

CULTURAL MENTALITY AND LINGUISTIC UNIVERSAL DEVELOPMENT PRACTICE¹

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ABSTRACT

The scientific and methodological literature of recent decades, both domestic and foreign one, has no systematic description of translation theory, oriented to the study of linguistic universals. This systemic approach in the forms of linguistic universals puts forward new demands: the development of Russian fluency skills in all types of speech activity. The description of language systems in oral and written form is realized by the content of professional education, which is ensured by the cultivation of cultural terms in the forms of linguistic universals. It seems that the organization of the linguistic universal information specifics will reflect new tasks for the secondary and higher schools: to prepare students with the expanded center of aesthetic communication "SMS-Language-Language-Bible." This involves the deepening of linguistic education necessary to enrich an active vocabulary.

Keywords: *linguistic universals; comparisons; matchings; the Bible text; the languages of Dagestan; the languages of the Caspian region; paronymy, the theory of translation.*

INTRODUCTION

It is possible to consider various forms of language mutual influence and to determine their cultural values in the real world within the history of linguistics. Tracing the historical destinies in the real world of languages and peoples of the Caucasian-Caspian region, it is possible to establish specific features of Russian language, conditioned by the originality of the past and the present. Cultural-historical movement and its material realization in the system of Russian language allow us to speak about external laws taking place in the Caspian region. In particular, in the scientific and methodological literature of recent decades a systematic description of linguistic universal theory is

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named. However, the development of linguistic universals, focused on the typology of the Bible translation, is represented by a small number of works [1; 6]. And this is not an accidental case. The first translations of the Bible into the languages of Dagestan appeared in the middle of the XIXth century. The appearance of the Bible translations lithographed the domestic textology with the meaning of Latin and Arabic graphics [7; 8]. From the number of typological universals, united by the actual method of extrapolation, Bible translations actualize the spatial-temporal system of synchronic study improvement.

THE DISTRIBUTION OF METHOD

Based on the representation of panchrony, we can say that there are the linguistic universals open for revision in the cultural legacy of the Bible "text" [2]. Moreover, the "text" of the Bible reacts to linguistic universals and places new emphasis of synchronic studies in them. Undoubtedly, the most productive typologist is J. Greenberg; He shows the technique of knowledge about universals most clearly. The ways of universal determination expand the frames of synchrony on some typological patterns [12]. Typing the phenomena of synchronic studies, let's consider texts of the literary language in the equivalent of "L" ↔ "R": R - literary languages with "written language" note; L - non-written languages with "oral speech" note. Speech phenomena in the ratios of the functional equivalent "L" ↔ "R" are identified sometimes by the comments in favor of historical textology [13, 14]. Here, the technique of universals is structured, based on the description of category "Z" system [the category of the North Caucasus languages]: (see "Table 1") "Table No. 1":

Russian language term in Cyrillic	The equivalent of the North Caucasus universals in Latin
<i>Исус</i>	<i>Isa</i>
<i>Авраам</i>	<i>Ibrahim</i>
<i>Моисей</i>	<i>Musa</i>

The issue of inclusion in the vocabulary of special cultural terminology, unlimited in scope and various in description is equally difficult. It must be recognized that the considered list of cultural terms under distinguishes the architectonics of the literary language [15]. At the same time, the linguistic consciousness of cultural contacts represents the aspects of intercultural communication being outside of a linguistic text. And this comes down to the selection of specialized terms [5]. Specialized terms expand not only the space of its true content, but also actualize the sphere of language personality. Analyzing the sphere of the language personality, one should remember that systemic relations are valid only within the word-forming sphere of literary language [4]. This is the consequence of the transformation process. There are strong and weak signs of stylistically neutral forms in the systemic relations of a literary language: edeb "morality", namus "conscience", zhamaat "society" [10; 11] (see "Table No. 2") "Table No. 2"

Subject <Lexical paronyms>	Attribute <Grammatical paronyms>	Predicate <phraseological paronyms>
<i>edeb</i>	<i>edeb-a*b</i>	<i>edeb-*ize</i>
<i>namus</i>	<i>namus-a*b</i>	<i>namus-*ize</i>
<i>zhamaat</i>	<i>zhamaat-a*b</i>	<i>zhamaat-*ize</i>

So, one of the difficulties associated with the specificity of the terminological dictionary is the correspondence of the vocabulary completeness according to the established principle of grammatically correct Russian speech. This description is found with the documentation of a terminological dictionary, but if you look at the space of paronymy with the specificity of linguistic universals, you come to the conclusion that the description of weakly used words becomes an improvisation [6]. It is important to point out here that the corpus of little-used texts systematizes the notion of linguistic competence [4]. Linguistic competence is considered by us as an objective necessity of educational practice. A special place in it is reserved for biblical discourse [3; 19].

The analysis of the present achievements concerning the teaching of Russian language in Dagestan clearly demonstrates the urgent need for the scientific study of Russian language from a special point of view - from the angle of biblical discourse specific quality disclosure. According to natural logic, this approach should pursue a specific utilitarian goal - to provide a scientific justification and the systematization of the actual language material for effective teaching aids, grammatical descriptions, dictionaries, to organize and develop the learning process in general, to determine the best methods and the methods of teaching. Therefore, the actual research work of a text study should be conducted with a certain independence and with a strictly defined purposefulness of the aesthetic language. An active invariant of the aesthetic language creates the perception of text types in different genres of communication [17]. It is necessary to fix an aesthetic type here in the text of the terminological dictionary: a proper name is written with a capital letter, a common name is written with a lowercase letter (see "Table No. 3")

«Table №3»

Common name	Proper name, i.e. term
<i>shah</i> «master»	<i>Shah</i> «Male name»
<i>aba</i> «father»	<i>Aba</i> «Male name»
<i>adam</i> «man»	<i>Adam</i> «Male name»
<i>aslan</i> «lion»	<i>Aslan</i> «Male name»

The issue about the place of special terminology in general dictionaries is one of the most complex ones. The distinction between the canon and the standard in general dictionaries is realized in the invariant of the Persian-Arab-Turkic names [18]. In both cases, the systems are used as a comparative material in the form of language system list descriptions within the invariant of the Persian-Arab-Turkic names. The results are tabulated with the frequency values of the cross-phrases. So, with the documentation an accent curve "uppercase = lowercase letters" is represented ↓ "Proper NAME * common name". Concluding the description of linguistic universals, it is advisable to consider the specific ways of universal determination, their logical forms, the forms of record and the current state of knowledge about universals.

RESULTS

A detailed description of linguistic universals in the sublanguages of Persian-Arab-Turkic ranks is an interesting task of terminology [16]. Some compilers of dictionaries clearly formulated their program sometimes for the compilation of a dictionary, and classified the groups of terms by a spelling equivalent. The equivalents of the Persian-Arab-Turkic rank terms classify the region of the elementary sub-group of languages [I-Avar-Ando-Tsez, II - Lak-Dargin, III - Lezgin-Tabasaran]. The stratification of the Lezgin-Tabasaran subgroup languages does not correspond either to the classification of comparative-genetic linguistics, nor to the technique of linguistic universal determination. Finally, one can not but take into account the fact that the traditional formulation of the problematics, which took shape at the initial stages of comparative genetic linguistics, needs to be

substantially revised apparently. In both cases, the incompleteness of linguistic universal presentation in the typological description of the Persian-Arab-Turkic names is regarded as a cultural consensus phenomenon.

A translator, as an expedient of cultural consensus, can consider the stylistic positions that characterize the artistic code of the sublanguages within I, II, III rank: "the Caspian↑cassiterite * Helmets" [toponym↔ethnonym]. As for successive development, the art code kas = kos * has a need to reckon with the grammar material, or a dictionary. In particular, the continuity of knowledge about universals is explained in the textbooks on "Russian language for 5th-6th grades" by the orthogram "kas-a-tsa = kos-n-utsa". This knowledge of the linguistic description is determined by the facts of different types of languages. The choice of systems depends on a kind of universals determined by the extrapolation factor (see Table 3)

«Table №3»

Syntactic levels of artistic code	<i>kas-ity</i> «ethnonym»	<i>Kas-sandra</i> «Greek mythological character»	<i>Kas-sil</i> «Soviet writer»
Animation / absence of animation as the paradigm of a motivated mechanism	<i>Kas-em</i> «Anthroponym: Iranian sacred character»	French <i>kas-ta</i> «privileged clan»	<i>Kas-pisk</i> «Urban name of Dagestan»
	<i>Kas-umkent</i> «toponym of Dagestan»	Ital. <i>kas-sier</i> «issuer»	<i>Kas-sija</i> «phytonym»

Linguistic universals are the fact of the relationship between the linguistic systems of language and speech. When Jacob Grimm discovered the laws of consonant movement in synchronic systems, it became possible to talk about linguistics by the method of reasoning. This functional principle of synchronic systems assumes an active use of one's own language phraseology: kas "personality", kas + kas "titmouse", kas + ib "poor man", ja + kas "friend", kas + mas "somebody", kas + Bir "someone", kasa "beardless", Kas + buba "fairy-tale character", kas + zhi "aristocrat", kas + shiv "female aristocrat". The latter is especially important for a translator and this is reflected first of all in the poetics of the Tabasaran language synchronic systems. The regularity of the Tabasaran language synchronic systems is conditioned first of all by the succession in the accent curve of "certainty * uncertainty↑man * non-human↑ subject * object". Secondly, the branch of phonological accents implies the deepening in territorial dialects. Thirdly, linguistic universals that depend on panchronicity systems can not be built on synthesized texts, or cultural and historical facts.

So, an interpreter must be able to choose a worthy object for translation and be able to make his native language enrich in the process of term creation (see "Table No. 3") "Table No. 3"

Russian term	Tabasaran term
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= Animation	<i>κás+val</i>
= Absence of animation	<i>κás+suz*val</i>

The latest statistical computations are able to demonstrate various aspects of lexical relationship with the forms "Kas * Cas". At a broad perspective of lexeme localization with the roots "Kas * Cas" the newly appeared form of paronymy fixes the basis of refraction with Latin and Greek translations. Besides, one of the components of paronymy is the basis of phraseology (in the sections of spelling, accentology, orthoepy) in terms of its successive development. We are interested first of all not by the content of the example with the localization of "Kas * Cas", but in a clear statement that linguistic universals belong to the typology - only to it and not to any other kind of linguistic research.

CONCLUSION

The terms of paronymy with semantic development in the field of phraseology can differ by pronunciation or accent, coincide with root or affixed morphemes. The analysis of paronymy with semantic development in the field of phraseology is conveniently carried out along the tiers of language, revealing stylistically marked and universal phenomena. Thus, the lexical series of Russian language paronymy can be described: zamÒk - zÁmok, dorÒg - dÖrog, veSti - veZti, etc. In special literature they include the words that have the same spelling, but different emphasis; They include words that have the same pronunciation, but different spelling [9].

The expansion of the front of various texts of paronymy inevitably poses specific tasks for specialists. The study of the terms of paronymy with the central concept of intertextuality, firstly, justifies the description of the ordered components with the precedent of the Caspian languages. Secondly, the cultural and historical phenomenon of the Bible determines the prospect of paronymy study with formal dimensions of "animation * absence of animation", "certainty of uncertainty", "subject * object". For this purpose, it is proposed to study the precedent of ordered components between the systems of language and speech, distinguishing: 1) means of expression (sound, syllable); 2) the presence or absence of a partner in a speech act; 3) orientation - one or two directions of a speech act; 4) the presence of one or many perceivers of information (individual and mass communication); 5) contact nature or distance of a speech act.

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