ONYMS OF UKRAINE: LINGUISTIC AND CULTURAL DIMENSION

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Abstract: The article analyzes the oikonymic space of Ukraine in two aspects - onomastic and linguistic. 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 onomastics, which is linguistic in its essence, as a science contains historical, geographical, ethnographic, sociological, cultural components, uses their vectors of analysis, while constantly producing and improving its own. The role of onomastic material in the structure of linguistic and cultural studies is outlined; on the basis of the names of the settlements, the issue of interconnection, mutual reflection and interpenetration of language and national culture was investigated; the theoretical and methodological principles of the study of the oikonymic space of Ukraine as an onomastic code were substantiated. The names of cities and settlements of modern Ukraine served as illustrative material of the study.

Keywords: onomastics; linguistic and cultural studies; oikonymic space; linguistic and cultural phenomenon.

1 Introduction

Language as a means of communication, "an instrument of thoughts and feelings of the people" [27] models the world, representing, probably, the only way to penetrate into its essence. Today, linguistic issues not only remain relevant, but also become one of the leading objects of philosophical understanding. Modern conditions pose humanity in front of the task of finding opportunities for mutual understanding between people, ways of deeply comprehending human reality.

This determines the appeal to the context of the existential tradition, where the focus is on the intersubjective aspect of linguistic reality.

The question of the interaction of language and culture is one of the central ones in linguistics, since language not only creates culture, but also develops in it. In science, like in all spheres of human life, each period dictates certain requirements. Modern anthropocentrism, which actively forms a new scientific paradigm, stimulates the understanding of language in the linguistic and cultural aspect. Linguistic culture today is a related field of ethnolinguistics, ethnopsychology, cognitivism, that is, sciences that study manifestations of the national spirit, national consciousness in various aspects [13, p. 3].

Professor Shariffian from Monash University (Australia) suggested the analytical framework of cultural linguistics (see Figure 1 below).
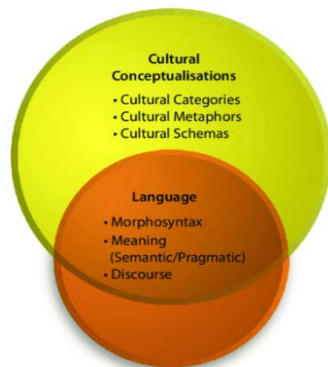

Figure 1. The analytical framework of Cultural Linguistics [20]

Each layer of natural language, containing units with a general denotative orientation, encodes information about a certain fragment of reality, passed through the prism of the speaker's inner world, which has absorbed the peculiarities of his spiritual culture. Research dealing with a double image (of a fragment of reality – in the mind of a culture bearer, of a fragment of consciousness – in language) sets before itself, respectively, two interrelated tasks: 1) to outline the specifics of the nationally conditioned perception of a fragment of reality; 2) to show the peculiarities of the language channel for 'broadcasting' information about such a fragment of reality.

Here it is worth pointing out one more specific feature: linguistic and cultural onomastic studies are mainly focused on the study of microtoponymy. Turning to microtoponymy as a culturally conditioned and ethnologically marked language material seems quite natural.

Turning to onyms as a source of linguistic and cultural information is logical and natural, because the most socially significant and stable quantum of linguistic and cultural information is encoded in the onomasticon. When talking about the linguistic and cultural study of onyms, it is important to appeal to their various classes - both more and less "culture-intensive". It is not easy to create an unconditional hierarchy, that is, to establish which class of onyms has more linguistic and cultural information, and which has less. In some groups of proper names, it seems to "lie on the surface" (microtoponyms or "folk toponyms", urbanonyms, ergonyms), while in others it is hidden behind the deep layers of ancient ethnonyms and ethnocultures (hydronyms), around some - it seems to create a linguistic and cultural aura (anthroponyms).

Examining the formation and development of Ukrainian oikonymy, researchers emphasize the diversity of its units: some oikonyms were formed from appellatives and geographical terms, many were preceded by microtoponyms, some settlements received names from hydronyms or oronyms, and still others would not have taken place without direct or indirect participation of anthroponyms in their creation or without the transition of a comonym into an astonym and vice versa - it already depended on the status characteristics of the signified. However, no matter how the process of forming the name of any of the settlements was carried out - be it the main and largest city of Ukraine - Kyiv (2,965,500 inhabitants), or one of its smallest villages - Batkivshchyna (1 inhabitant), located in the Zhytomyr region - for linguistic and cultural studies, they are always significant, because they are formed according to language laws. It is known that a new scientific branch - onomastics - in the 19th century was founded, and in the 20th century, on the basis of geography, history and linguistics, was built. Today, onomastic research is in close interaction with ethno-, socio-, eco-, pragma-, psycholinguistics, cognitivism, linguistic philosophy, as well as linguistic and cultural studies.

Consideration of oikonyms is only a part of onomastic work, but for many linguistic schools of Slavs it is important and even a priority. In particular, the study of the oikonymic space of Poland is connected with the works of Taszycki, Rospond, Rymut, Gornowicz Borek, etc.; oikonymic space of Czechia is reflected in studies by Šmilauer, Śrámek, etc.; Slovakia' oikonymic space was analyzed in the works of Varsik, Blanár, Majtán, etc. South Slavic oikonymy was considered in the investigations of Bulgarian scientists V. Georgiev, I. Duridanov, Y. Zaimov, N. Kovachev, etc., Slovenian one was studied by Bezlaj, Miklosich, etc.

Among the large cohort of onomastics, the most important names for us are the names of those who, studying various classes of onyms, substantiated the methodology and tools of the study of the Ukrainian oikonimikon in the lexical-semantic, word-forming, and etymological aspects and whose works we primarily rely on: Biletskyi, Buchko, Bushakov, Galas Humetska, Karpenko, Kovalyk, Korduba, Loboda, Luchyk,

Nimchuk, Otin, Pura, and our contemporaries, some of whom actively worked, others are still working in the field of oikonimics (defending theses, issuing thorough research, developing the theory and practice of onomastic research): Abdula, Verbych, Volianyuk, Gaborak, Holinaty, Yefimenko, Ivanenko, Karpenko, Kupchynska, Lysenko, Nadutenko, Radyo, Redkva, Torchynska, Tsaralunga, Shulgan, Shulgach, Yatsiy, etc.

The relevance of the research is dictated by the need to analyze onomastic phenomena from the point of view of linguistic and cultural studies, to make a transition from systemic-structural, "immanent" to anthropocentric onomastics, which examines language nominations in close connection with a person, his thinking, spiritual and practical activities. Some names of settlements have been preserved since ancient times, others have changed phonetically, morphemically, grammatically, lexically during the period of their existence, but each of them reflects the material and spiritual culture of the era that gave birth to them.

2 Materials and Methods

The research methodology is conditioned by its purpose, tasks, and material, has a complex nature 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 methodology of derivational analysis, the word-forming structure of oikonyms is outlined. The semantic-motivational method helped to establish motivational factors for the creation of names of settlements, and, supplemented by the techniques of analysis of culturological and onomastic codes, this method made it possible to consider oikonyms as linguistic and cultural phenomena. Using the techniques of etymological analysis and analysis of dictionary definitions, the genesis of the studied units was clarified.

3 Results and Discussion

The anthropocentrism of modern linguistics determines the special status of proper names in the lexical space, and the names of inhabited and named objects (cities, urban-type settlements, villages) in the onomastic space. As M. Zhuykova convinces, "the principle of anthropocentrism declares the central role of man in all linguistic manifestations: any linguistic phenomena are considered as objects created by man and for man" [29, p. 97]. In the complex process of nomination, "the name is an impulse of culture, because it introduces a person into the symbolic cosmos, but it is also a result of it, since its meanings grow in the expanses of culture, are held on it and controlled by it (namely these features make a name one of the most important indicators of culture type)" [24].

Polish researchers termed the tradition of studying onyms from the point of view of cultural studies with the term *onomastyka kulturowa*. Rzetelska-Feleszko notes that it was first used in 2004 by R. Mruzyk in relation to literary, sociolinguistic, historical, comparative onomastics as an analogue to the term *lingwistyka kulturowa* established in Polish linguistics, and predicts a hopeful and promising future with new cultural onomastics research [19, p. 57-59]. The scientist interprets cultural onomastics as one of the directions of cultural linguistics and agrees with E. Kurylovich's opinion that in the process of communication, a proper name, in addition to identification, can perform additional functions: expressive, symbolic, evaluative, influencing, etc.

Studies on cultural onomastics involve: firstly, the search for naming motives that reflect material and spiritual culture and transform it into separate names or into a system of names; secondly, detection in the onyms, independently of the etymological meaning, of additional information, based on axiological, historical, religious, social, civilizational facts; third, the analysis of the name change, especially the change that occurs at the level of the function (for example, the function is neutral > expressive, symbolic, political). The research carried out in this way gives grounds to treat cultural onomastics as one of the directions of cultural linguistics [19, p. 58-59].

"The difficulty of etymologising the nameless material", S. Verbych notes, "is determined by the need for an individual approach to the analysis of each name, which must be considered against the broad background of similar formations, taking into account all its variants, by thoroughly understanding the phonetic regularities of the structure and the peculiarities of its word formation. < > This means that etymological and onomastic research should be comprehensive, i.e., based on linguistic facts as well as data from material culture and historical sources, in the case of toponymic lexicon - and the topographic characteristics of the area where a particular name is localized" [25, p. 51].

Onomastic research in Ukraine pursues a twofold goal: 1) to prepare and publish the Onomastic Atlas of Ukraine and the All-Ukrainian Dictionary of Oikonyms; 2) to contribute to the creation of the All-Slavic onomastic atlas (the idea was born back in 1958 at the IV International Congress of Slavists; the commission for its compilation was created in 1959 at the International Slavic Onomastic Conference in Krakow [15, p. 22]). Stimulation of such work and the process of its implementation are constantly in the field of view of the Ukrainian Onomastic Commission; these issues are discussed at numerous meetings, conferences, and seminars. And while the work on the implementation of these goals is still ongoing, onomastics of the beginning of the 21st century confidently fills new scientific gaps, among which there is the study of oikonymy in ethnolinguistic, cognitive, sociolinguistic, ecolinguistic, and linguistic aspects. Each of these directions of analysis has a certain specificity. "The peculiarity of the linguistic and cultural paradigm is that quite well-known linguistic and non-linguistic phenomena, materials, and facts are considered from the point of view of newly derived regularities. Sometimes, in their scientific research, the authors achieve a new quality, sometimes they put known postulates in a new verbal packaging" [2].

The linguistic and cultural aspect of onomastic research involves the study of the national and cultural background against which proper names appear and their systems develop [22], demonstrates the connection of the naming process with ethnic consciousness, national mentality and culture. Onomastic research, carried out in a cultural sense, contributes to the study of migration routes of individual ethnic groups, the identification of places of their former residence, the determination of linguistic and cultural contacts of peoples, etc.

Analyzing the semantics of an onym, one should consider its informativeness, or rather the speech, encyclopedic, and linguistic components of such informativeness. Speech information reproduces the association of a name with an object and reveals the speaker's attitude toward the object. This is the most massive and superficial information of the proper name, known always and to everyone. Encyclopedic one, on the other hand, is not only a complex of information known to the speaker after his familiarizing himself with the object, but also the sum of previous information that the speaker can glean from relevant sources, despite the fact that he has never seen the object.

While the speech and encyclopedic components "are on the surface" and are available for comprehensive study, a detailed analysis is necessary to consider the linguistic component, which includes the following aspects:

1) linguistic belonging of the onym;

2)   word formation model;
3)   etymology;
4)   justification of the choice of this rather than another original base (etymon);
5)   extralingual characteristics (geographic, historical, cultural aspects of the informative field); 6) accentuation and creation of derivative forms [22].

It should be noted that the semantic characteristics of appellative and proper vocabulary differ significantly. It is not necessary to look for common criteria for the semantic analysis of all onymic vocabulary: they do not coincide in different classes of onymics. The oikonym can be considered from three positions, it functions: 1) as an administrative-territorial sign; 2) in speech as the name of a specific settlement; 3) sometimes in an artistic text and occasionally in speech as a connotative unit. In the first case, the oikonym has no real meaning, performs a nominative function, and serves as a verbal sign of an object inhabited by a person. An oikonym as the name of a specific settlement in speech is endowed with encyclopedic (historical, linguistic, cultural, geographical, etc.), partially (selectively) associative informativeness and a peculiar semantics, which, according to a reliable etymological analysis, can be determined by the semantics of an appellative etymon or an indication of an onymic etymon; it performs, in addition to nominative, identification and differentiation functions. An oikonym as a connotative unit in fiction text and in speech can take on various cultural connotations.

The analysis of the oikonymous material convinces us of the correctness of interpreting each oikonym as an oikoculturonym. However, it is also important that the cultural content of different oikoculturonyms is not the same. The names of the settlements Sambir (*Самбір*) and Bir (*Бір*) can serve as confirmation of this. From the point of view of folk etymology, which is focused on the semantic convergence of appellative and onymic lexicon, these oikonyms seem to be motivated by the geographical term *бір / сам бір* (bir / sam bir) (meaning "only bir"). However, the results of the etymological, word-formation, and lexical-semantic analyzes are convincing in the opinion that *Самбір (Самборъ)* Sambir (Sambor) is an anthroponymic formation, having the *$*$-jь* from the personal name Sambir (Sambor) with the original meaning "Sambor' yard", i.e., "the yard belonging to Sambor". Bir is an appellative or, more likely, a microtoponymic formation, based on the appellative / geographical term *бір* (bir) 'pine or other coniferous forest; also a mixed forest with a predominance of pine' or microtoponym Bir. Accordingly, both in the first and second cases, linguistic information is projected onto cultural information. The structure and semantics of the oikonym Sambir indicates: 1) the probable time of the establishment of the settlement (before the 13th century, since this is the period when the suffix *$*$-jь* was still productive as a means of creating possessive oikonyms); 2) to the ancient Slavic composite name *Самборъ* (< *Сам-* "alone", -*боръ* "to fight; battle"), preserved today as a surname (Maria Sambir). We get other information from the analysis of the oikonym Bir: the settlement was founded in a pine forest (bor), so a remarkable object in this area gave its name to the settlement. However, both oikonyms are oikoculturonyms, because both Sambir and Bir are formed according to linguistic laws and are carriers of certain cultural information: at the stage of their naming, this was exactly the name-creative culture of the man-nominator.

We carry out the onomastic and cultural analysis of the oikonymic space of Ukraine mainly on the material of astyonyms. The choice of the latter is not accidental. Names of cities: 1) are cultural, "represent a set of cultured ideas about the world picture of a certain society: about natural objects, artifacts, phenomena, actions and events isolated in it (in nature), mentofacts and spatio-temporal and quantitative-qualitative measurements belonging to these entities" [7]; 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 *Люботин* (Lubotyn), its reading as an element of a collated linguistic and cultural text prompts the researcher, first of all, to reveal the onym used in the original encoding of the name (anthroponym *Любота* (Lubota)). Conversely, the decoding of the astiocultural name *Долина* (Dolyna) makes it possible to identify the appellative *долина* (dolyna) and talk about the appellative code of the astionym. Thus, 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.

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 name of the city 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.

The diversity of modern oikonymy, the tradition and innovation of Ukrainian naming, the abundance of principles, motives, methods6 and means of naming are a good reason to talk about the names of populated areas of Ukraine as condensed linguistic and cultural texts that reflect the native language and national culture, history and geography, mentality, worldview and social ideology, folk psychology and ethnic worldview, and the spirit of the person who created the name.

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.

Archaic possessive oikonyms in *$*$-jь* were the object of onomastic research more than once. Buchko wrote about them in Ukraine [3, p. 338-346], as well as Kupchynska [15, p. 122-125] and others.

The names of the current Ukrainian cities, formed according to the old possessive model with *-jь and motivated by Old Slavic two-base names, are mainly chronicled oikonymic heritage, elaborated in a number of lexicons. The microcode "Old Slavic names-composites" presents two groups of names: 1) astiocultural names, motivated by Old Slavic names-composites, attested in well-known onomasticons, historical sources or special works: *Богуслав, Борислав, Володимир-Волинський, Добромиль, Житомир, Ізяслав, Переяслав, Старий Самбір* (Bohuslav, Boryslav, Volodymyr-Volynskyi, Dobromil, Zhytomyr, Izyaslav, Pereyaslav, Stary Sambir); 2) astioculturonyms motivated by reconstructed composite names, the components of which are attested in other Old Slavic composite names: *Дрогобич, Збараж, Радомишль, Чорнобиль* (Drohobych, Zbarazh, Radomyshl, Chornobyl).

The current city of **Богуслав** (Boguslav) got its name as a legacy from the ancient settlement of the same name *Богуславля*: *Всеволодъ бо проⷭⷣше оу него ... Богоуслав*ⷨ , 1195 [9, p. 20], which was part of the defense system of the Kyiv principality. The astonym is motivated by the composite name

Богуславъ: *Богуславъ* + ***-jь*** → *Богуславль* → м. *Богуслав*. Originally, the name could mean "famous for love, happiness, wealth, good fate", "be happy" [18, p. 70]. This personal proper name is known in many Slavic languages: Bulg. *Богуслав*, Pol. *Bogusław* [23 I/2, p. 189], Serb. *Богослав* [4, p. 66], and others. The name also has few specific historical bearers _ the West Pomeranian (Szczecin) prince Bohuslav I and his son Bohuslav II.

The analyzed astioculturonym is included in the system of Ukrainian symbol formation. We are referring to the eponymous nickname of Marusa Bohuslavka - the heroine of the Cossack People's Duma, who freed 700 Cossack slaves after their thirty-year stay in Turkish captivity and became a symbol of the heroic devotion of a Ukrainian woman to her native land and its defenders.

According to the same scheme as the astonym Bohuslav, the name of the present city of **Борислав** (Boryslav) (Lviv region) was formed: *Бориславъ* + *-jь* → *Бориславль* → city *Борислав*. The chronicled *Бориславль дворъ* (Boryslavl yard) was located in Kyiv, and not the **Бориславль* settlement recorded in historical sources - in Subcarpathia. The name of the current city (in the original sources - the monastery) is attested in Polish-language documents of the 14th century, but without the *-ль* component of the base *-славль*: *Boryslaw*, 1387 [17 IV, p. 330], which serves as a reason for doubts about the probability of the ancient Ukrainian period of its foundation. However, the antiquity of the appearance of Boryslav is confirmed by the neighborhood of the powerful ancient fortress of the 9th century *Тустань* (Tustanj), as well as the antiquity of the names of those settlements that in the 30s of the 20th century became part of Boryslav (*Тустановичі*, *Губичі*, *Мразниця*; *Баня-Котівська* (Tustanovichi, Gubichy, Mraznytsia; Banya-Kotivska) is also now a part of Boryslav, but it is already a much younger settlement) and, undoubtedly, linguistic factors: the archaicness of the oikonymative model on **-jь* and the basic composite name. The oldest written record of Proto-Slavic name *Бориславъ* of 1147 refers to the boyar *Борислав*, who was probably the father of the chronicler Nestor. The pre-nominal meaning of the lexeme *борислав* was wishful and expressed the idea of 'fight for glory!' [4, p. 75].

Mentioned in documents of the 14th century the Boryslav monastery took the obviously ready-made name of the settlement (fortification) **Бориславль*, on the land of which it was built. Other versions, such as the formation of an oikonym from the phrase *бори славні* or *борці славні*, from the name of a person *славний з борів* (glorious from bors), from the adjective *бруслав* (bruslav) (?) 'stony', from the hypothetical lexeme *брение* [16] – folk etymology, devoid of scientific background.

The name of the city of *Балта* (Balta) (Odesa region), founded on the Kodima River no later than the 16th century [10 I, p. 68], is motivated by the appellation *балта*. *Балта* is a polysemous word used in the meaning: '1) axe; 2) liquid dirt' [6, p. 25]. We believe that the nomination of the former Balta fortress was based on the second of the above values, cf. dialectic balta 'river, spring, stream; flood of the river', balto 'swamp' [11, p. 18]. The appellative *балта* is a borrowing from Eastern Romanesque languages; Rom. baltă 'swamp; lake; pond', Mold. Balte "swamp" is related to Proto-Slavic *bolto "swamp" [8 I, p. 130]. Such a geographical term is used in many languages: Mold. balte "swamp"; Rom. baltă 'swamp; lake; pond'; Alb. *balte* 'swamp'; Italian dial *balta* 'dirt'; Greek valtos 'swamp'; Gagauz balta 'swamp; a lowland inconvenient for agriculture'; Bulg. balta "swamp"; Lithuanian *bala* 'dirt; puddle; swamp'; Latvian *bala* 'swamp, wet, rotten place'. The folk geographical term *balta* is used in different regions of Ukraine: in the meaning "the lower part of the river mouth, mostly flooded with water that does not dry up even in the middle of summer" - on the Lower Danube, "swamped valley, swamp" - in the Carpathians.

Since 1444, the settlement of *Ланівці* (Lanivtsi) (Ternopil region) - Lanowcze - is known. The astonym is formed from the name of people by the place of settlement (residence): lanivtsi

"those who settled (live) *на ланах* (in the fields)". A possible motivation for the name of the settlement is the katoikonym *ланівці* - 'immigrants from the settlement of *Лани*', the family name *Ланівці*, 'the family of *Ланивець*', the patronymic name *Ланівці*, 'descendants or subjects of *Лань*'.

The name of the current city of *Підгайці* (Pidhayci) (Ternopil region) was recorded in the sources of: 1397: Podhayce [1 I, p. 13]; 1444: Podhajce [28 VIII, p. 297]. It was formed from the name of people based on the place of settlement (residence): *підгайці* "those who settled (live) under the grove". M. Khudash notes that originally the katoikonym could appear by lexicalizing the appellative prepositional phrase *під* + *гай* with the help of the suffix *-ці* (*підгайці* 'people who settled under the grove') or from the oikonym *Підгай* (Pidgay) (*підгайці* 'expatriates, immigrants from Pidgay') [12, pp. 184].

The first known written mention of the settlement of *Трускавець* (Truskavets) (Lviv region) dates back to 1462: Truszkauecz [1 XIII, p. 472]; 1471: Truschkowyecz [1 XVIII, p. 132]; 1472: Truskawyecz [1 XVIII, p. 288], and others. Most likely, the name of the city is motivated by a hydronym, cf. sweat *Трускавець* (Truskavets), between Butelskyi and Lazok rivers: Truskavets river → Truskavets city.

S. Verbych believes that the genesis of the hydronym Truskavets can be deduced from the archaic *truskavьсь < truskavъjь < *truskati, cf. Czech truskati 'to flow rapidly (about a stream of water)': *truskavьсь 'a stream with a rapid current' or 'a stream where there is a source' [26, p. 264].

Thus, astioculturonyms motivated by group local names are geography, history, language, and culture in one name. The naming of such settlements primarily characterizes the inhabitants based on the developed and inhabited space, at the same time indicating the small homeland of the migrants.

Each period in social development is associated with the emergence of new professions: the productive forces of society stimulate the emergence of industries that must be served by people with a certain set of qualifications and skills. Words that originally named residents based on the nature of the work performed, official position, profession, became oikonyms, if representatives of a certain profession settled in an as-yet-unnamed territory, or in the place of their settlement the relevant service or production activity acquired such social importance that the original name ceased to exist to be relevant and the settlement was further named according to the profession of its inhabitants. This is how oikonyms appeared, which in modern scientific literature are called formations from occupational or professional names - representatives of the occupational code. By structure, these are multiple derivatives on и/-i.

Attested in written sources of different centuries, such settlements were founded not simultaneously. In addition, today we cannot be sure whether the name of the settlement, say, *Мельники* (Melnyky), was formed from the name of the professional occupation of its inhabitants (*мельники* (melnyky) - mill workers), or from the name of the family that lived in the settlement (*Мельник* (Melnyk) and his family). However, both the first and the second are evidence that at the time of the foundation of the settlement, such a profession was observed here: either the whole community (large or small) was engaged in the specified craft, or the ancestor had such a profession, or he was the bearer of an occupational (professional) nickname or (already later) surnames. According to our observations, at least 29 such oikonyms have been preserved only in the territory of modern Galicia: *Блюдники* (Blyudniki), *Бертники* (Bertniki (formerly Berdniki)), *Бобрівники* (Bobrivniki), *Бортники* (Bortniki), *Бровари* (Brovary), *Винники* (Vinnyky), *Золотники* (Zolotniki), *Колодруби* (Kolodruby), *Конюхи* (Konukhi), *Лісники* (Lysnyki), *Мельники* (Melnyki), *Perepilniki* (Perepylnyki), *Поплавники* (Poplavnyki), *Рудники* (Rudnyki), *Санники* (Sannyki), *Сокільники*, *Стадники* (Stadnyki), *Тенетники* (Tenetniki) [14]. It is characteristic that these and other similar Ukrainian settlements are mostly the names of

suburban villages, while Brovary and Vinnyky are cities founded near Kyiv and Lviv.

Thus, astioculturonyms of the appellative code 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 a particular 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.

It should be noted that the associations caused by the names of settlements often serve as the basis for the birth of symbols. Such words-symbols live throughout the entire period of existence of the settlement, although they are not always an objective interpretation of the genesis of its name.

The outlined theoretical and methodological foundations of the research give grounds for the following conclusions: 1) the interaction of onomastics and linguocultural studies means a transition from system-structural onomastics to culture- and anthropocentric ones; 2) today, it is important to talk not about linguistic-cultural onomastics, but about the linguistic-cultural aspect of onomastics; 3) oikonym as a linguistic and cultural text is a unit endowed with a peculiar semantics; 4) as a result of the interaction of language and culture, a new linguistic and cultural sign appears, a unit of onomastic code; 5) decoding oikoculturonyms reveals many important phenomena of a worldview, ethnic, and national character.

Modern linguistics in the time of integrated theories combines fields of human knowledge that until recently seemed incompatible: ecology, ethnology, philosophy, psychology of language, mathematical, cognitive, sociological, gender linguistics, etc. are established. The study of the oikonymic space of Ukraine in the interpenetration of onomastics and linguocultural studies represents a new direction of linguistic and cultural studies, which, definitely, should be developed.

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