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Biblical and Anthropocentric Phraseologisms in Dmytro Dontsov's Works: A Cognitive Aspect

Abstract

The paper deals with Dontsov's "phraseological speech" in the framework of cognitive linguistics. The ways of creating partially-authorial (biblical) and authorial (anthropocentric) phraseologisms are discussed and their assignment to different phraseological-semantic microfields is suggested. A number of Dontsov's phraseologisms are viewed as linguamental pictures of the world that are potentially acceptable for a wider use.

Methodologically, the research presents a cluster of general scholarly methods and those used in cognitive linguistics as well as special approaches developed in modern anthropocentric research. Methods of cognitive linguistics are of the utmost importance and include categorizing the phenomena of the objective reality and the interdisciplinary method of interpretation related to the correlation of language data with cultural studies, political science, ethnopsychology and other disciplines. Semantic and contextual analyses are also used as supplementary methods. The potential value of the research is ensured by its contribution to the modern anthropocentric linguistics that aims at studying language through its speaker.

Structural-and-logical scheme illustrating the cognitive stages of generating a phraseologism is suggested and the importance of categorization of lingual phenomena is emphasized. Dontsov's phraseologisms are claimed to be means of exposure of the national Ukrainian lingual picture, symbols of the national worldview, and the prism of the world perception and understanding.

Keywords

Cognitive linguistics, journalistic text, partially-authorial/authorial phraseologism, categorization, phraseological-and-semantic microfield, Dmytro Dontsov.

The totality of phraseologisms constitutes the basis of the spiritual culture of Ukrainians and studying it through the journalistic genre is determined by the need to reveal moral attitudes, national thinking and the way of world perception of Ukrainian people. The mentioned tasks correlate this research with the object of the study of cognitive linguistics and thus sustain its topicality.

It should be emphasized that phraseologisms present semantically capacious material not solely for linguistics, but also for cultural studies, ethnography, ethnology, and history, because for each of these sciences phraseologisms are emotive-expressive signs that decode the unique national judgments characteristic of a particular territory and time. It is a phraseologism that acquires “duration—in the form of a piece of good news, a blessing, a curse, a prayer” (Gadamer, 1971/2001, p. 29), in other words—“creates a stable intention to reveal oneself” (Gadamer, 1971/2001, p. 32).

At present, the study of partially-authorial phraseologisms reveals extensive possibilities of language associated with the transformation and transfer of biblical parables to the journalistic text and the formation of their new content on the basis of the author’s intellectual grasp. Of particular interest is the filling in the space of the public consciousness with the authorial phraseological coinages that actualize mental models brought to life by the interpretation of certain political situations and the emotional and figurative comprehension of different phenomena of reality.

The value of the research is enhanced by the cognitive component in the study of the phraseological content of Dontsov’s heritage. The systemic search for expressive utterances that undergo phraseologization is conducted and their semantic load and categorization in the works of Dontsov are presented. All the stages of the research are brought together by the leitmotif of displaying the political situation in Ukraine.

Methodology

The theoretical and methodological basis of the paper is shaped by combining: (a) methods of cognitive linguistics, namely categorization of phenomena of the objective reality and the interdisciplinary method related to the correlation of language data with cultural studies, political science and ethnopsychology; (b) general scientific methods; (c) special methods of anthropologically-oriented studies aimed at describing Dontsov’s “phraseological personality.” The following supplementary methods were used: observation (identifying phraseologisms in the works of Dontsov), semantic analysis (reproducing the national-mental basis of phraseolo-

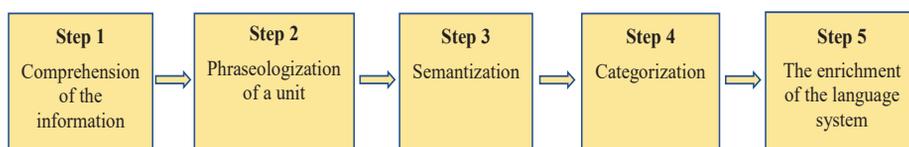
gisms), contextual analysis (determining the basis of phraseologization and categorization of the selected utterances).

The study was structured into the following stages (Figure 1):

1. Comprehension of the obtained information on the expressive utterances that makes it possible to objectivize Dontsov's mental activity. Verbalization of the author's personal and mental experience, reinforced by his worldview, is the basis for compiling the inventory of partially-authorial and authorial phraseologisms.
2. Phraseologization of a particular unit is viewed as a mediated way of studying the author's speech, the researcher of Dontsov's works being the mediator. Since cognitive structures are in mental relationships, the correlation "the author—the researcher" has to be considered;
3. Semantization, formation of the phraseological meaning that allows to manifest the crucial role of language in the processes of cognition and understanding of the world.
4. Categorization is considered the basis of breaking up the world of a person into material and non-material and presents an important stage in attributing phraseologisms to a certain rubric (i.e., the formation of a category) and thus contributes to the ordering and grouping of phraseologisms.
5. The enrichment of the language system with phraseologisms coined by Dontsov.

Figure 1

Structural-and-logical Scheme Illustrating the Cognitive Stages of Generating a Phraseologism



Goal, Novelty, Object, Subject and Empirical Basis of Research

The research goal of the article is (a) to propose a structural and logical scheme illustrating the cognitive stages of generating a phraseologism and (b) to illustrate the categorization of partially-authorial (biblical) and authorial (anthropocentric) phraseologisms in Dontsov's works.

The novelty of the research is ensured by the following: new ideas concerning stages of the transformation of an expressive mental unit into a phraseologism are suggested; Dontsov's phraseologisms are viewed as the results of his mental abilities; processes of the phraseologization of meaning are considered; the prototype (core) zone of anthropocentric phraseologisms and the peripheral zone of partially-authorial (biblical) phraseologisms is determined, and the categorization and the inventory of partially-authorial (biblical) and authorial (anthropocentric) phraseologisms in Dontsov's journalistic texts is presented.¹

Phraseologisms coined by Dontsov are the object of research and its subject is the cognitive aspect of partially-authorial (biblical) and authorial (anthropocentric) phraseologisms viewed as markers of national consciousness. It should be noted that in this study we deal with the biblical and anthropocentric phraseologisms that are typical for the author's speech and are shaped by a common matrix, which is state-building information. Other types of his phraseologisms make the subject of a separate study.

The empirical basis of the study is a ten-volume edition of Dontsov's works containing 3,650 pages (Dontsov, vol. 1—10, 2011—2016), and some loosely published books of the thinker (Dontsov, 1944/2011; Dontsov, 1930/2002; Dontsov, 1926/2006; Dontsov, 1967/2010), that is, all his works written since the beginning of World War I are analyzed. Newspaper articles have not been taken into consideration as their affiliation to the author, who used more than 20 pseudonyms and cryptonyms, is still disputable.

Phraseologisms were selected manually as I was looking for the units that had not been previously registered by any dictionaries, namely partially-authorial (biblical) and authorial (anthropocentric) phraseologisms, but possess the potential to enter the language system. Compiling the corpus of research consisted in reading Dontsov's texts and collecting all potential phraseologisms (those repeatedly used were counted only once). The criteria for referring a unit to the phraseological fund were the following: (a) the reproduction of the unit in the process of communication in its integrity; (b) the stable word order; (c) the impossibility of literal translation; (d) the metaphoric nature; (e) the emotive-expressive colouring and (f) the possibility of using partially-authorial and authorial phraseologisms in modern political discourse.

¹ For more details on the evolution of phraseologisms from the occurrence in a publicistic text to functioning in speech see the book published by the author of this research under the title *Happiness is to be strong* (Mykytiuk, 2022). The book contains all phraseologisms picked out from Dontsov's works.

Theoretical Fundamentals

The research proceeds from lexico-semantic and cognitive-linguistic characteristics of biblical phraseologisms in the English language suggested by Vakariuk (Vakariuk, 2021) who applied cognitive-matrix analysis and developed the procedure of cognitive-matrix modeling.

Analysis of the semantic content makes an important contribution to the cognitive level of research. Modern cognitive semantics relies on semantic analysis, complements it and deduces new stages of categorization. Numerous works testify to the importance of this research field. For example, phraseological norm and phraseological innovation studied using the corpus of newspaper headlines in Italian is the subject of Gadacz and Golda (2020). Variation and its difference from synonymy, as well as adaptation and creative modification of phraseologisms (violation of grammatical rules and the possibility of eliminating a component) in the French language were considered by Krzyżanowska (2019b). The issues of variability and stability of phraseologisms, intentional and unintentional modifications associated with the violation of language norms and dephraseologization as a complex textual phenomenon in press discourse were outlined by Krzyżanowska (2019a). Sułkowska considered the concept of the double meaning of phraseologisms in the French language in reference to “frozen units” and “fixed units” (Sułkowska, 2019). The guidelines of research in the field of phraseology (based on the French language) can be found in Sfar (2019). Those guidelines include structural meaning, discrete and non-discrete structuring of discourse (pragmatic meaning) and complementarity between different types of context. The expressiveness of the utterance as well as the enhancement of the complexity of the content in socio-political discourse can also be discussed via the prism of cognitive linguistics (Liashchenko, 2014, p. 115).

Cognitive studies are concepts-oriented, the latter being mental proto-images of the world. This paper focuses on discussing phraseologisms as axiological multi-vector mental entities that are objectivized in texts (Anastasieva, 2020).

The scope of studying phraseologisms is extremely diversified and reveals aspects of identity of each nation. Area studies provide another aspect of research in the field of phraseology. For example, area-studies-oriented contrastive analysis of Croatian and Italian phraseologisms (Jovanović-Mihaylov & Marcol-Cacoń, 2021) possesses great potential.

Ethnolinguistics (Barylova & Hlukhovtseva, 2011; Holubovska, 2004), ethnocultural studies (Zhaivoronok, 2006), and philosophy of language (Biskub, 2018) supply data for increasing our understanding of linguistic and mental structures, so they deepen the cognitive aspect of the study.

Discussion of Dontsov's Phraseologisms

The choice of the topic is conditioned by the peculiarities of publicistic speech, in which the presence of biblical phraseologisms demonstrates the foundations of moral values, and the anthropocentric phraseologisms actualize the modern state-related problems. The empirical data are brought together by a common matrix-domain—"state-building values." It is worth mentioning that Dontsov's phraseologisms crystallized the ideas of state independence, which became the basis for understanding the struggle of Ukrainians against the Moscow horde and are especially relevant in connection with the modern 21st century Russian-Ukrainian war.

Verbalization of phraseologisms presents a complex phenomenon involving a different number of components, different levels of expressiveness, mental generalizations, motivational factors, and types of text in which they are used. An initially expressive mental unit becomes a phraseologism that produces a pragmatic effect in the system of political discourse and has an emphatic impact on public consciousness.

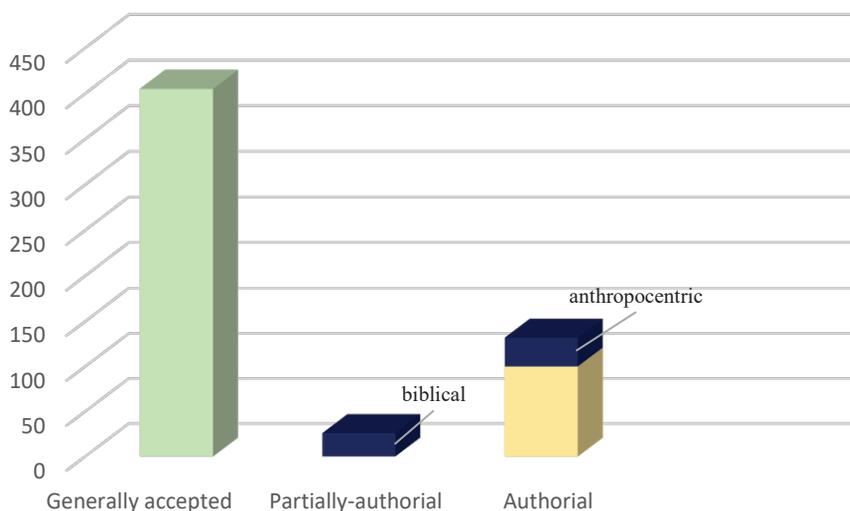
In Dontsov's publicist works the following categories (or levels) of phraseologisms can be distinguished: (a) generally accepted phraseologisms (registered by dictionaries); (b) partially-authorial (biblical) phraseologisms; (c) authorial phraseologisms including anthropocentric ones. As for the term "partially-authorial phraseologism," its definition is propelled by the biblical source, with a political understanding of the situation being imposed. The term "authorial phraseologism" is defined as a cognitive-mental structure that is shaped by the author's ideas. Other terms, namely "individual-authorial phraseological innovation—individual/occasional/contextual phraseological unit" are acceptable in linguistics for this type of phraseologisms (Filipiak, 2020, p. 49).

It should be emphasized that the empirical data confirms that all the phraseologisms encountered in Dontsov's works are emotionally coloured and shape the reader's worldview. Generally accepted phraseologisms (biblical, classical, preserving Latin spelling, Ukrainian proverbs and sayings) occur 405 times, partially-authorial phraseologisms 26 times and there are 132 cases when I identified phraseologisms as being authorial (Figure 2).

The authorial phraseologisms (132 units; 100%) are further subdivided into the following subclasses: (1) state-shaping phraseologisms (20 units; 15.15%); (2) nation-centered phraseologisms (5 units; 3.79%); (3) doctrines-characterizing phraseologisms (8 units; 6.06%); (4) religious values-related phraseologisms (17 units; 12.89%); (5) existential phraseologisms (32 units; 24.24%); (6) axiological phraseologisms (11 units; 8.33%); (7) personality-shaping anthropocentric phraseologisms (32 units; 24.24%); (8) zoophraseologisms (7 units; 5.3%) (Table 1).

Figure 2

Quantitative Representation of Different Types of Dontsov's Phraseologisms in the Research Corpus

**Table 1**

Quantitative Representation of the Subtypes of Dontsov's Authorial Phraseologisms in the Research Corpus

Subtype of authorial phraseologisms	Number of occurrences	Percentage ratio
State-shaping phraseologisms	20	15.15 %
Nation-centered phraseologisms	5	3.79 %
Doctrines-characterizing phraseologisms	8	6.06 %
Religious values-related phraseologisms	17	12.89 %
Existential phraseologisms	32	24.24 %
Axiological phraseologisms	11	8.33 %
Personality-shaping anthropocentric phraseologisms	32	24.24 %
Zoophraseologisms	7	5.3 %
Total	132	100 %

The partially-authorial (biblical) and authorial (anthropocentric) phraseologisms containing the common seme “human” are chosen for further consideration.

Because of the limited scope of this article we will consider 26 partially-authorial and 32 authorial phraseologisms (marked in dark colour in Figure 2).

The prototype load of Dontsov's works is of special importance because each nation perceives the semantic category in its own way. The latter has a core (corresponding to the prototypical situation) and periphery (the least prototypical situation), that is, the mental level and the level of socio-political consciousness are different. For Dontsov, politics and public opinion set up the central images, and the peripheral images represent knowledge, work, study, and animals. Therefore, all phraseologisms can also be divided into core and peripheral, where anthropocentric and state-centred ones belong to the core zone, that is, constitute a prototypical situation. But partially-authorial (biblical) phraseologisms (e.g., *book with seven seals* [книга із сімома печатками]) (Dontsov, 1926/2006, p. 57) or, for example, zoophraseologisms (e.g., *a jackdaw in peacock's feathers* [ворони в навичих пир'яx]) (Dontsov, 1944/2011, p. 106) belong to the periphery.

Categorization of biblical phraseologisms is politics-oriented. Vakariuk claims that it is a cognitive matrix modeling that results in the transformation of biblical phraseologisms and their non-traditional use including the use in commentaries and quotes (Vakariuk, 2021, p. 48). Phraseologisms make up an open system, so it is obvious that the lingual picture of the world can be unrestrictedly enriched with phraseologisms that are created on the basis of social, political and mental components. Researchers also emphasize the importance of the cultural parameter that has a great impact on the understanding of phraseologisms (Jovanović-Mihaylov, 2021, p. 293).

The stage of obtaining information is the stage of searching for expressive utterances and collecting information on multiple stages of their phraseologization. Cognitive analysis enabled the construction of a matrix of phraseologisms and the identification of their semantic load. This allowed for grouping of the units under study into phraseological-and-semantic microfields. The matrix of Dontsov's phraseologisms is the state-shaping information necessary for building and establishing of the independent Ukraine. This matrix is a complex phenomenon, as it involves multidimensional systems of influence and is implemented in various fields of knowledge. The thinker gives his evaluation of the socio-political situation from ancient times (the princely state of Rus, the Cossack and Hetman States) and analyzes the reasons for the decline of state-building ideas during the "Soviet" era.

The formation of partially-authorial (biblical) and authorial (anthropocentric) phraseologisms meaning can be traced using contextual analysis. The political load of the text contributes to the actualization of numerous semes. In particular, the partially-authorial (biblical) phraseologism *inter-party Noah's Ark* [міжпартійний Нойв ковчез] (Dontsov, 1944/2011, p. 106) in the publicistic texts of Dontsov contains the seme "consolidation," biblical phraseologism *neither warm nor hot*

[ні холодні, ні гарячі] (Dontsov, vol. 3, p. 85) contains the seme ‘people without a political attitude,’ *be a log at the feet of great historical peoples* [бути колодою в ногах великих історичних народів] (Dontsov, vol. 1, p. 66) has a seme lack of political movement,” the phraseologism *Jericho complex* [єрихонський комплекс] (Dontsov, vol. 6, p. 333) is created on the basis of the seme “a special type of two-faced people.”

The semantic load of authorial (anthropocentric) phraseologisms is enhanced by the author’s linguistic skill and his knowledge of folk art as well as Ukrainian and European classical literatures. The authorial phraseologisms represent a variety of structural and semantic clusters of moral values, ideological and thematic formulas that shape the political and social attitudes through convincing expressive means. The semantic load in the authorial phraseologisms mostly concerns the national mental grounds of the people and actualizes national semes. For example, phraseologism *You can never make Shelmenko out of Shevchenko* [З Шевченка не зробити Шельменка ніколи] (Dontsov, vol. 9, p. 96) contains the seme “self-assertive path of Ukrainians.” *New things can be created only by those who get rid of old things, and reality—by those who transform their will into it* [Нове створить лише той, хто відчепиться від старого, а дійсність—хто перемінить у неї свою волю] (Dontsov, vol. 3, p. 216) is built on the basis of the seme “will to change things.” *Active quality always appeals to passive quantity* [Активна якість завжди імponує пасивній кількості] (Dontsov, 1967/2010, p. 83) corresponds to the seme “leading stratum.” *Great things stand in this world based on strong characters, for this world is not soft either* [Великі речі стоять у сім світі твердими характерами, бо й світ сей не є м’який] (Dontsov, vol. 3, p. 250) has the seme “mental core of the nation.”

The semantic load is shaped by new semes on the basis of the cognitive matrix: the state-building principle is superimposed on the biblical text, the prototypical situation is built around an outstanding figure (Taras Shevchenko, Rudyard Kipling) or based on the knowledge of folk art, et cetera.

Thus, the categorization of partially-authorial (biblical) and authorial (anthropocentric) phraseologisms precedes the identification of phraseological-and-semantic microfields. The latter include: “core of personality,” “leading stratum,” “character of a person,” “character and its connection with other factors,” “human temper,” “names of groups of people.” All phraseological and semantic fields are modeled around a common matrix defined as “state-building values.”

Phraseological-and-semantic microfield “core of personality” reveals the baggage of the thinker’s views, which are focused on historical data. Address to Shevchenko’s message “And to the dead, and the living, and the unborn” containing passionate questions “What are we? Whose sons? Of what parents? By whom? Why chained?” shaped Dontsov’s opinion concerning the self-assertive way of Ukrainians

rendered by the phraseologism *You can never make Shelmenko out of Shevchenko* [З Шевченка не зробити Шельменка ніколи] (Dontsov, vol. 9, p. 96). The continuity of generations and the manifestation of Ukrainian identity is conveyed by phraseologisms: *Everyone finds what one is looking for* [Кожний знаходить те, чого шукає] (Dontsov, vol. 9, p. 160); *Even an oracle will not help a fool* [Дурневі й оракул не допоможе] (Dontsov, vol. 7, p. 364). These phraseologisms become life imperatives, symbols of invincibility and heroism.

The microfield “core of personality” includes all biblical phraseologisms. For example, *Noah’s Ark* from the Book of Genesis is transformed into *inter-party Noah’s Ark* in Dontsov’s works, where it acquires ironic connotation and refers to “pathological longing, even at the cost of slavery, for ‘unity of the faith’ or for ‘consolidation’ at the price of practical impotence of the *inter-party Noah’s Ark* (ноєвого ковчега” (Dontsov, 1944/2011, p. 106). Actually the publicist understands *Noah’s Ark* as a “glued” inter-party union that does not make any positive contribution to the state’s existence. Phraseologization of the unit refers to the impossibility of the consolidation.

Another example is taken from the Gospel according to St. Matthew, where we read: “And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye?” (*The Holy Bible*, 1921, Mat. 7:3). The generally accepted meaning of the statement creates association with the ability to notice someone’s small flaw (*mote*) in the distance, and not to notice one’s own significant flaw (*beam*) in close vicinity. Dontsov makes use of biblical associations and transforms them suggesting a phraseologism *a beam at one’s feet* and its variants: *to be a beam at the feet of brave travelers* [бути колодою в ногах сміливих мандрівників] (Dontsov, vol. 4, p. 238) and *to be a beam at the feet of great historical peoples* [бути колодою в ногах великих історичних народів] (Dontsov, vol. 1, p. 66). The thinker uses the token *beam* to highlight the significant obstacle that prevented moving forward.

Therefore, authorial (anthropocentric) phraseologisms and partially-authorial (biblical) phraseologisms serve as a projection on the formation of the national consciousness.

Phraseological-and-semantic microfield “leading stratum” not only contains phraseologisms but is exposed by Dontsov through quotes from famous people, extensive political speculations and references to different concrete events. The works of the thinker provide cognitive models and highlight characteristic features of the leading stratum that is supposed to act in accordance with state-grounded principles: *The active stratum that consolidates the nation will arise not from choice but from selection* [Активна верства, що об’єднує націю, вийде не з вибору, а з добору] (Dontsov, 1944/2011, p. 162); *One who did not have the instinct of a ruler, did not*

have the instinct of Prometheus either [Хто не мав у собі інстинкту володаря, не мав також інстинкту Прометейя] (Dontsov, 1967/2010, p. 170). Phraseologisms describing the leading stratum can be considered a kind of test for checking the person's awareness of his/her powers, rank or position.

Phraseological-and-semantic microfield “character of the person” is a special page in Dontsov's heritage and numerous arguments make it particularly expressive. Dontsov's idea of the formation of the national mental backbone is based on the importance of its building and this is projected to the expressive utterances transformed into phraseologisms: *Great things stand in this world due to strong characters, because this world is not soft* [Великі речі стоять у сім світі твердими характеристами, бо й світ сей не є м'який] (Dontsov, vol. 3, p. 250). In his article “The Only Thing That Is Indispensable” the thinker repeatedly emphasizes that it was Kipling's writings, describing thirst for and extensiveness of adventures and dangers that “forged” the British army, not external coercion. This can be illustrated by the following phraseologism: *Who built the character of Britishmen, created Great Britain* [Хто виховував характер Британця, творив Велику Британію] (Dontsov, 1930/2002, p. 21); *Those who show the strength of character in small things, will show it the big ones* [Хто викаже силу характеру в дрібному, викаже її й у великому] (Dontsov, vol. 3, p. 250).

Phraseological-and-semantic microfield “character and its connection with other factors” is substantiated by a number of cognitive associations that the works of Dontsov produce. Therefore, I suggest introducing the following phraseologisms into the Ukrainian mental space: *Ambition, even genius is worth nothing if there is no character* [Амбіція, навіть геніяльність—ніщо, де нема характеру] (Dontsov, vol. 3, p. 244); *When the characters are spoilt and the idea is crippled then the entire mentality of the nation is pushed to a lower level* [Коли розбецуються характери, виявлюється думка, ціла ментальність нації стихається на нижчий щабель] (Dontsov, vol. 6, p. 127). Phraseologisms that build character are clusters of ideas that construct the process of creating people—a nation and a state, on the basis of moral postulates.

Phraseological-and-semantic microfield “human temper” goes hand in hand with phraseologisms related to character building. It is noteworthy that Dontsov's numerous phraseologisms show the shortcomings of human nature and depict the inadequacy of certain actions: *He who considers himself a parasite, will be crushed like a parasite* [Хто вважає себе за паразита, того, як паразита, й роздушують] (Dontsov, vol. 3, p. 328); *Those who demand the least suffer from the strongest oppression* [Найбільше гнітять того, хто найменше вимагає] (Dontsov, vol. 1, p. 35).

Phraseological-and-semantic microfield the “names of people” is another exposing feature of the Pharisees and the weak. So we have: *The Pharisees are an immortal caste that is becoming particularly strong when the society is collapsing* [Фарисеї—це невмируща каста, яка особливо вбивається в силу, коли суспільність розкладається] (Dontsov, vol. 10, p. 259); *No one will look for support from the weak* [У слабого ніхто не шукатиме опору] (Dontsov, 1967/2010, p. 216). The semantic structure of this particular multifaceted layer of Dontsov’s phraseologisms commonly contains derogative connotations.

The research data confirms that the categorization is connected with the way of world perception, with Dontsov’s figurative thinking, his imagination, and with mental features determined by culture, language and history.

It is notable that authorial (anthropocentric) phraseologisms are usually reinforced by adjectives that add to the emotional colouring of texts. This explains the common use of lexical units *noble* [шляхетний], *wise* [мудрий], *stupid* [дурний], *neutral* [нейтральний], *weak* [слабкий], *impartial* [безсторонній], *central* [центральний]. These adjectives shape the semantic content of phraseologisms as they introduce the assessment of the situation and affirmation of moral principles. It is also worth mentioning that phraseologisms used in artistic texts most commonly render stereotypical situations: *talk idly* (точити лясц); *do not spit into the well, because you may need to drink from it* [не плюй в криницю, бо доведеться води напиться]; *as a thurible for the deceased* [як мертвому кадило], while Dontsov’s authorial phraseologisms mostly aim at character building, show the need to be involved in politics, motivate the need for a strong leading stratum.

Thus getting into the depth of the nature of phraseologisms and the system of their meanings, categorization of these linguistic units allows for a reproduction of the following phraseological- and-semantic microfields: the core of personality, the leading stratum, the character of the person, the connections of character with other factors, human temper and people’s names.

Since the matrix of all phraseologisms is the state-building component and microfields relate to a person, the reconstruction of the author’s lingual consciousness and linguistic competence allows us to exhibit the mental values of Ukrainians, and thus contribute to the development of anthropocentric research. Changes in the structure of partially-authorial biblical phraseologisms are related to the linguistic and political competence of the author, who laid the foundations of creating an independent Ukrainian state.

Conclusion

Categorization of the analyzed phraseologisms shows the tendency of enriching the language with different means rendering state-constituting, ideological and moral values of the speakers. It is shown how an expressive mental unit is transformed into a phraseologism, acquires semantic content, undergoes a stage of categorization and becomes a part the Ukrainian stock of linguistic units.

When introduced into the system of journalistic texts, phraseologisms illustrate the perfection of language, its unlimited ability to constantly update the lexical and phraseological stock. Phraseologisms in Dontsov's works are the main feature of his style, a mirror of linguistic thinking, reproduction of worldview reference points and the basis of the perception of historical events. The vigorous field of argumentation in the works of the thinker is reinforced by biblical and anthropocentric phraseologisms that reproduce the state-building function of the language.

It was substantiated that partially-authorial (biblical) and authorial (anthropocentric) phraseologisms show the linguistic-and-mental potential of Dontsov's speech that is part of his cognitive ability. A great number of authorial (anthropocentric) phraseologisms were discovered in the works of the thinker and their usage in the state sphere was suggested. Dontsov's anthropocentric phraseologisms direct human actions, emphasize important human traits, illustrate the struggle of Ukrainians against Muscovites, and thus cognitively control conscious choice that is supposed to affirm nation-centred goals.

Biblical phraseologisms are an important source for supporting Dontsov's ideas and show the importance of the cognitive component in the assertion of a particular idea and axiomatic attitude. Holy Scripture as the matrix of the world influences the moral principles of every nation, thus the nature of Christian values is all-encompassing. Biblical phraseologisms display a different frequency of occurrence in the works of Dontsov, because their semantic development differs and they can acquire or lose semantic features depending on the understanding of one or another moral principle in different historical epochs. The ability of phraseologisms to connotatively enhance journalistic texts also differs. It is worth noting that biblical phraseologisms often acquire a political vector.

The research corpus of the paper provides evidence that the assessment of phenomena exhibited via biblical phraseologisms is often hidden and knowledge of the event can be gained only if cognitive data on history, literature, folklore et cetera is available. Instead, anthropocentric phraseologisms provide clear guidelines for assessing the situation, for example Dontsov often uses irony or sarcasm to describe certain events. Thus, phraseologisms covertly or explicitly render the under-

standing of historical realia or value systems, suggest solutions and ideologically charge the text.

The paper substantiates the need to categorize partially-authorial (biblical) phraseologisms and authorial (anthropocentric) phraseologisms, as they are absolutely unique and belong to the linguistic and cultural heritage of Ukrainians.

Research prospects in the field are connected with the categorization and suggesting state-building, nation-centered, existential, axiological and other types of phraseologisms for a wider use. The ideas concerning the influence of the “phraseological thinking” of outstanding personalities on the development of phraseological systems also deserves consideration.

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