in different historical periods; study of the ideographic structure of the concept; the selection of background information (from different dictionaries: etymological, explanatory, mythological, culturological, ethnolinguistic, and etc.) [Krasnobaieva-Chorna 2009, p. 42]; T. Kosmeda (involves consideration of the basic category of the concept and its synonyms; establishing the etymology of the referent of the sign – the name of the concept; installation of word-formative signs of all noumenon of concept etc.) [Kosmeda, Plotnikova 2010, p. 70-73]; Z. Popova (propose a definition of nominative field of the concept; analysis and description of the semantics of the language means belonging to it, and etc.) [Popova, Sternin 2007, p. 195].

Next, we illustrate the use of the above methods and techniques to research of features of language verbalization of the sacral concept «God», first of all, the establishment of the nominative field of the concept, etimological reconstruction of the inner form of the concept names, and their metaphoric compatibility and diversion opportunities.

4.2. Features of verbalization of the sacral concept «God» in the Ukrainian ethnolingual culture

The presence of a large number of categories of the concept shows «a high nominative density of the fragment of the language system, which reflects the relevance of the verbalized concept in the national consciousness» [Popova, Sternin 2007, p. 8]. Sacral concept «God» belongs in full to such concepts.

For a long time philosophers, theologians, linguists have tried to explore relevant concepts. New opportunities in this direction appeared in the late twentieth century with the intensification of linguocultural researches and dissemination in the scientific circulation of the category «concept», that covers what the individual knows, supposes, thinks, imagines about objects of the world (R. Pavilionis).

The main lexical unit to denote the concept «God» is word *Бог*. In the scientific picture of the world the concept denoted by the lexeme is defined as «sacral personification of the absolute in religions of the theistic type, which is characterized by the identity of essence and existence» [NFS 2001, p. 110], «the Creator of the

world and the determinant of everything that happens in it» [NFS 2001, p. 38]. At the level of naive consciousness this is primarily «the Creator, the possessor of earth and space mysteries, which in ancient Ukrainians had their own understanding as consubstantial God, the Savior of the world, who will come to the people and will protect from evil» [Voitovych 2005, p. 34].

We have to note that, for ordinary speakers of the language are relevant not so much scientific definitions of this notion, as those meanings that manifest themselves in the so-called «naive religion», represented in the language by the independent lexical micro-system of the names of God. Significant differences in the interpretation of God manifests the linguistic objectification of the corresponding concept in the pagan and Christian scripts, which attract the attention of Y. Karpenko, L. Panov, A. Fedyk. First of all, the distinction between the Christian and the pagan God is expressed using a graphical indicator words used to designate them, respectively – with a capital letter (*Бог*) with small letter (*бог*). Certain grammatical features are traced – use of the first word only in the singular (*Бог*), and of the second one – as in the singular and in the plural (*бог – боги*); the lack of gender correlates in the first word and their presence at the second one (*бог, богиня, божество*). There are also some features of compatibility, for example, paganism – *бог сонця, бог грому* and etc. Another differential characteristic is the formation of different lexical word family around these theonims. For lexeme *Бог* is *Господь, Всевишній, Творець, Спаситель, Вседержитель* and etc., for word *бог* – first *божество*. Regarding the general symptoms, then, given the anthropocentric nature of language, the God in both scenarios is defined primarily as the force personified, and therefore endowed with human predicates, which, however, unlike human, is Almighty, omnipotent, omniscient, perfect and, most importantly, immortal.

Although in the modern philosophical paradigm, the primary scenario for understanding the Christian God, since it is constantly fueled by modern religious practice, however, we will start the consideration of the concept by pagan as historically primary, which virtually exists as a memory of the word. Moreover, the subsequent presentation is based on the principle from the earthly to the heavenly

hierarchies, understanding the hierarchy chain of command system concepts «God» – «world» – «human». We have to note also that, based on certain spelling rules, we differentiate the writing of an appropriate theonim in these scenarios with small and large letters.

Pagan scenario: hierarchy of the earth

First of all, the proposed linguocultural script for lexeme *бог(и)* is based on the prototype understanding of the gods as «mythological characters that represent the highest level of religious-mythological system of pagan period» [SD 1995, p. 204]. Theism is a progressive stage of civilization development, which demonstrates the contacts between the sphere of the sacral and the profane and is the basis for the emergence of new religious ideas. At the level of the gods mythological beginning found sufficient individualized forms of expression most fully realized in the anthropological layer of the ancient religious and mythological beliefs of the people drawn into active dialogue with the realm of the Divine.

It is known that faith in different gods, each responsible for a certain sphere of existence, is called polytheism. At the same time there are not the only beliefs that are typicl for the pagan world. However there are all grounds to assert about the presence of ancient peoples, except for a polytheistic, animistic also, pantheistic and monotheistic beliefs. Animistic representation due to the belief that every natural phenomenon is personified creature – spirit, benevolent or hostile to humans. Pantheism is based on the identification of God with nature (which is close to animism), and finally, monotheism implies the existence of one God.

Therefore, in the pagan worldview night, threshold, table and other objects of the family cult are divinized; Idols of nature, which was a considerable amount was allocated separately (I. Ogienko), and the monotheism started, however, quite remote from the modern one. A community of some mythological Indo-European names refer to the Supreme deity attracted attention, as here:: dind. *dyaus pita*, lat. *Juppiter*, lith. *devas*, slav. *див*, indicating the identity of faith in the various Indo-European peoples in a single, Supreme heavenly power [VIRM 2006, p. 293-294].

At the end of the pagan period at the Slavs the local system of the gods with the appropriate hierarchy, the cults are spread, there are temples. Among the gods the some gods begin to stand out which become centers around which are grouped all the others (as in the case of Perun in Kiev Pantheon). According to M. Kostomarov, Slavic understanding of God is not his identification with nature and understanding nature as a deity; the Slavs worshipped the oak, not stone, and the power that created them [Kostomarov 1994, p. 201-203]. Slavic mythopoetic imagination often draws a single Supreme God in the pagan world. In the worldview of the ancient Ukrainians this is «consubstantial God, the Creator could be All God (Grandfather-Omniscientist), which is called the Great God, the Old God» [Voitovych 2005, p. 34].

And although the quoted idea, especially concerning names of God, results in a warning, but it is attested to in folklore – tales, legends, stories. In their popular imagination they often paint a God in the form of a man, endowed with supernatural power that walks the earth and perform miracles – heal the sick, make the poor rich (for example, the tale of a named father). Typically, such a God is the personification of truth and justice.

From the point of view of God conceptualizing in a pagan scenario there are interesting comments of Y. Karpenko concerning the stages of the paganism development, the researcher connects the first stage of paganism (water-plant) with the words: *Буг, богила, богорожник, богульник, бук* etc.; the second one, of fire worship, – with lexemes: *багаття, багатий, багатство* and etc.; the third one, cattle-breeding, – derivative formations, common in dialectal speech: *богун* with meaning «stomach», and mostly with the same semantics: *божок, богук, божок* and etc.; the fourth one, agricultural, primarily reflected in derivative *збіжжя*. And finally, the fifth stage, which began the transition to Christianity, the linguist determines the period of abstraction. The mythological system is more generalized, universalized, and isregulating fully the life of each person. There is a concept of Fate that determines such lexical antinomies, as: *багатий – убогий; багатій, багач – неборак, небога,* and etc. [Karpenko 2003, p. 163-169].

Lingual conceptualization in the pagan worldview is clearly apparent in the practice of gods naming – the right word is a component of numerous old ukrainians theonims as: *Білобог, Стрибог, Дажбог* etc.; of paraphrastic formations: *бог місяця, бог скотарства* and so on. This lexeme is characterized by certain distribution relationships, in particular, it is combined with verbs: *молитися богам, задобрювати богів, жертвувати богам* etc. or attributive words, for example, *собачеголовий бог* (Semargl).

Different meanings accumulated by the lexeme *бог*, manifest themselves in three conceptual areas: 1) ancient folk deity of fortune, happiness, good, wealth, etc., which is opposed to the niece, deprivation; 2) the only and Supreme God among the pagans; 3) gods – deities, who worshipped, and personified phenomena of nature and life [Zhajvoronok 2006, p. 43-44]. Typically, these meanings have a positive connotation, although it is already provided for axiological ambivalence of the investigated structure. Confirmation of this is found also in word-formative paradigm of derivatives from this root: *багатий, багач, багатство* та *небога, зубожіти, божевільний*.

In general, the practice of interpretation of God through the discovery of the linguistic and cultural semantics of its verbalizer that determines the lingual and other characteristics of the corresponding lexemes, allows to interpret the nominated mental unit as a concept, in this case pagan, presented by a noun-a common name *бог*. The hierarchy of this concept is determined by three key components of the relevant scenario: recognition of a single Supreme God, belief in many gods, each responsible for a section of genesis (D), and the power of all gods over the world and man (Fig. 4.1).

We have to note that a such hierarchy is often considered as a duplex, built on the principle of the gods (highest) – man (below) (L. Panova) [Panova 2003]. In our opinion, if we are talking about the later period of the development of paganism, in a hierarchical system of gods he third level of the rule of one God is already traced, it is an important prerequisite of monotheistic understanding of it, which is inherent to Christianity.
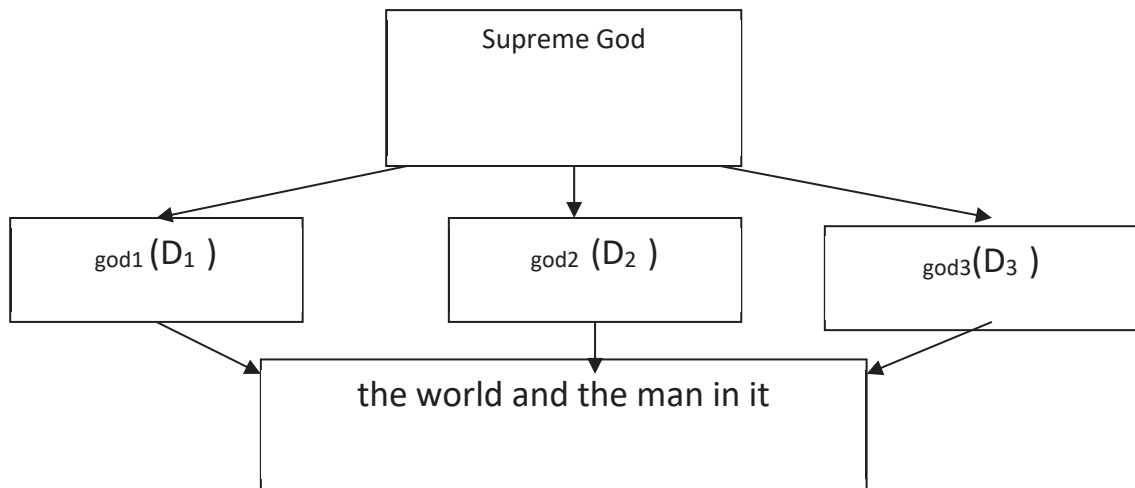
Fig. 4.1. The hierarchy of God in pagan scenario

Furthermore, it is known that not all the authors admit polytheism of Slavic pagan mythology, a lot of reputable scientists in the nineteenth century supported the thesis of original monotheism (I. Sreznevsky, M. Kostomarov, D. Shepping): «Slavs recognized the one God, the father of nature», which «gave up themselves from the spirits that inhabit matter» [Kostomarov 1994, p. 201]. Thus, the view remains as very resonant that by which original religion of the pagans was monotheism. Taking it into the consideration, a three-tier hierarchy seems more motivated.

The Christian scenario: the celestial hierarchy

Christianity which replaced the polytheism associated with thousandth domination of paganism, fills the idea of God with other content. Already in Christian mythology, God is construed as the bearer of absolute goodness, absolute knowledge, absolute greatness.

Therefore, conceptualization of God in the Christian scenario is based on the belief in one God. And if, according to V. Zhayvoronok, it can be God the Father – first person of the Holy Trinity, the Creator, the Almighty; God the Son – second person of the Holy Trinity – Jesus Christ and God the Holy Spirit [Zhajvoronok 2006, p. 44], we deem it lawful, stressing unity, to talk about the one Triune God that is at the top of the heavenly hierarchy according to the Christian script.

The lexeme *Бог* as the main verbalizer of the corresponding concept in the modern Ukrainian language is interpreted as «the name of a supernatural entity that

created the world and controls it and the actions of men» [VTSSUM 2003, p. 58]. Integral semes of the corresponding lexemes are «submitter», «happiness, beauty, well-being», that is, those components of the meaning dind. radical *bnag-, which formed the basis of the semantics of Slavic word *Бог* [ESUM 1982, p. 219]. There is no doubt that the interpretation of God in Christianity is not confined to only the meaning of the appropriate lexeme. Many constitutive components of the semantics can be set on the basis of practice an explanation of God in Holy Scripture and various theological sources. So, the attributes of God include kindness, goodness, justice, love, truth, beauty, creativity, fame and others.

Most of the signs are supported by corresponding lingual nominations God the Father, first of all, such as: *Всевишній, Всемогучий, Передвічний, Всюдисущий* and of the God-the Son – *Спаситель, Заступник, Порадник, Вищий Суддя, Месія* and etc. [BI 1997, p. 207]. These theonims are derivatives from the Bible and other liturgical texts.

At the same time God in the Christian worldview is not so much essential as for functional characteristics, that is, those which concern his relations with man and which have usually more connotation. We have to note that in the people's mythological perception the God is in contrast with man as a mortal creature, therefore the opposition «the heavenly and the earthly» often, is moving closer to opposition «The divine – human». But the task of the Bible is to reconcile man to God [BI 1997, c. 77].

It is important to note that the distribution of the lexeme *Бог* in the Christian scenario is determined, above all, by his relationship with a man. So, *Бог промишляє, творить, володіє, керує, царствує, карає і милує, обороняє і судить, обдаровує і відбирає* etc. So, on the one hand, it is necessary *восхваляти, шанувати, любити, поклонятись йому і радіти*; on the other hand – *боятися, остерігатися, слухатися*. In this respect the comparative constructions are indicative that are interpreted by A. McGrath as «the biblical models of God»: *Бог, як Батько; Бог, як Син; Бог, як Пастир; Бог, як Месія; Бог, як Світло (Сонце)* and etc. [MakGrat 1995, p. 62–122]. In addition, there is clearly a positive

connotation of word-family rank of lexeme *Бог*, presented by these derivatives as: *Боженько, Божечко, Богенько, Богечко*.

Thus, the understanding of God in the Christian scenario, confirmed by the language conceptualization, gives grounds to consider it as corresponding to the Christian concept represented by a noun-proper name *Бог*. Given the fact that the concept of God is first of all, the idea of the Creator, who conceived the world and us in it, and spiritual semantics, enriching our minds, can change the meaning of our lives, we consider it appropriate lexemes to denote this concept, as most derived entities continue to write with a capital letter. While we agree with the opinion of O. Fedyk, that a great letter here «is not only orthography, but also cultural and moral significance. It synthesizes the underlined respect for the individual, to the people honored with shrines to the exceptional and important things» [Fedyk 1998, p. 289].

Respect for God is evidenced by lexical-semantic paradigm of his nominations, that is constantly evolved. According to the Bible, the main nomination of God belong *Ел*, which means Almighty; *Еліон*, that is the Almighty, the most high; *Елоаг (Елогім)* – the name of the one true God; *Шаддай* indicates unlimited exceptional strength; *Адонай*, what means my Lord; *Ягве (Єгова)*, the etymology of which is based on the words «I am he who is, who is», and *Саваот (Цебаот)* that means different celestial, spiritual forces or armies that God disposes [Kostiv 1995, p. 63–67]; and also *Месія, Первосвященник, Наставник, Учитель, Спаситель, Заступник, Визвольник, Порадник, Суддя, Слово Боже, Цар Іудейський, Князь Світу, Владика Небесний* and etc. – the names of Jesus Christ [BI 1997, p. 214]. It is important that each of these lexemes expresses a certain meaning which explicitly or implicitly projected onto a particular conceptual meaning.

Linguistic dictionaries record the name, that are common in the Ukrainian language in different time intervals. So, in the language practice of the nineteenth century – there are primarily lexemes *Бог, Біг, Биг, Господь* [Biletskyi-Nosenko 1966, p. 54]; in the lexicographical works of the twentieth century – these nominations of God as: *Господь, Господь Бог, Пан Бог, Творець, Творитель,*

Спаситель, Всевишній, Всеблагий, Всемогучий, Передвічний, Вишній, Вседержитель, Цар (Отець, Владика) Небесний [SSUM 1999, p. 78].

Many of the original names to refer to God are presented in special studies, for example: *Чистий, Багатий, Будівничий, Коханий, Лагідний, Смиренний, Сокровенний, Невсипущий, Присноживучий, Праведний, Правосудний, Первородний, Всеоживляючий,* in which are largely updated various attributes of God. In general, the extensive system of names as linguistic representatives of the studied concept is evidence that the feeling of God is the original mental feature of Ukrainians.

There are no an accurate and reliable evidence that, when God's word entered into our language. «Etymological dictionary of the Ukrainian language» interprets the meaning as «the Lord», pointing to the relationship anc.sl. *bogъ* from dind. *bhagah* «who gives, the giver, Lord» [ESUM 1982, p. 219]. V. Zhayvoronok argues that the lexeme *Бог* of Persian origin and means «wealth», «good», later «the giver of good». On origin age of the nomen *Бог* in the opinion of the researcher, the presence in the language of branched word-family with this root indicates, as well as the presence of such variant thereof, as *Біг* [Zhaivoronok 2006, p. 43].

Y. Karpenko made an interesting comments about the evolution of theonym *Бог*. According to the scientist, «the word *бог* is central and Slavic paganism at all stages of its development, and Slavic Christianity, became Central for the Ukrainian mentality» [Karpenko 2003, p. 170]. Inherited from proto-Indo-European, it lived among the Slavs throughout all stages of paganism, passed and showed their derivatives all these steps, then solemnly to enter into the Orthodox religion, where from the word *бога* became *Богом*, becoming from a common name to proper one. «This is a unique word that reflects in it and in its derivatives the entire history of Slavic paganism» [Karpenko 2003, p. 163]. Therefore, there is every reason to believe that, we have studied the concept represented by the proper noun *Бог*, accumulates in its name the attributes of pagan gods, especially that the use of this lexeme with the appropriate meanings are confirmed by lexicographical works.

Among the many nominees of the concept «God» The followings theonyms attract our attention *Господь*, that is derivated from Indo-European languages *pot(i)s* «Mr., owner» [ESUM 1982, p. 574–575] and *Христос* (the old Slavonic word borrowed through the mediation of the Greek language and since the 11 century is used as the name of the Lord God) [Zhaivoronok 2006].

A number of other categories keeps the traces of both pagan and biblical interpretation of God. So, *Творець, Творитель* verbalize the God creativity: «Creator – according to the religious beliefs – a higher power, embodied in the understanding of God as the perfect primordial that created the world, land, man, all life on earth; the first person of the Holy Trinity, God the Father, Almighty» [Zhaivoronok 2006, p. 591]. Lexemes *Вседержитель, Держитель* explain the authority of God over his creation; nominations *Спаситель, Спас* objectify the one who saves his people; the name *Син Божий* represents divine-human nature of Jesus Christ.

In some names, mostly motivated by the biblical understanding of God, the separate attributes of the Lord are explained. For example, nomination *Всевишній* indicates its superiority, *Милосердний* – mercy, *Всеблагий* –goodness, *Єдиний* indicates theocentricity and telecentricity of the God, that is, the given names have the connotations of the qualities of God, that are not commensurate with human ones.

In the nominations *Святая Сила, Великая Сила* supernaturalness and greatness of God are objectified; the name *Великая Слава* expresses the importance of the perfection and mercy of God; referents *Світло, Світ* symbolize the divine essence as the Supreme truth. These nominations are correlated to some extent with the primitive God's names as *Саваоф* or *Еммануїл*, borrowed from the old Testament.

Among the categories of God those are enough frequent that, according to P. Matskiv, are characteristic especially for the folk discourse [Matskiv 2007, p. 127]. These include, in particular, the names: *Владика* and *Небесний Владика, Святий Владика, Цар* and *Цар Небесний, Небесний Цар, Цар Царів, Месія, Святеє Дитя* and etc. The names *Цар, Владика*, including two-component structures with these lexemes, categorize God as the owner (holder) of the world, the arbiter of the fate of man. The name of the concept *Месія*, which correlates primarily with the name

Спаситель, functioning not so much in eschatological as in profane understanding of Christ as the Deputy of the people on earth to a certain extent, the earthly projection of God are evidenced by the nominations of synecdoche type *Всевидящеє око, Око.* The Lord God – the all-Seeing eye – as God the Father goes back to very ancient pre-Christian categories and entities. «The sun was called the Eye of God [Zhaivoronok 2006, p. 415].

The idea of the son of God is presented with expressivity and more greater through the prism of God's names describing «children's period in the life of Jesus Christ». Therefore in mythopoetic picture of the world or descriptive names are common, like *Син Марії, Маріїн син, Боже дитя, Божий Син* and etc.

Among lexical verbalizers of such semantically multifaceted concept like «God», other simple and detailed nominations draw attention, in particular: *Заступник, Пророк, Цар правди,* in most cases, function as the name of the Son of God. Monolexemic names expressed by nouns (*Праотець, Батько*) and substantivized forms of adjectives or pronouns (*Святий, Всемогутній* або *Той, Сам*), find more often a relationship with God the Father.

We have to note that the diversity of lexical categories God is an important source for determining the semantics of the analyzed concept. Although the main reservoir of conceptual information present still definition and illustrative lexicographic material as one of the manifestations of the common language explication of semantic spaceof the word *Бог* in the Ukrainian language continuum. Most of the fragments of conceptual semantics is motivated by the biblical attributes of God reflected in his nominations. Such verbalizers of the concept are indicative in this respect «God», as *Учитель, Наставник, Порадник, Суддя, Слово.* Systematization of such names makes it possible to detect a complex of fragments of conceptual semantics, each of which covers a set of specific individual meanings.

Some of the semantic components of the specified concept are updated through appropriate frasemes collected in a special, phraseological dictionaries, and widely found in other lexicographical sources: *на те воля Божа, Бог взяв, дай Боже, хай Бог боронить, хай Бог поб'є, хай Бог помагає, Бог простить,* and etc. [FSUM

1993, p. 36–42]. We have to note that phrasemes, various paremiis are the representatives of conceptual semantics, which largely indicate the ethnic representation of the people about the God.

An active functioning of the lexeme *God* as a noun nomination is certified by the diversity of its compatibility with other words in various types of syntagmatic structures. On the one hand, in this respect, the idioms attract attention, and on the other – the usual attributive syntagma. Regarding the first ones, the majority of them is the combination of the corresponding noun – the name of the concept with the verb in the composition of the idiomatic expression – address to God. Such compounds can be used as greetings, wishes etc: *дай Боже, помагай Боже, стережи Боже, заховай Боже, помилуй Боже, прости Боже* and etc. the phrases in which the name of the concept is combined with nouns that function more often as insertion constructions are less diffused (*хвала Богу, слава Богу*), or other parts of speech (*Бог з тобою, у три Бога*).

Among attribute syntagms constructions, formed by the scheme A+N dominate, for example: *Небесний Отець, Небесний Владика, милостивий Бог, праведний Бог, справедливий Бог, милий Бог*. Separate structures are formed by the scheme N+N: *Князь Світу, Володар Світу, Пан Бог*.

Studied lexicographic sources fixe attributive compounds in which there are occasional epithets, including the metaphorical ones, which expresses the author's individual characteristic of God: *анакреоновий, буйноволосий, світловолосий, бурепінний, бурянодишний, крутолобий, широкоплечий,* and etc. [Bybyk, Yermolenko, Pustovit 1998, p. 39]. The choice of such epithets presented in the glossary, obviously is influenced by the mentality of the writers as representatives of the Ukrainian people, due to the peculiarities of understanding of the concept of «God» in the field «naive» collective ethnoconsciousness.

Wide compatible possibilities of lexeme *Бог* show different comparative constructions, where the relevant theonym occupies the position of both subject and object of mappings, for example: *чекати, як Бога, як у Бога за пазухою.*

The density of the nominative field of the concept «God» indicates the presence of trace amounts of derivatives from the lexeme *Бог* like: *Боженько, Божечко, Богонько, божество, богиня, божка, божниця, Божеський, Божий, божитися, набожний, безбожник,* and etc. [Karpilovska 2002, p. 73]. In addition, in the modern Ukrainian language the formations that are etymologically associated with the word function *Бог*: *багач, багатий, збіжжя, небога, зубожіти, бозна, помагайбі, спасибі.* Given lexemes have lost or significantly altered their original meaning. Ref.: in the pagan worldview: *збіжжя* – what gives the gods; *зубожіти* – to lose favor with the gods or in the Christian: *помагайбі* – help, God; *спасибі* – save God, etc. [Zhaivoronok 2006, p. 43].

As you can see, the analysis of the concept of «God» testified the branching and the density of its nominative field and confirmed the thesis of Z. Popova about that concept in a large extent «can be described through the characteristics of the means of linguistic objectification» [Popova, Sternin 2007, p. 66]. The analyzed concept «God» refers to the constants of the Ukrainian culture, national or cultural concepts as it defines such ancestral line of ethnoconsciousness of Ukrainians as the feeling of God, founded in paganism. Lexical meaning inherent to its verbalizers, its distribution, word-formative valence, the possibility of reviving of the ancient associative and semantic relations of certain words ensure the integrity of considered sacral ethnoconcept.