

discourse. Comparing the frequency of the combination of ethnonyms with evaluative adjectives during Russia's war against Ukraine made it possible to trace the transformation of stereotypical ideas of Ukrainian speakers about Ukrainians and Russians.

Key words: ethnic stereotype, autostereotype, heterostereotype, GRAK, corpus approach.

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IVAN OHIIENKO AND THE UKRAINIAN CHURCH IN CANADA

The article deals with Ivan Ohiienko, the world famous personality, Ukrainian genius, a promoter of the national science and culture. It's possible to find here about his research activity in the field of culture, theology, history and public studies, translation and linguistics. He was interested in the folk historiosophy, problems of the Ukrainian mentality, folklore researches.

Researchers paid a special attention to «The Ukrainian Church» as «Outlines of History of the Ukrainian Orthodox Church» as a popular account of the age-old ideology of the Ukrainian Orthodox Church, its historical fate, and its characteristics as the Church of the Ukrainian nation – a national and conciliar the Church.

The value and significance of «The Ukrainian Church» by Metropolitan Ilarion are particularly studied at the time of the great millennium of the Ukrainian Orthodox Church in Canada. This paper promotes comprehension of its phenomenon at all levels.

Key words: personality, publicist, translation, church, individual style, writing manner, national revival, research.

Poet and prose writer, essayist and linguist, polyglot and theorist of canon law, scholar-professor and translator of the Bible and religious literature, hierarch of the Ukrainian Autocephalous Orthodox Church, encyclopedist, bearer and creator of the restless national spirit, a man of surprisingly wide preferences and interests [5] – this can be said about one worldly famous person, Ivan Ohiienko.

Bibliography. Ohiienko's works currently have some considerable applied significance, because they served and continue to serve those who care about the national revival of the nation and Ukraine. The following Ukrainian scientists as A.O. Yevgrafova, O.M. Zavalniuk, G.Y. Nasminchuk, E.I. Sokhatska,

M.S. Tymoshyk have studied Ohienko's creative heritage [5]. Still the vast heritage left behind by I. Ohienko will rise scholars' scientific interest. The facts above determine the relevance of the chosen topic.

The purpose of the article is to investigate the literary output of the scientist and theologian Ivan Ohienko in the aspect of his role in the establishing of Ukrainian church in Canada. The objectives of the research work are:

- 1) to describe the history of establishment of Ukrainian Autocephalic Orthodox Church;
- 2) to distinguish peculiarities in Ukrainian Autocephalic Orthodox Church in Canada;
- 3) to reveal the function of Ukrainian Autocephalic Orthodox Church in diaspora creation;
- 4) to find out Ohienko's contribution in the development and evolution of Ukrainian Autocephalic Orthodox Church.

Among Ivan Ohienko's broad interests, translations of theological literature into Ukrainian and the struggle for its introduction into the practice of the Orthodox Church occupied a prominent place. After becoming the rector of the Kamianets-Podilsky State University in 1918, Professor Ohienko created a special group at the theological faculty, which was engaged in the translation of liturgical books, and this field was probably his greatest achievement. With this, the scientist continues the work started in the 16th century «reformation that brought a living language to the church» and sees translation as an important source of enrichment of the national language [5].

Ivan Ohienko belongs to those scientists who knew how to present historical comments on various linguistic phenomena in an accessible form. In general, synchronous analysis with historical commentary is a genre that once had signs of classicism, but now, unfortunately, it is gradually receding to the periphery. In many cases, his works remind us of this undeservedly forgotten tradition, the tradition of extensive use of historical data. In a number of works, he gave a detailed analysis of several written monuments of the Ukrainian language, and often for the first time in the history of Ukrainian linguistics, he introduced the monuments into scientific circulation. Among them there are some that he himself found. Such works include the Verbal Gospel (1560), in which a linguistic analysis of the monument was carried out, and the problems of diacritical marks in Slavic old prints were highlighted. In the work «Psalter of the half of the 18th century in the Lemky translation» the author comes to the conclusion that the language of the written monument is actually the Western Ukrainian literary language of the 18th century with significant interspersions of local Lemky elements; Ukrainian and Church Slavonic-Ukrainian dictionaries were added to this work as well [2].

«From the history of the Ukrainian language in the 18th century» in the study «Lyseyiv trio dated in 1734 the author draws attention to stress as evidence of the Ukrainian character of stress in church language in the 18th century». I. Ohienko in the works «Ukrainian Peresopnytska Evangelia, 1556» and «New Testament translated into Ukrainian by Valentyn Negalevsky in 1581» points to the monuments of the Ukrainian language of the 16th century as a visual evidence of the use of the Ukrainian language in the church. An important work in the field of the history of the Ukrainian language is the study «Ukrainian literary language of the 16th century. In Krekhiv Apostle 1560» (1930), in which a broad description of Ukrainian cultural life of the 16th century is given and here there is a detailed analysis of the language [3].

As the examples show, the vast majority of Ivan Ohienko's ideas on scale of national education of children are intertwined with the requests and tasks of modern pedagogy and can open new horizons in popularizing the heritage and perpetuating his memory.

Ilarion was the first figure of the Kyiv Metropolitan office. He was a very interesting figure in many ways, but he deserves mention as well in regard to the spirituality of Ukrainian people. We know that he was a priest in the St. Sophia Cathedral in Kyiv and that he became a Metropolitan, even though he was in this position for only a very short time, from 1051-1054, and that as a Hierarch, he is known for his work «Sermon on Law and Grace» as well as his appearance and disappearance from the Church arena in about 1954. He reminds us of Saint Gregory Theologus (of Nazianzus). Gregory did not agree with what happened at the Second Ecumenical Council of which he was chairman. (At the time Gregory served as Primate of the Church of Constantinople). He, therefore, called the Fathers of the Council loud rooks and stinging wasps, then dropped everything, and withdrew from the world to his village in Arianzus, in Asia Minor [6].

Ilarion also went to extremes. There was the Old Testament with its Law, but Grace appeared in the New Testament. According to Ilarion, the Old Law was to pass, like a shadow; there was the pre-Christian religion with its spirituality, but Christianity appeared. The position held by Byzantium and the Byzantine Church was that all things beyond the borders of Byzantium were barbaric and in accordance with the official Christianity it was «devil's deception», «devil's worship», therefore, it had to pass. Ilarion was loyal to this direction, but this very Byzantium later forced him off the Kyiv Metropolitan throne [1].

Ilarion vanished; perhaps to a monastery and his post was occupied by the «cultured» Greeks for a long time after. From this post they constantly struggled against the Ukrainian «barbarianism» – our culture and spirituality. They did not understand its true nature; but neither did the Ukrainians. Paganism could be concealed even in our contemporary culturism, there was a struggle of Byzantism against Ukrainian spirituality.

The Ukrainians in Diaspora, on the other hand, particularly the Ukrainians of North America are experiencing totally different spiritual processes. The Populist Radicalism brought by the leading members of the first immigration played a dominant role in affecting human spirituality. With no hope of any progress among the Ukrainian Greek Catholics, Populist Radicalism situated itself in the Orthodox section of Ukrainian society where it remained a dominant social force for half a century. It penetrated so deeply into our spiritual life that its traces are felt to the present time [2].

Most of the first Ukrainian settlers came to Canada from Halychyna (where they were Greek Catholics) and from Bukovyna (where they belonged to the Orthodox Church). The Halychany, settling in Canada, were visited once in a while by Greek-Catholic priests, but the Vatican wished to attached them to the Roman-Catholic Church already in existence, which would have assimilated them. The Bukovynians arriving in North America usually incorporated themselves into the Russian Orthodox Mission, which was already in existence. Nevertheless, the Ukrainian immigrants desired to have a Church with a Ukrainian character, which would be closer to the spiritual and cultural needs of the Ukrainian people, and this led to the formation of the Ukrainian Orthodox Church of Canada. The Church is located within the territorial boundaries of Canada. It is Orthodox by faith. In liturgical services the Church follows the Greek rites. Finally, its membership comprises of the Canadian citizens of the Ukrainian cultural heritage [2].

The Ukrainian Greek-Orthodox Church in Canada was established by the will and desire of the people in the year 1918 A.D. The movement to establish the U.G.O. Church in Canada actually started with the arrival of the first groups of Ukrainian immigrants during the last two decades of the nineteenth century.

In July 1918 a confidential conference of disenchanting lay Catholics from Manitoba, Saskatchewan and Alberta created a Ukrainian Orthodox Brotherhood – its goal was to organize the Ukrainian Greek Orthodox Church of Canada. Although the Ukrainian settlers who took part in the organization of this Church body were not theologians, they were conscious of the canon law that a Church body cannot exist without a bishop. Thus, the brotherhood contacted Archbishop Alexander, an ethnic Ukrainian in the Russian Orthodox Mission in North America, who initially accepted to become the temporary bishop of the Ukrainian Greek Orthodox Church of Canada (U.G.O.C.C.) and to preside at its first Sobor, but later refused. The first «Sobor» took place anyway on December 28, 1918, without the presence of a bishop and led to the establishment of the first seminary in Saskatoon. The second Sobor was held on November 27, 1919, with the presence of the Antiochian Metropolitan Germanos, who accepted to lead the U.G.O.C.C. until the time it would have its own bishop. He headed the Church for five years, until 1924 [3].

The new Church was a distinct Canadian institution, unconnected to any Ukraine-based Church. It accepted the dogma, rites and practices of Eastern Orthodoxy. It also stressed that the Church was to be conciliar in organization [sobornopravna] to the point of giving lay delegates a voice and a vote in administrative matters at the Church's General Councils («Sobors») and on the main administrative body of the Church, the Consistory – upon which sit the Church's Synod of Bishops, nine clergy and nine laity. The Metropolitan and his Synod of Bishops retain exclusive authority in all matters of Orthodox belief and practice [5].

In 1951 by the time an extraordinary Sobor was called, the Consistory had found four candidates for the office of a local ruling bishop. They were all canonically elected and ordained by the Holy Synod of the Warsaw Metropolitanate (Autocephalous Orthodox Church in Poland). Of these candidates, three came to Canada: the Metropolitan of Kholm and Pidliasha Ilarion (Ohienko), who fled with his flock during the war, and came to Canada in 1947 at the invitation of St. Mary the Protectress Cathedral (Sobor) in Winnipeg; Archbishop Michael (Khoroshy), who came to Canada in 1951 at the invitation of the Consistory; and Bishop Platon (Artemiuk) who came to Canada in 1951 with the blessing of Metropolitan Polikarp (Sikorsky). The extraordinary Sobor decided to follow the canonical system of a metropolia to administer the U.G.O.C.C., creating thus a metropolia with three eparchies. Metropolitan Ilarion (Ohienko) was chosen Metropolitan of Winnipeg and all Canada, and Archbishop Michael (Khoroshy) became Archbishop of Toronto and the Eastern Eparchy [7].

According to the Patriarchal Decree, upon entering the Ecumenical Patriarchate the U.O.C.C. remains a Metropolitanate with full internal autonomy, having as its canonical head the Ecumenical Patriarch to whom it has canonical reference in all things. This status recalls the days, when the Kyivan Metropolitanate was a part of the Ecumenical Patriarchate, and when there were very close Church relations between Constantinople and Kyiv, for the good of these two important Church centers [7].

The Ukrainian Orthodox Church of Canada is an important religious element in Canada, where Ukrainian culture and heritage are fused with the Orthodox Christian faith to form a living and vibrant tradition in Canada.

«The Ukrainian Church» by Metropolitan Ilarion is defined, as «Outlines of History of the Ukrainian Orthodox Church» is not a history of the Ukrainian Church in its full meaning of the word, but, rather, a popular account of the age-old ideology of the Ukrainian Orthodox Church, its historical fate, and its characteristics as the Church of the Ukrainian nation – a national and conciliar the Church [6]. «The Ukrainian Church» is the lifework of Professor Ohienko, who eventually became

a great hierarch of our times. The fact that this work is his lifelong task is evident from the constant revisions, corrections, and supplements made by the Author [7].

The value and significance of Metropolitan Ilarion's «The Ukrainian Church», particularly at the time of the great millennium of the Ukrainian Orthodox Church, and in the moment of an obvious cultural and spiritual awakening of the Ukrainian Orthodox youth and its feeling for the need of a better acquaintance of its spiritual-ethnic identity, and the value and significance of the propounded living idea of the Great ideologue and teacher of our time – Metropolitan Ilarion – is obvious and indisputable [7].

In the first period of development of the Orthodox Church, during the first five centuries, Orthodox Christianity received its basis and direction. The basic truths, the basic forms or constitutions, and the foundations of the cult of the Orthodox Church were set forth by the great Ecumenical Church Fathers during this period.

During the second period, from the fifth to the eleventh centuries, two important events held the Church's chief attention: the rise of papal Rome during the decline of the Roman Empire and the advance of Mohammedanism. These two forces threatened the integrity and the very existence of the Eastern Church. During this same period the Iconoclastic Controversy caused much unrest in an already troubled period. Friction between a conservative Eastern Christianity and the Papal Rome had been troubling the Christian Church for many centuries. These led to very severe disagreements over matters of Faith and Discipline which caused the Great Cleavage (separation of Eastern and Western Christianity) in the year of 1054 A.D. Sixty-six years prior to the Great Cleavage, Ukraine became a Christian Nation receiving, and retaining to this day, the Faith and the Discipline of Eastern Orthodox Christianity.

During the third period, from the eleventh to the nineteenth centuries, the Church and the peoples suffered immeasurably from the advancing waves of the Mohammedan storm which swept over and destroyed the south-eastern empire of the Byzantines, the Bulgarians, the Serbs, the Romanians and Ukrainians. During the Mohammedan invasion, a monstrous flow of Tartars from the south and the east swept over the central and central-northern territories of Ukraine. These two invasions not only threatened the existence of eastern civilizations and Eastern Christianity but were a threat to the safety of Western Europe [7].

Through the Council at Brest, October 1596 A.D. an act of Union of the Ukrainian Orthodox Church with the Roman Church was ratified and officially announced. This act did not meet with the satisfaction of the faithful of the Church and was strongly opposed by the Brotherhoods. Originally it was foreseen by the Council that all Ukraine would eventually, if not immediately accept Union.

However, only in the Western province of Ukraine (in Galicia) was the Uniate Church finally established. This unfortunate «union» brought dissension into the Ukrainian Church by dividing it into two bodies: the Orthodox and the Catholic.

In the year 1667, following invasions from Moscow and from Poland, Ukraine was divided between the two invaders. All the territory on the left bank of the Dnieper River, including the city of Kyiv, fell to Moscow (Russia) and on the right bank, including Galicia, the territory was incorporated with the Polish Kingdom [3].

Ukrainian Greek Orthodoxy under Poland was totally eliminated, especially in Galicia. The Church in territories under Moscow was entirely subjugated to the Patriarchate of Moscow when the Patriarch of Constantinople relinquished his rights of spiritual protection over the Ukrainian Orthodox Church in favor of the Patriarchate of Moscow.

During the fourth and last period of development, from the nineteenth century and on, all Orthodox peoples, supported by the protective power of their Churches, have, at one time or another, liberated themselves from foreign oppression, whether politically or

religiously. Some have retained their liberty; others have fallen in the shift of powers and influences which were so prominent in this mid-century activity of events [7].

For a brief period, 1918 to 1928 Ukraine had a Ukrainian Autocephalic Orthodox Church. This was established during the period of Ukraine's independence, 1918 to 1920. Independence of Ukraine failed to stand during the Russian revolution and its invasions without outside support. The Russian Empire grew; Ukraine fell.

The Ukrainian Autocephalic Church did maintain itself until the final Russian purge in 1928 A.D. During this purge hundreds of thousands of the faithful and the clergy were liquidated, deposed and exiled into forced labor camps of Russia. But the Church was never completely destroyed. With a pre-war population of about 45 million people, the desire for freedom could not be completely obliterated. During World War II, under the most adverse conditions of German invasion and a crumbling Russian resistance, the Ukrainian Church came to life for a brief period of time. Today, throughout the Free World, wherever there are Ukrainian communities, there are Priests, Bishops and faithful who brought this great Church to life in this century in their homeland and have carried the faith with them from the land of their birth into the free world.

The organization for the general government of the different Eastern Orthodox Churches varies in different countries. In general, the Church has a Council at the head of which is the Bishop elected by the ecclesiastical representatives of the people. This Council may be called a Synod, Council or Board of Consistory.

The U.G.O. Church of Canada has its highest governmental authority in the General Church Council composed of Bishops, Clergy and the representatives of the laity. The General Council is called every five years or at intermediary periods, if necessary, as a Special General Council. The General Council elects a Board of Consistory which carries out administrative duties between Councils but does not decide policy. The Board consists of 18 members. A Presidium of the Board of Consistory carries out daily administrative duties and is headed by an elected chairman – a Priest. The U.G.O. Church follows the practice of the early Christian Church and elects its Bishops; Priests and deacons are not elected but their candidacy is placed or approved by the Board of Consistory and the Bishop [2].

Conclusion. Ilarion's role in the formation of the spiritual culture of Kyivan Rus was enormous. He was the first to conceptualize and present in a figurative form the historical place of Rus renewed by the adoption of Christianity among the peoples of the world. The concept of national history created by Ilarion became the basis of ideological self-awareness of ancient Rus society [1]. When characterizing Ilarion's views, it should be emphasized that he saw Rus territorial integrity and state strengthening in uniting rulers and development of education. His activities made an important contribution to the development of the idea of the Locality of the Ukrainian Orthodox Church, which is very relevant in the present period.

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Оксана Литвинюк, Світлана Никитюк

ІВАН ОГІЄНКО ТА УКРАЇНСЬКА ЦЕРКВА У КАНАДІ

Поет і прозаїк, есеїст і мовознавець, поліглот і теоретик канонічного права, вчений-професор і перекладач Біблії та релігійної літератури, ієрарх Української автокефальної православної церкви, енциклопедист, носій і творець невиспущеного національного духу, людина, на подив, широких уподобань і зацікавленень – це все можна сказати про одну, всесвітньо відому постать, Івана Огієнка.

Працями та величною постаттю Івана Огієнка цікавилися й досліджували такі вітчизняні вчені, як А.О. Євграфова, О.М. Завальнюк, Г.Й. Насмінчук, Є.І. Сохацька, М.С. Тимошик.

Мета статті – дослідити літературний доробок ученого і богослова Івана Огієнка з точки зору становлення Української церкви у Канаді.

У статті окреслено коло широких інтересів Івана Огієнка, серед яких чільне місце посіли переклади українською мовою богословської літератури та боротьба за її впровадження у практику православної церкви. Ставши у 1918 році ректором Кам'янецького державного університету, професор Огієнко створив при богословському факультеті спеціальну групу, яка займалася перекладом богослужбових книг, і на цій ниві чи не найбільший був його здобуток. Цим самим учений продовжує започатковану у XVI ст. «реформацію, що несла живу мову до церкви», і вбачає у перекладі важливе джерело збагачення національної мови.

Огієнко належить до тих учених, які вміли у доступній формі подавати історичні коментарі до різних мовних явищ. Його праці в багатьох випадках нагадують нам що незаслужено забуто традицію широкого залучення історичних даних. Серед них є й такі, які він сам знайшов. До таких праць належить «Вербська Євангелія 1560 року», «Псалтир половини XVIII в. в лемківським перекладі» (до праці додано український та церковнослов'янсько-український словники).

У 1940 році Іван Огієнко перестав бути світським чоловіком і здійснив постриг у чернечий чин та висвятився на єпископа Іларіона.

Після прибуття у вересні 1947 року до канадського Вінніпегу у Іларіона починається новий період життя і творчості. Коли його було обрано Митрополитом УГКЦК на Надзвичайному Соборі, він виголосив своє перше слово, де зазначив, що Українська Церква має бути: автокефальною, соборно правною, національною, високо освітньою та частиною Єдиної Святої Православної Соборної Апостольської Східної Церкви.

Саме ці засади і викладені у книзі Іларіона «Українська церква», яка є популярним викладом багатоміткової ідеології та історико-національних характеристик Української православної церкви, її боротьбу за незалежність від московської, про поширення християнства в Київській Русі.

Про те, що це – праця усього життя, свідчать його постійні правки, зміни до тексту та внесення додаткової нової інформації.

Як свідчать приклади, переважна більшість ідей у цій праці переплітається із запитамі і завданнями сучасної педагогіки та можуть відкрити нові горизонти у популяризації духовної спадщини українського народу; вивченні та практичному застосуванню доробку Івана Огієнка пам'яті.

Ключові слова: постать, публіцист, богослов, переклад, церква, індивідуальний стиль, манера письма, національне відродження, дослідження.

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**СВІТОГЛЯДНО-МОВНА КОНЦЕПЦІЯ
БОРИСА ГРІНЧЕНКА В ЕПІСТОЛЯРНІЙ СПАДЩИНІ
(на матеріалі збірки «...Віддати зумієм себе Україні».
Листування Трохима Зінківського з Борисом Грінченком)**

Матеріалом для дослідження послужила епістолярна спадщина письменника. Основним джерелом стало листування Бориса Грінченка з Трохимом Зінківським, а також листування його дружини з визначними сучасниками, наприклад, І. Нечуєм-Левицьким тощо. Крім того використані зауваги і спогади А. Кримського, І. Франка та ін. про Б. Грінченка.

Ключові слова: художньо-документальна проза, епістолярій, авторський текст, літературно-мовна дискусія, художні переклади.

Постановка проблеми. Письменницький епістолярій є тим джерелом, дослідження якого відзеркалює світоглядно-мовну концепцію автора. «В україністиці такі студії презентують переважно XIX-XX ст., тобто час, коли вже функцією нова українська літературна мова. До того ж звертає увагу, що мовознавці основну увагу зосереджують на листуванні відомих постатей, переважно письменників-класиків (див. праці А. Сагаровського, К. Ленець, С. Богдан, Н. Журавльової, Е. Ветрової, С. Ганжа, З. Мацюк, М. Фенко, та