

**THE LINGUOCULTURAL DIFFICULTIES IN THE TRANSLATION
PROCESS OF RELIGIOUS CONCEPTS**

Нуриева Айсел Юсифовна
Gəncə Dövlət Universiteti
Aysel.n@mail.ru

Summary: *Religion brings up certain qualities in a person. Often these qualities characterize a believer very positively. We are talking about such qualities as kindness, love, devotion, mercy, etc.*

Religion is a collection of cultural systems, belief systems and worldviews that connect humanity with spirituality and sometimes with moral values.

Not only religion but also language occupies a special place in the history of the spiritual culture of mankind. In particular, both religion and language play a very important role in ethnic history, being the important factors that form the characteristic features of the peoples of the world.

Because of all these reasons, the role of the religious factor in the language is undeniable. This article deals with the interaction between religion and language, several areas of linguistics, especially linguoculturology, and the linguocultural issues of religious concepts encountering during the translation process.

Key words: linguocultural, concept, process, translation, meaning, culture

Açar sözlər: linqvokulturoloji, konsept, proses, tərcümə, məna, mədəniyyət

Ключевые слова: лингвокультурный, концепт, процесс, перевод, значение, культура

The word "concept" comes from the Latin word *conceptus*, meaning "notion, conception".

The concept is a key notion of linguoculturology, firmly established in linguistics, but it still does not have an unambiguous translation, in spite of the existence of many definitions and approaches to its study.

The development of cognitive linguistics, the theoretical understanding of the notion of "concept" and the typology of concepts have led researchers to understand that the concept is a term that unites different varieties of mental phenomena, the function of which is the structuring of knowledge in the human mind [4, p.45].

The main material of cognitive research is linguistic units of different levels. At the same time, the term "concept" is distinguished from the term "the meaning of a word", which is used exclusively to describe language processes [3]. This distinction is due to the complexity of the relationship between language and thinking, the fuzziness and blurriness of thoughts, the impossibility of their adequate expression in speech.

Modern scientists define the concept as a "quantum of knowledge" [5, p.258], as "a unit of mentality of a given culture" [6, p.142].

Zusman notes that "concept" is both an individual representation and a community", in other words, "concept is a micromodel of culture, and culture is a micromodel of the concept" [4, p.12].

The concept, reflecting the ethnic worldview, marks the ethnic linguistic picture of the world and is a building block for the construction of the "house of being", but at the same time it is a kind of quantum of knowledge that reflects the content of all human activity. The concept does not directly arise from the meaning of the word, but is the result of the collision of the dictionary meaning of the word with the personal and folk experience of a person.

Currently, in linguistics, along with concepts, there are a number of terms that are close in meaning, for example, "representation", "scheme", "frame", "scenario", "gestalt". For a clear understanding of the term "concept", it is necessary to consider these notions and establish their differences in comparison with the concept, since conceptual analysis sometimes contains the stage of comparative analysis of terms that are similar in meaning.

The question of the typology of concepts is one of the first theoretical questions that arose in cognitive linguistics in the process of its formation. The search for the definition of the concept, its mental specificity was closely related to the problem of concept classification to which researchers paid great attention.

There are many types of concepts, depending on the basic principle underlying the distinction of concepts.

According to the content levels, the concept can be: single-level (one base layer), multi-level (several cognitive layers), segmented (base layer surrounded by several segments) [7].

The anthropocentric approach to the study of linguistic phenomena adopted in modern linguistics has led to the integration of different scientific disciplines, the relevance of research in the field of several interdisciplinary areas in linguistics: ethnolinguistics, cognitive linguistics, linguoculturology, pragmalinguistics, gender linguistics, etc., which aim to study the complex relationship "language - thinking – culture – society. Exploring the interaction of these problems, no one can ignore the role of the religious factor in the language, because religion, being one of the most important forms of social consciousness, most directly affects the worldview of a native speaker of a particular language, determining his/her special image of the world, mentality, psychological mood, and view of the surrounding reality, forming his/her national picture of the world.

Such concepts firstly include the concepts: God, faith, good, hell, heaven, evil, sin, world, light, etc. They are universal religious concepts and presented in all religions.

Each language has some specific characteristics of the concept verbalization, due to: a) the presence/absence of certain meanings; b) quantitative characteristics of lexical, derivational and phraseological units.

Linguoconceptual analysis, identification and description of the basic categories of cognitive linguistics, theoretical substantiation of cognitive models, and cognitive approach to text interpretation led linguists to the idea of the relationship between the processes of constructing and understanding language messages, which include translation.

Like in the process of translation of all concepts, in translation of religious concepts each participant makes sense. The translator of holy concepts refracts the meaning of the source text in such a way that he/she is the bearer of national, foreign and religious culture. He/she creates his/her own translation picture of the sacred world, which forms his/her bilingual spiritual consciousness.

The translation process is the translation of a sentence or the smallest unit of language under any circumstances [2].

In the process of translation, each participant in communication contributes its own meaning. The translator refracts the meaning of the source text in such a way that he is the bearer of both national and foreign culture. He creates his own translation picture of the world which forms his bilingual consciousness.

The recipient refracts the meaning of the derived text through his own national consciousness and his own national culture. The translator may belong to the same culture as the author, or to a foreign language culture. In turn, the recipient may belong to the same culture as the translator, or to a foreign language culture. It is important to emphasize that the translator reverbilizes or deverbilizes "other meanings" either in relation to the author or in

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relation to the recipient. The difficulty of translation is due to the nature of the means used in the original, the degree of their reproducibility, understanding the content of the source text, determined by the temporal, spatial or socio-cultural distance between the participants in intercultural communication.

This statement allows us to define translation of pious notion as a verbal projection of the ethno-mental and religious experience of one linguocultural community through the integration of the mental spaces of the translator as a representative of another.

Translators must be able to convey the same meaning in the second language as in the first (source) one [1, p.36].

The translator's function is to combine existing cognitive spaces. The optimality of translation of sacred thoughts is due to the "intersection" of the mental spaces of the author of the source text and the translators of them. The translator must not just use the language units of a particular language system, but take into account the cognitive environment that arises around these units. Like all translation types, translation of religious ideas involves interpretation; therefore, the product of any activity bears the imprint of the personality of its creator.

The elimination of the subjectivity of the translator does not find a place in the process of translation, since the translator, being a representative of the culture for which he translates, performs the function of a "transformer", transferring elements of the original text into a different cultural and linguistic field that cannot be perceived and understood adequately by readers. At the same time, adequacy can be interpreted based on the uniqueness of the literary text, and as a result, the fundamental impossibility of achieving absolute equivalence of the source and translated texts, i.e. we are talking about recreating the conceptual, subjective-evaluative specificity of the plans for the content and expression of the original text. It is impossible to create a translation text that would be an exact functional and communicative copy of the original, since an absolute match between the conceptual systems of communicants is impossible.

The translator tries to achieve the maximum textual similarity of the source and target texts, while maintaining the equal impact of these two texts on their recipients. The translator is not free, unlike the author of the original text. Therefore, the processes of perception and understanding by the translator of the sacred conceptions to be translated are subjective in the sense that his/her personality is not identical to the personality of the author of the devout idea. It can be argued that the perception and assimilation of a religious work depends on the subject's fixed attitude, on his/her established relationship to the devout world around.

Thus, the linguocognitive level of the personality of the religious concepts' translator is determined by transformations and meaningful changes in these concepts aimed at conveying the features of the genre picture of the pious world of the original text, linguocultural realities, the value system and mentality of the culture that generated these concepts.

The problem of achieving the adequacy of the translation of the religious concepts is due to the very nature of these things, which depends on a number of factors, which is embodied in the specifics of the translator's activity, which integrates them in the process of transformations.

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DİNİ KONSEPTLƏRİN TƏRCÜMƏ PROSESİNDƏKİ LİNGVO-MƏDƏNİ ÇƏTİNLİKLƏR

Nuriyeva Aysel Yusif qızı

Xülasə

Din insanda müəyyən keyfiyyətlər yaradır. Çox vaxt bu keyfiyyətlər dindar insanı çox müsbət şəkildə səciyyələndirir. Buraya xeyrxahlıq, sevgi, sədaqət, mərhəmət və s. kimi keyfiyyətlər daxildir.

Din bəşəriyyəti mənəviyyatla, bəzən isə əxlaqi dəyərlərlə birləşən mədəni sistemlərin, inancların və dünyagörüşlərinin məcmusudur.

Bəşəriyyətin mənəvi mədəniyyət tarixində təkcə din deyil, həm də dil xüsusi yer tutur. Dil və din kimi dünya xalqlarının xarakterik xüsusiyyətlərini formalaşdıran mühim amillər olmaqla, etnik tarixdə çox mühüm rol oynayır.

Bütün bu səbəblərə görə, dildə dini amilin rolu danılmazdır. Məqalə din və dilin qarşılıqlı əlaqəsinə, dilçiliyin bir sıra sahələrinə, ilk növbədə lingvokulturologiyaya, eləcə də tərcümə prosesində rast gəlinən dini anlayışların lingvokulturoloji problemlərinə həsr edilmişdir.

ЛИНГВОКУЛЬТУРНЫЕ СЛОЖНОСТИ ПЕРЕВОДА РЕЛИГИОЗНЫХ КОНЦЕПТОВ

Нуриева Айсел Юсифовна

Резюме

Религия воспитывает в человеке определенные качества. Часто эти качества очень положительно характеризуют верующего. Речь идет о таких качествах, как доброта, любовь, преданность, милосердие и др.

Религия – это совокупность культурных систем, систем верований и мировоззрений, связывающих человечество с духовностью, а иногда и с нравственными ценностями.

Не только религия, но и язык занимают особое место в истории духовной культуры человечества. В частности, и религия, и язык играют очень важную роль в этнической истории, являясь важными факторами, формирующими характерные черты народов мира.

В силу всех этих причин роль религиозного фактора в языке неоспорима. Статья посвящена взаимодействию религии и языка, ряду областей языкознания, прежде всего лингвокультурологии, а также лингвокультурологическим проблемам религиозных понятий, с которыми сталкиваются в процессе перевода.

Rəyçi: dos. Məhərrəmovə Suqurə İbrahim qızı

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