THE COGNITIVE FOUNDATIONS OF TRANSLATION STUDIES ANALYSIS: TRANSLATING THE CONCEPT OF *GRACE* FROM THE *SERMON ON LAW AND GRACE* OF HILARION OF KYIV

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The author makes an attempt to apply conceptual, etymological and discourse analyses within the methodology of translation quality assessment. The case study is based on the contrasting of semantic features in Greek 'xapt?', Old Ukrainian 'благодглъ' and English 'grace'. The source texts for analysis are *Sermon on Law and Grace* by Hilarion of Kyiv and its English language translations. The practical outcome of the study amounts to the suggestion of three novel schemes applicable in the evaluation of translations.

Key words: translation criticism, equivalence, concept, discourse, Old Ukrainian literature.

The revision of methods for translation assessment is provoked by the attempt at applying the methodology of Cognitive Linguistics (CL) to Translation Studies (TS). Some researchers have endeavoured to review the paradigm of TS in its entirety: E. Tabakowska elaborates image analysis [67], R. Muñoz Martín draws philosophical outlines of significance for merging TS and CL [56, p. 169-187], and S. Halverson explicates the cognitive base of translation universals applying methods of corpus studies and psycholinguistic theories [42, p. 349-369].

This paper discusses the possibilities how the analytical methods of Cognitive Linguistics and Cognitive Ethnolinguistics can be applied to assess equivalence in translation on the conceptual level. The analysis is performed along the axis of comparing Old Greek /Cip/д, Old Ukrainian / Church Slavonic of Kyivan Recension *благодѣть,* and English *grace* as seen through the prism of the eminent *Sermon on Law and Grace* by the 11th-century Kyivan writer and preacher - Metropolitan Hilarion.

Theoretical Principles

Turning to consciousness as the basic facet for linguistic reconsideration, we can apply some of its features (as defined by J. Searle [60, p. 11-15]) to the semantic analysis within Cognitive Translation Studies.

1. **Subjectivity:** Cognitive Linguistics is a way to build an epistemologically objective account of what is ontologically subjective.

Keeping a person in the centre of consideration, the fuzziness and unstability of his/her conceptual structure becomes evident and open for interpretation and misinterpretation: "All language users are subject to cognitive tensions. In search of a release for their categorial tug-of-war, users depict not a lingual picture of the world, but of cognition, imagination and subjectivity. There is no reality in language, "The picture we find in language is an impressionistic reflection of equally an impressionistic cogitation of what the world might be, but never is" (51, p. 130)". (My translation. - *T.Sh.*) [52, p. 213]. This leads us to the discussion of the **'(un)translatability'** principle where the level of dictionary equivalents of a word can guarantee full translatability, and non-existence of the identical and authentic parts of concepts or semantic complexes-categories can cause a complete failure of communication, thus, absolute untranslatability being on the level of concepts.

2.**Unity:** 'The Binding Problem' evokes doubt concerning analyzability of meaning. Like other cognitivists, E. Sweetser notes, "it seems to me almost impossible to construct an adequate theory of meaning which is simultaneously objectivist and regularly compositional" [66, p. 156]. The issue of elaborating analytical criteria is really subtle, but it should not be applied only towards the dissection of meaning into components, but the issue of criteria - being descriptive features or composite parts - will be an open question for each type of translation analysis.

3.**Intentionality:** Orientation towards readers, texts or specific principles, as encoded consciously / subconsciously by a translator, is the matter of intentionality where we want to see a particular feature of translation quality. It is the foundation for introducing various classifications of **equivalence.** Keeping in mind, that each translation theory projects its own understanding of equivalence, we come to understanding

when the demanded analytical criteria are chosen and structured conventionally. The principle of **conventionality** reveals the existence of agreed temporary rules according to which we accept a translation as a substitute of an original.

4. **The Gestalt Structure of Conscious Experience:** Once G. Steiner declared that "it is banal but necessary to insist on a manifold reciprocity between grammar and concept, between speech form and cultural pressure" [63, p. 166]. A thought, articulated in a speech act, but constructed owing to our ability to re-express common culture/language background, gains a concrete expression in a - (literary) - text through an image. Beyond the text, in potential comprehension, this is a complex structural and, simultaneously, holistic (gestalt-nature) concept. A target-language concept serves as a matrix, in accordance with which a source-language image is perceived by a translator and reconstructed in the output text.

5. **Boundary Conditions:** The situatedness of our conscious experiences correlates with limitations of a cultural milieu for lexicon:

If we discuss the question whether cultural differences have an effect on equivalence or not, we have to distinguish at least three different causes of these effects. First, we could assume that the realm of universal concepts is far smaller than required ... the meaning of the vocabulary could be different, referring to different mental states.

Second, if the universal semantic concepts are as common as believed to be there could be a different structure of the vocabulary, for example, caused by different syntactic rules...

Third, even if the concepts are universal and the lexical units equivalent there could be a difference in the rules according to which they are used. [72, p. 121-122; *cf:* 27].

In the future, as a result of the development of a language, a unique concept of a source culture can enter a target language due to translation experience.

Ethnomental Pre-history of Hilarion's *Sermon.* The history of poetic space of plots and symbols from the time of Indo-European through Old Ukrainian, as reconstructed by M. Moskalenko [10, p. 6-46], shows the development from materialistic family-based perception of the world to spiritually ideal-motivated statehood. In a way, this development replicates the evolutionary process of perception from tactile object through comparison to highly-abstracted phenomena.

The earliest worldview, common for Indo-Europeans (4000-2000 BCE), is built around family life, as it can be traced on the motifs of the World Tree (sometimes symbolically posited in the structure of a house), the Creation of the World and Man from the Egg (typical household background), the marriage of the sun and the moon (the parallels, which are poetically elaborated to the larger extent, are 'sun/wife'—'moon/husband'—'stars/children'), the Truth and the Injustice (paralleled 'destiny' / 'non-destiny', 'life' / 'death'), and agricultural tools and animals.

The Proto-Slavonic period (2000 BCE - 500 CE) enriches rituals and symbols of agricultural calendar, staying within traditional community-family. Here two lines are observed: the first line goes from the birth of a new year through the whole cycle of producing new harvest; the second line reflects man's life centered around marriage motifs.

During the Old Ukrainian era (6th - 13th century CE; M. Moskalenko called it 'East Slavonic' according to the demands of the then official Soviet terminology), the rise of an absolutely new mentality, focused on a princely state took place. Thus, the prince and his court are the centre of the Universe, and serving him as a soldier evokes new ideals of serving the High State. This notion is deeply abstract: a sacred duty for the sake of the state is different from serving the prince and his army. The new mentality is connected with new ideal of bravery, honour, glory and government which starts being perceived more spiritually than physically.

This mental shift is very important, as first of all Metropolitan Hilarion (mid-11th century) glorifies the new state created through Christianity. But such shifts cannot be very rapid, and it is reasonable to connect it not only with the Kyivan State (Rus'; 9th - 13th centuries), but with the hypothetical Rus' Khaganate (the late 8th and early to mid-9th centuries) and Kuyavia (7th - 9th centuries).

The shift was not completed, that is why the time of Hilarion's *Sermon on Law and Grace* is marked with two planes of dual mentality. In the outer vision, there was a crack dividing paganism and Christianity. But in the inner psychological world, there was still a way of acquiring an abstract mentality, and that was important for overall conversion to Christianity where abstract notions might not have been seen as purely abstract.

Some literature researchers are biased to regard Hilarion's text as the extreme in a specific sphere. In Soviet Russian discourse, Hilarion was recognized as a political patriot, discarding all his other literary and religious virtues [48]. That was a view motivated by the atheistic ideology of the Communist regime. British researcher J. Fennell provides an excellent in-depth stylistic analysis of the *Sermon* showing the subtlity and elegance of Hilarion's speech [37]. Ukrainian church researcher Rev. Ya. Levyts'kyi exposes the cultural and religious background that influenced Hilarion and generated his *Sermon* [15]. This cluster of views helps us see the *Sermon* in its unity of religious character, statehood spirit and luxurious aesthetics. And these views can still contribute to revealing complex mental processes.

Contemporary man views God as an abstract phenomenon, causing potential uncertainty in His existence. But the 11th-century preacher was thinking in a more earthly way, stressing the human nature of Jesus Christ.

Actually, Hilarion's concept of grace is based on the theological controversy over the meaning of the verse John 1:17 - "For the law was given by Moses, but grace and truth came by Jesus Christ" - while the Slavonic Bible literally reads: "grace was Jesus Christ" **[3].** The Slavonic verse does not exclude the reading "grace was [given by] Jesus Christ" where the syntactic repetition could have been omitted following the same syntactic structure in the previous clause.[1] However, Hilarion elaborates the idea "Jesus Christ is grace". In this way, personification is not only a classical rhetoric device, but it makes this notion easier to apprehend.

I. CATEGORIAL ANALYSIS

Preliminary Remarks

One of the most successful methods within the framework of TS Analysis has been Componential Analysis that incorporated structural methodology and was well suited to the requirements for an objective reconsideration.

Componential Analysis (in the format shaped in Ukrainian TS [24, p. 192-193] and in other national traditions under the influence of Soviet TS) is beyond the scope of CL, because it contradicts a number of CL principles.

First, CL analysis rejects the possibility of the division of a meaning into minimalist and exhaustive semantic units. The gestalt principle strictly posits that the unity is always something more than a sum of its parts or components. This principle reflects a realistic view concerning the possibility and scope of describing meaning: it is an objective state of arts that part of meaning is always hidden from us.

Second, following the principle of holistic perception, the idea of the 'denotation vs connotation' division is illogical, because emotive, evaluative, and associative components are incorporated into the perceptional unity [47; *cf.* 67, p. 24]. Some semantists [cf 2, p. 8] unintentionally expand the mixture of terms, using the terms 'seme' and 'sememe' for Conceptual Analysis. This misuse creates more terminological collision in the cognitive term system, being so abundant in collisions of this type.

These observations lead us to using the notions of 'category', widely discussed in CL as a means and result of conceptualization or processing the data about the world in our mind for the purposes of verbal communication. Categories, whose study was started by Aristotle, have accumulated a number of contrasting definitions and interpretations during its history.

In CL, the term *category* sometimes happens to sound rather dubious, as it may signify "a classifying feature of an object" (from the viewpoint of the opposition *a basic-level category* vs. *an attribute)* as well as "a word, designating a group, united by the mentioned classifying feature" (a *prototype category)* [70, p. 72].

"The so-called classical model of conceptual categories defines them in terms of a set of necessary and sufficient features. The features are necessary in that no entity that does not possess the full set is a member of the category, and they are sufficient in that possession of all the features guarantees membership." [33, p. 76]

"There is a problem that afflicts all models of conceptual structure that traffic in features. What are they, and where do they come from? In most accounts they seem to be simply other concepts. In other words, concepts are just points in a concept network" [33, p. 88].

In Ukrainian, this misunderstanding is even codified in the comprehensive dictionaries. R. Langacker's use of the term *domain* does not prevent the similar obscurity [50].

Logically, the past tense is not desirable here, as it would indicate the terminability of God and contradict the church dogma.

By A. Glaz's definition, a lexical category is "an extendable structure, consisting of the senses of a lexical item held together by relationships of elaboration and extension" [38, p. 44]. A polysemous word contains an inner semantic *schema* which is present in every sense, and at its core. The first instantiation of the schema is its basic value or (R.Langacker's *global) prototype* which is most likely to be activated in a neutral (con)text. However, a prototype serves as a basis for extension, then activating another sense (extended value) *[cf.* 38, p. 57].

Summing up these ideas and attempting to schematize these foundations for the purposes of practical analysis, we may conclude that a polysemous word's meaning consists of categories correlating to its sense, fixed in a dictionary or explained by a speaker. A monosemous word has one sense and, thus, one category.

The intertangling of the terms *sense* and *category* is eliminated by the descriptive nature of these notions: *sense* is a static part of the meaning, and *category* represents the dynamic perception of the real life information. The latter approach integrates in the *cognitive definition* as formulated by J. Bartmihski that incorporates a socially fixed mode of perceiving through and by a language the knowledge of the world, the categorization of its phenomena, its features and evaluation [29, p. 42].

Besides, the category has a good range of related notions, reflecting the historic and semantic values of a separate sense *(prototype category, basic-level category).*

The cognitive binding principle contradicts the objective necessity for a translation analyst to dissect a word's meaning into simple, minimalist components that can be seen as criteria for concluding about the quality of a translation.

In R. Langacker's cognitive grammar theory based on conceptual unification [50], a conceptual entity exists in two spaces: i.e. **phonological** (phonological unit) and **semantic** (semantic unit). The associations between these two units compose a **symbolic** structure which embraces lexicon, morphology and syntax. The results of symbolization - **symbolic assemblies** - help describe the continuum of lexicon and grammar. Thus, grammar is a continuous linguistic categorization.

Area word theory, for Ye. Vereshchagin and V Kostomarov, defines a word as a "knowledge container" [4, p. 25-26, 192-193] - the word consists of components-structures: a lexeme, a lexical notion and a lexical background, the last two forming a sememe. In practice, we can differentiate the phonological-semantic opposition, too. But the authors separate denotative and culturally-bound kinds of information (semes). A similar dichotomy exists in [5, p. 37], delimiting two types of information: extralinguistic (denotative) and linguistic (auxiliary).

A different structure for the concept can be suggested as based on cognitive assumptions. A concept is a lingual entity, the result of human conceptualization, which consists of phonological and semantic (here understood as a lingual picture of the world plus idealised cognitive models) poles:

Phonological Pole Semantic Pole
Lingual Picture of the World Idealised Cognitive Models
The semantic structure of a concept correlates with R. Langacker's "encyclopaedic view of semantics": there is **no specific boundary** between linguistic and non-linguistic knowledge;

language *draws on* general knowledge, and *evokes* it in particular ways, but it is not separate and distinct from such knowledge, nor are there any strict limitations on what portions of it can be evoked for linguistic purposes [50, p. 154-166].

However, its division into the Lingual Picture of the World and Idealized Cognitive Models is grounded on the criterion of conventionalization. The Lingual Picture of the World is deeply conventional in the mentality of native speakers, as it is "a certain means of perceiving the objectivity ... by a language which exists in semantic, grammatical, syntactic and pragmatic categories of a given natural language" (My translation. - *T.Sh.)* [26, p. 113]. The Idealized Cognitive Models, the basis of which is the mental experience of a native speaker, are either in part conventional and non-conventional, or more non-conventional, as it is "an image of an object, situation, utterance (sentence) which a language user has in his/her mind and which interacts with other images in many different ways" (My translation. - *T.Sh.*) [45, p. 37; cf: 68, p. 23-24].

This view partially corresponds to the tendency of joining the cultural and lingual sides of translation: "Interlingual translation is a cultural practice, but its linguistic basis and its cultural functioning are

reciprocally determining, and neither can be studied without sophisticated theories of both language and culture" [71, p. 308].

Case Study of the Categories

The theological concept of 'grace' is found both in the Old and the New Testament with different words in different languages (Hebrew and Greek). Grace as */OpiQ* is the discovery of the Greek-language apostles, thus for analysis, it is sufficient to refer to the New Testament as the source monument.

Old Greek CHARIS (XAPE: New Testament)	
In Christian theology, **grace** is an attribute of God — a spontaneous, unmerited gift of *divine favour* for his children— a favour most manifest in the salvation of sinners, the "free gift" of an uncaused and overflowing love and mercy. The initiative in the relationship of grace between God and an individual is always on the side of God. Once God has reached out in this "first grace," however, each person has the option to accept it or reject it, and a responsibility for the continuance of the relationship. In Eastern Christianity, Grace is the Uncreated Energies of God, the working of God himself, not a created substance of any kind that can be treated like a commodity. Orthodox theology teaches that it is necessary for the human will to cooperate with divine grace for the individual to be saved [40].	"that which affords joy, pleasure, delight, sweetness, charm, loveliness" [34]

The category of 'grace' incorporated an abstract favour with the features of joy, pleasure, delight etc. This semantic content smoothly provided the space for construing further divine extension, and as often happens with theological notions, subsequently they acquire a much larger scope of cultural interpretation and additional information.

Actually, cultural interpretation as it is in religious discourse - per se - should be identical even in multilingual local branches of the ecumenical church. That is why after the completed conversion of Rus'-Ukraine to Christianity in 988 under the supervision of the Constantinople Patriarchate, the transplantation of literature and religion took place within the Orthodox tradition. Thus, the cultural - here theological - content of the newly formed concept 'благодать' was and had to be identical. The semantic content was very close to the Greek counterpart as well.

Church Slavonic of Kyivan Recension БЛАГОДСТЬ (between 1037-1051)	
In Eastern Christianity, Grace is the Uncreated Energies of God, the working of God himself, not a created substance of any kind that can be treated like a commodity. Orthodox theology teaches that it is necessary for the human will to cooperate with divine grace for the individual to be saved. [40; 11].	1. x^{a}P^1?, gratia [19]. 2. Jesus Christ (reference to the Bible of Ostroh; John1:17 **[3]**)

However, in Hilarion's text, this concept has become extended to cover two categories where the latter is the personifying extension of the former. These two categories are the guiding lines for a translator while interpreting an Old Ukrainian text for an English speaker.

A contemporary Anglophone reader - supposedly - has acquired the very complicated conceptual structure of 'grace' as it is fixed by dictionaries and encyclopaedias. The question is: how successful is the rendering of 'благодать' by 'grace' or how successful can it be? The simple comparison of categories shows the space for the overlapping of the activated categories; simultaneously, it does not indicate any possible

scope for contradicting. The reader is to filter some cultural information concerning theological dogmas in the Eastern Church of the 11th century as opposed to those of the Catholic Church after the 16th century: it should not be a big problem, considering that not all readers are theologians, but even being religious experts, they can easily extract the necessary data from academic sources. Not all categories are activated in the process of reading at the same time, but they are present passively, and reading involves choosing such a category. Needless to say, the different cultural circumstances which call for associations and references in the cultural background can give rise to charges of untranslatability.

We approach the discussion of the key principle in Translation Studies - the issue of equivalence. Here equivalence is based on the principles of "proximity" and "commonness of different parts of informative complexes" [21, p. 7]. This, in a way, supports the view that

There are no real equivalents between languages in regard to structuring of semantic units (on the level of textuality) and connotation networks (on the level of semantems (words)), but only approximations varying with the change of a certain consciousness in a certain period and linguo-cultural group [69, p. 138-139].

The *proximate equivalence* refers to restructuring a complex semantic structure, which is textually expressed via an image, in the process of translating. The restructuring is held due to the laws of subjective conceptualization and from the viewpoint of a translator's linguistic categorization.

Following the theoretical dictum of cognitive grammarians that "much in language is a matter of degree" [50, p. 14; see also: 51, p. 112*passim;* 46, p. 160], we can consider equivalence as the gradation of the restructuring of a linguistic concept (from the viewpoint of linguistic categorization and conceptualization).

From Translation History, we know how a source language can influence a target language on the level of lexicon: categories gradually obtain new features, and what was untranslatable in the past can become translatable in the future.

English

_____ , _____ , ___GRACE (since 12th century)

Cultural component. The New Testament word that is usually translated "grace" is in Greek *charis (/dptg)*.

Theology. The love of God for humanity. It is the basis of Christians' hope for eternal salvation, the fruit of redemption.

Rather than being only a description of the character of God, it is considered the very essence of God and who He is. The principle of grace is considered as fundamental to Christianity as justice is to Law. The terms "salvation" and "grace" therefore become "virtually synonymous."

Catholic. Grace is not just God's loving kindness, favor or mercy, but God's divine life itself, which enables the work of Christ to flow through us.

The fourfold meaning of actual grace (after the 16th century): (1) subjectively, grace signifies good will, benevolence; (2) objectively, it designates every favour which proceeds from this benevolence and, consequently, every gratuitous gift. In the former (subjective) sense, the king's *grace* grants life to the criminal condemned to death; in the latter (objective) sense the king distributes *graces* to his lieges. (3) Grace also stands for charm, attractiveness; as when we speak of the three Graces in mythology, or of the grace poured forth on the lips of the bridegroom (Psalm 44:3). (4)As the recipient of graces experiences, on his part, sentiments of gratefulness, and expresses these sentiments in thanks, the word also stands for thanksgiving in the Latin expressions *gratias agere* and *Deo gratias,* which have their counterpart in the English, to say grace after meals.

Grace is often distinguished from mercy in that mercy is seen as not receiving punishment that one deserves to receive, whereas grace is the receipt of a positive benefit that one does not deserve to receive. [25; 59].

given humans for their regeneration or sanctification **b :** a virtue coming from God **c :** a state of sanctification enjoyed through divine grace; "unmerited favour" from God;

Grace *(gratia, charis),* in general, is a supernatural gift of God to intellectual creatures (men, angels) for their eternal salvation, whether the latter be furthered and attained through salutary acts or a state of holiness.

2 a : approval, favour <stayed in his good graces> **b** *archaic* **:** mercy, pardon **c :** a special favour **:** privilege <each in his place, by right, not grace, shall rule his heritage — Rudyard Kipling> **d :** disposition to or an act or instance of kindness, courtesy, or clemency **e :** a temporary exemption **:** reprieve

3 a : a charming or attractive trait or characteristic **b :** a pleasing appearance or effect **:** charm <all the grace of youth — John Buchan> **c :** ease and suppleness of movement or bearing

4 —used as a title of address or reference for a duke, a duchess, or an archbishop

5 : a short prayer at a meal asking a blessing or giving thanks

6 *plural capitalized* **:** three sister goddesses in Greek mythology who are the givers of charm and beauty

7 : a musical trill, turn, or appoggiatura

8 a : sense of propriety or right <had the grace not to run for elective office — Calvin Trillin> **b :** the quality or state of being considerate or thoughtful

[54; 64]

Significance for Translation Theory and Assessment

Categorial analysis is very close to oppositional analysis and componential analysis in the framework of structuralism, being their in-between on different - CL-oriented - principles. Like the oppositional analysis in TS, categorical analysis can follow the comparison of only decisive features in concepts under study, thus it is not time-consuming, but it provides enough information for text-oriented judgement.

From the language-oriented perspective, it could go deeper into the study of all features that is important for non-corresponding concepts in both languages: in the course of time, the target-language concept can acquire some features from the source-language one. Equivalence is treated as a gradation of the restructuring of a linguistic concept on the basis of proximity.

In the domain of linguistic terminology, this type of categorical analysis motivates why the term 'linguocultural concept' *[cf.* 6] is to be rejected: by its essence, the concept includes lingual and cultural information. Consequently, its drawback is the subtlety of discriminating semantic and cultural information[1].

Meanwhile, in Translation Theory, this analysis joins the historically divided two sides of a word or two directions of translation criticism: *language-thinking* [14, p. 124] and *language-culture* [49, p. 263].

II. ETYMOLOGICAL ANALYSIS

Preliminary Remarks

Since ancient Greek philosophers (Heraclites, Plato, the stoics), etymological analysis has been considered an epistemological tool [31, p.13]. Besides, as V! Toporov remarks, the average person, who is not a linguist, does not ponder over phonetics and morphology, but it is human curiosity to penetrate into semantics and etymology and clarify why this thing is called by this name [22, p. 8]. The search for a primary and initial form as well as the way of naming can open the forgotten inner form (in O. Potebnia's sense). These contemplations open the one-way channel of communication through time by which the information comes to us. Meanwhile, the space communication is valid in the context of synchronic etymology [22, p. 25]. It borders on folk etymology and is based on semantically clear derivations, thus, giving new poetic functions to the sign as an act of communication [ibid].

Etymology was always viewed as a good method for extracting historical data, reflected in a language. It does contribute to providing the historic and cultural context of a word (or concept), though it has some limitations concerning the importance of the received data [22, p. 26].

The main task of etymology is to define the sequence of modes for modeling the world [22, p. 28], and its stage-orientation is very important for translating texts that are temporally distant from us.

Epistemological criteria for assessing a word in the etymological perspective may be formulated as follows:

However: "The NTL [a Neural Theory of Language] approach suggests that all of our cultural frames derive their meanings from metaphorical mappings to the embodied experience represented in primary conceptual schemas" [36, p. 194]. This supports in a way the necessity of having two directions - semantic / primary / conceptual vs cultural / secondary within the analysis of a word's meaning.

1. motivation [22, p. 30]: "Words do not randomly acquire new senses, then. And since new senses are acquired by cognitive structuring, the multiple synchronic senses of a given word will normally be related to each other in a motivated fashion" [65, p. 9];

2. limits of a word's semantic potential [22, p. 44]: "Systematic metaphorical connections link our vocabulary of the sociophysical domain with the epistemic and speech-act domains" [65, p. 13];

3. presence in a semantic field or network [22, p. 31]: "[L]ocal studies of the systemic contrasts which structure particular semantic fields often reveal fascinating aspects of our linguistic and cognitive treatment of these areas of meaning, and may well tell us much about what meanings within the domain are 'close' to each other, and what meanings are likely to be historically connected" [65, p. 18].

The verification criterion of this conception is formulated as follows: "[C]ertain semantic changes occur over and over again throughout the course of Indo-European and independently in different branches across an area of thousands of miles and a time depth of thousands of years" [65, p. 9]. Thus, historical semantic changes are not random combinations, but follow hidden cognitive patterns, and these patterns are already of great value for studying, as they can highlight directions of semantic changes which an author / translator will use for his/her conception in a text or/and which may be a fundamental obstacle in a crosscultural adjustment.

An interesting point is the value of actual etymology and folk etymology, especially when the latter bring more vivid associations and can produce new original textual reinterpretaitons.

It is a fact that "we cannot rigidly separate synchronic from diachronic analysis: all of modern sociolinguistics has confirmed the importance of reuniting the two" [65, p. 9]. CL suggests a view that the present meaning cannot be understood without the continuum seen through the prism of the past.

In the panchronic understanding of etymology, "language appears to be in a defined **relation** to the space-time reality: (i) due to its semantic character, language reflects spatio-temporal realia, but not the other way round (asymmetric relation), (ii) due to its symbolic nature, language allows for transformations of time and space, which results in instituting the so-called world-view, or lingual picture of the world, and by which language relates to itself (reflexive relation), (iii) due to its anthropological dimension, language is a function of cognition, but cognition is not a function of time and space, i.e., time and space cannot be variables of language (intransitive relation)" [53, p. 79]. P. Lozowski suggests the formula "panchrony=language change + cognition" or "language change set in the context of the evolution of human understanding" [ibid]. Thus, during our evolution, we collect knowledge, and only some small part may be really erased.

Needless to say, any collection and processing of data is valuable for TS analysis. What kind of criteria for processing etymological and semantic information can the etymological analysis provide? Or how can the semantic space of a word be divided through the etymological prism?

The first researcher who paid attention to the importance of etymology for the lexical and semantic analysis and translation was V. Derzhavyn [8, p. 47]. A kind of practical samples is found in the lingual and cultural essays by A. Sodomora [18]. B. Stasiuk applies the etymological criterion for assessing lexical units in artistic translation [20], though in his case, the etymological criterion sometimes belongs more to the sphere of a language's history rather than its etymology.

Case Study of the Etymologies

In this part, we shall see if and how the etymological analysis can contribute to the translation quality assessment on the basis of contrasting the lexemes: Greek 'xOpt?' - Church Slavonic and

Old Ukrainian 'благодѢть' - English 'grace'.

The Greek concept of */OpiQ* belongs to the most ancient perception realization, and one criterion of this antiquity is the absence of an exact equivalent in modern language revealing all the fussiness of its semantic borders [32, vol. 1, p. 1248]. The lexeme derives from the Proto-Indo-European roots *gher- 'to encircle, embrace' [Etymology charis] *(cf.* Ukr. 'город' [9, vol. 1, p. 571]) and its variation *ghcr-i- 'gift, grace' [32, vol. 1, p. 1:1247-1248].

The usage of the Proto-Indo-European semantics, which is highly hypothetical, may not sound very persuading and exact, and thus the application of Proto-Indo-European data may produce some extra and interesting information, but it is rather doubtful that a contemporary speaker will subconsciously keep the meaning from such a stretched time distance. Otherwise, some closer time span will be represented in a speaker's mentality with all the historic changes, especially if several other derivates with various meanings exist.

Having conceptualized the emotion and/or - though possibly later - aesthetic feeling of 'pleasant', it may have initiated the realization of its semantic potential in the direction: 'pleasant' -> 'pleasantness' -> 'beauty', 'pleasure' -> 'gracefulness' (милість - милосердя), 'favour' (благовоління), 'mercy', 'glory' -> 'a favour' (послуга), 'gratitude'. The historical processing resulted in constituting the multi-componential or multi-layered structure of a meaning. The sequence of stages produced the polysemy of *xOpig* that is extendedly presented in the very text of the New Testament **[62,** p. 281]:

early Greek: gracefulness, graciousness; favour; a favour; gratitude; for the sake of

1. grace: as a gift or blessing brought to man by Jesus Christ
2. favour
3. gratitude, thanks
4. a favour
5. a new Christian sense: the freeness and universality of which are shown in the inclusion of the Gentiles within the scope of the love and care of the God of the Jews

The same origin means that each new sense contains part of the old meaning, and as an important semantic constituent, it reverberates in all new senses. This approach returns us to an understanding of connotation which is viewed as an wider notion, covering the intention of a speaker or speech community (cf. J. Bartminski's discussion of 'cognitive definition' [29, p. 67-75]).

These considerations make valid the statements that God's *x&pi?* is pleasant, beautiful and has nothing in common with fear (the latter is very bright in the strict ascetic doctrines). This is the meaning that was to be rendered into Church Slavonic and served the basis for Hilarion's theological and artistic conception.

The Old Church Slavonic *благодѢть* was a word of Common Slavonic use. Its categorical structure can be presented through five senses [23]:

БлагодѢть (of Ohrid origin)

1. grace (divine), mercy, benevolence
2. bonum, benefit; good deed
3. charm, fascination
4. East Bulgarian: gratitude; thanksgiving
5. East Bulgarian: virtue

Perhaps, it was due to the Greek influence due to which the last two senses had developed. Besides, the closeness to Ukrainian territories could contribute to the understanding of the lexeme *благодѢть* that is explained as/Clp/д in the dictionary compiled by I. Sreznevs'kyi [19, vol. 1, p. 96]. So, there is additional evidence that the categorical structure of the concept *благодѢть* was complex, covering all sense peculiarities of the Greek equivalent.

The etymological and derivational analysis suggests the consideration of the lexeme *благодѢть* as the combination of two concepts: *благо* and *дѢяти*.

Благо derives from the Proto-Slavonic adjective *bolgb* which served the basis for substantivation [61, vol. 1, p. 305-307; 19, vol. 1, p. 96; 9, vol. 1, p. 203; 58, vol. 1, p. 140-141]:

Proto Slavonic	adj. bolgb: 'good, nice'> 'happy', 'benevolent',

	'temperate' (southern), 'sweet' (southern)
Proto Slavonic	n. bolgo: 'good', 'happiness', 'success'; Southern also: 'wealth', 'estate'
Old Church Slavonic	n. благо: 'good', 'blessing', 'welfare', 'weal'
Modern Ukrainian	n. благо: 'good', 'happiness', 'weal'

Back in the Common Slavonic heritage we see the dichotomy of the 'material' and 'spiritual' senses. The question 'Which was the first sense: the material one or the spiritual one?' is not directly answered by the dictionaries, but the logic of historical perception hints that primordial man was at first quite materialistic. The process can be depicted in two stages: 1) we name what we see; as we see something physical, we name it first; 2) we perceive the unknown by means of the known; thus, using old material-oriented concepts, we conceptualize new abstract reality. It is very visible in the sample of Proto-Ukrainian and Old Ukrainian poetry as reconstructed by M. Moskalenko [10]. Having indicated three fundamental layers of folk poetry (Indo-European motifs, Proto Slavonic motifs, East Slavonic / Old Rus' motifs), the researcher traced the development of Proto / ancient Ukrainians' mentality from the family-oriented society to the prince-oriented society: from the values of every-day life to the higher values of the princely state (servitude to the prince and heroic deeds). Similarly, B. Rybakov explained the spirituality of the concept 'destiny' (доля), originating from 'a share' (after hunting, the hunters divided the prey, and everyone received their share) [17].

The verb *дѣяти* is a basic verb that come from Proto-Slavonic dejati 'act, do', deriving form the verb deti 'put; do' [9, vol. 2, p. 94]:

Proto Slavonic	V. deti: класти, подіти; робити
Proto Slavonic	V. dejati: діяти, чинити, робити

The development shows that the semantic directionality of the lexeme was set back in the Proto Slavonic period, and it has not changed much since.

Though the dominant term in more modern texts became the lexeme 'благодать' that similarly belongs to the Proto Slavonic semantic stratum and has kept its primary meaning 'to give, provide, offer, present'[9, vol. 2, p. 15]:

Proto Slavonic	v. dati, davati
Old Church Slavonic	v. дати
Modern Ukrainian	v. дати, давати

Old Church Slavonic	V. дли́яти
Modern Ukrainian	V. діяти

The controversy over 'благодѢлъ' vs. 'благодАть' is usually neglected, and this makes the meaning narrower as the etymological analysis shows. The objective reason for this status quo is that in most cases the word was spelt in shortened version with titlos (tildes). Some researchers and theologians do not scrutinize this double form, as the form 'благодать' is codified in church doctrines (e.g. in the Russian Orthodox Church), but we cannot support the view that at that time these two words were not differentiated. Meanwhile, the analysis of Bulgarian manuscripts written during the 10th to 11th centuries reveals higher frequency and use of the ѣ-form [23]. In the historical perspective, the a-form has got fixed in modern Ukrainian, Russian, and Bulgarian languages.

In Hilarion's text we do observe some irregularities, like personification: "Благодать же глагола къ богу", "Послуша же и богъ яже от благодаті) словесъ", "Видивши же свободь-наа благодіѣ чада своа христіаньш обидимы от іудіи, сыновъ работнааго закона, възъпи къ богу". Hilarion is likely to differentiate God Father (the lexeme 'бог') and Jesus Christ (the lexeme 'благодгль') in this way. Actually, this personification is a weak argument for preferring 'благодгль' to 'благодать'. We agree on the image of God-Creator, but He can both create and give. But in this case, the interpreter should go in the opposite direction: from the usage frequency to the explanation of the author's concept. Here, the studies support the prevalence of the ѣ-form, and the text subconsciously renders the semantic complex of acting. Seeing man as the mirror of God, this can also be regarded as an incentive to do / act / create in the earthly life. The idea of acting and creating fully corresponds to the objective of Hilarion's text, i.e. to create a 'new' strong state.

Hilarion's artistic conception of *благодіть* is violated in the English-language translation by an objective reason: the equivalent 'grace' is built on the English Biblical tradition, continuing from the Latin translation of the New Testament.

In Old English translations, gratia was rendered either as *danc* 'thought, reflection, sentiment, idea; mind, will, purpose; kindly thought, favour, grace, mercy, pardon; pleasure, satisfaction; reward, recompense' or as *gyfu/giefu* 'giving, gift' [OEME]. In the Old English texts, we see absolutely different categories, stressing the act of giving and thanking and highlighting the receiving person in a way. This understanding would have complicated the interpretation of Hilarion's text significantly.

That is why the borrowing 'grace' from Latin through French is a more successful variant, as it repeats the concept of the Vulgate, the sacred translation into Latin. It had to reproduce all the senses of the Greek */OpiQ* in the New Testament, and it was codified for religious usage already in the Wycliffite Bible (1380s).

The lexeme 'grace' has been fixed since the late 12th century, and it acquired a lot of new senses that are to be taken into account generally because they produce the whole map of a lexeme's meaning [39; 41]:

Proto-Indo-European stem	*gwer- "to praise, welcome" (cf. Skt. grnati "sings, praises, announces," Lith. giriu "to praise, celebrate," Avestan gar- "to praise")
Latin	adj. gratus "pleasing, agreeable"
Latin	n. gratia "pleasing quality, good will, gratitude"
Old French	n. grace "pleasing quality, favour, good will, thanks"
English	n. grace: late 12th century - "God's favour or help" early 13th century (until 16th century - usually plural) - the short prayer that is said before or after a meal is in the sense of "gratitude" early 14th century - "virtue" mid-14th century - "beauty of form or movement, pleasing qual-ity"

Having a different origin, but similar semantical potential, the word managed to effectively substitute the Greek concept and open the space for correct understanding of the Old Ukrainian text.

Contribution to Translation Assessment

Thus, in conclusion, we may admit that the etymological analysis cedes to the categorical analysis what concerns the criteria for adequate analysis, but it does reveal some overtones, some ethnomental categories that can sometimes play a decisive role in an author's conception of an artistic text.

Second, we do not perform pure etymological analysis, keeping in mind only the origin of the word. However, we should consider etymology to cover both origin and history of a word, because it can reveal the further potential modification of a lexical meaning, required for the translation of a new concept / sense.

III. CONCEPTUAL DISCOURSE ANALYSIS

Preliminary Remarks

Within the framework of translation assessment, a *concept* as a CL category closely approaches the notion of a *megaimage* from Literary Studies.

Correlation between an image and a concept is very subtle. R. Langacker defined 'images' in the way that "they describe our ability to construe a conceived situation in alternate ways - by means of alternate images - for purposes of thought or expression. Two images of the same situation may differ as to which features of it are selected for explicit attention, the relative salience of these features, the level of abstractness or

specificity at which it is treated, the perspective from which it is viewed, and so on" [50, p. 110]. Traditionally East European TS differentiates a *verbal image* (according to traits of lingual expression) opposed to a *literary image* (according to traits of a text plot). The verbal image enables a concept in a given context particularly; it is a primary image. The literary image permeates through the whole text or, maybe, one fragment and is based on a set of primary images; it is a secondary image [13, p. 15]. It is reasonable to link these terms: R. Langacker's interpretation of an image is equal to a concept as a unit of a language and conceptualization, while its specific textual realization is to be termed as 'a verbal image'.

In accordance with scale, Ukrainian researchers suggest differentiating *microimages* (word and word-combinations), *macroimages* (hierarchies of microimages) and *megaimages* (image-systems of the whole writing) *[ibid.*]. The megaimage of the text will approach closely the description of a concept, as it will reproduce a more or less complete set of categories and functions, which are necessary for a concept's successful existence.

Regarding a concept as a unit of language and culture, a megaimage joins the textual implementation of a concept and the existence of culturally-motivated stable patterns of realization. The dual nature of discourse - 'conventionalized modes of speech typifying interaction in specific social domains' in a broad sense and 'a given text in the particular context of the situation' in a narrow sense [30, p. 146] - contributes to the understanding of translation textology and explains how transtextuality derives from a translator's individual-categorical text reconstruction under influence of spatio-temporal and social-cultural factors.

In applying CL to the process of analyzing a translation in connection with a system (or polysystem) of literary texts in a national language, including time and place correlations for the respective readership, we have to develop a notion of translation as a specific demonstration of the original. Concerning time, place and purposes, the demonstration operates through the notion of similarity, as proposed by K. Mroz: "Thus, the concept of transtextuality, greatly implying the otherness of a translation concerning the original, keeps the notion of identity, of identity in a conventional and very general sense, which produces to some degree the effect of semblance. So translation becomes the similar, the appearance of the original. Transtextuality means textual transfers. These textual transfers will build the texts which are read, which are interpreted already separately but due to their genesis, become serial; this way different texts have a kind of conversation between themselves." (My translation - *T.Sh.*) [55, p. 151].

A text may be analysed as a particular unitary object in a particular time and at a particular place, one that is coloured by the psychological and social status of an author. A translation is the result of a translator's creativity, best viewed "in the individual-psychological sense, not in the generative sense" [73, p. 865]. The fundamentals of creativity are *comprehension* (a conceptual system/worldview) and *invention* (aim-oriented conceptual reconstruction). This division elaborates various techniques for translation assessment from the author's perspective.

The author's conception can be studied within T. van Dijk's theory of the internal structure of a speaker that consists of four parts:
1) knowledge, opinions;
2) needs, wishes, preferences;
3) attitudes, intentions;
4) feelings, emotions [7, p. 25].

In translating, all these factors influence the conceptual system of the speaker-translator, merging the outer reality and the inner experience.

However, T. van Dijk's variant of analysis has some limitations related to the availability of data about an author's personality. It can be reservedly applied to the 11th-century Ukrainian literary monument whose author - Hilarion of Kyiv - remains an oblique character of Old Ukrainian literature.

An alternative view for use in TS is an integrated and structured scheme of discourse analysis designed within the Lublin ethnolinguistic school under the supervision of J. Bartmifiski and later modified by Russian researcher S. Nikitina. In 1975, a group of Lublin scholars started the work on a special dictionary which was to describe *linguistic folk stereotypes,* formed in and by a language, including the participation of a system of beliefs, traditions, folk arts and everyday life. Their supposition was that the language of the

folklore is formed symbolically [28, p. 12], and such folk consciousness has not disappeared but entered the general circulation [28, p. 16-17] through linguistic stereotypes.

J. Bartminski's stereotype-descriptive scheme includes 20 categories, aimed at delineating different types of relations in the text, in the culture, and in-between [28, p. 24-31]. According to the scheme, a stereotype is analysed in four relational groups:

1. paradigmatic relations join hierarchical coordination (hyponym-hyperonym, part-whole) and equitable status in a system (synonyms-antonyms) or in a text (parallels, intra- and extratextual equivalents, textual oppositions);

2. level-one syntagmatic relations exist in a phrase, depicting attributes, quantity and gradation;

3. level-two syntagmatic relations function in a simple sentence in the form of an agent, a stator, a processor, a sensor, an object, a receiver, an addressee, an instrument, some material, a derivant, a time and a place;

4. level-three syntagmatic relations are found in a complex sentence or in a text ("cause-result" relations and corpus associations).

This analysis scheme was later modified by S. Nikitina in order to analyse a cultural concept [16, p. 117-123]. She divided all relations-functions into two groups - static and dynamic/situ-ational relations. The first group includes two subgroups of conceptual relations:

a) equitable relations (synonyms, symbols, metaphors and metamorphoses, isofunctional words, antonyms);

b) hierarchical relations (categories of: unity—its main element, whole—part, external attributes of an object, internal attributes of an object, an associative complex).

The second group is subdivided into two types of relations:

a) actant relations (a concept as a subject, an object, an instrument, an addressee);

b) implicative relations (situations of: cause—result and usual consecutiveness).

The static and dynamic conceptual relations are joined by location: every object has its locus.

5. Nikitina's simplified version offers a proper foundation for the discourse analysis of a text with regard to megaimages, collected from the original and the translations. Not every text provides instances of each level of S. Nikitina's scheme. This analysis will still require an extended textual fragment if the results are to be useful and credible [sic]; this approach does not allow the neglect of semantic nuances, found in the text, in comparison with a selected key-word (microim-age) where the emphasis is put on a language and a culture, through an actual text. This analysis contributes to defining a text's special and unique *skopos* and *function:* the primary *skopos* refers more to the language system of a text; the secondary *function* derives from the acceptance of the translation and its language in a target polysystem.

The following case study is based on the analysis of the concepts *благодать* in the Old Ukrainian original and *grace* in one Ukrainian and two English-language translations.

Hilarion's Conception of Grace

Interpreting the conceptual matrix of Hilarion's text, we can deduce some specific and basic features of the concept that are important for equivalent rendering:

1. Grace has a dual nature: human and divine. In its human aspect, grace says, cries out, sees; as divine will, it changes law, spreads faith, saves the world. Thus, grace is both God and God's deed.

2. Its metaphoric perception is based on natural facts plus family experience.

3. Its symbolic and associative space is located within the framework of the New Testament.

4. Its relation to law is again dual: temporal (law-precursor) and human (law-servant).

5. Grace is a composite notion: its components are baptism, teaching and faith.

6. The place is presented as a trinity of space, time and people (heaven—future—Christians): it encodes the promise of the future incorruptible life in the heaven for Christians.

A similar conceptual matrix is composed on the basis of all literary sources in one language, and this time the matrix reveals general overlaps and clashes of a specific concept in a specific text as contrasted to a language-culture.

Case Study of the Translations

Three translations provide the basis for analysis in this paper: the Ukrainian translation by Volo-dymyr Krekoten' for an academic edition [12] and two Anglophone translations also by academics Nancy Louisa Ickler (USA) [43] and Simon Franklin (UK) [44]. The time span is more or less the same and assigns most to the understanding of contemporary readers.

Quantitatively, 40 criteria in 13 categories are considered as those that constitute the conceptual matrix of grace in Hilarion's text. The 40 criteria can claim the statistical equivalence of the main concept (the majority of contexts are rendered to full extent, and the fewer deviated contexts are uninfluential in the general perspective).

Assessing the rendering of the lexeme in all contexts reveal common regularities for all the translations:

1. The translators violated Criterion 8.2. Instead of following Ilarion's misinterpretation (possibly intentional)[1], they chose to correct the dogma according to the New Testament. This correction altered partially the crystallized dual nature of grace as a human and a divine phenomenon.

2. Its synonyms, metaphors, isofunctional words, antonyms and symbolic and associative relations are based on the same proto-text - the Bible - and, thus, the same source eliminates most misunderstandings connected with Christian civilization. In the text, grace sometimes equals Christ, and God stands for God-Father (Criterion 8.3): that distinction is still evident in all three translations.

3. The existing translations of the Bible could have contributed to the lexemes chosen for the translations of Hilarion's text ('істина' - 'truth'). And we find consistency in the usage of biblical dogmas in both English-language translations. Otherwise, the comparison can also show the transtextological connection between two translations and reveal some aspects of a peculiar translational style for a given literary work.

4. The cliches with the concept of grace reflect traditional verbalization, but in our case, the original repeats the rhetoric of the New Testament, and the translators were acting within the limit of usual wording for religious speeches.

5. Some features were weakened: lacking activeness in the phrase "grace was revealed / made manifest" (9.2; 9.4); lacking an agent's functions as a source (9.3).

Limitations and Significance for Translation Assessment

This type of Conceptual Analysis should be performed on extensive texts in order to provide enough data for a complete conceptual matrix. This approach means juxtaposing source and target

A thorough analysis of religious (mis)interpretation in Slavonic translated texts by A. Alekseev shows enormous complexity in making judgements of this character [1, p.:74-97].

texts, besides it also is reasonable to contrast concepts from short texts opposite the wider cultural background. Thus, the received conceptual matrixes of source and target language-cultures can be used for deciding the use of specific wording in a translation.

This analysis does contribute to the perception of an author even when his personality is disputable. The image presented is like a concept reconstructed for an 11th-century religious figure as it repeats all the categories essential for an ordinary conceptual and lingual unity.

The distinction between a text and discourse disappears that is not desirable for analytical precision. Further, this fuzziness questions the necessity of two traditional terms denoting 'agreed desirable rendering' - *equivalence* (a language-level phenomenon) and *adequacy* (a text-level phenomenon). In this type of analysis, which merges conceptualization and discourse, equivalence leaves the limits of a language's system, but still stays in the framework of linguistic description.

This type of analysis does not directly show stylistic criteria for the source and target text, and this matter should be subject to register analysis. Meanwhile, the analysis may provide good statistical presentation - a desirable outcome for a bureaucratically-minded assessor.

Within this analysis, it is easy to track consequence in rendering repetitions. Besides, it sheds light on the issue of translation amplifications as they may be verified by earlier contexts, which are more evident in this presentation. The aim of any translation is to properly reproduce the same concept.

Lastly, this type of Conceptual Analysis contributes to the understanding and elaboration of conventionality as a basic category for Translation Studies. Now, a translation critic can discuss the cultural presentation of a text with a more systematic argument.

General Conclusion

The three types of Conceptual Analysis focuses on the existence of a concept as separated from a textual context, but they demonstrated how a concept's cultural context - which is beyond a reader's primary conscious perception - may be influential for the interpretation of a text and the assessment of its translation. The focus on textual contexts can turn into the continuation of discussion about applying Conceptual Analysis to TS where other CL phenomena like conceptual blending and profiling will be valued.

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CONCEPT OF БЛАГОДіΓЬ in Hilarion's original

1.**Synonyms:** 1.1. Ісус Христос (168а)
1.2.Сарьра (170а)
1.3.свободнаа [жона] (170а)
2.   **Metaphors:** 2.1. мліко благодіљь (169а)
2.2.чада благодгугЬ (172б)
2.3.благодіљьніе солнце (173 а)
2.4.роса благодіљьнаа (174б)
2.5.дождь благодЪтныи (175а)

3.**Isofunctional words:** істина (168а, 170а, 171а)
4.**Antonyms:** законъ (168а, 169а)

5. **Relations 'whole-part':** 5.1. благодітьниє крещениє (169б, 172а)

5.2.   учениє благодітьниє (180а)

                                        5.3. истиньныа благодати учениє (180а)

5.4.   віра благодатьнаа (180б)

6.   **Internal attributes of an object:** 6.1. свободьнаа благодгль (172б)

6.2. Христова благодіть (174а)

7.   **Associative complex:** 7.1. законъ бі слуга благодіти (169а)

7.2. благодать слуга будущему віку, жизни нетлЪньнЪи (169а)

8.   **Concept as a subject:** 8.1. благодіть всю землю исполни (168а)

                                        8.2. благодать Христосомъ бывшш (170а)

                                        8.3. благодать же глагола къ Богу (170б)

8.4. благодать спасеть миръ (170б)

8.5. благодать родися (171б)

8.6. Егда бі Христос на земли, и еще не у с[я] благодать укріпила бяаше, нъ дояшеся, и еще за л▷ (30) лЪтъ, въ ня же Христосъ таяашеся. Егда же уже отдоися и укрЪпЪи явися благодать Божіа всЪмъ человЪкомъ въ Іорданьстіи ріці.

(171б)

8.7.   видивши же ... благодіть чада своа ... възъпи къ Богу

(172б)

8.8.   благоділь всю землю обятъ і ако вода морьскаа покрыю.

(174а)

                                        8.9. Ліпо бі благодати ... въаати (180а)

9.   **Concept as an object:** 9.1. Богъ положи законъ на проуготованіе благодати (169а)

9.2. Богъ умысли тімь благодЪтЪ явитиса (170а)

9.3. послуша же и богъ яже от благодаті словесъ (170б)

9.4. Отиде законъ, благодіти явльшися (173а)

9.5. человічьство въ благодіти пространо ходить (173а)

10.   **Concept as an instrument:**

10.1. Хрьстіани же ... благодатію не оправдаються, нъ спасаються. (173а)

10.2. благоділію христіаніи больше быша (173б)

11. **Cause-result:** віра простреся (168а)

12. **Usual consecutiveness:** законъ прЪдътечя бі благодіги (169а; similar: 170а).

13.   **Locus:** 13.1. благодать [маε] сънити на землю (170б) 13.2 въ будунцимъ вЪцЪ (173а)

13.3. на небесах (173б)

13.4. на новы люди (180а)

CONCEPT OF GRACE in the Ukrainian translation by Volodymyr Krekoten'

1. **Synonyms:** 1.1. Ісус Христос (168а) 1.2. Сарра (170а) 1.3. вільна [людина] (170а)

2.   **Metaphors:** 2.1. молоко благодаті (169а)

2.2. діти благодаті (172б)

2.3. благодатне сонце (173 а)

2.4. роса благодатна (174б)

2.5. дощ благодатний (175а)

3. **Isofunctional words:** істина (168а, 170а, 171а)

4. **Antonyms:** закон (168а, 169а)

5. **Relations 'whole-part':** 5.1. благодатне хрещення (169б, 172а)

5.2. вчення благодатне (180а)

5.3.істинної благодаті вчення (180а)

5.4.віра благодатна (180б)

6. **Internal attributes of an object:** 6.1.вільна благодать (172б)

6.2. Христова благодать (174а)

7. **Associative complex:** 7.1. закон - слуга благодаті (169а)

7.2. благодать - слуга майбутньому віку, життю нетлінному (169а)

8. **Concept as a subject:** 8.1.благодать сповнила всю землю (168а)

8.2.благодать з'явилася через Христа (170а)

8.3.благодать же сказала Богу (170б)

8.4.благодать спасе світ (170б)

8.5.благодать народилася (171б)

8.6.А як був Христос на землі, і не зміцнілою ще була благодать, то ссала вона зо тридцять літ, поки Христос таївся. Коли ж уже одлучилася вона і зміцніла, то з' явилася благодать Божа усім людям в Іорданській ріці. (171 б)

8.7.благодать, побачивши дітей своїх, ... заволала до Бога (172б)

8.8.благодать усю землю обняла і, як вода морська, покрила її. (174а)

8.9.добре було благодаті ... возсіяти (180а)

9. **Concept as an object:** 9.1. Бог готує благодать (169а)

9.2.Бог умислив у благодаті себе явити (170а)

9.3.*[deviating the primary function] послухав же і Бог благодаті словес (170б)

9.4. закон блякне перед благодаттю (173а)

9.5. людство в благодаті випростано ходить (173а)

10. **Concept as an instrument:**

10.1.Християни ... благодаттю не виправдовуються, а спасаються. (173а)

10.2.благодаттю християнство більшим стало (173б)

11. **Cause-result:** віра поширилася (168а)

12. **Usual consecutiveness:** закон - предтеча благодаті (169а; similar: 170а).

13. **Locus:** 13.1. благодать має зійти на землю (170б)

13.2 майбутнє (173а)

13.3.на небесах (173б)

13.4.між новими людьми (180а)

CONCEPT OF GRACE in the English-language translation by Simon Franklin

1. **Synonyms:** 1.1. Jesus Christ (168a)

1.2.Sarah (170a)

1.3.free [woman] (170a)

2. **Metaphors:** 2.1. the milk of Grace (169a)

2.2.[Grace's] her sons (1726)

2.3.the sunlight of Grace (173a)

2.4.the dew of Grace (1746)

2.5.the rain of Grace (175a)

3. **Isofunctional words:** Truth (168a, 170a, 171a)

4. **Antonyms:** Law (168a, 169a)

5. **Relations 'whole-part':** 5.1. the Grace of baptism (1696, 172a)

5.2.the teaching of Grace (180a)

5.3.the teaching of the Truth which is Grace (180a)

5.4. the Grace of faith (1806)

6. **Internal attributes of an object:** 6.1. X [zero translation] (1726)

6.2. the Grace of Christ (174a)

7. **Associative complex:** 7.1. the Law was the servant of Grace (169a)

7.2. Grace is the servant of the age to come, of life incorruptible (169a)

8. **Concept as a subject:** 8.1. Grace filled all the earth (168a)

8.2. the Grace which came by Jesus Christ (170a)

8.3. Grace said to God (1706)

8.4. Grace [will] save the world (1706)

8.5. *[deviating the primary function] this was the birth of Grace (1716)

8.6. When Christ was on earth, Grace had not yet grown strong but was suckled for thirty years, and for these thirty years Christ was concealed; but when Grace was weaned and had grown strong, then the Grace of God that bringeth salvation was made manifest to all men in the river Jordan. (171 6)

8.7.when Grace saw her sons ... she cried out to God (172б)

8.8.Grace ... embraced all the earth and covered it like the waters of the sea (174a)

8.9.it was meet that Grace ... should shine forth (180a)

9.   **Concept as an object:** 9.1. God established the Law in preparation for Grace (169a)

9.2.   God designed that through Him Grace might be made manifest (170a)

9.3.God hearkened to the words of Grace (170б)

9.4.the Law departed when Grace was made manifest (173a)

9.5.man moves freely in Grace (173a)

10. **Concept as an instrument:**

10.1.with ... Grace Christians are not justified but are saved (173a)

10.2.in Christ's Grace Christians became greater (173б)

11.**Cause-result:** Faith spread (168a)

12.**Usual consecutiveness:** the Law was the precursor of Grace (169a; similar: 170a).

13.**Locus:** 13.1. Grace [is] to descend to earth (170б)

13.2.in the age to come (173a)

13.3.in heaven (173б)

13.4.upon new people (180a)

CONCEPT OF GRACE

in the English-language translation by Nancy Louisa Ickler

1.**Synonyms:** 1.1. Jesus Christ (168a)

1.2.Sarah (170a)

1.3.freewoman (170a)

2.   **Metaphors:** 2.1. the milk of Grace (169a)

2.2.[Grace's] her children (172б)

2.3.the sun of Grace (173a)

2.4.the dew of Grace (174б)

2.5.the rain of Grace (175a)

3.**Isofunctional words:** Truth (168a, 170a, 171a)

4.**Antonyms:** Law (168a, 169a)

5.**Relations 'whole-part':** 5.1. the baptism of Grace (169б, 172a)

5.2.the teaching of Grace (180a)

5.3.the teaching of true Grace (180a)

5.4.the faith of Grace (180б)

6.   **Internal attributes of an object:** 6.1. free Grace (172б)

6.2. the Grace of Christ (174a)

7.   **Associative complex:** 7.1. the Law was a servant to Grace (169a)

                          7.2. Grace [is a] servant to the future age of life incorruptible (169a)

8.   **Concept as a subject:** 8.1. Grace filled all the earth (168a)

8.2.the Grace which came through Christ (170a)

8.3.Grace said unto God (170б)

8.4.Grace [will] save the world (170б)

8.5.there was born Grace (171б)

8.6. Even when Christ was on earth, Grace had not yet grown strong, but was a suckling for thirty more years, during which Christ hid himself. But when the Grace of God was weaned and grown strong and appeared to all men in the River Jordan. (171 6)

8.7. Grace, seeing her children, ... cried out unto God (1726)

8.8. Grace ... embraced the whole earth, and covered it like the water of the sea (174a)

8.9. it was meet that Grace ... should shine (180a)

9. **Concept as an object:** 9.1. God established the Law for the preparation of Grace (169a)

9.2. God purposed that Grace thereby should be revealed (170a)

9.3. *[deviating the primary function] God hearkened to the words of Grace (1706)

9.4. the Law departed when Grace was revealed (173a)

<div align="center">9.5. mankind freely walketh in Grace (173a)</div>

10. **Concept as an instrument:**

10.1. Christians by... Grace are justified not, yet saved (173a)

10.2. Christians became greater through Grace (1736)

11. **Cause-result:** Faith extended (168a)

12. **Usual consecutiveness:** the Law was a precursor to Grace (169a; similar: 170a).

13. **Locus:** 13.1. Grace [is] to descend to earth (1706)

13.2. in the age to come (173a)

13.3. in heaven (1736)

13.4. on new peoples (180a)

<div align="center">CONCEPT OF GRACE in the English language as based on the theological interpretation[1] and the Oxford English Dictionary</div>

1. **Synonyms:** 1.1. the free and unmerited favour of God (OED)

1.2. God (OED)

2. **Metaphors:** 2.1. throne of grace (OED)

2.2. covenant of grace (OED)

2.3. declaration of grace = gospel (Acts 20:24, 32)

2.4. God is the God of all grace (1 Pet. 5:10)

2.5. the Holy Ghost is the Spirit of grace (Zech. 12:10; Hebr. 10:29)

2.6. our Lady of grace=Virgin Mary (OED)

3. **Isofunctional words:** truth (John 1:17)

4. **Antonyms:** law (John 1:17)

5. **Relations 'whole-part':** 5.1. Christ was full of grace (John 1:14)

5.2. the grace of God (OED)

5.3. fear of God (OED)

The Bible text-book: or The principal texts relating to the persons, places, and subjects, occurring in the Holy Scriptures. - New York : American Tract Society, s.a. - 208 p.

6. **Internal attributes of an object:** 6.1. sovereign (Rom. 5:21),

6.2. rich (Eph. 1:7. 2:7),

6.3. exceeding (2 Cor. 12:9),

6.4. manifold (1 Pet. 4:10),

6.5. all-sufficient (2 Cor. 12:9),

6.6. all-abundant (Rom. 5:15, 17, 20),

6.7. true (1 Pet. 5:12),

6.8. glorious (Eph. 1:6),

6.9. free (OED)

7. **Associative complex:** 7.1. God is the Giver of grace (Psa. 84:11)

7.2. Saints are heirs of grace (1 Pet. 3:7)
8. **Concept as a subject:** 8.1. Grace came by Christ (John 1:17; Rom. 5:15)
8.2. But grace abused brings forth the foulest deeds (OED)
9. **Concept as an object:** 9.1. Saints receive grace from Christ (John 1:16)
9.2. Grace is specially given to ministers (Rom. 12:3,6, 15:15; 1 Cor. 3:10)
9.3. Grace is specially given to those who walk uprightly (Psa. 84:11)
9.4. Beware lest you fail of grace (Heb. 12:15)
10. **Concept as an instrument:**
10.1. Christ spoke with grace (Luke 4:22)
10.2. by the grace of God (OED)
10.3. God pardons us out of His grace

11. **Cause-result:** grace is the source of justification (Rom. 3:24; Tit. 3:7), faith (Acts 18:27),
12. **Usual consecutiveness:** grace is the source of forgiveness of sins (Eph. 1:7),
salvation (Acts 15:11; Eph. 2:5,8), consolation (2 Thes. 2:16),
hope (2 Thes. 2:16)
13. **Locus:** 13.1. Grace was upon Christ (Luke 2:40)
13.2. in the soul (OED)

КОГНІТИВНІ ЗАСАДИ ПЕРЕКЛАДОЗНАВЧОГО АНАЛІЗУ: КОНЦЕПТ *БЛАГОДАТЬ* У *СЛОВІ ПРО ЗАКОН І БЛАГОДАТЬ* ІЛАРІОНА КИЇВСЬКОГО (на матеріалі англомовних перекладів)

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Матеріалом розгляду є зіставлення семантичних компонентів концептів - грецького 'хорі?', староукраїнського 'благодать' та англійського 'grace'. Текстом для аналізу є "Слово про закон і благодать" Іларіона Київського та його англомовні переклади. Практичним результатом дослідження стало вироблення трьох схем оцінки перекладів.

Ключові слова: критика перекладу, еквівалентність, концепт, дискурс, староукраїнська література.

КОГНИТИВНЫЕ ПРИНЦИПЫ ПЕРЕВОДОВЕДЧЕСКОГО АНАЛИЗА: Концепт БЛАГОДАТЬ В *СЛОВЕ О ЗАКОНЕ И БЛАГОДАТИ* ИЛАРИОНА КИЕВСКОГО (на материале английских переводов)

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Материалом исследования служит сопоставление семантических компонентов концептов - греческого 'χαρi^', староукраинского 'благодiть' и английского 'grace'. Текстом для анализа избрано "Слово о законе и благодати" Илариона Киевского и его англоязычные переводы. Практическим результатом исследования стала разработка трех схем оценки переводов.

Ключевые слова: критика перевода, эквивалентность, концепт, дискурс, староукраинская литература.