

## Sacred Books in Worldview of Prague School Poets

Prague School Poets touched the eternity through sincere religion confession. Religious symbolism runs through their poetry.

It is known that inseparable symbiosis of Christian and Old-Ukrainian pagan religion is a peculiar feature of Ukrainian world outlook. This dualism of Ukrainian religious consciousness is found out in the works of Prague School Poets.

While the Ukrainians have known the holy book of Christianity – the Bible – for over a thousand years, we had not got the primary source of pagan images. They were known for Ukrainian public only through oral folk art – legends, expositions, ceremonial songs.

The research of creative interpretation of Bible images and Old-Ukrainian ceremonial songs and legends by Ukrainian poets-emigrants in Prague was started by the literary critics of the diaspora – Y. Boyko, B. Boychuk, B. Rubchack, I. Kachurovskiy, M. Nevrylyi, and only after taking independence the scientists of “continental” Ukraine: G. Demyanchuk, M. Ilnyckyi, P. Kononenko, O. Myshanych, T. Salyga joined them.

All the researches mentioned above considered religious (Christian works) and poetry with the Slavonic mythology motifs separately. Only T. Ryazantseva and P. Kraliuk observed the combination and contamination of Christian motifs with pagan ones.

The objective of this article is to analyze metaphysical poetry where Christian and pagan images interlaced and merged together. Topicality of our research is in the analysis of unique amalgams of sacred images of two religions.

It is necessary to underline that not only the original poems of O. Stephanovich are impregnated with religious dual faith, but so are the works of O. Lyaturinska. Due to the nature of her ideology O. Lyaturinska myth fills the work frames. The Old-Ukrainian mythology permeates such her work collections as works such as *The Rainbow*, *The Anguish*, and it serves as an underground for ritual stylistics, which is a

peculiar salvation for O. Lyaturinska from the feelings of deadlock and fatality, from painful memories about distant native home and the faith of Motherland.

O. Lyaturinska among pagan gods mentions Dazhbog, Yarilo, Bilbog, Veles, Perun, Svyatovyd, Vitryanitsya, Lada, Melyusyna. Among Bible images the most favorite and the most respected one is Diva-Maria – God’s Mother. These names are inalienable elements of the text in the poetry that contains the reflection of ritual components.

This artist’s poetry-prayers consist of two parts – glorification and supplication. Her lyrical heroine tries to persuade the gods to help her to overcome enemies. Thus she addresses to the pagan and Christian gods (Svarog – “*You create the Earth, the membranes*”, Svyatovyd, Dazhbog, Veles – “*Somebody came, somebody strange*”, Dazhbog – “*Don’t diminish your bounties*”, Kupala – “*On Midsummer Day*”). Thus the poetess reflects a peculiar feature of Ukrainian consciousness – dual faith. In her works the old faith is repeatedly merged with a new Christian one within one poetry.

In the poems of O. Lyaturinska and O. Stephanovych along with author’s individual poetic forms of symbiosis of Christianity and paganism you can find the ones that fell into national soul. First of all it concerns the poetic representation of saint warrior Yuriy Zmiyeborets.

Symbiosis of pagan and Christian principles of Ukrainian mentality is also found in a number of Stephanovich’s poems, where the central character is *Dyv*.

Summing up, we should note that O. Lyaturynska and O. Stefanovich through the peculiarities of their mythological outlook embodied in their work the historical memory of the people whose written sources were sacred books of Christianity and Ukrainian paganism – the Bible and the Veles-Book. Poems that embody typical for religious consciousness of the Ukrainians dual faith are marked with deep ideological richness and high artistic value.