

## ON THEOLINGUISTIC STUDIES IN UKRAINE

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**Abstract** *The article deals with the Ukrainian theolinguistics, as a very young discipline. Ukrainian scholars contributed to the development of this branch and studying of the above-mentioned problems in the field of lexicography, translation theory, and practice, stylistics, genre studies, sociolinguistics, and discourse, all of which are now examples of different approaches in the study of religious language, that constitutes the object of theolinguistics. have been given.*

**Keywords:** Slavic theolinguistics, religious language, Ukrainian scholars, criteria for a religious language description.

The last quarter of the 20th century was marked by the appearance of a new section of linguistics—theolinguistics. According to N. Piddubna, there is an active development of theolinguistics in Ukrainian academia, which, in turn, is mainly due to the need to approach the global problem of the relationship between language and religion [5, 82]. At the same time, one cannot ignore the fact that the subject of theolinguistics, its object, research methods, and meta-language remain in numerous discussions of academia [2; 3; 4; 6].

Slavic theolinguistics functions as a very young discipline, developing both along with academic disciplines with which it is closely connected (theological sciences and linguistics) and on its own. At present, we can talk more about the challenges that have yet to be met than about achievements. However, the current situation promises good prospects and allows us to believe that the research institutions dealing with the problems of theolinguistics and the attitude of researchers themselves will become a starting point of active improvements in this field.

As for Ukrainian studies in this field, we should name such scholars as I. Annina, N. Babich, F. Bacevich, E. Gritsak, A. Danilenko, N. Dzyubyshyna-Melnyk, P. Dudik, P. Kovaliv, A. Kovtun, T. Kosmeda, N. Kravchenko, G. Makar, P. Matskiv, L. Mats'ko, O. Mats'ko, G. Nakonechna, V. Nimchuk, I. Ogienko, N. Poddubnaya, N. Puryaeva, M. Skab, N. Slukhai, O. Cherhava, M. Shashkevich, V. Shevchenko, L. Shevchenko, M. Yurkovsky, V. Yarygina, and a number of others (Babich 2000; Bacevich 2004; Gritzak 1934; Dzyubishina-Melnik 1998, 1999; Kovaliv 1964; Kravchenko 2016; L. Matsko, O. Matsko 2003; Nimchuk 1993a-b; Piddubna 2000, 2019; Puryaeva 2001, 2005; Cherkhava 2017; Shevchenko 2004; Yurkovsky 1987, etc.) who contributed to the development of this branch and continue to study the above-mentioned problems in the field of lexicography, translation theory and practice, stylistics, genre studies, sociolinguistics, discourse, all of which are now examples of different approaches in the study of religious language, that constitutes the object of theolinguistics.

The emergence of theolinguistics as a new linguistic direction in contemporary linguistics reveals broad research prospects for Ukrainian scholars, involving them in the development of the theoretical basis of this direction, based on a comprehensive study of the history of religions in Ukraine, the Ukrainian religious discourse, the national religious *conceptosphere*, as well as comprehensive research of the corresponding version of the Standard Ukrainian language. The problems of Ukrainian theolinguistics are unique due to certain sociolinguistic factors. Even though Ukrainian linguistics has a significant amount of publications on theolinguistics, many issues related to this branch are still to be tackled. To date, its methodology,

terminological apparatus, and a number of other issues remain underdeveloped. The term theolinguistics itself is part of extensive synonyms: religious linguistics, sacral linguistics, theological linguistics, religion linguistics, etc.

The object of theolinguistics is also interpreted ambiguously. Summarizing the collected information, we can argue that, in general, it is considered abstractly, as a set of phenomena, processes related to God, which have survived and are reflected in the language.

The subject of theolinguistics is also understood differently by linguists, which is due to the method of research used, the specific purpose of the work, religion, and the national language, in which the above-mentioned interaction is manifested..

As a unit of theolinguistics, most researchers take *theoneme* as a linguistic unit of theological content, which can be represented in the form of syntactic, phraseological, lexical, word-formation, morphological, and phonological variants [1, 35-39].

Ukrainian linguists have done and are doing a lot to solve the problem of "language and religion": translations of religious books have been analyzed, there have been serious studies of religious terminology, some thematic groups of religious vocabulary have been described, there are quite serious stylistic studies, etc. Thanks to the Ukrainian scholars who published their works abroad, the results of these studies were published earlier than studies in the same kind of other Slavic languages.

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#### **Теолінгвістичні дослідження в Україні.**

**Анотація** У статті йдеться про українську теолінгвістику як дуже молоду дисципліну. Наведено внесок українських учених у розвиток цієї галузі та вивчення зазначених проблем у сфері лексикографії, теорії та практики перекладу, стилістики, жанрології, соціолінгвістики, дискурсології, які сьогодні є прикладами різних підходів у вивченні релігійної мови, що становить об'єкт теолінгвістики, а також наведено приклади різних підходів у вивченні релігійної мови.

**Ключові слова:** слов'янська теолінгвістика, релігійна мова, українські вчені, критерії опису релігійної мови.

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