

RELIGIOUS VOCABULARY IN THE UKRAINIAN BILINGUAL LEXICOGRAPHY FROM 1918 TO 1933 (a case study of nouns)

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The main subject of the article introduces the religious language observed in the Russian-Ukrainian translation dictionaries of 1918-1933. ("Moscow-Ukrainian Dictionary" (1918) V. Dubrovskiy, "Russian-Ukrainian" dictionary (1918) S. Ivanytskyi and F. Shumlyanskyi, "Russian-Ukrainian dictionary" (1924-1933) edited by A. Krymskyi and S. Yefremov). All the above mentioned dictionaries were reprinted and digitalized during the independence period. This indicates a significant interest of contemporaries in their lexicographical heritage. Many linguistic studies have been held recently on the topic of «repressed» dictionaries. **However, an integrated and holistic analysis of the language that is recorded in the Russian-Ukrainian sources at the beginning of the 20th century was not still available.**

Due to established lexicographical systems, the entire register of Ukrainian vocabulary of the above-mentioned translation dictionaries was developed. The separately built database of nouns helps to select and analyze all groups of nouns (including religious nouns) recorded in these works.

Despite the dramatic changes in the life of the country caused by the revolutionary events, translated Russian-Ukrainian dictionaries of 1918-1933 still contain a significant number of religious vocabulary. In the three above mentioned dictionaries as a whole, there are approximately one and a half thousand nouns relating to religion. Most of them are still well known. They are among the broadest thematic groups: 1) the names of the persons combining four more subgroups (name of clergymen according to their positions, titles; names of people as supporters of some faith; names of the people who follow the established dogmas, rules; names of atheists and sinful, nefarious persons); 2) the names of sacral, church objects; 3) the names of liturgical books; 4) the names of religious holidays; 5) the names of church rites, sacraments; 6) the names of higher beings; 7) the names of religious buildings; 8) the names of priests' clothing; 9) the names of religious directions, currents, teachings, beliefs, etc.; 10) the names of the places of stay of souls of deceased people, etc.

There were, also, lemmas that are not already used in modern language practice and generally in dictionaries of the Ukrainian language of the post-revolutionary years. The largest number of such words is available in the Russian-Ukrainian Dictionary (1924-1933) edited by A. Krymskyi and S. Yefremov. These are mainly complex and simple nouns (in -ств(о)), composites with the бого-, іконо-, лже-, etc.

The main subject of the study is the analysis of various groups of specifically and commonly used language in the aforementioned dictionaries (including their modern editions), as well as the comparison of their units beginning from the 20th century.

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