



Religious Language in Slavic Countries

Teolingwistyka 21

State of Knowledge and Perspectives for Research

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and Perspectives for Research

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Chapter VIII

ON THEOLINGUISTIC STUDIES IN UKRAINIAN LINGUISTICS

Abstract

The terms „religious language” and „religious style” are often used in modern linguistics. Problems of distinction, differentiation, description and terminology of Russian and Polish religious style have already been described and analyzed by one of the authors in many articles.

While in the 1990s the Ukrainian language was introduced into the sphere of religion (worship services, translations of prayers, publication of religious literature), Ukrainian linguists have observed the revival of another style of their language – religious (confessional, theological, sacred). In modern linguistics, no one questions the role of religious style as one of the other formed functional varieties.

Thus, this problem is relatively intensively discussed in Ukrainian theolinguistics in numerous works of Ukrainian linguists. On the basis of their analysis, the authors of this paper were able to trace the history of research, their main directions and terminology of Ukrainian religious style, to describe their research problems and how they are solved in Ukrainian theolinguistics.

Summarizing their reasoning, the authors postulate the inclusion of religious style studies into the general system of theolinguistics.

The last quarter of the 20th century was marked by the appearance of a new section of linguistics – theolinguistics. Its formation is described in detail in the literature. Today, scholars from Germany, the Great Britain, Poland, Ukraine, Russia, Serbia and other countries use *theolinguistics* as a term. Recent research allows speaking with confidence about such a section of “external linguistics” as Slavic 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 (Піддубна 2019, 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 the academia (Гадомский 2008, 2017; Koncharevič 2011, 2015, 2017; Kravchenko 2016; Plisov 2022; Postovalova 2019; Cherkhava 2017, etc.).

In their review of “A Textbook of Theolinguistics” (Гадомский, Лапич 2008), M. Wojtak noted that 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 by 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 (Wojtak 2011, 287-288).

For our part, we would like to point out that M. Wojtak’s statement regarding the origin, state, and prospects of development of Slavic theolinguistics can be confirmed by the history of diverse research performed by A. Bogach, F. Buslaev, A. Gadowski, A. Greile, E. Klich, S. Kot, E. Kuharska-Dreiss, M. Makuchowska, F. Miklosich, A. Frint, and others (Буслаєв 1848; Гадомский 2008; Кот, 2006; Boháč, 1908; Frinta, 1918; Greule, Kucharska-Dreiß, Makuchowska 2005; Klich, 1927; Kucharska-Dreiß, 2004; Miklosich, 1876).

As for Ukrainian studies in this field, we should name such scholars as N. Babich, F. Bacevich, E. Gritsak, A. Danilenko, N. Dzyubyshyna-Melnyk, 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. Piddubna, N. Puryaeva, M. Skab, N. Slukhai, O. Cherhava, M. Shashkevich, V. Shevchenko, L. Shevchenko, M. Yurkovsky, V. Yarygina, and a number of others інших (Бабич, 2000; Бацевич, 2004; Грицак, 1934; Дзюбишина-Мельник 1998, 1999; Ковалів 1964; Кравченко 2016; Л. Мацько, О. Мацько 2003; Німчук 1993; Піддубна 2000, 2019; Пуряєва 2001, 2005; Черхава 2017; Шевченко 2004; Юрковський 1987; Яригіна 2012). At different times, the aforementioned scholars made a significant contribution to the development of the field and continue to study the formation of Ukrainian theolinguistics and religious language through the prism of lexicography, translation theory and practice, stylistics, genre studies, sociolinguistics, and discourse studies.

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 *conceptsphere*, 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 (Гадомский, Лапич 2008, 24).

The subject of theolinguistics is also understood differently by linguists, which is due to the method of research used, the specific pur-

pose of the work, religion, and national language, in which the above-mentioned interaction is manifested Bajerowa, Puzynina 2000, Бабіч 2000; Бацевич 2004; Гадамский, Лапич 2008, 25; Грицак 1934; Дзюбишина-Мельник, 1998, 1999; Ковалів, 1964; Кравченко 2016; Kucharska-Dreiß 2004; Л. Мацько, О. Мацько, 2003; Німчук, 1993; Піддубна, 2000, 2019; Постовалова 2019; Плісов 2022; Пуряєва, 2001, 2005; Черхава, 2017; Шевченко, 2004; Юрковський, 1987).

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 (Гадамский 2006a, 35-39, 2006b, 2017, 165-170; Koncharevii 2017, 303-323; Піддубна 2019, 28-30).

There could be distinguished the following main tasks of theolinguistics:

- 1) study and classification of the religious vocabulary of the Ukrainian language;
- 2) linguistic description of the spiritual-religious code of the nation;
- 3) study of translations of sacred and liturgical texts, and their interpretation;
- 4) study of the religious image of the Ukrainian nation;
- 5) allocation and detailed description of a functional style used in religious discourse, the study of its genre diversity;
- 6) description and study of religious features of the national character (Гадамский, Лапич, 2008, 24-25; Кравченко 2017; Піддубна 2019; Черхава 2017).
- 7) It should be noted that today in Ukrainian linguistics there are works by scholars who cover each of the above issues, but the most developed are studies related to lexis, lexicography, translation studies and functional stylistics (Ковтун 2006; Коць 2002; Мацько та ін. 2003; Майданович 1998; Німчук 2002; Осінчук 2008; Павлова 2001).

One of the successful attempts to present the process of the formation of Ukrainian theolinguistics is a monograph by N. Piddubna, in which the researcher described the history of its formation and showed the national identity of Ukrainian theolinguistics (Піддубна 2019).

Although Slavic theolinguistics began to form as a separate branch of linguistics quite recently, at the turn of the XX-XXI centuries, research in this field took place much earlier and was constantly conducted. This conclusion is supported by the study of religious vocabulary (Буслаев 1848; Грицак 1934; Огієнко 1927; Frint 1918; Boháč 1908; Beńkowska 2002; Klich 1927; Kucharska-Dreiß 2004; Miklosich 1876). In particular, the prominent Ukrainian linguist, lexicographer, church historian, Bishop I. Ogienko (Metropolitan Hilari-on) devoted a number of works to the spelling and emphasis of certain religious lexemes. In his fundamental work “Pre-Christian Beliefs of the Ukrainian People” in the paragraph “Religious Terminology” he discusses the origin of a number of theonyms, primarily such as *God, prayer, temple, hell*, etc. The scholar argues that all of them have pre-Christian origins (Іларіон [Митрополит] 1994, 85-85), i.e., they belong to the earliest period of formation of Ukrainian religious vocabulary.

In several articles, the linguist examines in detail the biblical onomastics and toponymy, in particular the problem of rendering biblical names in Ukrainian translations of the Bible, describes the rhythmic melody of the Holy Scriptures, analyzes the reasons for the appearance of the first translations of the Bible into Ukrainian, reviews the translations of the Holy Scriptures available at that time, and so on. The researcher pays attention to the problem of translating the Bible into Ukrainian and provides specific recommendations on the methodology of translating liturgical books and Scripture into Ukrainian, defends the status of Ukrainian as a liturgical language, etc.

I. Ohienko did not confine himself to the theoretical elaboration of the problem of the relationship between religious and linguistic factors. He not only put forward the concept of language as a spiritual sphere of the people but also partially practically realized it, creating one of the best translations of the Holy Scriptures, the basis for the development of his great idea of holding church services in the native language, thus introducing the science of native language duties of citizens, by which he meant “a set of public and private practical measures for the best development of the native and literary language, necessary for the rapid spiritual progress of the people and its culture” (Огієнко 1995, 12).

Since theolinguistics as a branch of linguistics appeared to be discussed not only in terms of the study of religious vocabulary but also due to the study of the “religious style” or “religious language” (in some publications, these concepts are still not clearly differentiated) (Баби́ч 2000, 2009; Гадо́мський 2006, 2007а-б; Гадо́мський, Гадо́мська 2007; Ицкович 2021; Прохвати́лова 2006; Скляре́вська 2018; Gadomski 2007, 2010а-б; Makuchowska 1995; Wojtak 2019; Zdunkiewicz-Jedynak 2008), we will allow ourselves to limit our analysis by “religious language”, “confessional style” and “religious style” in Ukrainian linguistics.

According to V. Nimchuk, the process of the conscious involvement of the Standard Ukrainian language in the religious and informational space began with translations of the Holy Scriptures and liturgical texts (Німчук 2004, 19-21).

Therefore, researchers of the Ukrainian confessional style have mainly attempted to translate into Ukrainian the liturgical texts that are significant for Christianity, primarily the Holy Scriptures (Лук’я́нчук 2008, 21).

“Ukrainian translations of canonical texts have been preserved since the 15th century because, from the beginning of the introduction of Christianity (988) and until the 15th century, the only dominant confessional language among the Eastern Slavic tribes was Church Slavonic. In the middle of the 15th century, the New Testament (the Peresopnytske Gospel, 1556-61) and its copies, the Negalevsky Gospel (1581), the Krekhiv Apostle (in the middle of the 16th century), and others were translated into Ukrainian. Sermons, homilies and theological works, spiritual poetry, and religious songs were also printed in this language. Thus, in the 16th and 17th centuries, the Old Ukrainian language developed and functioned in a variety of its own, such as the confessional style. The first complete translation of the New Testament into the New Ukrainian language was made by Morachevsky (1862). Later, translations of the Bible by P. Kulysh, I. Nechuy-Levytsky, I. Puluy, I. Ogienko, and I. Khomenko appeared (late 19th-early 20th centuries) (Шевченко 2004, 273).

N. Babich notes that “the problems also arose with the name of the style, which already has a lot of synonyms: confessional, theolog-

ical, liturgical, religious, spiritual. It seems that *confessional* retains a strong connection with the partial struggle between confessions in Ukraine, while *liturgical* has an applied aspect of meaning – the performance of rites, and *spiritual* is ambiguous since the national culture – secular culture – also counts as spirituality. That said, we consider the term *theological* to be acceptable, as it indicates a universal function – the word about God (theology) in all genre varieties, oral and written” (Бабич 2009, 23).

However, V. Nimchuk believes that the term *theological* is reasonable to use to denote the style in which theological works are written, since “theology is a science, and theological style can be interpreted as a specific fragment of the scientific style of language” (Німчук 1999, 8). According to this scholar, the confessional or religious style is the style of literature related to actualities and activities of confessions and religions. It includes the sacred or sub-style of sacraments, rites, and holy books of certain confessions (Німчук 1999, 9). As mentioned by S. Lukianchuk, “In the modern Ukrainian language, it has established itself as an independent, full-fledged functional variety” (Лук’янчук 2008, 23).

The first works of Ukrainian scholars conducting research in this area were published abroad in the 1930s and 1960s (Горбач 1988, 123-169; Грицак 1934, 35-39; Ковалів 1964, 77). In modern Ukrainian theolinguistics, this problem is addressed by Y. Brailko, I. Grimalovsky, A. Kovtun, S. Lukyanchuk, N. Piddubna, N. Puryaeva, Yu. Osinchuk, and others (Браїлко 2005; Грималовський 2006; Ковтун 2006; Кот 2006; Лук’янчук 2008; Осінчук 2008; Піддубна 2000, 2019; Пуряєва 2001, 2005; Moser 2005).

I. Pavlova believes that the primary elements of the confessional style originated in the Indo-European era when the concept of “god” was formed, but a qualitatively new period of development of this functional type of language began with the adoption of Christianity. It was at this time that the pre-Christian religious vocabulary (god, lord, prayer, heaven, paradise, hell, sacrifice, temple, holiday) while remaining unchanged in form, was filled with the new Christian content, and there was a process of borrowing Greek lexemes to denote concepts that had no equivalents in the ancient faith of Ukrainians:

angel, icon, liturgy, prosphora, apostle (Павлова 2001, 18-19). The adoption of Christianity as the state religion in the tenth century on the territory of today's Ukraine played a decisive role in shaping the national and cultural identity of the people. One of the historical milestones on this path was the translation of liturgical literature, especially the Bible, into Old Slavonic, Old Ukrainian, and Modern Ukrainian (Піддубна 2019).

According to N. Dziubysyna-Melnyk, the confessional style was one of the first styles to emerge in the 16th and 17th centuries, and its heyday was in the first decades of the 20th century, due to the revival of the Ukrainian Autocephalous Orthodox Church in Eastern Ukraine. For a long time (the 1940s – late 1980s) it functioned in the diaspora, and since the 1930s, its revival has been observed. This process is connected with the active work of the Ukrainian Autocephalous Orthodox Church and the Ukrainian Greco-Catholic Church in Ukraine, the intensification of publishing religious literature, etc. (Дзюбишина-Мельник 1998, 202-213).

“The late nineteenth and early twentieth centuries,” according to N. Puryayeva, “became a kind of break in the development of the church-religious communication sphere in Ukraine: this period is marked by the process of penetration of the Ukrainian language, competitive co-functioning, and later its displacement of the traditional and Church Slavonic language. This process was neither homogeneous, nor instantaneous, nor, it should be noted, painless; its activity was differentiated at the following levels: a) genres of church-religious literature; b) confessional branches of the Ukrainian Church; c) regional components of the eastern Ukrainian confessions” (Пуряева 2005, 175).

According to the abovementioned scholar, “The ‘churching’ of the modern Standard Ukrainian language in the late nineteenth and early twentieth centuries was of great importance for the language itself. Among the defining consequences of this process are the following:

- the emergence of a new sociolinguistic parameter of the Ukrainian language – the status of a cult, liturgical language;
- the formation of a new unit of the functional and stylistic system of the modern Ukrainian literary language – the confessional style;

- the expansion of the expressive stylistic resources of the Ukrainian language through the development of special, theological and liturgical stylistic means in the process of its assimilation by translating texts of a specific semantic and stylistic nature;
- the enrichment of the lexical fund of the literary language with the special church and liturgical vocabulary.

For the Ukrainian Church, the transition to the Ukrainian language meant, first of all, overcoming the traditional linguistic isolation (Пуряєва 2005, 175). This process was gradual and has not been completed. Bilingualism emerged: Church Slavonic remained the language of worship, while Ukrainian began to be used for preaching, instruction, and document circulation, and then penetrated the sphere of worship, sacraments, and requirements.

Ukrainian linguistic literature contains numerous definitions of the term “confessional style.” L. Shevchenko believes that “the confessional style (from Latin *confessio*) is a stylistic variety of the Ukrainian language that serves the religious needs of society. This is the style of translated religious (Bible, hagiographies, apocrypha, etc.) and original (sermons, epistles, interpretations of the Holy Scriptures, prayers composed by the clergy of the Ukrainian church) literature” (Шевченко 2004, 273).

L. Matsko notes, “The sphere of distribution of the confessional style is religious institutions: churches, monasteries, convents, hermitages, theological educational institutions, prayer houses, religious communities, and believing families. The main purpose of the confessional style is to help believers in the communication of their souls with God, to unite believers with one sense of sincere faith in God” (Мацько, Сидоренко, Мацько 2003, 288).

N. Dziubyshyna-Melnyk notes the main constitutive features of the confessional style and distinguishes stylistic variants of this functional type of language (Дзюбишина-Мельник 1998, 184-185).

In contemporary Ukrainian linguistic literature, as well as in Russian and Polish, we find numerous terms for this style, as well as numerous attempts to solve the problems caused by this synonymy.

- 1) apostolic language (Русанівський 1973, 199);
- 2) theological style (Бабич 1998, 163);
- 3) liturgical language (Русанівський 1973, 199);
- 4) spiritual style (Майданович 2000, 338);
- 5) confessional style (Бабич 1998, 163; Дзюбишина-Мельник 1998, 184-200; Лук'янчук 2008, 15-20; Мацько та ін. 2003; Німчук 1999, 5-10; Шевченко 2004, 273);
- 6) confessional and Prophetic Style (Петрович 1998, 4);
- 7) cultic style (Передеринко 1999, 11; Петрович 1998, 4);
- 8) "Religious" Church Slavonic language (Русанівський 1973, 199);
- 9) religious style (Бабич 2000; Коць 2022; Німчук 1999, 5-10);
- 10) sacral style (Німчук 1999, 5-10);
- 11) sacred and cult Church Slavonic language (Русанівський 1973, 199);
- 12) style, which serves cults (Грицак 1934, 17) and others.

The term "confessional style" is used in academic literature more often than others. Academic disputes have repeatedly arisen around the problem of the use of style terminology (Бабич 1998, 167; Німчук 1999, 5-10; Піддубна 2000). Researchers of the Ukrainian language are trying to find optimal solutions. In 1988, participants of an all-Ukrainian scientific conference proposed to reconsider the appropriateness of the term "confessional style" as logically incorrect and conceptually inconsistent with modern church speech" (Петрович 1998, 346). N.V. Piddubna suggested using the variant "religious style" (Піддубна 2000, 33). Unfortunately, in our opinion, this has not become a tradition. F. Bacevich emphasizes that this style is designed to ensure communication and unity of people in the religious sphere, and the needs of faith. It has "its canons, stylistic dominants, selects from the synonymic rows of ethnic language units of sublime, solemn sounding" (Бацевич 2004, 195). This is the style of both translated religious (the Bible, Lives, Apocrypha, etc.) and original literature (sermons, epistles, interpretations of Scripture, prayers).

Nevertheless, when discussing the reasons for the diversity of terms, one should take into account the fact that researchers are quite often “influenced” by the environment in which they reside. Virtually all Slavic scholars, when discussing religious style, mean Christianity, but very often focus on confessional features. For example, Polish scholars rely primarily on Catholicism and are confronted with the fact that liturgy is conducted in the national language. Russian scholars are closer to Orthodoxy, where the liturgy is in Church Slavonic. Ukrainian scholars have the hardest time since not only the Orthodox Church but also the Greco-Catholic and Roman Catholic Churches have strong positions in Ukraine. In the Ukrainian churches (considering the traditions of this or that denomination), liturgy is performed not only in Church Slavonic but also in national languages.

I. Hrymalovsky, discussing this problem, notes the fact that “in all works, it is associated exclusively with the Christian faith. In our view, this functional variety of Ukrainian language should be used for writing sources of all religions” (Грималовський 2006, 54). Therefore, the researcher believes that “the style which is called confessional in language works should, in our opinion, be called Christian” (Грималовський 2006, 57).

It should also be noted that similar problems were encountered not only by Ukrainian scholars (Bartmiński 2001; Гадомский 2017, 179-184).

That is why, in our opinion, the Ukrainian terminology of religious style as a part of the terminology of Slavic theolinguistics should be systematized, which, accordingly, should entail the systematization of the concepts assigned to the listed terms. Such an attempt has already been taken by scholars in the process of describing religious style in the material of Russian and Serbian languages (Гадомский 2017, 170-183; Konchareviĥ 2017, 229-235).

The formation of a religious (confessional) style is a complex process that includes several stages. The study of the history of the emergence and evolution of the described style allowed I. Pavlova to build its periodization (Майданович 2000, 18-19). A detailed periodization of its development was presented by N. Dziubyshyna-Melnyk in (Дзюбишина-Мельник 1998, 205-209), according to which the initial period was the XVI-XVII centuries. However, N. Piddubna point-

ed out two more previous stages, namely the VI-X centuries and the X- beginning of the XIII century. Dziubyshyna-Melnyk has traced the main trends in the development of the Ukrainian confessional style: as the dominant one – the trend of the orientation of confessional style of modern Standard Ukrainian language to Church Slavonic linguistic resources, and the trend of the maximum orientation of confessional style to intra-lingual (Ukrainian) resources (Дзюбишина-Мельник 1998, 197). The elaboration of the second tendency is at the time of the establishment of the Ukrainian Autocephalous Orthodox Church (the early twentieth century). The Ukrainian Orthodox Church of the Kyiv Patriarchate and the Orthodox Church of Ukraine support the second trend. N. Dziubyshyna-Melnyk also believes that “the second tendency stimulates the development of style in the context of modern Standard Ukrainian language, while the first one seems to actualize the style resources” (Дзюбишина-Мельник 1998, 197).

According to the periodization proposed by the aforementioned researchers (Піддубна 2019, 90), there are seven stages in the development of the religious style, namely:

The first stage is the VI-X c. Yet in pre-Christian times in the pre-Slavic language, some words referred to the religious concepts of paganism. Even in the pre-Slavonic period of the development of the Slavic languages, in particular Ukrainian, the names of pagan deities such as Perun, Veles, Horse, Strybog, Mokosh, and others were known (Черных 1956, 92). With the adoption of Christianity, a large corpus of pre-Christian vocabulary disappeared, and some lexemes acquired other meanings, which were in the interest of the new religion.

The second stage is the end of the X – beginning of the XIII century – the period of functioning of the ancient Ukrainian language. This stage is conditioned by the acceptance of Christianity and the appearance of Slavonic translations of church books in Ancient Greek. This stage is distinguished by the fact that thanks to literal translations of Byzantine church books into Church Slavonic, a significant number of Greek and Church Slavonic borrowings came into the ancient Ukrainian language, which already in the period XI–XIII centuries determined their priority in the Ukrainian religious vocabulary (Піддубна 2019, 93). For example, during this period, most religious

names were borrowed from Ancient Greek and Church Slavonic. The study of foreign languages, primarily Greek and Church Slavonic borrowings, is presented in P. Kovaliv's monograph "Lexical Fund of the Standard Language of Oral Speech of the Kyiv Period of the 11th-14th Centuries. Vol. 2: Borrowings" (КОВАЛИВ 1964).

At this stage, religious vocabulary and terminology were little classified because they were not yet fully represented "[...] and in considerable lexical, derivational, phonetic and morphological variation, which is explained by a complex of reasons, the main of which at extra-linguistic level is the non-simultaneous and ambiguous adoption of Christianity in Kyiv Rus', and among the intra-linguistic factors the main is different translation approaches of the early period" (Бібла 1997, 8).

According to researchers, the second stage of the development of the religious style falls into the XIV-XVIII centuries (the period of functioning of the Old Ukrainian language) (Піддубна 2019, 93). The Old Ukrainian language is used in the church, numerous fragments of the Gospel (the oldest one being the Peresopnytsky Gospel) have been translated into it. This stage is characterized by the expansion of the initial base of the formation of religious vocabulary, increasing its quantitative composition. The tight contact between Ukrainians and the Polish during this period caused the introduction of Latin and Polish elements into the Old Ukrainian language. As M. Yurkowsky notes in his analysis of Old Ukrainian terminology, carried out on the material of the names of persons collected in the dictionary of the Old Ukrainian language of the XIV-XV centuries "Old Ukrainian Sacred Terminology (names of persons)," "from the earliest times, the Old Ukrainian sacred vocabulary was enriched due to borrowings from the West, in particular, from the Polish language, which became an intermediary in the development of foreign words, the source of which was Medieval Latin. Already in the oldest Ukrainian-Russian manuscripts, one can find a lot of terms of Western Christian origin. These borrowings widely penetrated the Brest Union (1596)" (Юрковський 1987, 72). The stage of the XIV-XVII centuries is characterized by the enrichment of the Old Ukrainian language by national lexemes of its origin.

The fourth stage (late XVII century – the first decades of the XIX century) covers the period of the Later Old Ukrainian language (XVII-XVIII) and the initial period of the development of the Ukrainian language (late XVIII – middle of the XIX century). This period of formation of the Ukrainian religious style was marked by development retardation due to the changes in the political situation in Ukraine (the rigid centralization of the Orthodox central power in Moscow, and the division of Ukraine between Russia and Poland after 1654). Such circumstances negatively affected the development of the main areas of Christianity – Orthodox and Greco-Catholic – and hindered the preservation of folk church traditions.

The fifth stage (the 1830s-1920s) is the period from the first attempts to translate the Gospels into the new Ukrainian language to the Ukrainian Renaissance in the twentieth century. This is an era of Ukrainian culture, and cultural and national revival, marked, in particular, by the active publishing of religious literature. Along with the expansion of the publication of church literature in Ukrainian, work on Ukrainian translations of the Holy Scriptures intensified at this time. The first complete translation of the Bible in Ukrainian came out in 1903 and had five reprints. One of the first attempts to translate the Gospels into the new Ukrainian language in the 30s – early 40s of the XIX century was made by M. Shashkevych. T. Shevchenko, M. Maksymovych, N. Kostomarov, and P. Morachevsky undertook translations of the Holy Scriptures in the XIX century. A detailed analysis of the language of Ukrainian translations of the Bible was carried out by V. Nimchuk (Hімчук 2002; 2005). In the Ukrainian lands, which were part of the Russian Empire, despite several bans on the Ukrainian language, the question of the use of the Ukrainian language in the church environment was actively raised by prominent figures of science and culture of the time.

A significant factor in the penetration of the Ukrainian language in religious communication and, accordingly, the development of religious style was the revival of the Ukrainian Autocephalous Orthodox Church under the leadership of Metropolitan Vasyl Lypkivsky in the 1930s. As T. Kots noted, the “confessional style of the Ukrainian language is actively and fully incorporated into the system of the Ukrainian language at the beginning of the twentieth century, func-

tioning in its written and oral varieties. This era was also marked by the first studies of lexical and phonetic levels, the definition of the basic principles of allocation of the confessional style of the Ukrainian language” (Konchareviĭ 2012, 18).

The sixth stage of the formation of the Ukrainian religious style – the beginning of the 1980s – is associated with extra-linguistic factors that had both positive and negative effects on its development (Піддубна, 2019, 98). It took place during the period that was subjected to the greatest oppression and prohibitions throughout its history. Religious lexemes are partially reflected in lexicographical sources, a considerable number of which have been included in dictionaries of earlier periods and are not reflected at all in works of this type in the twentieth century or are presented with appropriate remarks. The development of the religious style is preserved for some time in the Western Ukrainian territories thanks to the activity of the UGCC Metropolitan A. Sheptytsky. After 1939, the Ukrainian language in the church is used mainly abroad, among priests and believers in the diaspora. I. Ogyenko’s translation of the Bible, published in 1962 in Canada, became a landmark event for Ukrainians all over the world and is still considered one of the best. V. Nimchuk studies in detail the peculiarities of the translation of the Scripture in the period of the 1830s-1840s to the 1920s in his study “The Ukrainian Language – a Sacred Language” (Німчук 1993а; 6).

It is quite obvious that, from the late 18th century and virtually until the end of the 20th century, the very formation of the religious style and therefore its academic study was somewhat delayed due to some extra-linguistic factors.

H. Makar notes: “The history of the churching of the Ukrainian language, especially in the seventeenth to the twentieth centuries, has developed into a heavy drama of the entire Ukrainian people, which only has resolved by the end of the last century. During the Russian Empire, the Ukrainian language was not included in the church sphere, and under the Soviet Union, due to ideological guidelines, the authorities banned everything that had any connection to religion” (Makar 2010, 177).

The modern 7th stage of the development and formation of the religious style of the Ukrainian language (from the 1990s to the present day) is characterized by a scientific approach to the study of both

Ukrainian religious terminology and vocabulary, religious style and discourse, and in recent decades – the emergence of a new linguistic discipline – theolinguistics (Піддубна 2019, 98). It is from the 1990s that there are special studies on the history of the penetration of the Ukrainian language in the sphere of religion, the development of Ukrainian sacred terminology (N. Babych, I. Vorona, O. Zakharkiv, I. Kochan, G. Nakonechnaya, V. Nimchuk, N. P. Puryaeva, D. Stepovik, etc.), religious style (N. Dziubysyna-Melnyk, N. Babych, O. Gadomski, T. Kots, Z. Kunsch, T. Maidanovich, O. Mironchuk, L. Matsko, O. Matsko, I. Pavlova, O. Petrishina, O. Sidorenko, O. Skopnenko, etc.), and religious discourse (F. Bacevich, S. Kot, Y. Chernysheva, V. Yarygina, etc.). The interest of scholars in the study of those or other aspects related to the problems of “language and religion” does not exclude but, on the contrary, involves many complex and controversial issues into consideration.

Our position concerning the study of religious style by Ukrainian linguists can be presented as follows.

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.

One of the unresolved methodological problems of modern Ukrainian theolinguistics is the failure to differentiate the terms “religious language” and “religious style” and, consequently, their description. Although Ukrainian linguistics encounters the term “religious language”, there are virtually no theoretical works to describe “religious language”. Thus, it leads to confusion about the concepts of “religious language” and “religious style”, introduces terminological confusion, and creates methodological problems in describing “religious style”. These concepts, in our opinion, are related as general and particular.

Therefore, we believe that we should pay attention to the relationship between “religious language” and “religious style,” which can be presented, in our opinion, as follows.

The whole world (Universe) is reflected in the Linguistic Universe, which can be represented by two linguistic pictures of the world:

1) the linguistic secular (profane) picture of the world: the system of means of the linguistic secular (profane) picture of the world is the language *Profanum* or a variant of secular language;

2) linguistic religious (sacral) picture of the world: the system of means of linguistic religious (sacral) picture of the world is the language *Sacrum* or a variant of the religious language.

The world around can be described using the two named language variants, each of which implies a “mirror” stylistic differentiation. This is provided in Table 1.

Table 1. Stylistic Differentiation of Religious and Secular Languages

Religious language (Sacrum language)	style	style	style	style	style	style	Language Universum
Secular language (Profanum language)	official	scientific	conversational	journalistic	fiction	religious	

We have some publications on it in more detail (Гадомський 2006 6, 2007, etc.). The solution to this problem seems to have turned out to be optimal. Of course, the list of styles may be changed or expanded. However, it must contain the “religious style” itself. The question of genre differentiation of religious style remains unresolved, even though there are descriptions of such genres as prayer, sermon, hagiography, etc.

Taking into account the criteria for describing religious language, we studied the correlation between “religious language” and “religious style”, provided in Table 2.

Table 2. Criteria of Religious Language Description

Descriptive Criteria	Religious language						
Religious – religious affiliation	Religious Christian (Biblical) language				Religious Muslim (Koranic) language		Other religious languages
Confessional affiliation	Orthodoxy	Greek Catholicism	Roman Catholicism	Other Christian denominations	Sunism	Shiism	Other Muslim denominations
Ethnolinguistic – national language affiliation	national languages spoken by believers (Arabic, Ukrainian, Russian, Polish, Serbian, Slovak, etc)						
Stylistic – stylistic differentiation of language	Functional Styles of Religious Language 1. official 2. scientific 3. journalistic 4. conversational 5. fiction 6. religious						
Other criteria	Genre differentiation, area of usage, ect.						

All this allows us to say that different confessional, ethnic, and religious styles/substyles can be considered functional varieties of “religious language” and form their hierarchy, citing the Ukrainian language as an example.

I. “religious style”.

1. “religious Christian style”

1) “Ukrainian religious/Christian style”.

a) “Ukrainian religious / Christian / confessional / Orthodox style”;

- b) “Ukrainian religious / Christian / confessional / Roman Catholic style”;
- c) “Ukrainian religious / Christian / confessional / Greek Catholic style”.

Thus, what is called “confessional style” in Ukrainian linguistics is often confused both with broader concepts such as “religious language”, and “religious style”, as well as with narrower ones (a, b, c). This is because “confessional style” is studied in isolation, without taking into account the fact that it is an integral part of “religious style,” which is a functional variety of “religious language”.

It should be noted that there is no consensus among scholars on this issue. Depending on the academic approach, along with the term “religious language,” they use the terms “religious style,” “religious discourse,” “sacred functional and stylistic complex,” and several others.

In this manner I. Grimalovsky believes that the Christian style should be divided into the following sub-styles:

- 1) sacral (Holy Scripture, canonical prayers),
- 2) liturgical (liturgical texts),
- 3) preaching (sermons),
- 4) scholarly-Christian (scholarly works of Christian theology),
- 5) educational-Christian (catechisms, books on religion for children),
- 6) Christian fiction (author’s prayers, interpretation of the Biblical texts) (Грималовський 2006, 58).

According to D. Benkovska, the varieties of religious styles are biblical style, style of sermons, and style of prayers (Bieńkowska 2002, 11).

As G. Sklyarevska stated, “It would be correct to abandon attempts to find its position and status of religious language in the system of Standard Russian language (within it), and to qualify the presence of two types of language – secular and religious – as a phenomenon of diglossia” (Склярєвська 2018, 90-91).

K. Koncharevich adheres to the opinion expressed by B. Toshovich, according to whom it would be more correct to speak not about religious style but about a sacred “functional and stylistic complex” (Кончаревіч 2017, 229-236).

We believe that such contradictions should be understood as a starting point for further research in this field.

Summing up, we consider it necessary not only to note the significant achievements of Ukrainian linguists in the field of “Ukrainian religious style / confessional style” research and their contribution to general theolinguistics and the theory of style to be promising study but also to allow ourselves to outline possible trends for further theolinguistic research in this area:

- 1) to distinguish in Slavic theolinguistics (Polish, Ukrainian, Russian, Serbian, Slovak, etc.) the concepts of “religious language” and “religious style” and introduce them into academic usage;
- 2) to comprehend the fact that religious language should be studied taking into account a number of parameters: religious, confessional, ethnolinguistic, genre varieties, and different spheres of its functioning;
- 3) to consider Christian (Biblical), Muslim (Koranic), and other languages as varieties (constituent elements, options) of a religious language, whereas each of them might have its sub-styles and genres. A functional variety of any religious language can be “confessional style”.

The term “confessional style” used by Ukrainian linguists should be part of the terminological system of Slavic theolinguistics. In this context, however, it is preferable to use it as a designation of the style of a particular confession.

It is understood that a more complex approach to the problems of description and stylistic differentiation of religious language will make it possible to systematize the study of Ukrainian religious style in the system of general theolinguistics.

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