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METHODOLOGY FOR THE SCRIPTURE PSYCHOLINGUISTIC ANALYSIS

Summary. The article focuses on the scripture study from the perspective of psycholinguistic view. One of the most powerful psycholinguistic techniques, intent analyses, is used to highlight the intentions of the biblical text under analysis. It aims to investigate inner personal and cognitive values. Intent analysis allows reconstructing of the intentions from the text. During the intent analysis of a text, the quality of the text content is taken into consideration, meaning to estimate not what author directly says but what idea he is trying to convey. Individual's speech behavior and activity in the society has always been directed intentionally and it considerably has a profound impact on the recipient. Intention is regarded to be a subjective focus on a specific object, activity consciousness of the subject mentioned. The research results demonstrate pessimistic general tonality because of some negative lexical connotation. Encouragement is viewed via specific lexical units as well. The main aim of this scripture abstract for the society as a whole is to teach, clarify and educate the population.

Key words: scripture, psycholinguistics, intent analysis, intentions, religious ideas, morality.

Introduction. The life period of human existence concerning the biblical epoch had its own structure and a set of its constituents, its territorial, natural, social, cultural, historical and ethnographic beginnings. Everything a person was surrounded by specifically influenced their spiritual existence. That, in its turn, influenced the Holy Scripture, or the Bible, the content of which outlined the realities of the objective world that resulted into a process of conceptualization.

Biblical subject-matter plays one of the most decisive scientific roles in linguistic beginning and its further development. The emerging of different kind of research in this domain makes it possible penetrate in the realm of grammatical, lexical, morphological meanings and diverse the linguistic study as a whole. Holy Scripture is a collection of ancient ideological, historical and literary monuments that is deserved to be studied for understanding and perceiving the world properly. It's worth mentioning that the Bible itself can be viewed as a mixture of texts in content and genre. It embraces sermons, romantic moments, visions, historical stories as well as myths, chronicles, hymns etc. One of the facts to take into consideration is the usage of a separate word in the biblical text lines. The word is pronounced with various intentions and serves as a means to heal, influence person's mood, actions and feelings. When examining biblical texts, the main aim to follow is to explain in what way cognition of the subject sphere reflects in the Bible with dense completeness to the realization of this reality in the word and text, taking into consideration the well-known postulate of cognitive linguistics that "the language competence of native speakers interacts with other types of knowledge and skills" [7].

Individual's speech behavior and activity in the society has always been directed intentionally and it considerably has a pro-

found impact on the recipient. One of the most promising areas of the study of language communication is the study of its intentional aspect. Intent (Latin intention – intention) – the intention of a speaker, reflecting the deep psychological content of his communicative message, which is directly related with goals, needs, and facilities. Intention – is a subjective focus on a particular subject, the activity of subject's consciousness. Intention is a key structural component of any speech act. The linguistic behavior of the individual in society is always intentionally directed. Consequently, any text contains one or more intentions of its author.

This method makes it possible to objectify the hidden speech from the direct perception of the speech material, that is, revealing the subtext contained in it by the communicator, reveals its real attitude to a particular object, situation, etc.

Linguistic behavior of an individual in society is always intentionally oriented and has an impact on the recipient. Any text is the product of its author thinking processes, thus the text contains one or more intentions of various kinds. Text as a means of communication between the author (speaker) and the reader (listener) contains communicative intentions of disyllabic structure.

Intent expressing provides:

- 1) Object denotation;
- 2) The author's (speaker's) attitude towards it.

Intention is regarded to be a subjective focus on a specific object, activity consciousness of the subject mentioned [6; 8]. Intention is not a desire that is used to implement the understood idea, plan or action. Intention is said to be a communicative objective that might appear as an arrangement to make up a statement in a particular speech style (a monologue or dialogue). Intention is mostly believed to be an unconscious action though the main purpose of which is to carry out a speech act.

Any text is a product communication between the author and a reader therefore contains one or more than one intention of different kinds. Text as a means of communication between an author and a reader involves communicative intentions of a two-syllable structure: subject designation and author's attitude.

From the point of view of psycholinguistic research the text is regarded as a "substantive form of the act of communication, the minimum necessary for the implementation of which the subject of communication, the author and the recipient".

The biblical text originally functions in religious discourse; when producing new texts on its basis, the connection with religious discourse can significantly get weakened or remain sufficiently strong. It is necessary to claim the fact that the difference between religious and different types of discourses is extremely deep [4].

A brief review of publications on the subject. The biblical text intensively attracts attention of linguists. The object of their interest is primarily a religious vocabulary and a sci-

entific review of scripture writings is given. They are actively studying the sacred vocabulary in structural and semantic aspect based on theory lexical semantic field and opposition, grounded in tradition of semasiology structural and theory nomination. The renowned linguists who carefully investigate the following issues are H. Kochan, V. Mokryj, S. Bibly, I. Bicharova, N. Puryaev, N. Piddubna, A. Myronchuk etc. A. Koval, D. Burdin, A. Reshetnyak, N. Shvydka study features of functioning of biblical phraseology; S. Lanovik, A. Kamchatnov highlight the linguistic principles of hermeneutics; syntactical patterns of the separate books of the Bible are outlined in the works of A. Galas, T. Moroz; the specific of cognitive modeling in the Bible is found in the research of G. Paulina, I. Shevchenko [3].

The goal of the article is to define the intentions hidden in the scripture under analysis and understand the message left.

Materials and methods. The article under analysis focuses on intent analysis, one of the most significant and powerful methods of psycholinguistics. It aims to investigate inner personal and cognitive values. Intent analysis allows reconstructing of the intentions from the text. During the intent analysis of a text, the quality of the text content is taken into consideration, meaning to estimate not what author directly says but what idea he is trying to convey. Any piece of theory that has a target to explain how communication and discourse interact has to place a strong impact on issues of intention.

Results and discussion. The text under analysis is the 1st Psalm of the Psalter:

¹ *Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.*

² *But his delight is in the law of the LORD; and in his law doth he meditates day and night.*

³ *And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.*

⁴ *The ungodly are not so: but are like the chaff which the wind driveth away.*

⁵ *Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.*

⁶ *For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish (King James Bible) [2].*

The article has undergone three stages of analysis. During the first stage the intentions have been clarified. According to the research hierarchy key proposals have been highlighted [5].

1. The key proposal «*Blessed man*» is represented via the phrases «*walketh not in the counsel of the ungodly*», «*nor standeth in the way of sinners*», «*nor sitteth in the seat of the scornful*», «*in his law doth he meditates day and night*», «*is like a tree planted by the rivers of water (bringeth forth his fruit in his season, his leaf also shall not wither, and whatsoever he doeth shall prosper)*»;

2. The key proposal «*The ungodly*» is introduced by the utterances such as «*are like the chaff which the wind driveth away*», «*shall not stand in the judgment*», «*the way of the ungodly shall perish*»;

3. The key proposal «*Sinners*» is reproduced by only one phrase in the research: «*shall not stand in the congregation of the righteous*»;

4. The key proposal «*The Lord*» is shown by a remark «*knoweth the way of the righteous*».

According to the research done we can define two poles: blessed (righteous) and ungodly (sinners).

One of the procedures of the intent analysis on this stage is a selection of objects and relations between them. The basis of allocation of the object is its significance which can be found in frequency of usage (the description and quantity of mentioned features) [5].

The predicates of intentions that we take from the 1st Psalm are *walketh not, nor standeth, nor sitteth, mediate, planted, bringeth, not wither, prosper, driveth away, not stand, knoweth, perish*. The relation between these predicates and the objects have been expressed by *walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; in his law doth he meditates, a tree planted, bringeth fruit, leaf not wither; whatsoever he doeth prosper, the chaff the wind driveth away, not stand in judgment, nor sinners in the congregation of the righteous, knoweth the way of the righteous, the way of the ungodly shall perish*.

For these relations we can define the next meaningful category of nouns such as *the ungodly, sinners, the righteous*. We see the interaction between them as the author of the Psalm (David) claims that those are blessed (righteous) who have nothing in common with the ungodly (sinners).

The policy the righteous lead is noticed in verses 1-3, in terms of what it disallows (verse 1), what it benefits (verse 2), what it guarantees (verse 3). From the righteous man prospect these three lines illustrates his threat (verse 1), his prerogatives (verse 2), his wealth (verse 3) [1].

The direct intention is viewed that aims to explain if you want to be blessed by Lord, you should get rid of ungodly, scornful sinners company.

The first verse shows us the principles wicked men stick to live, the second one focuses on practices which direct to worldly principles. If we ought not to think the wicked do, neither shall we behave as them. The righteous has not to choose the path the wicked follow. Our way of acting must not reflect the style of living of those of the wicked [1].

The next intention seen teaches us to be like blossoming trees in Lord's orchard. Flourishing plants are compared to righteous who are thriving and prosperous in good deeds and actions and are in this way acceptable before God.

The wealth and prosperity is foreseen in the third verse («*whatsoever he does prospers*»). The nature hidden is that all prosperous things tend to bring abundance of worldly and heavenly amenities. The righteous are seen as people who will be able to achieve spiritual inspiration by becoming mature and close to Lord. The ungodly who suffer from poor consciousness and knowledge given by Lord to the world will have their bodies perished and souls lost.

The second stage of the intent analysis is devoted to the evaluation of the objects by factors morality, dynamics, and competence [5] (see table 1).

Table 1

Objects evaluation

№	Name of object	Name of the factors		
		Morality	Dynamics	Competence
1.	Blessed man	+1	+1	+1
2.	The ungodly	-1	-1	0

As we can see the level of morality is high in the first scale as it demonstrates the perspectives for the righteous. To contrast, the ungodly are immoral and the level of their dynamics is low. We can define the competence for the first category as positive. The second category is neutral because of its unsuccessful attempt to show activity.

The final step is generalization of the results in the list of most frequent objects (usually a person / a group of people). A bipolar scale of morality in opposition to immorality; dynamics in opposition to passivity; competence in opposition to incompetence is measured as «+1» «0» «-1».

The results of the intent analysis help define such key aspects of the pragmatic text orientation:

I. The most frequent conceptual notions: *The Lord, the righteous, the ungodly, the sinners*;

II. The discussed characters:

1) Blessed – righteous possess the traits of moral, active, successful;

2) The ungodly – sinners are characterized as immoral, passive, neutral.

Conclusion. According to the research results the general tonality sounds pessimistic because of negative lexical connotation: *the ungodly, sinners, the scornful, wither, the chaff, driveth away, the judgment, perish*. Encouragement in the scripture under analysis is viewed via *walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, he shall be like forth his fruit, whatsoever he doeth shall prosper, the lord knoweth the way of the righteous*.

The 1st Psalm conveys specific religious ideas. The main aim of this scripture abstract for the society as a whole is to teach, clarify and educate the population. This Psalm aims to compare two life paths and show the amenities for those who accept God in their lives and for ungodly who follow wrong style of life. Some religious notions such as prohibition, destiny, blessing, necessities, faith punishment, judgment, wisdom have been outlined as the most essential for person's existence.

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Дячук Н. В. Методика психолінгвістичного аналізу біблійного тексту

Анотація. Стаття висвітлює психолінгвістичний погляд на біблійний текст. Для аналізу біблійного тексту застосовується одна з найпотужніших методик психолінгвістичного вчення, а саме інтент-аналіз. Зазначено, що інтенції реалізуються через мовлення індивіда у будь-якому виді творів, зокрема у текстах біблійного характеру. Представлено загальні результати дослідження. Відмічено, що текст, який аналізується має загалом песимістичну тональність, хоча ноти радісних моментів представлено за допомогою певних лексичних одиниць. Текст загалом слугує для повчання людства релігійних концептів та понять.

Ключові слова: біблійний текст, психолінгвістика, інтент-аналіз, інтенції, релігійні поняття, моральність.

Дячук Н. В. Методика психолінгвістического анализа библейского текста

Аннотация. Статья нацелена на исследование библейского текста с помощью одной из самых мощных методик психолінгвістического инструментария, а именно интент-анализа. Отмечено, что интенции реализуются с помощью речи индивида и представлены в любом виде текста. Предоставлены результаты и выводы исследования. Библийский текст, который анализируется, имеет пессимистический настрой в целом. Радостные и светлые моменты все-таки представлены в тексте с помощью особенных лексических единиц. Текст направлен на обучение и разьяснение человечеству религиозных идей и понятий.

Ключевые слова: библейский текст, психолінгвістика, интент-анализ, интенции, религиозные понятия, мораль.