 152-211.