RELIGIOUS PHRASEOLOGY IN THE LINGUOCULTURAL ASPECT

FRASEOLOGIA RELIGIOSA NO ASPECTO LINGUOCULTURAL

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Abstract
Religious language is all around us, embedded in advertising, politics and news media. Language and religion, being two different forms of spiritual national culture reflections, also demonstrate close relationships. The importance of the study of the interrelationship between language and religion is further observed within anthropological orientation of linguistics, since religion is taken into account as one of the most vital values of humanity reflected in language which can throw light upon national identity, self-awareness, as well as worldviews in general. Based on the material of Ukrainian religious phraseology, with the use of structural method and content analysis, the article makes an attempt to investigate the peculiarities of the functioning of religious phraseology as an important segment of the modern literary language. The present study contributed to linguistic studies aimed at gaining a general understanding of relationships between language and culture.

Resumo
A linguagem religiosa está presente em todo o lado, presente na publicidade, na política e nos meios jornalísticos. A língua e a religião, sendo duas formas distintas de reflexão sobre a cultura espiritual nacional, demonstram também relações de proximidade. A importância do estudo da inter-relação entre língua e religião observa-se ainda mais dentro da orientação antropológica da linguística, dado que a religião é considerada um dos valores mais vitais da humanidade, refletido na linguagem, capaz de lançar luz sobre a identidade nacional, a autoconsciência e as visões do mundo em geral. Com base no material da fraseologia religiosa ucraniana, com recurso ao método estrutural e à análise de conteúdo, o artigo procura investigar as peculiaridades do funcionamento da fraseologia religiosa como um segmento importante da linguagem literária moderna. O presente estudo contribuiu para os estudos linguísticos que visam obter uma

*compreensão geral das relações entre língua e cultura.*

Palavras-chave: *Universalidade da Linguagem Religiosa. Imagem do Mundo. Unidades de Fraseologia Religiosa. Conceituações Culturais.*

1 INTRODUCTION

In recent decades, the development of linguistics has been marked by an anthropocentric approach and is aimed at a comprehensive study of the cognitive mechanisms of language. Much attention is paid to the study of how human knowledge about the world, about being, and about spirituality is represented in language. An integral part of modern linguistics is cognitive research, in which language is considered as a cultural code of individual linguacultural communities. Language and religion, being two forms of expression of the spiritual culture of an ethnic group that are different in content, still are closely related (Vestrucci, 2023). Today, researchers see the interlink between language, culture, and religion as a system-triangle, where language occupies the upper position (see Figure 1). Religion, linguistics, and culture are intricately linked. Language serves as a conduit for religious beliefs and practices, and culture influences both the language and the religious environment. Religious literature, rituals, and theological debate all help shape a community's language culture and spiritual identity. In contrast, language has an impact on how religious beliefs are developed, communicated, and perceived.

Figure 1

Interlink between language, culture, and religion
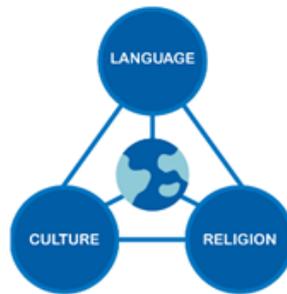
Source: Omoniyi & Fishman (2006)

Language, culture, and religion are fundamental components of the human experience. Numerous studies have looked at how a person's sociology, psychology, and linguistics are influenced by their religious views. Research has specifically examined the relationship between a person's language cultural views and background and their religion (religious beliefs, religious denomination, level of religious devotion, etc.). Some scholars have argued that religion is a fundamental component of a person's language culture, while others have concentrated more on how religion functions as a culture unto itself. The way that scholars define and operationalize these two words is the primary distinction. Furthermore, knowing exactly what religion and culture are, depends on how communication affects how people and communities perceive, comprehend, and transmit religious and cultural behaviors and beliefs.

The best way to comprehend how religion, culture, and communication have influenced the society in which people live and the communication discipline itself is to examine the connections between these three fields. One can also consider the future while struggling with these linkages and terminology and see how broad and unrestricted the study of religion, culture, and communication is.

The process of secularization is one of the distinctive features of Western society at the present stage of development. However, in previous centuries, religion, as is known, played a much more significant role in the life of society and, accordingly, occupied a more significant place in the worldview of European nations, as evidenced by the inclusion of a significant number of phraseological units containing religious vocabulary in national languages. The universality of religion as an etymological and genetic source

of phraseology, as well as the commonality of certain aspects of religious tradition in a number of cultures, determined the traditional classification of phraseological units with components related to religious themes as phenomena of interlingual phraseological parallelism (Vestrucci, 2023). The international nature of religious phraseology is beyond doubt, but language, in particular, vocabulary and phraseology, being a recognized source of information about the characteristics of the national culture of a country, as well as regional geography information, cannot but reflect to a certain extent religious traditions, as well as confessional characteristics of traditional faiths in a particular country, which is associated with the uniqueness of this group of phraseological units in each language (Mukherjee, 2018).

The relevance of the research topic is determined by the linguacultural paradigm that dominates in modern linguistics, when language is considered not only as a system, but also as the main source of knowledge about the cultural ideas of an ethnic group, national consciousness, which also include religious ideas. It is relevant to identify linguistic and extralinguistic factors related to issues related to the study of the religious picture of the world (RPW) in order to determine the general and the particular in the religious RPW of speakers of different languages. For this purpose, we use materials from Ukrainian religious phraseology for our study. In each language, figurative bases of phraseological units reflecting the religious world of a human (RWH) are distinguished, which are unique images that have no correspondence in the other two languages, which, of course, indicates the originality of the cultures of the speakers of these languages. The figurative bases of the RWH have both a universal and ethno-specific character and can be defined within the framework of the following cultural codes: anthropomorphic cultural code, biomorphic cultural code, mythological-religious cultural code, object cultural code, spatial cultural code, quantitative cultural code (Downes, 2010). In particular, in Ukrainian and English phraseology, reflecting the religious world of man (RWH), there are color and animistic cultural codes that are not represented in the RWH of the Arabic language.

The introduction of religious phraseology into the circle of scientific interests occurred through the revival of research on the Ukrainian religious style (N. Babych, N. Dzyubyshyna-Melnyk, G. Nakonechna, V. Nimchuk, N. Puryaeva), symbolism and conceptualization of biblical names (P. Matskiv, O. Simovich, M. Skab), increased

attention to anthropocentrism (F. Batsevych, O. Zaburanna), biblical anthropocentrism (M. Chikarkova), theoanthropological, religious-mystical concept of the essence of language (F. Batsevych, O. Serbenska). Certain aspects of religious stable word combinations have been studied in recent years by N. Babych, A. Koval, P. Matskiv, O. Naboka, O. Simovich, M. Skab, N. Cherkas. However, religious phraseology as a set of phraseological units (FU) of religious content and an important component of the Ukrainian language has not yet been the object of a separate linguocultural scientific study, which determines the feasibility of our study.

The need to study the relationship between language and religion is obvious in the context of the anthropological focus of linguistics, since our study confirms that, firstly, religion is a value that is encoded by language, and secondly, understanding the relationship between language and religion as two forms of social consciousness helps to characterize a national collective, its worldview, and self-awareness, which is especially relevant within the framework of the currently dominant linguacultural paradigm of linguistics.

The subject of this study was the religious vocabulary included in the phraseological units of the Ukrainian language, as well as their internal form from the point of view of the motivation of meaning.

2 MATERIALS AND METHODS

In our study, we consider religious phraseological units as stable, frequently reproduced in the language word combinations with a high level of imagery, expression, abstraction, symbolism, generalization, with religious semantics or religious connotation and religious components.

We understand religious phraseology of the Ukrainian language as a part of Ukrainian phraseology, which includes religious phraseological units that represent the religious worldview of Ukrainians as carriers of predominantly Christian culture. We should separately note that in our work we accept the concepts of "religious phraseology" and "religious phraseology" as synonymous terms.

The structural method, which is aimed at studying the internal organization of language through the relationship between its elements, makes it possible to investigate

the semantic structure of religious phraseology when applying component analysis in the ideographic aspect, and allows us to determine thematic groups of religious phrases as linguistic signs of secondary nomination, which encompass and convey the relationship "man – language – spiritual world – religion".

With the help of contextual analysis, the features of the use of religious phrases in different functional styles of the modern Ukrainian literary language were determined. The method of lexicographic analysis was used to determine the place of religious phraseology in Ukrainian lexicographic and phraseographic works. The historical-comparative method was used to determine what is common or different in the interpretation and method of highlighting religious phrases in both scientific and didactic literature and lexicographic works of different periods. The method of phraseological description was used to highlight and characterize different types of phraseologisms.

3 RESULTS AND DISCUSSION

Religions and other spiritual systems represent certain worldviews or ways of thinking about things like life, death, morality, creation, the afterlife, fate, and so forth. Religions can be seen as offering systems of cultural conceptualizations because these conceptualizations are essentially the same for any speaking community that has a common faith (Sharifian, 2021). Therefore, the analytical framework of Cultural Linguistics ought to provide useful instruments for investigating the conceptualizations and language related to spiritual systems.

Active research into the national-spiritual specificity of language in the context of cognitive linguistics and the anthropocentric principle of considering linguistic phenomena actualizes the study of religious phraseology, which is a representative of the value orientations of native speakers, which were formed on the basis of religious beliefs and are implemented in the form of religiosity. It should be noted that religiosity is divided into two types: church and non-church. The first appears as "the result of institutionally oriented prescriptions of religious socialization" (**Mukherjee,** 2018), the second is the result of the individual's own searches, his religious self-determination, and the assimilation of religious values (Downes, 2010). Any religious system is characterized by belief in the transcendent and a system of connections with it. In the

corpus of Ukrainian phraseology, the group of phrases that refers to religion "as a form of social consciousness" that is based on faith in God and reflects one or another faith (Hobbs, 2021) is quantitatively and qualitatively significant. As Ukrainian researchers note (Kravets et al., 2023; Kravets et al., 2024), in the general literary language, especially fiction, one can find single lexemes that refer to different faiths, but since they have a rather low frequency of use, it can be argued that they are perceived more as exotic inclusions than as a system. The Christocentricity of the Ukrainian religious and national worldview is noted, which is reflected both in the general literary language and in theological terminology. The thematic group "Бог Син" ("God the Son") includes three semantic groups with synonymous rows that objectify the meaning:

a) The divine nature of Jesus: *Син Божий, Божественне Слово, Боже Дитя, Цар світів, Альфа і Омега, Посланець неба, Володар світу, Син Єдинородний, Син улюблений* (Son of God, Divine Word, Child of God, King of the worlds, Alpha and Omega, Messenger of heaven, Lord of the world, Only-begotten Son, Beloved Son);

b) The human nature of Jesus: *Ісус з Назарету, Син Чоловічий, Син Людський, Син Давидів, Син Марії, історичний Ісус* (Jesus of Nazareth, Son of Man, Son of Man, Son of David, Son of Mary, historical Jesus);

c) Jesus' calling on earth: *Ісус Христос, Спаситель світу, Світло для світу, Добрий Пастир, Хліб життя, Сонце Правди, Світло для світу, Агнець Божий, Суддя Світу, Датель світла, Добрий Пастир, Новий Адам, Помазаник Божий* (Jesus Christ, Savior of the world, Light of the world, Good Shepherd, Bread of life, Sun of Truth, Light of the world, Lamb of God, Judge of the world, Giver of light, Good Shepherd, New Adam, Anointed of God).

These religious phraseological units, which enter into synonymous relations, are recorded in dictionaries, in religious and folklore texts, as well as in Ukrainian literature. A large number of expressively colored stable word combinations are recorded in prayer books, the Ukrainian religious press, and this list is expanded by modern translated theological literature: *Агнець Божий, Володар світу, виноградна лоза, Датель світла, Добрий Пастир, Дорога, Двері, Життя, Істина й життя, Новий Адам, Помазаник Божий, Світло від Світла, Світло світу, Син Божий, Син Єдинородний, Син людський, Син улюблений, Спаситель світу, Суддя Світу, Хліб*

життя, "Я є", "Я – сущий", "Я – Той, Хто є", історичний Ісус, ліберальний Ісус, Христос нашої віри, etc. (Lamb of God, Lord of the world, vine, Giver of light, Good Shepherd, Way, Door, Life, Truth and life, New Adam, Anointed of God, Light from Light, Light of the world, Son of God, Only-begotten Son, Son of man, Beloved Son, Savior of the world, Judge of the world, Bread of life, "I am", "I am", "I am who am", historical Jesus, liberal Jesus, Christ of our faith, etc.). Among the phraseological units included in the synonymous series, stylistic or functional differences are also noticeable: *Ісус Христос* (Jesus Christ) - common; *син Давидів* (Son of David) - bookish; *Добрий Пастир, Хліб життя* (Good Shepherd, Bread of Life) - symbolic. These series can be supplemented with contextual phraseological units: *Той, котрого пророки чекали століттями; Дорога, Двері, Життя; Істина й Життя, Правдива Виноградина, Виноградна Лоза*, etc. (The One whom the prophets have been waiting for within centuries; the Way, the Door, the Life; the Truth and the Life, the True Vine, the Vine, etc.).

It is worth noting the scientific studies of Yu. Pradid "Phraseological Ideography" (1997), V. Uzhchenko "Phraseology of the Ukrainian Language" (2009), O. Selivanova "Essays on Ukrainian Phraseology: Psychocognitive and Ethnocultural Aspects" (2004), S. Pylypchuk "Galician-Ruthenian Folk Proverbs": Paremiological-Paremiographic Concept of Ivan Franko" (2008), and others.

An important source base for studying the problems of religious vocabulary, phraseology, terminology, and lexicography is the collection of scientific papers based on the materials of the scientific conference "Christianity and the Ukrainian Language" (Christianity and the Ukrainian language: Proceedings of the scientific conference, 2000), published jointly by the Institute of the Ukrainian Language of the National Academy of Sciences of Ukraine and the Institute of Theological Terminology and Translations of the Lviv Theological Academy (Christianity and the Ukrainian language: Proceedings of the scientific conference, 2000). Thus, in the article by O. Simovich "We worship your cross, Lord": semantics of the archetype cross in the Ukrainian language" examines in detail the semantics of the word-symbol cross and its occurrence in stable word combinations (it is noted that the formation of the symbolic meaning of the word cross in the literature of the Christian world occurred under the influence of the presupposition - the crucifixion of Jesus Christ on Golgotha and the events that preceded it (Christianity and the Ukrainian

language: Proceedings of the scientific conference, 2000). N. Babich pays considerable attention to the study of the religious style of the Ukrainian language. A significant part of her scientific work is devoted to the issues of linguistic philosophy of the biblical text, the study of the linguistic features of the genres of sermon, prayer and ritual speech (Babich, 2012).

The group of God's names, which are the subject of detailed analysis in P. Matskiv's monograph, is expanded with lexemes and phrasemes of folklore origin (*Спаситель, Цар над царями, Дитятко Боже, Боже ягнятко, Очі світу*, etc.) (Savior, King of Kings, God's Child, God's Lamb, Eyes of the World, etc.), which the author describes as referents of God (Matskiv, 2007). Considering the concept sphere of God in folklore discourse, Matskiv notes that the ethnocultural aspect determines the emergence and formation of the internal form as the primary image (idea) of phraseological units that represent the main ideas characteristic of certain stages of the development of humanity in general, and Ukrainians in particular (Matskiv, 2007).

The national-cultural specificity of biblical idioms is demonstrated by their non-equivalence in a given language, the quantitative divergence of biblical idioms from a single source introduced into a particular language, the variations in the semantic capacity and meaning of biblical idioms used in each language, the emphasis on specific images and cognitive features activated in biblical idioms, and the presence of a collection of borrowed biblical idioms from various languages. Even universal idioms of biblical origin that function in multiple languages might be nationally distinctive due to variances in the activated semantic aspects and figurative components of idioms (Hobbs, 2021).

Religious phraseology of the Ukrainian language is a treasury of folk wisdom and morality, a manifestation of national identity. Its existence among other linguistic layers confirms the idea of the deep religiosity of the Ukrainian people, which has been repeatedly noted by famous ethnopsychologists (Cubberley & Sussex, 2006). It is worth noting in particular phraseological units associated with the Christian faith in God as the first principle, the first cause and the first effect (these units of sublime color, reverent intonation*: дай Боже, бійся Бога, Бог послав, Хто рано встає, тому Бог дає*).

It is worth noting Ukrainian proverbs of religious content, among which the following thematic groups can be distinguished:

1. Phraseological units in which the people expressed their understanding of the

foundations of Christian morality and their understanding of the world: *Без Бога ні до порога, а з Богом – хоч за море; Як Божа воля, то вирнеш з моря; Від серця до Бога навпростець дорога; Усе тінь минуща: одна річ живуща – світ з Богом; Щирому и Бог помагає; Не Бог на смерть веде, сам чоловій йде; Де гріх, там и покута; Шануй Батька та Бога – буде тобі всюди дорога; Шти отця-матір і будеш довголітен на Землі; Хто чуже бере, того Бог побъє; Як Бог поможе, то все буде гоже.*

2. Phraseological units that are closely related to the plot of the Bible: *Адам з'їв кисличку, а в нас оскома на зубах; Не утнеш, Аврааме, Ісаака, бо порох замок; Не утне Каїн Абля, бо тупая шабля; Побілів, як Пилат.*

3. Phraseological units for indicating time, which reflect folk observations of natural phenomena and are related to the church calendar: *Який день на Благовіщення, такий на Великдень; Святий Юрий по полю ходить, жито родить; Прийшов Петро – вирвав листок, прийшов Илля – вирвав и два; а прийшов Спас – бери рукавиці про запас; прийшла Пречиста – на дереві чисто, прийшла Покрова – на дереві голо; на Гліба й Бориса (24-го Липця) за хліб не берися; на Семена-Юди (1-го Вресня) боіцця кінь груди; До Дмитра (26-го Паздерника) дівка хитра; Юрий (26-го Листопаду) мости мостить, а Микола гвоздем побиває; Варвара ночі урвала… а дня приточила; Не к Різдву йде, а к Великодню: уночі тріщить, а вдень плющить.*

4. Phraseologisms-warnings: *Хай Бог милує!; Нехай Бог (Господь) відвертає, нехай Бог боронить!; Боронь Боже!; Ховай Боже!; Крий Боже!; Нехай Бог криє; Нехай мене Бог боронить (або: Сохрани мене, Господи) від лихої напасти, від панської карности, від людської ненависти; Не дай, Боже, звалитися під тином!; Дай, Боже, вмерти, та не під плотом!; Дай, Боже, який час лежати, а не нагло помирати; Бійся Бога, побійся Бога.*

5. Phraseological units that serve various speech etiquette situations: *Нехай вам Бог дає щастя, здоров'я і многі літа!; Дай, Боже, здоров'я (щастя); Дай, Боже, час добрий; Пошли вам, Боже, здоров'я та з неба дощ, та хліб, та всячину!, Дай, Боже, щоб усе було гоже, Пошли, Боже, з неба, чого нам треба; Пошли вам, Боже, на сім світі панство, на тім світі вічнеє царство!; Хай вам Бог дає щастя, здоров'я й многі літа; Нехай вам Бог наповняє, чого ви в Бога*

*желаєте! Хай вам Бог приповне! Хай вас Господь подержить на сім світі!];
Нехай вас, добродію, Бог шанує і вашу честь; Нехай вам Спаситель
помагає!; Дай, Боже, щоб робилось аби не псувалось.*

The semantics of a number of proverbs record the folk understanding of God and his basic laws: Бог жартів не любить, Бога всюди знайдеш, Бога не здуриш, Бога не тра вчити, Бог знає, чим чоловіка карати має, Бог знає, що ділає, Бог не карає прутом, Бог не прийде буком бити, але трутит, Бог не трубить, коли чоловіка губить, Бог правду любит, Бог памньитущий, Всі під Богом ходимо, Біг не напасть; Дай Боже в добрий час говорити, а в злий мовчати.

It is also worth mentioning proverbs, which are a manifestation of the oral code of folk morality and appropriate behavior, which indicated cause-and-effect relationships: *Біг душу не губит, а сама ся судит, Карає Біг старі кости за гріхи молодости, Кого Бог карати має, тому розум відбирає, Кого Бог любит, того не загубит, Бог то всьо порахує, Бог сі впімне моєї кривди, Кого Бог любит, тому хрестики посилає.*

The language of the Holy Scriptures, which is the source of religious phraseology, implies (according to the definition of the "Dictionary of Biblical Theology") a double meaning (both abstract formulation and figurative description), therefore a significant number of relish phraseological units (Alpha and Omega, Lamb of God, in the likeness of God, God's will, God's gift, Kingdom of Heaven) are recorded by both theological and phraseological dictionaries of the Ukrainian language.

Ivan Ohienko (Metropolitan Hilarion), Ukrainian scholar, metropolitan (since 1944), political, public and church figure, linguist, church historian, stated: *Християнство – віра радісна; Світ – твір Божий, тому що він світлий і радісний; Наш Бог – Бог любови; Де любов, там і Бог, а де Бог, там і щастя; Віра – двигун життя; Віра світ перемагає; Віра – провідне світло для серця й душі; Віра–...перша основа свободи людства* (Christianity is a joyful faith; The world is God's creation, because it is bright and joyful; Our God is a God of love; Where there is love, there is God, and where there is God, there is happiness; Faith is the engine of life; Faith conquers the world; Faith is the guiding light for the heart and soul; Faith is ... the first foundation of the freedom of humanity). In his attitude towards man, we observe the scientist's anthropocentric and theoanthropocentric approach: *Людина – цар природи й*

син Божий; Тільки Божа правда будує правдиву людину, будує світ; Людина – ікона Божа; Людина кожна – то перлина; Із усього сотвореного – Людина найбільш божественна істота (Man is the king of nature and the son of God; Only God's truth builds a true man, builds the world; Man is an icon of God; Every man is a pearl; Of all creation, Man is the most divine being) (Krykunov, 2023). Ivan Ohienko knew how to focus his encyclopedic knowledge as a scientist, translator, cultural expert, teacher, publicist, editor-publisher, public figure, cultural figure, and hierarch of the Ukrainian Orthodox Church in a brilliant aphoristic word.

A number of Ohienko's maxims are dedicated to the Bible, not only because it is a book above books that satisfies all the needs of our spirit, but in the Bible the patriotic scholar sees a nation-building factor: The Bible is the basis of the development of the nation; The Bible is God's book for real life; The entire Bible is full of examples of national patriotism, and it teaches us the same thing - Ukrainian patriotism. The scholar also touches on such Christian virtues as faith, love, happiness, freedom, truth, patience, etc.: Love and truth are the foundations of the world; Love is a life-giving universal gift; Patience in patience is a great virtue; God's greatest gift is freedom; Faith, hope, love are the three virtues that create a full-fledged person. The Metropolitan connects their manifestation with the fate of Ukraine: the struggle for the happiness of the people perfects the soul (Sorochuk, 2021).

An important stage in the work of Ukrainian lexicographers and phraseologists was the publication of A. Koval's book "In the beginning was the Word: Winged expressions of biblical origin in the Ukrainian language" (Koval, 2001). A. Koval's book is a significant phenomenon in Ukrainian lexicography, as it recreates the true place of religious phraseological units in the modern Ukrainian literary language. It analyzes more than 350 winged expressions of biblical origin (as well as derivatives thereof), which, according to Koval, unlike other phraseological units, have a precisely established source of origin - the Bible. Starting from the time of the baptism of Kyivan Rus, they passed into the spoken language, some even became so deeply rooted in it that it is even difficult to imagine it without these expressions.

When considering religious phraseology, it is advisable to take into account such a relevant direction of phraseological research as the ideographic characteristic of phraseological units. The basis of ideographic classification, which involves grouping

material according to the thematic principle, from the point of view of the cognitive paradigm are certain semantic components that correlate with a typical representation or a certain "theme" as a system of keywords that form the basis for the creation of phraseological units. The terminology of ideographic description has not yet been completely standardized, however, for example, Yu. Pradid (2011), studying human emotions, singled out phraseoideographic grouping: synonymous series - semantic group - semantic field - thematic group - thematic field - ideographic group - ideographic field - archifield.

Taking into account the achievements of Ukrainian linguists, we can distinguish three large groups within religious phraseology on a genetic basis: 1) religious phraseological units (RPUs) of biblical origin; 2) religious phraseological units of folklore origin; 3) religious phraseological units from oral and written extra-biblical sources.

RPUs of biblical origin, which have become the property of the pan-European cultural layer and at the same time harmoniously entered the Ukrainian literary language, belong to the following subgroups:

PU that come from Old Testament texts (*єгипетська неволя, заборонений плід, неопалима купина, пісня пісень, святая святих та інші*);

PU, that come from New Testament texts (*випити гірку чашу, вовк в овечій шкурі, блудний син, хліб насущний та інші*);

A significant part of the RFO of biblical origin are inherent phrasemes that are fully (semantically and structurally) correlated with the primary biblical text, for example: Alpha and Omega, the promised land, the book with seven seals, serve mammon, etc. This is the quantitatively largest group in the RFO of biblical origin, which today actively functions in religious, artistic, and journalistic texts. For example: ***Святий Дух*** *нас веде;* ***Без благодаті Святого Духа*** *вірить людина не може!; Церква – спільнота дітей Божих, об'єднаних вірою в* ***Триєдиного Бога****, а священик є служителем цієї спільноти; Людина сотворена на* ***образ і подобу Божу*** *для того, щоби бути вільною на образ свободи, в якій живе і існує наш Бог; Перебудова* ***Вавилонської вежі****.*

However, it is also worth noting RPU of folklore origin. These stable word combinations reflect the folk-poetic understanding of God and life according to God's

commandments. In most of them, the key component is the lexeme God, which in phraseological units of folklore origin retains its internal form and archetypal meaning, functioning as part of stable compounds, does not lose its primary semantics, and acts as the semantic center of these phrases: *Усе тінь минуща: одна річ живуща – світ з Богом; Без Бога ні до порога, а з Богом – хоч за море; Як Бог поможе, то все буде гоже; Бог вам дав, і людям вділяймо; Кому Біг поможе, той все переможе; Бог батько!...* а ми його діти; Біг батько і Пречиста Мати не дасть погибати; Бог не без милости, козак не без долі; Бога взивай, а руки прикладай; Боже поможи, а ти, небоже, не лежи; Біг душу не губит, а сама ся судит; Бога всюди знайдеш; Бога не здуриш; Бога не тра вчити.

It should be noted that a significant part of the RFO of folklore origin, in terms of their content, not only do not contradict the Biblical source, but also often record Biblical wisdom, interpreted by folk experience, in an apt, intelligible, and witty form: *Без Бога ні до порога; Шануй батька й неньку й довго житимеш на землі; Адам з'їв кисличку, а в нас оскома на зубах.*

Many biblical anthroponyms have become symbols that we interpret as components of the RPU, which metonymically or metaphorically name phenomena of spiritual and social existence: Peter (apostle) – to deny, like Peter, Christ; Paul (apostle) – the transformation of Saul into Paul; Cain (fratricidal) – Cain's seal (traitor's mark); Judas (traitor) – Judas' betrayal, Judas' service, Judas' repentance, Judas' kiss, Judas' piece of silver, thirty pieces of silver, Judas' kiss. Active phraseology was influenced by the symbolic names of the first people: Adam's children, Adam's sons, Eve's daughter, Eve's seed, Adam's rib (rib).

Religious idioms often owe their origin to the fact that the symbolic language of the Bible uses all the starting points of human life (marriage, motherhood, birth, food, illness, death, work, etc.) to explain the truths of faith. For example, the image of a mustard seed from which a large tree grows helps to explain the concept of the Kingdom of God. Some expressions related to human physiology have acquired a broader meaning: берегти, як зіницю ока (to protect, like the apple of the eye) - to protect too closely, to close eyes - to deliberately not notice something, not to pay attention to something, etc.

Often, free syntactic constructions related to the world of animals, birds, and insects become the material for phraseology. This thesis can be illustrated by RPU: *Боже*

теля, Божа пташка, Божа худоба, Валаамова ослиця, козел (цап) офірний (відпущення); Боже ягня; коні Апокаліпсису; змій-спокусник; золотий телець (золоте теля).

Of course, religion is widely reflected in the phraseology of not only Ukrainian, but also other languages. The sources of phraseology reflecting the religious world of man in different languages of Christian peoples are universal: mythology, Holy Scriptures, the history of the origin and spread of religions, religious customs and rites. At the same time, in Arabic, the greatest number of RPUs goes back to mythology, which is explained primarily by extralinguistic factors

At the same time, the basic universal religious concepts that make up the religious conceptual sphere in the languages of both the Christian and Islamic worlds are the concepts of "God", "devil", "angel", "paradise", "hell", "soul", "sky", "sin". The concept of "God" is at the center of the religious picture of the world of the speakers of the studied languages. The periphery in all these languages is the concept of "soul". The coincidences in the ideas about religious concepts in the languages of the Christian and Islamic worlds are explained mainly by the fact that the speakers of these languages are followers of the "Abrahamic" religions (Myhill, 2006). At the same time, researchers argue that, in accordance with the thematic-ideographic classification, in each of these blocks of languages, both semantically identical groups and specifically designated groups are distinguished, which indicates, on the one hand, semantic symmetry, and on the other hand, semantic asymmetry of phraseology reflecting the religious world of a person (Richardson, Mueller, & Pihlaja, 2021).

Sharifian (2021) demonstrates that thorough Cultural Linguistics analytical tools can reveal the underlying cultural conceptualizations relevant to worldviews such as world, creation, life, death, morality, fate, life after death, and so on that are based on spiritual or religious systems. The author reveals the examination of the Sufi spiritual path of nafas, which is defined as Sufi life as a path to being one with God and is diagrammatically illustrated in the book. Moreover, Sharifian (2021) discusses the cultural conceptions of death in Taiwanese Buddhist and Christian eulogistic idioms. The researcher concludes that cultural conceptualizations are not limited to religion and can include any type of discourse about spirituality and holiness. The author presents an example of the conceptual basis for sacred sites in Australian Aboriginal communities,

which have modified, reconceptualized, and localized components of Christianity since adopting the religion.

4 CONCLUSION

There is a close connection between the two forms of expression of the spiritual culture of an ethnic group - language and religion - which is due to their interpenetration and mutual influence. In language, and especially in such a figurative layer as phraseology, religious ideas are reflected that form a religious picture of the world, which contains an idea of the supernatural, a belief in the reality of the supernatural, and this feature makes it possible to distinguish a religious picture of the world from a non-religious one. The content of a religious picture of the world is the idea of God, His will, His Testament or requirements for people, ideas (teachings) about man, society, the world (in some religions - also about the end of the world, about the paths of salvation, about the afterlife or another other world), religious-ethical and religious-legal ideas and norms, ideas about the proper order of worship, church organization, the relationship between the clergy and the world, as well as ideas about the history of the development and solution of these problems. At the same time, the religious picture of the world in each language is intertwined with the national/ethnic picture of the world, national/ethnic self-awareness, which gives uniqueness to religious phraseology, religious phraseological units in each language. The study of the reflection of various aspects of religious consciousness in language is necessary for several reasons. Firstly, religious content has value, since it seeks answers to the most important questions of existence, and language, in turn, comprehensively encodes these answers. Secondly, knowledge of the connection between language and religion as two forms of social consciousness is necessary for understanding the culture of a national collective, its worldview, self-awareness, which is especially relevant within the framework of the currently dominant linguacultural paradigm of linguistics. The images of phraseological units are a reflection of the way of worldview and can be defined within the framework of cultural codes.

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All authors contributed equally to the development of this article.

Data availability

All datasets relevant to this study's findings are fully available within the article.

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