

THE NATIONAL IMAGE OF THE WORLD IN AN OBJECTIVE PROCESS OF GLOBALIZATION

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ABSTRACT

The article examines process of globalization as continuation of process the creation of Christendom. The author thinks that translations of Bible from Greek or ancient Jewish on other languages are the example of first step in unification Christendom. And consequently its first step of globalization. Russian translation of Bible is showing distinction from other translations, but experimentally was establishing that Russian people in speech practise understand and use forms of words in accordance with their significance, which used in other translations of Bible, changes the original significance.

The author believes that the change of the primary word allows speaking about readiness of Russian consciousness for accepting the ideas of globalization.

KEY WORDS

sacral style, translations of Bible, continuation of process, globalization, Christendom

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INTRODUCTION

From a cultural linguist's point of view, when dealing with the problems of translating of the Bible into local languages, globalization is the appropriate culmination of the processes that began two thousand years ago with the spread of Christianity. Indeed, Christianity as well as "globalization unites the whole row of separate, opposite elements which cannot be attributed to only one social and economic system" [13, p.49]. But Christianity as opposed to globalization promoted the formation of a certain system of values, conceptions of a human being, etc. Nevertheless, the formation of the more or less common view of a majority of representatives of different ethnicities and cultures on the world, the aesthetic and moral parts of Christianity and the economic part of globalization give us an opportunity to talk about globalization as a natural culmination of the process initiated by Christianity¹.

NATIONAL IMAGE IN RELATION TO SACRAL TEXTS

It is known that translated liturgical texts played a decisive role in the establishment and development of many European literary languages. Thus the emergence of the literary language of Slavic people is usually associated with the adoption of Christianity and the translation of Scripture. Such translations were actually an interpretation of the same text which was sacred to native speakers and this text did not admit to itself to take liberties. We emphasize the idea that the Christian texts were not only promoted for the new humanitarian idea of a special justice, but that, in some way these texts tried to unify the relationship to the world as well as the interpersonal relationships of representatives of different cultures. Still, text translated into local languages acquired specific features associated with the conceptions of the world and established by representative of a particular culture, due to several common linguistic and cultural factors.

The research of translations of Scripture "in comparative and aspect introduces particular interest: the explanation of the characteristics of one translation contributes to a better and brighter clarification and understanding of specificity of another one compared to the first translated text. In such comparison the picture of the world is showed clearly and brightly" [2, p.127]. We also would like to note that this research of characteristic manifestations can not only give the most complete picture of the specifics of the translated text as a forerunner of the globalization process, but also of some aspects of the national picture of the world.

The object of our study as a fragment of a construct of the world is the function of the Old Slavonic word "truzdauschiesya (who are weary)", in the translation of the Gospel of Matthew (Matthew 11.28). On the basis of a two-pronged, indecomposable representation of the word as the unity of form and content, we would also like to note also the fact that the disequilibrium of these two components means that if one of them becomes less important than usual², then the second dual-unity will become dominant. In other words, the end of point means the start of the dictatorship of the form, and the change of the form means that point is the initiator of this change. It is undeniable that when a word is borrowed from the language of the donor, such disproportion is most likely.

There is an interesting observation made by Ludwig Wittgenstein [3]: <2.0122> The thing is independent, in so far as it can occur in all possible circumstances, but this form of independence is a form of connection with the atomic fact, a form of dependence. (It is impossible for words to occur in two different ways, alone and in the proposition.) <2.0123> If I know an object, then I also know all the possibilities of its occurrence in atomic facts. (Every such possibility must lie in the nature of the object). A new possibility cannot

subsequently be found. <2.01231> In order to know an object, I must know not its external but all its internal qualities [3, p.39].

Following Wittgenstein's remark, we must try to solve several problems, firstly, to identify and explain the emergence of the object (the word "truzhdauschiesya") in the atomic facts (translated Greek text of the Bible into Old Slavonic and later into Russian), and secondly, to determine the nature of the subject, which hired object to these atomic facts, in the hope that it will help us to identify features of the national image of the world in relation to the sacred texts, and perhaps the willingness to processes, denoted as "globalization".

In spite of the fact that in our society there are many translations of the Bible into modern Russian – distributed mostly by confessors of the various Christian denominations – Orthodox and Catholics in Russia use the translation of 1861. This translation has been considered as canonical during the last one hundred and fifty years³. There is a reluctance to authorize and use the Bible in worship in the modern Russian language and a desire to understand what the basis of this reluctance is, is respected; ultimately this fact will determine the justification of the word of our interest.

It is interesting to note that our society does not even accept the idea of a church service in the modern Russian language. Academician D.S. Likhachev wrote on this subject: "Incomprehensibility" of the church service is not only connected with the language: the divine service is incomprehensible to those who do not know the foundations of the orthodox doctrine, and the man who wants to understand the content of religious services wishing to attend a church should understand exactly the teaching of the Church. "Incomprehensibility" of the divine service will be worsened if it is translated into everyday language because the shades of meaning which exist in Old Church Slavonic text will disappear, they will not be given in translation: "Lord, have mercy" and "Lord, forgive me" have different meanings. When a man tries to understand the point of life, it may be the first time to enter the spiritual work. Why is there the requirement that the Church must give concessions to the congregation? The church must not bow to congregation, but congregation must bow to the Church [4, p.45].

If we translate not from the ancient Greek into modern literary Russian language, but only correct the existing version, then it seems that the "incomprehensibility" of worship in the translation of the Bible into everyday (why "everyday" and not literary) language will be worsened.

Contemporary native speakers interpret the word "truzhdauschiesya" as an absolute synonym of "workers" or workers who have very low wage⁴, and therefore "workers + needy". In modern dictionaries of Old Church Slavonic this word means missing.

It should be noted that in the dictionaries of the Russian literary language published after 1917 (except for reissues of the dictionary of Dahl), there are not lexicographic articles for the word "truzhdauschiesy".

Referring to the earlier editions, in "the Ecclesiastical dictionary or interpretation of ancient Slavonic and foreign utterances without translation in the Scriptures and other church books, attaching to some church Irmos, fixed in the verses adducted and grave first course of the voice, written by Protopresviter from Moscow Arhangelsk Cathedral and by Peter Alexeev the member of the Imperial Russian Academy, in contrast to the second edition the newly revised edition is supplemented with many words and sayings, the fourth part from C to V", published in Moscow. In "The Synodal Printing House" of 1816 we can find:

"Truzhdauschiesy", *о которых въ ектеніи при концъ упоминается, по греч. Χοπιωντες* *которые усопшихъ погребали, могиляки. Они въ первенствующей церкви были*

установлены и числилися между служителями церковными, по свидетельству св. Игнатия, Иеронима, примерв ихъ видны. Дьян. Апост. 5,6 и то. Part. 8,2 по Лаен. Foffanii. (There are persons, who without fee buried the dead on the churchyard, they are church workers.)

In the I. Sreznevsky's book "Materials for Ancient Russian Language Dictionary", published in 1903, the word "truzhdauschiesya" is not provided by a separate article. It was introduced as a LSV of the verb of "truzhatisya". In the article about the verb "truzhdatisya" there is reference to this verb:

Trouzhatisya

- work, labour, etc.,
- care, etc.,
- accomplish a feat, etc.,
- trouzhayuschiiisya – exploits: – Заповѣдахомъ блгословлѣније блгодѣти хотящюумоу по Бзѣ троужающиихъся начинати), etc. (There are persons, who want to have "blagodat", and begin to work gratuitous for the church, for God),
- to offer (etc).

As we see, 90 years later the word keeps the meaning "gratuitous labour for God's sake", but loses, however, an indication to concrete labour. In 1816, it meant the work of diggers of graves.

Thus, the Gospel of Matthew, translated into Russian language keeps some Old Slavonic words in the text, the circle called by the LORD is greatly reduced. At the same time in the minds of the Russian Orthodox Christian, any person who believes in God, who goes through much sorrow with honor, works hard to live with dignity, who does not sin and encroach on the property of another, asks only the grace of God in support of his or her hard work, only such a human has the right to hope for the kingdom of heaven. There is an interesting answer from the nun, selling religious literature in the monastery shop, on the question of whether the word "truzhdauschiesya" is in the Old Church Slavonic dictionary: "Most unlikely, because it is very simple word". And so it is clear: the word "truzhdauschiesya" means "those who work"⁵. What was the reason for such a mistake in the minds of Russian believers, what gave an opportunity for Russians to hope for the kingdom of heaven, not being attracted to voluntary work in the name of the Lord?

As we know, "the foundation of all mature, 'axial' traditions is a sacred text(s) – scriptura sacra. A sacred text(s) becomes a model which creates Tradition, and this text is a thematic basis. Scripture is inevitably commented upon one way or another, and adapted to the changing life of Tradition. And if it is sufficiently rich in a semantic, cultural sense, then it can nourish Tradition indefinitely. The Bible still produces the history and culture of a large part of humanity" [5, p.5].

Perhaps the adaptation of tradition to a changing life can explain the metamorphosis that has occurred in the minds of Russian believers who cherish hope for the kingdom of heaven. The question is whether such a metamorphosis in Orthodoxy is possible.

Orthodoxy is the orthodox orientation of Christianity and it is supported by the traditions of the first Christians and apparently tries to get the integrity of the word of the Lord as recounted to us by the apostles. In "The Introduction to the Orthodox Theology", D.B. Macarius, Archbishop of Kharkov and Akhtyrka, writes about the confirmation of intact (obviously, about the accuracy of transmission and translation of events and words of Christ) the Fourth Gospels and other New Testament books:

“Intact of Fourth Gospels and all the other New Testament books is confirmed:

1. the consent of all the ancient translations of these books, such as: Syriac, Italic, Arabs, Ethiopians, Armenians, Persian, Gothic etc, between them there is not significant difference in content, which would have an impact on the truth,
2. comparison of a great number of ancient manuscripts, which was done with great care by some scientists who found only so-called “different readings, are not concerned with the merits of the sacred truth”, etc. [6, pp.387-388].

The most famous monument is the translation of the Holy Scriptures by Bishop Ulfile in the 5th and 6th century, given to us in Ostrogothic manuscripts. As we know, the Goths are Romano-Germanic people. Romano-Germanic people translated the Bible five centuries ago before the adoption of Christianity in Russia. They also carefully applied themselves to the text of the Scripture in their translation into modern languages. Compare the Bible of the Romano-Germanic people – Germans and British, translated into modern languages. The use of bilingual dictionaries is based on the belief that for foreigners the most popular variants of word forms will be offered in the data of dictionaries.. Thus, 28 verse of chapter 11 of the Gospel of Matthew in English in The Holy Bible, The New Testament of our Lord and Savior Jesus Christ (king James version, 2000), reads [7]:

“Come unto me, all ye that labour and are heavy laden and I will give you rest.”

The New Russian-English and English-Russian Dictionary [8] gives the following translation of our words, which are equivalent, we hope, to the Greek word $\chiοπιωντες$:

Labour – work; exertion, effort,

Heavy – difficult,

Lade – load.

As we can see, in this translation there are word forms familiar to the Russian consciousness. The Lord will give rest to those who are loaded by hard work and try to do their best.

Verse 28, ch. 11 in the Gospel of Matthew in German reads [9]: Kommt her zu mir, alle, die ihr mühselig und beladen seid; ich will euch erquicken (Das Evangelium Nach Matthäus – 11. Kapitel).

The German-Russian Dictionary [10] interprets this word in Russian:

mühselig – difficult, painful and tiring,

Beladen – load, pack.

In general, the expression *ihr mühselig und beladen seid* can be translated as “everybody is tired from painful, hard work”. Here there is an additional meaning of “onerous” – burdensome, painful and unpleasant. As you can see here there is no specification of labor. The meaning of the word is much wider than in the Russian translation.

In Latin there is verse 28, ch. 11 of the Gospel of Matthew in the Moscow edition of 1993: “Venite ad me omnes, qui laboratis, et onerati estis, et ego reficiam vos” [11].

The New Testament, The Gospel of Matthew in Greek, Church Slavonic, Latin and russian languages with the historical and textual applications [11].

We find the following in the Latin-Russian dictionary [12]:

laboratus – 1. part.pf to laboro; 2. adj. difficult, painful, burdensome,

onerare – to be shipped, harassed, accused, reproaches.

Many interpreters of Scripture mentioned poverty and wretchedness in the original text. For example, Augustine of Hippo shows: “The language of Scripture seemed to me pale and

rough; this language cannot be compared with the language of Cicero” [13-15; 16, ch.9]. Perhaps an attempt to make the language of the Gospel more stylistically uniform made translators pay attention to the Romano-Germanic languages and they decided to use a word with a wider meaning than the word of the original source. “The dogmatic importance of the books of Holy Scripture, wrote Archbishop D.B. Makarius, is that these books, as we are taught by the Orthodox Church, are written with inspiration of the Holy Spirit, and therefore they contain not human words, but the word of God. However, in this way the Church believes that there are some differences between them, because there are canonical and non-canonical books” [6, p.391]). This means that books written with the inspiration of the Holy Spirit are canonical and books written by man are non-canonical. Perhaps for those who are close to the church constitution, for example, German Catholic, it was important to bring the largest number of parishioners to the church and this is why the canonical text of the word of God became the word of men. We have no doubt that there is the mysterious presence of the Holy Spirit in the translation of 1861, but let us turn to the translations of the Slavonic languages.

In the “Bible (Písmo Svaté Starého A Nového Zákona)” [15] Matthew 11.28 is translated into Czech: “Pojde ke mně všichni, kdo se namáháte a jste obtíženi břemeny, a já vám dám odpočinout”.

The Czech-Russian and Russian-Czech Dictionary [18] gives the following interpretation of these words:

se namáháte – strain,
obtížny – difficult.

The New Testament in Slovak language “Nový Zákon” contains the following text for Matthew 11.28 [19, p.29]: “Pod `te ku mne všetci, ktorí sa namáhate a ste pret` ažení, a ja vás posilním”.

The Slovak-Russian and Russian-Slovak Dictionary [20] interprets these words in this way:

sa namáhate – to be tired, strain.

In the Polish Bible we can find the following text for Matthew 11.28 [21, p.1136]: Wezwanie do utrudzonych. Przyjdźcie do Mnie wszyscy, którzy utrudzeni i obciążeni jesteście, a Ja was pokrzepię.

The Polish-Russian dictionary. Poznan – Warsaw, 1990 (Słownik Polsko-Rosyjski) [22, 23] gives the following interpretation:

utrudzeni – weary, strain.

Nevertheless, it should be noted that all of these translations in Slavonic languages were made by Catholic translators. Perhaps orthodoxy requires a special relationship to the text. There are not many countries, apart from Russia, where Christians are Orthodox Christians. The translation of the Bible into the Serbian language belongs to an Orthodox translator [24]. In Serbian language Mt11.28 is:

Hodite k meni svi koji ste umorni i natovareni, i ja ću vas odoriti. Novi zavjet, preveo Vuk Stefanović Karadžić.

A Serbo-Croatian-Russian dictionary [25] gives the following interpretation of these words:

umorni – weary, tired,
natovareni – loaded.

It is naturally that people expected the most accurate translation from the ancient Greek into modern Greek. We find the following in the Greek Gospel of Matthew of the Moscow edition of 1993 [11]: “Δευτε προς με, πάντες οι χοπιωντες και πεφορτισμένοι, χαγω αναπαύσω υμας”.

And the Greek-Russian Dictionary [26] gives the following translation of our word:

χοπιαω (χοπος) tired, weary, run down.

As you can see, only the Russian translation refers to the rather limited range with the possibility of escape. The Holy Scriptures is a mysterious book, we dare not make a definitive assessment of the canonical translation of the Bible. The result of research gives us the right to say that in the Russian translation of the Gospel of Matthew the words are used with a more narrow meaning than in translations into other languages. Theologians have been occupied with the accuracy of translation for several centuries. Here is the opinion of Abbot Innokentii, preceding the Russian translation of the Gospel of Matthew, published in four languages [11].

“It should be noted that Gerasim Pavskiy⁶, as well as his colleagues in the translation work and their later editors, were rather strongly guided in their work by the Church Slavonic translation. Sometimes it even served as an argument in favour of the changes in the original Russian translation of the Gospel text. These fakers were inclined to give preference to Slavonic traditions, even if there was no principle in terms of literary correctness or literary of the translation” [15, p.232].

RELIGIOUS TEXTS AND NATIONAL IMAGE OF THE WORLD

Obviously, that the choice between “truzhdauschiesya” and “workers” was made consciously in favour of the first version. Rather, it was because of the euphony of the word and of its belonging to a high “style”.

It was not because the language of the Scripture was “pale and scanty”. Here we are dealing with an illustration of a construct of the world, which was established by Russian consciousness, in this construct there are spiritual and material hypostases. In the material aspect the daily life was perceived (or is perceived) as a necessary place of suffering. To earn a place in the kingdom of heaven, we must endure here. It means it is impossible to live here comfortably. A comfortable life is not going to get you there. Patience is the main guarantee of success, a ticket to heaven. The world is changing because of new technical developments, but the bases in the Russian soul remains the same: God means god, Caesar – Caesar, a man – human.

Therefore, maybe the word “truzhdauschiesya” does not reflect the meaning which Christ attributed to the Aramaic word and then to Greek-the evangelist, but this word cannot be replaced by the famous word “workers“. Then mysteriously the cherished Russian consciousness disappears. This is why it is very important to preserve the “incomprehensibility” of worship. Because the Russian people think that they believe by heart (soul) and the western people by their head. Only for the Russian consciousness answers to important questions in Orthodox Theology “presupposes a decision in advance” [6, p.7]. So it does not matter what words are used to give good news.

Thus, Wittgenstein’s statement about a lack of independence of something in connection with its relationship with the atomic facts, about impossibility “for words to occur in two different ways, alone and in the proposition”, in this case, is not confirmed. External linguistic factors of the function of an Old Slavonic word allow it to exist independently. The word “truzhdauschiesya” in this case appears in two different ways, alone and in the proposition, in each of the cases having its own independent significance. An independent word has meaning: the people who buried the dead are “mogilyaki”, but in the sentence the word has a much wider meaning – it means worker.

Obviously, we must pay attention to the fact that the emergence of the object in atomic facts is motivated by the need to make the language of Scripture more beautiful, more mysterious

and richer, in order to impress the soul of the believer with “beautiffulness”, to bring him to the Christian idea and at the same time not offering an understanding of reference. “It is incomprehensible of Divine service” is one of the essential components of Orthodoxy. A person must not understand the Word of God, he must only believe.

The national image of the world allows us to open “A new possibility can subsequently be found” and the appearance of an object in atomic facts. An Orthodox believer does not understand the Holy Scriptures; he feels it in contrast to the believers of other faiths. Therefore, understanding that a person cannot understand the volume of the Word of God, he substitutes an incomprehensible Old Slavonic word with a comprehensible Old Slavonic word, but one with a broader meaning, because the incomprehensible word is only more beautiful. “In order to know an object, I must not know its external but all its internal qualities”, says Wittgenstein. Thus, the form of the word “truzhdauschiesya” being only the outer shell of the object, receives a new filling. And the Russian mind does not see any contradiction here.

CONCLUSION

It is known that the form of any society is determined largely by the system of values which reflects the national character; if we know it we can precise the notion of “national character”, which in turn will help to understand how stable the base of creation of this system is. “A stability of the values adds stability to society and the nation, therefore we can understand the essence of the Russian national character if we choose the set of values born by the Russian people” [14, p.74]. Analysis of the texts of the Bible and the real state of awareness shows that on the verbal (genetic) level, the Russian mind understands “strange” places in the liturgical texts, as it makes the Christians all over the world, despite of the original semantics of the Russian word. And consequently, the formation of a more or less common vision of spiritual and moral values through the prism of Christianity and a majority of representatives of different ethnicities and cultures in the world, at least finds an echo in Russian (originally – the cathedral) consciousness, which is apparently ready for economic globalisation.

REMARKS

¹This view is contrary to Karl Marx’s view of the development of the state of, who believed that the “superstructure” is formed after the formation of the basis. However, it seems that this is the view of the economist, which is different from the views of social scientists, scholars, linguists and others.

²Agreed with the opinion of scientists that the contrast of Old Slavonic and Church Slavonic languages is conditional both chronologically and in the territorial restriction sites we do not like to join the debate and use in this article the term Old Church Slavonic language.

³This is not the first translation of the Scriptures into Russian for the first complete translation of the Bible was published in 1824, but the first translation of the Gospel was made in 1818. for a parallel Russian-Slavic the fourth Evangelic. In 1861 the translation was edited by a special commission consisting of members of the Bible Society.

⁴For example, when one jargon word changes the meaning: fun – funny; amusing – good /worthy, or when it changes the form: wet oneself – bed wetting – wetting peel – watering crust – the crust.

⁵Data of interrogation: 24 informants of ages from 25 to 63 years.

⁶First translator of the Holy Scriptures into Russian.

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NACIONALNA SLIKA SVIJETA U OBJEKTIVNOM PROCESU GLOBALIZACIJE

I. Shchukina

Državno sveučilište u Permu
Perm, Rusija

SAŽETAK

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KLJUČNE RIJEČI

sakralni stil, prijevod Biblije, nastavljanje procesa, globalizacija, kršćanstvo