

SOME FEATURES OF APPLICATION OF CASE METHOD AT EVALUATION OF TRANSLATION DISCOURSE

ALGUNS RECURSOS DE APLICAÇÃO DO MÉTODO DE CASO NA AVALIAÇÃO DO DISCURSO DE TRADUÇÃO

ALGUNAS CARACTERÍSTICAS DE LA APLICACIÓN DEL MÉTODO DE CASO EN LA EVALUACIÓN DEL DISCURSO DE TRADUCCIÓN

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ABSTRACT: This article discusses the problems of translating the prayer "Our Father" into the languages of the peoples of the North Caucasus. When translating the prayer "Our Father" into the languages of the peoples of the North Caucasus, we found that the names of God coincide with the terms of kinship and property. The description of the soldered social signs in the translation of the prayer "Our Father" allows us to study the culture of the peoples of the North Caucasus through the language, which, makes it possible to describe the system of functional synonyms in different languages. Functional synonyms for " God//Father" as the language units of the Bible mark the social terms of a number of languages of the North Caucasus. The increase in the body of synonymy signs is carried out with the help of a complex grid of peripheral knowledge that underlies the pragmatic model of socialization.

Keywords: Case technology. Discursive analysis. Russian translated. Caucasian languages. Synonymy. Bibleisms.

RESUMO: *Este artículo analiza los problemas de traducir la oración "Padre Nuestro" a los idiomas de los pueblos del norte del Cáucaso. Al traducir la oración "Padre Nuestro" a los idiomas de los pueblos del norte del Cáucaso, encontramos que los nombres de Dios coinciden con los términos de parentesco y propiedad. La descripción de los signos sociales soldados en la traducción de la oración "Padre Nuestro" nos permite estudiar la cultura de los pueblos del Cáucaso Norte a través del lenguaje, lo que permite describir el sistema de sinónimos funcionales en diferentes idiomas. Los sinónimos funcionales de "Dios // Padre" como unidades lingüísticas de la Biblia marcan los términos sociales de varios idiomas del norte del Cáucaso. El aumento del cuerpo de signos de sinonimia se lleva a cabo con la ayuda de una compleja red de conocimientos periféricos que subyace en el modelo pragmático de socialización.*

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Palavras-chave: Tecnologia de caso. Análise discursiva. Tradução para o russo. Línguas caucasianas. Sinonímia. Bibleismos.

RESUMEN: Este artigo discute os problemas de tradução da oração "Pai Nosso" para as línguas dos povos do Cáucaso do Norte. Ao traduzir a oração "Pai Nosso" para as línguas dos povos do Cáucaso do Norte, descobrimos que os nomes de Deus coincidem com os termos de parentesco e propriedade. A descrição dos signos sociais soldados na tradução da oração "Pai Nosso" permite-nos estudar a cultura dos povos do Cáucaso do Norte através da língua, o que permite descrever o sistema de sinónimos funcionais em diferentes línguas. Sinónimos funcionais para "Deus / Pai", como unidades linguísticas da Bíblia, marcam os termos sociais de várias línguas do norte do Cáucaso. O aumento do corpo dos signos de sinonímia é realizado com o auxílio de uma complexa grade de saberes periféricos que fundamenta o modelo pragmático de socialização.

Palabras clave: Tecnología de casos. Análisis discursivo. Traducción al ruso. Lenguas caucásicas. Sinonimia. Bibleismos.

Introduction

The discursive approach to the study of linguistic units of biblical etymology allows us to comprehend the complex network of knowledge underlying the pragmatic model of socialization. The content plan of the pragmatic model of socialization is an integral system in which there is a certain specialized segment of the mental sphere of the concept. The grid of knowledge about the segment of the mental sphere of the concept allows us to approximately consider some preliminary representation of the semantic parameters of "God the Father". Through this conceptual field, the term begins to live "in a certain ecological environment, mastering it under changing, but characteristic social conditions, for its cultural and civil development" (THELIYA, 1988, p. 3). This prior knowledge of the concept of "God the Father" determines the choice of the language medium, setting certain semantic parameters of "God is the Father". Thus, unobservable thinking entities are correlated through the parameters of the concept "God is the Father" with the simpler thinking entities of kinship terms. "There is a transfer of the conceptualization of the thought space to the directly unobservable, which in this process is conceptualized and included in the general conceptual system of this linguistic community" (THELIYA, 1988, p. 4). The analysis of the discourse with the understanding of the basic concepts of reference, covers the translator's impressions, observations, and utilitarian assessments, which, within the framework of the discourse of the text, acquire a sacred plan of thematic unity and thematic gap. Any text "expands the boundaries of the translator, and hence the cultural world of a person, especially if it is the text of the Bible" (ALEXEEV, 2011, p. 5). In this case, you have to move away from the usual translation solutions and re-comprehend the Biblical text, many expressions of which are very ambiguous. First of all, there are

numerous problems that require the search for "linguistic ways of translating concepts that are not known in the culture of these peoples and, accordingly, serve as a bridge between different cultures" (ALEXEEV, 2011, p.27). The conceptualization of the objects and phenomena of the theocentric worldview is primarily based on the personification model "God is the Father". The nominations of the concept of "God" are indicative in this respect "Absolute", to refer to which the names of kinship are used, as well as the name of God=The Lord who controls the fate of man.

Research methods

Our analysis is based on the texts of the translation of the Bible (the Gospel of Luke). These translations were created on the material of the Caucasian languages, which reflect the peculiarities of the construction of the biblical discourse (BEERLE-MOOR, 2002). In the discursive representation of the Caucasian languages, the process of coherence and cohesion considers the conceptual field as one of the constituent units of the mental sphere "GOD is the FATHER".

This is most evident when using borrowings. As a rule, such a choice indicates the lack of the necessary resources to express the desired meaning (ZABOTKINA, 2012, p.75). Borrowings always break the foreground background information. However, for some categories of terms, borrowing is the best way to translate. First of all, this applies to terms that reflect specific shades of the concept of "God * Father", which has no original correspondences in the languages (BEERLE-MOOR, 2002). Such terms of the Christian lexicon, having a special theological significance in the conventional concept of the concept "God is the Father", are not disclosed for constructing a diagram of the vocabulary of the peoples of Dagestan. In this case, the concept "God=Father" can act as a common concept and create occasional correspondences "God is the Father", with the help of which not only is realized, but also the opportunity to think abstractly is created (SHIKHALIEVA, 2019). However, the lack of understanding of the concept of "God*Father" determines the overall strategy of building a discourse in the vocabulary of the Caucasian languages. Therefore, when translating the texts of the prayer "Our Father", it is advisable to use terms that have become widespread in the language and have become part of the vocabulary of the language.

The main part

In this case, the occasional correspondence "God is the Father" is created in the usual concept of the concept. Using the background information of the Gospel text not only as a linguistic, but also as a discursive phenomenon, it is necessary to take into account the fact that the concept of "God (Father)" acts as a pragmatic structure of the culturally significant layer of the Caucasian languages. The occurrence of words of biblical themes poses a number of additional problems for translators, which force them to take into account the basic concepts of reference models in the varieties of vocabulary of the Lezgin languages. By selecting a culturally significant layer of Caucasian languages, the discursive and pragmatic structure of Biblical terminology reinterprets the ethno-cultural realities of the concept of "God (Father)" (MECKOVSKAYA, 1998, P. 51). The stylistic possibilities of the culturally significant layer of the Caucasian languages may be complicated by the selection of synonymous series in the languages. In the Caucasian languages, the fact of linguistic kinship paves the way for a discursive-pragmatic structure (EFENDIEV, 2000, P. 11). In this case, we can talk about the background information of linguistic kinship, due not only to genetic reasons, but also to the common historical fate. When translating the name Jesus, known to the peoples of Dagestan as the name of the Islamic prophet Isa, there is no difficulty in its transmission. However, problems arise with the Lord God nomination. In the Lezgian languages, the following concepts of reference were used to denote Lord God: Huda-an Iranian loan; Khalik-an Arabic loan with the meaning "creator, creator, God"; Allah (Semit. elohim "god") – the highest Muslim deity among the peoples who profess Islam; Perverdigar-borrowed from the Persians, means "creator, creator, god" (EFENDIEV, 2000, p. 11). We can say that the reference concept "Lord God" allows the Russian translator to build a diagram of the typology of texts (see Table 1).

Table 1.

| Bible texts and source language | Semantic space | Minority languages of Russia ⁶ (target language) | The cognitive space of the name "God (Father)» |
|---------------------------------|----------------|---|--|
| Russian/Greek/English | God (Father) | Tabasaran | Adash |
| Russian/Greek/English | God (Father) | Rutul | Did |
| Russian/Greek/English | God (Father) | Agul | Dad |
| Russian/Greek/ | God (Father) | Udin | Bava |

⁶ Nakha-Dagestan languages form two subgroups of the Caucasian language family – Nakha and Dagestan with language subgroups Avaro-Ando-Tsez, Lak-Dargwa, Lezghin, Chechen - Ingush Batzbaï//Klimov G.A. Caucasian languages. Published in: World languages. Caucasian languages. M.: Academy, 2001.S. 10-14.

| | | | |
|---------------------------|--------------|----------|------|
| English | | | |
| Russian/Greek/ English | God (Father) | Tsakhur | Dek |
| Russian/Greek/ English | God (Father) | Lezgin | Buba |
| Russian/Greek/ English | God (Father) | Kryz | Bäj |
| Russian/Greek/ English | God (Father) | Budukh | Adə |
| Russian/Greek/ English | God (Father) | Hinaloog | Bij |

A selection of stylistic synonyms was used to translate the terms God and Lord. By means of such stylistic synonymy, participants in the translation of the prayer "Our Father" form a mental representation, on the one hand, and on the other – the main models of reference (CONSHERBOCK, 1995).

Discussion

The names of pagan gods require clarification of the referential status and determination of the place of each term in the concept of "God (Father)". The emphasis on the relationship and interdependence of language and culture is very important for the study of the concept of "God (Father)". Semantic relationships are not the exact number of coincidences or differences in the qualities and properties of a concept, but cultural and emotional connections that are important for the participant in the communication (KIEVA, 2017). Each language has both general and specific synonymization strategies that serve as indicators of the social and cultural content of a person's life. The strategy is established in the text in the process of the act of proximation, based on the action of the universal semiological operator "identity-similarity-analogs-conditionality", the specificity of this content is determined by the subjective experience and the cognitive state of the translator. The processes and results of synonymization at the moment of identification of the concept "God * Father" are determined in the experience of the individual, the intention of the speaker, in which the cognitive state of native speakers is located (SHIKHALIEVA, 2021).

In connection with this fact, we must assume that the need to study linguoculturology in identifying the concept of "God * Father" remains relevant. The concept of "God * Father" is revealed by eliminating the communicative failure of the conflict of cultures. The mental representation of the concept of "God * Father" acts as an unusual, but significant factor in

eliminating the communicative failure of the translator of Caucasian languages. In this case, the main mechanism for eliminating the communication failure is the "profile" of intercultural communication. Profiling allows us to focus the linguistic consciousness in establishing the linguistic and cultural characteristics of intercultural communication.

Thus, the "profile" encodes the most important characteristics for the language, which form the basis for a comparative study of the linguistic and cultural concept of "God * Father". Accordingly, a comparative study of the linguistic and cultural concept of "God*Father" was carried out on the material of the Russian and Caucasian languages. However, in its onymic category, one of the signs will lie, while others will be ignored. Considering various associative connections, it is necessary to use not some new units, but to be content with those that already exist. At the same time, it is important that the newly emerged concept has some kind of associative connection with the old concept. With this classification, it is not difficult to determine the layers of vocabulary that will most likely underlie the translator's nomination. This variability of models is due to the heterogeneous system of linguistic means of expression in the Caucasian languages and the variant of constructing a diagram of the concept "God (Father)" (see Table 2).

Table 2

| Bible texts and source language | Semantic space | Minority languages of Russia (target language) | The cognitive space of the name «God (Father)» |
|---------------------------------|----------------|--|--|
| Russian/Greek/English | God (Father) | Ingush | Da |
| Russian/Greek/English | God (Father) | Batsbiy | Dad |
| Russian/Greek/English | God (Father) | Avar | Emen |
| Russian/Greek/English | God (Father) | Kumyk | Ata |
| Russian/Greek/English | God (Father) | Dargin | Dudesh |
| Russian/Greek/English | God (Father) | Lak | Buta |
| Russian/Greek/English | God (Father) | Tat | Avva |

The metaphorical image that arises on the basis of the associative connection of the translator's impressions is associated with life experience, mental state, and intelligence. Therefore, it is necessary to discuss the problems of terminological concepts within the group

of related Caucasian languages. In the process of conceptualization, specific concepts inherent in everyday consciousness become models of awareness of complex concepts belonging to different spheres of activity of the carrier. The process of discussing the terminological concepts of the prayer "Our Father" makes it easier to reflect the reality that has not found meaning in the fragments of the translator. Thus, when translating the name of God in the prayer "Our Father", the metaphor "God is the Father" was used. In this case, the metaphor "Father" is usually consistent with the semantic space "proper name*common name". He creates a metaphorical image of two meanings: 1. father "the name of the head of the family"; 2. Father "the name of God". The metaphorical image points to the sphere of fragments of reality in related languages.

The distinctive feature of the concept of "God is the Father" is that it is never created from scratch. The concept of "God=Father" is always created in the presence of a certain number of cultured language signs of the Bible. The concept of "God=Father" as a linguistic and cultural key of genetically related and unrelated groups is marked with signs of the synonymous character " God//Father." The body of signs is enlarged by a number of peripheral descriptions of synonymy. The study of the functioning of synonyms in the text allows us to study culture through language, which, ultimately, makes it possible to comprehensively describe the concept as a cultured cohesive sign of the peoples of the North Caucasus.

Conclusion

The concept of "God is the Father" is one of the manifestations of the terms of kinship and the awareness of oneself as the measure of things. The coincidence of kinship terms is revealed in the concept of biblical etymology. As the analysis of the translation work shows, the concept of "God=Father" is an anthropomorphic biblical metaphor formed on the basis of the mental properties of the native speaker and the Russian translator. When translating the texts of the Bible, we found a coincidence of the names of God: a complete coincidence of the terms of kinship with the Lezgian Tabasaran languages, a partial coincidence with the Agul, Ingush and Batsbian languages.

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