Linguistic Mechanism of Dialogue and the Subject Matter of Evidentiality: Palestine, We're with You!

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Abstract: By unraveling the images of theonimic ideas the essence of national meanings can be described. The national meanings proposed, in this study, are arranged in the translator's vocabulary and if we assume that the Bible is the 'Living text' then the energetics of the national ideas enriched with additional subject matters. Such story lines do not preserve the semantic accuracy; however, allow speaking of parceling (plotting). Within the frameworks of analysis of theonimic ideas the sacral subject can be distinguished. The key to presentation of the sacral plot is the dead metaphor of the Bible. A translator often finds out that by translating the vocabulary from the Russian into languages of the Caspian inhabitants, he needs to unpack the Greek invariants. And, if the plot of the national variant is supplemented with the Greek invariants then the dead metaphor of the Russian text fixes the meaning of evidentiality.

Key words: Communication, name, the text of the Bible, the living text, culture, concept

INTRODUCTION

The study of the creative stylistics and creative style in the Russian linguistics was formed on the basis of the dialectological materials of the historian of the Russian language A.A. Shakhmatov. Being one of the most significant representatives of the comparative-historical linguistics, A.A. Shakhmatov extended the frameworks of his study going beyond the Indo-European languages (Zalevskaya, 2014). The non-Indo-European frameworks proposed in this study are arranged in the translator's vocabulary of 'common sense' and if we assume that the text of the Bible in the languages of the Dagestan people is the 'Living text' then energetics of the sacral text is enriched with emotions of the creative activity (Magomedov, 1983; Gadzhiahmedova, 2000).

By accepting the concept of the creative activity 'I/speaker' = 'You/listener', the society produces the unfounded differences 'WE without YOU and without ME' (Paducheva, 2004; Ter-minasova, 2008). The social deformation also proceeds when a translator by dropping separate fragments undertakes some tactical ploy: starting from the 3rd century B.C. the 'Bible' becomes an integral part of the human intelligence. The scientific reason is quite clear: by transforming the fragment of the translating activity, the speech deformation structures the formal definition 'Speaker/Woman'.

MATERIALS AND METHODS

Main part: Let me start from all-important things. The epistemological style of the Russian fixes the first section of the Caucasian predicate and the Armenian geography represents the list of the Caucasian ethnic groups among which tavaspars the Tabasarans figure (Anonymous, 1982; Delancey, 1998). I'd rather not insult anyone but in the journal of the scholarly edition at-Tabari the 'History of ambassadors and tsars' is commented and it is reported that tavaspars were allocated into a separate duchy and gained independence by the end of the 4th century (Shikhsaidov, 1984; Shihsaidova, 2007). The main business of the Tabasarans is farming; among handicrafts the carpet weaving was widespread. Since, olden times the carpets of the Tabasarans have been awaiting their researchers. After all, it is referred to the non-fiction tradition that identifies the cultural phenomena of the rocky wall of Tabasaran and records the name of the Tabasarans' idol the godkin gun-aj.

However, first of all, let's consider my proposal: the greatest conspiracy is required, it is necessary to develop the plan of the literary integration of the New Testament with reliable facts about the historical figure of Jesus. For this purpose, I propose to involve the explication of the word (verbal) formula. Reliable explication considers the invariant meaning of the historical formula, the ancient ethnonym of the Tabasarans gun-ar (Klein, 1982). And this is clear: the invariant meaning of the ethnonym implements the unity of the genuine differences of the Caspian Dagestan during the Cretan and Minoan period: HY*osxu/o: hyrr.*u/osxu/o(-ne) 'silver': ΠΕΚ*Ier(V)co: Lezg. ars, Tab. ars, Agul. ars, Arch. arsi, Darg. ars, Lak. arsu andi. orsi, Tind. asi, Hvar. os 'silver': PAA*rVzV-nə (Starostin, 2007). By distinguishing the specific elements of the Cretan and Minoan period, it shall be noted that the

unity of forms of the Caspian Dagestan was subordinated to the equivalent of the Akkadian content. The Akkadian GUN-U 'the goddess of fertility and breeding' as such. Obviously, until all the genuine names of the Caspian Sea during the Cretan and Minoan period are identified, the aggregate list of the generic invariant clarifies the vague etymology of GUN.kumyk.gun 'army', china.gun 'crowd, troop', pehliv. gûn-ar 'ability, talent', Persian. gon-är 'art, mastership', azerbaydzh.gun-är 'exploit', turkish.gun-er 'masterpiece', tat.gün-er 'courage', gilyand.gun-är 'bravery', lezg.gun-àr 'deed', tabasar.gun-duð 'Gipsy needle'. It is to be supposed that in search of the invariant etymology of the Caspian Sea the grammar interpretation of gun is established (Shikhsaidov, 1986; Atayev, 2012).

Maybe, it makes sense to call the grammar interpretation of gun the trinitarity metaphor! Within the latter presentation of gun the particular interpretation gum-gum 'Northern Tabasarans' and gun-gum 'shoulder-sand' is actualized.

RESULTS AND DISCUSSION

The crimean style in the renaissance project: V.V. Vinogradov wrote about the huge role of phonetic meanings in a semantic invariant. Semantics of an invariant detects particular interpretation of phonetic grammemes within the semantic variant of the Lezgin languages: aorist of the 3rd person h-er-gun+u 'literally, he ran away', aorist of the 1st person h-er-gun+n-za 'literally, I ran away', past perfect tense 2nd person h-er-gun+n(ji)-va 'literally, you ran away long time ago', gun-ah_ad=ar 'literally, immaculate' and gun-a_(a)d=ar 'literally, this is not a sin!'. From the constructive perspective, particular interpretation activates the phonetic association GUN and fixes the meanings of special marking: berhi-g'un-a 'bright like the sun', zybri-g'un-a 'sparkling like the star'. Various criteria of special marking detect the heritage of the Hun space in the Indo-Aryan interpretation (Gmyrya, 1993, 1995).

The grace of GUN-AI determined appearance of the Sun when it was raining people arranged the 'Sun' ceremony-gunə. The proposed interpretation of the Indo-Aryan culture incorporates the multidimensional representation. The first mentioning of GUN-i refers to the beginning of the 19th century (in the Russian historical sources of Heun) (Magomedov, 1979). In this regard, the invariants of the genetic meanings of Azerbaijan based on the Khinalug-Budukh equivalents are of special interest Q'ara gun-e пep 'place of worship', Lâmi gun-ej 'hayfield', Dzachana gun-aj 'the slope of Dzachana'. Now, the interpretation of the Khazar equivalent Guən-kala at the

Caspian arch becomes quite obvious, the ethnonym gun-ar in the geographic names of the Gün-eiskogo district of the Southern Dagestan, the Gun-ibskogo district in the Northern Dagestan and the Chechen aul Gunu (Lakoff, 1993; Langacker, 1991).

The rapid development of the invariant ethnonym continuously accumulates the system of genuine distinctions: E.V. Sevortyan distinguished within the Turkic languages gun-ei 'sunny side' and within the languages of the Lezgin subgroup V.M. Zagirov proposes the etymology gun-ai '1. Shoulder; 2. Southern (sunny) slope'. The sender of the linguistic signs not only provided the information about invariant differences but also fairly distinguished the typological sign. The typological difference is supplemented by the agglutination meanings from the archive of crete this is why, among the genuine invariant I'd mention, the conventional norm only: Moon-faced, white-footed, bright-eyed, flower-like (Chadwick, 1977). The conventional norm emphasizes, the new frame of the Caspian languages, we are the fragnant smell of Christ! If, we look into the studies of historians then, the facts found will prove the conventional norm of the high antiquity (Vinogradov and Klimov, 1977). Along with development of the verbal art the change of the conventional norm of the antiquity takes place, the female headdress with coins baþur and undergarment čuxta, fur skin haz, Cossack trousers hużeg, breatspin urus rub, signet ring ţulban, ivory comb raĝ, handkerchief iaĝluq', tabacco bag čanta, purse kicə, rod flute lalu, drum kaval, rings pul, diadem үinži, bead necklace үibar, pectorals from silver and gold with symbols of stars, the moon, the star jaha, q'araba, ahčči, bracelet kulix with inscriptions as well as necklace ajdygme, talisman xekal, amulet үurs in the form of a small beg with sweet scent of mountain flowers. The conventional norm of 'evidentiality' has survived due to the verbal excellence of the ancient authors and the signs of paganism in the Slavic literature that constitutes the text of the Caspian ethnic groups. By considering the paganism system of the Caspian ethnic groups, it is appropriate to present the paradigmatic source→Udin. Xaç 'light', Armen. xaš 'cross', Lezg. "xaç" 'cross', Tab. xaç 'cross', Agul.xaç 'cross', Uzek. xaç 'cross'. However, also these cases of the paradigmatic epigraphic as evidenced by the sources, existed long before the folkloric motives (Tomas, 1997; Akatsuka, 1985).

The conflict of 'nartiada': Among the ethnic groups of the Northern Caucasia the common ethnonym Dag-i, the community of tribes inhibiting Dagestan prevails. The ethnonym Dag-i (Dak-i, Dah-i) is firstly mentioned in the

'Book of Ezra'. In the chronicle of N.M. Karamzin, the name Dak-i-ja is mentioned as a Roman Province of the 3rd century and dag-i are the Persian tribes inhabiting the South-Eastern part of the Caspian Sea. The ethnonym Dag-i dates back to the name of the Philistine theonym Dag-on and further bursts in chronology of the Persian tribes are identified with the religious tradition of the Caspian Khazaria of the 7-10th centuries. As you can see, the cultural space Dag-on is the living artistic image. Now, the living image of the 'Philistine-Hun tribes' of the Caspian Albania shows up gradually that is adjoined to the modern territories of Azerbaijan and Dagestan. This very territory of the Caspian Albania was the center of Christianity in the Western Asia (Tsipinov, 2014).

For this purpose, the brand new space of the Cretan and Minoan period is established, the female goddess KUN-I. By specifying the space of the direct or indirect evidentiality one may continuously accumulate the new knowledge: gun-i=kun-i↔guni_r-iš 'beloved' in the Northern Tabasarans, kuni_r-iš 'beloved' in the Southern Tabasarans. The established equivalent of the non-Indo-European form starts appearing within the objective space of a speaker representing the oronym in the Himalayas Gin-di_kuš 'there braid/hair'.

Space brothers: By identifying, the equivalent of evidentiality within the paraphrasing field the speaker's space fixes the Sumerian-Lezgin-Turkic groups. While thinking, how to explain the junction of the complex phenomena, we may call that to be segments of the author's evidentiality. This could not have been described by anyone but W. Humboldt. And like the German thinker wrote, 'the essence of thinking consists in breaking the own self apart from the speech'.

In one of his earlier articles, Trubachev (1967) proposed etymology of the Scythian god BAGA 'GOD' with the Slavic borrowing *trizna. Now a days, such an approach appears to be self-apparent and the originality of the 'animate' mythogenesis allows admitting the stylistically relevant marking: proto-Lezgin BAGA-rat "female proper name' Tatar BAGA-na 'hook, i.e., female noun'. Proceeding from this definition, the concept of the Sino-Caucasian tree is suggested directly. The original assumption is proved by existence of the pre-farming language".

So, where were the cities of the Gun State located? The fact of location in the Eastern surroundings of the Caspian Sea is confirmed by the conventional norm of the Sino-Caucasian kind and archeological finds of the Alan culture. A literary text of the Sino-Caucasian kind enhances the supradialectal language and the life gives answers to all questions: 'the Scythians were Iran people that stayed in their Motherhood in the Southern Russia <…> and belonged to the North-Caucasian and Adygei-Checheno-Lezgin ethnic groups' (Kondratov and Shevoroshkin, 1970; Roberts, 2009).

Summary: By evaluating the paradigm of the literary text in the Slavic vocabulary I'll get back to the paraphrasing subject (Lazard, 1999). It consists in choosing the system of values: in Turkic gün means 'the sun' in Tabasaran gün 'life'. This coincidence is remarkable by the fact that, it states different defections, the Tabasaran idol GUN-ai, the character of the Nart epos KUN-i and the female goddess KUN-i during the Cretan and Minoan period.

The Greek historians often stated different variants of deployment of the living etymology now expressing the own preference then leaving, it up to the reader but let's take the opposite example (Gadzhiev, 1991; Wierbicka, 1980). Learning the religious-philosophical invariant 'theonym+somatism = cultonym' fixes the grammeme of the entire meaning→'psycho-physical parts of body as human property'. Thus, the following hypothesis is outlined: the spirit of ears, the spirit of forehead, the spirit of the eye, the spirit of the mouth and other parts of the boy is established in the mythological context of the Evenkis and spreads the invariant meaning within the South-American Indian rituals (Knorozov, 1964).

CONCLUSION

Such writings document the context accuracy and allow speaking of semantics of *trizna. But, it seems to be even more important that the nomadic form of the Eastern-Caucasian GUN has wandered towards the West. By developing the concept of toponymical names of the Caspian one may mention the proper names Hun-g-arian and acknowledge that the historical name 'Germans' was firstly assigned by the celts (Superanskaya, 1978; Shikhalieva, 2013).

Thus, the nomadic form of toponymical tribes of the Caspian arranges the representation of the proper names GUN//KUN//HUN. The key to arrangement of the common representation is the metaphor: "Rabbi-iz räk' häzur apinaj!//Get the road ready for the Lord!" MARK 1:3 (in the Tabasaran language/Translation B.G.K. Hanmagomedov).

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