

УДК 821.161.2.03

LINGUISTIC IMAGE OF A CLERGYMAN IN UKRAINIAN PAREMIIS

This article is devoted to the studying of linguistic image of a clergyman that is fixed in Ukrainian phraseological picture of the world. It analyses the methods of representation of a clergyman, gives the general tendencies of modeling of negative connotation in phraseological phrases on the basis of actualization of negative evaluation that is fixed in linguistic consciousness and mentality of Ukrainians.

Keywords: linguistic image, proverbs, phraseological picture of the world, connotation, negative evaluation, linguistic consciousness, mentality.

The research of the Ukrainian Phraseological fund is of different aspects and inexhaustible for specialists in study of literature, culturology, ethnographers and linguists, because centuries-old experience of the Ukrainian people and their world apprehension are encoded in these small text forms. M. Alefirenko notes that "the study of proverbs and sayings that reflect the view of the world within a single national cultural traditions, forms its dictionary contents and defines specific textual organization will allow to reveal perception features and knowledge of the various peoples of the world, the character of reflection and dismemberment of the world by means of the specific ethnic group language" [Алефиренко 2006: 117]. The researches of the phraseological phrases world picture, carried out in the sphere of cultural studies and linguoconceptology in recent years have represented linguistic consciousness of the people, their mentality, axiological moral principles in their most vivid way. It is obvious that phraseological phrases reflect practically all aspects of human life. There is an important layer of proverbs concerning concept "Religion," which recently is the focus of attention of the researchers. The problem of sacred sphere conceptualization in particular is worked out by L. Voronovska who studies the verbalization of the ethnic archetypes in the religious life of the Ukrainians, K. Simovych explores the archetype semantics "cross" in the Ukrainian language, O. Yasinovska – ethical vocabulary of the New Testament from the perspective of cognitive linguistics, M. Skab – conceptualization sacred sphere in projection on the concept of "soul", P. Mats'kiv – the concept of "God", and T. Wilchynska, besides the concept "God", analyzed the concepts "Virgin" and "Prophet" based on the poetry of XVIIth – XXth century, the subject of N. Venzhynovych's research activity was sacred sphere conceptualization phenomenon by means of phraseology (see more detailed overview [Скаб 2010]). At present, conceptualization research of fragments of the world religious means of Ukrainian phraseological phrases is not complete and therefore requires research attention for its total description.

The **purpose** of scientific investigation is to find out peculiarities of a clergyman lingual image verbalization which is modeled in the Ukrainian phraseological picture of the world. The necessity to fill in the following lacuna indicates the fact that such an important piece of the conceptual sphere "Religion", which is the image of clergymen, also remains unresearched nowadays that is **the task** of the paper. The exception is C. Ref's research work [Бібла 1997], where the composition, source and ways of clerical terminology formation are analyzed on the basis of the church ranks and positions names.

It is considered that phraseological phrases – units of communicative nature take part in the formation of expressions and exchange of ideas that is an integral part of communication. One of the characteristic features of the proverbs is that it not only establishes certain things states or human traits ("like this happens"), offers a certain course of action ("should or should not do like that"), but also gives the estimation to them ("is good and it's bad") [Приймачок 2004: 240], i.e. proverbs contain the evaluation of the information contents on the basis of which are the emotional factors.

The importance of the clerical figure for the Ukrainian linguoculture is indicated by the quantity of the phraseological phrases group denoting religious persons, particularly in the

"Galician-Russian folk proverb" there have been recorded 79 proverbs with lexeme *nin* collected and interpreted by I. Franko, the book "Ukrainian folk proverbs", edited by M. Rylsky (1955), contained 73 examined proverbs, and the "Ukrainian Proverbs and Sayings" by E. Zubkov (1984) includes more than 60 units.

In most of them lexeme *nin* is used to denote generalized image of clergyman which is the popular name of the priest. Obviously, the very name is negatively connotated, as it can be attached to those words (*церква, дячиха, попик*, etc.) which express a minimal degree of Christian religious evaluation.

According to T. Cosmeda, Christian religious evaluation – "is the estimation when the formation of human spirituality is shown, the desire to improve the soul, to the right way of life (grade religious, places of worship, priests, religious rites items, etc.)" [Космеда 2000: 99]. Especially noticeable this negative lexeme connotation *nin* in the comparison with its stylistically neutral borrowed canonical terms *священик, пресвітер, ієрей* or even folk positively connotated *отець, панотець, батюшка*. It seems that even this fact indirectly confirms that in the Ukrainian mentality, as well as in the Ukrainian phraseological world picture the image of the priest is represented quite critically, and in most cases proverbs reflect humorous, ironical or even sarcastically connotated meanings according to the national specificity of the Ukrainian character. It will be recalled that "ironical expressions – expressions of no literal meaning, which are the indirect speech acts with the emotional component. Proverbs and Sayings of ironic meaning as a variety of such expressions include even more emotional loading as thoughts are expressed in a proper witty way"[Гуйванюк 2004: 26], for example, expression recorded by I. Franko: *Піп – Дух святий при нас!*, is ironic. There is the following commentary: "They speak scared as about evil spirit, is understood ironically" [ГРHP: 541]; *Піп не Бог, поліція не вїт* – "Talk mocking at" [ГРHP: 542].

Irony, combined with a negative evaluation, is realised in a number of other proverbs that verbalise priest negative features of the character such as ambition (*Аби лиш два попи на світі жило, то ще б їм затісно було*), insincerity, two-facedness (*Не вір попові, як псові; Піп з Богом говорить, а на чорта дивиться; Убрався піп у ризу, а чорт в рядно, і говорять одно; Піп гроші збирає, а чорт калитку шиє; Сюди хрестом, а туди хвостом; Піп каже: Слухай моїх слів, а не пильнуй моїх діл; Роби тес, що піп каже, а не роби тес, що піп робить; Читає: «Да буде воля Твоя», а дума: «Якби моя» and others); greediness (*Не годен попа наситити, як дїрявого міха; Піп з дяком, воба вовчі горла; У попа здачі, а в кравця остачі не питає; Краще з ведмедем борюкатися, як з попом боргуватися; Попу оддай діжу з тістом, то він тісто вибере і тобі очі видере; У попа здачі, як у шевця остачі and others); silverlikeness (*За гроші піп і чорта поцілує; Піп Наум навів бабу на ум: баба порося продала, а гроші попові дала; У попа завжди долоня свербить; У попа крам – пекло й рай, що хочеш, те й вибирай and others).***

As you can see, when creating these proverbs their author – the people – selects vocabulary belonging to different, often opposing LSG (*nin – нес, Бог – чорт, піп – чорт, піп – ведмідь* and others), that gives opportunity to increase expressiveness of the whole phrase. It is the way to improve expressive power of the expression Y. Bilodid indicates "while selecting lexics that belongs to different, often incompatible lexical and thematic groups, and creating with its help striking stylistic means, the author reaches and increases the expressiveness of the text (its growth increases depending on degree of remoteness subject-semantic spheres), sets the general ironic tone throughout the work" [Білодід 1981: 71].

The similar tendency is traced in proverbs which point to such personality traits of clergymen as gluttonizeness. For example, the proverb "*До роботи поп, а до їдла хлоп*" can be used to describe any person not involved in religion, but it is quite clear that most speakers perceive the priest as the one who does not like to work, but loves to eat. Actually I. Franko submits this commentary: "The Priest does hard work and eats well" [ГРHP: 540]. The other proverbs express

SECTION V. Functional Semantics of Lexical and Phraseological Units

the same traits of the priests: *У попа два нема* – "Of insatiable priest" [ГРПП: 543]; *Знехотя nin і поросяз з'їв; Попа одним обідом не нагодуєш; Тікайте, кури, nin іде!* and others.

According to folk beliefs, verbalized in folklore, the clergyman position of middle degree (*nin*) is very profitable, "warm", as indicated, in particular, by I. Franko. Giving the commentary to the paremia *Нема то як попові і котові*, Franko said: "Both are looking for the warmest place" [ГРПП: 541]. This explanation is also in the similar proverbs *Нема нікому так добре на світі, як попові та котові: обидва лежать та хліб дурно їдять*. This appears to be due to the fact that, in comparison with the farmers the priest does not make any physical effort to obtain "daily bread", which other phraseological phrases, recorded by I. Franko confirms: *Не робив nin на хліб, та й не буде* [ГРПП: 541].

The method of earning a living for the priest – his activities: conducting mass, exercise needs and sacraments (baptism, wedding, funeral, etc.). In the minds of the laymen there is a perception that their donations are mainly for the priest needs, therefore, become for him an easy way to make money: *Попові йде і печене, і варене, і з живого, і з умерлого* – "Characteristic priests of income" [ГРПП: 542]; *Богу слава, а попові шмат сала; Дурневі чудо, а попові хліб; Миша в стіжку не загине, а nin на селі; Навіщо попові гармошка, коли в нього є кадило; Ніхто не знає натуру попову: три слова скаже, а бере корову; Чудо попові, як злодієві крадений кінь* and others.

People strongly blame extortion priests: *Пін бере, і дере, і тікає*. This paremia I. Franko commented as follows "expression of the Priest-pancakes" [ГРПП: 541]. It is outlined specific negative lingual image – priest Derun. Particularly striking are proverbs which highlight on the direct connection of priest prosperity with people's grief (*Людське горе попа годує*), especially with death because during the burial service he takes the money: *Попові завжди панахида сниться* and others. It is clear that this perception of the priest criticizes his mental abilities: *Нема дурнішого від попа: люди плачуть, а він співає*. Thus, the semantic component of preast lingual image is its folly.

In folk wisdom states that to possess such an advantageous position was possible only with the money: *Коли маєш сто кін, то будеш nin* – "Mention of ancient priests, who were the richest men in the village and able to buy a bishop consecration by the priest" [ГРПП: 540]. Possible complaints of the priests on their hard fate are perceived ironically because despite their complaints the rank of the priest was passed from generation to generation, obviously not without mercantile considerations: *Коби ніхто не діждав бути попом, тільки я і мої діти* – "Joyful selfpraise. Earlier the rank of the priest was passed from parents to children" [ГРПП: 540].

It is clear that traditional morality condemns materialism, especially among priests, and therefore there are expressions like *Нехай їх Бог розумить, тоті наші попи* – the watchful eye of the peasants could not but catch such trait of individual clergymen as haughtiness. This applies, in particular, to unhealthy ambitious priests and pastors with arrogant attitude to rural parishes priests *Не знає nin із села, що nin міський* – "An allusion to the ancient distinction between rural and urban clergy, when city clergy recruited from privileged layers gentry and proudly looked at the simple rural clergy" [ГРПП: 540]. The negative attitude of the peasants to priests is reproduced through the series of national signs recorded in the "Galician-Russian folk proverb". Despite the fact that the Church condemns all superstitions the clergymen appeared in the center of verbalized negative perceptions of ordinary people. This applies in particular about the signs, according to which one sees the priest in a dream – to the enemy: *Пін коли присниться, то значить до ворога* [ГРПП: 541].

Ukrainians believed that to see the priest crossing the road is to failure. It is characteristic of both Ukrainian and Russian linguoculture that indicated by I. Franko: *Пін злий на перехід; за ним треба навідліг соломи кинути* – "People's beliefs. Faith in harmful priest transition is generally expanded. Compare Dahl I, 132" [ГРПП: 541]. It is interesting to know that the sign apparently was relevant in the second half of the twentieth century in Soviet cities, as it was used by S. Marshak in his comic poem for children "Приметы" where the girl Valya, gathering to the exam,

closely followed all the signs, believing that when «я в троллейбус новий сяду на Садової», «в пути не встречу ни единой кошки», «не покажется священник в нашем переулке», «я зашью монеты в фартух под оборки, – То по всем моим приметам, Получу по всем предметам Круглые пятерки!...» [Marshak 1999: 46-47]. Obviously, negative impression stores longer in the popular mind, especially concerning the priest with insufficient intelligence that was fixed in phraseological phrases of the following type *Дурний піп хрестив, та в помийницю впустив; Дурний піп – дурна його й молитва; Дурний тебе піп хрестив, та й портки над тобою спустив* – "Jokingly say not only to the stupid men, but anyone who says some nonsense" [ГРПП: 540].

However, there is an implicit indication in proverbs that not all priests are the same, like other people there are good and wicked, smart and stupid, etc.: *Який піп, така його й парафія; Який піп, таке й благословення*. According to I. Franko, the expression *Піп на того і є, щоб прахтики розповідав* describes the priest as an educated intelligent person who can give another man a good piece of advice: "He has a higher education and can tell something about the wider world" [ГРПП: 541].

Some proverbs the keyword of which indicates a lower degree of the priesthood (clerk) have a "sympathetic tone". Folklore verbalizes mostly poor church server of the lower level: *Не кожен дячок має усе повний горщик; Пан піддячий любить борщ гарячий, а як голодний – то їсть і холодний*. Unlike the priest, clerk is the one who has little earning though performs his duties properly: *Піп лиш тисне, а тисне, а дяк реве, а мало бере* – "during God services clerk sings much more than the priest but the latter gets considerably more than the clerk"[ГРПП: 542].

However, thanks to the belonging of this rank to the lowest level of the church clerk is considered as "underpriest": *На безлюдді і дяк чоловік*. Deakon is verbalized as the one who tries to influence the laymen, even his speech can be nipping: *Дяк, що будяк: хоч трошки, та вколе*.

So, in the Ukrainian phraseological world picture the clergyman image is verbalized in general mostly in the negative way. He is represented as greedy, insincere, ambitious, foolish, and indifferent to others. Phraseological phrases of the type *Який піп, така його й парафія; Який піп, таке й благословення* characterize the priest positively to show that no social group is a monolith as for certain traits. Ironic characteristic of the clergyman, his negative rating is motivated by the fact that in the popular mind, the Ukrainian mentality that image is seen primarily not as a mediator between God and the laymen but as the person with his vices.

The perspective seems axiological research of the conceptual images "Religion" verbalized in phraseological world picture of the Ukrainians.

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У статті розглянуто мовний образ священнослужителя, зафіксований в українській паремійній картині світу. Проаналізовано засоби репрезентації священика, визначено загальні тенденції моделювання негативної конотації в пареміях на основі актуалізації негативної оцінки, що зафіксовано в мовній свідомості українців, їх ментальності.

Ключові слова: мовний образ, паремія, паремійна картина світу, конотація, негативна оцінка, мовна свідомість, ментальність.

Available 17 September 2013.

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УДК 81.42: 162.1

POLONISMS IN “GALICIAN-RUSSIAN FOLK BYWORDS” BY IVAN FRANKO

The article deals with the specificity of the Polonisms used in the “Galician-Russian folk bywords” composed by I. Franko. The article studies not only direct borrowings from the Polish linguoculture to the Galician one, but also the existence of the parallel use, equivalents, representation of the Slavonic archetypes and their pragmatics peculiarities. The examples of extension and constriction of the proverbs meanings, the creation of proverbs on the basis of the actual use of the utterance have been commented upon in this article.

Keywords: Polonism, borrowing, byword, linguoculture, equivalent, pragmatics.

Problem and relevance of the research. The composition of each language is replenished in two ways: by creating new words and expressions using its own potential and by loanwords. The problem of a loanword research has always been topical due to the regular character of borrowing, though in different periods it could be strengthened or weakened depending on the influence of extralinguistic factors. However, L. Hontaruk draws attention to the fact that “поширенню