AL-FARABI KAZAKH NATIONAL UNIVERSITY

Department of International Relations

Chair of Diplomatic Translation

**Translation business in the field of international and legal relations**

**“Linguistic and cultural aspects of translation”**

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Lecture 4

Module 1 Linguacultural approach in linguistics

**Lecture 4** Universal and national categories of concepts

The word conceptus is a late Latin, medieval formation, a derivative (participle) of the verb concipere - con - capere ‘to collect’, ‘to seize’, ‘to catch fire’, ‘to conceive’, ‘to conceive’. In classical Latin, conceptus is recorded only as ‘reservoir’, ‘ignition’, ‘conception’ and ‘fruit (embryo)’. The word concept, together with its productive verb, entered all Romance and English languages, while in Russian it was also semantically calqued, i.e. its internal form was reproduced by morphemic means of the Russian language: po - (n)yat - po- (n)yatie. In the synonymous pair concept - conception, the first member is certainly stylistically marked: in most explanatory dictionaries of the Russian language, the article “concept” is completely absent; with the note “log. and knizhn.” it is recorded only in the "Big Explanatory Dictionary of the Russian Language". Like most Greco-Latin borrowings, "concept" is a "learned word": one can easily say "to have no idea about something", but it is completely unnatural "to have no concept about something", and Russian "outlaws" live "by concepts", but not "by concepts". In logical-psychological texts, the Russian notion - concept are contrasted mainly with representation by the degree of abstractness of their content (Vorkachev 2004: 12-13). The term concept is difficult to define, since it has content (essential features), but the volume is not yet clear. According to the definition of V. V. Kolesov, this is a meaning that has not acquired a form. From the standpoint of conceptology, when a person lives, communicates, thinks, acts in the world of “concepts”, “images”, “behavioral stereotypes”, “values”, “ideas” and similar habitual phenomenological coordinates of his existence, at the same time, at a deeper level of being, he communicates, thinks, acts in the world of concepts, in relation to which traditionally understood concepts, images, behavioral stereotypes, etc. act as their particular, projective, reduced forms. Concepts are understood as semantic quanta of human existence, depending on specific conditions turning into various specialized form-formations, “gestalts” of being (Lyapin 1997). The main thing in a concept is the multidimensionality and integrity of meaning, existing in a continuous cultural-historical space and therefore predisposed to cultural (and culturogenic) translation from one subject area to another. S. Kh. Lyapin gives the following example. The mathematical concept of "limit" (algorithms, point set) is not just a concept, but a semantic concept in mathematics. Cultural translation of the mathematical limit is possible, for example, in the moral sphere as the boundary of a moral norm, etc. The findings of conceptology are important both in many areas of human activity and in various fields of science. Thus, if the state for a Russian person is, first of all, power and strength, existing above and beyond any law over a citizen, then in the Western European mentality the state is a social contract between a citizen and the authorities, which should be taken into account in politics. Conceptology is an interdisciplinary integrative approach to understanding and modeling consciousness, cognition, communication, and activity. Its central concept is concept, the main method is culturogenic translation of concepts. Conceptology strives to complete each specialized phenomenon — a scientific concept, an artistic image, a moral act, a religious creed, etc. — to its full semantic content and to reveal its culturogenic heuristic potential. Conceptology has direct and inverse tasks. The direct task of conceptology: a particular form-formation (concept, image, etc.) is given phenomenologically; it must be interpreted as a reduced form of a concept and completed to the corresponding concept. The result of solving the direct task is the synthesis of a concept. The inverse task of conceptology: something is given or specified as a concept; it is necessary to find its reduced and/or transformed forms (ibid.).

References

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