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CATEGORIZING UKRAINIAN EPONYMS FROM A SOCIO-CULTURAL PERSPECTIVE¹

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The efficiency and success of any linguistic research largely depend on the choice of the set of categories constituting the theoretical-methodological apparatus of, and used as analytical tools in, this research. The subject matter of the present paper is a proposal concerning categories and terms to be used in socio-cultural study of Ukrainian eponyms, or words and phrases deriving from proper names to express a meaning essentially different from that of the underlying item. This proposal based on my analysis of some of categories currently used in Ukrainian onomastics and their comparison with ones employed elsewhere. It also involves a tentative typology of usages that can be subsumes under the heading of eponym (eponymy) as well as demonstration of their cultural significance.

In Ukrainian linguistics, recent decades have witnessed much informative and insightful lexicological research (performed by T. Radziyevs'ka, N. Slukhay, H. Yavors'ka etc.) with reference to the Ukrainian society's culture, its object being the latter's cognitive patterns and systems of values as reflected, in particular, in the inner form of language items and its extralinguistic motivation. Yet so far, the mainstream of Ukrainian language studies realized within the framework of sociocultural approach has primarily focused on appellative rather than onomastic lexis. Speaking more generally, the specificity of *onoma propria* meaning as well as the secondary use of proper names and semantic shift in them connected with this use have hardly been recognized as major theoretical issues in onomastics and semiology in this country, and our derivatologists often treat proper names involved in word formation heedless of their specificity as compared with common ones.

As to current socio-culturally oriented investigations of Ukrainian phraseology (in works of A. Kravchuk, I. Zavaryns'ka, I. Bozhko, O. Soshko, O. Ardelian etc.), they, taking into consideration phraseological items with onomastic lexemes, mostly deals with similes, idioms, and proverbs containing such lexemes, whereas phrasal proper names, such as *Львівський національний університет імені Івана Франка* or *"І мертвим, і живим, і ненарожденим замлякам моїм в Україні і не в Україні моє дружнєє посланіє"* (T. Shevchenko's poem title) remain generally overlooked.

Meanwhile, onomastic items, both lexical and phraseological, are capable, besides indicating their primary referents, of absorbing and then conveying important socio-cultural senses and associations. This they can do, in particular, in their secondary usage, being employed to coin new proper and appellative names (by means of formal, mostly affixal, or purely semantic derivation) as well as nominative phrases, revealing in this way their connotative

content, cf., for instance, the Ukrainian cities that had been named in the Soviet period after this period's Bolshevik icons, *Дніпропетровськ* (after *G.I. Petrovs'kyi*), *Дніпродзержинськ* (after *F.E. Dzerzhyns'kyi*), *Кіровоград* (after *S.M. Kirov*), and then renamed in 2017 precisely for the same reason and on the same ground (on some recent changes in Ukrainian urban linguistic landscape connected to decommunisation, see (Кравченко, 2018, с. 371-385)).

Also not to be forgotten is the choice of a name, for instance an anthroponym, from the already existing set, which is determined by more or less specific connotations this name has within the speech community. For instance, Rylski, one of major Ukrainian 20th ct. poets, was allegedly christened *Максум* after *Максум Zalizniak* (about 1740 – after 1795), a Ukrainian Cossack and leader of the anti-Polish Koliivshchyna rebellion (Рильський, 1946, 38). This choice was all the more significant since his father, Tadeusz Rylski, was himself a nobleman of Polish and Russian extraction, a son of a Polish landowner and a Russian princess, whose Polish grandfather, according to a family legend, narrowly escaped death at the hands of rebels during the aforementioned uprising (Рильський, 1887, с. 51, 59).

Similarly, the name *Тарас* as used in Ukraine has a distinct association with the first name of the greatest Ukrainian poet *Taras Shevchenko*. In this country, he has often been referred to by his Christian name alone (by no means unique to him). There are some Ukrainian proper names (place and institution ones) that are derived from it and are unambiguously, for the natives, linked, via the underlying anthroponym, to Taras Shevchenko. However, the extralinguistic motivation of the onomasiological relationship between the denotatum of the underlying item *Тарас*, on one hand, and the denotata of its onomastic derivatives, on the other, can be fairly different, some of them intrinsically connected in some or other way with the poet, while others named after him for no other reasons than purely honorific and/or commemorative (of course, such motives are, or can be, present in the former cases as well), cf. the toponym *Тарасова гора*, formerly *Чернеча гора*, a high hill on the Dnieper bank where the poet was buried in 1861, "*Тарасові шляхи*", the title of Oksana Ivanenko children's novel about Shevchenko's younger years, or the street name *Тарасівська*, not uncommon in Ukraine and generally associated with Shevchenko (for instance, the former name of the *Тарасівська* street in L'viv, Ukraine, was *Шевченка*, the street having been renamed when the village which it was part of got incorporated in the city which already had a street of this name (Мельник, 2001, с. 61)). Although sometimes, as in the case of *Тарасівська* street in Kyiv, the actual origin of name may be different (Машкевич, 2015, с. 36-39), its later association with Shevchenko (mentioned by М. Hrushevs'kyi (Грушевський, 1908, с. 32-33) (cf. also (Рильський, 1946, с. 37))), even if historically groundless, is also indicative of *Тарас*'s connotative meaning.

Proper names such as street names of deonomastic origin constitute a significant part of the modern linguistic landscape (or signage) in any region of Ukraine or, for that matter, anywhere else in the world. Besides fulfilling their primary linguosemiotic function of indicating and identifying their objects, i. e. streets, squares, etc., they also convey an additional socio-cultural message, telling what or who in the society and its history is worthy (or, by means of omission, unworthy) of the society's reverence and remembrance. Analyzing, for instance, the list of Warsaw street names of the year 1988 (i. e. the year when the communist regime was in power and Poland still a Soviet Union satellite), one cannot fail to notice the conspicuous absence of any mention of K. Marx, F. Engels and V. Lenin, or, for that matter, both Russian capitals Moscow and Leningrad (there are, however, Warsaw streets named after Ukrainian cities, e. g. *Kijowska*, *Zhytomierska*, *Lwowska*, and even *Jaltańska*, the latter in the same neighborhood with the streets *Batumi*, *Soczi*, *Kaukaska*, *Akermańska*, *Krymska* and other deriving from Black Sea and Mediterranean region toponyms) (*Warszawa. Plan*

miasta, 1986, с. 32), something which was markedly different from the linguistic landscapes of Soviet cities with their endless repetition of ideologically marked surnames on street name plates as well as in names of institutions, enterprises and organizations.

Names of cafes, pizzerias, restaurants and the like, also constituting a significant segment of urban linguistic landscape and signage, tend to project values and images of different kind, which however are also indicative of society's cultural preferences and requirements, the pragmatic function of such names being that of inducing interest of potential patrons to their referents and so to commercially promote them (Єрмоленко та Зимовець, 2018, с. 110-116)

That is not to say, however, that the use of *onoma propria* to form new lexemes and, eventually, nominative phrases, either appellative or onomastic, remains unobserved by Ukrainian scholars. Analyzing their contributions to this field it is possible to distinguish two principal directions in deonomastic derivation studies fulfilled in this country, differing both in the object of investigation and approach to it; and yet, as will be shown later, these differences do not preclude items they focus on from having important common features, regarding both their semantic structure and socio-cultural significance.

One of these trends deals with *onoma propria* as a source of stylistically neutral and commonly used appellative coinages as well as terminological and nomenclature items, both single words and phrases, cf. M. Dziuba's works on Ukrainian scientific and technical terms of onomastic origin motivated, among other things, by names of somehow or other relevant persons (e. g., the physical phrasal term *ефект Дзюбуля-Томсона*) (Дзюба, 2011, 8), M. Teleky's research on the preservation of cultural-historical knowledge and national memory in eponyms (Телекі, 2016, с. 65-77), the papers of N. Barakatova and O. Sloniovskia on deonomastic loanwords emerging through contacts between languages and cultures (e. g. Polish *adidasy* "sneakers (of any brand) < the German sport footwear and clothing trademark name *Adidas* (Слоньовська, 2013, с. 10) or eponymous liquor names, such as *Martini* or Polish *szampan* (Баракатова, 19)), and the study of H. Klymenko on common nouns developing from trademark names (e. g., *Xerox* turning into a generic designation of any brand of copier) (Клименко, 2013 с. 93).

Another approach was initiated by the late Y.S. Otin and followed by his disciples (see, among other publications, Otin's "A dictionary of connotative proper names" (Отин, 2004)). It focuses on secondary (or "periphrastic") nominations involving proper names with metaphorical, or symbolic, meanings² referring to denotata that already have stylistically neutral appellative designations (ibid., p. 5), e. g.: Russian *Вавилон* "a city in Mesopotamia which was the Babylonian capital in the 16th-14th cc. b. Ch.; turmoil; chaos; bustle; catastrophe" (ibid., p. 87-88) *Вакул* "a masculine anthroponym; a crook" (ibid.), Ukrainian *Палестина* "Palestine; a native land", *баунті* "beetroot moonshine" (from the candy bar *Bounty* > Ukrainian *Баунті*) (Лукаш, 2011, p. 13). In his dictionary, Otin also registers cases of further semantic development of such names by which means they become secondary onomastic entities, cf. Russian *Аркадия* "a region in the central part of the Peloponnesus peninsula in southern Greece; also, as used in classical literature and 16th -18th century pastorals, an idyllic fabulous country whose inhabitants lead unsophisticated and patriarchal yet happy lives"; this connotative toponym was secondarily employed as the name of parks, leisure and entertainment venues, and a steamboat (Отин, 2004, p. 55-57) (fairly close to this direction are studies of so-called precedent names, such as (Рослицька, 2018, p. 99-100)).

Otin pointed out that connotative names are to be distinguished from words such as *ампер* and *бойкот* coined, in his opinion, by means of metonymy (Отин, 2004, p. 14)

² Отин Словарь 5

(lexemes of this type, as has been shown, are an object of interest for the first of the two aforementioned groups of Ukrainian onomastic researchers). However, his qualifying these former instances as metonymic, and connotative names as metaphoric, appears to be an oversimplification ignoring important features and properties of units of the both kinds.

Firstly, eponyms, in particular technical terms and nomenclature items, cannot unreservedly be considered metonymical. For instance, there surely is an association by contiguity between the name of Captain Charles Boycott and social ostracism he was subjected to by the Irish Land League in Ireland in 1880 (Simpson, Weiner (eds., 2009)). But the generalized use of this surname with reference to similar practices applied in similar situations in Ireland, Great Britain and elsewhere (cf. Ukrainian *бойкот* “спосіб політичної та економічної боротьби, що полягає в повному припиненні стосунків з якою-небудь державою, організацією, установою або окремою особою; (розм.) припинення стосунків з ким-небудь як міра покарання, знак протесту та ін.” (Словник української мови в 11-ти т. [hereafter СУМ], 1970, p. 212) clearly involves first metonymy and then generalizing metaphor. As to Ukrainian *ампер* “одиниця виміру сили електричного струму” (ibid., p. 40) and its counterparts in other languages named after French physicist and mathematician André-Marie Ampère, the founder of electrodynamics, there seems to be no specific relationship between the two referents other than their common relation to the field of electromagnetic phenomena study. In any case it was not Ampère who himself introduced this measurement unit at the 1888 Paris Electric Congress (Simpson, Weiner (eds., 2009)), so that this instance can be, *mutatis mudandis*, considered an illustration of so-called Stigler’s law discovered by the University of Chicago statistics professor St. Stigler, who maintained that scientific discoveries are never named after those who have actually been the first to make them (Stigler, 1980, p. 147-157).

In fact, as it has already been pointed out, in many cases of deonomastic word or phrase formation, of both proper and common derivative items, when the choice of the name’s primary referent for its secondary referent to be named after is made, it is determined entirely or predominantly by honorific and commemorative reasons than by a real (and essential) relationship existing between the two, and that is what makes these items so valuable a source of data concerning society’s cultural values as reflected in them.

On the other hand, Otin’s interpretation of connotative names as metaphoric can only be accepted *cum grano salis*, too. Judging from examples in his insightful paper “Expressive stylistic properties of onomastic lexis in East Slavonic languages” (Отин, 2005, с. 122-134), ways in which some of these, in particular anthroponyms, develop a secondary meaning have nothing to do with metaphor. In some cases, the emergence of this meaning as well as its new content seems to be determined by the phonetic meaning of a connotative name, i. e. semantic features associated by speakers with phonemes within this name, whereas in others, a secondary meaning comes into being by means of the process called by Michel Bréal *semantic contagion*, a name absorbing semantic features from the context it repeatedly occurs into (Bréal, 1897, p. 221–22),

Besides, among the entries in Otin’s dictionary, there are also instances not unlike *бойкот* (considered by him metonymic and therefore different from his connotative names) which therefore should be classified not only as metaphors but also, and even primarily, as metonymies, e. g. the anthroponym *Фриц* “1. A German; 2. A soldier in Hitler’s German armed forces; 3. an enemy” (Отин, 2004, p. 367-368) (cf. Ukrainian *фривувати* “drill” < Polish “bully a rookie” < *fryc* “a rookie” < German *Fritz*, the diminutive form of the anthroponym *Friedrich* (Мельничук (ред., 2012), 132), probably influenced by the name of Prussian king and military leader Friedrich der Grosse; cf. also Russian *Цусима* (the elliptical form of the chrononym *Цусимское сражение*) “defeat, destruction, annihilation”, *Цусима*

being the name of the island in the Korean strait near which Russia's Pacific flotilla was completely defeated by Japanese in 1905 (Отин, 2004, с. 381-382 (for other instances of the same pattern of toponym meaning shift, see (Акульшина, 2016, с. 104).

Thus some of Otin's connotative names may share certain specific properties with items studied within the framework of the first of the two approaches that I mentioned above. Yet there is another, and most essential, feature that they all do have in common, and this is their deonomastic origin, more specifically, their being formed from a proper name to express a markedly different meaning from that of the underlying unit, cf., with respect to this difference, the meaning of, say, English *Berliner* "a native or inhabitant of Berlin, Germany", on one hand, and, on the other, *Hamburger* "1. A native or inhabitant of Hamburg; 2. chopped beef, spiced and flavoured, formed into a cake and fried, often served between two halves of a toasted bun" (Simpson, Weiner (eds., 2009)).

Yet this fact, this common feature seems to be obscured terminologically, as scholars of Otin's trend call items they analyze connotative names, or connotonyms (*конотоніми*), while linguists studying stylistically neutral commonly used and technical deonomastic designations favour the traditional term *епонім*, calling, also traditionally, the derivational relationship between these derivatives and underlying items *епонімія*. These terms come from Greek *ἐπώνυμος* "1. someone giving his name; 2. named after somebody" [Liddell and Scott, 1996, p. 679-680] < ἐπωνομάζω "називати". There are corresponding linguistic terms, cognates of Ukrainian *епонім* and stemming from Greek *ἐπώνυμος*, in other Slavonic as well as major European languages (Yermolenko, 2018, p. 10-15]. The meanings of these vary from language to language and also in the same language, the treatment of the entry *епоним* in the Oxford English dictionary illustrative of this: "One who gives, or is supposed to give, his name to a people, place, or institution; e. g. among the Greeks, the heroes who were looked upon as ancestors or founders of tribes or cities; transf. One 'whose name is a synonym for' something... [ad. Gr. ἐπώνυμον an additional designation, cognomen] A distinguishing title. (Additions 1993) A proper name used generically; more loosely, the generic name itself, or any noun phrase of specific meaning which includes a proper name. Some eponyms are euphemisms of a sort – *Casanova*, *dunce* and *lush*, for instance [OED].

Dictionaries of linguistic terminology, too, are somewhat inconsistent in registering these terms, sometimes also including other terms referring to entities and usages that are or can be qualified as eponyms and еponymy. While Ukrainian *епонім* is present in O.S. Mel'nuchuk's "Dictionary of foreign words" (Мельничук (ред., 1974), 256), both it and *епонімія* are not mentioned in "Dictionary of the Ukrainian language in 11 v." (СУМ) and "Encyclopedia of the Ukrainian language" (Українська мова. Енциклопедія [hereafter УМЕ], 2000). The latter however, lists *антономазія* and *деонімія* among its entries: the former is an old rhetoric term traditionally defined, in particular, as a trope metaphorically substituting a proper name from mythology, history or literature for a common one: *крез* "a rich man", *дон-жуан* "a womanizer" (Тараненко, 2000, p. 20); the latter (alternatively called *апелятивація*) is treated as a process of proper name turning into common one on the basis of a metaphorical or metonymical association: *Куяльник* (an estuary) > *куяльник* (a mineral water), *Дон-Кіхот* > *донкіхот*) (Карпенко, 2000b, p. 126). Also, proverbial names with an onym in them, such as *Авгієві стайні*, *Адамові діти* (Коваль та Коптілов, 1975, с. 10) are traditionally subsumed under the category of *крилаті слова* (*вирази*, *вислови*) or, to use L.P. Diadechko's recent terminological coinage, *ептоніми* (Дядечко, 2002, p. 140-141). They differ from deonymous phrasal terms due to their motivation and stylistic connotations: alluding to characters and stories from mythology, history or literature, they, by means of such allusion, refer to similar entities and situations which otherwise can be named literally.

And, once again, there are eponymous names of organizations, institutions, and enterprises that contain, or consist of, a proper name used, purely or partly (in the latter case, there is some objective motivation as well) for honorific and/or commemorative purpose, to accentuate the sacral, ideological, or cultural significance and prestige of an institution so named (Зимовец, 2013, p. 278-287), cf. the pre- and post-revolutionary names of historically the same Kyiv college: Russian *Императорский университет Св. Владимира* and Ukrainian *Київський національний університет імені Тараса Шевченка* (the image of its former patron saint has been retained in this university's modern emblem). In other cases the purpose of proper names used as, or as a part of, business names or chrematonyms (i. e. product names) can be altogether different, yet also pragmatically oriented, being motivated by their (allegedly) suggestive character, cf. names of L'viv catering facilities which either contain a proper name (*У пані Стефці* "Тралі Вали" Піноккіо, *Mons Pius*, *New York Street Pizza*, *Біля Діани на Ринку*, *Голодний Микола*,) or are phrasal proper names used in a secondary but also onomastic sense (*Високий Замок*, *Древня Русь*); cf. also the title of the fairy tale drama "*Лісова пісня*" by the Ukrainian author Lesya Ukrainka as well as the eponymous chocolate candies and a candy store of the same name in Kyiv, or Mozart's second Christian name, *Amadeus*, as used in the collocation *Servus Amadeus*, the name of a Blasercafé coffee blend to project its Viennese image.

Summing up, there is no umbrella category and, correspondingly, no general term in Ukrainian deonomastic studies under whose heading all kinds of onomastic derivatives could be subsumed that express meaning essentially different from that of the underlying onym. *Деонімія* as used by Y.O. Karpenko (see above) has a fairly narrow sense, and if used literally it would cover any linguistic item formed with the help of a proper name, including all those in which the latter's meaning is not interpreted metonymically or metaphorically or in yet another way. Accordingly, there is no such general term to be used in socioculturally oriented onomastic studies to cover all relevant instances. To tackle this issue, the following seems expedient. Firstly, it would be worthwhile adopting the categories (and terms) *епонімія* and *епонім* to refer to all cases when the underlying proper name is employed to denote an object more or less essentially different from its original referent, and all items formed in this way with the help of a proper name respectively (reserving the terms *деонім* and *деонімія* for any cases of deonomastic word or phrase formation). Secondly, these categories and terms should include in their scope not only deonomastic lexemes but also phrases, primarily phrasal names containing onomastic components. This will put eponym research in a broader context of the investigation of onomasiological potentialities of proper names. Regarding the problem of socio-cultural values as manifested by onomastic items, the use of such general terms encompassing both lexical and phrasal derivatives, in which an underlying proper name serves to express a different meaning from its own, would orient researchers towards taking into account all relevant linguistic data within the framework of a unified approach, so that the study of lexical eponyms, on one hand, and phrasal eponyms, on the other, would not be carried out separately of each other, thus allowing them to establish both similarities and differences existing in this field. Lastly, a generalized use of the term *епонім* and *епонімія* would comply with the way their cognates are typically employed in onomastic research carried out elsewhere beyond Ukraine.

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КАТЕГОРИЗАЦІЯ УКРАЇНСЬКИХ ЕПОНІМІВ ІЗ СОЦІОКУЛЬТУРНОЇ ПЕРСПЕКТИВИ

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Постановка проблеми: Мовні одиниці, утворені від власних імен, становлять цінне джерело відомостей про культурні орієнтації та преференції відповідного суспільства. У працях українських мовознавців різноманітні випадки вторинного вживання онімів висвітлюються в рамках різних автономних підходів і з застосуванням різних термінологічних позначень, і через це результати таких досліджень не зіставляються з метою подальших узагальнень.

Мета: Метою автора розвідки є продемонструвати роль деонимічних похідних як носіїв соціокультурної інформації; запропонувати типологію вторинних уживань власних імен для позначення референтів і вираження значень, істотно відмінних від первинних; проаналізувати терміни на позначення таких уживань, які застосовуються в українському мовознавстві і деінде; виходячи з усього цього, запропонувати загальну категорію, здатну профілювати суттєві риси, властиві всім таким випадкам, які до цього розглядалися відокремлено, що залишало ці спільні риси невстановленими і не витлумаченими.

Результати: Автор наводить аргументи на користь того, що саме термін *епонім* мав би застосовуватись в українській лінгвістиці як позначення найзагальнішої категорії, що охоплювала б апелювативні і пропріальні, а також лексичні й фразеологічні деонімні одиниці, що дало б можливість вивчати їх у рамках єдиного теоретичного підходу, співвідносити отримані результати із інформацією інших досліджень, встановлювати спільні та відмінні риси між ними і робити обґрунтовані узагальнення. Крім того, така загальна категорія істотно сприяла б висвітленню загального ономазіологічного потенціалу власних імен (у зіставленні з загальними іменами, особливо у випадку деонімичного словотвору).

Ключові слова: власні імена, ономастика, соціокультурний підхід, категоріальний апарат, термінологія, епонім, українське мовознавство, вторинне застосування.

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