

THE MEANINGFUL FIELD A SACRED PEARSON IN THE LEXICAL AND DIACHRONIC DISCOURSE

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INTRODUCTION

The religious linguistic picture of the Ukrainian world needs a thorough research from the linguistic and historic discourse. The investigation represents the theory and practice of its reflection in the linguistic as well as terminological dictionaries of the sacral (religious) vocabulary. One of the most important problems of modern linguistics is to determine the natural development of the sacred vocabulary in different spheres, especially in a religious one, and its importance in the literary language.

In modern researches of N. Puriayeva, N. Piddubna, I. Bocharova, S. Bibla, Yu. Brayilko and others the separate lexical and semantic groups of religious style are studied: the names of the religious buildings and their parts (N. Piddubna), the names of the things used during the Divine Service (N. Puriayeva), the names of religious holidays (I. Bocharova) and others, the systematic organisation of the religious style of the French language is described (Ye. Zhernova). The scientists determine the lexical stock of religious terms, they clear up the peculiarities of the semantisation process in religious names, they formulate the criteria of the researched systematic terminology, they fix the place and role of the foreign vocabulary in the development of the structural organisation of the researched lexical and semantic groups, they form the thematic and semantic classification, they show intra- and extralingual factors of influence and formulation, as well as the development of the sacral vocabulary; they determine the main tendencies of its functioning in the modern language. On the base of the logic and meaningful modelling of the sacred vocabulary, the researchers distinguish five meaningful fields, which are united by the logical categories “a person”, “a subject”, “an action”, “a place”, “time”¹.

The significant quantity of lexical and semantic groups (microfields) of the sacral vocabulary, its paradigmatic, syntagmatic, epidigmatic

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peculiarities are still beyond the linguists' attention. Having used the chosen object of the researched analysis, the theoretic statements of the field study, it is obvious that isolation of the meaningful fields of the religious language structure must consider the additional classification feature – the category of sacred (saint) as the determinants for the certain discourse, where the centre, the periphery, the transitive zone of lexical and semantic, conceptual architectonics of the meaningful field “a sacred person” are grouped together. It is very important for us to analyse not only the lexical and semantic variants of lexemes which belong to a certain microfield, but also to find out all the lexical and semantic variants of a word, to establish horizontal and vertical connections, the system of opposition of sacred/profane; to clear up the dynamics of changes within the outlined field.

The characteristics of the meaningful fields, detected in the linguistic sources, can ensure the synchronic and diachronic analysis of the sacred vocabulary as a very important component of the Dictionary of the Ukrainian Language. Engaging and researching the significant material in volume (in the lexical and thematic groups) will show the thorough tendencies and specifics of the sacral component in the linguistic discourse. The comparative aspect for the formation of Christian terminology of the Eastern Christian rite and the Ukrainian literary language allows us to determine the symmetry/asymmetry of the mentioned processes, the peculiarities of interaction of terms and common words in the Dictionary of the Ukrainian Language.

1. A category of sacred

The concept of holiness, clergy and its usage in the lexical units on different stages of functioning of the Ukrainian language (culture) has its own specific character, which was conditioned, first of all, by the attitude towards the coordinate axis – a religious picture of the world/a linguistic picture of the world – on the levels of influence or interplays. The dominance of this or that segment of the picture of the world in the linguistic consciousness of native speakers is conditioned by the chain of extralingual factors, which are reflected in the lexical and semantic thesaurus.

The demonstrative interpretation of semantics in the lexemes *sviatyi* (*holy*), *sviashchennyi* (*sacred*) in the lexicographic resources. The lexical nomination *sviatyi* (*holy*) is the oldest one, it has been known in the Ukrainian language since the eleventh century as a polysemantic word of the Old Slavic origin. At the beginning, the word *sviatyi* (*holy*) meant “perfect” and it marked one of God's qualities. The old origin of this

nomen allows us to speak about its attribution not only to mark God in monotheistic religion but also in polytheistic one. The next stage of the semantic development of the seme *sviatyi* (*holy*) is the meaning “sanctified”, which appeared much later, as it was connected with Christianity. It is obvious, the meaning “sanctified” served as the basis for the creation of a new seme “sacred”, which objectified church holidays, church things, church places which are connected with religion or a divine service (*sviati knyhy* (*holy books*), *sviata nedilia* (*holy Sunday*), *sviata Paskha* (*Holy Easter*) and others). Even in the eleventh century we can observe the widening of the seme with the meaning “sacredness” of primary value, so it caused the appearance of a new meaning “clean, pure, righteous”, which was correlated not only with God but also with the saints of the Christian church. The lexicographic resources of the fourteenth-fifteenth century (8 II, 327-329) isolated the seme “a saint of a Christian church”, fixing the meaning “a canonised saint by the Christian church”. The seme *sviatyi* (*holy*) in the fourteenth century widened one of the meanings (the names of church holidays, things, places), marking the calendar dates. In the same century a new meaning appeared – “an officially respectful title of priests”. At that time appeared the following derivatives as *sviatylyshche*, *sviatylo*, *sviatylnyk*, *sviatytel*, *sviatytelnyi*, *sviatyty*, *sviatytysia*, *sviatopysannia*, *sviatist*, *sviatotatytsia*, *sviatok*, *sviatynia*, *sviatets*, *presviatyi* and others. The suggested word-forming line witnesses the impact of Christian nomens on the development of the language, its lexical and semantic structure. For the following centuries the specific differences have not been observed in the meanings of the word *sviatyi* (*holy*), though new meanings which appear lose the seme with the meaning sacral. The Dictionary of the Ukrainian Language shows the definition of this word but in another sequence: a) “connected with religion”, b) “canonised by the Christian church”, c) “concerning Easter”, d) “pure, noble”, e) “divine worship” (10 IX, 101-103). The last two semes change the meaning of sacredness and represent it as the common used ones. In Modern Ukrainian the root morpheme *sviat-* is very productive, especially in the Christian nomens (*sviatvechir* (*holy supper*), *sviatennyk* (*a saint*), *sviatynia* (*a temple*), *sviatytysia* (*to holy/to sanctify*), *sviatyty* (*to holy*), *sviatoblyvyi* (*devout, pious*), as well as in the words of common use. In some lexical and semantic versions of the above words the meaning is not correlated with religion: *sviatennyk* “a hypocrite”, *sviashchennyi* “a person who cannot be touched”, *sviatoblyvyi* “a person who is full of sincere respect”.

The derivative formation of the lexeme *sviatyi* (*holy*) is the form *sviato* (*a holiday*). The Dictionary of Modern Ukrainian selects in the seme *sviato*

(a holiday) the following ones: “a remarkable event”, “a religious holiday”, “a celebration”, “a pleasant feeling”. Some words and some lexical and semantic variants of the words are marked with the symbol *archaic* in the mentioned lexicographic resource: *sviata vecheria* (holy supper), *sviatytsia* (to holy/to sanctify) – “to worship as a holy temple”, *sviatkuvaty* (to celebrate) – “not to work, to do nothing”, though it is rather doubtful because all these semantemes are used in the language practice, particularly in confessional style. This is confirmed by the following phraseological units with the component *sviatyi* (holy) in the Modern Ukrainian literary language: *ot tobi khrest sviatyi, pobyla b mene sviata zemlia, sviatyi Bozhe, Sviataya Sviatykh, sviata nayivnist* and others, saying nothing about a certain quantity of word-forming derivatives from the word *sviatyi* (holy).

The lexeme *sviashchennyi* (sacred) is obliged to the Latin nomen *sacrum* for its appearance in the Ukrainian language, which is in strong correlation with the word *sacred*. It is obvious that the root morpheme of this word is not meant, which has been popular in the Ukrainian language since the eleventh century, but about the derivative formation – *sviashchennyi* (sacred), which was fixed just in the twentieth century. The Dictionary of the Ukrainian Language shows the following meanings: “connected with religion”, “being performed in the interests of religion”, “which cannot be encroached on”, “noble”. As we see, the meaning of the lexeme *sviashchennyi* (sacred) is correlated with the meaning *sviatyi* (holy). There is one caution in the meaning “being performed in the interests of religion” (holy wars), which resonates with the original meaning, as well as with Christian and human values.

In the Modern Ukrainian literary language the lexemes *sviatyi* (holy), *sviashchennyi* (sacred), *sakralnyi* (sacral) are treated as synonyms to describe church holidays, places, time, things, calendar dates. There is a tendency to supplant the lexeme *sviatyi* (holy) probably under the influence of Christian dogmas. The nomen *sviatyi* (holy) is an attribute of God’s names and the canonised saints: *Sviatyi Dukh* (the Holy Spirit), *Saint Peter* (*sviatyi Petro*) (in this case the synonymic replacement is impossible). The lexeme *sakralnyi* (sacral) has gained new meanings on the basis of the Ukrainian language, in comparison with the word *sviashchennyi* (sacred) – “which became usual, traditional”, “having a bad reputation; notorious” (10 X, 235).

In the context of Christianity the above-mentioned notions are used mainly to reflect the distinct hierarchial degrees of holiness, approving the peculiarities of stylistic usage of the mentioned forms. A deep inner experience of meeting God is distinguished in Christianity, that is why it is

categorised in the concept of sacred as the revelation of divinity and the purely external performance of ritual actions. This distinction which Christianity has drawn between the realm of the real true piety and the realm of everything involved in the cult, has caused the appropriate terminological differentiation: in the first case the term “*sviate*” (*holy*) is used, in the second one – “*sviashchenne*” (*sacred*). The synonymic substitution in the term “*sviate – sviashchenne*” (*holy – sacred*) is not allowed in the word usage. However, academic religious study uses the notion “*sviashchenne*” (*sacred*), *sviate*” (*holy*), “*sakralne*” (*sacral*), which are distinguished by a categorical status. It means that each term is not connected to a specific object, but covers every possible set of phenomena that can take a sacred dimension. Hence, the semantic connection of invariants in the form of notions, which implies the mutual interchangeability of the analysed words in the limit of the scientific research.

The Christians receive holiness through their faith and baptism by the Holy Spirit, though they must live “not in physical wisdom but in God’s grace”, in holiness and purity which are the basis of the Christian tradition. In the nomen *dukh* (*spirit*) there is an Indo-European root *dheu-/ dhou-/ dheu– with the original integral semes “moving air”, “a product of burning”, “raised dust” (3 II: 149–150). Our ancestors associated spirit and soul with air and with something material (primary). In the Ukrainian language the lexemes *duty* (*to blow*), *dym* (*smoke*) and their derivatives have got the same meaning in their roots. In Modern Ukrainian the seme “moving air” is kept in one of the lexical and semantic variants of the word *dukh* (*spirit*). The opinion of the spiritual beginning of a man was changed even in the pre-Christian era. Spirit and soul are treated as non-material essence of the invisible world. According to the Slavic folk beliefs, a man had two souls: the first one personified a life, the second – a personality. The latter was a spiritual substance and stayed after the man’s death, another one died together with him. Having researched the pre-Christian outlook, V. Hnatiuk in his work “Ostanky peredkhrystyianskoho relihiynoho svitohliadu nashykh predkiv” affirms that according to folk beliefs the transition of a man to another world was done only in one direction – from physical through the soul to the spirit.

The sememe *tilo* (*a body*) is of the Slavic origin and was treated in the following meanings: “a body of a living person”, “the remains of a dead person”, “an idol” (11 III: 1091–1093). In the pre-Christian era, it was considered that in the world of the living a man was a guest and he stopped being a stranger only “in another world”. Physical death did not mean disappearance of a man. After death he continued to live in two substances:

in the form of soul and in the form of spirit. That's why the return from the world of the dead to the world of the living was unnatural, though, according to the folk beliefs it was possible. When a soul left a body after death easily, the relationships were normal.

When a soul could not leave a body (it could be a result of unnatural death), so the dead returned to the living but not his spirit. The body stopped existing after death in the imagination of ancient Ukrainians. It was connected with a soul in the folk proverbs in a certain way: *u pohanomu tili pohana dusha* (*A bad body has got a bad soul*).

A soul left a body after death and flew to people to communicate only on commemorative days. The Universe became an owner of the spirit. The sememe *dukh* (*spirit*) functions with the following components of content in Ukrainian phrases: *viddaty Bohu dukha (dushu)* – “to die”, *dukh vyishov* – “somebody died”, *dukh spustyty, pustytysia dukhom* – “to die”, *vypustyty dukh* – “to kill somebody”. As for the functioning of the sememe *dusha* (*a soul*) in the phraseological units, the semes of features, qualities, state of a person are natural for it: *zayacha dusha* – a shy person, *dusha pid pyaty khovayetsia* – “a scared person”, *pliuvaty v dushu* – “to offend somebody” and others.

The Ukrainian language reflects the image of *spirit* (*dukh*) and *soul* (*dusha*) on the basis of the binary opposition *zhyttia/smert* (*life/death*). In this way the soul is associated with everyday life and the spirit – with life after death (an eternal and perfect life). In Christianity it is the essence, the first active force of all living. A human spirit, which is treated as a soul, differs from it and stands above it (15, 258). The word *dukh* (*spirit*) is marked for spiritual power of a man. *The Holy Spirit – the Spirit of God* is one of the hypostases of the Divine Trinity, the active power of God, who is the active doer of the creation of the Universe, who spoke through the prophets and from the birth of Jesus Christ is his spiritual essence. The Holy Spirit gives a Christian the power, gifts of love, joy, peace, patience, kindness, mercy, faith, modesty, restraint. The Holy Spirit descends to a Christian through a frank prayer and sacraments (for the first time a Christian receives the gift of the Holy Spirit during his baptism, which gives him a new sense of life and defends in the heaven).

In the eleventh century the nomen *dusha* (*a soul*) had the following meanings: “something that gives life to a human being”, “spiritual essence of a man”, “promises, vows”. In the twelfth century it gained the meaning “a moral quality”, and in the thirteenth century a new lexical and semantic version of the sememe “a human being” appeared. The meaning “spiritual peculiarities of a man”, “life” were characteristic of the fourteenth century (11 I, 749–750). Many of the meanings of this polysemic formation are

still preserved nowadays: “life”, “a man”, “which gives life to a creature” (15, 261–262). Existence is treated as spiritual and immortal in the religious terminology (Christianity). After death a human soul returns to God who gave it (15, 261–262).

2. The meaningful field “a sacred person”

In the frame of the meaningful field “a sacred person” the names of the performers of liturgies, the names of the participants of a liturgy are distinguished. It is necessary for the components of the microfield to distinguish their place in the system of religious outlook, as well as the specifics of functioning in the Ukrainian language. The nuclear part of the analysed microfield has such nomens as *vladyka*, *dyyakon*, *arkhypastyr*, *ihumen*, *yepyskop*, *mytropolyt*, *nastoyatel*, *palamar*, *patriarch*, *presviter*, *protodyyakon*, *sviatyitel*, *sviashchenyk*, *sviashchennosluzhytel* (a *vladyka*/bishop, a *deacon*, an *archpastor*, a *hegumen*, a *bishop*, a *metropolitan*, a *parson*, a *sexton*, a *patriarch*, a *presbyter*, a *protodeacon*, an *archiereus*, a *priest*, a *clergyman*, a *friar*).

The name *vladyka* (a *bishop*) was borrowed from the Old Slavic language *владыка* (*vladyka*) “a lord, an owner, a chief”, its original meaning is “an archiereus, a lord” (3 I, 13). M. Vasmer considers that the primary meaning of this word is “the archbishop of the Orthodox church” (14 I, 327). The sources of the Old Ukrainian written language do not support these assumptions. In the Ostromyrove Gospel (1056–1057) the lexeme *vladyka* is used in the meaning “a lord”, in another source “Povist vremennykh lit” (11c) the meaning “God’s, belonging to God” is used. In the eleventh century the lexeme *vladyka* was used to determine a bishop (11 I, 268). So, in the eleventh century the nomen *vladyka* (a *bishop*) was marked in three meanings: “a lord”, “belonging to God”, “a bishop”. On this basis we should consider a primary meaning of this lexeme of M. Vasmer as an erroneous statement. To our mind, the lexicographers of the Etymological Dictionary of the Ukrainian Language did not reflect the natural sequence of separate meanings. Since the fourteenth century the seme “God, an immense owner” became active and was put on the first plan; the seme “higher spiritual persons” was put on the second one, though, the seme “volodar” (a lord) was present (9 IV, 91). At the beginning of the twentieth century the lexicographic resources represented the following meanings of the word *vladyka*: *volodar* (a lord), *arkhiyerei* (an archiereus); the seme “God” was not represented in any lexical and semantic version (7 I, 244). In the Dictionary of the Ukrainian Language the same meanings are inherented in this word, the second word is groundlessly treated, as *arkhiyerei*; *mytropolyt* (an archiereus; a

metropolitan) (10 I, 701), it is not justified, thought, the names *arkhiyerei* and *mytropolyt* are in hyper-hyponymic relationships. The archiereuses were named not only the metropolitans but also archimandrites, diocesans, archbishops, patriarchs (6, 24). In the religious practice the seme *vladyka* (*a bishop*) has got the meaning “to title the archiereuses of all ranks” (6, 38). In the Ukrainian language the seme “volodar” (an owner, a lord) was actualised greatly, on the basis of it a large number of derivatives were formed: *vlada*, *vladar*, *vladarka*, *vladaryuvannia*, *vladytstvo*, *vladnyi*, *vladolyubets*, *vladuvannia* and others. The semes “Bozhyi” (God’s), “arkhiyereiskyi” (archiereus’s) are not productive for the modern language practice. In the eleventh century on the basis of these meanings the adjective *vladychnyi* “Bozhyi” (God’s), “yepyskopskyi” (bishop’s) was formed, which was not used in the language in the eighteenth century, however, the lexeme *vladychytsia* has been known since the twelfth century with the meaning “Bohorodytsia” (Mother of God) and is still preserved in Modern Ukrainian.

The lexeme *dyyakon* (*a deacon*) is of Greek origin; the Greek word *diakonos* – “a deacon”, “a servant” (3 II, 81), which has been active in Ukrainian since the eleventh century (11 I, 667-668) with the meaning “a spiritual person of a low rank”, but not since the fourteenth century, as the authors of the Etymological Dictionary of the Ukrainian Language consider. For the centuries the meaning of the word has not changed, but served as the base for the creation of the following derivatives: *dyyakonykha* (a deaconess), *dyyakonskyi* (relating to a deacon). In Christianity the term *dyyakon* (a deacon) has got two meanings: “the third, the lowest rank of priesthood and the church hierarchy, a deacon’s order”, “a person who processes the lowest rank of the church hierarchy” (6, 47). The derivative formation *arhydyyakon* (an archdeacon) has been known in Ukrainian since the twelfth century with the meaning “an older deacon” (11 III, appendix 6). This meaning was natural for the language in the sixteenth up till eighteenth century but not for Modern Ukrainian. In Christianity this term is polysemantic: “a rank which is given for the chief person among hierodeacons”, “a person who has received this rank” (6, 24). There are many terms in religious terminology with the stem *dyyakon-* (deacon-): *dyyakonat*, *dyyakonist*, *dyyakonnyk*, *dyyakonyk*, *dyyakonstvo*, *dyyakonska svichka*, *dyyakonska hirotoniya*, *dyyakonskyi amvon* and others (6, 47).

The symbolic formation *protodyyakon* (*protodeacon*) was borrowed from the Church Slavic language through the mediation of the Greek language “a protodeacon at the cathedral or a church” (14 III, 4). In the Ukrainian language it has been known from the second half of the

fourteenth century with the meaning “an older deacon” (8 II, 267), the same meaning is natural for Modern Ukrainian. As a religious term, except the above-mentioned versions, it has got the meaning “a person who has received the rank” (6, 110).

The word *yepyskop* (*a bishop*) was borrowed from Greek through the Church Slavic language into Old Ukrainian in the eleventh century; the Greek word *episkopos* “a warden, a guardian” (3 II, 180–181) and its meaning “a higher spiritual rank in the Christian church” has not been changed up till now. The derivative formations of this nomen have been known since the twelfth century – *yepyskopiya* (*an episcopacy*), *yeparchiya* (*an eparchy*) “a rank and order of a bishop”, “a church and administrative district”, *yepyskopstvuvaty* “to be a bishop” (9 IX, 96–97). In Christianity the term *yepyskop* (*a bishop*) means “the first, the highest, a degree of spiritual hierarchy, priesthood”, as well as “a person who has got the highest degree of priesthood”, the term comprises the parts of the compound nomens: *yepyskop-narechenyi*, *yepyskop-nominant*, *yepyskop-rukopolozhytel* (6, 52). The terminological meaning is also natural for the words *yepyskopstvo* (*a bishopric*) and *yepyskopat* (*an episcopate*) to denote “a bishop” and “a group of bishops of the same Church”, though, it differs from the Dictionary of the Ukrainian Language: “an order of a bishop” and “the same as an eparchy” (10 II, 498).

The nomen *yehumen* (*a hegumen*) was borrowed from Greek through the Church Slavic language into Old Ukrainian; the Greek word *ihoumenos* – “a chief, a leader” (5 I, 265). In the eleventh century a new meaning appeared – “a head of a monastery” and was used also in the meaning “a tutor, a mentor”, which was obviously the primary one (11 I, 1022). After a while it lost its meaning and was denoted only as the head/director of a monastery. The word formative derivative *yehumenstvo* (*hegumeny*) was known at the beginning of the sixteenth century with the meaning “a position, a post of honour for a hegumen” (12 I, 346); another derivative formation – *ihumenia* (*a hegumeness*) “the head of a nunnery” has been fixed since the nineteenth century (7 II, 196). The above-mentioned nomens are natural for Modern Ukrainian, though, in some words the meanings are changed: *yehumen* (*a hegumen*), *ihumenia* (*a hegumeness*) – “the head of a monastery for a male religious community, the head of a nunnery for a female religious community in the Orthodox Church” (10 IV, 10). It is important to distinguish the following meanings in the religious terminology: “the title which is given to the honourable hieromonks and hehumens” and “the persons who received the title; a parson/a prior, a vicar” (6, 58).

The word *mytropolyt* (*a metropolitan*) was borrowed from Greek into Old Ukrainian through the mediation of the Church Slavic language; the Greek word *mytropolitus* “*a metropolitan*” (3 III, 468) means an order and a title of a bishop. It did not get any semantic change during the process of functioning in Ukrainian. The derivative formation of a word *mytropolyt* (*a metropolitan*) is *mytropolytstvo* (*metropolitante*), which has been known since the twelfth century with the meaning “a metropolitan”, at that time the lexeme *mytropoliya* (*metropolis*) had got the following meanings: “the main city in the district which was undone to a metropolitan”, “an order of a metropolitan”, “a cathedral” (11 II, 154-155); and also a lexeme *mytropoliya* (*metropolis*) which showed the title of a metropolitan. The word *mytropolia* (*metropolis*) got a narrowed meaning in Ukrainian, it became homogeneous – “a church and administrative district, where a metropolitan rules”; so the lexeme *mytropolyt* (*a metropolitan*) was widened and denoted not only “an order, a title of a bishop” but also “a person who rules in that order” (10 IV, 721). These lexical and semantic variants are still functioning as religious ones.

The word *palamar* (*a sexton*) was borrowed from Middle Greek into Church Slavic and then into Old Ukrainian: the Middle Greek word *palomarios* “a warden of a church” (3 IV, 259); the meaning “a church minister” has been present in Ukrainian from the first half of the thirteenth century, however, the Dictionary of the Ukrainian Language by P. Biletskyi-Nosenko shows another meaning – “a pilgrim who broke a twig of a palm tree in Palestine” (2, 270). It served as a word-forming stem for the following derivatives in the thirteenth-twentieth centuries: *palamaryty*, *palamarka*, *palamarykha*, *palamarnia* (4 II, 596); *palamarchyn*, *palamarchuk*, *palamariuvaty*, *palamarskyi*, *palamarivna*, *palamariv*, *palamarenko* (7 II, 88; 10 VI, 20). In church and rite terminology it means “a church rank” and “a person who is dedicated to the rank”. In the second meaning the lexeme *paramonar* is used (one of spelling variants of the word *palamar* in the thirteenth century); the word *paraeklesiarkh* was borrowed from Greek in the sixteenth century and meant “an honourable person who watches a divine service in a monastery” (14 III, 203); the word *oltarnyk* derived from the word *an altar* and has been known since the fourteenth century in the meaning “an alter minister” (11 II, 663).

The formation of the word *patriarkh* (*a patriarch*) was borrowed from Greek into Church Slavic and then into Old Ukrainian in the eleventh century; the Greek word *patriarchus* “a father of a family” (3 IV, 316-317) functioned in the meaning “a forefather”, “a person who had a supreme authority in the church”. The derivative nomens are: *patriarshyi*, *patriarshskyi*, in the language of that period it meant “relating to a patriarch”, the adjective *patriarshskyi* meant “concerning a forefather in another lexical and semantic variant” (11 II, 889). In Modern Ukrainian the

nomen *patriarkh* (*a patriarch*) has got the following meanings: “the head of the family”, “the oldest and the most respected person in a company or community”, “the highest rank in the church”, “a person who possesses this title” (10 VI, 96). The last two semes are present in the word-forming derivatives: *patriarkhalnyi* (one of the lexical and semantic variants – “the same as of a patriarch”), *patriarkhiya*, *patriarkhuvannia*, *patriarkhuvaty*, *patriarshestvo*, *patriarshyi*.

The nomen *sviashchenyk* (*a priest*) is a derivative formation on the Slavic language ground. It has been known as “a clergyman” since the eleventh century, since the twelfth century – as “the person who performed a priestly deed”, and from the second half of the thirteenth century – “Druid” which was not used further; from the end of the fourteenth century the nomen has meant “a priest who belongs to the white clergy” (11 III, 312-313). The Dictionary of the Ukrainian Language presents the sememe *priest* as a monosemic formation. As a religious term it functions in two meanings: “the second degree of the church hierarchy, in the middle between the bishop and the deacon”, other names are *iyerei*, *presviter* (*a priest, a presbyter*); “the person occupying the second, middle level of the spiritual hierarchy”, other names are *iyerei*, *presviter*, *pastyr* (*rarely*), *pip* (*colloquial*) (*a priest, a presbyter, a pastor, a pop*) (6, 118).

The name *sviashchenosluzhytel* (*a clergyman*) is a derivative formation of Slavic origin with a transparent internal form. In the eleventh century it was functioning in the Ukrainian language with the meaning “a church minister”, which has not changed for centuries, but has been modified in some way, acquiring other meanings: “a minister of religious worship (a deacon, a priest, a bishop)”, a “person who serves the liturgy” (10 IX, 107); in religious terminology the sememe *clergyman* is monosemic and means “a person who has received the holy orders and divine grace to perform divine services, sacraments, or assist in performing them” (6, 108).

The name *chernets* (*a friar*) functioned in Old Ukrainian since the eleventh century with the meaning “*monakh*” (*a monk*) (11 III, 1565), this century is characterised by derivative entities – *chernytsia*, *chernechyi*, *chornoryzets*, *chernetstvo*, *chernetstvuvaty*, which have been preserved at all stages of the Ukrainian language. In the Ukrainian language (as well as in religious use), the lexeme *monk* means “a member of a religious community who accepted tonsure and vowed to lead an ascetic life according to monastic status.”

The lexeme *-nastoyatel* (*a prior*) – is a derivative formation associated with the Slavic **stojati* which is related to the ancient Indian *sthitas* “the one who is standing”, to the Latin *status* “the one who is standing” and others (14 III, 769). In the Ukrainian language it has been known since the fourteenth century with the meaning “hegumen”, “Father Superior” (11 II, 338; 8 II, 27). In the lexicographic sources of the following centuries, this

lexeme is not recorded; the Dictionary of the Ukrainian language provides the following meanings to this polysemic word: “a hegumen”, “a superior priest of the Orthodox Church”, “spadkoyemets” (dialectal) (10 V, 204). The Dictionary of Church and Rite Terminology interprets the second meaning given in the Dictionary of the Ukrainian Language somewhat differently, distinguishing not only the meaning “a priest appointed by the head of the parish”, but also the meaning “a priest serving at the parish church” (6, 118).

The complex name *arkhypastyr* (*an archpastor*) consists of the Greek prefix *archi*, of the form *pastor*, which is associated with the Latin *pāstōrem*, borrowed through the German language from the form *pfistūr*, derived from the Latin *piatorem* “baker”. Most etymologists point to the Slavic origin of this lexeme (from *pas* “pasu”) (5 II, 24). In the Ukrainian language it has been known since the seventeenth century and has been one of the synonymous correlates of the name of God (9 I, 137); in Modern Ukrainian, it is used to name the highest order of clergy (a bishop, a metropolitan, etc.) (10 I, 65), from the mentioned word the adjective *archpastoral* is formed. In Christian terminology, the meaning is somewhat modified – “the person of the highest order of priesthood, who through the holy orders received the grace of God and the right to perform all services and sacraments without exception, including the transmission of this grace in the holy orders” (6, 52). Other names include *a bishop*, *an archiereus*, *a hierarch*.

The word *presviter* (*a presbyter*) was borrowed through ecclesiastical Slavonic into Old Ukrainian in the eleventh century from Middle Greek; Middle Greek *presviteros* means “the elder, the head of the community” (14 III, 360). Since the eleventh century it has been used in the sense of “a priest”, which functions in Modern Ukrainian in one of its lexical-semantic variants. The lexeme *prosviterstvo* (*presbytery*) is characteristic of the twelfth century (derived from *presviter* (*presbyter*)) with the meaning “a presbyter’s order”, “an assembly of priests”, “priests” (11 II, 1520), which has been preserved neither as a religious term nor as a common word. In Christian terminology, the ancient term “iyerei” (a priest) is used, and on its basis new ones have developed – *presviteriat* (*Presbytery*) “the second, the middle rank of the church hierarchy”, “the set of presbyters of a certain church”; *presviteriya* (*Presbyterium*) “the elevated eastern part of the church, separated from the church of the faithful with the iconostasis, which houses the throne” (6, 106; 35).

The nomen *sviatytel* (*an archiereus*) originated on the Slavic language ground, derived from the lexeme *sviatyi* (*saint/holy*); Old Slavic *svetъ “*sviatyi*” (14 III, 585). In the Old Ukrainian language of the eleventh century the semantic components of the contents were: “a clergyman”, “an Old Testament priest”, “bishops”, “a priest”, in the fifteenth century

appeared a new meaning “*pervosviashchenyk*” (*a high priest*) (about Jesus Christ) (11 III, 302-304). In the Ukrainian language of the following periods, the semantic volume narrows to a homogeneous formation with the meaning “priest” (4 II, 358; 7 II, 111); although the Dictionary of the Ukrainian language provides two meanings of this lexeme: “the solemn title of the highest person of the spiritual hierarchy, the hierarchy”, “the one who spent his life in service to God and after death was recognised as a heavenly deputy of the faithful” (10 IX, 103), the second meaning is rather functional, than lingual. The following meanings are characteristic of church and rite terminology: “the same as a bishop”, “an archiereus performing the holy orders at the consecration of priests” (6, 116; 24).

The peripheral group in the concept of “a holy person” is occupied by the nomens characterised by style limitations, dialectal functioning, loss or transformation of meanings, which sometimes go beyond the analysed thematic group or are included in it only by one of the lexical-semantic variants. Let’s study them in more detail.

The word *pip* (*a pope*) is of Slavic origin; orthodox *popъ* – “a guide; a cleric”; “a priest”; obviously, a borrowing from the Old German language; Old German *pfaffo* means “a cleric, a priest” (3 IV, 410). In the eleventh century this word functioned in the sense “a priest, presbyter” (11 II, 1200), already in this period word-forming derivatives were recorded: *popadia*, *popyn* “sviashchenyk”, *popovych*, *popivstvo* in two lexico-semantic variants: “a priest’s place”, “the clergy”. The modern period is characterised by the lexems *popenia*, *popyk* (4 II, 703), *popivna*, *popivstvo*, *popivskyi*, *popadianko*, *popadyn*, *popadka*, *popadia* (7 III, 320), *popenko*, *popenia*, *popeniatko*, *popuvannia*, *popuvaty* (10 VIII, 185; 239). The lexicographic sources complement, as we can see, each other, rather than fully reflect the word-forming row of derivatives, some provide only the initial lexical nomination (2, 281).

The nomen *arhyyerarkh* (*an arhierarh*) was borrowed through the Church Slavonic mediation from Greek; the Greek *archyerarchus* means the “elder”. It has been functioning in Ukrainian from the end of the first half of the fifteenth century with the meaning “an honourable title conferred on bishops” (8 I, 80), in the sixteenth century it continued to be used (9 I, 132). There is no usage of the nomen in the lexicographic sources that reflect the following centuries. It has not been preserved in Modern Ukrainian (in religious usage either).

The lexeme *svishchenosets* (*svichkonosets*, *svichkonos*) (*a candle holder*) is a derivative formation with a transparent inner form. It has been known in Ukrainian from the first half of the fifteenth century with the meaning “a church man, a parishioner, who carries a lamp in front of a priest” (11 III, 302). The phonetic variant *svichkonos* occurs only in the “Malorusko-Nimetskyi Slovnyk”. In church and rite terminology it means

“a church servant who carries a candle during a liturgy”. Other names include *lampadnyk*, *prymykyriy* (archaic).

The nomen *sluzhebnyk* (a servant/clerk) of Slavic origin is formed from the lexeme *sluha* (a servant), Old Slavic *сложга* (*slouha*) – “the one who serves” (14 III, 676). In Old Ukrainian in the eleventh-twelfth centuries of importance was “a servant”, “a functionary”, “a deacon”; since the fourteenth century has appeared the meaning “a minister of the church,” “a priest,” “a book consisting of texts of services and directions to them” (11 III, 431). In the fifteenth century the nomen was fixed with the meaning “a duty person”, “a court bailiff” (8 II, 355), “a servant” (12 II, 332), the nineteenth-twentieth centuries are characterised by the meanings “a servant”, “a book of services” (4 II, 886; 10 IX, 379). The lexeme *sluzhebnyk* in church and rite terminology is the name of “the church-liturgical book containing the Liturgies of John Chrysostom, Basil the Great and the Liturgy of the Presanctified Gifts, evening and morning prayers, as well as instructions for their serving” (13, 121). Another name is *Liturhiariy* (archaic). It is also a component of the compound terms: *Sviatytelskyi sluzhebnyk* (*Arkhiyereiskyi Sluzhebnyk*). In the twelfth century, the lexeme *sluzhnytsia* (a female servant) was used in the meaning “dyakonka” (a female deacon) (11 III, 431). It was not fixed later.

The word-forming derivative *starytsia* of Indo-European origin was borrowed from the Old Slavic language, related to Lithuanian *storas* – “thick, large in size”, to Old Icelandic *storr* – “great, strong, important, courageous”, to Old Indian *sthira* – “steady, strong” (14 III, 747). The lexeme *starytsia* in one of its lexico-semantic variants denoted “an elder nun”, along with other meanings “an old woman”, “presviterka” (a female presbyter) (11 III, 495). In the fifteenth century the analysed sememe lost the last two semes and signified “monakhynia” (a nun) (8 II, 381). For the following centuries, it was not important and ceased to function as a religious term in the fifteenth century. Instead, it retains the meaning “an old woman”, “a beggar”, “a flood lake”, “an old river bed” in Modern Ukrainian (10 IX, 657). As we can see, eventually, the internal form of the word was lost and the other semes of the sememe *staryi* (old) “neprydatnyi” (worthless), “kolyshniy” (former) and others were actualised, which caused the allogism of the content of the sememe *starytsia*, so the primary meaning was supplanted.

The lexeme *chystytel* (a cleaner) is derived from the verb *chystyty* (to clean), which is associated with Old Slavic *čistь, related to Old Prussian *skijstan* – “clean”, Lithuanian *skėstas* – “liquid/watery” and others. (14 IV, 366–367). In Old Ukrainian it was used in the meaning “a clergyman”. This seme is also present in the derivative formations of this period – *chystytelskyi* (purgatorial) “belonging to a priest”; *chystytelstvo* (Purgatory) is “priesthood, an order”, “the clergy”, “a sanctuary, a temple”

(11 III, 1528–1529). The components of the semantic content of these lexemes have been preserved in the Ukrainian language, so, the word *chystist* (*purity*) means “spiritual purity”, *chystylyshche* (*Purgatory*) “the place of sinners for the atonement” (7 IV, 464; 4 II, 1072). The Dictionary of the Ukrainian Language in 11 Volumes provides the lexeme *chystylyshche* in two lexico-semantic variants: “a place where, according to the teaching of the Catholic Church, the souls of the dead are cleansed of their sins before they enter paradise”, “something that serves as a test of strength, endurance, ability, etc.” (10 XI, 334). The lexeme *chystytel* in the sense “a clergyman” was not fixed in the following periods of functioning of the Ukrainian language.

The name *protopopp(a)* (*a protopope*) was borrowed through the Church Slavonic mediation from Greek; the Greek *protopapos* – “a senior priest” (Vasmer III, 384). It has had the same meaning in the Ukrainian language from the first half of the fifteenth century till today (8 II, 267; 10 VIII, 324). It has been singled out as the one with a word-forming activity in the Ukrainian language: *protopopshchyna* (*a protopope’s order*) (4 II, 782), *protopopenko* (*a son of the protoiereus*), *protopopovych* (*a son of the archiereus*), *protopopynyi* (*belonging to the protoiereus*) (12 II, 253); *protopopivna* (*a daughter of the protoiereus*), *protopopsha* (*a protoiereus’s wife*) (7 III, 486). In the religious terminology the names *a priest*, *a presbyter* and others are used instead.

The complex name *sviashchennomonakh* (*a hieromonk*) is a derivative formation that originated on the basis of Old Ukrainian. It has a transparent inner shape. It has been characteristic of the Ukrainian language from the second half of the fifteenth century with the meaning “a monk of a priest’s order” (8 II, 39). This innovation of the fifteenth century did not get accustomed to the Ukrainian language; it was ousted by the lexeme *iyeromonakh* (*a hieromonk*).

The nomen *ipodyyakon* (*a subdeacon*) was borrowed through the Church Slavonic mediation from Greek; the Greek *ipodiakonos* – “a junior deacon”. In the Ukrainian language it has been known from the second half of the thirteenth century (11 III, add. 129). In the Ukrainian language of later centuries it is absent. In the system of church and rite names, it continues to denote “the rank of the clergyman in which the consecrated person has the right and duty to assist in the performance of the priestly worship”, and has acquired a new meaning – “the person ordained to this rank”, another name is *piddyyakon* (*a subdeacon*) (6, 60).

The name *anagnost* was borrowed through the Church Slavonic mediation from Greek; Greek – *anagnostus* “a reader”, “a lecturer”. In the Ukrainian language it has been used since the fourteenth century with the same meaning, functioning as a common word (11 I, 21). In the Modern Ukrainian language, only “a person ordained into the order of a clergyman,

in which the consecrated person has the right and duty to read all the sacred books during the services except the Gospel” has a terminological meaning (6, 148).

The lexeme *arkhysviashchenyk* (an *archpriest*) is a derivative formation; into the Ukrainian language it was borrowed from Greek, apparently, in the middle of the eighteenth century with the meaning “a spiritual personality of the highest order,” a high priest (9 I, 137). It does not function in Modern Ukrainian, nor is it used as a religious name.

The word *mnykh* (arch. *a monk*) was borrowed from the Germanic languages; Old German *munih* comes from the Latin *monicus*, which comes down to the Greek *monachos* “a monk, a friar”, which functioned actively in Old Ukrainian of the eleventh-seventeenth centuries. It makes a word-forming base for other religious nouns: *mnyshnytsia* “a monastery”, *mnyshstvuvaty* “to be a monk”, *mnyshstvo* “monasticism” and others (11 II, 159–160). Since the fifteenth century it has been superseded by another name – *monakh* (a *monk*) (8 I, 613).

The name *svichnyk* (a *candlestick*) is a derivative formation that originated on the Slavic ground; Old Slavic **svĕtia* from **svĕtĭ* – “light, white” (14 III, 575–576). In the eleventh century it was used with the meaning “*pidsvichnyk*” (a *candlestick*) (11 III, 302), in the lexicographic sources of the nineteenth century it acquired the meaning “*palamar*” (a *sexton*) (4 II, 867), which, however, was not preserved; other phonetic variants of this word are known, such as *svitun* (7 IV, 110), which is not peculiar to Modern Ukrainian. The lexeme *svichnyk* in the Dictionary of the Ukrainian language is fixed with the meaning “a holder for a candle or candles”, in church and rite terminology it means “a church lamp, which is a holder with a candle or candles”. Another name is *kandylo* (a *cresset*).

The noun *prychet* (*clergymen*) was borrowed into Old Ukrainian through the Church Slavonic mediation, apparently from the Greek language, its etymology is not clear. In the eleventh century the semantic components of the content of the sememe *prychet* were: “contents, totality”, “collection”, “church clergy”, “a thought”, “elections”, “a lot”, “a position” (11 II, 1496). Based on the seme “church clergy” in the eleventh century was formed the lexeme *prychetnyk* with the meanings “belonging to the church clergy”, “a *dyak/clerk*, a lower church rank” (11 II, 1497). Lexicographic sources of the early twentieth century fix the meaning “*uchasnyk*” (a *participant*), which emerged, apparently, on the basis of the secondary nomination of the lexeme *prychet* – “retinue, persons accompanying someone”. This meaning is not fixed by the Dictionary of the Ukrainian Language in 11 Volumes, but instead the corresponding sememe is present in substantive adjectives: *prychetni*, *prychetna*, *prychetni*. Modern native speakers associate the word *prychetnyk* with the meaning “*uchasnyk*” (a *participant*), since there is an association with the

adjective *prychetnyi* “that has a direct relation to any matter or someone”. In the Modern Ukrainian language the lexeme *prychet* functions in two meanings: “servants of the cult of a separate church”, “persons accompanying someone” (retinue), the latter meaning has a sign *jocular*. The Dictionary of the Ukrainian language, edited by Borys Hrinchenko, does not indicate this sign and it is probably correct. As religious terms, the lexemes *prychet*, *prychetnyk* function in the following meanings: “the priests and clergy of one church” (another name is *klyr* (clergy)); “a person who, through the rite of the laying on of hands, performed over him, is blessed to serve in the church during and outside liturgies” (another name is *tserkovnosluzhytel* (a clergyman)).

The lexeme *skhyma* (*schima*) was borrowed through the Church Slavonic mediation from Middle Greek; Middle Greek *schyma* – “monastic clothing” (14 III, 815). For the Old Ukrainian language of the twelfth century the other meaning is typical – “a monastic order”, whereas the meaning “monastic clothing” was fixed only at the end of the fourteenth century (11 III, 3). Modern Ukrainian is characterised by the following meanings: “the highest monastic rank in the Orthodox Church, which requires from an ordained person more strict austerity than from an ordinary monk”, “the highest degree of monastic austerity in the Orthodox Church”, “clothes of monks of a high monastic order” (10 IX, 886). The meaning of this lexeme is interpreted differently in church and rite terminology – “the rank of monasticism; a monk’s state”. To denote the highest monastic rank the meaning of the complex religious term *skhyma velyka* or *velykoskhymnyk* is used (6, 126). The derivative formation *skhymnyk* in the twenty-first century acquired the meaning “tonsured into schima” (11 III, 374), with a similar meaning it functions in Modern Ukrainian as a common word and as a religious term; the meanings are differentiated in some way: in the first case “the monk who received schima”, in church and rite terminology: “the monk who received the great schima”. That is, Christianity differentiates between the notions *skhyma velyka* and *skhyma mala*, pointing to one degree of monasticism or another. These terminological meanings are not fixed in the Dictionary of the Ukrainian Language in 11 Volumes.

CONCLUSIONS

The categories of holy, sacred are characterised by isomorphism, the first of which speaks of a deep inner experience of meeting God, the realm of true piety, the second explains a purely external performance of ritual actions (the realm of everything involved in the cult). Such a distinction is more of a dogmatic aspect, whereas the linguistic approach used in lexicographic sources attests to interpenetration, interchangeability of the

internal and external categories at different stages of the Ukrainian language.

The substereotype ‘sacred person’ is verbalised in the names of high-ranking clergy, highest priesthood, lower-ranking clergy at nominative, derivative, semiotic levels. The author has identified synonymic relations of individual names, has clarified their etymonic meanings and semantic transformation.

The nuclear part of this conceptual field is made up of lexemes denoting the clergy of the highest order (*yepyskop, mytropolyt, vladyka, patriarch* (a bishop, a metropolitan, a vladyka/bishop, a patriarch, etc.)), many of which are characterised by monosemy or polysemy only within the sacral field, although in the epigrammatic sphere they are widely presented in the Ukrainian language (cf. derivative formations of the lexeme *vladyka* (a bishop): *vlada* (power), *vladar* (lord), *vladarka, vladariuvannia* (ruling), *vladnyi* (powerful), *vladuvannia* (ruling), etc.). The nomens denoting high-ranking clergy (*sviashchenyk, nastoyatel, chernets, etc.* (a priest, a parson, a monk, etc.)) also take a central place; so do the names of lower-ranking clergy (*dyyakon, palamar, protodyyakon, svichkonosets, etc.* (a deacon, a sexton, a protodeacon, a candlestick, etc.)). These microgroups of the conceptual field of holiness have in their content the names that make up the peripheral zone of the field. So, the lexeme *arkhyyparkh* (an archbishop), functioning in the seventeenth century with the meaning “an honorary title conferred to bishops”, is out of use in the Ukrainian language. Sometimes the sacralised meaning (*protopopp(a)* (a protopope) “a senior priest”) is not used as a liturgical term, although its word-forming derivatives in the lexical thesaurus continue to denote sacralised notions – *protopopenko* (a son of the protoiereus), *protopopovych* (a son of the archiereus).

Many nomens of the researched field are characterised by a stylistic limitation (*iyerei, presviter*) (a priest, a presbyter), by a loss (*arkhyyyerarkh, paraklit, sviashchennomonakh*) (an archbishop, a paraclete, a hieromonk) or by transformation (*sviatytel, sluzhebnyk*) (an archiereus, a servant/clerk)) of meanings that sometimes go beyond the analysed group or belong to it only by one of the lexical variants.

SUMMARY

The monograph explores the concept *sviashchenna osoba* (a sacred person) in the vocabulary-diachronic discourse on the basis of logical and conceptual modelling of the sacral vocabulary, taking into account an additional classification feature – the category of sacred (holy) as determinants for the delineated discourse around which the centre and periphery, a transitive zone of lexico-semantic, conceptual architectonics of the researched conceptual field have been grouped.

The author has explained vocabulary and semantic variants of the word, has determined horizontal and vertical relations, systems of sacral/profane opposition; has revealed dynamics of changes within the investigated field, symmetry/asymmetry of these processes, features of interaction of terms and common words in the Ukrainian language.

The author has studied the concept of sanctity, holiness in its relation to lexical units at different stages of functioning of the Ukrainian language on the coordinate axis – a religious picture of the world / the language picture.

The nuclear part of this conceptual field has been analysed, these are the lexemes denoting the highest clergymen (*єрепископ, митрополит, владыка, patriarch, etc. (a bishop, a metropolitan, a bishop, a patriarch, etc.)*), many of which are characterised by monosemy or polysemy only within the sacral field, although in the epigrammatic sphere they are widely represented in the Ukrainian language (cf. derivative formations of the lexeme *vladyka (a bishop): vlada (power), vladar (lord), vladarka, vladariuvannia (ruling), vladnyi (powerful), vladuvannia (ruling), etc.*). A central place is taken by the nomens denoting high-ranking clergy (*sviashchenyk, nastoyatel, chernets, etc. (a priest, a parson, a friar, etc.)*), by the names of lower-ranking clergy (*dyyakon, palamar, protydyyakon, svichkonosets (a deacon, a sexton, a protodeacon, a candlestick, etc.)*). The above-mentioned microgroups of the conceptual field of sanctity/holiness have names in their content that make up the peripheral zone of the field.

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