Anna V. Tsepkova
Novosibirsk State Pedagogical University, Novosibirsk, Russia

Sacred and Profane in Onomastics
**Review of the book: Onomastics between Sacred and Profane /
ed. by O. Felecan. Wilmington, Del. : Vernon Press, 2019. 412 +
xxvi p.**

Language of the article: English

––––––––––––––––––––––––––––––––

Ural Federal University
named after the first President
of Russia B.N.Yeltsin

ИНСТИТУТ
РУССКОГО
ЯЗЫКА
им. В. В. Виноградова
Российской
АКАДЕМИИ НАУК

Anna V. Tsepkova
Novosibirsk State Pedagogical University
Novosibirsk, Russia

SACRED AND PROFANE IN ONOMASTICS

Review of the book: Felecan, O. (Ed.). (2019). *Onomastics between Sacred and Profane*. Wilmington, Del.: Vernon Press. 412 + xxvi p.

The article reviews the volume *Onomastics between Sacred and Profane* (ed. by O. Felecan, 2019), highlighting its contribution to the field of onomastic research as well as to multidisciplinary spheres of knowledge dealing with the concepts of the sacred and the profane. The review follows the structural principles of the volume, summarizing the main findings presented in 26 chapters within five thematic sections: onomastic theory and divine names; toponymy; anthroponymy; ergonymy; literary onomastics and wordplay. In relation to sacredness, the essays cover such issues as genuinely sacred names (divine names) and secular names with motivational and functional exponents of sacredness. Most articles dealing with the concept of the profane, either explicitly or implicitly, confirm the modern tendencies of secularization/desacralization of the sacred and (pseudo-)sacralization of the secular, particularly in Western cultures or cultures, affected by westernization. These tendencies become evident in a number of onomastic practices as exponents of socio-cultural interaction (breaking onomastic taboos, renaming due to ideological reasons, naming secular things after sacred objects for manipulating purposes, etc.). The review is concluded with recommendatory remarks to continue this project and extend its representativeness by drawing data from other geographic regions and national cultures.

K e y w o r d s: sacred, profane, religion, secularization, onomastics, theonymy, toponymy, anthroponymy, ergonymy, literary onomastics.

1. Introduction

Onomastics between Sacred and Profane is a thematic collection of papers, edited by Oliviu Felecan, Prof. Hub. of the Technical University of Cluj-Napoca, North University Center of Baia Mare, Romania, and published in 2019 by Vernon Press.[1] The book opens with the *Foreword* in which the editor gives tribute to the fundamental works written on the topic, mentioning the studies of the sacred and the profane as philosophical categories as well as the studies of onomastic material.[2] The volume aims to explore the sacred and the profane from the onomastic perspective, in particular, "facets of the sacred and the profane in onomastics that scarcely (if ever) constituted objects of research" (p. viii).

The introductory part includes the *Preface*, contributed by Prof. Grant W. Smith, Eastern Washington University. Taking into consideration the semiotic approach to names, Prof. G. W. Smith highlights the difference between naming mundane and sacred phenomena, pointing at a special status of references to sacred things due to their assumed mysterious essence in comparison with images, acquired from sensory experience (p. xxv). Commenting on the compositional principles of the volume, Prof. G. W. Smith notes that the first section of the volume comprises the essays dealing with the religious use of the language and religious references, i.e. references to sacred phenomena, whereas the subsequent sections focus on secular objects and the way they reflect the sacred meanings and functions as well as the profane ones (p. xxvi).

The contributions present the analysis of onomastic issues either within a specific national culture (British, Finnish, Hungarian, Japanese, North American, Romanian, Russian, Spanish, African cultures of amaXhosa, Bukusu, Ndebele, Shona) or a group of cultures sharing the same religion (Islam, Protestantism, and Christianity in general). Some studies offer a cross-cultural perspective.

The organization of essays follows combined thematic and alphabetic principles. The volume comprises 26 essays (or chapters) distributed according to five major themes: onomastic theory and divine names; toponymy; anthroponymy; ergonymy; literary onomastics and wordplay. Besides, there are some essays that, though presented within one of the aforementioned sections, approach other specific subfields of onomastic realm (e.g. sectonyms, names of tarot cards).

In the present review, I mainly stick to the original order of items but deviate from the formal principle when it is necessary to highlight similar issues approached by different researchers within the thematic section.

---

[1] To the best of our knowledge, the volume has already received two positive reviews in [Basik, 2019, *113–114*; Kohlheim, 2019, *114–118*].

[2] The volume under review is the logical continuation of the project "Sacred and Profane in Onomastics," initiated by Prof. O. Felecan in the form of the thematic international conference hosted in 2017 by North University Center of Baia Mare (Technical University of Cluj-Napoca, Romania) with more than 130 participants, and the subsequent proceedings [Felecan, 2017, *11*].

2. Names of God(s) in Different Religions/Faiths and Languages

Part One includes 9 chapters that raise the following issues within the thematic framework of the volume: studies of theonyms contributing to understanding the concept of God in Islam, Christianity, Japanese Shintoism, among amaXhosa people of South Africa, Judaism. Other issues in focus are: Graeco-Roman mythology in Old Romanian texts; divine and infernal names in artificial languages; the nomination of infernal concepts as opposed to Divinity; secular nomination and its relation to the sacred in anthroponyms, toponyms, sectonyms.

Chapter 1 by Wafa Abu Hatab entitled as *God's Divine Names in the Qur'aan: Al-Asmaa' El-Husna* presents a detailed overview of studies by Muslim scholars, analyzing different approaches to God's divine names in the Quran, with the focus on the following aspects: the levels of knowing God's divine names; semantic groups and collocations of God's divine names. Besides, the author comments on different approaches to the scholarly debates concerning onomastic terminology and relations between God's attributes and His names.

Chapter 2 by Davide Astori contributes to the analysis of onomastic means used to represent the opposition *divine vs diabolic* in artificial languages. Comparing the onomastic decisions the creators of these languages arrived at to refer to *God* and *devil*, the author concludes that the nomination strategy, specifically in terms of creativity, is determined by the type of invented language: *a posteriori* languages (Volapük, Esperanto, Ido, Interlingua) skip the cognitive digestion of the two concepts by borrowing lexemes from the languages they are based on, thus failing to "express much about linguistic creativity" (p. 22), whereas *a priori* languages (Solresol, pasigraphy) approach the issue in a more creative way, i.e. conceptualizing the opposition on the cognitive level reflected in contrastive properties of *good vs evil*.

Chapter 3, *Names of Gods and Goddesses in Old Romanian Culture*, by Gheorghe Chivu is devoted to the analysis of names of Greek-Latin divinities in Old Romanian texts and the misjudgment caused by the low frequency of their occurrences. Arguing against the widely accepted point of view that "Greek-Latin mythology was unknown to the more or less educated speakers of Old Romanian" (p. 34), G. Chivu proves that the frequency of names under analysis was determined by the pragmatic aspects of the texts as well as (if not predominately) by the censorship conducted by the Church to prevent the use and promotion of the names alluding to objects of pagan worship.

In Chapter 4, Daiana Felecan analyzes the ways sacredness is manifested in first names depending on their linguistic properties and extralinguistic circumstances of their use. Particularly, the author considers actual, circumstantial, and derivative sacredness, pointing out: actual sacred names, having a divinity as their referent; profane (secular) names which become sacred due to their role in the sacrament of baptism; baptismal names, borrowed from saints or theophoric names. It is noted that baptismal names acquire sacred connotation by developing "categorizing meaning," based on the characteristics of the initial name bearer (a Saint).

Chapter 5 by Alexandru Gafton and Adina Chirilă analyzes the concept of name-giver from the Christian perspective, proceeding from "the belief in the demiurgic force of the word" as "the true and real name of a given reality" (p. x). The key aspects of the concept in focus include: a) God as "the essential Name-giver," capable of giving *true* names for all entities and allowing man to perform name-giving practices as well; b) God's names (cited from The *Old Testament*), reflecting the stages of God's allowing man to know His properties and even name them; c) man as the name-giver and name-giving as a cognitive act of understanding reality and as a pragmatic act of attempting to influence reality (prescriptive names), to protect from unwanted influences of reality (interdiction), or manipulate reality in order to attenuate or avoid "the embodying of a feared reality" (euphemisms) (p. 70).

Chapter 7 by Leo Loveday presents a comprehensive study of the ways Shintoism has influenced Japanese onomastic practices from ancient times to the present moment. In particular, the author names four interconnected configurations (dimensions) of onomastic practices: worship of the sun, worship of female rulers, tabooing, onomacy. Their interconnection is directly or indirectly based on the belief in a special status of names in a religious culture. Thus, the study contributes to investigating the behavioral aspect of culture imprinted on onomastic practices of ancient and present-day Japan.

Chapter 8 by Bertie Neethling approaches the concept of Deity among the amaXhosa people of South Africa, clarifying the specific features behind the two main nominations of God: *uQamatha* and *uThixo*. The first concept is traditional, associated with pre-Christian beliefs, worshipping nature; the second concept is considered to be promoted by Christian missionaries and hence associated with Christianity. Further on B. Neethling analyzes praise names as the form of reference to God in praise poetry by uNtsikana Gaba, the eloquent Christian Xhosa prophet.

Chapter 9 *Some Considerations on Jewish Names of Monotheism's Only Deity* by Ephraim Nissan also dwells upon the interpretations and forms of reference to the Deity from the point of view of Judaism. In particular, the contributor gives a critical analysis of practices concerning the phenomenon of the Tetragrammaton, such as the onomastic strategies of avoiding the pronunciation of the Tetragrammaton by the Jews; the cases of breaking the taboo on pronunciation for derogatory reasons or in order to reconstruct the pronunciation in the scholarly, semi-scholarly, or non-scholarly Catholic and Protestant literature (mystical hermeneutics, Christian Kabbalists of the Middle Ages and Renaissance), which results in misreconstructions.

Chapter 6, contributed by Artur Gałkowski, deals with sectonyms, a borderline onomastic phenomenon, which, according to the author of this essay, "can be examined in the light of other similar socioideonyms (names of political parties, associations, foundations, social campaigns) and of the reality behind them, employing the language characterized by an unusual internal rhetoric" (p. 90). Even though the object of this research does not directly correlate with the heading of this section, the findings are of importance as they present comprehensive structural classification of sectonyms,

detailed analysis of their semantic and pragmatic implications, which can foster further decoding of manipulating strategies.

3. Toponymy between Sacred and Profane

Contributions of Part Two consider specific aspects of the sacred and the profane as reflected in minor toponyms, oikonyms, including urbanonyms, settlement names, hodonyms, hydronyms, oronyms.

In Chapter 10, Vladislav Alpatov approaches the category of the sacred through the analysis of motivational patterns grounded in miscellaneous place names, "incorporating prayer names or words of prayer" (p. 149), based on different sources: Russian, French, Austrian, German, English, Icelandic, and Faroese. As a result, the author points out the following motivational types of place names, universal across the cultures under analysis: desiderative names; *ereignisnamen*; names, commemorating endowment to the Church; indirect ways of referring to prayer. It should be appreciated that the description of motivational types supplements structural analysis with socio-cultural commentaries, concerning, among others, religious traditions and behavior patterns and practices, values and aspirations, fostering the emergence of such place names.

Chapter 11 by Nicolae Felecan considers the category of the profane in Romanian (Transylvanian) oikonyms representing cases of folk etymology, which, taken for granted by the officials in charge of naming and renaming settlement places, leads to disregard and elimination of names, reminiscent of significant historical events or cultural phenomena. Particularly, the contributor comments on the non-pejorative connotation of such settlement names as *Iad* misinterpreted as "hell," *Iuda* misinterpreted as "Judas," and place names derived from the Romanian ethnonym *bessi*, meaning "Pechenegs" but associated with infernal entities.

In Chapter 12, Oliviu Felecan shares similar observations with the previous contributor, discussing Transilvanian oikonyms with opaque and transparent religious connotations as well as secular oikonyms and hodonyms subject to renaming due to their obscene or pseudo-obscene connotations and secular names "employed as instruments of communist propaganda, whose aim was to eliminate whatever disagreed with the new ideology" (p. 183). Thus, the author raises an urgent problem of political interference in toponymic landscape related to sacredness, be it ideological reasons of the communist regime or modern policies of political and religious correctness, which results in loss of "the onomastic legacy inherited from the ancestors" and testifies to "the secular nature of contemporary society" (pp. 184–185).

The issue of political correctness in the sphere of toponyms is further explored by Frank Nuessel in Chapter 13 as he focuses on reflecting the profane in ethnophaulic toponyms in the USA, whose relation to the profane is understood in their derogatory connotations towards a certain racial or ethnic group. The author calls attention

to the fact that "many ethnophaulic toponyms exist on official public documents" (p. 195) despite their offensive character and the political correctness policies.

Observations about the desacralization of contemporary public space are presented by Roman Razumov and Sergey Goryaev in Chapter 14. The authors study the tradition of naming urban objects (streets, squares) in Russia after sacred place names (churches, chapels, monasteries), considering the dynamics of sacred place names and their elimination in Russian urban space due to political and ideological factors after the revolution of 1917, and the reverse renaming that started in the 1980s, with attempts to replace the names that appeared during communism by prerevolutionary names.

Chapter 15, contributed by Joan Tort-Donada, focuses on the motives behind the most significant hydronyms, oronyms, and settlement names of the Ebro River Basin (Spain), which are interpreted from geographical, toponymic and etymological points of view. The author notes the prevalence of the profane (secular) motives over those of the sacred nature due to pragmatic factors "of man's material survival and continuous adaptation to the environment" (p. 236).

Further on the impact of ecclesiastic names on the toponymic practices is considered in Chapter 16. Valéria Tóth analyzes patrociny settlement names of the Carpathian Basin formed between 11th and 12th centuries as compared to those motivated by secular factors and formed from personal names of landowners. The author defines these two types as cases of conscious name-giving, categorizing them in the following way: a) settlement names formed from secular landowners' names represent an older toponymic pattern "with ancient, pagan roots" of establishing ownership rights; b) patrociny settlement names are artificially created name forms, which emerged later as "a cultural, ideology-based name type with international roots and with the Church (or certain layers of it) playing a key role in its creation and spreading" (p. 258).

4. Anthroponymy between Sacred and Profane

This part is mostly compiled from the studies on African cultures representing Ndebele, Shona, Yoruba, and Bukusu ethnic communities. Specifically, the following interconnected aspects of native anthroponymy are discussed: anthroponomastic taboo and avoidance practices, violation of anthroponomastic taboo under the influence of westernization; illocutionary potential rooted in theophoric anthroponyms; renaming as a symbolic act determined by certain socio-cultural circumstances and religious beliefs.

Chapter 17 by Sambulo Ndlovu and Tendai Mangena is targeted at the analysis of secularization of sacred anthroponyms in modern Ndebele and Shona Communities (Africa). Proceeding from the fact that "the tabooed names create a class of sacred anthroponyms in traditional Ndebele and Shona onomastic systems" (p. 264), the authors disclose the reasons and consequences of profaning the practice of name taboos, highlighting that violating the taboo has become unavoidable due to contaminating influences of westernization.

In Chapter 18, Idowu Odebode studies sacred connotations in Yoruba African religious names as well as in naming practices. As concerns the latter, the author describes a unique onomastic phenomenon of renaming which takes place due to the practice of deifying the twins. Further on the author conducts a meticulous socio-pragmatic analysis of theophoric anthroponyms, coming to the conclusion that they reflect the polytheistic beliefs of the Africans as a result of multicultural influences.

In Chapter 20, Solomon Waliaula and Tendai Mangena discuss functions of names in Bukusu and Shona communities of Africa manifested in culturally significant traditions and rituals of religious character involving renaming or sub-naming practices. Thus, the authors dwell upon: a) names and their role in kinship relations: the sacredness of kinship ties is signified by names, whereas "fading relationship" or non-kinship relationship are marked by namelessness; b) specific names as symbols of socially significant roles: the bearers of these names are the performers of these roles, acting as mediums between the secular and the sacred realms.

The history of European anthroponymy in terms of the sacred and the profane is analyzed in Chapter 19 by Mariann Slíz and Tamás Farkas regarding Hungarian given names. The authors examine the dynamics of sacred *vs* profane names in the Hungarian name stock throughout key historical periods: a) pre-Christian period: the sacred exponent can be ascribed to names based on magical motives (magical-sacred names) as opposed to descriptive names which can be considered profane; b) the period of formation of the Christian Hungarian state: sacred name stock is enriched with names of Christian (foreign) origin which leads to "the virtual disappearance of the profane name category" (p. 293); c) the period of national revival, marked by a revival of national name stock. The authors argue that "earlier religious sacredness was partly replaced by national sacredness, which was profane from a Christian point of view" (p. 295). Names appealing to national sacredness referred to national history, culture, and literary heritage.

5. Ergonymy between Sacred and Profane

Part Four includes three contributions, analyzing sacred and profane aspects of branding cities, companies, and products.

In Chapters 21 and 22, the authors touch upon the highlights in the national history which may be treated as sacred. Since they are considered as sources of branding cities and companies, the phenomenon of secularization of sacred concepts is observed along with the reverse process of sacralization of secular objects. The two trends are integral to commercial naming with its consumer-oriented pragmatics.

The phenomenon of city branding is in focus in Angelika Bergien's contribution. The author discusses the factors impacting successful or unsuccessful place/city branding based on associations with historical personae as one of the tools of city marketing, exploiting cultural heritage. Particularly, the contributor considers the phenomenon of *Lutherscape* and controversial attitudes to using Martin Luther's name in the modern

marketing campaign, especially in the context of the Reformation Jubilee 2017. It is concluded that effective place branding depends on the relevance of qualities, attitudes, and events associated with a certain personality to the modern image of a city or town, its cultural and socioeconomic landscape.

In Chapter 22, Paula Sjöblom analyzes *The Kalevala* as the source of Finnish commercial naming practices in the late 19th — early 20th century and contemporary period. The national epic of *The Kalevala* has features of a sacred text, reflecting the mythological and folk picture of the world in the Finnish culture, expressing its national spirit, glorifying its heroic past; thus, references to this text can be regarded as allusions to the sacred realm. Comparing the pragmatic functions of choosing *The Kalevala* names in commercial sphere, the author concludes that nowadays they exploit an established naming pattern "to emphasize the positive values of the Finnish origin of the business" (p. 339), thus becoming more secular.

Besides, the prevalence of secular factors in the naming of natural pharmaceutical products in Romania is demonstrated in Chapter 23 by Mihaela Munteanu Siserman. The author gives a thorough description of remedy names according to lexical-semantic, structural, etymological, and pragmalinguistic criteria. Sacred aspects in the naming of natural pharmaceutical products are found mostly in folk names, either descriptive or directly alluding to religious concepts (personalities, objects, symbols) and connected with therapeutic qualities of the plants or belief in their apotropaic properties.

6. Literature and Onomastic Wordplay between Sacred and Profane

The contributions of Part Five cover the aspects of wordplay and their relation to the sacred and the profane from rather unrelated angles: tarot discourse, rabbinic biblical homiletics, and British comedic prose fiction.

In Chapter 24, A. Bugheşiu notes that, in case of the tarots, the profane is connected with their relation, or, rather, opposition to traditional religious beliefs, when "the names of tarot cards act as profane mediators of sacredness" (p. 363) in the context of divination practices. The author describes the factors contributing to mystification of tarot card names and their interpretation: the algorithm of onymisation, symbolic and indexical types of card names, stages of reference, which occur successively in divination discourse (lexical reference, onymic reference, personalized reference).

In Chapter 25, Ephraim Nissan gives the analysis of anthroponymic wordplay found in texts of rabbinic homiletic genre from late Antiquity to the Middle Ages (particularly, the *Aggadic Midrash*), thus approaching the discourse related to the category of the sacred. The contribution considers different cases of playful etymologizing of the biblical names according to the rhetoric purposes of the discourse. Thus, the author shows how the contexts of wordplay perform the interpretative function, providing homiletic explanations to the names from the *Table of Nations*, names from biblical genealogy up to Noah, names for giants, etc. Besides, the essay comments

on the homiletic phenomenon of synonymizing charactonyms and gives an overview of onomastic wordplay in religious aetiology of ancient Egypt as well as Islamic Arabic and Judaeo-Arabic religious traditions.

In Chapter 26, contributed by the author of the present review, literary anthroponymicon is considered among the satirical devices or wordplay techniques, employed by S. Townsend in her *Adrian Mole* diary series to create not only a comic character, which becomes a source of the profane, but also a social type, which mirrors and parodies modern attitudes and patterns of behavior as well as "the world in which human values and virtues have turned upside down" (p. 407).

7. Conclusion

A significant advantage of the volume is a variety of approaches and interpretations of onomastic material within the framework of the sacred/the profane. Despite the fact that many onomastic branches and national cultures are not fully represented, research findings, published in the volume, are multidisciplinary by nature and can be useful not only for onomasticians or linguists but also for specialists and non-specialists interested in religious studies, sociology, culture studies, anthropology, history, literature, geography, pharmacy/botany, economy, marketing. Besides, the studies can be used as a resource for teaching and studying intercultural communication and enhancing onomastic competence.

The readers may also benefit from the *Notes* and *References* sections, given after each essay. Besides, the volume is supplemented with two appendices, *Index Auctorum et Operum* and *Index Nominum et Rerum*, providing reader-friendly navigation across the volume.

As regards the contents of the volume, a notable contribution is made to understanding the notions of the sacred and the profane as such and with reference to onomastic realm. In relation to sacredness, the essays cover such issues as:

a) genuinely sacred names (divine names, theonyms), and onomastic practices, connected with their deciphering, interpretation/misinterpretation, interdiction;

b) exponents of sacredness in secular names, based on a cross-cultural belief in the sacred connection between the name and its bearer (theophoric, apotropaic, preordained, prescriptive, desiderative, commemorative names, ecclesionyms, onomastic taboos).

Regarding the category of the profane, the following aspects of naming are considered:

a) desacralization or secularization, which is expressed in disregarding, derogating, ridiculing the sacred phenomena, or phenomena or objects with sacred features, ascribed to them by tradition, etc.; imposing mundane practices on name-giving, e.g. breaking onomastic taboos, renaming due to ideological and political reasons, naming secular things after sacred objects for manipulating purposes;

b) the reverse phenomenon of sacralization of the secular (venerating mundane objects). Though it would probably be more accurate to call it pseudo-sacralization, which, if approached more closely, is yet a subtype of profanation of the sacred;

c) the profane as an umbrella term, meaning secular or mundane (worldly), i.e. "connected with the world in which we live rather than with spiritual things" [OLD].

In the latter case, literally all categories of names, which are not related to the sacred realm directly or indirectly, automatically become part of the profane domain, i.e. secular world. However, such generalization blurs the distinction between specific thematic research and any other onomastic study. Thus, it is most valuable that the authors of the volume explicate their understanding of the two categories in relation to the onomastic material under analysis.

To sum up, the analyses of onomastic exponents of the sacred and the profane result in similar observations across the volume: being sacred in its initial stage, the act of name-giving has been affected by secular factors. In other words, onomastic practices, among other social practices, prove that the mundane outnumbers the sacred, at least in western cultures, or societies affected by westernization.

However, such conclusion can be premature due to certain limitations connected with lack of investigations from many other geographic regions and national cultures. Thereby, the topic can be further extended and enriched with new perspectives representing other cultures and covering other branches of onomastic research.

Basik, S. (2019). [Review of the book *Onomastics between Sacred and Profane* ed. by O. Felecan]. *Journal of Cultural Geography*, *37*(1), 113–114.

Felecan, O. (2017). Foreword. In O. Felecan (Ed.), *Name and Naming. Proceedings of the 4th International Conference on Onomastics. Sacred and Profane in Onomastics (Baia Mare, September 5–7, 2017)* (pp. 11–12). Cluj Napoca: Editura Mega; Editura Argonaut.

Kohlheim, V. (2019). [Review of the book *Onomastics between Sacred and Profane* ed. by O. Felecan]. *Onoma*, *53*, 113–118.

OLD — Oxford Learner's Dictionaries. Retrieved from https://www.oxfordlearnersdictionaries.com/definition/english/worldly?q=worldly

* * *

Tsepkova, Anna Vasilyevna
PhD, Associate Professor
English Language Department
Novosibirsk State Pedagogical University
28, Vilyuiskaya St., 630126 Novosibirsk, Russia
Email: a_tsepkova@mail.ru
https://orcid.org/0000-0001-7360-302X

Цепкова Анна Васильевна
кандидат филологических наук, доцент
кафедры английского языка
Новосибирский государственный
педагогический университет
630126, Новосибирск, ул. Вилюйская, 28
E-mail: a_tsepkova@mail.ru

А. В. Цепкова

Новосибирский государственный
педагогический университет
Новосибирск, Россия

САКРАЛЬНОЕ И ПРОФАННОЕ В ОНОМАСТИКЕ

Рец. на кн.: Onomastics between Sacred and Profane / ed. by O. Felecan. — Wilmington, Del. : Vernon Press, 2019. — 412 + xxvi p.

В рецензии на коллективную монографию «Ономастика между сакральным и профанным» (под. ред. О. Фелекана, 2019 г.) оценивается вклад данного издания в область ономастических исследований, а также других дисциплин, рассматривающих понятия сакрального и профанного. Рецензия следует структурным принципам монографии, обобщая основные результаты исследований, представленных в 26 главах и распределенных по пяти тематическим секциям: ономастическая теория и теонимия; топонимика; антропонимика; эргонимия; литературная ономастика и языковая игра. Категория сакрального рассматривается в первую очередь на материале подлинно сакральных имен (теонимов), а также на примере мирских имен, их мотивационных и прагматических особенностей. Большинство исследований, касающихся категории профанного, прямо или имплицитно подтверждают современные тенденции обмирщения и секуляризации сакрального, а также (псевдо-)сакрализации мирского, в частности в западных культурах или культурах, испытывающих влияние вестернизации. Эти тенденции проявляются в ряде ономастических практик как элементов социокультурного взаимодействия (нарушение ономастических табу, переименование в силу идеологических причин, использование имен с сакральным значением для именования обыденных вещей в манипулятивных целях и т. д.). Подводя итоги, рецензент высказывает пожелание продолжить развитие данного проекта, при этом повысив его репрезентативность через привлечение большего количества исследований, представляющих другие географические регионы и национальные культуры.

К л ю ч е в ы е   с л о в а: сакральное, профанное, религия, секуляризация, ономастика, теонимия, топонимика, антропонимика, эргонимия, литературная ономастика.