

ABSTRACT
**of the doctoral dissertation on the topic “Methods of Translating the
Linguocultural Concept of *Life* from Korean to Russian (based on the
material “The Faithful Ch'unhyang”)**
**submitted for the Degree of Doctor of Philosophy (PhD) in the specialty
“6D020700 – Translation Studies”**
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Translation, as a medium of interlingual and intercultural communication, gains particular significance amid the growing globalization in the cultural domain. The current advancement of translation studies and intercultural communication calls for an integrated approach to resolving translation challenges by considering cognitive linguistics, conceptology, and linguocultural studies. When translating linguistic text units, the national-cultural component is conveyed. The adequate rendering of this component in the target text remaining a major issue in translation studies. Linguistic expression of the national-cultural specificity becomes vivid through culturally marked linguistic units. Conceptualization results in the manifestation of the essential characteristics of the surrounding reality, worldview, mentality, customs, and traditions within a linguistic worldview.

To facilitate the perception of translation by a representative of another culture, it is essential to identify the specific ethnocultural components presented in the source text and assess the adequacy of their rendering in the target language. The linguocultural aspect of studying the core concept of "life," reflecting the spiritual values of Korean ethnoculture, holds particular significance in translation studies. It is particularly important when translating from Korean to Russian, where the national-cultural component of the original meaning is revealed. Issues of adequacy and equivalence in conveying linguistic expressions remain crucial for translation theory. Scholars in linguistics and translation studies (Lim Soo, L. A. Bondarenko, Choi He-won, Kim Sonchon, Pak Yeon-chun, et al.) have studied the national-cultural specificity of Korean and Russian languages based on phraseological material. However, past linguistic studies have not covered the issues of identifying national-cultural specificity through the study of concepts and their translation methods. The need for studying the translation of linguocultural concepts arises due to the limited exploration of translation aspects concerning linguocultural concepts.

It should be noted that literary translation, particularly of classic folk prose, is possible only with profound knowledge of the Korean language and literature and background knowledge of Korean history, culture, and worldview. Culturally marked language units that verbalize the concept reflect the national-cultural specificity encapsulated in lexically expressed cultural components. Conceptological and linguocultural analyses facilitate the adequate rendering of concepts and culturally marked units.

The literary work of Korean classical prose "The Faithful Ch'unhyang" is recognized as one of the esteemed literary samples, which has not previously undergone translation analysis. The interaction between the linguocultural and translation aspects in the research defines Korean-specific mental, spiritual,

historical period features, and the linguistic worldview. All the aforementioned factors underscore the relevance of this dissertation's topic.

The object of the research is the linguocultural characteristics of literary translation.

The subject of the research is represented by the methods of conveying the linguocultural concept of "life" in translation from Korean to Russian.

The purpose of the research is to identify effective methods of translating linguocultural characteristics, verbalizing the concept of "life" from Korean to Russian.

To achieve the purpose, the following **objectives** are set and solved:

- to study integrative, conceptual, and linguocultural approaches to translating the concept.

- to model the concept of "life" within the Korean linguistic worldview, highlighting national specificity for adequate translation.

- to conduct linguistic and linguocultural analyses of proverbs verbalizing the concept of "life" in "The Faithful Ch'unhyang";

- to analyze the translation of concept-verbalizing expressions about animals in the work "The Faithful Ch'unhyang";

- to identify productive translation methods for culturally marked language units that verbalize the concept of "life" in "Faithful Chunhyang."

The theoretical and methodological basis of the research comprises the works of renowned scholars in:

- *Translation studies*: V. N. Komissarov, Ya. I. Retsker, A. D. Schweitzer, J. A. Catford, A. Chesterman, Lee Munki, Hwang En, Lim Su, L. S. Barkhudarov, N. K. Garbovsky, K. A. Kazakova, R. Zagidullin, N. Sagyndykova, A. S. Kadirsheva, etc.;

- *Cognitive linguistics and conceptology*: V.I. Karasik, E.S. Kubryakova, Yu.S. Stepanov, A. Kachmar, N.N. Boldyrev, K. A. Zhamanbayeva, G. G. Gizdatov, E. N. Orazalieva, S.S. Iskakova, K.K. Karimova etc.

- *linguoculturology*: N.D. Arutyunova, V.A. Maslova, M.M. Kopylenko, B. S. Zhumagulova, A. A. Galiev, Z. K. Akhmetzhanova, G.I. Kuldeeva etc.

- *Concepts of linguistic consciousness and the linguistic picture of the world*: K.Ya. Apresyan, E.S. Kubryakova, Z.D. Popova, I.A. Sternin, V.I. Telia, etc.

- *linguistic and cultural conceptology*: S. G. Vorkacheva, D. S. Likhacheva, B. A. Dona, O. V. Kona, Pak Son Gu, Yu. E. Prokhorova, Yu. S. Stepanova, V. V. Vorobyeva, A. P. Babushkina, Kan Deunhak, N. S. Pak, Zh. A. Dzhambayeva, B. I. Nurdauletova, K. K. Duisekova;

- *linguistic and cultural aspects of translation*: S. I. Vlakhova, S. P. Florina, Choi Yong Gi, Pak Yong Geum, V. P. Khramtsova, E. S. Baymen, V. I. Khairullina, E. S. Smolyanina, L. N. Belyaeva, E. A. Pokholkova, A. S. Ermagambetova, A. Islam, S. D. Seydenova, A. F. Akkaliyeva, A. B. Abagan, N. Zhumai, M. Shuraeva.

The following **methods** were used in the course of the study: structural-semantic analysis, etymological analysis, the method of conceptual analysis,

contextual-functional analysis, comparative-contrastive method, linguocultural analysis, quantitative method.

The following **provisions** are submitted for defense:

– Within the framework of the theory of literary translation, in order to adequately convey the linguistic and cultural features of concepts and culturally marked linguistic units reflecting the linguistic picture of the world, it is necessary to study the concept at the junction of cognitive linguistics, linguoculturology and translation studies. The integrative approach makes it possible to identify linguistic units reflecting the national and cultural specifics of the linguistic picture of the world, which are adequately rendered in the target language. The study of the linguistic and cultural concept in the interaction of cognitive linguistics, linguoculturology and translation studies allows us to adequately convey the meaningful, semantic, stylistic functions in translation into Russian and the national specifics of the concept of "life" in the Korean linguoculture. This integrative approach conveys the above functions, forming background knowledge, which ensures the adequate translation of the linguistic and cultural concept and its culturally marked linguistic components that verbalize the nationally specific understanding of the surrounding reality, national mentality, customs and traditions that are included in the nominative field of the concept.

– Modeling a concept in translation allows for the full conveyance of the semantic content of the source text (ST). The application of the results of conceptual analysis in the translation process helps to reveal the linguocultural semantic content of the text and to carry out an adequate translation. As a result of modeling the concept of "life" in Korean linguoculture, semes constituting the core space of the concept were identified: 'biological existence', 'life path', 'period from birth to death', 'fate'; the near periphery of the concept: 'vital activity' and 'life force'; and the far periphery of the concept, including the most nationally specific semes: 'this life as opposed to other lives', 'means of subsistence for survival', 'way of life'. Such distribution of semes indicates that representatives of Korean linguoculture perceive life as a "path" that has a "beginning" and an "end". Understanding the "end of life" as a transition to another world is related to the belief in the cyclicity of life, based on Buddhist teachings, which is confirmed by the definitional-semantic analysis of the text and the semiotic foundations of rituals. Due to the importance of the "quality of the lived path," the concept of "fate," understood as "something inevitable," "something that cannot be changed," occupies a special place in the core space, which is reflected in the storyline of the main character in the work "Faithful Chunhyang." Additionally, such peripheral semes are highlighted: 'everyday life as daily filling of life', 'way of life', 'vital activity', which embody the life purpose in serving others.

– Korean proverbs reflect the specifics, mentality and wisdom of the Korean people. The syntactic form in the translation of proverbs of the source language(s) has been transformed due to the difference in the structure of the Korean and Russian languages, where the structure of the Korean sentence is SOV, whereas the Russian sentence is SVO, which adequately conveys the content of proverbs in the source language. The results of the translation analysis allowed us to identify the

components that correspond to the strategies of forenization and domestication and may differ depending on the intended purpose of translation. The images and symbols of animals and birds characterizing the hero (dragon, phoenix, tiger, swallow, turtle and crane), which form the basis of the proverbs and sayings of the work "The Faithful Ch'unhyang", are the means of verbalization of the concept. They are transmitted by means of modulation, concretization, addition and calculation, etc. to convey a metaphorical meaning, which contributes to the rendering of an image, but corresponds to the domestication of meaning. Forenization is also present in each example studied, since the text reflects Korean culture and the life of the people. The most widely used strategy is domestication, adapting the source text in the form of a smooth and poetic narrative.

– The semiotic basis of animal images reflects the Korean national specifics of the worldview. In Korean culture, animals are attributed with human qualities: a strong-willed and courageous person is associated with *a tiger*, a brave one with *a dragon*, a righteous one with *a phoenix*, a resilient and strong one with *a turtle*, and a refined and elegant one with *a crane*. The imagery of animals and birds is characterized by frequent use in ways that convey their traits, combining domestication strategies such as modulation, specification, omission, substitution, and foreignization techniques like metaphorical sense adaptation, compensation, substitution, and others. The application of these strategies has made the translation of the work, particularly the lexemes verbalizing the concept of "life," easily comprehensible while preserving the vivid imagery, which is also retained in the target language. The set of transformations results from employing an integrative model for translating the linguocultural characteristics of the text.

– The concept of "life" in the work is represented by phrases and lexemes. Translation analysis gives grounds to assert that the linguistic units in which the cultural component is present were translated by means of modulation and specification, equivalent and blue-print translation, preserved national and cultural specificity, but conveyed it more naturally for Russian linguocultural. The transcription method was used to convey toponyms and terms used in the work. Generalization conveys the images of the characters, grammatical substitution – emotional coloring. The translator needs to apply a set of transformations to transfer the means that verbalize the concept of "life" in Russian, while preserving the peculiarities of Korean culture. The relations between the studied cultures are analyzed using the linguistic and cultural model of translation and are most productively conveyed using a complex of transformations. According to the model, the "equivalence network" in most examples is achieved at the functional or substantive level. In some cases, domestication strategies were used which did not always reflect cultural dominants. However, thanks to the use of a complex of transformations, it is possible to transfer linguistic and cultural specifics in translation.

Scientific novelty lies in the fact that this research is the first to explore the concept of "life" within the framework of the special theory of Korean-Russian translation studies. It reveals the linguocultural features of the verbalization of the

concept "life" in the Korean linguistic worldview and determines effective methods for translating culturally marked units from Korean to Russian.

The theoretical significance of the study presented by the development of linguocultural aspects within the special theory of Korean-Russian translation studies. Theoretical issues of literary translation are examined through an integrative approach that combines conceptology, linguocultural studies, and translation studies.

The practical value of the dissertation consists in the potential application of its results for developing lecture courses on the special theory of literary translation, specialized courses for training Korean language translators, and creating teaching materials on the linguocultural issues of literary translation.

The material of the research included the work of Korean classical prose "The Faithful Ch'unhyang" and its translation by A.F. Trocevich. Also, data from Korean and Russian explanatory and bilingual dictionaries, as well as collections of Korean proverbs and folktales, were used.

Approbation of the research results:

Twenties articles on the dissertation topic were published, including three articles in journals recommended by the Committee for Control in the Sphere of Education and Science of the Republic of Kazakhstan, one in an international peer-reviewed SCOPUS journal, four in Kazakhstani journals, and four in international conference proceedings.

Structure of the dissertation.

The dissertation consists of an introduction, three chapters, conclusions for each chapter, general conclusion, and bibliography.