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# Sacred elements in historical Western Ukrainian oikonymy

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**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/Voskresyntsi, Спас/Spas, Троїця/Troitsia, Хвалибога/Khvalyboha.
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

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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 Монастириська/Monastyryska is located in Monastyryskyi District, Ternopil Oblast (Kyrnenko and Stadnyk 1987: 264). The village is mentioned as *Manasterzyska* (*Manastirzyska*, *Manastyrska*, *Monasterzyska*) in 1454, 1465, 1468, 1478 (Akta grodzkie, Vol. 14, #3218; Vol. 19, #2820, #1327; Vol. 12, #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 Manasteryszcza, 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/Monasterzyska* in 1905 (*Russko-polskiy* 1915: 34).

The district centre Монастириська/Monastyryska located in the south-western part of Ternopil Oblast on the River Koropets was initially named *Монастирище/Monastyrysche*. *Монастириська/Monastyryska* 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 Монастирисько [Monasterysko] in Khmelnytska Oblast which

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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/Monastyrykha 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 Khmelnytsk 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 *Monastyrykha* 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 *Бакуниха/Bakunykha*, *Дмитриха/Dmytrykha*, *Грициха/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*, *Monastirczany*) in 1433, 1441, 1459 (Archiwum Główne… ML: 92, 118, 156); 1473 (Akta grodzkie Vol. 19, #1958); in 1497, 1557 (Monasterczany) (*Matricularum Regni*, Vol. 2: 742; Vol. 5, Part 1: 130); as *Monasterczany*, in Halych Land, "Today Monasterzec, a village in the upper reaches of Bystrytsia Tysmenytska or Podmonastyrek at the same place", in 1459 (Materiały archiwalne: 106); *Monastirczani*, Halych Land, in 1441, 1433, "this is our village of Monastirczani […] 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); *Monastrerczany* (*Manasterczany*), Halych Land, Halych District, in 1637 (Sąd Grodzki Halicki, Folder 131: 925); *Manasterczany* (Lustracja województwa Ruskiego, 1661–1665, Vol. 3: 43); *Monasterczany* near Krasnopole in 1670 (Regestr rewisiej, 1669–1670: 73); the township called *Monastyrczany* in 1765 (Taryffa pogłównego, 1765: 162); *Monasterczany* in 1790 (Regna Galicie, 1790, map 16); *Monasterczany*, Halych Land (near the village of Sołotwino) in 1889–1904 (Atlas historyczny, map 3); in 1886 (Shematyzm… diyetseziyi, 1886: 7); *Monasterczany* or

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*Monastyrczany* 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 (< apellative *monastyr* 'monastery' + suffix *-any*). In this case the name should have had the form **Монастиряни/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 Монастирець/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 Przemyślan) in 1494 (Akta grodzkie, Vol. 15: 318); as *Monasterzec* (south of Komarno) in 1515 (Jabłonowski 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 Szczerzec) 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 *Монастирець/Monastyrets* is located in Zhydachivskyi District, Lviv Oblast (Kyrnenko and Stadnyk 1987: 179) and is mentioned as *Manastyrzec* (*Manastirzecz*, *Manasterzec*) 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), *Monastyrek* in 1785–1788 (Pyrozhenko and Siverska 1965: 202), and *Monasterek* 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

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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/Monastyr* ('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 *Brodyczyn* (*Brodiczin*, *Borodyczyn*, *Bohorodyczyn*, *Brodaczin*) in 1436, 1440, 1448, 1476, 1477 (Akta grodzkie, Vol. 1: 83; Vol. 12: 806, 826, #1994; Vol. 19: 884, #1580); as *Brodiczin* in 1578 (Jabłonowski 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 *Богородычын/Bogorodychyn* in 1886 (Shematyzm… diyetseziyi 1886: 85); as *Bohorodyczyn* in Halych Land (near Chocimierz) in 1889–1904 (Atlas historyczny, map 3); *Богородичинъ/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, *Бородка/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

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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 *Brodaczyn*, *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, *Бородка/Borodka* + *-ун* would result in *Бородчин/Borodchyn*, but not in *Бородичин/Borodychyn*, and **Бородика/Borodyka* (< personal name *Борода/Boroda* + suffix *-ука*) 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 *Бородка/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 (Cieślikowa 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 – *Бородичин/Borodychyn* 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/Borodychyn / 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/Bohorodychnoy 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 (Jabłonowski 1902: 95); *Bohorodczany* (*Bohurodczany*), 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);

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*Bohoroczany* in 1660, *Miedzyrzycz* near *Bohorodczany* in 1661 (Buchko 1990: 53; Regestrum 1600–166: 20); in 1670 (Regestr rewisiej 1669–1670: 63); *Bohorodczany*, on the River Bystrzycą, 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 Stare*, Halych Land (near Stanisławow) in 1889–1904 (Atlas historyczny, map 3); *Богородчаны/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 Bohurodziczani [...]" (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 Божиків/Bozhykiv is located in Berezhanskyi District, Ternopil Oblast (modern name *Привітне/Pryvitne*) (Kyrnenko and Stadnyk 1987: 259). It is mentioned as *Borzykówka* (*Bożyków*) in 1455, as *Bozikow* 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 *Borzikow* 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 *Божиковъ/Bożyków* in 1905 (*Russko-polskiy* 1915: 7).

The place name originating from the personal name *Божик/Bozhyk* (Polish *Borzyk*) (Taszycki 1965–1987, Vol. 1: 229) is mentioned as *Божикъ/Bozhyk*, *Божидар/Bozhydar* (Ilchev 1969: 81), *Божерадъ/Bozherad*, *Божеславъ/Bozheslav* (Moroshkin 1867: 18–19) by adding the possessive suffix *-iv* (<**-овъ* (**-ov*)) with the possessive meaning 'Bozhykiv house, hamlet'. The anthroponym *Божик/Bozhyk* (< personal name *Божикъ/Bozhyk*) could have been coined as a suffixal diminutive name by means of reducing the postpositive component of composite nouns of the Bozhydar

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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 Воскресинці/Voskresyntsi is located in Kolomyiskyi District, Ivano-Frankivsk Oblast (Kyrnenko and Stadnyk 1987: 125). It is mentioned as *Oskrzesińce* (west of Rohatyn)/*Woskrzemincze*, Halych Land, in 1440 (Akta grodzkie, Vol. 1: 26); as *Woskrzeninсe*/*Woskrzeince*, *Woskrzencze*, *Woskrzeńce*/*Oskrzesińce* in 1439, 1440, 1441, 1461 (Akta grodzkie, Vol. 12: 69, 872, 970, #3009); in 1444. (Chernov *et al.* 1971: 338); as *Zoszczence*/*Oskrzesińce* in 1444 (Akta grodzkie, Vol. 5: 101); in 1444 (Chernov *et al.* 1971: 338); as *Voskrzeschinskie* in 1540 (*Matricularum Regni*, Vol. 4, Part 1: 399); in 1660 (Regestrum 1600–1661: 231); as *Woskrzesince* in 1735 (Regestr podatku 1735: 63 back); as *Oskrzeszynce* in 1790 (Regna Galicie, 1790, map 15); as *Oskrzeszynce* 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 Kołomya) in 1889–1904 (Atlas historyczny, map 3) – *cf. Воскресинці*/*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: < *воскресинці*/*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 Kołomya) in 1889–1904 (Atlas historyczny, map 3); as *Trójca* in 1891 (Sulimierski, Chlebowski and Walewski 1880–1902, Vol. 12: 484); as *Тройца*/*Troytsa* // *Trojca*, *Тростянець*/

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*Trostianets* // *Trościaniec* in 1905 (*Russko-polskiy* 1915: 53); as *Тройця/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 *Troyitsia* reflects Old Slavonic pronunciation). In the Orthodox faith the holiday is celebrated on the fiftieth day after Easter (Pentecost) – *cf.* the hamlet name *Трійця/Triytsia* in Borshchiv District, Ternopil Oblast, and the place name *Трійця/Triytsia* 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).

Compare this name with the toponymic forms on the territory of Poland: *Chwalibogi Chwalibogowice*, *Chwalibogowo* (4), *Hwalibogówko*, *Chwalibożyce* (Rymut 1996–2005, Vol. 2: 104–105).

The place name was formed from an anthroponym: Ukrainian *Хвалибога/Khvalyboha* (Redko 1969: 229), Polish *Chwalibog*, *Falibog* (Taszycki 1965–1987, Vol. I: 348), *Хвалибогъ/Khvalyboh* (Moroshkin 1867: 199). The lexicalised word combination "praise the Lord" > *хвалибога/hvalyboha* (verb *хвалю/hvaliu* ≤ **chwaljǭ*) 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 *Bohutyńskie*, *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 *Богутынъ/Bohutyn* // *Bohutyn* in 1905 (*Russko-polskiy* 1915: 7).

The stem consists of the Old Slavonic name *Богутъ/Bohut* // *Богута/Bohuta* (Ukrainian *Богута/Bohuta*, Polish *Boguta*) and is correlative with *Бог-/Boh-* + possessive suffix *–ун*, meaning 'a settlement (house) that is in Bohuta's possession'. As P. Chuchka (2005: 75) states, "the name *Богут/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 *Вознесіння/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 *Wznieszienie*, near Lviv High Castle in 1564–1565 (*Lustracje dóbr* 1564–1565: 85); as the village of Zniesienie in 1649 (Hrushevskyi and Tomashevskyi 1895–1913, Vol. 5, Part 2: 232); as *Zniesienie*, Lviv Land (Lwów) in 1559, 1659, behind High Castle near the hayfield

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Zniesienie that in the past was called *Niekrasowiczowskie*; as *Zniesienie* in 1636. This village borders on Laski, on one side, and on Krzywczyce – 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 *Вознесіння/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 *Некрашевичевське/Nekrashevske. It borders on *Ліски/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 *Wznieszienie* 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 Спас/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 Czaczawą (to the south-east of Dolina); in 1469 as the village of Spasz (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, *Спас/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 *Спас-/Spas-* (*Спас/Spas*, *Спасів/Spasiv*, *Спаска/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

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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*, *Monastyryska*, *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.

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