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Translation as a Tool for Interlingual and Intercultural Communication

Abstract. The article is devoted to the issue of translation as a means of cross-language communication and one of the types of language mediation. The problem of translation, which consists in the loss of information in the process of transmission of the message, is considered. The authors consider the problem of translation in the ratio "language and society" – the existence of language as a single socio-cultural education and reflect in it the heterogeneity of the society. A large place in the article is occupied by linguistic, cultural, sociolinguistic, communicative aspects of translation studies. The author also considers extra-linguistic factors, such as close contacts between the Eastern Slavs and the Turks, due to the territorial proximity and the vital need to maintain trade and economic relations, which required practical knowledge of the languages of their neighbors. Thus first interpreters-translators appeared. The main attention of the authors is focused on literary translations which are part of the literature in the host culture, along with the original works. The article analyzes translations of the thematic group «Horse» in the Kazakh proverbs and sayings into Russian.

Keywords: transmission, peculiarities, interpretation, tradition representatives, cattle breeding, a means of transportation, obvious, reflection, adequate perception.

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Introduction. Translation is defined as a means of interlingual communication and one of the types of linguistic mediation. The problem of translatability is considered in connection with the loss of information during the transmission of the message. The article reveals the communicative scheme of translation, reflecting the role of the source of information, translator and receptors of the original and translation, as well as the relationship of the translation process with its result and other relevant factors of linguoculturological and sociolinguistic aspects of translation studies. The author considers the reflection of the problem «language and society» in the problems of two different sides - the existence of language as a single socio-cultural education and reflection of the heterogeneity of society in it.

Methodology and methods of investigation. Cultural aspects of translation include the study of the role of translation in cultural development and cultural translation of conditionality. In the process of translation is communicative equating texts in different languages for adequate perception and understanding. Implementation of this process and evaluation of its results involve the ability to compare the form and content of different types of text, take into account the peculiarities of the structure and functioning of texts in each language, analyze the relationship of text as a holistic education with the language units and structures that make up the text. All this becomes possible on the basis of provisions and approaches of linguistics of the text. Text is a speech product, through which verbal communication is carried out. It consists of the statements that the speaker creates by selecting the language units and connecting them according to the rules of the grammar of the given language in accordance with his communicative intention. The construction and understanding of utterances is based on both a linguistic and extra-linguistic factors. The text is not a set of separate utterances, it is a complex structural and meaningful unit, the communicative potential of which is much larger than the aggregate content of its constituent utterances. An important role is played by socio-cultural factors in the formation of background knowledge among communicants, without which interpretation of speech utterances is impossible. For the theory and practice of translation information that directly reflects the living conditions, customs, tradition representatives of a certain culture is required. For example, close contacts between the Eastern Slavs and the Turks, caused by territorial proximity and the vital need to maintain trade and economic relations, required practical knowledge of the languages of their neighbors. In this regard, the first interpreters appeared. Frequent trips of Russian grandees to the Horde, their interactions with representatives of the Horde brought to life the appearance of the first interpreters tolmaches (Turkic til- 'language'). The obsolete word 'tolmach' in the S.I. Ozhegov's dictionary is interpreted as 'an translator during a conversation, a negotiation' [11, 801], i.e. an interpreter. This word is borrowed from Turkic languages: kipch. tylmač, Kazakh.tilmash, alt. tylmäč, turkish. dilmač, Uighur. tilmäži [15: 801]. In Russian, a verb was formed from it in the sense of 'translating from one language to another'. I.A.Dal' gives a parallel verb to explain, tolmit / tolmit' «to interpret, to explain, to tell in detail, to force to understand. // To repeat, memorize by heart, batter, cram, learn by heart», it says: tolmachit' in the meaning 'to translate', and tolmit' in the meaning 'to interpret' [6: 412]. Fiction translation is part of literature in the receiving culture, along with original works. To achieve literary quality, the translator sometimes refuses to give the maximum accuracy in the transmission of the contents of the original. In contrast, in an informative translation, the translator's focus is on the information contained in the source text, which he seeks to convey as completely as possible. A bilingual professional translator is not only who knows two languages, but also who has the ability to find and correlate the communicative equivalent means of these languages with the features of a specific act of communication, as well as who has knowledge of principles, methods and techniques that create this ability. The main difficulties faced by the translator are also related to the peculiarities of languages and ways of their use for naming objects and describing situations. There can be distinguished three types of difficulties: specificity of semantics of language units, discrepancy of «pictures of the world» created by languages for reflection of extra-linguistic reality, and differences in this reality described in the translated texts. The implementation of this process and evaluation of its results require the ability to compare the form and content of different text types, to consider the peculiarities of structure and functioning of texts in all languages, to analyze the relationship of text as a unit, with components the text of linguistic units and structures.

In the vocabulary of any national language is a reflection of kind of the activities which people has been dealing with from ancient times. Livestock was the main farm among the Turkic-speaking peoples since ancient times. Ancient Turks had in their house pets such as horse, camel, sheep, dog, cat, most of the major names which are common in nature, reflecting, in all probability, the community of Turkic languages and dialects in ancient times, which formed the ranching terminology. In this era pastoralism was the dominant type of farming, cattle-breeding culture prevailed. The main types of cattle breeding were, according to the language, horse breeding, camel breeding and sheep breeding. The common name of these animals in all Turkic languages reflects the original community of the cattle-breeding farm of the ancient Turkic peoples and serves as a testimony of their cultural unity during this period [8: 52].

Consider the translation of the words at (horse), aigyr (stallion), bie (mare), mal (cattle), zhorga (courser), kulyn (colt), baital (filly) in Kazakh Proverbs and sayings to illustrate the position that the language reflects the culture of the people – carrier language, their lifestyle, relationship with nature. Atty aunaghan zherde tuk kalar - Where the horse rider turns, there will be villus left (about a good man, that after a good man one has positive things); Atyn aryk bolsa, bir shap, Otynyn az bolsa, bir zhak - If the horse is thin, once gallop, if there is lack of firewood, burn one of them (one must take into account his capabilities) [7: 228]; Aty bardyn tynysy bar, asy bardyn yrysy bar, He who has a horse, sometimes rests, Who has food, that will enjoy; At zhaksysy bosy bolar, it zhaksyysy tazy bolar - Best horse - white horse, best dog - pelvis (Tazy - hound dog) (means that is good if you have thoroughbred horse and dog); At yeríndí kelsín, yer murundy kelsín - Let the horse be floppy, and the man must be nosy (floppy and nosy characterize thoroughbred horse and real, courageous man); At kulynnan, batyr baladan - A horse grows from a foal, Batyr grows from a child (since young ages can be defined good qualities of horse and features of character of brave child); Bir ku baital eki aigyrdy ash kaldyrady - A cunning mare will leave hungry two geldings [7: 229]; At - bieden, aruana - tuyeden - From the mare a horse, from a camellette camel [7: 230]; Birde bie, birde tuie - Sometimes as a mare, sometimes as a camel (about something changeable) [7: 231]; Zhorga mingen zholdasyna karamas – He, who has a good steed, forgets about his friend (sometimes people who achieve their goals do not want to remember about their past); Zhaksy at zhanga serik - A good horse is a sincere friend (even horse can be a faithful friend) [7: 232]; Zhylkyda өt zhoқ, қusta sүt zhoқ – Horse has not a bile, bird has not milk (accept everything as it is given); Auzyn ash, tisi zhok bolsa, kash – Look in the horse's mouth, if there are no teeth, do not buy (take into consideration one's capabilities); Қulyndāgan biyeden қudyқtagy sū artylmas - After the mare with the colt there will not be water left in the well (it's okay if someone uses given as needed); Буralky mal minuge zhaksy, bupalky soz kuluge zhaksy - It is good to ride on a frisky horse, a witty words are good for laugh (the same features not for the same things); Tamyrynan tuie surasa, Korkannan bie berer - If you ask a camel for a relative, They will give a horse because of a fright (You may ask for something big and get a little bit smaller one); Atyn barda zher tany zhelip zhurip, asyn barda el tany berip zhurip – Travel around the world when you have a horse for riding, call guests to make friends when have treat (Use your possibilities while you have them) [7: 233].

Words at, aigyr, bie, mal, zhorga in these Proverbs are translated into the other language by one word horse, kulyn – foal, baital a Mare. Although, as is known, from ancient times the value of a horse in a man's life is enormous, especially for a nomad, for the horse gives the main thing - the movement that determines the life of a person. In the hierarchy of animals the horse holds the primacy. The horse is just a sample of the perfection of all qualities: straightness, smoothness, reflectivity, cleanliness, etc. Nomads (Turks in particular) think and perceive the world horse and talk about themselves through the horse, they seem «rooted» to the horses. G. Gachev wrote: «Everywhere (among the nomads) language - the attribute of the head, the source of wisdom - is equated with the wisdom and beauty of the movement, the measure of which gives the horse, its bottom of the hoof» [5: 42]. Abstract ideas are born through a horse, cf .: There is no language without errors, there are no hoofs stumbled; A horse with four legs also stumbles; compare: in V.I. Dal': There is no such horse that it does not stumble [6: 76]. Analyzing the Kyrgyz national image of the world, G. Gachev writes «Feudatory of Manas,

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Katagan Khan Kashoy» (Er-Koshoy), the seventy-year-old man «father of the people», according to the comparison among the Kirghiz people - «like a (fur) collar on a dressing gown and a horseshoe on a horse's leg». The human head, which protects the collar, here equated to the hoof, which covers the horseshoe, and then another – «the main thing for the nomad, centaur, the most important may be referred to the same head and hoof» [5: 45]. The horse looks forward and the top (the mane and wings) and off the ground, overcoming gravity and takes off. A horse is the upper part of the space: «Food for a human – power, horse – wings». cf. proverb: the Horse is man's wings.

For Turks, the horse is not only a means of transportation. The relationship between a horse and a hero is set from birth, cf. the rite of ashamaiga otyrgyzu (setting a child on a wooden horse) among the Kazakhs, through which the child is given information about the horse, so that as he grows up, he feels that he knew the horses from birth [10: 136]. A horse for nomads is a continuation of the soul and body, his second «ego». The ancient Slavs also had a «horse-riding» rite. For the nomads, the main thing was movement. As the movement and speed in the past could only give the horse, his legs in military combat mobility, agility was, first and foremost, a horseman, his horse, and confirmation of this is found in the monuments of Russian literature too. In the national picture of the world, the horse was also personified by the intellect, cf .: If a jigit is a shameless chatterbox, then he looks like a horse without a reins. For a nomad, the horse is the mediator of man and freedom, cf .: A good horse under me, Lord is above me [12: 356]. It is known that the spiritual world of any nation is determined by nature, the environment. G. Gachev writes about it: «the first obvious thing that defines the face of the people – is the nature, among which he grows up and makes his story. It is a permanent factor. The body of the earth: forest (and which one), mountains, desert, tundra, permafrost, or jungle, the climate is moderate or catastrophic fractures, fauna and vegetation – determines the generation of labor (hunting, beekeeping, cattle – nomads, agriculture, trade, – navigation, etc.), and the image of the world: whether the space is arranged as a global tree (Yggdrasil Viking nordic song) or as the body of the whale (Moby dick), etc. Here, the figurative arsenal of literature is also rooted, usually stable: for example, the role of mountains as world coordinates - in the art of the peoples of the Caucasus; «Only wind and white snow,» infinite space: wide, smooth surface, distance; the role of the images of the movement: the road, the Rus-troika (Russia as three horse team) , the Bronze Horseman, the Iron Stream, the armored train and the battleship - for Russia «[5: 47]. In the book about Ch. Aitmatov, G. Gachev wrote:» Culture is the adaptation of man, the people, they, woven for the period of life and history, to the version of Nature that is given to him ... for a loving married life in marriage. And as a wife - not a mitten, you can not remove, so the nature of the people: you can not arbitrarily change it without losing its essence by the people. National space is - Nature to People « [5: 49].

Cattle breeding as the main occupation of the nomadic Turks was reflected in the names of animals and numerous cattle-breeding terms. «The names of animals, especially domestic animals, with which the Turkic-speaking peoples have dealt for millennia, have formed word-forming nests, which contain all aspects of the life of the people associated with this animal, its role in the economy of the people. This is especially noticeable in the names of sheep and horses, on the basis of which formed numerous new words as synthetic and analytical methods» [8: 64]. The formation of the generic name of cattle in the Turkic languages, belongs to a later period than the formation of terms denoting specific kinds of animals [8: 53]. In the Turkic languages of words naming different kinds of animals according to sex, age and other characteristic features are many and varied.

K. M. Musaev has identified several groups of words according to the degree of distribution of the Turkic languages: 1) words having in all Turkic languages or common in them, in one steady value or different values; 2) word, common in the minority of Turkic languages in one steady value or a modified value; 3) words existing only in some Turkic languages or separate dialects of Turkic languages. The stability or instability of the meanings of common words, as well as the stability and instability of certain lexica-semantic groups of words in the Turkic languages, closely linked to the historical social conditions of life of the peoples – speakers of these languages [8: 53-54]. In the most ancient Turkic written monuments dominated by the names of horses according to age, gender, depending on its breed or any other criteria. This suggests that even in the era of the ancient Turkic

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people the horse breeding was very popular. In addition to the word 'at', the meaning of 'horse' has the word 'zhylky'. The word "at" denotes one of the species of livestock as a means of riding [8: 109]. The meaning of the word 'zhylky', 'yiylky' in modern Turkic languages is the 'herd', 'the herd of horses, not used for riding' [16: 84]. In addition, the word zhylky refers to the number of animal names commonly used in the collective meaning of «horse as a species of cattle» [8: 110].

In Turkic languages (Azerbaijani, Altaic, Bashkir, Kazakh, Kirghiz, Kumyk, Uzbek, etc.), the word 'aigyr' 'zherbets'(stallion) was used to designate the male. However, in the Yakut language this word in the form is represented by the name of the male producer of any animal, i.e. is characterized by a generalized uncertain value, eg: Yakutsk. атїрсїлгї, атїрат 'stallion', атїрогус ' bull', атїрїт 'dog', атїркуоска 'cat' ', etc. The traces of generalized uncertain semantics of the word aigyr («male producer») are preserved not only in the Yakut language, but also in other modern Turkic languages, for example, in the Karakalpak language: aigyrashak «donkey-male» [16: 88] etc. The traces of generalized uncertain semantics of the word aigyr («male producer») are preserved not only in the Yakut language, but also in other modern Turkic languages, for example, in the Karakalpak language: aigyrashak «donkey-male» [16: 88]. In Russian there are names of males of animals, eg: Russian. stallion - gelding, with differential semes 'gelded - not gelded'. To denote an animal female in the Kazakh language, the words «baital», «bie», differing in meaning are used: the baital 'not foaled mare-three-year-old, the foaled mare. « These words are distinguished by semes «Foaled - Unfoaled». In the Russian language, the word "mare" is used, without specifying in its meaning the sign «foaled - unfoaled». The non-adult animal was designated by the words of the 'kulyn' foal from birth to one year, 'tai' one-year-old foal-male'. For the name of the young horse at the age of two or three years, the word 'kunan' was used, expressing within the specified age group the belonging to a certain sex, cf .: alt.' kunan bozu 'calf two or three years old'; the Bashkurt 'conan ÿgez' 'a bull of two or three years'; Kazakh. 'kunan buzau' 'calf from two to three years'; kyrg. 'kunanögzili kunan buka' bullock from two to three years' [14: 98]. In the Kazakh language, one-year-old is called kulyn, two-year-old is tai, which is not yet suitable for doing any work, i.e. still small, hence the caressing names of kulyn, kulynshak, tai. In Russian language there is no such age distinction, there is only the name of the foal 'zherebenok'. And then, depending on the age, not sex or referred to as yearling, two year old, three-year, etc. But, the Mare, the Mare foaled 7-8 times – donen bie, 10 times foaled 'sary kaska bie' , elder 18 years – 'laksa bie', zhasagan bie – approximately 20 years, kartamys bie, kari bie – depending the age and how many times foaled.

A striking feature of the analyzed subsystem the Kazakh language – a clear differentiation of cubs and young animals not only on gender but also on age, also due to extralinguistic reasons. In pairs of names, cubs and young the words may vary: a) only by gender, eg.: 'donen' 'stallion three and four years' – 'donejin' 'the female of the same age' etc.; b) sex and age characteristics, eg.: 'kulyn' 'colt from birth to one year' – tai 'yearling colt is a male'. [14].

Conclusion. Language units are not just shortcuts that are used to refer to the relevant objects. Each linguistic sign has a stable, one intrinsic value and these values for units of different languages, basically, do not coincide. Therefore, translation is never reduced to a simple substitution of one form for another, and the interpreter must constantly decide which values of the units of the translation language are most appropriate for the content of the original. The translator plays an important role - a mediator between cultures, peoples, since no matter how well a person is fluent in the language, he will inevitably «stumble» about the cultural component of a foreign language.

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Аудармааралық және мәдениетаралық қарым-қатынас құралы ретінде аударма

Аңдатпа. Мақала аударма мәселесіне кросс-тілдік қарым-қатынас құралы және тілдік делдалдықтың бір түрі ретінде арналған. Хабарлама беру барысында ақпаратты жоғалтудан тұратын аудару мәселесі қарастырылады. Авторлар «тіл және қоғам» қатынасындағы аударма мәселесін - бірыңғай әлеуметтік-мәдени білім ретінде тілдің болуын қарастырады және оған қоғамның біртұтастығын көрсетеді. Мақаладағы үлкен орын аудармалық тілдік, мәдени, әлеуметтік-лингвистикалық, коммуникативтік аспектілерімен айналысады. Автор сондай-ақ, көрші елдердің тілдерін практикалық білуді қажет ететін аумақтық жақындығы мен сауда-экономикалық қатынастарды сақтаудың маңызды қажеттілігіне байланысты Шығыс славяндар мен түріктер арасындағы тығыз байланыстар сияқты қосымша лингвистикалық факторларды қарастырады. Бірінші аудармашылар пайда болды. Авторлардың негізгі назар аудару әдеби аудармасына, олар әдебиет бөлігі болып табылатын түпнұсқа туындылармен бірге. Мақала тақырыптық тобының қазақ мақал-мәтелдеріндегі және орыс тіліндегі аудармаларын талдайды.

Түйін сөздер: трансмиссия, ерекшеліктер, түсіндіру, дәстүр өкілдері, мал шаруашылығы, көлік құралы, көрініс, тиісті қабылдау.

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Перевод как инструмент межъязыковой и межкультурной коммуникации

Аннотация. Статья посвящена проблеме перевода как средства межъязыковой коммуникации и одного из типов языкового посредничества. Рассматривается проблема перевода, заключающаяся в потере информации в процессе передачи сообщения. Авторы рассматривают проблему перевода в соотношении «язык и общество» - существование языка как единого социокультурного образования и отражают в нем неоднородность общества. Большое место в этой статье занимают лингвистические, культурные, социолингвистические, коммуникативные аспекты перевода. Автор также рассматривает экстралингвистические факторы, такие как тесные контакты между восточными славянами и турками из-за территориальной близости и насущной необходимости поддерживать торговые и экономические отношения, что требует практического знания языков их соседей. Так появились первые переводчики-переводчики. Основное внимание авторов сосредоточено на

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литературных переводах, которые являются частью литературы в культуре хозяина, наряду с оригинальными произведениями. В статье анализируются переводы тематической группы «Лошадь» в казахских пословицах и изречениях на русский язык.

Ключевые слова: передача, особенности, интерпретация, представители традиции, животноводство, средство передвижения, очевидное, отражение, адекватное восприятие.

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