ІСТОРІОГРАФІЯ, ДЖЕРЕЛОЗНАВСТВО ТА СПЕЦІАЛЬНІ ІСТОРИЧНІ ДИСЦИПЛІНИ

Vira O.V.
Ukrainian Catholic University

HODONYMIA OF LVIV AND KRAKOW: HISTORICAL AND COMPARATIVE ASPECT

The article compares street names of the late Middle Ages and early modern period (traditional names) of cities Lviv and Krakow. Territorial proximity, a similar system of city government due to Magdeburg law, the similarity of the formation of cities and stages of development and extended stay under the rule of the same states makes these two cities good examples for comparison in particular hodonymia. Such a period was chosen because then the names went through a certain period of formation, conveyed the ideas of the townspeople about the space that street names signify and had an applied nature. Therefore, such names make it possible to compare and analyze the interactions between the two cities using a comparative method. It is stated that the archetypes (the practice of duplicating the name of the city gate to the name of the street that stretched to it) and certain types of names (derived from handicrafts, ethnic groups, or indicating the direction to the nearest or known settlement/country) were specific to many other cities. Comparison of traditional hodonyms of Lviv and Krakow in their Latin versions (i.e. versions of the first recorded written mentions because, in the Middle Ages and early modern period, urban documentation was conducted in Latin) and, in some cases, their etymologies based on the database of Lviv hodonyms (interactive map, where the streets are shown on the map of the 18th century and there is a modern basis that allows determining their conditional location in the city) and a thorough study of urban names in Krakow allowed to identify 18 identical names in both cities during this period, and also use or inertia regarding the use of old names (Cobbler Street, Baker Street). Most of the names appeared for the first time in Krakow, some – in Lviv. However, such an impressive number emphasizes interactions between cities and the presence of both cities in the same cultural environment.
Key words: street names, Lviv, Krakow, comparative analysis.

Names in the city are valuable historical sources that carry information about the history of the city and the people who live in it. Their comparison can show the presence or absence of common cultural space features.

Formulation of the problem. The comparative method has long been known to historians, but only in the early 20th century. Mark Block outlined the advantages and possibilities of this approach. Over time, comparative studies have been criticized and debated. Although depending on the object of study, they remain relevant today, and "a comparative approach is indispensable for asking causal questions and answers to them" [23, p. 40]. Describing this method, I should refer to the classic work of M. Block "On the comparative history of European

societies", where he outlines the main criteria for comparative research. First of all, he advises to choose in one or more social environments two or more phenomena, between which at first glance there are certain analogies; describe their changes, establish similarities and differences between them and, as far as possible, explain both" [1, p. 66]. That is, two conditions are necessary for a comparison of two phenomena: the similarity of the observed facts and the difference in the environment in which they arose. The first condition is quite clear, concerning the second – it can distinguish two different approaches: 1) to choose for comparison objects that are far from each other in space and time, in this case, the analogy between them can not be explained by mutual influence or commonality origin). 2) to choose

for the parallel study of neighbouring and modern objects that infinitely influence each other and due to this proximity develop in time and space under the influence of the same reasons [1, p. 67].

Researchers have recently begun to compare Lviv and Krakow. One of the generalizing works is an article by Myron Kapral, where he focuses on the "founding period of both cities, the medieval and early modern periods of history when the original urban landscape of these urban centres was created" [9, p. 33]. He emphasizes that the two cities are similar in many respects: first of all, according to the classical models of Magdeburg cities, they went through all phases of development in the medieval period: development of the centre (middle), fortifications, management of suburban areas; socio-topographical characteristics (urban patricians and wealthy gentry owned real estate in the Market Square and on the main transit streets, the craft mainly was taken out of the city walls, closer to water resources, butchers of both cities kept slaughterhouses near the main temples [9, p. 46]; parts from the time of the location on the Magdeburg law, had similar demographic indicators in all periods, synchronous phases of development (under the rule of Poland and Austria). Although he does not ignore the description of the differences between the two cities: the emergence of Krakow earlier and the acquisition of Magdeburg law, so Lviv, developing more slowly, "was forced to adjust and copy urban models from Western sources, including Krakow" [9, p. 40]; and a smaller area of the downtown of Lviv at the location.

In addition, the two cities had ties to each other in social and legal structure areas when Lviv city officials asked the Krakow authorities for clarifications in keeping financial books and other matters related to the city administration [9, p. 40]. Also, there were extensive trade relations between the merchants of both cities. Felix Kiryk, citing lists of goods imported from Lviv to Krakow and vice versa, concludes that Lviv merchants imported a much more extensive range of goods to Krakow, while from Krakow to Lviv brought mainly foreign fabrics [22, p. 28] and various small utensils. This situation is not surprising, as Lviv was a significant intermediary for traders from the East, and Armenians, whose community was quite prominent in the city, were especially successful in this area. And also, after a particular competition, Lviv gained the right of warehouse [33, p. 44].

In general, territorial proximity, a similar system of city government, due to Magdeburg law, the similarity of formation of cities and stages of development and extended stay under the rule of the same states make Lviv and Krakow perfect cities to compare, in particular, their hodonymia.

Analysis of recent research and publications. Interest in the city names of Krakow began in the early 20th century. Both historians and linguists were interested in this topic. Often the works concerned only one chosen name [18] or a group of names [20]. The first summary of Krakow's names was Mechyslaw Tomkowicz's book Streets and Squares of Krakow in History: Their Names and Changes in Form, published in 1926. Most researchers, referring to the topic of naming in Krakow, still refer to this book because it is based on an extensive database of sources, and the author professionally approaches the analysis of each of the names. In 1995, Elżbieta Supranowicz's "Names of the Streets of Krakow" was published, where she refers to the work of Tomkiewicz and other researchers. Her book contains some additions to the old names and added explorations of modern names.

Lviv researchers did not often turn to the study of city names. One of the first was Ivan Krypyakevych [11], who briefly described the origin of some street names, divided them into several groups according to characteristics, and listed the streets in the suburbs, formed from owners' names and sacred buildings. Myron Kapral [21] and Maryana Dolynska [5] addressed the topic of street names in part. Borys Melnyk authored a directory of renaming Lviv streets and squares [12]. He gives only the names of streets in alphabetical order, their first (found by the author) mentions and their modern counterparts. It is worth noting that the directory is not a very reliable source, especially concerning the dating of the first mentions of streets and sometimes their location. Another disadvantage is the lack of interpretation of the origin of names because it is not always pretty obvious.

Currently, a thorough database of street names of the late medieval and early modern period (1382–1768) is an interactive map of Lviv[1], where the streets are shown on the map of the 18th century, and there is a layer with a modern map that allows understanding their location. The names are taken from tax (szos) books (names of 1535–1768), and since such registers were kept only in the 16–18th centuries, the names of streets of the earlier period are recorded from the oldest city books – three books of income and expenditure (1382[2]–1426) and one bench book (1441–1448), and also the books of the council

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[1] URL: https://map.humaniora.ucu.edu.ua/en/

[2] After the fire of 1381, a large wooden part of the city and the town hall with the city archives, which most probably kept documents of the princely period, burned down. Therefore, the oldest acts of sources that are available for research date back only to 1382.

(1461–1542) [7]. The user can search by name, year, archive, etc. All the first source mentions and changes of names in Lviv I give in this article according to this database. Each of the names is indicated with the following information: translation of the original title into Ukrainian/English; year, if known, day and month under which the name is written; name in the original; the source from which the name was taken; fund, description, case in which the name was recorded; № case is the number of the court case (if the name was taken from the city books) [7]. Still, it is worth remembering that many downtown streets in Lviv existed and got their names long before they were first mentioned in sources. In addition, the names went through a certain period of formation, which should also be taken into account [2].

The purpose of the article is to compare the same traditional names of streets in Lviv and Krakow.

Presentation of the main material. All street names in the city can be divided into two large groups: 1) traditional names (late medieval and early modern), because they were formed over time and conveyed the ideas of the townspeople about the designated space, had an applied nature; 2) official (modern and contemporary), which are approved in the official documents of the city, directories [4, p. 147]. The main object of this study will be the traditional names in the city. Because such names are not yet determined by ideology or regime, ordinary burghers invented them for unconditional orientation in the city. The appeal to ideological names in the city was characteristic of almost the whole world. Researcher Mihai Rusu points out that "until the end of the 19th century, street names honoring persons, celebrating values, and commemorating historical dates and events have become "a fundamental feature of modern political culture" <...> Pre-modern urban streets bore largely descriptive and functional names (e.g., Main Road, Church Street, Market Square). When non-indicative in nature, pre-modern street names were colourful and idiosyncratic, referring to particular events from the town's local history, and thus made sense only to the locals" [27, p. 153–154]. Therefore, the most interesting for this study are the traditional names. E. Supranowicz, in the preface to her publication, also points out that "until the beginning of the 19th century, the names of Krakow streets were created spontaneously, the names were motivated by extralinguistic realities, were related to the topography of the area, old local names, artisan or national group living in a certain place, owners of adjacent estates, etc." [29, p. 11]. And later, the new names "were conditional, unrelated to reality,

mainly memorable, intended to honour, for example, celebrities, professional groups, historical events or the names of cities and countries." Polish philologist Kwiryna Handke, as a linguist, proposes a division into names with semantic motivation and names without motivation. This division partly corresponds to the historical division into older names that arise spontaneously (until the end of the 18th century) and newer, official ones (from the 19th–20th centuries) [32, p. 513]. However, as a linguist, she rather classifies names from the point of view of philology. For historians, those mentioned above "traditional" and "official" terms may be more convenient because they unambiguously convey the essence of such names. Therefore, the study aims to compare the traditional hodonyms of Lviv and Krakow, in some cases their etymology and the first recorded mentions.

There are archetypes and types by which names can be classified. K. Handke singles out archetypes and notes that "naming in European cities began to develop intensively in the Middle Ages. But the archetypes of the names of city objects, which were formed in antiquity, namely in Rome, became a model for him" [19, p. 22]. In ancient Rome, the name of the city gate was duplicated by the name of the street that stretched from it (for example, *porta Aurelia – via Aurelia*, *porta Latina — via Latina* [19, p. 23]). This practice was also in Krakow (*Platea Carnificum – porta Carnificum*; *platea s. Annae – porta s. Annae*; *platea Castrensis – porta Castrensis*) and Lviv (*porta Haliczensis – platea Haliczensis, porta Tartaryensis – platea Tartaryensis*). It is impossible to trace how and why the name of the gate and street changed from Tatarska to Krakow (*porta Cracouiensis – platea Cracouiensis*) because there are no saved city books of period from 1423 to 1440. But this change illustrates this archetype of duplicating the gate's name to the street: when changed the name of the gate – the name of the street has also changed.

Concerning types, in almost every city, there were names of streets that came from crafts (Baker, Butchers' Street), ethnic groups (Armenian, Ruthenian Street), indicated the direction to the nearest or known settlement/country (Krakowska, Lvivska Street). It is also possible to distinguish the following: derivatives on behalf of the landowner and names directly related to the object: religious (Holy Cross, Hospital Street), public (Bath, Castle Street) or topographic (Wiślna, Cripples mountain Street). The first three types can be considered universal for many cities; the others – could be absent in cities. Przemyslaw Tyszka distinguishes three kinds of names: ecclesial, communal and directional and

indicates that the tendency to the emergence of such names arose in the 14th and intensified in the next century [31, p. 151]. Barbara Miszewska, researching the informative function of the preserved medieval names of Krakow, Poznan and Wroclaw streets, also pointed out that due to "similar origins of the cities selected for analysis, their high place in the medieval settlement system and objects important for the Middle Ages may suggest the existence of similar types of street names" [24, p. 260–261].

It is worth starting from the centre of both cities – Market Square. The origin of the word "rynek" should be clarified. P. Tyszka derives the name of the square "Market" from the German word "ring". At the same time, he points to a paradoxical situation: the term "ring" (circle) among the Germans or German cities, neither in the Middle Ages nor later, was not used to mean "city square"; usually used the word "markt", seldom "platz", which means (its Latin equivalent *mercatus* from which it comes) – shopping area [31, p. 71–72]. The name "rynek", "market" – a phonetic transformation of the German Ring = circle (in Latin texts always: *circulus* = circle), and first, in cities means not a quadratic square in the modern sense, but a circular round street around the town hall, shops, slaughterhouses located in the centre of the square. Thus, this name precisely defined the shape of the street and its communication functions. However, it was so well adapted to the Polish language that over time it began to denote every market square, both the central and other shopping areas of the city, regardless of their form [32, p. 513].

E. Supranowicz notes that the first mention of the square took place at the location in 1257, later, in 1300 in the German version, and 1314 – in Latin [29, p. 141–142].

"Rynok" was also the centre of Lviv's city. First, *in circulo* appears in the city book in 1384. Later, in 1405, four parts of the Market Square began to be distinguished: *prima pars circuli* – the western side; *secunda pars circuli* – northern part; *tercia pars circuli* – east side, *quarta pars circuli* – south side.

There were merchants in both squares. In Krakow, the names *In Circulo circa forum salis*, 1343 [30, p. 17] and *forum piscium*, 1375 [30, p. 20] were among the first to be recorded. In Lviv, the city's salt merchants are mentioned in sources from 1405 [26, p. 9]. And in 1415 *platea Salsatorum*, which was tangent to Rynok Square, was only once mentioned. Lviv fishmongers were also mentioned in 1415 *circa scampna piscium in Foro* [2, p. 89]. Later, in Krakow, there were trade rows to sell various handicrafts (salt, bread, coal, chickens, tin, fish, potters, coopers) [17, p. 100].

So, according to the names, there were only salt and fish markets in Lviv. Other artisans could sell their goods from shops built near the town hall and formed a small shopping quarter in the centre of the square called "rich shops". The first mention of Lviv's rich shops dates back to 1383. They were mainly brick, and the upper floors were habitable, so merchants with families lived there or rented rooms. At first, wealthy merchants could trade in shops: goldsmiths, foundries of silver and tin, tailors, herdsmen (craftsmen who made ribbons embroidered with silver or dry gold) [6, p. 160]. At the beginning of the 15th century, there were also mentions of poor shops (*institae pauperes*) and small shops (*penesticae*) selling food or small utensils [25, p. 30]. Later, in 1562, various slaughterhouses were established near the town hall, where not only meat but also fish and shops for selling bread were developed. In 1563, another row of eleven shops was built [6, p. 166], which were rented out to other artisans to sell their products and goods (pharmacists, potters, furriers, shoemakers, etc.).

Adjacent to the town hall were also several buildings, one of which contained weight and a Shearing room, where the cloth was cut off. Thus, the set of shops and slaughterhouses formed a small mid-market quarter called the "rich shops" (*Institae Diuitum*). The name was never used with word "platea", during the 14th-15th centuries. This name is characterized by using the prepositions sub, inter or infra. In the 16th century, the name *Institae Diuitum* was established. And from the beginning of the 16th century, with the transition of the city chancellery to the Polish language, there were more descriptive names – *Wrynku okolo bogatych kramow*, *Kamieniczki przy Bogatych Kramach*. From 1659 to 1674, *Domky Srodrynkowe is also mentioned.*

In the square of Krakow were built so-called Cloth Hall for the sale of fabrics and cloth. The first mention is recorded in the second half of the 12th century, and it is unknown whether they were single or in groups. And only in 1358 there is a mention of 11 cloth shops, which stood in a row and occupied the same place as today [30, p. 23–24]. "Rich shops" for the sale of other goods were also in Krakow's Square.

At the Market Square in both cities were built churches of the same name of the Assumption of the Blessed Virgin Mary. In Krakow – in the middle of the 12th century (with thorough reconstruction in the 14th century). In Lviv – in the 14th century, which was rebuilt until the 18th century. In Krakow, the first name of the territory at the church is mentioned in 1313 – *cimiterium b. Marie virginis*, as the church was surrounded by the cemetery. It existed until the

beginning of the 19th century [30, p. 44; 29, p. 99–100]. The name *apposito ecclesie beate Virginis* was first mentioned in Lviv in 1382 and the last time in 1441. As walls did not isolate the church's territory in Lviv, as it was in Krakow, the area of Lviv's street was gradually occupied by the name of *Platea Haliciensis* and *Post Maccellum Carnificum*, so the name St. Virgo Street has lost its information function.

Castle Street was in Krakow from 1313 to the middle of the 16th century, and during the transition to the Polish language, it was transformed into the modern Grodzka Street [29, p. 57–58]. In Lviv, in the centre of the city, was a castle, which was called "low" or "small". It was built together with the city's first fortifications in the 14th or even at the end of the 13th century [4, p. 45]. The space in front of it also tried to be referred to as *plathea ante parvum castrum* (1382), *platea Castrensis* (1538). Since only a few such records have been found, it is clear that the name was rarely used.

Franciscan monasteries were also located in the downtown of both cities. In Krakow, for the first time in 1302 was mentioned *platea Fratrum Minorum*, which was later reduced to *platea Fratrum*, and in 1570 is used in the Polish version: Fraternal Street and exists unchanged until now [29, p. 31]. In Lviv, the name *circa claustrum fratrum Minorum* was recorded in 1382 and, until the middle of the 15th century, mentioned only six times [2, p. 88].

St. Anna Street in Krakow, from the time of location to the end of the 14th century, is referred to as the Jewish Street. At the beginning of the 15th century, the city government evicted the Jews from the residential area, and the name was changed to St. Anna Street. In Lviv, Jews were located in their quarter from the beginning of the city's location until the 20th century. And the name of the Jewish Street existed from 1383 to the end of the 18th century. Although the Jews did not pay the szos and certain other taxes, there are few mentions about Jewish Street. Lviv's St. Anna Street was in the Krakow suburb and was first recorded in 1530.

Cobbler Street has been in the centre of Krakow since the 14th century and ends the same name wicket gate. It is interesting that at the end of Lviv's Cobbler Street (first recorded in 1443) was also wicket gate, which was even later reflected in the name "Street to the wicket gate" or "Cobbler street to the wicket gate". From 1603 to 1618, there was an established name: Cobbler Street. In 1610 the cornerstone of the Jesuit church was laid, and the building site was given to the Jesuits in 1603 [6, p. 212; 218]. In 1622 Jesuit Street was found, which in 1623 became the Jesuit or Cobbler Street. It is noticeable that the perception of the space around the temple's construction among the burghers has changed for almost twenty years. The building (Jesuit church), which appeared in the background of the city, served as the best reference point for the townspeople and guests of the city. So it is not surprising that in 1636 the name was slightly changed to "Cobbler Street to the Jesuits". This directional variant was used until 1674, after which the name "Cobbler Street" was returned, which was used until 1767. So, from 1622 until the end of the 18th century, the burghers knew and used two names. I can assume that in the imagination of the burghers, the duality of the name did not disorient and did not cause a sense of dysfunction.

Names derived from craft professions are one of the oldest in each city. First of all, such a name probably indicated the clusters of masters (own houses or workshops). Andrzej Wyrobisz points out that "professional" names were very constant and did not change, even if the socio-topographical situation in which they were created changed when the representatives of the profession gave the street its name over time ceased to live there. However, street names derived from the names of professions are an important source for understanding the socio-topography of the city and its social and professional structure. After all, they could not arise without reason; the only question is when these reasons appeared and when and why they disappeared. It is necessary to consider that the name of the street could have arisen even when only one representative of a particular profession lived there but not the whole group. In Krakow, for example, St. Mark's Street in the 15th–16th centuries was called Szrotarska or Szrotmistrzowska, because there was a carrier's house (only one!), which transported beer barrels [32, p. 520]" to the taverns.

Several shoemakers and tailors have always been on Cobbler Street in Lviv [8, p. 158–161]. However, the construction of the Jesuit Church in this space and the usage of the dual name indicates that the name of Cobbler Street at that time no longer had a real motivation and did not fulfil its function. On the other hand, the name remained double and did not change to Jesuit, which, in turn, indicates the traditional use of the name "Cobbler" and strong inertia regarding the usage of old names.

In Krakow, not far from the Church of the Assumption of the Virgin, in the middle of the 12th century, another church of St. Cross and Hospital of St. Spirit were founded. The first mention of the street fixes the name St. Cross Street in 1306, but later from 1310 also used Hospital Street, after there are also variants

"Street of the hospital of st. Cross" [30, p. 112–115; 29, p. 166–167], or St. Spirit Street. The name of Hospital Street finally appeared only at the end of the 16th century. In Lviv, there was a city hospital, not far from the Church of the Assumption of the Blessed Virgin Mary too. There was a long scientific discussion about the hospital's name, which was considered in detail by Lviv researcher Oksana Potymko. Based on Bartholomew Zimorowic, she writes: "Shortly before 1377 in Lviv was founded the hospital of St. Elizabeth "for the maintenance of the exhausted or oppressed by adversity", to which was later assigned a prayer house under the auspices of St. Spirit. <...> After its construction in 1430 near mentioned refuge of Holy Spirit Chapel, the name was rooted in the dedication of the hospital" [13, p. 66–67]. The author points out that several researchers distinguish between these two hospitals – St. Elizabeth and St. Spirit and localize them in different places. Based on the names, I can emphasize that the hospital has been a significant landmark in the topography of Lviv since the end of the 14th century and, most importantly, the only one in the city centre. Although the name *platea hospitalis* was mentioned in 1461, earlier proto-names have been recorded: *circa hospitale*, *ad hospitale*, *kegen dem spittal* [2, p. 87]. From 1461 to 1638, *platea Hospitalis* – is an established name. From 1640 to 1767, there was a need for clarification – *Ulica Szpitala S. Ducha*[3].

Corpus Christi Street led to the newly created church nearby the monastery of the Dominican Order. It was first mentioned in this version in 1405 and used until the 19th century. But also before the construction of the church, mentioned in 1386 as *plathea ad Predicatores transeundo*. The same name was in Kazimierz and, although the church was built in the middle of the 14th century, is recorded only once in 1404. And later, only in 1807 and beyond.

Mykolaiska Street in Kraków was first mentioned under the name *platea Carnificum* – Butchers Street (1326) and was sometimes recorded until the beginning of the 16th century. From the second half of the 14th century, St. Nicholas or Mykolayska Street [30, p. 115–121; 29, p. 103–104] appeared. In Lviv, butchers' shops, retro maccella carnificum, were first mentioned in 1386 and lasted until the end of the 18th.

Records about Baker Street[4] in Lviv date from 1441 and are unchanged until 1767. In Krakow, Baker Street was in the city centre (mentioned in sources in 1462 and only until the beginning of the 16th century) and in Kazimierz (the first mention of it is only from 1550 [29, p. 120]). As already mentioned, in the case of Cobbler Street, the name required real motivation, so probably due to the lack of representatives of the profession on such streets, the names also disappeared. There was no baker in Lviv on Baker Street in the early 16th century [8, p. 157–158], but the name remained unchanged until the end of the 18th century again due to inertia.

In both cities, there were markets where merchants traded cattle. In Kazimierz – *Bydlny Rynek* (1369 [29, p. 33]), in Lviv – Cattle market or street (from 1484 and existed until the 18th century), although the Latin version for both was *circulus Pecorum* and *platea et forum Pecorum*, in accordance. However, from the beginning of the 15th century in Kazimierz, the name was changed to *forum Caninus* or *Psy Rynek* [29, p. 33].

In Krakow, part of Franciscan Street and All Saints Street territory from the second half of the 16th century appears in sources as *Psy Rynek* [29, p. 51; 197]. The Lviv's *Psirynek* was located in the Halician suburb and was first mentioned in 1570. If cattle were traded in the Krakow markets, it can be assumed that later, probably, they could also sell, for example, hunting dogs (based on the literal etymology). But in Lviv, the *Psi rynek* was quite remote from any markets, and according to tax records, there were only a few gardens [14, p. 41]. Many researchers are interested in this name because it is not easy to find out its real motivation. A. Wyrobisz writes that this name was mentioned in several Polish cities: "Psi Buda Street in Wrocław, Psia Street and Psi Rynek in Krakow and Kazimierz, Psia Street in Kosteżyn, may be a remnant of medieval legends about scary dogs, or an expression of contempt for the local poor, or just another term for a shopping street overlooking the back of the property (there were many such "Hundegasse" streets in German cities). But in Poznan in the 15th century Psya Street <…> was one of the main streets of the medieval location city, began in one corner of the Market Square, it was a street where brewers and butchers lived, but quite poor and not occupied a high position in the social hierarchy, and was built up by poor houses (domunculi) – perhaps that is why it received such a rather derogatory name? In Gdańsk, on the other hand, platea canum, Hundegasse is mentioned in 1378–1415, <...> but here the name had nothing to do with despised animals and came from the name of a burgher recorded seven times in the Gdańsk records in 1352–1435 years. Nikolaus Hund and Johannes Hund owned real estate on this street.

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[3] Because there is already a third hospital in the suburbs – St. Lazarus (St. Stanislaus Hospital was founded around the second half of the 16th century).

[4] The middle part of the modern Theater Street.

In the new city of Elbląg, Hundegasse, i.e. the Psia Street was so named because it led to the Hundebeke stream" [32, p. 515]. Walter Stefan, a researcher of street names in Gdańsk, notes that there were Dogs' Streets in many German cities. He attributes the origin of the name to the fact that dogs were kept in the alleys. Therefore, the streets are often located in the suburbs and do not have the best reputation [28, p. 45]. This interpretation is rather a literal etymology because no data on the presence of dogs on such streets have been found. K. Handke notes that over the centuries, naming in the cities of Magdeburg law in the territory of the Kingdom of Poland, and later the Polish-Lithuanian Commonwealth has developed a particular toponymic system. That is, unintentionally, specific names were extended to neighbouring cities. The name *Psi rynek* or Street (Dog Market or Street), which had no real motivation in most cities, but for some reason originated and was used for a very long time, can serve as an excellent example to confirm her thesis.

The territory where artisans and craftsmen lived in Lviv was located outside the city walls by the Poltva River. The first mention of "Tanners in front of the Halician Gate" is in 1415 [2, p. 87]. Although only in 1513, it was listed as *Platea Cerdonum* – Tannery Street. In Krakow, only in 1527 [29, p. 52]. Tannery Street was recorded, the name of which later spread to the whole suburb.

Pottery Street in Krakow has been known since 1331 [30, p. 139]. But in the 15th century, potters began to be ousted from here due to disturbances after the fire of 1407 [30, p. 139], and from the second half of 15th century *platea Columbarum* appeared instead. In Lviv, *Platea figulorum* – Pottery Street has been mentioned since 1505.

Platea Lata – Wide Street (part of the modern Carmelite Street) began at the city gates of Krakow, the first mention was in 1392, but it was rarely used. Also, part of the Dominican square was called "Wide" for the first time in 1434, but other synonyms were also found (*ln Ampla platea, In Ampla seu Spaciosa*

[29, p. 71]). Lviv's Wide Street was also nearby the city gate, mentioned in documents from 1513 onwards every year until 1662.

In Kazimierz, near the church of St. Lawrence, were mentions of the street of the same name (1390, although descriptive names were before [29, p. 180]). The church with the same dedication was built in Lviv only in 1536 on the wooden chapel's site, and the name was first mentioned in 1570 but was seldom used.

Also on Kazimierz was Krakowska Street, which was laid as the main artery of the then founded city and was first mentioned in 1375 [29, p. 81]. In Lviv, Krakowska Street was recorded only in 1441, before it used to be called Tatarska Street (as a gate).

Conclusions. So, 18 names were the same in both cities. Most of them were recorded for the first time in Krakow, some in Lviv (Tannery, Backer Street). Through the trade and inter-family ties of the burghers, it is safe to assume that people knew the names of the streets in nearby Krakow and other neighbouring cities. The same types of names emphasize the cultural universalism of the names of Polish and European cities [19, p. 61] (especially the same names derived from religious objects). Since both cities were within one state, one cultural space – according to the thesis of Kwiryna Handke, adopted a similar toponymic system. It is clear that to understand the broader context in this cultural space, it is worth comparing the names of Lviv's streets with several other Polish and German cities. However, in Lviv and Krakow, I found 18 similar names during the late Middle Ages and early modern times that indicate their close cultural ties. I can assume there were unconscious attempts to implant some names on the Krakow model, for example, "Near the Church of St. Virgo", "Near the monastery of the Minorite brothers", Castle Street. However, they were rarely used, which indicates that they performed poorly in the informative function in Lviv. Although in other cities, the name "Psi Rynek" had some real motivation, in the Lviv case, I can assume its borrowing, as the history of its origin in Lviv has not yet been clarified.

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Віра О.В. ГОДОНІМІКА ЛЬВОВА ТА КРАКОВА: ІСТОРИКО-ПОРІВНЯЛЬНИЙ АСПЕКТ

У статті представлено порівняння назв вулиць періоду пізнього середньовіччя і ранньомодерного часу (традиційних) міст Львова та Кракова. Територіальна близькість, схожа система міського урядництва завдяки маґдебурзькому праву, схожість формування міст та етапів розвитку та тривале перебування під владами тих самих держав робить ці два міста співмірними для порівняння. Обрано саме такий проміжок часу, адже тоді назви проходили певний період формування, передавали уявлення міщан про простір, який вони означують, і мали прикладний характер. Тож саме такі назви дають можливість зіставити та проаналізувати взаємовпливи між обома містами за допомогою порівняльного методу. Вказано, що архетипи (практика дублювання назви міської брами на назву вулиці, яка простягалася до неї) та певні типи назв (похідні від ремісничих професій, етнічних груп, чи такі, що вказували напрямок до найближчого або відомого населеного пункту/країни) були властиві для багатьох інших міст.

Порівняння саме традиційних годонімів Львова та Кракова у їх латинських варіантах (тобто варіантів перших зафіксованих писемних згадок, адже у середньовіччі та ранньомодерний період міську документацію вели саме латинською мовою) і, в деяких випадках, їх етимології, базуючись на базі даних годонімів Львова (інтерактивній мапі Львова, де вулиці відображені на карті XVIII ст. і є сучасна підоснова, що дає змогу з'ясувати їх умовну локалізацію на теренах міста) та ґрунтовних дослідженнях міських назв Кракова дозволило виділити 18 однакових назв в обох містах за цей період, і також звернути увагу на традиційність вживання або ж інертність щодо використання давніх назв (вулиця Шевська, Пекарська). Більшість назв виникли вперше у Кракові, деякі – у Львові, проте таке вражаюче число підкреслює взаємовпливи між містами та перебування обох міст в одному культурному середовищі.

Ключові слова: назви вулиць, Львів, Краків, порівняльний аналіз.