

LINGUOCULTURAL FEATURES OF THE MAIN URBANONYMS OF LOCAL COMMUNITIES OF UKRAINE IN THE PHANTOM FRONTIER AS A MARKER OF TERRITORIAL IDENTITY

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Relevance of research

Over time, political and geographical processes have transformed real (physical) state borders into internal lines within modern countries. These borders, having ceased to exist in the demarcation dimension at the same time, passed into the status of imaginary delimitation. This mental boundary can be traced in the differences between the cultural narratives of people living on both sides of the so-called "imaginary" or "phantom" border. Neighbouring local communities that exist here are in close cross-cultural communication and form a liminal space.

Differences in the discourses of historical memory and sociocultural priorities are usually represented in key markers of the cultural landscape. Toponymy is an integral element of it, which is the oldest layer and the result of a long process of understanding of the space by residents. The answers to the questions of one's identity are always recorded in urbanonyms, especially in the main ones, which are decisive for the local community.

This study seems extremely relevant to us in the Ukrainian context. This is due to important processes of building a new framework of an administrative-territorial organization, mainly on a voluntary basis of residents, which contributes to the formation of new communities of people accordingly. This study will open a broad vision on the cultural identity of community residents and the main markers of the representation of their socio-cultural attitudes in the postmodern context in addition.

Analysis of previous research and publications

The general contribution to the development of theoretical and methodological principles of linguoculturology is covered in the researches of V. Varynsky, O. Levchenko, V. Kononenko, V. Kotovych. The researches of these scientists are a guideline that helps to consider the cultural and historical layer of a particular linguistic and cultural complex, as well as the basic concepts and mentality of cultural carriers. As for the study of the peculiarities of the manifestation of "phantom" borders, this direction became especially widespread in the framework of "postcolonial studies" in Europe in the late twentieth century. This issue was actively developed in Germany, Poland and Romania, due to the presence of "imaginary" borders in their geocultural space. The issue of "imaginary" borders in Ukraine is dealt by Y. Buyskyh, Y. Vermenych, I. Chornovol and others. Sabina von Lewis's research on the socio-spatial differentiation of Ukraine's past and its manifestations in Western Ukraine (Sabina von Lewis 2019: 59-68) deserves special attention from the point of view of aspects of territorial identification. We decided to consider separately the linguistic and cultural features of the manifestation of "phantom" boundaries, based on previous research and considering the insufficient development of certain topics on this issue in fact, by analysing the toponymy of the main settlements of local communities.

The purpose and the objectives of the study

The purposes of the study are as follows: to find out whether the bi-gravitational essence of "phantom" borders is traced by comparing the main elements of the urbanonimic system of administrative centres of territorial communities of people; to establish the level of difference between the main types of names of the main urbanonyms on both sides of the "imaginary" border; to group local communities of people into groups on the basis of essential manifestations of territorial identity; to identify prospects and key areas for the implementation of "phantom" borders.

Presentation of the core material

Toponymy, as a set of geographical names of settlements, is an integral part of the geocultural space. Toponymic vocabulary is a key construction of the process of territorial identification of the population. On the one hand, it provides the genetic function of transmitting national memory, and on the other hand, it is the basis for the formation of qualitatively new geographical images, devoid of ideological colour. The toponymic system of Ukraine has undergone negative structural deformations in the twentieth century, as a result of which the uniqueness and originality of the cultural landscape have been violated. Therefore, the processes of transformation of toponymy, in particular, its urban-anonymous component in line with the restoration of historical justice, together with the democratization of the humanitarian sphere were intensified since 1991. These

processes had their own specific features and course in each of the local communities of Ukraine, which were due to the corresponding geocultural development of territorial communities of people.

Modern layers of the culture of the inhabitants of local communities, their practices of space development are manifested thanks to toponymy today. It should be noted in addition that the urban system is not static. It develops in time and space, taking on new forms and manifestations under the influence of external and internal factors.

Stereotypes, traditions and mentality are reflected in the names that indicate the axiological orientations of society. This fact implies a multi-vector potential of the characteristics of the onomastic space from geographical, ethnographic, historical, linguistic to socio-cultural and political, which leads to a comprehensive interdisciplinary study, taking into account the achievements of different areas (Varynsky 2020: 62).

The identity of the population and the process of identification itself are the results of internal ideas, consciousness, personal worldview, and worldview of a person or communities of people, and as a consequence – to build on this basis their own behaviour and markers that are fixed in space.

Within the conceptual approach, according to B. Anderson, territorial identity is an individual's perception of himself as a representative of a certain "imaginary community", the basis of which is the community of territory. The socio-geographer G. Raagmaa defines this phenomenon as the identification of oneself with the social system of a certain region, with its people, culture, traditions, landscape. Territorial identity has a complex internal structure and hierarchy. There are the following levels of territorial identity: national, regional, local.

The long and multifaceted process of forming a material urban space and of constructing the values of this space is based on the main street of the settlement which is a key geographical image. The main street is not only an object of spatial planning in the geocultural dimension, but also a place of preservation and retransmission of traditional values of the community. The fact that the main street is a key socio-cultural location is proof of this statement. The main street houses the vast majority of cultural sites (temples, cultural and educational institutions, memorial sites), it is the place where communication between residents and economic activity happens. The location of local governments on the main street (square, lane) is also important in our case, which is a determining factor in determining its leading role in the cultural landscape.

Given this, the name of the main street has an important logical meaning in territorial identification manifestations. This is due to the fact that the name of the street should be tolerantly and successfully interconnected with those objects that are located on it and should reflect the prevailing social orientations of the inhabitants of the settlement, the community. Also, the name of the main street is an integral part of the contacts (addresses), which is covered in the vast majority of means of communication as well.

The processes of reforming the administrative-territorial system and improving the territorial organization of power in Ukraine have given a start to the consolidation of local communities since 2015. An active process of constructing territorial identity, where the main elements of toponymy play a key role has begun. Constructing identity by focusing on the names of the main streets is a kind of labelling – which is one of the main psychological values of the community.

It is common that these markers are heterogeneous within Ukraine and have a specific geospatial differentiation. This is due to various factors, one of which is the presence of so-called "phantom" borders. "Phantom" borders are old territorial demarcations that affect modern communities in Central, Eastern, and Southern Europe (Buysky 2018). We can observe through the prism of geospace, considering the individual components of the cultural landscape, that the "phantom" borders acquire well-known outlines on the map, and the territories divided by them show different socio-cultural meanings.

We also note that "phantom" boundaries can be considered mental boundaries. Accordingly, these are borders "in the head", which do not necessarily coincide with the real borders of the state. Such boundaries are constructs, parts of imaginary mental maps, and have a symbolic character. We use the term "phantom boundaries" in our study, as a heuristic metaphor to denote "former (mostly political) boundaries or territorial demarcations that continue to structure space despite institutional abolition" (Sabina von Lewis 2019: 60).

There are a significant number of "phantom" borders in Ukraine, with different levels of manifestation and structuring. We decided to carry out our research on the basis of local communities located on both sides (South-West and North-East) of the former border between the Austro-Hungarian Empire and the Russian Empire, the Kingdom of Romania. This is one of the longest borders and it has long carried elements of civilizational demarcation.

Considering the history of the formation of this "phantom" border, it should be said that its formation took place from 1772 to 1795. This took place within the framework of the three divisions of the Rzeczpospolita and the incorporation of Galicia into Austria and Volynia and Eastern Podolia into Russia. Accordingly, the eastern border of the Austrian Empire in Bukovina began to form in 1774. The border existed in this format until 1918 when the Russian and Austro-Hungarian empires collapsed. The part of the border that crossed the Zbruch River was the state border between the Soviet Union and Poland Romania only during 1921-1939, as well as a small part along the Dniester River was the part of the border between Poland in the same period of time.

This "phantom" border coincides today with the administrative borders of Lviv, Volyn, and Rivne regions, Ternopil and Khmelnytsky (along the river Zbruch), Ternopil and Chernivtsi (along the Dniester). The territory of the Ternopil and Chernivtsi regions is divided into two parts by a "phantom" border. Considering the historical-geographical and ethnographic features of this border, it is possible to carry out its linear structuring. We have identified in particular the

following main components: Galicia-Volyn borderline (including the Lviv-Volyn, Lviv-Rivne, and Ternopil areas), Galicia-Podolia borderline, Galicia-Bessarabia borderline, Bukovyna-Bessarabia borderline (including the Chernivtsi-Khotyn and Chernivtsi-Gertsaiiv areas).

It is also advisable to analyse the characteristics of the population – the main carriers of territorial identity, in addition to the analysis of the very specifics of the "imaginary" border. Yes, this borderline is traditionally a densely populated area. The national structure is dominated by Ukrainians, with the exception of some local communities in the Chernivtsi region, where Romanians and Moldovans dominate. An almost similar situation is observed in the linguistic structure of the population. In terms of religion, the territory is a place of the spread of Orthodoxy, but with certain peculiarities. Galicia is dominated by the Ukrainian Greek Catholic Church in particular, while Volyn, Podillya, and Bukovyna are dominated by the Orthodox Church of Ukraine and the Ukrainian Orthodox Church of the Moscow Patriarchate. In terms of electorate, residents of Galicia traditionally vote for right-wing and centre-right parties, while residents of other regions predominantly vote for centrist parties (partly for centre-right and centre-left parties). But it should be said that the political and geographical landscape on this frontier is dynamic and it is structured in a new way each time, after each election campaign. Local regional parties have been gaining political weight recently. These features of the inhabitants of the area that is under research are reflected in their territorial identity, which is covered in the toponymic system.

We analyzed the names of the main urbanonyms of 47 territorial communities in 6 western regions of Ukraine in this research. Among them are, urban communities – 11 (23.4%), settlements – 14 (36.1%), rural – 22 (40.5%). The structure of the types of the main objects of spatial planning is significantly dominated by streets (hodonyms) – 46, including 1 lane. One area (agoronym) complements the list of urbanonyms.

The modern framework of the main urbanonyms, within the limits of the "phantom" borderline studied by us, was formed under the influence of three factors – linguistic, normative-legislative, and extra-linguistic. As a rule, the latter factor includes a number of components which act as a crystallized completion of the presentation of the territorial identity of the inhabitants as a result of the nomination of the toponym. The names of the main streets, squares, and alleys have not only the functions of systematization of residential space and information and communication, but also reveal the key mental characteristics of the population. These features are formed in the process of historical, socio-economic, and socio-cultural development of settlements and reveal key information about the local community.

Analysing the main urban names of local communities in the "phantom" border that have been collected, we found that most of them consist of tokens, the creative bases of which indicate the planning elements and the role of this object in the urban structure of the settlement. These urbanonyms are formed from the

adjective appellation. They form the first block of toponyms, which in turn consists of 5 types. Thus, the first type, which is the most numerous, includes the names of streets that indicate their leading role in the planning structure of the settlement, namely:

1) "Tsentralna" (The central one), is 7 units, which is 15% of the total number of studied urbanonyms in the "imaginary" boundary. They are most common in the administrative centres of communities of Khmelnytsky region (urban settlements Zakupne and Chemerivtsi, villages Gukiv and Zhvanets), Chernivtsi region (Novoselytsia, Yurkivtsi) and Lviv region (urban Lopatyn);

2) "Golovna" (The main one) has 5 units (10.6%). This name of the main hodonym is common only in the Chernivtsi region on both sides of the "phantom" border. Thus, in particular, these names are present in the toponymic system of the villages of Boyany, Tarashany, Terebleche, Rukshin, and Klishkivtsi.

The above-mentioned hodonyms indicate a transitional stage in the construction of the territorial identity of the inhabitants of these communities. This can be seen in the fact that they have a neutral colour and do not have a pronounced socio-cultural orientation. It should also be noted that a significant part of these streets received such names relatively recently. They bore mostly Soviet-communist names (names of state, military, and party figures of the USSR, events, and symbols of the Soviet period) until recently and accordingly these streets preserved narratives and symbolized the communist totalitarian regime in the cultural landscape of the settlement. In accordance with the Law of Ukraine "On Condemnation of Communist and National Socialist (Nazi) Totalitarian Regimes in Ukraine and Prohibition of Propaganda of Their Symbols", these names were changed during 2015-2017. Renaming decisions were made by local governments which were based on the work of toponymic commissions to enforce the law, so it is obvious that these urbanonyms will be changed later to take into account the practice of previous historical names and current humanitarian priorities of local communities.

The second type of urbanonyms includes "Dovha" (The long one) Street, located in the village of Krupets, Rivne region, which reflects the location of the object in terms of elements of planning the structure of the settlement and physical and geographical specifics. The urbanonym reflects the size and length of the street in this case, which is quite significant compared to others.

The third type of names includes the main streets, the names of which reflect the location of the object in relation to the areas of spatial planning of the settlement, which have a significant degree and features of landscaping. Such urbanonyms are located on both sides of the "imaginary" border. There are 3 units, which is 6.8% of all items. We include Parkova Street (former name Lypova) in the town of Radyvyliv, Rivne Region), Buzkova Street in the urban-type settlement of Sataniv, Khmelnytsky Region, and Zelena Street in the village of Ostrytsia, Chernivtsi Region. Although these names do not have a significant socio-cultural manifestation of territorial identification, they testify to the

uniqueness and specificity of the cultural landscape of the settlement, which is associated with the traditions and current state of landscaping and ecological orientation of the community.

Two urbanonyms (4.2%) are formed from topographic bases, those derived from oikonym bases in particular. They belong to the fourth type of the first block of urbanonyms. Kudrynetska and Toporivska streets are included here. These urbanonyms are localized in the South-Western part of the "phantom" border and are located in the urban-type settlement of Melnytsia-Podilska, Ternopil region, and the village of Toporivtsi, Chernivtsi region, respectively. In the case of Kudrynetska Street, its name is motivated by the direction of extension – in the direction of the village of Kudrynetska of the same territorial community. In the case of Toprivska Street, the name is directly related to the main oikonym of this territorial community, its administrative, cultural, and economic centre. With regard to these urbanonyms, it is worth noting that although they do not mark the key mental value orientations, but fix the link to the local geospace, which carries elements of so-called "local patriotism" undoubtedly.

Agonomies that represent features of objects associated with human activity are of particular interest. This is the fifth type. This is the name of the main urbanonym of the Brody territorial community – Rynok Square in our case. This urbanonym reflects the commercial orientation of the city's spatial planning object. Today Rynok Square is the central square in the city of Brody, Lviv region, which was founded in the late XVI century and where the construction of the city began. The main streets begin here and the city council building is located., the square was named after Bohdan Khmelnytsky during the Soviet era, and it was returned to its historic name in 1991. It should be noted in general that most of the similar market areas in the cities and towns of Galicia and Bukovina are not only objects of trade, but are also a kind of socio-cultural centres of settlements, centres of public life, symbols of local government, and self-organization. The preservation of this urbanonym in the toponymic system of the city testifies to the preservation of the historical memory by the inhabitants and the cultivation of European traditions and values of local self-government.

The second block of the main urbanonyms is formed by those whose emergence is motivated by specific individual onymic or appellative semantics. These are anthroponymic formations mostly that come from the proper names of certain personalities. An analysis of such tokens indicates that the proper names of people reflected in urbanonyms belong mainly to prominent Ukrainian national cultural, state, and religious figures. All these names are memorial. The second block is divided into the following groups of main urbanonyms: named after prominent Ukrainian writers; church figures; figures of the period of the Ukrainian national revolution of 1917-1920; prominent hetmans of the Zaporozhian Sich period; Euromaidan heroes and defenders of Ukraine; local Ukrainian writers, cultural figures of national minorities.

Urbanonyms formed on the basis of bases which derived from the name and surname of the famous Ukrainian writer Taras Shevchenko make up 12.6% of the total amount. Taras Shevchenko Street is the main hodonym on both sides of the phantom "frontier", namely: in urban-type settlements Zaliztsi, Ivane-Puste and Lopushne villages of Ternopil region, Gorokhiv and Berestechko villages of Volyn region, Orynyn village of Khmelnytsky region. Taras Shevchenko is now not only a classic of Ukrainian literature, a thinker, and an artist, but he is also an indisputable symbol of the nation, a unifying personality. Therefore, the presence of such a hodonym testifies to the awareness of the residents of the community of the value of the poet's ideas and creativity, the aspiring to profess the ideals embedded in his works. It is also quite important that Taras Shevchenko was in the Western region of Ukraine, in particular within the modern Ternopil region, which is also appreciated by local residents.

Three streets (6.3%) are named after another prominent Ukrainian writer Ivan Franko, which are located in the South-Western part of the frontier and are the main element of the toponymic system of Radekhiv and Pidkamin urban-type settlement of Lviv region, Skala-Podilska urban-type settlement in Ternopil region. Ivan Franko also symbolizes the all-Ukrainian national and cultural identity and enjoys especially deep respect among the inhabitants of Western Ukraine, a native of which a writer is.

The main streets in the town of Sokal, Lviv region, and the urban-type settlement of Pidvolochysk are named in honour of the head of the Ukrainian Greek Catholic Church, Andrei Sheptytsky. Andrei Sheptytsky remains in historical retrospect today the brightest head of the Ukrainian church and the leader of the national movement in Galicia in the first half of the twentieth century. Naming the streets after him is the identification of the vast majority of residents of local communities as believers of the Ukrainian Greek Catholic Church. Residents also share its moral qualities and ideas of developing Ukraine in addition to the ethnoreligious context. Andrei Sheptytsky remains a key spiritual authority of the Ukrainian people in general.

Streets named to commemorate Mykhailo Hrushevsky, Chairman of the Ukrainian Central Council of the Ukrainian People's Republic in 1917-1918, are located in the north-eastern part of the "imaginary" frontier. Their part is 4.3% of the total amount and they are located in urban-type settlements Ivanychi, Volyn region, and Vyshnivets, Ternopil region. The naming of hodonyms in honour of this person testifies to the identification of the inhabitants of the community as an integral part of the Ukrainian people, as well as the unquestionable support of Ukrainian statehood and unity.

Names in honour of prominent hetmans of the Zaporozhian Army, Ukrainian military, political and statesmen of the Zaporozhian Sich era make up 6.4% of the total amount. These include the following street names: Bohdan Khmelnytsky (the town of Zbarazh and the village of Skoryky, Ternopil region) Ivan Mazepa (urban-type settlement Hrymailiv). The nomination of these urbanonyms takes place in the

Ukrainian national-state line with an emphasis on the preservation of historical memory, justice (in relation to Ivan Mazepa), and the popularization of the Cossack knightly courage. It should be added that the expediency of naming is also confirmed by the stay of Bohdan Khmelnytsky within the modern Ternopil region, in particular in the town of Zbarazh during the siege of Zbarazh in 1649 and the Battle of Zboriv.

A special group of urbanonyms is the streets, which are named after local cultural figures. This is a manifestation of local patriotism and testifies to the appreciation of local personalities who have made a significant contribution to the social development of the community in historical retrospect. An example is Ivan Bazhansky Street in the village of Vikno, Chernivtsi region. Ivan Bazhansky is a Ukrainian writer and teacher in Bukovyna. He worked at a local school for a period of time as well as worked hard to build schools in the region, which the locals are proud of.

Evidence of the modern development of the toponymic system as well as of response to important social processes in the country is the reflection of new memorial urbanonyms in it, which are associated with the tragic events of the Revolution of Dignity and Russia's armed aggression in the Autonomous Republic of Crimea and eastern Ukraine. The toponyms of this group are located on both sides of the "imaginary" border, which indicates a common vector of empathy for the inhabitants of local communities on the frontier. Thus, the Lane of Heroes of the Maidan is named after the fallen participants of the Euromaidan in the urban-type settlement of Husiatyn, Ternopil region. And the main street is named after Volodymyr Yakobchuk in the village of Lytovezh, Volyn region, who was a native of this village, a serviceman of the Armed Forces of Ukraine, who died in a battle near Luhansk while on duty. These urbanonyms demonstrate the empathy of local community residents with events that are nationwide and have been taking place in Ukraine since 2014. At the same time, it is also the perpetuation of the memory of the heroes who fought for truth and freedom, for the European direction of Ukraine's foreign policy, its sovereignty, and territorial integrity. The presence of such urbanonyms testifies to the high respect for personalities who have demonstrated their active civil position and indomitable spirit in the struggle to defend the interests of the state.

The last group of the second block of the main urbanonyms is formed by the names in honour of prominent cultural figures of national minorities. There are 3 units, which is 6.3% of the total amount. All of them are located in those local communities in the Chernivtsi region where Romanians and Moldovans make up a significant share of the national structure of the population. These include the names of the following main streets: in the city of Hertz – Gheorghe Asaki (Romanian and Moldovan writer, politician, educator, lithographer); in the village of Magala – Gregory Nandrish (Romanian linguist); in the village of Voloka – Vasile Alexandri (Romanian writer, folklorist). The presence of such names

demonstrates the identification of the part of the community with Romanian and Moldovan culture, belonging to the appropriate ethnic group.

The third block consists of urbanonyms formed on the basis of bases derived from important events of Ukrainian history. The most common name of the main street, which occurs along the entire "phantom" frontier, is Independence Street. The total number of such items is 5 units, which is 10.6% of the total amount. This name is dedicated to the day of August 24, 1991, when the Independence of Ukraine was proclaimed. This event is consolidating the national dimension and is highly valued by residents of all local communities. Nezalezhnosti Street is the main one in the village of Chahor, Chernivtsi region, the urban-type settlements of Ivanychi, Maryanivka, and the village of Pavlivka, Volyn region, the city of Lanivtsi, Ternopil region, and the city of Volochysk, Khmelnytsky region.

The nomination process also cannot be deprived of debatable and ambiguous features. So, there are some streets whose name is uncertain and is questioned by residents. In our case, this is the main street of the town of Pochaiv, Ternopil region – Voziiednannia Street. It was given this name during the Soviet period, and some members of the community claim that it was named after the so-called embodiment of Ukrainian and Russian lands as a result of the signing of the "March Articles" at the Pereyaslav Council in 1654 or the incorporation of Western Ukraine into the Soviet Union in the year 1939. Another opinion is that this street corresponds to another event in the history of Ukraine – to the proclamation of the Act of Reunion of the Western Ukrainian People's Republic and the Ukrainian People's Republic in 1919, which seems less reasonable. We believe that the self-government body of the local community should put an end to this issue on the basis of a broad public discussion by making a balanced and compromise decision.

We came to the conclusion having carried out a comprehensive linguistic and cultural analysis of the names of the main urbanonyms before that the main cultural priorities, local values of humanitarian orientations, attitudes to socio-political events in the state, region of a territorial community of people indicate key identification symbols in geospace (in particular in the space of settlements). The name of the main street or square of the settlement is one of the initial indicators of the current state, level of development, and self-organization of the population and its attitude to the state of affairs in the community.

We have identified 4 main types of names of streets, alleys, and squares in the studied "phantom" frontier as of the beginning of 2021: 1) neutral local – 40.1% (Central, Main, and others); Ukrainian national-state – 27.7% (Nezalezhnosti, B. Khmelnytsky, M. Hrushevsky, and others) Ukrainian national-cultural – 23.4% (T. Shevchenko, I. Franko, A. Sheptytsky, etc.); other national and cultural – 6.4% (in honour of prominent Romanian cultural figures); debatable – 4.3%. It should be noted that the 4 main types of names of main streets correspond to the main groups of local communities of people on the basis of essential manifestations of territorial identity.

For the purpose of comparing the dominance of the main urbanonyms on both sides of the border and to form a common vision of the generalized identification characteristics of the population, we compared them on the basis of spatial surveying (Table 1). It should be noted that the toponymic field of the "phantom" boundary is dominated by local neutral main hodonyms and they presented in the table.

Table 1. Comparative structure of the dominance of the names of the main urbanonyms in the "phantom" frontier

| Southwest "phantom" frontier | | | Northeast "phantom" frontier | | |
|----------------------------------|-----|--|------------------------------|-----|------------------------------------|
| Dominance of the main urbanonyms | | | | | |
| A kind | % | The predominant name | A kind | % | The predominant name |
| Galicia-Volyn border | | | | | |
| Ukrainian national and cultural | 54 | Ivan Franko | Ukrainian national-state | 50 | Nezalezhnosti, Mykhailo Hrushevsky |
| Galicia-Podillya border | | | | | |
| Ukrainian national and cultural | 50 | Ivan Franko, Taras Shevchenko, Andrei Sheptytsky | Neutral local | 57 | Tsentralna |
| Galicia-Bessarabia border | | | | | |
| Neutral local | 100 | Кудриньцька | Neutral local | 100 | Golovna |
| Bukovynian-Bessarabian border | | | | | |
| Neutral local | 60 | Golovna | Neutral local | 100 | Golovna |
| In general | | | | | |
| Neutral local | 37 | Golovna | Neutral local | 43 | Tsentralna |

Conclusions

Our research allowed us to draw the following conclusions, namely:

- 1) The main urbanonyms are one of the basic markers of manifestation and an element of constructing the territorial identity of local communities;
- 2) there are 4 main types of names of urbanonyms in the studied "phantom" frontier that correspond to the main groups of local communities of people in the context of their identification (Ukrainian national-cultural, Ukrainian national-state, neutral local and debatable);

3) almost all types of names are found on both sides of the "phantom" frontier, which indicates the inexpediency of the thesis and phenomenon of speculation about the "mental split" and the high degree of bigravity in the humanitarian sphere of Ukraine. Moreover, neighbouring communities interact well with each other, with no emphasis on ethnic, religious, linguistic, or social factors.

4) we think that the re-actualization of "phantom" borders and identification markers associated with them is promising in the context of presenting the identity of local communities in the cultural, artistic, tourist, and visual-informational plan;

5) we are convinced that the implementation of linguistic and cultural analysis of toponymic systems of individual settlements, which border directly on both sides of the "imaginary" border is a promising direction for further researches.

In general, the processes of decentralization of authorities, restoration of ancient traditions of self-government, and initiative of territorial communities open wide opportunities for the revival not only of national memory but also for the formation of high-quality geocultural space and unique toponymic system. Our linguistic and cultural analysis of the names of the main streets showed a slow, complex, but productive process of restoring national identity with elements of regional (local) patriotism.

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ABSTRACT

Linguo-cultural studies in the context of constructing territorial identity have become widespread in the European academic community in recent decades. First of all, this is caused by the actualization of the prospective strategies of humanitarian development of territorial communities. The social processes that Central and Eastern Europe has experienced with a number of positive and negative consequences in the twentieth century are projected onto the present in the twenty-first century. The changing of state borders, the disintegration, and formation of new states, and military conflicts reformatted and structured the geocultural space. New identities that formed in this context took on different characteristics and manifestations, sometimes sharply opposite, which was especially evident in the borderline.

Key words: linguoculturology, urbanonyms, phantom frontier

REZUMAT

Studiile lingvistice și culturale în contextul construcției identității teritoriale au devenit răspândite pe scară largă în comunitatea academică europeană în ultimele decenii. În primul rând, acest lucru se datorează actualizării strategiilor de perspectivă ale dezvoltării umane a comunităților teritoriale. Procesele sociale prin care a trecut Europa Centrală și de Est în secolul al XX-lea, cu o serie de consecințe pozitive și negative, se proiectează asupra prezentului, în secolul XXI. Modificarea granițelor naționale, dezintegrarea unor state și formarea altora noi, precum și conflictele armate au reconfigurat și restructurat spațiul geocultural. Noile identități constituite în acest context au dobândit diferite caracteristici și manifestări, uneori complet opuse, ceea ce s-a observat mai ales în zonele de frontieră.

Cuvinte-cheie: studii lingvistice și culturale, urbanonime, frontieră fantomă