LINGOCULTUROLOGICAL ASPECT
OF RESEARCHING OIKONYMS OF UKRAINE

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INTRODUCTION

The issue of interaction of language and culture is one of the central ones in linguistics, since language does not only form the culture but also develops itself in it. "The division of mankind into peoples and tribes, the difference between its languages and dialects are closely related, but at the same time, both are directly dependent on the third phenomenon, of much higher level – on the action of human spiritual power. The display of this power, which has been happening on the earth for millennia, is a supreme purpose of the whole movement of the spirit, an ultimate idea arising from the world-historical process, for exaltation and expansion of the inner being is the only thing that an individual has the right to regard as an imperishable property, and the nation is a true guaranty of the future development of new great personalities <…> Language is an organ of inner being, which with all the subtlest threads of its roots has accreted with the power of the national spirit, and the stronger the influence of the spirit on language is, the richer its development is"[1]. This idea of William von Humboldt became one of the foundations of modern linguoculturology, and the latter became related to onomastics.

In addition to performing their direct functions, certain environmental objects also acquire a sign function, and are capable of carrying some additional meanings. The names calling these objects form interconnected secondary semiotic systems, which we call the codes of national culture[2]. Code is a versatile way of displaying information during its storage, transmitting and processing in the form of a system of correspondences between message elements and signals that help to fix these elements[3]. Cultural code is a collection of signs and a system of rules with the help of which cultural information can be represented as a set of relevant symbols.

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[1] Гумбольдт В. Избранные труды по языкознанию. Москва: ОАО ИГ «Прогресс», 2000. С. 28–29.

[2] Гудков Д. Б. Одиниці кодів культури: проблеми семантики. *Мова, свідомість, комунікація*. Москва: МАКС Пресс, 2004. Вип. 26. С. 39.

[3] Енциклопедія кібернетики. Київ: Головна редакція УРЕ, 1973. Т. 1. С. 492.

It allows penetrating into the semantic level of culture, revealing the meaning encoded in the word. V. Krasnykh suggested comparing culture code with a net, which culture throws on the outside world and thus divides, categorises, structures, evaluates it[4]. In linguistics nowadays, where anthropocentrism is recognised as a key idea, and a linguistic personality is placed in the centre of culture and cultural tradition, the analysis of onomastic material in the aspect of interaction between language and culture, the researches on onyms as explicators of the linguocultural code are becoming more urgent.

1. Key aspects of the intersection of linguoculturology and onomastics

In science, as well as in all the spheres of human life, each period dictates certain requirements. Modern anthropocentrism, which actively forms a new scientific paradigm, stimulates the comprehension of language in the linguoculturological aspect. "Modern linguistics has received a social order for an integrated theory. Thus, many "paired" sciences emerged, ranging from linguogeography, which Leonid Bulakhovskyi spoke about in the 1960s, and ending with modern ones – psycholinguistics, sociolinguistics, ethnolinguistics, pragmalinguistics, gender linguistics, linguistic philosophy, linguoculturology"[5]. And in each of them its place is found not only by appellatives but also by onyms.

Linguoculturology as a science is a wide and multifaceted phenomenon. The material of its research is the national language in all its varieties and forms[6]. The roots of this field of knowledge are very deep, and at its origins stands the German scientist William von Humboldt with the anthropocentric theory of unity of the "spirit of the people", his language and culture, together with the eminent Ukrainian linguist Olersandr Potebnia with the first in Slavic linguistics linguo-psychological and linguo-philosophical concepts ("the inner form of a word is the relation of the meaning of thought to consciousness: it shows how a person thinks of his own thought")[7].

Today, researchers are directly tracing the development of ideas of great thinkers through the society of neo-Humboldtians, through the representatives of Edward Sapir – Benjamin Whorf school, through

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[4] Красных В. В. Этнопсихолингвистика и лингвокультурология : курс лекций. Москва: Гнозис, 2002. С. 232.

[5] Даниленко Л. І. Лінгвістика XX – початку XXI ст. у пошуках цілісної теорії взаємозв'язку мови, культури і мислення. *Мовознавство.* 2009. № 5. С. 10.

[6] Кононенко В. І. Українська лінгвокультурологія. Київ: Вища школа, 2008. С. 22.

[7] Потебня О. Естетика і поетика слова. Київ: Мистецтво, 1985. С. 218.

linguistic and cultural searches of philosophers, anthropologists, psychologists, linguists, culturologists at the end of the nineteenth century and at the beginning of the twentieth century and up until the mid-1990s, when linguoculturology made itself known.

Many famous Slavic linguists became creators or fervent supporters of linguoculturological researches: N. Arutiunova, Ye. Bartminskyi, A. Wierzbicka, V. Vorobiov, R. Grzegorczykowa, V. Krasnykh, V. Maslova, A. Pajdzynska, Yu. Stepanov, V. Teliya, M. Tolstoy, S. Tolstaya, V. Shaklein and others. An important contribution to the formation and development of Ukrainian linguoculturology was made by the Ukrainian scientists F. Batsevych, P. Hrytsenko, S. Yermolenko, V. Kononenko, M. Kocherhan, O. Levchenko, L. Matsko, O. Selivanova and many others.

Linguoculturology today is the epicentre, or at least a related direction of ethnoculturology, ethnopsychology, cognitive science, that is, of the sciences that study the manifestations of the national spirit, national consciousness in various aspects, and taking into account theoretical foundations of ethnology[8]. Since the subject of linguoculturology is a description of synchronously acting means and methods of interaction between language and culture, and its task is "a consideration of the phenomena of language and culture that determine each other, which involves primarily multidimensional issues, the possibility of different systematic approaches to solving linguistic issues"[9], it cannot bypass onomastic researches. Unfortunately, "pure" culturologists did not often use "classical onomastics", and, accordingly, onomatologists did not always pay attention to cultural phenomena and processes, the influence of extra-linguistic factors on the creation of a proper name. This was often used by amateurs, treating parallel researches in the field of onomastics and linguoculturology as a diversity of views. In fact, there is no alternative reading here: onomastics, the science of proper names, more often carries out its researches in terms of linguoculturology, the science which is "focused on the cultural factor in language and on the linguistic factor in man"[10].

The tradition of studying proper names in the aspect of interaction between language and culture began to emerge in the late twentieth

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[8] Кононенко В. І. Українська лінгвокультурологія. Київ: Вища школа, 2008. С. 3.

[9] Шаклеин В. М. Становление и развитие теории лингвокультурной ситуации в лингвокультурологических исследованиях. *Язык и культура*. Т. 2. Київ, 1998. С. 138.

[10] Телия В. Н. Русская фразеология. Семантический, прагматический, лингвокультурологический аспекты. Москва: Язык русской культуры, 1996. С. 38.

century. The revitalisation of linguocultural investigations in onomastics dates back to the first decade of the twenty-first century: scientists elaborate theoretical and methodological foundations of this approach, propose and prove new terms, study and describe the specifics of the linguistic picture of the world modelled on the onomastic material[11]. We can say that all onomatologists without exception emphasise the importance of such researches for "argumentation of statements, hypotheses and conclusions of historical, historical-cultural and ethnogenetic order[12]", argue that "toponyms are monuments of material and spiritual culture"[13], assure that "the character of proper names depends on the level of culture and public consciousness of people"[14]. At the same time, experts in linguoculturology emphasise that the interest in the origin of the name of the native settlement "lies in the desire to find their roots, the origins of spiritual culture.[15]" However, it has to be stated that in Ukrainian studies complex researches on onymous space in terms of linguoculturology are still very modest.

The reference to onyms as a source of linguocultural researches is natural, since socially the most important and stable quanta of linguistic and cultural information are encoded in the Dictionary of Proper Names <…> It is important to get rid of the subjective and selective approach to revealing ethno-cultural [linguocultural] possibilities of the noun, according to which single names, but not the whole system are determined cultural[16]. Therefore, when speaking about the linguoculturological study of onyms, one should appeal to their different classes – both more and less "culturally intensive". It is difficult to create an unconditional hierarchy – to determine which class of onyms contains more linguocultural information and which less. In some groups of proper names, it seems to "lie on the surface" (microtoponyms, urbanonyms, ergonyms), in others it hides behind the deep layers of old ethnic languages and ethnocultures

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[11] Васильева Т. Ю. Ойконимия Белорусского Поозерья в лингвокультуроло-гическом аспекте: автореф. дис… канд. филол. наук : 10. 02. 02. Минск, 2014. С. 6.

[12] Худаш М. Л., Демчук М. О. Походження українських карпатських і при-карпатських назв населених пунктів (відантропонімні утворення). Київ: Наукова думка, 1991. С. 6.

[13] Купчинський О. А. Найдавніші слов'янські топоніми України як джерело історико-географічних досліджень (Географічні назви на -ичі). Київ: Наукова думка, 1981. С. 4.

[14] Бучко Г., Бучко Д. Історична та сучасна українська ономастика. Чернівці: Букрек, 2013. С. 384.

[15] Кононенко В. І. Українська лінгвокультурологія. Київ: Вища школа, 2008. С. 72.

[16] Колесник Н. Онімія української народної пісні. Чернівці: Технодрук, 2017. С. 69.

(hydronyms), around others it seems to create a linguistic and cultural aura (anthroponyms).

The key questions of the linguoculturological aspect of the analysis of proper names are the study and description of the toponymic picture of the world and the codes of culture, the explication of which will answer the question of how the culture of name forming is reproduced in language. The linguistic picture of the world is a scheme of perceiving reality, fixed in language and specific to each language community. We consider the metaphor "the linguistic picture of the world paints the environment in national tones" to be very apt.

V. Zhaivoronok, claiming that the world appears to man as he due to his development learns and masters it, defines three concepts: *the picture of the world, the conceptual picture of the world* and *the linguistic picture of the world*. The scientist treats the first picture as the one that "comes primarily from a person or an ethnic group and is the result of human perception, imagination, thinking processes and transformative activity[17]"; "the conceptual picture of the world is not only a system of concepts about the totality of environmental realia, but also a system of meanings embodied in these realia through the word-sign and the word-concept"[18]; finally, the linguistic picture of the world is "a mosaic-like field structure of interconnected linguistic units, which, through a complex system of phonetic phenomena, lexico-semantic and grammatical meanings, and also of stylistic characteristics, reflects a relatively objective state of things of the environment and the inner world of man, that is, in general the picture (model) of the world as it is"[19]. Toponyms in the canvas of the linguistic picture are of particular importance because they are "specific types of encyclopedic national and cultural texts that store cultural and historical plots in their semantic memory, inscribed in modern social consciousness"[20].

Onomatologists-linguoculturologists have their own opinion about the linguistic picture of the world: "The linguistic picture of the world is an image of the world embodied in language. In language and through speech, people reproduce the world by the means of language, reflect its various components, processes and their relationships (imagined or real), that is, it

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[17] Жайворонок В. Н. Українська етнолінгвістика. Київ: Довіра, 2007. С. 9.

[18] Там само, с. 11.

[19] Там само, с. 15.

[20] Співак С. М. Власна назва в композиційно-смисловій структурі віршованих текстів американської поезії: комунікативно-когнітивний підхід : автореф. дис… канд. філол. наук: 10.02.04. Київ, 2004. 20 с.

is not simply a relation of reference or correlation, but a possibility to make the world spiritually alive. The surrounding world does not appear to be an object. This world is fundamentally subjective, "dismembered" (R. Kis) and re-integrated in a new continuity – in the contextuality of the world of language – in flashes and reflexes, in shadows and shades of the Ukrainian word, its "facets" are elucidated and defined (and not only named) by the ray of word"[21]. Therefore, to name, according to H. Lukash, is also to "make it brighter" and "define", "to make it spiritually alive". Toponyms as linguistic signs reflect the historical and cultural background of the people; the toponymic vocabulary evokes a wide range of associations in the mind of the native speaker and creates a toponymic model of the world picture.

If contemporary Ukrainian onomatologists usually use the term *onymous / toponymic space*, and describing this space in the ethnolinguistic and partly in the linguoculturological aspect they prefer to talk about *the onymous fragment of the linguistic picture of the world, toponyms as elements of the linguistic picture of the world*, etc., then in Russian and Byelorussian onomastics the term *the toponymic picture of the world* is often used. Closest to the analysis of this question was S. Kupchynska in her article "Toponimichna krayina svitu: teoretychnyi aspect". The scientist, in particular, notes that all the terms (*the toponymic picture of the world* (according to L. Dmytriyeva), *the toponymic version of the picture of the world* (according to O. Berezovich), *the landscape (topographic) picture of the world* (according to M. Holomidova), etc.) mean the same – an integral part of the overall picture of the world with specific characteristics. Such, purely toponymic characteristics are space, time, topographical and regional peculiarities[22].

The term *toponymic picture of the world* is actively used by T. Vasylyeva, who is investigating the oikonymy of Byelorussian Poozeriya in the linguoculturological aspect. For the researcher the toponymic picture of the world is a collection of all toponyms that function in language and objectify the content of the conceptual picture of the world. This approach made it possible to bring to the centre of the research

[21] Лукаш Г. П. Картина світу як об'єкт вивчення лінгвокультурології. URL: http://ntsa-ifon-npu.at.ua/blog/kartina_svitu_jak_obekt_vivchennja_lingvokulturologiji/2010-11-15-186

[22] Купчинська З. Топонімічна картина світу: теоретичний аспект. *Problemy jazyka, literatury a kultury*. 2 část. Olmouc, 2006. С. 563–570.

the issue of reproduction of valuable priorities and outlook peculiarities of a particular linguocultural community with the help of proper names[23].

Understanding culture as a set of key codes in which it is embodied involves considering the process of forming onyms as a particular type of encoding cultural senses. In this aspect, oikonyms of a particular region are the repository and explicator of cultural content transmitted by different codes. Identifying such content helps to create the whole picture of the mental sphere of the carriers of toponyms and to establish the specifics of the oikonymicon as a fragment of the linguistic picture of the world. At the same time, it is important to develop a methodology for the selection of cultural and historical information from the onomasticon of a particular people, as well as for a description and interpretation of this information.

A linguoculturological research often foresees linguistic modelling as a method of reconstruction of the toponymic picture of the world. For example, modelled semantic fields *mistseprozhyvannia (residence)* and *mistseznakhodzhennia (location)* form, correspondingly, coming-from-anthroponyms names with the fixation of information about the people who live there, and coming-from-appellatives formations indicating the ways of perceiving the place of settlement.

What concerns oikonyms, despite the fact that they have probably been the most thoroughly worked up in the etymological and structural-semantic aspects, there is currently no complex linguoculturological research on the system of names for human-populated objects in Ukrainian linguistics. And this is due, as we believe, to subjective and objective factors. Subjectivism, apparently, consisted in the fact that the linguoculturological investigation of the Ukrainian oikonymic space was still "out of time". The onomastic researches which started last century in the field of studying the oikonymy of Ukraine were aimed at a lexical-semantic, structural-word-forming and etymological investigation of settlement names and were to be crowned with the publication of a complete historical-etymological dictionary of settlements names of our state. Such a dictionary is indispensable, but it is still in process, and its forerunners have become regional dictionaries of oikonyms, narrower or wider dictionaries of Ukrainian toponyms.

Objective factors are, first of all, the line between real and folk etymology, which is important not to cross when researching the oikonym in the linguocultural aspect. As V. Kononenko rightly emphasises, the

[23] Васильева Т. Ю. Ойконимия Белорусского Поозерья в лингвокультуро-гическом аспекте : автореф. дис… канд. филол. наук: 10. 02. 02. Минск, 2014. С. 6.

awareness of the inner form of the word is conditioned by the ability of the speaker to perceive words as a living organism, something secret, and revealing their meaning is not only interesting but also necessary for self-enrichment. Oikonyms attract the attention of residents of cities and villages. It is known that *Lviv* was named after the son of Prince Danylo Halytskyi *Lev*, and the name *Kyiv* is usually associated with the name of its founder, *Kyi*. But the population often offers its own interpretation of the origin of geographical names, far enough from scientific researches[24]. M. Khudash repeatedly spoke about the harm the so-called folk etymology did to science, emphasising on "the need for appropriate reaction by scientists-onomatologists to the appearance of amateurish etymologies of oikonyms based on imaginary folk-etymological inventions that deceive readers who know nothing about onomastics[25]. It is also important to remember A. Biletskyi's warning which consists in the fact that the lack of chronological, geographical, linguistic and cultural-historical definitions, or the lack of attention to them, deprives onomastic researches of scientific value[26]. Therefore, the linguoculturological study of oikonyms should be aimed at selecting what does not contradict linguistic laws and at the same time derives from the traditions of culture of national name formation.

Secondly, the analysis of language in terms of its cultural function implies a reference to the text as a cultural and artistic, cultural and historical, national and cultural phenomenon. The oikonym when linguoculturologically worked up must be read itself as a text – encyclopedic, embodied mainly in one lexeme, but filled with significant linguistic, cultural, historical, geographical, ethnographic, encyclopedic and other information.

And thirdly, the basic concept of the theory of human-centrism is the picture of the world (conceptual and linguistic). The oikonymic system exists in the minds of native speakers as an organised fragment of the linguistic picture of the world. The conceptual picture, which can be widely modelled when analysing the concepts of *village, town, small homeland, Motherland*, etc., has a limited field of expression (interpretation) at the level of oikonymy. Actually, we restrict this field of interpretation with the help of onomastic researches. For, on the one hand,

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[24] Кононенко В. І. Українська лінгвокультурологія. Київ: Вища школа, 2008. С. 71–72.

[25] Худаш М. Л., Демчук М. О. Походження українських карпатських і прикарпатських назв населених пунктів (відантропонімні утворення). Київ: Наукова думка, 1991. С. 6–7.

[26] Білецький А. О. Основы этимологических исследований ономастического материала. *Вибрані праці.* Київ: Видавничий дім Дмитра Бураго, 2012. С. 235.

so many oikonyms – so many concepts if you understand the concept as "an object from the world "Ideal", which has a name and reflects certain culturally predetermined ideas of man about the world "Reality" [27]. On the other hand, the oikonymic model, the word-forming structure, the semantics of the etymon have already thrown their "net" on the oikonym; and that mental image that can be outlined, at least when analysing microtoponyms, in linguoculturological researches on oikonymic material is restrained by that "net" which is trying to transform imaginary information (myths, legends, folk stories) into real, scientific one.

2. Research on the oikonymicon in ethno-linguistic, linguocognitive and linguoculturological aspects

When building culture, the word is a brick, but the proper name, in particular, preserves the origins of linguistic culture, embodying a segment of information directed to the communicator into stiff form[28]. Today, according to approximate estimates of researchers, there are more than four hundred definitions of culture in science. The American scientists, Alfred Louis Kroeber and Clyde K. Kluckhohn, grouped them into six large groups: descriptive, historical, normative, psychological, structural, genetic. From among many we will choose the shortest and the most capacitive of Alfred Kroeber: "Culture is the fullness of the activity of a social person.[29]" It is a social person who is at the centre of the scientific paradigm. 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 settlements, villages – in the onomastic space. "A name is an impulse of culture since it leads a person into the sign space, but it also results from it as its meanings grow in the expanses of culture, are kept and controlled by it (it is these features that make the name one of the most important indicators of the type of culture)[30]".

Oikonyms, like any proper names, are "younger than common names.[31]" In a row of other nomina propria (proper names), oikonyms occupy a "middle place by age": they are younger, as a rule, from

[27] Вежбицкая А. Язык. Культура. Познание. Москва: Русские словари, 1996. С. 90.

[28] Антонюк О. В. Ім'я корабля – породження людської історії і культури. *Питання сучасної ономастики*. Дніпропетровськ, 1997. С. 8.

[29] Матвєєва Л. Л. Культурологія. Київ: Либідь, 2015. С. 18–23.

[30] Топоров В. Имя как фактор культуры. URL: http://www.gumer.info/ bibliotek_Buks/Linguist/topor/name.php].

[31] Бучко Г., Бучко Д. Історична та сучасна українська ономастика. Чернівці: «Букрек», 2013. С. 198.

anthroponyms, hydronyms, etc., and older than ergonyms, urbanonyms, and others. Today, it is important to "see that cultural background which stands behind the onomastic units and allows relating surface structures of the onym with their deep essence, that is, with the culture[32]".

Polish researchers have determined the tendency of studying onyms from the point of view of culturology using the term *onomastyka kulturowa*. Ewa Rzetelska-Feleszko notes that such a definition was introduced into the scientific circulation in 2004 by Robert Mrozyk in the context of literary, sociolinguistic, historical or comparative onomastics, as an analogue to the term *lingwistyka kulturowa* established in Polish linguistics; she predicts new culturological onomastic researches a perspective future.

The scientist interprets culturological onomastics as one of the directions of culturological linguistics and agrees with Jerzy Kuryłowycz's opinion that in the process of communication the proper name, except identifying, can perform additional functions: expressive, symbolic, evaluative, the function of influence, etc.

The researches on culturological onomastics include, firstly, the search for such naming motives that reflect material and spiritual culture and transform it into separate names or into a system of names; secondly, revealing in the onym additional information despite the etymological significance which is based on axiological, historical, religious, social, civilisational facts; thirdly, the analysis of the name change, especially the change that occurs at the function level (for example, a neutral > an expressive, symbolic, political function). The investigations carried out in this way give grounds to interpret culturological onomastics as one of the directions of culturological linguistics[33]. Czeslaw Kosyl defended a similar opinion in the 1970s: "I am primarily interested in oikonyms as a source of information about the area, and therefore in its physiographic conditions, the conditions of history and inhabitants. In this approach, their genesis and extrinsic motivation are examined first.[34]"

"The study of onomasticons is always socially oriented, taking into account the whole set of extralingual parameters," emphasises

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[32] Маслова В. А. Ономастика сквозь призму лингвокультурологии. *Региональная ономастика: проблемы и перспективы исследования*. Витебск: ВГУ имени П. М. Машерова, 2018. С. 28.

[33] Rzetelska-Feleszko E. Nowe nazwy własne – nowe tendencje badawcze. Kraków : Wydawniectwo PANDIT, 2007. S. 57–59.

[34] Kosyl Cz. Nazwy miejscowe dawnego województwa Lubelskiego. Prace onomastyczne. 27. Wrocław etc., 1978. S. 10.

A. Mezenko[35]. The linguistic and cultural information encoded in the settlement name is very closely intertwined: sometimes linguistics becomes the key to knowledge of culture, at other times culture gives impetus to decoding language laws of naming. Therefore, we are talking about peculiar linguocultural codes, the explication of which in oikonyms invariably touches on lexico-semantic groups of appellatives and different classes of onyms.

The study of oikonyms is only a fraction of the onomastic work. However, just as it is impossible to talk about oikonyms today without touching other classes of onyms, we cannot speak about the analysis of names of settlements only in a linguistic (onomastic) manner.

Etymological, lexical-semantic and structural-word-forming directions have always been the most important ones of the linguistic analysis of oikonymic material. Each of them had their zealous supporters and partial apologists who, in general, did not deny but complemented each other.

"The procedure for etymologising the onym material," notes S. Verbych, "is simple on the one hand, and complicated on the other. Its simplicity is that the process of determining the origin of proper names is based on the following basic principles: 1) determining the word-forming model (type) of the name; 2) clarifying the forming appellative (mainly each proper name is secondary to the identical general one); 3) revealing the semantic motivation of the onym, which often necessitates the etymologisation of the appellative itself[36]". Here we allow ourselves to add the fourth principle in view of etymologising the actual oikonymic material: discovering the basic onym (the oikonym comes often from anthroponyms, hydronyms, microtoponyms, oikonyms, etc.). And S. Verbych says: "The complexity is specified by the need for an individual approach to the analysis of each name, which must be studied on a broad background of similar formations, taking into account all its variants, considering in detail phonetic regularities of the structure and features of its word formation. <…> This means that etymological-onomastic researches must be complex, that is, based on both linguistic facts and data of material culture and historical sources. At the same time, the scientist took A. Biletskyi's words as the epigraph to the cited work: "The etymological analysis of the onomasticon should be started with the

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[35] Мезенко А. М. Именослов Белорусского Поозерья в кругу ономастических исследований: проблемное поле, подходы, перспективы. *Региональная ономастика : проблемы и перспективы исследования*. Витебск: ВГУ имени П. М. Машерова, 2016. С. 29.
[36] Вербич С. Наукове й ненаукове в етимології онімної лексики. *Вісник НАН України*. 2010. № 2. С. 50–51.

word-formation analysis"[37], and we are not tired of repeating again after Yu. Karpenko: "The key to the history of toponymy lies in the word formation, not in the semantics of geographical names[38]", although semantics cannot be neglected either, since it is the semantic analogies and the lack of attention that often generate false versions.

In Ukraine, the onomastic searches of the late twentieth century had a very important purpose: to contribute to the creation of the Slavic Onomastic Atlas (the idea was born in 1958 at the IV International Congress of Slavists in Moscow; a subcommittee for its establishment was created in 1959 at the International Slavic Onomastic Conference in Krakow), to compile and publish the Onomastic Atlas of Ukraine and the Ukrainian Toponymic Dictionary. The process of carrying out such work and the reasons for its slow progress have been discussed at numerous meetings, conferences and seminars. And while the so-called classic work is continuing – onomastics of the early twenty-first century is confidently occupying new scientific lacunae.

Researches on toponymy in ethno-linguistic, linguocognitive, linguoculturological aspects have become such lacunae. Each of these directions of the research has its own regular specifics.

Ethnolinguistic onomastics has been the most deeply developed, if not created, by representatives of the Russian scientific school. From the cohort of many, we will name only a few, without exaggeration, significant names like E. Berezovich, A. Gerd, A. Matveyev, M. Tolstoy, S. Tolstaya, V. Toporov and one specific feature: ethnolinguistic researches on onomastics are concentrated, which is quite logical, on toponymy in general, and even more correctly – on microtoponymy. "Referring to toponymy as a material for an ethnolinguistic research seems quite natural. This layer of spiritual culture of the people which is little studied in the mentioned aspect encodes information about the environment, and the perception of space, without a doubt, is one of the most important components of the national model of the world"[39]. In Ukraine, ethnolinguistic consideration of onomastic problems is strongly encouraged by the ideas of V. Zhaivoronok, which are fruitfully being developed by contemporary researchers and interpreters of microtoponymy, although the formation of the Ukrainian ethnolinguistic onomastics is not yet discussed.

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[37] Там само, с. 50.

[38] Карпенко Ю. О. Топонімія Буковини. Київ: Наукова думка, 1973. С. 43.

[39] Березович Е.Л. Топонимия Русского Севера: Этнолингвистические исследования. Екатеринбург: Изд-во Урал. ун-та, 1998. С. 7.

Cognitive onomastics came to Ukrainian linguistics thanks to O. Karpenko. A thorough research of the scientist gave impetus to the active search in this direction of representatives, first of all, of the Odesa Onomastic School. The scientist herself, grouping onymous concepts by type of denotation, singled out nine frames – anthroponymic, toponymic, theonomic, ergonymous, zoonymous, cosmonymous, chrononymous, chrematonymous and ideonymous. All the frames, in turn, are divided into smaller unities – subframes, slots or domains. There are five domains in the toponymic frame: oikonymy, hydronymy, oronymy, choronymy and microtoponymy[40].

Crystallising the structure of the individual toponymic frame, the researcher notes that "performers of roles of the toponymic frame are proper geographical names"[41]. Relations between geographical names are understood by native speakers by: 1) territory (objects, name representatives, they are adjacent, close, distant, belong to one or different ethnic territories); 2) sizes (very large, large, smaller, very small); 3) the type of objects (oikonyms, hydronyms, oronyms, choronyms, microtoponyms); 4) knowledge that is often associated with symbolism; 5) linguistic form (names: similar – dissimilar, transparent – opaque, one-structured – multi-structured, distinctly native – distinctly foreign).

The basis of the first, closest circle of the individual toponymic frame is the toponyms (mainly oikonyms) of the small homeland: the name of the native settlement; what has become closest in the process of cognising the world, travelling and resettlement; what is of particular importance, symbolising the great Motherland; what becomes a family heirloom, a memory. The second circle is a mental reflection of what onomatologists call a toponymic system. "Every toponymic system exists first of all in the consciousness of a particular person, but the consciousness of a person cannot fix all the onomastic spaces of speech, it reflects only fragments which are separate in a spatial and quantitative relation. Such sets of toponyms, reflected in the minds of native speakers, are the toponymicon of the language personality"[42].

The second circle gradually and unobtrusively, without any mental complications, goes into the third – ethnic one (linguo-ethnic, the circle of

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[40] Карпенко О. Проблематика когнітивної ономастики. Одеса: Астропринт, 2006. С. 7–8.

[41] Там само, с. 148.

[42] Дмитриева Л.М. Онтологическое и ментальное бытие топонимической системы: На материале русской топонимии Алтая. Барнаул: Изд-во Алтайского гос. ун-та, 2002. С. 49.

the great Motherland, home country). The fourth circle of the individual toponymic frame is the names of foreign countries; the fifth one – invented proper names, and finally the sixth circle – those proper geographical names which a specific representative of the mental vocabulary does not know.

These circles, as O. Karpenko points out, are quite relative, because everything is conditioned by the degree of knowledge and strength of entry into the mental lexicon. After all, the distribution of circles of the individual toponymic frame is also individual and subject not only to an objective situation, but also to emotions[43].

The study of oikonymic material from the position of linguoculturology today has the most supporters among scientists of Vitebsk and Smolensk scientific schools, that is, of the Russian-Byelorussian border who are increasingly talking about the oikonym as an encyclopedic linguocultural code. I. Koroliova states: "Geographical names are an integral part of the general linguistic system; their origin and development are conditioned by common linguistic regularities. At the same time, the process of naming any geographical objects is not purely linguistic and does not simply mean marking. Toponyms contain in their bases significant and important information from various informational spheres: linguistic, historical, social, culturological, ethnographic, etc.[44]"

What are the specifics of the linguoculturological study of onomastic material in general and of oikonyms in particular? How legitimate is the study of oikonyms in the linguoculturological aspect?

First of all, we want to emphasise the position: if we are talking about the linguoculturological aspect of the study of oikonymic material, we should consider the linguoculturological aspect in onomastics, and not talk about linguoculturological onomastics. In this regard, the well-known linguoculturological scientist V. Maslova notes: "The results of linguoculturological researches are beginning to be used also in onomastics, although it is too early to speak about the formation of linguoculturological onomastics"[45]. We will add: early and hardly needed. Especially when considering oikonyms. Linguoculturology cannot replace the linguistic grounding of proper names. It points to cultural foundations

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[43] Карпенко О. Проблематика когнітивної ономастики. Одеса: Астропринт, 2006. С. 171–194.

[44] Королева И. А. Языковые и культурные контакты в русско-белорусском приграничье. *Актуальные проблемы приграничных районов Беларуси и Российской Федерации*. Витебск, 2011. С. 32.

[45] Маслова В. А. Ономастика сквозь призму лингвокультурологии. *Региональная ономастика: проблемы и перспективы исследования*. Витебск: ВГУ имени П. М. Машерова, 2018. С. 29.

and directs theoretical linguistic researches into the plane of human-centric, national and spiritual.

The principles of linguoculturological analysis of onomastic units, proposed by V. Maslova, deserve special attention. At first, the researcher suggests drawing a clear line between linguoculturological and linguistic regional geographic researches. Linguistic regional geography is particularly active in studying non-equivalent vocabulary for marking cultural and natural objects of a country whose language is being learned as a foreign one. Linguoculturology examines implicit cultural and national properties of the onym. Hence the discursive approach to the analysis of the onym. One of the variants of this approach is a conceptual one, which allows following the interaction of culture, linguistic consciousness and an onomastic unit.

Analysing the names of cities in the Vitebsk region, the researcher proposes to consider them as a concept value, which is reconstructed according to the scheme: the nucleus, the periphery (near and far) and the interpretive (figurative) zone. In the core of the field there is value, that is, the name of the value concept; factual information (historical, geographical, linguistic) is stored in the near periphery; in the far periphery there are culturally significant traits that are linked to the value priorities of the regional society, to the stereotypes and images of regional linguistic consciousness (senses as a result of human cognitive activity; a culturally loaded cognitive structure); in the interpretive zone (the figurative part) are fixed various poetic images of the city, created with the help of tropes, connotations, metaphors, games with internal form[46].

The linguoculturological aspect of onomastic researches involves studying the national and cultural background on which proper names emerge and their systems are developed[47], demonstrating the connection of the process of name formation with ethnic consciousness, national mentality and culture. Onomastic investigations, conducted in a cultural way, help to study the ways of migration of individual ethnic groups, identify the places of their former existence, determine linguistic and cultural contacts of peoples.

Oikonyms reflect the unique perception of reality by a people, concentrating national and cultural information about society. The nominator is at the centre of created onyms, and the objects named by him form the unique toponymic picture of the world.

The linguoculturological aspect of studying toponymy of a particular region foresees the analysis of the influence of extralingual factors on the formation of toponymy; foresees also the determining of the place and importance of the cultural and historical component in the naming of

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[46] Там само, с. 29–30.

[47] Дамбуєв И. А. Ойконимия Циркумбайкальского региона : лингвокультуроло-гический аспект : автореф. дис… канд. филол. наук : 10.02.22. Улан-Удэ, 2004. С. 6.

toponyms; and interpretation of semantics of the toponym as a reflection of the nominator's culture.

CONCLUSIONS

The anthropocentric paradigm drawn up at the end of the twentieth century differs from the previous ones (comparative-historical and system-structural) by the transfer of research interests from the object of cognition to the subject – the person who speaks[48], and in the perspective of onomastic researches – to the person who names. Such naming has always been conscious and never accidental. It conceals the nominator's ethnic, national, social, cultural identity, his way of thinking, and the principle of creating the proper name.

The lexico-semantic, structurally-word-forming, etymological aspect of studying the oikonymicon has become a good basis for linguoculturological investigations. A person names a geographical object, basing himself on the name forming traditions of his time and previous eras. Spiritual and material culture of the name-giver, ways of interaction between man and nature, peculiarities of perception and comprehension of the surrounding reality, migration and colonisation processes, awareness of his responsibility for the inhabited and named object are the main aspects of the study of the oikonymicon through the prism of anthropocentrism.

Each oikonym should be regarded as an encyclopedic linguocultural code whose encoding occurred when this word was born, and explication carries linguistic, cultural, historical, geographical, ethnographic, often figurative, metaphorical information.

Linguoculturological researches are determined not only by the consideration of linguistic units, but also by the disclosure of their meanings, shades, connotations and associations, and this takes into account information of an encyclopedic nature and defines clear principles for the selection of such information. The methodology for identifying linguocultural information in oikonymy should be based on the analysis of the name of the inhabited object as a linguistic and cultural sign of the onomastic code representation.

SUMMARY

The author has outlined the principles of linguoculturological working-out of Ukrainian oikonyms. It has been stated that the analysis of the onomasticon in the linguoculturological aspect is natural, because it encodes the most important and stable quanta of ethno-cultural information.

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[48] Мезенко А.М. Именослов Белорусского Поозерья в кругу ономастических исследований. Региональная ономастика : проблемы и перспективы исследования. Витебск: ВГУ имени П. М. Машерова, 2016. С. 28.

It has been emphasised that today scientists while conducting researches in the linguistic and cultural perspective, appeal to different classes of onyms. It is almost impossible to create an unconditional hierarchy by determining where there is more linguoculturological information and where there is less. In some groups of proper names, it seems to "lie on the surface" (microtoponyms, urbanonyms, ergonyms), in others it hides behind the deep layers of old ethnic languages and ethnocultures (hydronyms), creating a multi-vector linguocultural aura (anthroponyms) around others.

It has been proved that the lexical-semantic, structurally-word-forming, etymological aspect of studying the oikonymicon has become a good foundation for the present ethno-linguistic, linguocognitive and linguoculturological investigations. Spiritual and material culture of the name-giver, ways of interaction between man and nature, peculiarities of perception and comprehension of the surrounding reality, migration and colonisation processes, awareness of their responsibility for the inhabited and named object are the main facets of the linguoculturological study of oikonyms through the prism of anthropocentrism.

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