



Theolinguistics in Modern Religious Discourse

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Abstract: The purpose of this article is an attempt to substantiate the expediency of using the term "theolinguistics" for the nomination of a new linguistic discipline aimed at studying the interaction of language and religion.

Key words: theolinguistics; language; religion; religious language; style; genre.

Theolinguistics is a science that attempts to describe how the human word can be used in relation to God, as well as how language functions in religious situations, in situations that do not meet the rigid standards of direct one-way communication, and which, on the other hand, despite this, coincide with the logic of its description in such well-known forms as a metaphor or a speech act [Noppen 1995: 693; cit. according to: Gadomsky 2008b: 6].

The subject of the study of theolinguistics is the study of various aspects of the interaction of religion and language, the analysis of how language functions in religious situations, on the one hand, and how various manifestations of religion are reflected in language, on the other hand. The object of study of theolinguistics can be "religious language"; stages in the development of linguistics, the history of linguistics, due to confessional reasons; theories of the origin of language (and above all the theory of the divine essence of the origin of language) and other issues - in a word, all the phenomena associated with God, which were fixed and reflected in the language. Now we come to a complex and important point that requires commentary. The study of the topic "language and religion" is fraught with one danger: an incorrect description of certain aspects from the point of view of theology. Consequently, a theolinguistic philologist, in addition to philological education, must also have basic knowledge in the field of theology. This is the first and foremost condition for reliable research on the topics of such an integrated discipline as theolinguistics .

Theolinguistics as a branch of linguistics. Methodological problems of theolinguistics . As a rule, each new century poses a lot of new problems for science or formulates questions that seemed to be solved earlier in a new way. One such problem is the relationship between language and religion. An attempt to solve it has been made for a long time by theology (theology), linguistics, philosophy, religious studies and other sciences. And, nevertheless, at the beginning of the 21st century, a section of linguistics was practically not represented in the linguistic literature, which would systematize research in this area in the way that, for example, sociolinguistics does, covering research related to the problem of "language and society" ; linguoculturology - studies related to the problem of "language and culture", etc. Both the problematic itself and disparate studies in this direction necessitated their unification and systematization and, accordingly, predetermined the emergence of an independent section of linguistics - theolinguistics , which entailed the need for its theoretical design. Therefore, the first direction of theolinguistic research can be attributed to works that address the methodological problems of theolinguistics . To be more precise, these works aim to unite, integrate separate, disparate studies into a common system and thereby open up the possibility of laying the methodological foundations of the named section of linguistics. In them, theolinguistics is

considered as a branch of linguistics (Noppen 1976, 1981, Gadomski , Łapicz 2008), the problems of acceptance and rejection of the term " theolinguistics ", its definition, disclosure of content are touched upon (Kucharska-Dreiß, 2004; Noppen 1976 , 1981; Wagner *Theolinguistic Studies...* 47 1999). An equally important problem is to determine the status and place of this section of linguistics in the system of other sections of linguistics, its connection with other sciences (sections of sciences) and a number of others. A very urgent methodological problem is the definition of its subject of study. Among the latest works in this area, which, in our opinion, deserve special attention, are the work of V.I. Postovalova " Theolinguistics in Modern Humanitarian Knowledge: Origins, Main Ideas and Directions", in which it is noted that "the task of the subject of research in science becomes especially difficult when designing disciplines of a synthetic plan, where conceptual representations from different disciplines or even spheres of knowledge. In the case of theolinguistics - theoretical ideas from linguistics proper and theology (theology). The problem is that such a combination of conceptual representations should take place here, in which they should appear in a single theolinguistic space as homogeneous (homogeneous) formations related to a single subject of study (Postovalova 2012, 7).

the versatility of which allows us to analyze and describe the corresponding group of religions . Such an analysis was carried out on the material of religious names with the meaning of 'holiday', 'ritual', 'rite', 'sacrament' (Mitrochenkova 2014, 6). Similar work is carried out at other levels of the language system: phonological, word-formation, morphological, syntactic. We believe that the very fact of the statement about theolinguistic analysis opens up serious scientific prospects for researchers, however, both the theory and the practice of this analysis need to be improved , because, as V.I. Postovalov "on the pre-theoretical the level of formation of theolinguistics, ideas about this " theolinguistic " can vary significantly between a linguist - lexicographer and a theologian priest due to their experienced immersion in various layers of theolinguistic reality. For a linguist-lexicographer, " theolinguistic " will refer to the field of describing religious vocabulary and be associated with the world of meanings and meanings. For a priest who lives in the world of liturgical worship and who has an experienced knowledge of the spiritual power of the Name of God, " theolinguistic " will be a kind of synonym for " synergistic ", mystically identical with the Light of Tabor" (Postovalova 2012, 10). The problem, without the solution of which it is impossible to talk about the allocation of theolinguistics to the section of linguistics, is the choice and systematization of terminology. And in this regard, a number of questions arise: What terminology should be used?;

Does it make sense to create a new theolinguistic terminology?

What can be considered the source of the theolinguistic terminology? and others.

It seems that in this situation it would be most rational to adhere to the point of view of the Polish researcher D. Bienkowska , who believes that it makes no sense to create new terminology, but rather use the potential of the scientific language (Beńkowska 2004). Answers to many of them were presented by us in the article "The experience of compiling a dictionary of Russian-Polish terminology", in which we collected and systematized about 250 theolinguistic terms (Gadomsky 2008).

History of theolinguistic studies. The emergence of theolinguistics is predetermined historically, since science has always been associated with religion, and both have undergone a difficult evolution. Naturally, linguistics could not be aloof from these processes and quite often "served religion", because one of the ways of transmitting religious knowledge is language. Therefore, it would be logical to include works on the history of theolinguistics in the second area of research . In the previous part of the work, we have already said the main directions of theolinguistic research ... 49 that in this case the work of E. Kucharskaya - - Dreiß " Theolinguistics - an attempt to popularize the term" is very valuable, which presents an extensive list of works of Western linguists involved in this issues. However, this is only the "upper, modern cut" of works that are directly related to the formation of theolinguistics into an independent discipline. For our part, we considered it necessary to analyze in this context sources on the history of linguistics, the history of linguistic research, which allowed us to make a number of assumptions and conclusions on this issue. Firstly, one of the main reasons for the appearance of grammars is religion, which is written about in their works by

such researchers as V.A. Zvegintsev, N.A. Kondrashov, N.B. Mechkovskaya and many other authors (Zvegintsev 1958, Kondrashov 1979, Mechkovskaya). Secondly, grammars as a kind of system allow for the preservation and transmission (in time and space) of knowledge about religion and thus contribute to the preservation of religion and religious knowledge. In other words, the first grammarians were nothing more than theologians, and linguistics (linguistics) was rather theolinguistics (theolinguistics), due to the tasks they were given and the functions they performed. Over time, grammars began to provide not only religious, but also secular needs and, accordingly, became ordinary, secular, grammars, grammars in the form in which we are accustomed to observe them today. In addition, the meaning of the word "grammar" has undergone certain changes, has lost the theological component. Today the word "grammar" has several basic meanings, which are recorded in dictionaries, reference books, linguistic encyclopedias and other sources. However, in modern sources there is no mention of the connection between grammar and religion. Grammar is understood as: the grammatical system of the language as a whole; morphology and syntax; a branch of linguistics that studies this system and its multilevel organization, its categories; spelling and punctuation rules; as well as the grammar books themselves. An ordinary person, a non-philologist, as a rule, does not think about why the first grammars appeared. That is why the separation of theolinguistics into an independent section of linguistics at the turn of the 20th-21st centuries was perceived as its birth, although in reality, in our opinion, it has a longer and richer history that has yet to be described. The above reasoning was presented by us in the article Theolinguistics and Grammar (Gadomsky 2006a).

Theolinguistics as an independent section of linguistics can include both the above-considered approaches to the study of religious language on the material of religious texts (texts of the Bible, catechism, sermons, liturgies, etc.), and focus on the study of various problems related to the problem of language and religion, using This is the achievement of a number of related linguistic disciplines characterized by an interdisciplinary approach to the study of linguistic phenomena: sociolinguistics, psycholinguistics, communicative linguistics, cognitive linguistics, linguoculturology, text linguistics, etc. The following problems seem to be promising in this direction:

- ✓ interlevel verbalization of religiously marked units;
- ✓ problems of categorization of religiously marked units;
- ✓ comparative studies of religiously marked units;
- ✓ precedent significance of religious texts;
- ✓ intertextual markers of a religious nature;
- ✓ representation of the religious picture of the world in various types of discourse;
- ✓ verbalization of religiously marked concepts;
- ✓ cognitive foundations of religiously marked units;
- ✓ linguoculturological features of the religious picture of the world;
- ✓ linguoculturological features of religiously marked units;
- ✓ symbolic significance of religiously marked units in various types of text.

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