Sacred elements in historical Western Ukrainian oikonymy

YAROSLAV REDKVA
Yuriy Fedkovych Chernivtsi National University, Ukraine

Abstract: The place of sacred toponymy is determined by the important role of religion in society. Therefore, sacred interests are at the centre of a person’s attention, as they constitute a reflection in his/her consciousness of deep mental features rooted in the genesis of any nation.

In accounting for a system of developmental factors and geographical and spatial organisation of territorial toponymic systems, the detection and establishment of regularities in their formation and functioning is impossible without establishing the origin of historical names of settlements, a considerable part of which are oikonyms whose etymology contains a significant sacred element.

Sacred names of places of the former Ruske Woyewodstwo (in the fourteenth to twenty-first centuries) are analysed in this paper. At present, the area is a territory comprising modern Ivano-Frankivsk, Lviv, and Ternopil Oblasts (Western Ukraine), in particular, Богородичин/Bohorodychyn, Богородчани/Bohorodchany, *Вознесіння/*Voznesinnia, Воскресинці/Voskresyntsyi, Спас/Spas, Троїця/Troitsia, Хвалібога/Khalyboha.

It has been established as a basis of etymological analysis that place names in the aforementioned area make up a particular onomastic (oikonymic) field, united by the meaning of sacredness. They hold an important place in the religious world model of Ukrainians despite unjustified ideological attempts to forcefully rename them in the Soviet period.

Keywords: anthroponym, oikonym, sacred place name, toponymic systems, onomastic field.

In any society the religious sphere carries out major spiritual and cultural functions. It encompasses practising different cults (prayer, rites, and holidays) that take place in different cult buildings (churches, monasteries, religious communities, etc.). We can speak about the direct influence of religion on names of geographical objects – toponyms, among which we can single out so-called sacred toponyms, in particular. We can trace the role of religion in place names. In the life of a society, its sacred interests and reflections of religious beliefs in people’s consciousness are mirrored by toponyms.

Sacred oikonymy as a constituent of toponymy and oikonymy can be viewed as an interdisciplinary research that uses geographical, historical, religious, and theological knowledge as it can study the territorial motivation of naming different types of sacred objects. The territorial organisation of a society is a component of a spiritual
subsystem and unites all manifestations of religious life in their correlation and interaction in a certain territory. Such territorial organisation has the historical oikonymy of Western Ukraine in the former Ruske Voivodeship (Ivano-Frankivsk, Ternopil and Lviv Oblasts at present). The objective of the article is to establish the etymology of sacred place names in the historical oikonymy of the territory and explain the motivation of sacred place names.

We shall start our analysis with place names referring to a monastery – *monastyr* “a church, buildings and territory belonging to […] community” (Bilodid et al. V. 4: 794), one of the oldest sacred buildings. The history of the first monasteries goes back to the times of Kievan Rus, later known as *Ukraine*. They appeared there after baptism in Kyiv and its vicinity (cf., for instance, Saint George’s Monastery, Saint Irene’s Monastery (1037), the monastery near Saint Sophia’s Cathedral). Monasteries were among the first centres around which settlements were formed in mediaeval Europe, including the territory under consideration. The component *monastery* is manifested in the place names in ancient Halych and Lviv Lands (now Ivano-Frankivsk, Ternopil, and Lviv Oblasts in present-day Ukraine) starting from the fifteenth century.

Our analysis focuses on the place names *Monastyryska, Monastyrykha, Monastyrchany, Monastyrets* (2 place names), and *Monastyrok* (2 place names).

The village of Монастирьскa/Monastyryska is located in Monastyryskyi District, Ternopil Oblast (Kyrmenko and Stadnyk 1987: 264). The village is mentioned as *Manasterzyska* (*Manastirzyska, Monasterzyska, Monasterzyska*) in 1454, 1465, 1468, 1478 (Akta grodzkie, Vol. 14, #3218; Vol. 19, #1327; Vol. 1. #3340; Vol. 15, #680). It is also mentioned as a township for Monasterzyska (Manasterzyska), in Halych Land, Halych District, in 1454 (Dąbkowski 1939: 30). As the village of Monasterzyska, along the riverbed Manastyerszczca, over the River Koropiec it is mentioned in 1552, as well as on monastery coat of arms of Pilawa in 1557, 1629, 1702, 1727, 1751 (Baliński and Lipiński 1885: 873–874); in 1592 (Sąd Grodzki Halicki, Folder 102: 886); in 1617 (Sąd Grodzki Trembowelski, Folder 113: 600); in 1624 (Sąd Grodzki Halicki, Folder 121: 1644); in 1625 (Sąd Grodzki Halicki, Folder 122: 348–350); in 1626 (Sąd Grodzki Halicki, Folder 123: 977); in a tax register in 1628 there is news about the resettlement of the town: newly founded settlement (Sąd Grodzki Halicki, Folder 125: 824); in 1632–1634 (Sąd Grodzki Halicki, Folder 129: 1185–1186); (do) *Monasterzysk* in 1668, *Monasterzyska* in 1735 (Akta grodzkie, Vol. 14: 270; Vol. 25: 400); *Monasterzyska* in 1790 (Regna Galicie, 1790, map 16); *Monasterzyska*, Halych Land (Monasterzyska) in 1889–1904 (Atlas historyczny, map 3); Монастержиска/Монастержиска in 1905 (*Russko-polskiy* 1915: 34).

The district centre Монастирська/Monastyryska located in the south-western part of Ternopil Oblast on the River Koropets was initially named Монастирське/Монастырське. Монастирська/Монастырьска is a Polonised form registered in official documents. Evidently, the village originated long before, and there should have been a monastery on its location in the eleventh-thirteenth centuries. Compare the name of the ravine Монастирсько [Monasterysko] in Khmelnytska Oblast which
N. Torchynska and M. Torchynskyi established from a local geographical term with the meaning “ruins of an ancient monastery” (Torchynska and Torchynskyi 2008: 320).

The village of Монастириха/Monastyrkyha is located in Husiatyn District, Ternopil Oblast (Kyrnenko and Stadnyk 1987: 260) (the former names of the village are Козинське/Kozynske and Монастирка/Monastyrka). According to the Inversive dictionary of oikonyms of Ukraine, there are 116 place names with the formant -ykha in Ukraine (Popivskyi 1947). Most of them are located in the central and eastern oblasts of Ukraine. In the western oblasts (modern Ternopil, Volyn, Lviv, and Khmelnytsky Oblasts) only thirty-one place names can be found (Buchko 2001: 121–122). Due to the absence of written records in mediaeval and later sources, and the fact that most place names with -ykha formant are traced in central and eastern Ukraine in settlements mainly founded at the beginning of the nineteenth through twentieth centuries, we can draw the conclusion that the place name Monastyrkyha appeared in the twentieth century. This fact is supported by the survey answers of the local inhabitants, who state two previous names of the village: Monastyrka and Kozynske (see above). Mykhaylo Hudash believes that “it is a relict oikonym formed as a result of rare use of Ukrainian andronymic model ending in –ykha” at oikonymic derivational level (Hudash 2004: 157). We want to refute the explanation about the origin of the name. We believe that suffix -ykha does not have an andronymic function, but specifies a patron of the village, cf. place names of the type Бакуньха/Bakunykha, Дмитриха/Dmytrykha, Грицюкha/Hrytsykha (Popivskyi 1947; and others), or, as in our case, specifies the location of its foundation (the vicinity of a monastery). At present (see Kyrnenko and Stadnyk 1987) there are much fewer oikonyms in -ykha, proving that the function of the underlying anthroponym (andronym) is to designate a woman by means of the name or nickname of her husband.

The village of Монастирчани/Monastyrchany in Bohorodchanskyi District, Ivano-Frankivsk Oblast (Kyrnenko and Stadnyk 1987: 122) is mentioned as Manasterczany (Monasterczany, Monastyczany) in 1433, 1441, 1459 (Archiwum Główne…ML: 92, 118, 156); 1473 (Akta grodzkie Vol. 19, #1958); in 1497, 1557 (Monastyczany) (Matricularum Regni, Vol. 2: 742; Vol. 5, Part 1: 130); as Monastyczany, in Halych Land, “Today Monasterzec, a village in the upper reaches of Bystrysia Tysmenytska or Podmonastyr at the same place”, in 1459 (Materiały archiwalne: 106); Monastyczani, Halych Land, in 1441, 1433, “this is our village of Monastyczani […] in Halych District” (Materiały archiwalne: 73, 87); in 1497 (Matricularum Regni, Vol. 2: 45); Monasterczany, Halych Land, Halych District, in 1637 (Sąd Grodzki Halicki, Folder 131: 925, 1103); Monasterczany (Manasterczany), Halych Land, Halych District, in 1637 (Sąd Grodzki Halicki, Folder 131: 925); Monasterczany (Manasterczany), Halych Land, Halych District, in 1670 (Sąd Grodzki Halicki, Folder 131: 925); Monasterczany (Lustracja województwa Ruskiego, 1661–1665, Vol. 3: 43); Monasterczany near Krasnopole in 1670 (Regestr rewisiej, 1669–1670: 73); the township called Monasterczany in 1765 (Taryffa pogłównego, 1765: 162); Monasterczany in 1790 (Regna Galicie, 1790, map 16); Monasterczany, Halych Land (near the village of Solotwino) in 1889–1904 (Atlas historyczny, map 3); in 1886 (Shematyzm … diyetseziyi, 1886: 7); Monasterczany or
Monastyrčany in 1884 (Sulimierski, Chlebowski and Walewski 1880–1902, Vol. 5: 87).

Professor D. Buchko correctly defines this as a local and ethnic name that “derives from names of people coined according to the landscape where they lived” or he designates by means of the appellative monasterchany people who “originally belonged to the monastery or worked on monastery lands” (Buchko 2009: 47–48). This explanation expressed by the author earlier (see Buchko 1990: 61) was supported by other scholars (see Tsaralunga 2007: 61). But onomast M. Hudash is also right when he states that the name is unmotivated in relation to an appellative origin (< appellative monastyr ‘monastery’ + suffix -any). In this case the name should have had the form *Монастирианы/ Monastyriany. However, we could agree that the origin of the place name is a demonym (the place name Monastyrets or Monastyrok; see Hudash 2004: 158).

The village of Монастириць/Monastyrets, located in Horodotskyi District, Lviv Oblast (Kyrnenko and Stadnyk 1987: 177), is mentioned in 1438 (Malanchuk et al. 1968: 260); as a monastery near Sopuszyna (on the River Świnią) in 1487 (Akta grodzkie, Vol. 15: 568); as a monastery (near Przemyśl) in 1494 (Akta grodzkie, Vol. 15: 318); as Monasterzec (south of Komarno) in 1515 (Jablonowski 1902); Monasterzec in 1790 (Regna Galicie, map 13); Monaster in 1790 (Regna Galicie, 1790, map 12); Monaster in 1790 (Regna Galicie, 1790, map 11); Monaster, Lviv Land (near Rożniatow) in 1889–1904 (Atlas historyczny, map 3); Monaster, Lviv Land (near Szczerezec) in 1889–1904 (Atlas historyczny, map 2); Monaster, Lviv Land (near Żółkiew) in 1889–1904 (Atlas historyczny, map 2); Monasterzec, Lviv Land (near Żurawna) in 1889–1904 (Atlas historyczny, map 3).

Another village called Монастириць/Monastyrets is located in Zhydachivskyi District, Lviv Oblast (Kyrnenko and Stadnyk 1987: 179) and is mentioned as Manastyrzec (Manastirzecz, Monasterzec) in 1448 (Akta grodzkie, Vol. 12, #2058).

Apart from the two analysed oikonyms Monastyrets in Lviv Land, the same name designates three more places in Ukraine: two in Lviv Oblast and one in Zakarpatska Oblast (Kyrnenko and Stadnyk 1987: 185, 187, 107). The toponyms originated approximately at the same time in the fifteenth and sixteenth centuries (Hudash 2006: 156–157). Place-name origin is quite motivated – it is based on diminutive coinage with the suffix -ets formed from appellative monastyr (‘monastery’) “church, buildings and area belonging to the religious community of monks or nuns (Bilodid et al. 1970–1980, Vol. 4: 794). Compare in this sense the origin of the hamlet name *Монастир/ Monastyr (in the village of Svarychiv, Rozhniativskyi District, Ivano-Frankivsk Oblast (Haborak 2007: 107–108).

The village of Монастирок/Monastyrok, located in Zolochiv District, Lviv Oblast (Kyrnenko and Stadnyk 1987: 179), is mentioned as Monastirz in 1488 (Akta grodzkie, Vol. 15, #4625), Monastyr in 1785–1788 (Pyrozhenko and Siverska 1965: 202), and Monaster in 1790 (Regna Galicie, 1790, map 14).

Another village called Монастирок/Monastyrok is located in Horodenkivskyi District, Ivano-Frankivsk Oblast (Kyrnenko and Stadnyk 1987: 123) and it is
mentioned as Monasterzec or Podmonastyrek, Halych Land, “a village in the upper reaches of Bystrytsia Tysmenytska”, in 1433 (Materiały archiwalne: 73); Monaster in 1790 (Regna Galicie, 1790, map 16); Monaster in 1790 (Regna Galicie, map 13); Monaster in 1884 (Sulimierski, Chlebowski and Walewski 1880–1902, Vol. 5: 808); a monastery near the village of Unizh in 1914 (Shematyzm vseho 1914: 75); the hamlet Monastyr near the village of Luka in 1887 (Shematyzm... diyetseziyi 1886: 86). “Around 1660 Lavro Hrychkovych, Pototsky’s subject, bought land and founded a monastery that was liquidated in 1782” (Buchko 1990: 91).

At first sight it seems that suffixes -ets and -ok in the names Monastyrets and Monastyrok have a diminutive function. But as the original record of the place names is in the forms Monasterz, Monastyrz, Monaster, i.e. Монастир/Монастырь (‘monastery’), we can draw the conclusion that the suffixes are of metonymic nature, i.e. transference by association. This is one of the pieces of evidence that the villages were founded around monasteries or in their locations – cf. Monastyrok in Yarmolynetskyi District, Khmelnytska Oblast (Kyrnenko and Stadnyk 1987: 309), and also the etymological explanation of the name of the place founded on the location of the former monastery (Torchynska and Torchynskyi 2008: 320). The records of the word monastyr in Polish sources prove the fact that the population of Halych and Lviv Lands is autochthonously Ukrainian, as in the Polish language the word klasztor meaning monastery is used for the buildings of sacred origin. So here we can disagree with M. Hudash, who believes that these place names originate from “appellative Монастирець/Monastyrets [and] are characterised by a diminutive suffixal derivative in -ets from the initial monastyr (‘monastery’)” (Hudash 2004: 156–158).

The village of Богородичин/Bohorodychyn is located in Kolomyiskyi District, Ivano-Frankivsk Oblast (Kyrnenko and Stadnyk 1987: 125); it is mentioned as Brodzczyn (Brodzin, Borodyczyn, Bohorodyczyn, Brodaczin) in 1436, 1440, 1448, 1476, 1477 (Akta grodzkie, Vol. 1: 83; Vol. 12: 806, 826, #1994; Vol. 19: 884, #1580); as Brodaczin in 1578 (Jablonowski 1902: 94); in 1670 (Regestr rewisiej 1669–1670: 63); as a border with Bohorodyczyn in 1768 (Arhivum Glovne MK: 59); as Bohorodyczyn in 1785–1788 (Pyrozhenko and Siverska 1965: 36); as Bohorodyczyn in 1790 (Regna Galicie, 1790, map 16); as Bohorodyczyn or Borodyczyn in 1880 (Sulimierski, Chlebowski and Walewski 1880–1902, Vol. 1: 288); as Богородичны/Bogorodychyn in 1886 (Shematyzm... diyetseziyi 1886: 85); as Bohorodyczyn in Halych Land (near Chocimierz) in 1889–1904 (Atlas historyczny, map 3); Богородичин/Bohorodyczyn (near Tlumach) in 1905 (Russko-polskiy 1915: 7); in 1914 (Shematyzm vseho 1914: 214).

D. Buchko and M. Hudash tried to explain the origin of the aforementioned place name with reference to one another. The former tries to establish its etymology from a personal name recorded in the fifteenth century, Борodka/Borodka + suffix -yn, arguing that “documents of the fifteenth through seventeenth centuries were written mostly in Latin, and recorded the stem of the place name in a shortened western Slavic form Brodyczyn, and beginning with the following centuries – in its full form reoriented to
the name Bohorodytsia (‘the Virgin’), hence the modern name Bohorodychyn” (Buchko 1990: 53). In his argument with the author, M. Hudash considers place names of the Brody(i)czyn type (evidently also including Brodaczn, Borodyczyn and Brodiczin) as Polish coinage-substitutes. He believes that they were formed from anthroponyms, but in this case, from the non-recorded personal name *Бородика/Borodyka due to the absence of derivational motivation for the form. According to this argument, Борodka/Borodka + -yn would result in Бородичин/Borodchyn, but not in Бородичин/Borodychyn, and *Бородика/Borodyka (< personal name Борода/Boroda + suffix -yka) with the same possessive suffix would form Бородичин/Borodychyn. From the point of view of derivation, a more suitable explanation is to consider the personal name *Бородика/Borodyka as a stem. Polish records provide personal names Борода/Boroda or Борodka/Borodka (Polish Broda, Borodka, Brodka) from the territory of Poland in the twelfth century (1136) to confirm the existence and appellatival origin of this place name (Cieslikowa 1990: 21–22). M. Hudash explains all further records (beginning with the eighteenth century) of the form Богородичин/Bohorodychyn by popular etymology – through an associative link with the Virgin, Jesus Christ’s mother (Hudash 2004: 36–37). Without entering into probabilistic discussions, we believe that parallel records of different times enabled double etymology in different times – Богородичин/Borodyczyn or Богородичин/Bohorodychyn as a village name. The records from the beginning of the fifteenth century provide the variants Brodyczyn, Brodiczin and Borodyczyn (see above). On the other hand, Słownik geograficzny Królestwa Polskiego i innych krajów słowiańskich in 1880 mentions the parallel existence of both forms, “Bohorodyczyn or Borodyczyn” (Sulimierski, Chlebowski and Walewski 1880–1902, Vol. 1: 288). In other words, as regards anthroponymic origin, we express a conjecture about later (second) etymological motivation in connection with the existence of a village church dedicated to the Holy Virgin, and thus – a church holiday devoted to the foundation of the church. The village, due to the masculine form of the noun, was, at first, evidently a hamlet: “Бородичин/Borodyczyn / Богородичин/Bohorodychyn hamlet or estate”. Suffix -yn indicates the location of the village near the church and parishioners’ affiliation to the church of the Holy Virgin. Compare the genitive form of the hamlet name Bohorodytska church in Polonskyi District, Khmelnytsk Oblast, which has the following record: “hamlet of Богородичной Церкви/Bohorodychny church (1899), Богородичной церкви/Bohorodychnoy church (1911)” (Torchynska and Torchynskyi 2008: 72).

The village of Богородчани/Bohorodchany / Старі Богородчани/Stari (‘old’) Bohorodchany is located in Bohorodchanskyi District, Ivano-Frankivsk Oblast (Kyrnenko and Stadnyk 1987: 121, 122). It was recorded as Bohurodczany (Bohurodziczani, Bohorodczany) in 1441 (Akta grodzkie, Vol. 12: 913); in 1497 (Matricularum Regni, Vol. 2: 757); as Bohorodczany in 1578 (Jablonowski 1902: 95); Bohorodczany (Boholodczany), Halych Land, Halych District, in 1622 (Sąd Grodzki Przemyski, Folder 341: 1499–1500); Bohurodziczani, Halych Land in 1441, “in […] Bohurodziczani […] a village in Halych District” (Akta grodzkie, Vol. 1: 27);
Bohoroczany in 1660, Miedzyrzyc near Bohorodczany in 1661 (Buchko 1990: 53; Regestrum 1600–166: 20); in 1670 (Regestr rewisiej 1669–1670: 63); Bohorodczany, on the River Bystrzącą, in 1691, 1742, 1762, 1775 (Baliński and Lipiński 1885: 910); in 1765 (Taryffa pogłównego 1765: 166); Bohorodczany Stare (‘old’) in 1785–1788 (Pyrozhenko and Siverska 1965: 36); Bohorodczany/Bohorodczany Stare (‘old’) in 1790 (Regna Galicie, 1790, map 16); Bohorodczany in 1880 (Sulimierski, Chlebowski and Walewski 1880–902, Vol. 1: 287); Bohorodczany, Halych Land (near Stanisławow) in 1889–1904 (Atlas historyczny, map 3); Bohorodczany/Bohorodczany in 1905 (Russko-polskiy 1915: 7); Bohorodczany, Halych Land (Bohorodczany) in 1889–1904 (Atlas historyczny, map 3); in 1914 (Shematyzm vseho 1914: 2).

In relation to the origin of the two place names Bohorodchany and Stari Bohorodchany, there is a verified theory according to which, as D. Buchko believes, the village of Bohorodchany used to have an earlier name, Межиріччя/Mezhyrichchia, due to its location between the rivers. When it received the status of town, it was renamed Bohorodchany as it was located near a place with the same name, Stari (‘old’) Bohorodchany (Buchko 1990: 53, 111). Through this approach, according to M. Hudash (2004: 37), the author “refuted erroneous data about the origin of Bohorodchany provided by Chernov (Chernov et al. 1971: 81)”, who dated these names to 1441. In reality the place name Stari Bohorodchany was mentioned at that time. The mistake occurred because of the change of name and close location. The analysis of the component Bohorodchany recorded in the sources “in […] the village of Bohurodzicani […]” (see above) prompts to accept the hypothesis (or one of the versions) of both authors about its demonymic origin (< appellative *bohorodchany by means of onymisation), namely “parishioners of the church of the Holy Virgin” (Hudash 2004: 37–38). The attributive component Stari (‘old’) (Stari Bohorodchany) creates an opposing pair for the later name Bohorodchany.

The village of Божыків/Bozhykiv is located in Berezhanskyi District, Ternopil Oblast (modern name Правий/Pravyi) (Kyrnenko and Stadnyk 1987: 259). It is mentioned as Borzykówka (Boźyków) in 1455, as Bożykov in 1479, as Bozykow in 1711 (Akta grodzkie, Vol. 12, #2760; Vol. 15, #4034; Vol. 25, p. 144); as Bozykow in 1469, as Bozików in 1578 (Jabłonowski 1902: 39 Appendix; p. 91); as Borzików in 1512 (Matricularum Regni, Vol. 4, Part 1: 90); as Bożyków in 1785–1788 (Pyrozhenko and Siverska 1965: 37); as Bozykow in 1790 (Regna Galicie, 1790, map 15); as Bożykow in Halych Land (Podhajce) in 1889–1904 (Atlas historyczny, map 3); as Божыків/Bożykow in 1905 (Russko-polskiy 1915: 7).

The place name originating from the personal name Божык/Bozhyk (Polish Borzyk) (Taszycki 1965–1987, Vol. 1: 229) is mentioned as Божыків/Bozhyk, Божиадар/Bozhidar (Ilchev 1969: 81), Божерадь/Bozherad, Божеславь/Bozheslav (Moroshkin 1867: 18–19) by adding the possessive suffix -iv (<*-ów/+*ów)) with the possessive meaning ‘Bozhykiv house, hamlet’. The anthroponym Божык/Bozhyk (< personal name Божык/Bozhyk) could have been coined as a suffixal diminutive name by means of reducing the postpositive component of composite nouns of the Bozhydar
type etc. We can find similar names in Polish oikonymy: compare Borzykowa (two place names), Borzykowo (Rymut 1996–2005, Vol. 1: 314). M. Hudash requires the restoration of the historical name by analysing the origin of this place name (Hudash 1995: 37–38). It is obvious that the fifteen places with the name Pryvitne that are in Ukraine today (Kyrnenko and Stadnyk 1987: 429) are artificial names of the Soviet era. One instance is when it refers to the reconsideration of the former disharmonious name of the village of Koryto in Mlyniv District, Rivne Oblast (Kyrnenko and Stadnyk 1987: 456–457) into Pryvitne. It is important that we restore historical place names in agreement with people’s historical memory.

The village of Воскресиницi/Voskresyntsi is located in Kolomyisky District, Ivano-Frankivsk Oblast (Kyrnenko and Stadnyk 1987: 125). It is mentioned as Oskrzesińce (west of Rohatyn)/Woskrzemińce, Halych Land, in 1440 (Akta grodzkie, Vol. 1: 26); as Woskrzenince/Woskrzenice, Woskrzeniec, Woskrześc/Oskrzesinice in 1439, 1440, 1441, 1461 (Akta grodzkie, Vol. 12: 69, 872, 970, #3009); in 1444. (Chernov et al. 1971: 338); as Zoszczene/Oskrzesińce in 1444 (Akta grodzkie, Vol. 5: 101); in 1444 (Chernov et al. 1971: 338); as Woskrzechinskie in 1540 (Matricularum Regni, Vol. 4, Part 1: 399); in 1660 (Regestr 1600–1661: 231); as Woskrzynce in 1735 (Regestr podatku 1735: 63 back); as Oskrzesyńce in 1790 (Regna Galicie, 1790, map 15); as Oskrzeszyńce in 1790 (Regna Galicie, 1790, map 16); in 1886 (Shematyzm…diyetseziyi 1886: 42); as Oskrzesynce in 1886 (Sulimierski, Chlebowski and Walewski 1880–1902, Vol. 7: 641); as Oskrzeszyńce, Lviv Land (near Podkamień) in 1889–1904 (Atlas historyczny, map 3); as Oskrzeszyńce, Halych Land (near Kolomya) in 1889–1904 (Atlas historyczny, map 3) – cf. Воскресиницi/Voskresyntsi in Rohatyn District, Ivano-Frankivska Oblast (Kyrnenko and Stadnyk 1987: 126).

Despite numerous Polish substitutions, we can trace the Ukrainian form of the place name Voskresyntsi. The existence of two villages with identical names in Kolomyiskyi and Rohatynskyi Districts of Ivano-Frankivsk Oblast proves their demonymic origin: < воскресиницi/voskresyntsi ‘people who belong to the church consecrated to the holy resurrection of Jesus or live on its territory’. Some scholars (despite correct treatment of given semantics) consider these names as ethnic ones, but this is not terminologically correct (see Buchko 1990: 60; Kotovych 2000: 55). Ethnic names are lexemes that denote ethnicity or ethnic groups, nationalities, etc. Here we deal with names denoting inhabitants through the name of the place in which they live (demonyms) (Podolskaya 1978: 64–65, 167–168). Villages are built around churches forming patterns of settlements (cf. Hudash 2006: 50).

The village of Троїця/Troyitsia is located in Sniatyn District, Ivano-Frankivsk Oblast (Kyrnenko and Stadnyk 1987: 128). It was mentioned in 1548 (Matricularum Regni, Vol. 4, Part 1: 464); in 1649 (Chernov et al. 1971: 567); as Troyca in 1765 (Taryffa pogłównego: 170 back); as Troyca in 1790 (Regna Galicie, 1790, map 16); as Troyca in 1790 (Regna Galicie, 1790, map 18); as Trójca, Halych Land (near Kolomya) in 1889–1904 (Atlas historyczny, map 3); as Trójca in 1891 (Sulimierski, Chlebowski and Walewski 1880–1902, Vol. 12: 484); as Тройча/Troitsa // Trojca, Trostyanec’/
Trostianets // Trościaniec in 1905 (Russko-polskiy 1915: 53); as Троїця/Troytsia in 1914 (Shematyzm vseho 1914: 112) – cf. Troyca in 1790 (Regna Galicie, 1790, map 14).

The name of the religious holiday of Saint Trinity, during which evidently the church bearing the same name was consecrated, was semantically transferred onto the name of the settlement (the form Troytsia reflects Old Slavonic pronunciation). In the Orthodox faith the holiday is celebrated on the fiftieth day after Easter (Pentecost) – cf. the hamlet name Тройця/Troytsia in Borschiv District, Ternopil Oblast, and the place name Тройця/Troytsia in Radehivskyi District, Lviv Oblast (Hudash 2006: 251).

The village of Хвалибога/Khvalyboha is located in Horodenkivskyi District, Ivano-Frankivsk Oblast (Kyrnenko and Stadnyk 1987: 123). It is mentioned as Chwaliboga in 1785–1788 (Pyrozhenko and Siverska 1965: 318); as Chwaliboga in 1790 (Regna Galicie, 1790, map 18); as Chwalibogi, Halych Land (near Czortków) in 1889–1904 (Atlas historyczny, map 7).


The place name was formed from an anthroponym: Ukrainian Хвалибога/Khvalyboha (Redko 1969: 229), Polish Chwalibog, Falibog (Taszycki 1965–1987, Vol. 1: 348), Хвалибога/Khvalyboh (Moroshkin 1867: 199). The lexicalised word combination “praise the Lord” > хвалибога/hvalyboha (verb хвалю/hvaliu ≤ *chwaljñ) forms the stem of the anthroponym with further onymisation into an anthroponym and transonymisation into a place name meaning ‘a settlement where Хвалибога/Hvalyboha lives’.

The village of Богутин/Bohutyn is located in Zolochivskyi District, Lviv Oblast (Kyrnenko and Stadnyk 1987: 179). It is mentioned as Bohutynske, Bohutyn in 1461 (Akta grodzkie, Vol. 6: 45, 68); as Bohutyn in 1790 (Regna Galicie, 1790, map 14); as Bohutyn, Lviv Land (near Złoczow) in 1889–1904 (Atlas historyczny, map 2); as Богутин/Bohutyn // Bohutyn in 1905 (Russko-polskiy 1915: 7).

The stem consists of the Old Slavonic name Богом/Bohut // Boiseyma/Bohuta (Ukrainian Boiseyma/Bohuta, Polish Boguta) and is correlative with Бог-/Boh- + possessive suffix –yn, meaning ‘a settlement (house) that is in Bohuta’s possession’. As P. Chuchka (2005: 75) states, “the name Boiseym/Bohut was widespread throughout Ukraine, and the family names Bohut, Bohuta and Bohutyn (according to K. Rymut), with fricative /h/, are used in Poland”. Consider, by comparison, the place names in Poland: Bogucin (eight names), Bohutyn (Rymut 1996–2005, Vol. 1: 253).

The village of *Вознесенина/Voznesinnia, a suburb of Lviv, was mentioned in 1554 (Archiwum Główne... MK: 83, #488]; in 1557 (Archiwum Główne... ML, Vol. 4, Part B8, #132; Part B9, #154–155). It was also documented as Wniesienie, near Lviv High Castle in 1564–1565 (Lustracje dóbr 1564–1565: 85); as the village of Zniesienie in 1649 (Hrushevskyi and Tomashhevskyi 1895–1913, Vol. 5, Part 2: 232); as Zniesienie, Lviv Land (Lwów) in 1559, 1659, behind High Castle near the hayfield
Zniesienie that in the past was called Niekrasowiczskie; as Zniesienie in 1636. This village borders on Laski, on one side, and on Krzywczycze – on the other, and Łyczaki – on the third; in 1650 it is mentioned as Zniesienie (Lustracja województwa Ruskiego, 1661–1665, Vol. 2: 16, 48–50).

We reconstruct the name of "Вознесення/Voznesinnia, a settlement that does not exist nowadays, based on written records about its location. It was located near Lviv High Castle not far from the hayfields of the older village *Некрашеневичькє/Nekrashevske. It borders on *Лиски/Lisky, *Кривчиці/Kryvchytsi and *Личаки/Lychaky. We may consider the semantic motivation of the oikonym to be close to the place name Voskresyntsi (see above). Evidently, in this case we have the name of another church in honour of another Christian holiday – the Ascension of Jesus (celebrated on the fortieth day after Resurrection). As we see from the sources, the village with the same name existed for a hundred years (since the second half of the sixteenth century up to mid-seventeenth century). We also have data from Polish historiographer E. Kuropatnicki, who tries to explain the name by means of the victory (знесення ‘ruining’, Polish zniesienie) achieved by Hetman Jabłonowski over Turks and Tartars in the area: “Zniesienie (Lviv outskirts) was named this way because Jabłonowski, crown hetman, Krakow castellan, defeated Turks and Tartars [...] called Zniesienie; and here was the most acceptable place for this hero’s speech” (Kuropatnicki 1858: 74). The Polish records Взнесение and Zniesienie are phonetic substitutions for Ukrainian (во) знесення/(vo)znesennia (the stem is formed by the verb зносити/znosyty meaning “4. to destroy by breaking, ruining; 5. to raise, carry up” (Bilodid et al. 1970–1980, Vol. 3: 670–671). But if we take into account the principles of motivation, characteristic for naming mediaeval settlements (including the ones analysed in our article), we believe that our hypothesis is justifiable as regards the name of the church being semantically transferred to the place name.

The village of Cnac/Spas is located in Rozhniativskyi District, Ivano-Frankivsk Oblast (Kyrnenko and Stadnyk 1987: 127). It is mentioned in 1469 (Chernov et al. 1971: 514) as Spas, Lviv Land, on the River Czaczaw (to the south-east of Dolina); in 1469 as the village of Spas (Materiały archiwalne: 117–118); as the village of Spas in 1649 (Hrushevskyi and Tomashevskyi 1895–1913, Vol. 5, Part 2: 235); as Spas in 1790 (Regna Galicie, 1790, map 13); as Spas, Lviv Land (near Dolina) in 1889–1904 (Atlas historyczny, map 3), as Спасъ/Spas in 1905 (Russko-polskiy 1915: 49). There are two place names identical with the name analysed, Cnac/Spas in Starosambirskyi and Kamyanko-Buzkyi Districts, Lviv Oblast, allowing us to trace their origin to the religious holiday of the Transfiguration of Jesus. This name could have been borne by the church in the village and church holiday when the church was consecrated (19 August), spreading to the name of the whole village by means of onymisation – see also the treatment of the names with the root Cnac-/Spas- (Cnac/Spas, Cnacів/Spasів, Спака/Spaska) (Hudash 2006: 237).

Therefore, based on etymological analysis, we come to the conclusion that place names of the historical Halych and Lviv Lands of Ruske Voivodeship within the
administrative borders of modern Ivano-Frankivsk, Ternopil and Lviv Oblasts form an original oikonymic sacred system united by the meaning of holiness. The analysed place names Bohorodchany (Stari Bohorodchany), Bohorodychyn, Bohutyn, Bozhykiv, Khvalyboha, Monasyrchany, Monastyrets, Monastyrok, Monastyrykha, Monastyrykska, Voskresyntsi, Voznesinnia, Spas and Troyitsia still hold a very important place in religious worldview of Ukrainians.

We believe that the prospects of further studies are substantiating factors of development and geospatial organisation of some territorial sacred toponymic systems. We believe that revealing and substantiating the laws and regularities of their formation and functioning is impossible without establishing the etymology of historical place names (oikonyms), similar to the ones that we have presented in this paper.

References


Archiwum Główne Akt Dawnych w Warszawie. Metryka Koronna. [The central archives of historical records. Documents of the Polish Kingdom.]. Section 56. – Call number 11/2.

Archiwum Główne Akt Dawnych w Warszawie. Metryka Litewska. [The central archives of historical records. Lithuanian judicial acts]. Call numbers: IV; B8, 4; B9, 4; B12, 4; B17, 4; B19, XLVI, 119.


Buchko, D. 2009. Osnovni prynsypy i sposoby nominatsiyi poselen u Halytskiy zemli (za danymy reyestru poselen z 1670 [The main principles and ways of settlement nomination in Halych Land (according to settlement register of 1670)]. Ukrainska mova 4: 41–51.


Hudash, M. 1995. Ukrainski karpatski i prykarpatski nazvy naselenyh punktiv (utvorennia vid slovyanskyh avtohtonnych vidkompozytynych skorochenych osobovyh vlasnyh imen) [Ukrainian Carpathian and Subcarpathian place names (coingages from Slavic autochthonous composite abbreviated Christian names)]. Kyiv: Naukova dumka.

Hudash, M. 2004. Ukrainski karpatski i prykarpatski nazvy naselenyh punktiv (utvorennia vid vidapelatyvnyh antroponimiv) [Ukrainian Carpathian and Subcarpathian place names (coingages from anthroponyms formed from appellatives)]. Lviv: Afisha.

Hudash, M. 2006. Ukrainski karpatski i prykarpatski nazvy naselenyh punktiv (vidapeliatyvni utvorennia) [Ukrainian Carpathian and Subcarpathian place names (coingages formed from appellatives)]. Lviv: Afisha.


Kyrnenko, V., and V. Stadnyk (eds.). 1968. Administratyvno-teritorialnyi ustriy na 1 sichnia 1987 r. [Ukrainian SSR: Administrative territorial division as of 1 September 1946]. Kyiv: Holovna redaktsiya URE.


Malanchuk, V. et al. (eds.). 1968. Istoryya mist i sil Ukrayinskoi RSR: Lvivska oblast [History of towns and villages of the Ukrainian SSR: Lvivska Oblast]. Kyiv: Holovna redaktsiya URE.
Materiały archiwalne wyjęte głównie z Metryki Litewskiej od 1348 do 1607 r. [Archival materials taken from Lithuanian judicial acts since 1348 to 1607]. 1890. Lviv: A. Prochaska Publishers.


Moroshkin, M. 1867. Slavianskiy imenoslov ili sobranie slavyanskikh lichnyh imen [Slavic Christian names or a collection of Slavic personal names]. Saint-Peterburg: Second division of His Majesty’s publishers.


Regestr podatku podymnego Ziemi Halickiej 1735 r. [Register of house tax in Halych Land in 1735]. In Central state historical archive in Lviv. Fund 134, Box 2, Folder 10.


Regestrum... Terrae Haliciensis. Anno 1600–1661 [Description of Halych Land: 1600–1661]. In Central state historical archive in Lviv. Fund 5, Box 1, Folders 152, 352.


Sąd Grodzki Halicki [Legal registers of Halych town court, Ruske Voivodeship]. In Central state historical archive in Lviv. Fund 5. (Numbers provided after abbreviation indicate volume number and page number).

Sąd Grodzki Lwowski [Legal registers of Lviv town court, Ruske Voivodeship]. In Central state
historical archive in Lviv. Fund 9. (Numbers provided after abbreviation indicate volume number and page number).

Sąd Grodzki Przemyski [Legal registers of Peremyshl town court, Ruske Voivodeship]. In Central state historical archive in Lviv. Fund 9. (Numbers provided after abbreviation indicate volume number and page number).

Sąd Grodzki Trembowelski [Legal registers of Terebovlia town court, Ruske Voivodeship]. In Central state historical archive in Lviv. Fund 17. (Numbers provided after abbreviation indicate volume number and page number).


Tsentralnyi derzhavnyi istorychnyi arhiv u misti Lvovi. Akta grodzkie i ziemskie [Central state historical archive in Lviv. Town and land acts].