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SIGNS OF CREATION BY THE PRO-UKRAINIAN ETHNOS OF THE CHORONYMS KARPATY, BESSARABIA, BUKOVINA, HALICHINA, HUTSULSCHINA IN THE INDO-EUROPEAN LANGUAGE AGE

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The article reveals information obtained on the basis of language philosophy, synergetic approach and systematic analysis of linguistic and extralinguistic factors of Indo-European word formation by large prehistoric proto-Ukrainian communities of their own names, inherited in Ukrainian as choronyms Bessarabia, Bukovina, Halychyna (Galicia), Hutsulshchyna, (Hutsulia), Carpaty (Carpathians).

Key words: *philosophy of language; method of system analysis; Indo-European language; word-formation systems; choronym; Carpaty; Bessarabia; Bukovina; Hutsulshchyna; Halychyna.*

ОЗНАКИ ТВОРЕННЯ ПРАУКРАЇНСЬКИМ ЕТНОСОМ ХОРОНІМІВ КАРПАТИ, БЕСАРАБІЯ, БУКОВИНА, ГАЛИЧИНА, ГУЦУЛЬЩИНА В ІНДОЄВРОПЕЙСЬКУ МОВНУ ЕПОХУ

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Мета цієї роботи – розкрити ознаки й чинники системного творення конкретними доісторичними спільнотами таких успадкованих українською мовою індоєвропейських назв, як хороніми Карпати, Бессарабія, Буковина, Галичина, Гуцульщина.

Проаналізовано сучасний стан досліджень із питань походження зазначених хоронімів, встановлено, що їх етимологія не з'ясована й перебуває на рівні непереконливих гіпотез.

Дослідження побудоване на засадах філософії мови з використанням синергетичного підходу та методів теоретичного моделювання й системного аналізу. На цій методологічній і методичній основі виявлені ознаки творення лексем Бессарабія, Буковина, Галичина, Гуцульщина, Карпати у доісторичну добу великими праукраїнськими спільнотами – племенами або союзами племен – засобами їхніх діалектів-різновидів індоєвропейської мови. Цей мовний поступ був об'єктивним етнолінгвістичним процесом, що відбувався у системному взаємозв'язку мовних і позамовних – природних та особистісно-соціальних – чинників. Його рушієм був, у сенсі філософії мови, народний дух древнього автохтонного населення, що проявлявся у його життєдіяльності на конкретних макротериторіях.

Досліджені лексеми задовольняли життєво важливі соціальні потреби й виконували функції іменування племен-творців мови за пріоритетним видом їхніх занять: зерновим землеробством (Бессарабія, Галичина), тваринництвом (Карпати, Буковина, Гуцульщина), а також інформаційно закріплювали природне право цих племен на заселені й обжиті ареали. Успадкування українцями цих назв, навіть попри втрату первісної семантики, засвідчує етнічну й мовну спорідненість доісторичного населення Праукраїни та українського народу.

Автор обґрунтовує перспективність досліджень з історичного мовознавства на засадах філософії мови та з використанням методів теоретичного моделювання й системного аналізу давно посталих і неоприятених в інший спосіб мовних явищ.

Ключові слова: *філософія мови; метод системного аналізу; індоєвропейська мова; системи словотвору; хоронім; Бессарабія; Буковина; Галичина; Гуцульщина; Карпати.*

Formulation of the problem. From the standpoint of the philosophy of language, man is a being endowed with an innate organ of language, which functions constantly and reflects the spirit, ie the inner energy of the subject of language – an individual, a particular ethnic group or humanity as a whole. Given these circumstances and the human settlement of the proto-Ukrainian lands more than 1 million years ago, the linguistic picture of the world of the Ukrainian ethnic group was formed throughout the period of permanent residence of communities in the pro-Ukrainian lands from Don to Danube and Sian and from Pripiat and Desna to Crimea and Black Sea.

Vital needs stimulated the prehistoric population of Proto-Ukraine to learn about the natural and social environment and its reflection through the language, which is now called Indo-European. At the same time, a special social role was played by the proper names of proto-Ukrainian communities, the reason for the creation of which was the desire of people to mark themselves in the occupied and developed territory and the need to consolidate the natural right to these lands. Therefore, these names have always been a product of the spirit and language of the indigenous population, rather than foreign borrowings. The use of these words for thousands of years has enshrined them in the Indo-European language of the proto-Ukrainians so much that they were inherited in the Ukrainian language as archaic toponyms, including even with the oblivion of the original semantics.

The connection of prehistoric names with the settlement and activity of people determines their informative value not only for linguistics, but also for the ancient history of Ukraine and Ukrainian studies. However, little attention is paid to the study of the circumstances of word formation of inherited toponyms of Indo-European origin, as a result of which their original semantics still remain undisclosed. This problem also concerns the ambiguity of the etymology of the nicknames Bessarabia, Bukovina, Galicia, Hutsulshchyna, Carpathians.

These circumstances determined *the purpose of the work* – on the basis of language philosophy, using a synergetic approach and the method of systematic analysis to reveal the features and factors of systemic word formation by prehistoric proto-Ukrainian communities of their Indo-European proper names inherited in Ukrainian as choronyms Bessarabia, Bukovytisia, Bukovyna, Bukovyna.

Presenting main material. The methodological basis of this work was the principles of the philosophy of language of W. von Humboldt (1767–1835) and his successor – the founder of Ukrainian historical linguistics O.O. Potebnia (1835 – 1891). In particular, from the point of view of the philosophy of language, each nation is able to create its own linguistic picture of reality. Therefore, studies of the history of language should take into account the connection of word formation with the spirit of the people-creator of the language, ie with the life of this people at the time of word formation (Humboldt, 1985, pp. 370 – 381; 2000, pp. 37 – 298).

More specifically, these philosophical positions were interpreted by prof. O. Potebnia. He emphasized that the creation of words does not come from deep reflection, but from the vital needs of the individual, and, therefore, the task of language historians is to clarify the essence of word-forming systems in which language connects man and nature (Potebnia, 1862).

These circumstances determine the synergetic use of information from general and historical linguistics, ethnolinguistics, ancient history of Ukraine, paleoeconomics, archeology, paleopsychology, historical geography, etc.

In the sense of this study, the conclusions of paleopsychologists that prehistoric language processes were significantly influenced by the dominance of specificity in the thinking of the ancient person and his perception and reflection of the world in the form of 'images' in consciousness and language are also relevant (Shkuratov, 1997).

These circumstances led to the use in this study of methods of theoretical modeling and systems analysis in order to restore the long-gone non-reproducible in another way word-forming systems. Peculiarities of the use of this technique in studies of the history and etymology of archaic tokens are revealed in the previously published works of the author (Ossetsky, 2010, pp. 162 – 166; 2015, pp. 192 – 199; 2018, pp. 141 – 150), which allows us to move on to the results obtained on the topic of the work.

CARPATHIANS or CARPATHIAN MOUNTAINS – a mountain range in Central and Eastern Europe with an area of 190 thousand square kilometres, of which 10% is Ukraine. As noted in the «Toponymic Dictionary of Ukraine» (1998), «the origin of the name of the Carpathians has not been established» [Yanko, 1998, p. 365], and in 2017 the famous domestic geographer A. L. Baitsar stated that «...none of the modern theories has convincing arguments on this issue, these are only hypotheses ...» [Baitsar, 2017].

The reason for this state should be seen in traditional attempts to find an answer solely by comparing the choronym of the Carpathians with more or less similar words of German, Albanian, Thracian, ancient Icelandic, Greek, Turkish and other languages (Vasmer, 1986, pp. 202 – 203; Yanko, 1998, p. 365).

Therefore, to model the system of Indo-European word formation of the name of the Carpathians, the author synergistically used geographical information on the presence in the region of large and convenient for the survival of prehistoric man undulating areas in the foothills and mountains (Baitsar, 2017); archaeological data on Paleolithic, Mesolithic and Trypillia cultures discovered in these lands (Vynokur, 1984); information from natural sciences on the distribution in antiquity in the Carpathian region, starting from the Prut River, and further across the Eastern European plain, herds of wild horses, which in the Mesolithic and Neolithic (X-VI millennium BC) served people as one of sources of meat, and in V thousand BC were domesticated and became a traction force or means of transportation (Hopka, 2004).

Then the following Indo-European tokens were selected phonetically consonant with the elements of the Carpathian choronym and semantically related to horsemanship: **hari** (*hari* – horse); **páti, pátha** (*páti, pátha* – lord,

master); **pastya** (*pastya* – stall, stable); **pāla** (*paala* – shepherd), **ta** (*ta* – 1. one, ta, te; 2. one who...) (Kochergina, 2005, pp. 770; 364–365; 386; 392; 230).

From theoretically reproduced several word-forming models, the author believes that the closest to the Carpathian choronym is the restored token *hari+patya+and* – ‘those who manage horses’. The needs of its creation appeared in the period after the domestication of horses in the V millennium BC to identify communities of horsemen. The relics of the indicative pronoun and subordination ‘the one that is’ present in the token, as well as the presence of favorable conditions for breeding horses in the Eastern Carpathians and their foothills indicate that this name first called the proto-Ukrainian communities of horsemen, and eventually began to denote inhabited terrains. The proto-Ukrainian spirit of the creation of this token is also indicated by the Dacian name of the prehistoric inhabitants of the Eastern Carpathians – *the Carp* tribe (Yanko, 1998, p. 365).

Bessarabia, Bukovina. These horonyms denote various historical and geographical areas, which are now partially (Northern Bessarabia and Northern Bukovina) part of the Chernivtsi region. Sources on etymology and toponymy do not have a convincing interpretation of the origin of these names, and the proposed hypotheses are not substantiated by sufficient evidence and do not have an objective methodological basis. Thus, the lexeme Bessarabia is derived from the phonetically similar Romanian name of the religious caste that existed in Moldavia in the IX-XI centuries, or from the name of the Moldavian ruler Bessarabia, who ruled there in the XVII century. At the same time, the creation of the choronym Bukovyna is associated with the monosyllabic common name bukovyna meaning «beech forest» or «forest with a large share of beech» (Yanko, 1998, pp. 61 – 62).

However, the theoretical models of the systems of Indo-European word formation of the **Bukovyna** lexeme developed by the author on the basis of the philosophy of language indicate that the morphological structure of this horonym has relics of Indo-European tokens **bhū** (*bhuu* – land, country); **gava** (*gava* – bull) or (*gavi* – cow); **inā** (*inā* – strong, strong in the sense of rich) [Kochergina, 2005, pp. 483; 191; 108]. Thus, the compound name «*bguu-gavi-inā*» specifically identified the proto-Ukrainians living to the west and northwest of the modern Chernivtsi-Khotyn line as those on the «land rich in cattle».

In the ethnolinguistic sense, this fact is also confirmed by the traditional name of the Easter egg in this region – «kráshanka»: from **kriyā** (*kriyaa* – the rite of sacrifice) + **asán** (*asán* – blood) + **aṇḍa** (*andya* – egg) + **ka** (*ka* – the sun, joy) (Kochergina, 2005, pp. 177; 84; 25; 144). The semantic unity of the

compound word *kriyaa+asan+andya+ka* (with the following simplifications to *krasandka*, *krasanka*) meant «sacrificial, blood-stained egg-sun», because the original rite of Easter was the spiritual rite of eating eggs, dyed with the blood of sacrificial cattle, as a symbol of the spring sun to fulfill hopes for successful summer management (Osetsky, 2018, pp. 141 – 150).

Conversely, modeling the system of creating the name **Bessarabia** showed that it contains traces of Indo-European social and agricultural vocabulary **bhū** (*bhuu* – land, country); **sarj** (*sarj* – to create labor, produce); **rai** (*paradise* – wealth); **bija** (*bija* – seed, grain) (Kochergina, 2005, pp. 483; 713; 548; 738). The set of words *bguu-sarj-rai-biya* conveyed the compound concept of «land where many grains are produced», identifying the ancient inhabitants of the south of the modern Chernivtsi region and, at the same time, Moldovan Transnistria as successful sower farmers.

An additional argument in favor of this conclusion is the inherited only in the Ukrainian language and widespread Bessarabian name of the Easter egg – «*halunka*». It contains relics of Indo-European **halā** (*halaa* – land; water); **unna** (*unna* – wet); **ka** (*ka* – sun, joy) (Kochergina, 2005, pp. 772; 121; 144).

Thus, the proto-Ukrainian word-sentence *hala-unna-ka* conveyed the image-image – «*earth+water+wet egg+sun*» as an Easter symbol of worship of the earth, water and sun – three life-giving elements for primitive farmers (Osetsky, 2018, pp. 141-150). It is worth noting that the token *galunka* is in use throughout Podillya. This fact indicates not only the economic, but also the linguistic and ethno-cultural kinship of the ancient agricultural tribes on both sides of the middle and lower reaches of the Dniester.

Hutsulshchyna (Hutsulia; Hutsul Region). In principle, it is undeniable that this horonym comes from the name of the original mountain Ukrainian ethnic group Hutsul (Yanko, 1998, p. 111). However, the circumstances of the creation of this token are unreasonably attributed to other languages. There are assumptions that this noun seems to be borrowed from the Romanian language, where it means thief, robber, or from the name of the Turkic tribe utsi or from hutsati - to sway, to sway. The author agrees with the conclusion that «no existing explanation can be considered convincing» (Melnytsuk, 1983, p. 630).

Therefore, for theoretical modeling of the system of Hutsul name formation on the basis of the applied methodology, factual information on the historical antiquity of this proto-Ukrainian community and natural and economic circumstances of its survival in difficult mountain conditions of the Carpathian Mountains is taken into account. Due to this, the connection between the creation of the name Hutsul and the traditional breeding of large or small cattle (cows, horses, sheep) in large numbers as if «for stock» – herds

or flocks – was revealed. In the Indo-European language, these circumstances denoted the phonemes phonetically close to hutsuls, hutsul: **bhū** (1. *bhuu* – land, country; 2. to be; 3. to obtain, to receive); **kula** (*kula* – herd); **go-kula** (*go-kula* – a herd of cattle); **kūla** (*kuula* – slope, hump) (Kochergina, 2005, pp. 483; 167; 196; 170).

As a result, five word-forming systems were modeled: 1) **bhū** (1. *bhuu* – land, country)+**kūla** (*kuula* – hump) = **bhūkuula** (*hukula* – «edge on hills and slopes»); 2) **bhū** (to obtain, receive)+**kula** (herd) = **bhuukula** (*hukula* – «those who breed herds»); 3) **bhū** (to obtain, receive)+**kula** (farm)+**kula** (herd) = **bhuukula-kula** (*hukula-kula* – «owners with herds»); 4) **bhū** (to obtain, receive)+**kula** (noble family)+**kula** (herd): **bhuukulakula** (*hukula-kula* – «noble breeding herds»); 5) **bhū** (get, receive)+**go-kula** = **bhuugokula** (*hu-gokula* – «those who breed cattle»).

The lexemes restored in this way testify that the proto-Ukrainians-mountaineers could identify themselves before the neighboring tribes from the foothills or plains both by the features of the inhabited area and by the specifics of animal husbandry.⁷ It is also possible that at historically different times and in different places, they called themselves both groups of semantic features.

Problems of theoretical restoration of these long-ago processes deepened the replacement of diphthongs «*bh*» in the original *bhu*’ by «*h*» and the phenomenon of palatalization in the words *kula* and *gokula*, which led to the replacement of «*k*» by «*ts*» and the appearance of Hutsul nouns *hotsul* instead of the original tokens *bhu-kula*.

Thus, the words hutsul, hutsul and Hutsulia, Hutsulshchyna are not connected with foreign language expansion, but are the result of their creation by the autochthonous proto-Ukrainian ethnos of this region in the Indo-European language era.

Halychyna (Galicia). This horonym denotes the territory of the upper Transnistria of Lviv, Ivano-Frankivsk and Ternopil regions. His word is associated with the name of the city of *Halych*, first mentioned in the chronicle in 1084. However, the origin of the name *Halych* is still explained in the form of versions: from the ancient Kievan Rus *hala*, *hal* – «lowland, swampy area»; from the Celtic *hal* – «salt» in connection with the extraction of salt in some regions of the region; from the archaic Ukrainian word *hala* – «big bumps on the river» (Yanko, 1998, p. 94).

According to the archeology and ancient history of Ukraine, the settlement of these lands dates back to the earliest Stone Age. However, the need to name the entire prehistoric population of Upper Transnistria could arise only after smaller communities united into one tribe or, rather, into a union of

several tribes. These paleosocial processes could occur no earlier than in the Neolithic (VI millennium BC) and Eneolithic (V-III millennium BC).

In modeling the word formation systems of *Hálych*, *Halychyná*, *Halychány*, the author rejected the extraterrestrial landscape factor due to the great diversity of the inhabited territory – mountains, foothills, the predominance of flat and undulating lands, steep or, conversely, sloping river banks, swamps, etc.

Therefore, the main hypothesis was that the word formation of these tokens determined the priority type of activity. System analysis showed that in the words of Halych, Halychyna, Galicians preserved relics of agricultural and social Indo-European vocabulary, in particular: **hala**, **hāla** (*hala*, *haala* – plow); **halika**, **hālika** (*halika*, *haalika* – plowman); **phāla** (*phaala* – ploughshare; plowed field); **sasya** (*sasya* – sowing, seedlings, grain harvest, cereals); **šāši** (*shyaashi* – barley; barley groats); **kši** (*kshi*, *chi* – to live); **jāna** (*yana* – genus; tribe; people, folk); **inā** (*inā* – strong in the sense of rich) (Kočergina, 2005, pp. 772; 775; 460; 717; 640; 181; 217; 108).

The listed lexemes could form the following compound words-sentences:

1) **halikakši** or **hālikakši** (*halika+chi* – galichi = plowmen; those who live by plowing); 2) **halikakšijana** or **hālikakšijana** (*halika+chi+yana* – Galicians = tribe of plowmen; plowmen); 3) **halikakšiinā** or **hālikakšiinā** (*halika+chi+inā* – halika-chi-inā – halikchinā = people rich in plowing; rich plowmen); 4) **hālakšiinā** (*hala+chi+inā* – halachyna = people rich in plows and grain crops); 5) **halasasyakšiinā**, **hālasasyakšiinā** (*hala+sasya+chi+inā* – halas-chinā – halachynā = people rich in plows and grain crops); 6) **phālakšiinā**: *haala+chi+nā* – haalachina = people are rich in plowshares; 7) **halikašāšiinā** (*halika+syashi+inā* – halik-syashi-inā – haliksyshinā – *halykshinā* = ploughmen, rich in barley and barley groats); 8) **phālašāšiinā** (*haala+syashi+inā* – haalashy-inā – haalyshynā = plowed fields and barley are rich in barley and cereals).

As we can see, these theoretically reproduced prehistoric words-sentences could generalize the entire agricultural population of the region, determining both its success in this work and the natural right to the developed lands.

Conclusions. 1. The study confirms the effectiveness of the use in studies of the history of language methodological principles of philosophy of language, synergetic approach and methods of theoretical modeling and systems analysis for the reproduction of long-standing systemic word-forming processes.

2. The revealed circumstances and factors of Indo-European creation of proper names of large pro-Ukrainian communities testify that such word

formation was an objective ethnolinguistic process carried out only by the autochthonous population from its vital needs in systemic interrelation of linguistic and extralinguistic natural and personal-social factors.

3. Archaic choronyms Bessarabia, Bukovina, Halytshyna (Galicia), Hutsulshchyna, Carpathians are not foreign borrowings, but were created in the marked areas by large prehistoric proto-Ukrainian communities under the influence of their vital social needs caused by extraterrestrial natural and economic factors to lands in their Indo-European language. The inheritance of these tokens by Ukrainians, even with the loss of the original semantics, testifies to the ethnic kinship of the Indo-European population of Proto-Ukraine with the Ukrainian people.

4. The obtained information can be used in further scientific research and in educational work on the history and etymology of the Ukrainian language, general, historical and comparative linguistics, historical toponymy, ancient history of Ukraine, ethnolinguistics and Ukrainian studies.

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