

## ASTONYMS OF UKRAINE IN THE CONTEXT OF LINGUISTIC AND CULTURAL PORTRAITURE

<sup>a</sup>VIRA KOTOVYCH, <sup>b</sup>HANNA IVANOCHKO, <sup>c</sup>OLENA KRAVCHENKO-DZONDZA, <sup>d</sup>STEPAN SENKIV, <sup>e</sup>MARIIA STETSYK, <sup>f</sup>MARIIA FEDURKO

<sup>a,f</sup>*Drohobych Ivan Franko State Pedagogical University, 24, Ivan Franko Str., 82100, Drohobych, Ukraine*  
*email: <sup>a</sup>virako@ukr.net, <sup>b</sup>ivanoczko\_ania@ukr.net, <sup>c</sup>olencha1968@gmail.com, <sup>d</sup>senkivstepan@ukr.net, <sup>e</sup>stetsymariast@gmail.com, <sup>f</sup>mfedurko@ukr.net*

**Abstract:** The paper analyzes the oikonymic space of Ukraine in two aspects: onomastic and linguistic, and cultural. The relevance of such a study is dictated by the need to consider onomastic phenomena from the point of view of linguistic and cultural studies to investigate them in systemic-structural and anthropocentric paradigms. It is substantiated that linguistic onomastics as a science contains historical, geographical, ethnographic, sociological, and cultural components and uses their analysis vectors while constantly producing and improving its own. It has been proven that astioculturonyms encode two large layers of information: onymic and appellative. Modeling the linguistic and cultural portraits of astonyms of the onymic code made it possible to consider the genesis, functioning features, cultural-historical and national conditioning of each of the names motivated by the onymic. Emphasis is placed on the worldview value of astioculturonyms motivated by appellatives and anthroponyms.

**Keywords:** Anthroponymic group, Astioculturonym, Astonym, Linguocultural phenomenon, Linguoculturology, Oikoculturonym, Oikonymic space, Onomastics, Onymic.

### 1 Introduction

Each proper name has a huge cultural potential. Today, man is at the center of the scientific paradigm – his “spirit, science, thought, will”. The language and spiritual powers of a person do not develop separately and sequentially, but form a monolithic intellectual unity [10].

In particular, Oikonyms, proper names of settlements, are a type of toponyms and coexist with their other types: hydronyms, oronyms, speleonyms, horonyms, urbanonyms, dromonyms, agronyms, dryonyms, insulonyms, necronyms, microtoponyms. The class of oikonyms is also heterogeneous, but the attention of researchers is most often attracted by astonyms (proper names of cities) and comonyms (proper names of any rural settlements – villages, towns, hamlets). “Oikonomy occupies a prominent place in the system of human values: it belongs to the heritage of popular opinion and is the universal historical and social fact that gives the right to interpret it as a peculiar cultural phenomenon. It is impossible to analyze or interpret the modern Ukrainian multicultural space, bypassing this important link of traditional culture” [18, p. 32]. An innumerable number of onyms, initiated almost daily, are formed according to their own laws or according to the laws of the derivation of appellatives; they change, are modernized: having been born etymologically transparent, they become etymologically obscured and difficult to reconstruct or, on the contrary, as a result of numerous studies, many discussions regarding their genesis, the formulation of various versions and assumptions appear in their original transparency.

Examining the formation and development of Ukrainian oikonymy, researchers emphasize the diversity of its units: some oikonyms were formed from appellations and geographical terms, many were preceded by microtoponyms, some settlements received names from hydronyms or oronyms, and others would not have taken place without direct or indirect participation in their creation of anthroponyms or without the transition of a comonym into an astonym and vice versa – it already depended on the status characteristics of the signified.

The linguistic and cultural aspect of onomastic studies would not have been clearly defined without an analysis of the ideas of a whole galaxy of well-known linguists: M. Alefirenko [1], N. Arutyunova [2], E. Bartminskyi [4, 5], V. Zhaivoronok [38], V. Kononenko [14, 15], Yu. Stepanov [34], V. Telia [35], and others.

Creation of own names is a specific type of coding of cultural, historical, linguistic information. Almost 30,000 names of settlements in Ukraine appeared in different cultural and historical eras, and each cultural formation is marked by the choice of the appropriate type of settlement naming. Oikonyms of a certain structural-semantic model at one or another stage of the development of society became dominant, although not the only one. An object was denoted by a word, through which the culture of worldview and world understanding manifested itself, and accordingly, naming and naming perception. The cultural capacity of oikonyms is different, but it manifests itself in each name: whether it is Bolotnia, or Radisny Sad, or Dobrogostiv, or Baranivka. The turn of linguoculturalists to the study of anonymous material is the need of the hour. At the center of the scientific paradigm is a person who not only describes the environment, but also names its individual objects, thus forming an independent multifaceted onomastic code. Explication of its components from the standpoint of cultural centrism is one of the tasks of modern linguistic and cultural studies.

The relevance of the study is dictated by the need to analyze onomastic phenomena from the point of view of linguistic and cultural studies, to make a transition from system-structural, “immanent” onomastic to anthropocentric onomastic, which examines language nominations in close connection with a person, his thinking, spiritual and practical activity.

### 2 Materials and Methods

The research methodology is conditioned by its purpose, tasks and material, has a complex character and is based on general scientific and actually linguistic methods and techniques. The descriptive method of linguistic and cultural interpretation of settlement names made it possible to analyze oikonyms as a kind of condensed texts with lingual and extralingual information. In this perspective, it closely correlates with the techniques of linguistic and cultural analysis aimed at identifying and describing the national-cultural component in the semantics of the studied onomastic units. The manifestation of the comparative-historical method was the representation of ancient oikonymative models, onymic and appellative etymons, analysis of phono-morphemic and lexical transformations. With the help of the structural method, the method of derivational analysis, the word-forming structure of oikonyms is outlined. The semantic-motivational method helped to establish the motivational factors for the creation of names of settlements, and supplemented by the techniques of analysis of culturological and onomastic codes made it possible to consider oikonyms as linguistic and cultural phenomena.

The comparative method made it possible to characterize the lexical-semantic, derivational and cultural originality of oikonyms localized in different administrative-territorial regions of the country. Using the techniques of etymological analysis and analysis of dictionary definitions, the genesis of the studied units was clarified. The application of the functional-semantic field modeling technique (functional method) ensured the creation of linguistic-cultural portraits of all astonyms of Ukraine with the identification of nuclear and interpretive zones, near and far peripheral zones. Quantitative calculations were used to determine the frequency of representatives of each of the studied codes.

### 3 Results and Discussion

One of the facets of human culture as a semioticized consciousness is the naming of known and inhabited space – rivers, mountains, forests, fields, settlements, etc. Establishing settlements and giving them a name is a social phenomenon. They, like everything that has come down to us from ancient times (monuments of material and spiritual culture, language, writing, worldview, customs), are the product of social relations.

On the complex path of our history, various factors took part in their creation, among which historical, geographical and linguistic ones are distinguished [19]. O. Kupchynsky emphasizes that the study of the oikonym as a historical phenomenon is an aspect that is relevant and extremely "important, because it reveals the social foundations of the emergence of objects and the various historical genesis of names" [19, p. 6]. The historicism of oikonyms is not expressed in isolated cases, but constitutes the "basis of all names", i.e. they are historical "not in a narrow sense (they report on some event), but always" [27, p. 81], since "Victoria or Bukovyna is a history expressed through the means of language" [27, p. 26]. "Always historical" are even artificial oikonyms – figuratively, ideologically or politically marked.

Nineteenth century was the beginning of the interpretation of the names of settlements in historical retrospect: not only the general vocabulary, but from among the proper names – not only the names of water bodies as the most stable layer of onyms, but also oikonyms are included in the circle of important information sources. The ideas of comparative research, initiated by the works of F. Bopp [6] and Wilhelm von Humboldt [10], made it possible to see the deep essence, the ethnic mentality of the wordsmith in his own vocabulary, and to consider it as a manifestation of non-handmade folk culture. Among the pioneers are M. Barsov [3], F. Miklosych [25, 26], F. Palacký [28], etc. Marked with the names of representatives of the three main centers of Ukrainian scientific progress – Kharkiv, Kyiv, and Lviv, nomenclature studies became clearly defined in the scope of historical-geographical and local history-ethnographic studies.

The enterprising work of I. Vagylyevych [36, 37], Ya. Holovatskyi [9], M. Maksymovich [22], L. Pokhilevich [30], and other researchers directed them to the scientific path. "The names of localities are like a petrified document about the soil, primitive culture, way of life, traditions, customs and settlement of our ancestors. The names of the settlements can clearly demonstrate the path of Slavic colonization. In cases where there is no historical evidence, toponyms of the same name convince that the settlers came from the area of the same name", – Y. Holovatskyi quotes the Czech M. Kolyar in the preface to "Geographic Dictionary of Western Slavic and Yugoslav Lands and Adjacent Countries" [9, p. 13–14]. While I. Vagylyevich's reflections on the Celtic roots of the oikonyms Bar, Byblo, Buniv, Kulmaticy, Ruleve, Sopit, Tukhlya (they say they were called Boiks, and the ancestors of the Boiks, according to one of the known versions, were the Celtic tribe of Boiks), about the traces Turkic tribes in the names of the Hutsul settlements Pechenezhyn, Pecheniya, Uzyn, Uziv (because the Hutsuls themselves were derived by the educator from the Turkic tribe Utsiv); let I. Sharanevich's conviction that the Galician oikonyms of Pomoryans, Polovtsians, Pechenezhyns, Prussians, and Prussians should be qualified only as ethnonyms; even though M. Barsov's research was mainly limited to searching on maps for names "sounding similar" to the tribal names of Kyivan Rus, – today they need some clarification, and one thing is undeniable: these were the "first swallows", the first attempts to read the names of settlements as historical ethnoarchival sources [20, p. 17].

Nomenclature studies of the second half of the 19th and early 20th centuries, gradually acquired the outlines of systematicity, and scientists analyze the oikonymic material from two perspectives: 1) the characteristics of the proper names of settlements as a basis for studying the ethnogenesis of the Slavs; 2) collection and popularization of autochthonous vernacular names of settlements and attempts to return them to official and business use.

The problem of Slavic ethnogenesis is one of the most difficult in science due to the fact that, as V. Petrov emphasizes, there is always a lack of adequate sources for its unambiguous interpretation. Researchers become supporters of one of two theories – migratory or autochthonous, built on diametrically opposite approaches: the first – on the recognition of movement

as the leading basis of the ethnogenetic process, the second – on the inclusion of Slavs among the unchanged inhabitants of a specific territory since Neolithic times [29, p. 3–6]. Living witnesses of this or that action are not only the names of water bodies, but also the names of settlements. Scientists consider these phenomenal works of national genius as an important source document, often the only one from the pre-writing era.

A real breakthrough in the study of the oikonimikon as an important historical and geographical source took place in the second half of the 20th century. The driving force behind this process was a significant increase in the written source base.

The studios started by historians, geographers and local historians in the 50s logically became the field of wide interest of linguists. The First Republican Meeting on Toponymy and Onomastics in 1959 and the creation in 1960 of the Commission on Toponymy and Onomastics of Ukraine headed by K. Tsylyuk led to the emergence of fundamental general theoretical works on onomastics and the birth of the idea of regional onomastics research, initiated the collection of source material, its systematization and interpretation for the purpose of publishing a complete dictionary of oikonyms of Ukraine. Since then, at the republican level, and after Ukraine gained independence – at the state level, Kyiv, the Institute of Linguistics named after O. O. Potebni, Institute of the Ukrainian Language of the National Academy of Sciences of Ukraine, become the center and coordinator of onomastic work, and powerful onomastic schools are formed and established in higher educational institutions of almost all regions [20, p. 21].

Researchers increasingly appeal to the careful study of chronicle oikonymy. The names of ancient Ukrainian settlements begin to be studied in the circle of historical, geographical and linguistic disciplines: ethnic history, historical geography, textology, historical and dialect lexicology, linguistic geography, etc. Fundamental works are published – at the same time historical-geographical and linguistic, the purpose of which is "to generalize broad factual and genetic information about each ancient annalistic toponym, to establish a connection between the material and spiritual culture of the creators of the toponym system and the names themselves" [8, p. 5–6]. Such work makes it possible to talk about the need to restore historical names as cultural monuments. The return of the historical toponym is "not just a desire to erase unworthy names from the map and instead immortalize other heroes with the means of toponymy, it is the return of the traditional attitude to language, history, toponymy" [11, p. 150].

However, not only microtoponymy, but also oikonymy, in our firm belief, is an extremely culture-intensive and ethnically specific layer of onymic vocabulary. It is not by chance that Y. Karpenko notes: "...toponymy (and more broadly, all onomastics) is an ethnogenetic code in everything related to the ethnogenesis and mentality of the people. And the more ancient time we study, the more weighty the evidence of this code becomes. It remains only to read it adequately" [13, p. 125].

The philosophy of the name is completely imbued with the spirit of the symbol [34], so it is so important to trace the mechanism of symbolization of the oikonym, moreover, the oikonym is not only literary and artistic, but also real. The processes of transforming one's own name into a symbol, creating connotative onyms, or conotonyms, are actualized in the works of researchers.

The popularity of one's own name in society serves as the basis for conotonymization; the presence of bright connotations in the proper name that can represent and replace the conceptual denotation of the general name; stereotypy and repetition of situations capable of "awakening" such a connotation; the possibility to focus on the model of creation of such a semantic structure worked out by language practice [21]. However, if connotation is a way of transforming a ready-made proper name into a symbol, then "geographical-landscape, geopolitical, climatic, economic and household conditions of human life form behavioral signs, mentality, spiritual essence of the ethnic

group" [38, p. 164], which is inevitably marked on the primary word with which a person names a known, created, inhabited geographical object. Material and spiritual culture, units of the environment and weighty real and unreal quanta are embodied in a word-name, and this word becomes an image, almost always nationally marked. Thus, the proper name absorbs the spirit of time and space to become a symbol of this spirit. This process can be natural or artificial, long-term or momentary, more or less successful, but it always arises from the need to name an object, choosing for it such a verbal sign that is most appropriate at this time and in this area. It does not depend on the fact whether we are talking about naming, when the name of the inhabited object was clearly correlated with an object notable on the territory, or it gave an answer to the question of who settled here, who owns the settlement, what kind of settlement it is, in whose honor it is named, etc. So, the process of the birth of an oikonym is a reflection of the spiritual culture of a person and the material culture of the environment, it is the naming of a mastered and inhabited space through the prism of the native language: for example, the settlements of Gaya, Gai, Gayka are Ukrainian villages, and people named them not only because she settled in a grove, groves, groves, and also because she thought in Ukrainian.

Therefore, the study of the oikonym as a fact of history and geography serves as a reliable basis for linguistic and cultural studies, for consideration of the phenomena of traditional spiritual and material folk culture preserved in the Ukrainian oikonym. The ancient names testify to the ancient settlement of the region by autochthonous Ukrainians; migration processes, accompanied by the transfer of names of native settlements, indicate the durability of historical memory. In most names, the national color is preserved, but it is also being lost today and is being actively revived, despite all kinds of obstacles and political contradictions; artificial, ideologically labeled names pass away along with the era that gave birth to them. The analysis of oikonoms, carried out in the space of linguistic and cultural studies, makes it possible to read in the names of the settlements worldview instructions of the ethnic group, specific signs of its mentality, understanding of the psychology and character of the person-nominator.

The linguistic aspect is often projected on the textual transformation of the proper name. "Whatever one says about the semantics of one's own name (it exists or it does not exist) is mere theorizing, but in fact one's own name contains an immeasurable amount of information – one only needs to see that information" [12, p. 61]. If we follow the usual scheme: "significant – denotate – connotate", which generally defines the structure of lexical meaning, then in the oikonym, as well as in the anthroponym, there is an obvious lack of a pronounced signifier [31], and the connotation can be read, for example, in an artistic text "How not to love you, my Kiev?" with the symbolic load of the astonym [12, p. 20] or in speech ("This is my Vilkhivochka", – a speaker about the village of Vilkhivka). In speech, the oikonym performs not only nominative, but also identification (relation of the name to the object) and differential (relation of the object to other objects) functions [12, p. 234], carrying, in addition, a huge amount of linguistic and cultural information.

The study of the proper name of the city brings the term astonym to the forefront of our research, and in the context of linguistic and cultural analysis – astioculturonym. Today, in onomastics, two synonymous terms, astionim and polysonym, are used to denote the name of an urban settlement. We consider the first of them more appropriate, primarily for formal reasons: in the Greek word polis, the -s segment belongs to the ending of the nominative case of the noun, while in onomastic terms-compound words, the first component is usually the base of the creative, cf. also: anthroponym, oikonym, hydronym, etc. Astioculturonym is the name of an urban settlement, comprehensively researched in terms of onomastics and culturology.

The list of basic concepts of linguistic culture includes the concept of code, so we consider it essential to clarify it in relation to oikonymic units Code – "a universal way of displaying information during its storage, transmission and processing in the form of a system of correspondences between message elements and signals that help to fix these elements" [7, p. 492]; "a system of conventional signs or signals for the transmission of information" [32, p. 207]. Language is a verbally objectified code used to encode and verify cultural contents. In the semiotics of culture, the verbal code is defined as basic, although, of course, not the only one [33, p. 564].

We carry out onomastic and cultural analysis of the oikonymic space of Ukraine mainly on the material of astonyms. The choice of the latter is not accidental. Names of cities: 1) culture-rich, "represent a set of civilized ideas about the world picture of a certain society: about natural objects, artifacts, phenomena, isolated in it (in nature) actions and events, mentofacts and belonging to these entities spatiotemporally and qualitatively – quantitative measurements" [35, p. 21]; 2) represent the naming culture of the whole of Ukraine, and not only of a separate region; 3) have not yet been the object of comprehensive onomastic-linguistic-cultural studies. We are aware that comonymous and microtoponymic material is also rich in linguistic and cultural content, but the lack of all-Ukrainian lexicons of such units complicates their linguistic and cultural reading.

The cultural meanings present in each astonym can be decoded through the onymic and appellative codes. In other words, decoding, for example, the astiocultural name Lubotyn, reading as an element of a collapsed linguistic and cultural text, prompts the researcher first of all to reveal the onym used in the original encoding of the name (anthroponym Lubot). Conversely, decoding the astiocultural name Dolyna makes it possible to identify the appellative Dolyna and talk about the appellative code of the astonym. So, within the onymic code, we explain the origin of the oikonym with the help of another proper name, and within the framework of the appellative – with the help of the common name.

As part of the anthroponymic code, we distinguish individual anthroponymic, anthroponymic group, memorial, hydronymic, microtoponymic, choronymous, oronymous, ergonymic codes; in the structure of the appellative - landscape-artifact, local-ethnic, official, symbolic-worldview codes.

The lower level is formed by microcodes, the realization of which is served by the corresponding groups of onyms: astioculturonyms motivated by Old Slavic composite names, astioculturonyms motivated by composite anthroponyms and "false composites", astioculturonyms motivated by appellative anthroponyms, astioculturonyms motivated by Christian names; astioculturonyms motivated by memorial anthroponyms; astioculturonyms motivated by memorial oikonoms, agionyms, geortonoms; astioculturonyms motivated by appellatives to denote the names of landscapes, astioculturonyms motivated by appellatives to denote the names of artifacts; astioculturonyms motivated by local names, astioculturonyms motivated by ethnic names.

An important component of the onomastic and cultural examination of the name of an urban settlement is the delineation, structuring and modeling of the linguistic and cultural portrait of the astonym. It makes it possible to objectify the implicit social and cultural-national characteristics of the city's name as fully as possible. This is the main difference between a linguistic and cultural portrait and articles in lexicographic publications, which usually only partially present information related to non-linguistic factors.

V. Maslova suggests constructing a linguistic and cultural portrait of each astonym (the scientist analyzes the names of small towns in the Vitebsk region) according to the following scheme: core, periphery (close and distant) and interpretive (figurative) zone. The core of the portrait field forms the value, that is, the proper name; near periphery – factual information

(historical, geographical, linguistic); the far periphery is formed by culturally important features associated with the value priorities of the regional society, with stereotypes and images of the regional language consciousness (meanings as a result of human cognitive activity; culturally loaded cognitive structure); in the interpretive zone (figurative part) various poetic images of the city are concentrated, created with the help of tropes, connotations, metaphors, playing with internal form, etc. [23, p. 29–30].

Astonym is a typical and at the same time specific kind of oikonym. Its typicality is primarily determined by the fact that initially the inhabitants of the yard, settlement, farm, village, etc. usually did not know that the settlement would become a city. Therefore, the name of the city was not chosen deliberately and was not contrasted with the name of the village.

The specificity of astonyms, at least many of them, is manifested in later times, when some village or urban-type settlement acquires the status of a city. The names of such settlements could function without changes, but quite often the opposite has been observed: after becoming a city, the settlement is renamed, its name receives the specifically Slavic suffix *-sk* (*-tsk*), which later acquires the status of dominant in astonym formation, or the formant characteristic of ancient toponyms *-ya* or the component *-pol* (< *пол*) 'city -state', etc. An astonym more vividly than a comonym reproduces the spirit and trends of the era that called it to life, it projects name-centric processes in this part of the nomination, thus providing a specific flavor of the astonym continuum.

The Ukrainianness of a Ukrainian city begins with the Ukrainianness of its name. The village is the roots, the city is the trunk and crown of the national tree. The name of each of the settlements is a special linguistic and cultural text, the encryption of which took place at the time of assigning the name, and the decryption continues throughout the entire period of existence of the settlement.

When decoding an astonym, its information field is revealed, which contains historical, cultural, ethnolinguistic, social and, of course, linguistic information. Therefore, the name of the settlement from this point of view is "a condensed linguistic and cultural code with information about a person and the place where he lives" [17, p. 94–95].

The anthroponymic individual code is the most culture-intensive code of an astonym (like the name of any other settlement). Anthroponyms for a long period accumulated information from different linguistic cultures and, together with *paremias*, language archetypal images, verbal symbols, became the units that model the uniqueness of each national linguistic picture of the world [16, p. 53].

Some researchers note that the anthroponym as an element of language has a direct connection with the spiritual culture of the people and reaches far into the historical depths. The memory of centuries is encoded in the proper name, so much information is embedded in it that modern research methods do not yet make it possible to highlight in full [39, p. 239].

Decoding of astonyms of Ukraine reveals different types of anthroponyms, on the basis of which these astonyms appeared: 1) Old Slavic composite names; 2) Ukrainian composite anthroponyms; 3) Ukrainian appellative anthroponyms; 4) Christian names; 5) surnames (proto-surnames); 6) surnames; 7) borrowed personal names.

The anthroponymic individual code covers four microcodes, represented, respectively, by the following groups of astonyms: astioculturonyms, motivated by Old Slavic composite names; astioculturonyms, motivated by composite anthroponyms and "false composites"; astioculturonyms motivated by appellative anthroponyms; astioculturonyms motivated by Christian names. We consider it important to emphasize: at the time of the foundation of the settlement and giving it a name, the specified anthroponyms could perform the function of personal names,

nicknames, or even surnames, however, it is not the functional status of the name that affects the linguistic and cultural context of our research, but the cultural content of each etymonym-anthroponym.

#### 4 Conclusion

Astioculturonyms preserve in their foundations lexemes that determine the semantic content of the name of the settlement, demonstrate rich historical, geographical, worldview information, are often linguistic relics, the reconstruction of which is made possible precisely by the existence of this or that name of the city. Such databases, explaining information about the natural features of the area, about objects created by man, contain an ancient layer of vocabulary, rarely used (or even not used) today – folk geographic terminology

Orientation to the name of the artifact is a higher type of appellative nomination culture. A human-made object became a distinguishing feature of the settlement. Appellations, often inherited from ancient times, often served as bases only for oikonyms and were not used in the creation of other types of onyms. A number of geographical terms demonstrate the tradition of using as an etymonym the name of the object most notable in the territory.

Linguistic and cultural analysis of astonyms shows that the name of a settlement is a living organism, during its functioning it not only undergoes changes and modifications, but is also often supplemented with numerous descriptions known to most, if not all, residents.

Figurative reproduction of the world by the system of proper names of settlements is one of the key issues of modern onomastic and cultural discourse. In order to define the concept of imagery, among the many meanings of the word image, scientists single out "an image as a special way of seeing and knowing reality and a reflection of reality corresponding to this vision, as a prism of our view of the world" [24]. The imagery of many oikonyms of Ukraine is also undeniable. However, it manifests itself in different ways in the names of specific settlements.

Today, we live in an oikonymous space that began to form in pre-literate times, over the centuries it was either preserved in its original form, or changed, being modified, clarified, adapted to the lexical, grammatical, derivational regularities of the Ukrainian language, and, in the end, became established in the form of modern names of settlements. So, the modern Ukrainian oikonymic space is rich in names of settlements, which reflect a figurative linguistic picture of the world and the efforts of the nominator to transform the word-sign fixed to the settlement into a word-image. However, from the point of view of linguistic and cultural studies, each of these names is a reflection of the era that called them to life, even under the condition of artificial naming or renaming.

The birth of the name of the settlement is a higher level of naming, a natural process that arose from the need to give a proper name to an object that already has a common name, and its decoding is the discovery of a common or proper name that served as the base and core of the original linguistic and cultural text. The implementation of the nominative and appellative codes for the names of settlements was considered based on the material of the names of all Ukrainian cities. The choice of astonyms, or more precisely, astioculturonyms as the main source base, is not accidental. First, these are extremely culture-rich language units that are a reflection of the linguistic personality of the name-giver, his worldview, national-ethnic, regional, social, artistic-aesthetic characteristics, representatives of his spatial-temporal, qualitative-quantitative and value orientations; secondly, astioculturonyms demonstrate the naming culture of the whole of Ukraine, serving at the same time as a background against which in some cases the distinguishing features of the rest of the onomatopoeic systems – comonymous, microtoponymous, anthroponymous, ergonymous, urbanonymous, etc.

The culture of a people is formed, preserved, and transmitted through a code. The culture of naming is not an exception, but rather a confirmation of the above. Astioculturonyms encode two large layers of information – onymic and appellative. The onymic code of the astionyme is much wider, since it is formed by anthroponymic individual and group, memorial, hydronymic, microtoponymic, oronymous, horonymous, ergonymic codes. Astioculturonyms of the symbolic-worldview code, despite all their “non-eponymousness”, are of great interest for every linguistic culture. In any historical era, they perform at least two functions: nominative and culturally symbolic.

#### Literature:

1. Alefirenko, N.F. (2010). *Linguistic culture. Value-semantic space of the language: textbook*. Moscow: FLINTA.
2. Arutyunova, N.D. (1999). *Language and world of man: monograph*. Moscow: Languages of Russian culture.
3. Barsov, N. (1865). *Geographical Dictionary of the Russian Land: (IX–XIV centuries). Materials for the Historical and Geographical Dictionary of Russia*. Vilna.
4. Bartmiński, J. (1998). Podstawy lingwistycznych badań nad stereotypem – na przykładzie stereotypu matki. *Język a kultura*. Wrocław, 12, 63–84.
5. Bartmiński, J. (2007). Stereotypy mieszkają w języku. *Studia etnolingwistyczne*. Lublin, 72–84.
6. Bopp, F. (2003). *Vergleichende Grammatik. Band I. Faksimile-Nachdruck der Ausgabe von 1868*. Berlin: Adamant Media Corporation.
7. *Encyclopedia of cybernetics: in 2 volumes*. (1973). In V. M. Glushkov (Eds.). Kyiv: Main editorial office of "Ukrainian Soviet Encyclopedia", 1.
8. *Etymological dictionary of historical geographical names of Southern Rus*. (1985). In O. S. Stryzhak (Eds.). Kyiv: Naukova dumka.
9. Golovatsky, Ya. (1884). *Geographical dictionary of West Slavic and Yugoslav lands and adjacent countries*. Vilna.
10. Humboldt, W. (2000). Selected works on linguistics. Moscow: Ltd PG "Progress".
11. *Historical names – cultural monuments*. (1991). Materials of the Second All-Union Scientific and Practical Conference. Moscow, 3.
12. Karpenko, Yu.O. (2008). *Literary onomastics: a collection of articles*. Odesa: Astroprint.
13. Karpenko, Yu.O. (2003). *Toponymy as a carrier of ethnogenetic code. Notes on Ukrainian Linguistics*. Odesa, 120–125.
14. Kononenko, V.I. (2002). *Language. Culture. Style: collection of articles*. Kyiv, Ivano-Frankivsk: Plaii.
15. Kononenko, V.I. (2008). *Ukrainian linguistic and cultural studies: a study guide*. Kyiv: Higher School.
16. Kornienko, I.A. (2015). Anthroponymic vocabulary in the context of linguistic and cultural studies. *Scientific works of the Petro Mohyla Black Sea State University of the Kyiv-Mohyla Academy complex. Series: Philology. Linguistics*, 241(253), 51–54.
17. Koroleva, I.A. (2016). Toponyms of the Smolensk region in the light of linguoculturological study (Smolensk-Vitebsk border area). *Regional onomastics: problems and prospects of research: a collection of scientific articles*. Vitebsk: VSU named after P. M. Masherov, 94–97.
18. Kupchynska, Z.O. (2016). Stratigraphy of archaic oikonymy of Ukraine: monograph. Lviv: The Shevchenko Scientific Society.
19. Kupchinsky, O.A. (1981). *The oldest Slavic toponyms of Ukraine as a source of historical and geographical research (Geographical names on -ychi)*. Kyiv: Naukova dumka.
20. Kotovych, V.V. (2020). *Oikonymy of Ukraine as a linguistic and cultural phenomenon: monograph*. Drohobych: Posvit.
21. Lukash, G.P. (2013). Semiotics of conotonyms: sign and symbol. *Linguistics*, 2(29), 86–193.
22. Maksimovich, M.A. (1880). On the Little Russian pronunciation of local names. *Collected works of M. A. Maksimovich*. Kyiv, III, 329–344.
23. Maslova, V.A. (2018). Onomastics through the prism of linguoculturology. *Regional onomastics: problems and prospects of research: collection of scientific articles*. Vitebsk: P. M. Masherov State University, 27–31.
24. Matsko, L. (n.d.). Stylistics of Ukrainian Movies: Handyman. Available at: <http://litmisto.org.ua/?p=7206>.
25. Miklosich, F. (1860). *Die Bildung der slavischen Personennamen*. Wien, I, 10, 205–330.
26. Miklosich, F. (1927). Die Bildung der Ortsnamen aus Personennamen in Slavischen. *Die slavischen Ortsnamen aus Appellativen*. Heidelberg.
27. Nikonov, V.A. (1974). *Name and society*. Moscow: Nauka.
28. Palacký, F. (1934). O jménech místních v zemi české a moravské: Rozbar etymologický místních jmen československých. *Časopis Českého museum*, 8.
29. Petrov, V.P. (1972). *Ethnogenesis of the Slavs*. Kyiv: Naukova dumka.
30. Pokhilevich, L.I. (1864). *Legends about the populated areas of the Kyiv province or Statistical, historical and church notes about all villages, townships and cities located within the province*. Kyiv, 2, 5.
31. Ruth, M.E. (2001). Anthroponyms: reflections on semantics. *News of the Ural State University*, 20, 59–64.
32. *Dictionary of Ukrainian language: in 11 volumes (1970–1980)*. (1973). Head of the Editorial Board: I. Bilodid. Kyiv: Naukova dumka, 4.
33. Sovtis, N. (2014). Language is a symbolic code of culture. *Kyiv Polonist Studies*, XXIV, 563–570.
34. Stepanov, Yu.S. (1985). *In the three-dimensional space of language: Semiotic problems of linguistics, philosophy, art*. Moscow: Nauka.
35. Telia, V.N. (1996). *Russian phraseology. Semantic, pragmatic and linguoculturological aspects*. Moscow: School of "Languages of Russian Culture".
36. Vagilevich, I. (1978). Boiki, Russian-Slovak people near Galicia. *Zhovten*, 12, 117–130.
37. Vagilevich, I. (1965). Lemkos are the Meshkants of the Western Carpathian region. *Notes of the Scientific Association named after Shevchenko*, 76–80.
38. Zhaivoronok, V.V. (2007). *Ukrainian ethnolinguistics: draw: heading guide*. Kyiv: Dovira.
39. Zheleznyak, I. M. (2011). *Slovian anthroponymics (selected articles)*. Kyiv: Publishing house "Kiiv".

#### Primary Paper Section: A

#### Secondary Paper Section: AI, AL