

of children's literature try to avoid mistakes, or smooth them out by adding their own style, author's neologisms and adapting the text to a reader of a certain age. In many ways, this can be done only through the use of translation transformations that helps localize the source text for the recipient of the translating language.

A review of the features inherent in the translated material of children's literature and an analysis of the translation methods applied to them convinces that a large variety of linguistic means found in the originals corresponds to no less variety of means used for their transmission in the Russian language.

References

1. Арзамасцева, И. Н. Детская литература : учебник / И. Н. Арзамасцева, С. А. Николаева. – М. : Издательский центр Академия, 2005. – 576 с.
2. Горький, М. О детской литературе. Статьи и высказывания, письма, / М. Горький. – 3 изд. – М. : Академия, 2007. – 72 с.
3. Зубарева, Е. Е. Детская литература: учеб. пособие / Е. Е. Зубарева. – М. : Просвещение, 1989. – 551 с.
4. Комиссаров, В. Н. Теория перевода (лингвистические аспекты) : учебник / В. Н. Комиссаров. – М. : Высш. Шк., 1990. – 253 с.
5. Фёдоров, А. В. Основы общей теории перевода (лингвистические проблемы) : учеб. пособие.
6. Швейцер, А. Д. Теория перевода : статус, проблемы, аспекты / А. Д. Швейцер. – М. : Наука, 1988. – 215 с.

UDC 81

THE CONCEPT OF GOD IN CHRISTIANITY AND THE LANGUAGE

КОНЦЕПТ БОГ В ХРИСТИАНСТВЕ И В ЯЗЫКЕ

Buyevich A.A.

Vitebsk State Technological University, Belarus

e-mail: englishvtb@gmail.com

Буевич А.А.

Витебский государственный технологический университет,

Республика Беларусь

Keywords: language, religion, concept, Christianity, God, the Savior.

Ключевые слова: язык, религия, концепт, христианство, Бог, Спаситель.

Abstract. The article deals with the fundamental and central to the Russian conceptosphere and Russian consciousness religious concept God, gives its analysis and shows different conceptual forms of representation. GOD can be represented through abstract concepts, such as LIFE, LOVE, LAW, WAY,

LIGHT, POWER; through descriptive names of God, such as ALMIGHTY, OMNISCIENT, MERCIFUL; through personalized forms of the concept of GOD, such as LORD, CREATOR, KING, FATHER, JUDGE, SAVIOR, TEACHER.

Аннотация. В статье рассматривается фундаментальный и центральный для русской концептосферы и русского сознания религиозный концепт Бог, дается его анализ и показаны различные концептуальные формы репрезентации. БОГ может быть представлен через абстрактные понятия, такие как ЖИЗНЬ, ЛЮБОВЬ, ЗАКОН, ПУТЬ, СВЕТ, СИЛА; через описательные имена Бога, такие как ВСЕМОГУЩИЙ, ВСЕВЕДУЩИЙ, МИЛОСЕРДНЫЙ; через персонифицированные формы концепта БОГ, такие как ГОСПОДЬ, ТВОРЕЦ, ЦАРЬ, ОТЕЦ, СУДЬЯ, СПАСИТЕЛЬ, УЧИТЕЛЬ.

Language and religion are two forms of displaying the world in people's minds, two elements in the human soul, two of the deepest interconnected principles in human culture. Religion deals with the fundamental moral values, ethical ideals, "cherished meanings, the most important for man and society" [1, p. 4].

A distinctive feature of religion is the belief in the supernatural, the possibility of contact with it. In Christianity, the supernatural is personified in God.

The bases of religious concepts are the ideological ideals of Christianity, valuable meanings, ideological, cultural and historical codes. All these represent an integral part of communication and form the basis of the ideological guidelines of society.

The relevance of this article is due to social, cultural and axiological changes, general interest in the problems of studying cognitive structures of the religious sphere.

According to the Christianity, more than two thousand years ago, the almighty and omnipresent God took possession of the Immaculate Virgin Mary and incarnated in human nature [2, Mth.1:20–21].

This Divine Incarnation is a unique event in the history of mankind, because before the birth of Jesus Christ, God remained invisible and unknown to people, but after becoming a Man, God revealed Himself as a Person. Jesus Christ lived a human life, endured temptations and paid with his innocent Blood for the sins of people. The resurrection of Christ the Savior means for the Christians victory over death and a newfound opportunity to live with God [3, p. 260].

We present an analysis of the concept of GOD, which is fundamental and central to the Russian conceptosphere and Russian consciousness. This concept is a key one in religious communication, since it determines the content of all other concepts, and also forms the scope of religious communication. Depending on the religious tradition, the concept of GOD may have a different level of representation. For example, in Jewish religious texts, it is verbalized only

through consonants, and in Orthodox Church Slavonic written texts sacred words are represented with specific abbreviations.

In traditional Islam, Allah is not the name of God, but is literally translated as "God Almighty". According to the Muslim theological doctrine, God has 100 names, 99 of them are known, while the hundredth name of God is mysterious and unknown to anyone.

In the Christian religious tradition, God has different conceptual forms of representation.

Firstly, GOD is represented through abstract concepts: LIFE, LOVE, LAW, WAY, LIGHT, POWER, BEAUTY, PEACE, HARMONY, TRUTH: Whoever does not love has not known God, because God is love [1 John 4:8].

Secondly, descriptive names of God, which convey his qualities, are also inherent in the Christian picture of the world: ALMIGHTY, OMNISCIENT, MERCIFUL, the GOD OF ABRAHAM, ISAAC AND JACOB, etc.

Thirdly, the Christian worldview is characterized by personalized forms of the concept of GOD: GOD, LORD, CREATOR, KING, FATHER, JUDGE, SAVIOR, TEACHER.

Each of these forms contains a corresponding attribute potential. God the LORD, the CREATOR, the KING suggests Worship: Exalt the LORD our God and worship at his footstool; he is holy [Ps.99:5]; Service: And God said, "I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain" [Exodus 3:12]; Praise: Let this be written for a future generation, that a people not yet created may praise the LORD [Ps. 102:18].

God as KING, FATHER, JUDGE, SAVIOR guides and protects his people: I am the Lord, and there is no Savior but Me [Isaiah 43:11]; He blesses the righteous [Gen. 9:1]; provides laws [Deut.4:13]; performs righteous judgment [Gen.16:5]; has mercy and forgives those who repent [Ser. 17: 20].

For the Russian people, Christ the Savior is, first of all, the embodiment of kindness and patience. Russian desire to do good is combined with such traits of Russian character as mercy and compassion. These spiritual qualities are reflected in Russian proverbs and sayings: "God gives to a merciful person", "You wish good, then do good!", "It is better to live with compassion than with envy", "The heart is not a stone. A man lives for a sympathy", etc.

The Russians have always seen the suffering and meek God in the image of the Savior: Florensky, P.A. said: "The Russian people, in their religiosity, live with the suffering Christ ... The Russian Christ, so close to the meager Russian landscape, unsightly, gray villages –... This Christ is a friend of sinners, the poor, the weak, the poor in spirit."

Russian veneration of holy fools and passion-bearers, which is practically unknown in other countries, becomes understandable, the Russian category of suffering is embodied in the image of Christ, Who leads to salvation.

Russian motive of voluntary suffering is especially significant for understanding the image of the Russian holy fool, who can also be considered as a cultural figure of the Russian world. The holy fools were ascetics in the name of the Lord, who voluntarily assumed the appearance of a madman and refused the worldly goods and delights of life.

The word "fool" has the meaning of "abnormal", but this "abnormality", being "foolishness for Christ's sake", is intended to emphasize the truth uttered by the Savior: "My kingdom is not of this world" [2, John 18:36], and the inhabitants of this Kingdom seem "strange", i.e. wanderers in the world.

From the Christian point of view, the highest wisdom is sacrificial love for God and people, therefore, the fools, being God's wise men, like the Savior, condescended to sacrificial service to the world.

The results of our research indicate the unique image of the Savior for the Russian culture. For many centuries, faith in Christ the Savior has nourished the soul of the Russian people. Icons in the name of the Savior are being painted, temples are being built, monasteries are being built. The lexeme "spas" (savior) is the basis for some Russian surnames, names of cities, streets, alleys. Thanks to the spiritual creativity of the Russian people, the image of the Savior is widely represented in folk art, music and literature.

References

1. Мечковская, Н. Б. Язык и религия: пособие для студентов гуманитарных вузов / Н. Б. Мечковская. – М. : ФАИР, 1998. – 352 с.
2. The Bible. The New International Version [electronic resource] – Режим доступа: https://www.biblestudytools.com/niv/#google_vignette. – Дата доступа: 10.10.2023.
3. Св. Афанасий Великий. Слово о Воплощении Бога Слова и о пришествии Его к нам во плоти // Творения : в 4 т. – М., 1994. – Т. 1, гл. 54.