# CORPUS-BASED CONCEPTUAL COMPONENTIAL ANALYSIS OF THE RELIGIOUS TEXT DATA ANALYSIS. PART I.

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## INTRODUCTION

The question of the equivalent/adequate concept translation is quite a complex one. It requires the understanding of what other subfields of linguistics tell us about concept and which of their theories and approaches should be taken into account in this research.

Lexicology, Cognitive Linguistics, Semantics, especially Conceptual Semantics and Cognitive Semantics, Semasiology, Neurolinguistics, Philosophy of Language and Pragmatics study concept from various points of view and are connected to Translation Studies by means of **equivalence or adequacy theories** which focus on concept translation equivalence/adequacy.

This chapter is focused on the relationship between lexicology, conceptual semantics and equivalent/adequate translation of concepts. These interconnections are represented by such approaches to the semantic or conceptual meaning of the lexical unit as (1) **componential analysis**, (2) **semantic triangle theories**, (3) **system of values theory** and (4) **conceptual analysis**.

In the Ukrainian linguistics religious concepts and religious terminology were studied by G. Baran, S. Bibla, S. Bogdan, O. Biletsky, S. Bilyk, T. Vilchynska, L. Voronovskaya, S. Garbuz, I. Grimalovsky, Ya. Dzoganik, G. Didyk-Meush, U. Doboshevych, E. Zhernovy, V. Zadorozhny, L. Zakrenitska, O. Ivashchenko, Z. Kasprishin, M. Kolbuch, Z. Kunch, G. Kuz, O. Kurganova, I. Lopushinsky, T. Markotenko, O. Matushek, G. Nakonechna, V. Nimchuk, Hilarion (Ohienko), M. Petrovich, N. Poddubna, L. Polyuga, M. Priymich, O. Pryskoka, N. Puryaev, M. Skab, K. Simovich, Y. Chernyshova, M.Fabian, L. Fedash, P. Chuchka, I. Shevchenko, M. Shtets, A. Yasinovskyi and O. Yasinovskyi[1].

M. Kosterec, R.Jackendoff, J.Horvath, I. Dahlberg, A. Nuopponen and many other linguists and philosophers focused on conceptual analysis application in its different form of use and domains.

Ch. Stead, R. E. Witt, G.Dörrie, V. H. Drecoll , G.-L.Prestige , M. Simonetti, D. Spada, O. Biletskyi, A. Biletskyi , S. Averyntsev, N. Saharda, V. Bolotov, J. N. D. Kelly, G. Reale, Ch. Yannaras focused on religious concepts, especially on those used in the texts of the Golden Age of Patristics and studied the connections between them on lexico-semantic level.

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[1] Попович Н.М. Давньогрецька тринітарна термінологія у різномовних перекладах (На матеріалі патристичної літератури IV століття): монографія / науковий редактор проф. Клименко Н.Ф. Ужгород: Видавництво УжНУ «Говерла», 2018. – 309 с. – С. 7–9.

**Componential analysis** is a well-known linguistic approach to semantic meaning study originated in the works of F.G. Lounsbury and W.H. Goodenough on kinship terms and suggested further on by O.K. Seliverstova, J.N. Karaulov, E. Nida, D. Bolinger and other linguists.

The origin of **the semantic triangle theories** can be traced back to the 4th century BC in Aristotle's *Peri Hermeneias* in its Latin translation *De Interpretatione*, i.e., the second book of his *Organon*.

I.V. Arnold says that originally this triangular scheme was suggested by the German mathematician and philosopher Gottlieb Frege (1848–1925). It founds its future applicability in the work of the English scholars C.K. Ogden and I.A. Richards in the form of triangle of reference[2] and was transformed into the theory of semantic triangle by other linguists like F. de Saussure and others.

**System of values theory** by R. Jackendoff deals with the conceptualization of values and how humans conceptualize them in different religious traditions, cultures, social groups etc. As a founder of conceptual semantics he has claimed that the goal of conceptual semantics is to investigate *"how linguistic utterances are related to human cognition, where cognition is a human capacity that is to a considerable degree independent of language, interacting with the perceptual and action systems as well as language"*[3].

The notion of "**conceptual analysis**" was used by many researchers and applied in different linguistic domains. It is also regarded to be an ambiguous term due to the fact that there is no exact definition and unique application of conceptual analysis in linguistics[4].

Within the frame of the equivalent/adequate translation of concepts here arises the question of how such terms as concept, conceptualized seme, conceptosphere, conceptual analysis and corpus-based conceptual componential analysis are to be defined and applied in a specific comparative translation analysis of religious concepts.

## 1. Basic Terms and their Definitions

The terms **"concept" and "religious concept"** vary. The first term is general whereas the second one can be understood only in the particular religion or religious belief. The definitions given to us in dictionaries prove the general nature of the term "concept", i.e., *"an idea or a principle that is connected with something abstract"* (Oxford Learner's Dictionaries), *"an idea of how something is, or how something should be done"* (Longman Dictionary. Available: https://www.ldoceonline.com/dictionary/concept), *"(1) a general notion or idea; conception; (2) an idea of something formed by mentally combining all its*

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[2] Richards I.A. and Ogden C.K.The Meaning of Meaning/ I.A. Richards and C.K. Ogden // Harvest/HBJ. – 1989. – P. 11.

[3] Ibid.

[4] Horvath J. Conceptual analysis and natural kinds: the case of knowledge /Joachim Horvath // Synthese (2016) 193: 167. https://doi.org/10.1007/s11229-015-0751-z.

*characteristics or particulars; a construct; (3) a directly conceived or intuited object of thought"* (Available: https://www.dictionary.com/browse/concept?s=t ) or "*idea of something that exists*" (Available: https://www.macmillanthesaurus. com/concept#concept__3). From the definitions of this noun given by the dictionaries we have an idea about its usage as a lexeme in the language. It is also proved by the synonyms which are used to substitute "concept" as a noun in the speech or text. The words "thought", "idea", "belief", "theory", "commitment", "faith", "principle", "philosophy", "ideal" support the definition of the "concept" as *"an abstract idea or general notion that occurs in the mind, in speech, or in thought"* [5].

"*Concepts are the building blocks of thoughts. Consequently, they are crucial to such psychological processes as categorization, inference, memory, learning, and decision-making. This much is relatively uncontroversial. But the nature of concepts–the kind of things concepts are–and the constraints that govern a theory of concepts have been the subject of much debate (Margolis & Laurence 1999, Margolis & Laurence 2015). This is due, at least in part, to the fact that disputes about concepts often reflect deeply opposing approaches to the study of the mind, to language, and even to philosophy itself"* [6]. Like other researches on concepts, which are increasing nowadays, the contribution of E. Margolis and S. Laurence to this issue has proved there are a great number of approaches, definitions and theories relevant to concept issue. They divide the concept issue into five subsections, i.e.: 1) the ontology of concepts; 2) the structure of concepts; 3) empiricism and nativism about concepts; 4) concepts and natural language, and 5) concepts and conceptual analysis [7].

R. Jackendoff studies concepts within the semantic models and gives the definition of the concept within his system of values according to which concept is embodied by value as a conceptualized abstract property and conceptualized objects, persons and actions [8].

**Conceptual analysis** is a type of approach applicable to study and define the concept relations and systems. The idea *"of concept system, which is one of the most central theoretical notions in the theory of terminology, is usually defined in terminological literature as a system of related concepts which form a coherent whole. Starting from the idea of system, concept systems could be regarded as systems consisting of several components (concepts) and their relations (concept relations). They are mental, i.e. abstract, artificial, theoretical, man- made*

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[5] Concepts: Core Readings//ed. by E. Margolis, & S. Lawrence, MIT Press, 1999. – 664 p.

[6] Margolis E. and Laurence S. Concepts/ Eric Margolis and Stephen Laurence Zalta E. N. [ed.] // The Stanford Encyclopedia of Philosophy (Summer 2019 Edition). [Online]. Available: https://plato.stanford.edu/archives/sum2019/entries/concepts/.

[7] Ibid.

[8] Jackendoff R. The Peculiar Logic of Human Values (Lecture) // Ray Jackendoff, Santa Fe Institute (26 April 2012). [Online]. Available: https://www.youtube.com/watch?v= vRc3MiP6Tok&t=1187s.

*systems. They are static because they represent the conceptual apparatus reflecting the knowledge which exists at a particular time. New data result in new concepts, and the emergence of new concepts changes existing concept systems as has repeatedly happened" in the history of different sciences[9]".*

**Corpus-based conceptual analysis** is a type of approach applicable to study and definition of concept relations, concept systems and the place of conceptual seme, i.e., the smallest meaningful particle in the system of concept relations and systems by means of an adaptable text corpus tool able to analyze big amount of text data (BigData). It should be taken into account that any concept belongs to the system of concepts and has its relations. And a minimal conceptual seme has its important functional role in that big system of concepts. As A. Nuopponen truly claims, *"Concept relations and concept systems are inseparable, since without relationships there would be no system, and since relationships depend on the systemic context. Concept relations may be strictly logical connections or freer associations between one concept and another. They are mental entities which link concepts to one another. Concept relations are thus one type of concept, concepts of relationship, and, like other concepts, they are the result of abstraction. Their referents are the relations between individual entities, whether it is a question of similarity or other relations[10]".*

## 2. Componential Analysis

F.G. Lounsbury and W.H. Goodenough, O.K. Seliverstova, J.N. Karaulov, E. Nida, D. Bolinger, I.V. Arnold and other linguists applied componential analysis approach dealing with the meaning of words on the lexical level. The key idea is to find the distinctive or common semantic features within the group of words under analysis. Such distinctive features are traditionally called a semantic components or semes[11].

In comparative analysis of two or more target texts and their original the analysis is aimed at finding out componential equivalents taking into account the quantity of semes.

It is worth classifying the distinctive features of the concept according to Aristotle's Categories, i.e., substance or essence (S), quality (Q 1), relation (R), place (L), date or time (T), posture or standing (B), possession or having (H), quantity (Q2), action (A) and passivity (P).

For instance, a word "lamp" can be characterized as lamp (S), metal of different forms corresponds to quality(Q1), relations (street light, rooms, halls, houses, people, electricity supply) (R), location (table, wall, ceiling), time (night

[9] Nuopponen A. (1994). Begreppssystem för terminologisk analysis (Concept systems for terminological analysis) //Acta Wasaensia No 38. – 266 p. Available.

[10] Ibid. 266 p.

[11] Арнольд И. В. Лексикология современного английского языка / И. В. Арнольд // Учеб. для ин-тов и фак. иностр. яз. – 3-е изд., перераб. и доп. – М.: Высш. шк., 1986. – 295 с. – С. 57.

evening), posture or standing ( B),light stands for (H), movement (depending on the quality of light) (qualirt), adjectival (shine, glisten, to gleam) ad passivity (P).

### 3. Semantic Triangle Theories

The representation of the concept understanding in the form of triangle has its long history. To introduce a new element into this theory it is worth mentioning about three triangle theories which are of the utmost importance for this research.

*"The account of meaning given by Ferdinand de Saussure implies the definition of a word as a linguistic sign. He calls it 'signifiant' (signifier) and what it refers to – 'signifie' (that which is signified). By the latter term he understands not the phenomena of the real world but the 'concept' in the speaker's and listener's mind* [12]*".*
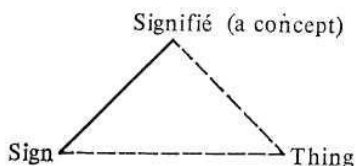


**Fig. 1. Semantic Triangle
by Ferdinand de Saussure**
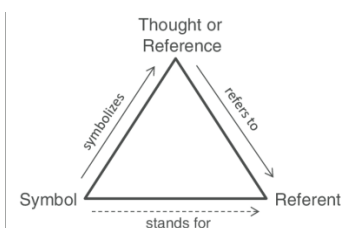


**Fig. 2. C. K. Ogden and I. A. Richards'
Triangle of Reference**

C. K. Ogden and I. A. Richards' approach is called *"referential because it implies that linguistic meaning is connected with the referent. It is graphically shown by there being only one dotted line. A solid line between reference and referent shows that the relationship between them is linguistically relevant, that the nature of what is named influences the meaning*[13]*".*

*"All the lines of I.V. Arnold's Triangle of Meaning are solid, implying that it is not only the form of the linguistic sign but also its meaning and what it refers to that are relevant for linguistics*[14]*".*

A. Nuopponen claims that semantic triangles are analogous to ontical systems, concept systems and term systems. *"The ontical level represents the world and material and immaterial things; at the conceptual level we find concepts and at the level of expression there are the linguistic and other symbols, which are used to refer to concepts*[15]*".*

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[12] Арнольд И. В. Лексикология современного английского языка / И. В. Арнольд // Учеб. для ин-тов и фак. иностр. яз. – 3-е изд., перераб. и доп. – М.: Высш. шк., 1986. – 295 с. – С. 31.

[13] Там же. С. 32.

[14] Там же.

[15] Nuopponen A. (1994). Begreppssystem för terminologisk analysis Concept Systems for Terminological Analysis - Summary in English //Acta Wasaensia No 38. – 266 p. Available: http://lipas.uwasa.fi/~atn/AnitaNuopponen/ConceptSys.html.
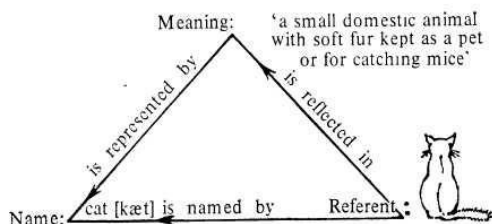
**Fig. 3. I.V. Arnold's Triangle of Meaning**

## 4. System of Values Theory

A special attention should be paid to the system of values theory because of its crucial importance in the understanding of concept development process in the history of language. It was developed by Ray Jackendoff, the founder of conceptual semantics[16]. The understanding of concept translating directly depends on "*how humans conceptualize systems of value. Value can be thought of as an abstract property attributed to objects, persons, and actions. There are several distinct types of value, i.e., affective value, utility, normative value, personal normative value, and esteem. Values also can be differentiated as **subjective** verses **objective**. Several important inferences drive the interaction of multiple values in determining one's course of action and one's expectations of others' actions. These are reflected in our understanding of such notions as fairness, reciprocity, restitution, honoring, shaming, and apology*"[17].

Hence, according to R. Jackendoff value is a conceptualized abstract property attributed to conceptualized objects, persons and actions where value can be equal to **word (symbol)** and **inference** to **referent** in the semantic triangle theories. Referent is the same as concrete lexical meaning represented by a concrete object or abstract notions. "*The values of an entity play the role in rules of inference that affect the ways one reasons about the entity.*
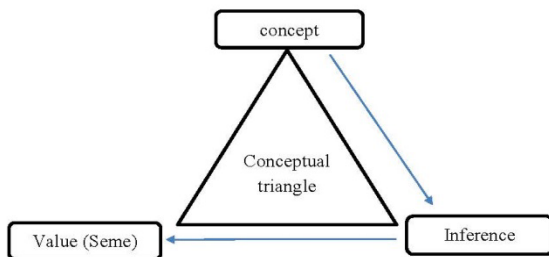


**Fig. 4. Conceptual Triangle**

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[16] Jackendoff R. The Peculiar Logic of Human Values (Lecture) // Ray Jackendoff, Santa Fe Institute (26 April 2012). [Online]. Available: https://www.youtube.com/watch?v=vRc3MiP6Tok&t=1187s .
[17] Ibid.

## 5. From Conceptual Analysis Theories to Corpus-Based Conceptual Componential Analysis

"*In the paradigm case, conceptual analysis embodies a **definition**; it specifies **a set of conditions that are individually necessary** and jointly sufficient for the application of the concept. For proponents of traditional conceptual analysis, the analysis of a concept is successful to the extent that the proposed definition matches people's intuitions about particular cases, including hypothetical cases that figure in crucial thought experiments*[18]".

The application of conceptual analysis for linguistic aims is the most effective and advisable through componential analysis on the level of semes, the so-called "verbalized conceptual semes". With its triangle structure (C.K.Ogden and I.A. Richards' triangle of reference) the concept itself inferences four systems (R. Jackendoff) of human being into one four-fold system, i.e., (1) **cognition** which refers to **concept** itself, (2) **language** which refers to **symbol** and is subdivided into oral (speech) and written (text) embodiments of the concept, (3) human **perceptual** system which is relevant to **referent** and (4) human **action system** which is also relevant to **referent.**

R. Jackendoff claims that cognitive processes are reflected in our speech and writing and are directly connected to our perceptual and action systems. All four elements, i.e., cognition, language, perceptual and action systems are interconnected and interrelated constituent parts of a greater system. It includes additional elements that can influence directly (individually and in the middle of speaking and writing) and indirectly (within social groups, i.e., culture, ethnic, religion, party and smaller groups like family, extended family etc. in the human history) on concept creation, its realization in the forms of referents in our historical and today's reality and its verbalization in the form of words, names, abstract notions etc.

The relevance of information, conceptual connections and interconnections within a specialized bulk of information under analysis as well as concept values and its valency can be illustrated by means of a specialized developed corpus tool capable to meet specific linguistic research needs within the frame structure of all four above mentioned groups

It is obvious that functionality available for translator, learner or linguist in user interface of corpus tool for a specific linguistic research (front-end part of software system) cannot be implemented without properly designed and built back-end part. In this case the relations between concepts and texts (documents), between concept and concept and between texts (documents) is needed. To meet linguist's requirements mentioned above source input data processing workflow was designed.

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[18] Margolis E. and Laurence S. Concepts and conceptual analysis // Concepts / Eric Margolis and Stephen Laurence Zalta E. N. [ed.] // The Stanford Encyclopedia of Philosophy (Summer 2019 Edition). [Online]. Available: https://plato.stanford.edu/entries/concepts/#ConConAna.

Corpus-based application was developed by A. Lutskiv with Java 8 programming language and Spring Framework 5. Workflow is implemented with Apache Spark 2.3 components: stages of workflow implemented as a Stanford Core NLP Pipelines in Apache Spark SQL using Spark Datasets which are well supported in Java. Pipelines are implemented by using appropriate libraries.

Apache Tika with TesseractOCR used for Data ingestion of source data in binary formats (images, raster and vector PDFs, DOC, DOCX). bliki-core and edu.umd.cloud9 libraries used for handling Wikipedia's tags[19].

Main workflow steps, i.e., "*A.Text Data Ingestion, B.Algorithmic and Mathematical Apparatus for Text Data Analysis, C. Text Data Preprocessing and D. Data Processing Workflow Implementation*" are provided in the article presenting the results of adaptable text corpus tool developed and aimed at fulfilling specific linguistic tasks[20].

## 6. Preliminary Results of the Corpus-Based Conceptual Componential Analysis

Corpus-based conceptual analysis was born within the project of **Adaptable text corpus development for specific linguistic research**[21] and is aimed at investigating the concepts and their translations, the relations and interrelations between (1) documents where they were used, between (2) concept (term) and documents and between (3) concept and concepts. The tool was primarily used to examine differences between source language text and target language texts corresponding to it. On the whole there were analyzed 1189 texts on the level of relations of concept for concepts, document for documents, concept for documents. We bring some examples to illustrate preliminary results of the analysis. In the Tables 1–5 we can see lack of coincidence between source text /concept/ document and their Ukrainian and Russian translations on all levels of relevance.

All tables, provided by A.Lutskiv, show that there is no quantitative and, hence, qualitative adequacy of concept usage in different languages which is proved by signposts. The next stages of a corpus-based conceptual componential analysis is aimed to analyze the separate concept systems in different languages and to see the differences between its componential semes in the source and target language texts.

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[19] Lutskiv A., Popovych N. (8-11/10.2019). Adaptable Text Corpus Development for Specific Linguistic Research in Proc. of 2019 IEEE International Scientific and Practical Conference "Problems of Infocommunications. Science and Technology".

[20] Ibid.

[21] Ibid.

Table 1

**Doc for Doc 1 John_1**

| DOC4DOC for 690_1 John_1 | DOC4DOC for 690_Перше Послання Апостола Івана_1 | DOC4DOC for 690_Первое послание Иоанна_1 |
|---|---|---|
| [690_1 John_1, 1.0], | [690_Перше Послання Апостола Івана_1, 1.0000000000000002], | [690_Первое послание Иоанна_1, 1.0000000000000002], |
| [690_1 John_5, 0.8506616818863477], | [690_Перше Послання Апостола Івана_2, 0.8052646847459927], | [690_Первое послание Иоанна_5, 0.7909171820531999], |
| [690_1 John_2, 0.8070413013286893], | [690_Перше Послання Апостола Івана_5, 0.8046294289668647], | [500_От Иоанна святое благовествование_17, 0.7891412696479468], |
| [690_1 John_3, 0.7968219042718274], | [690_Перше Послання Апостола Івана_3, 0.7779740900721822], | [600_Второе послание к Фессалоникийцам..._2, 0.7804337391622903], |
| [500_John_17, 0.7900213161102845], | [690_Перше Послання Апостола Івана_4, 0.7727078765054003], | [690_Первое послание Иоанна_2, 0.7686365356262849], |
| [690_1 John_4, 0.7858705441282567], | [560_Послання до Ефесян_5, 0.7470999645812446], | [690_Первое послание Иоанна_4, 0.7543546262157436], |
| [700_2 John_1, 0.7800234829191358], | [600_Друге Послання до Солунян_2, 0.7385772228854594], | [520_Послание к Римлянам_3, 0.7514938062175522], |
| [600_2 Thessalonians_2, 0.7659347975814843], | [700_Друге Послання Апостола Івана_1, 0.7360010453120748], | [520_Послание к Римлянам_5, 0.7427723298007777], |
| [540_2 Corinthians_4, 0.7605362678846745], | [520_Послання до Римлян_13, 0.728674128286007], | [560_Послание к Ефесянам_3, 0.7425504729175055], |
| [650_Hebrews_10, 0.7500137260428204], | [520_Послання до Римлян_2, 0.7238192015108608], | [690_Первое послание Иоанна_3, 0.7392847377874708], |
| ================= | ================= | ================= |

Table 2

**Doc for Term for "Light"**

| DOC4TERM **for light** | DOC4TERM for **світло** | DOC4TERM for **свет** |
|---|---|---|
| [10_Genesis_1, 7.722847530824563], | [490_Євангелія від Луки_12, 3.9922001779496923], | свет_N/A |
| [330_Ezekiel_1, 6.655785359097611], | [490_Євангелія від Луки_11, 2.8867747129076937], | |
| [110_1 Kings_18, 4.9602743868843575], | [220_Книга Йова_38, | |
| [10_Genesis_7, | | |

| | | |
|---|---|---|
| 4.536071729912113],<br>[10_Genesis_9,<br>4.527463730847572],<br>[230_Psalm_119,<br>4.125010447663016],<br>[500_John_12,<br>4.013460475141473],<br>[500_John_11,<br>3.6913488507841774],<br>[90_1 Samuel_25,<br>3.5248742327706672],<br>[40_Numbers_4,<br>3.4908396031524553], | 2.5810250386223283],<br>[300_Книги пророка<br>Єремії_51,<br>2.548630360218622],<br>[230_Книга<br>Псалмів_118,<br>2.361782418377926],<br>[510_Діяння<br>Апостолів_13,<br>2.349635501841055],<br>[290_Книга пророка<br>Ісаї_10,<br>2.088581103315838],<br>[470_Євангелія від<br>Матвія_24,<br>2.076705684594071],<br>[90_Перша книга<br>Царів_25,<br>1.9889946121082518],<br>[230_Книга Псалмів_77,<br>1.9576207603439881], | |

Table 3

**Doc for Term for "Love"**

| DOC4TERM for **love** | DOC4TERM for **любов** | DOC4TERM for **любовь** |
|---|---|---|
| [230_Psalm_119,<br>26.452155525698902],<br>[500_John_11,<br>7.300161690899317],<br>[500_John_12,<br>6.969996421512523],<br>[500_John_8,<br>5.87399249968415],<br>[500_John_6,<br>5.872968841217592],<br>[230_Psalm_136,<br>5.733463485787892],<br>[90_1 Samuel_20,<br>5.359458570131523],<br>[690_1 John_4,<br>5.264722199708683],<br>[500_John_4,<br>4.999863393447748],<br>[690_1<br>John_2,<br>4.898906476277433], | [580_Послання до<br>Колосян_1,<br>2.555556309225132],<br>[570_Послання до<br>Филипійців_1,<br>2.2960942364608874],<br>[330_Книга пророка<br>Єзекіїла_16,<br>2.2801675399492027],<br>[560_Послання до<br>Ефесян_4,<br>2.256947895222952],<br>[300_Книги пророка<br>Єремії_31,<br>2.1122967143848186],<br>[520_Послання до<br>Римлян_15,<br>1.9413426236207618],<br>[560_Послання до<br>Ефесян_6,<br>1.86735883386036],<br>[680_Друге Послання | [330_Книга пророка<br>Иезекииля_16,<br>2.55885859930877793],<br>[560_Послание к<br>Ефесянам_4,<br>2.546975482501238],<br>[110_Третья книга<br>Царств_10,<br>2.241800156085276],<br>[140_Вторая книга<br>Паралипоменон_9,<br>2.2037164023202136],<br>[580_Послание к<br>Колоссянам_1,<br>2.086930835720823],<br>[620_Второе послание к<br>Тимофею_2,<br>2.0684114977293007],<br>[300_Книга пророка<br>Иеремии_2,<br>2.037272558828685],<br>[610_Первое послание к |

| | | |
|---|---|---|
| Апостола Петра_1, 1.861946086102447], [670_Перше Послання Апостола Петра_1, 1.8494699157001382], [570_Послання до Филипійців_2, 1.8407229115504018], | Тимофею_6, 2.0058250573961884], [570_Послание к Филиппийцам_4, 2.0041138582644153], [570_Послание к Филиппийцам_1, 1.9418992898741532], | |

Table 4

**Doc for Term for "Temple"**

| DOC4TERM for **temple** | DOC4TERM for **храм** | DOC4TERM for **храм** |
|---|---|---|
| [110_1 Kings_6, 61.20112246406064], [330_Ezekiel_41, 37.481275574052255], [110_1 Kings_8, 36.15606289270663], [140_2 Chronicles_6, 26.060122082206302], [120_2 Kings_12, 25.300935952182193], [140_2 Chronicles_24, 22.986165872062763], [140_2 Chronicles_34, 22.77776723308561], [110_1 Kings_7, 20.326829857234955], [140_2 Chronicles_3, 19.17403221655277], [140_2 Chronicles_23, 19.170957600877983], | [110_Третя книга Царів_7, 3.992299481224047], [490_Євангелія від Луки_1, 2.8553685542578955], [470_Євангелія від Матвія_26, 2.6747550319746045], [160_Книга Неемії_11, 2.597043205285493], [110_Третя книга Царів_6, 2.574033137075418], [490_Євангелія від Луки_11, 2.4083152256600595], [470_Євангелія від Матвія_27, 2.2900402595116853], [110_Третя книга Царів_8, 2.282575867147596], [510_Діяння Апостолів_19, 2.246922595980952], [490_Євангелія від Луки_23, 2.23669657420304], | [110_Третья книга Царств_7, 2.735149101946387], [470_От Матфея святое благовествование_24, 2.355761793089848], [490_От Луки святое благовествование_11, 2.352991152392306], [470_От Матфея святое благовествование_21, 2.306651694907642], [470_От Матфея святое благовествование_27, 2.302912280837347], [480_От Марка святое благовествование_14, 2.290720195617598], [230_Псалтирь_17, 2.2497346126597764], [100_Вторая книга Царств_22, 2.1678620718837283], [470_От Матфея святое благовествование_26, 2.1606748231618833], [340_Книга пророка Даниила_11, 2.1118679448712445], |

Table 5

**Docs4TermQuery**

| Docs4TermQuery for **right way** | Docs4TermQuery for **вірний шлях** | Docs4TermQuery for верный путь |
|---|---|---|
| [30_Leviticus_14, 28.189697938394158], [230_Psalm_119, 13.15684586184334], [30_Leviticus_25, 10.507319632366748], [110_1 Kings_7, 9.899531103340887], [20_Exodus_29, 7.380226745262039], [30_Leviticus_8, 7.19958727252538], [100_2 Samuel_20, 6.341575457115411], [30_Leviticus_4, 6.231392134458537], [120_2 Kings_4, 6.198382704425443], [480_Mark_14, 5.913862050663748], | [50_Книга Повторення Закону_32, 10.691199706364898], [160_Книга Неємії_9, 9.386412349467019], [490_Євангелія від Луки_12, 9.240939752820829], [230_Книга Псалмів_77, 8.861722069449119], [510_Діяння Апостолів_16, 7.341559177419419], [650_Послання до Євреїв_10, 6.462461565391544], [650_Послання до Євреїв_11, 6.420169015793758], [90_Перша книга Царів_2, 6.380174956675001], [10_Книга Буття_24, 5.824633991415123], [610_Перше послання до Тимофія_5, 5.7031266603517885], | [110_Третья книга Царств_2, 3.8413817410945206], [110_Третья книга Царств_22, 3.767080058748402], [110_Третья книга Царств_1, 3.673923653486903], [90_Первая книга Царств_25, 3.5806459559513573], [90_Первая книга Царств_14, 3.5408843311272156], [230_Псалтирь_118, 3.2652018152378255], [50_Второзаконие_32, 3.236035323944219], [140_Вторая книга Паралипоменон_18, 3.205886174319493], [490_От Луки святое благовествование_12, 3.1515909387886114], [100_Вторая книга Царств_3, 3.1067817196613476], |

**CONCLUSIONS**

Theoretical bsckground of this study is based on the componential analysis theory and the linguistic experience of its application (F.G. Lounsbury and W.H. Goodenough, O.K. Seliverstova, J.N. Karaulov, E. Nida, D. Bolinger, I.V. Arnold, R. Jacobson, M. Kochergan, A. Kuznetsov, I. Kobozeva), conceptual equivalence theory (Klymenko N.F., Popovych N.M.), semantic triangle theories (Ferdinand de Saussure, C.K. Ogden and I.A. Richards, I.V. Arnold), system of values theory and conceptual semantics models (R. Jackendoff), the dynamic/functional equivalence of E. Nida, classification of literary text information into three types by T. Nekryatch and Y. Chala. and conceptual equivalence as translation quality assessment criterion.

The preliminary results of corpus-based conceptual componential analysis on the example of the religious concepts' analysis led to the following conclusions: 1) there are many theories dedicated to the profound study of what concept is, how concept systems are structured, what concept relations are and how these systems are connected and interconnected; 2) the semantic/reference triangle theories and R. Jackendoff's system of values theory are connected as general to specific; 3) based on both semantic triangle theories and R. Jackendoff's system of values theory, the co-called conceptual triangle represents a specific picture of how concept is embodied in one very specific seme, so-called conceptual seme corresponding to a symbol or word distinguishing feature (seme) and is represented in reality by means of inference, i.e. what hearer or reader understands on the basis of his/her present experience. If the reader/listener were previously taught to understand that very concept in the way the author wanted him/her understand, it would be already another, the author's inference of that very concept; 4) preliminary results of the corpus-based text data analysis showed certain expected presumptions on the level of concept relations (text to text, concept to concepts and concept to texts) which differ in source and target languages.

## SUMMARY

This chapter presents preliminary results of a corpus-based conceptual componential analysis applied to both source language and target language religious text. Based on the unity of different theories and classifications, i.e., (1) **componential analysis**, (2) **semantic triangle theories**, (3) **system of values theory** and (4) **conceptual analysis** the investigation is aimed at finding the effective ways of corpus-based BigData analysis of specialized texts, religious texts in particular.

A proposal to classify the conceptual semes, i.e., distinctive meaningful semantic features of the verbalized concept according to Aristotle's Categories classification led to yet only theoretically, but still to an effective system of conceptual seme description on the level of verbalized representation of the concept.

The relations between concept, value and inference of R. Jackendoff's where concepts are represented by means of the smallest verbalized particle of the concept meaning, i.e., the co-called conceptual seme and is an embodiment of one real object or notion which exists in one individual interpretation.

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