

TYPES OF ECLESIONIMS` NOMINATION IN UMAN REGION OF THE 18-19th CENTURIES

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The purpose of the article is to determine the motives of the nomination and the structural building of the names of ancient Uman churches in 18th-19th centuries. Religious buildings during their existence had often been rebuilt and renamed, so eclesionyms usually had several variants, even within the same document, various models of the name of a specific object were recorded.

For the first time the eclesionymic real material of the historical Uman region has been presented in scientific circulation and been investigated its structural-wordbuilding and lexical-semantic features in diachronical aspects.

According to the principle of nomination of an eclesionymic name, the names of religious buildings of the investigated territory are divided into the following subgroups: 1) eclesionyms of appellative origin (*Basilian monastery, cathedral church*); 2) eclesionyms of onym origin. The second subgroup includes names of agionymic origin (formed by the transonymization of agionyms – the names of the apostles, Old Testament prophets and martyrs who became famous for the sanctity of their lives) and names of eorthonymic origin (formed from eor-tonyms – proper names denoting church holidays). Most often, the church was given a name that corresponded to a particular religious calendar holiday, the day of its consecration. These were mostly the days on which the greatest holidays were celebrated: *Dormition of the Theotokos, the Raising of the Cross, Ascension Day, Birth of the Blessed Virgin Mary* and others. Many churches also have the names of holy men – canonized churchgoers who were Orthodox, such as *the Church of the Holy Apostles Peter and Paul, the Church of Mykhayil, the Church of Andrii*.

The name of the churches was also influenced by the place where they were built. The address of the church was often added to the official name of the church, which contained information about location of the religious building and served to differentiate the names of the same name: *Christmas-Theotokos, on the outskirts of Polyanetsk; St. Michael, on the Zarechye*.

It is found out that the name of the religious buildings of the investigated region was given by traditional church canons – in honor of a holy or religious holiday. The analyzed material testifies the formation of eclesionyms from appellatives (which make up a smaller subgroup) and from the onyms that are more significant in number and contain *agyonyms* and *eor-tonyms*. According to its structural organization eclesionyms of the 17th and 19th centuries are multicomponent constructions of noun origin, but further fixations of the investigating names are mainly of adjective formations.

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