

<https://doi.org/10.30853/filnauki.2018-9-2.29>

Касымова Гюнель Эйнулла кызы

[ПРОБЛЕМЫ ПЕРЕВОДА КУЛЬТУРНО-СПЕЦИФИЧНЫХ ТЕРМИНОВ, СУЩЕСТВОВАВШИХ В АЗЕРБАЙДЖАНСКОМ ЯЗЫКЕ В НАЧАЛЕ XX ВЕКА, НА АНГЛИЙСКИЙ ЯЗЫК \(НА МАТЕРИАЛЕ ПРОИЗВЕДЕНИЯ ДИЛЯРЫ СЕИД-ЗАДЕ "АЗЕРБАЙДЖАН В НАЧАЛЕ XX ВЕКА: ДОРОГА К НЕЗАВИСИМОСТИ"\)](#)

В начале XX века Азербайджан прошел множество стадий в своем развитии под влиянием чужеродных культур, а затем провозгласил независимость, поэтому азербайджанский лексикон богат единицами, отражающими культурное и национальное наследие этого периода. Интерес к азербайджанской культуре в других странах, возросший в последние десятилетия, обуславливает актуальность исследования особенностей перевода вышеупомянутых лексических единиц на другие языки, вызывающего особые трудности у специалистов. Незнание их этимологии, отсутствие эквивалентов в языке перевода, двусмысленность значения даже в языке оригинала и другие факторы приводят к ошибкам при переводе.

Адрес статьи: www.gramota.net/materials/2/2018/9-2/29.html

Источник

[Филологические науки. Вопросы теории и практики](#)

Тамбов: Грамота, 2018. № 9(87). Ч. 2. С. 349-352. ISSN 1997-2911.

Адрес журнала: www.gramota.net/editions/2.html

Содержание данного номера журнала: www.gramota.net/materials/2/2018/9-2/

[© Издательство "Грамота"](#)

Информация о возможности публикации статей в журнале размещена на Интернет сайте издательства: www.gramota.net

Вопросы, связанные с публикациями научных материалов, редакция просит направлять на адрес: phil@gramota.net

THEORETICAL FOUNDATIONS AND TECHNOLOGY OF THE PROCESS TO ACQUIRE VOICE AND SPEECH SAMPLES FROM THE SUBJECT OF FORENSIC IDENTIFICATION EXPERTISE

Kaganov Aleksandr Shlemovich, Ph. D. in Technical Sciences
Institute of Linguistics of the Russian Academy of Sciences, Moscow
a.sh.kaganov@mail.ru

The article discovers the theoretical foundations, structural principles and technology to conduct a laboratory experiment aimed to acquire voice and speech samples from the subject of forensic identification expertise. The author not only proposes detailed recommendations for conducting each stage of the experiment but also justifies the necessity of these stages-phases and focuses on conceptual grounds for each component of the process to acquire voice and speech samples from the speaker – subject of identification expertise. All the above-mentioned provisions presuppose the theoretical value of the study.

Key words and phrases: forensic expertise; criminalistic identification; living speech; laboratory experiment; applied linguistics; voice and speech samples from speaker – subject of expertise.

УДК 81

Дата поступления рукописи: 10.03.2018

<https://doi.org/10.30853/filnauki.2018-9-2.29>

At the beginning of the XX century, Azerbaijan went through many stages, lived under the captivity of foreign cultures, declared its independence; therefore, the Azerbaijani lexicon is rich in realia reflecting the cultural and national heritage of that period. Non-natives' increasing interest in the Azerbaijani culture in the last decades stipulates translating these culture-bound terms into target languages without distortion and it specifies the relevance of this article. The conducted research has shown that the theme of culture-bound terms translation is very challenging for translators. Ambiguity of the origin of culture-bound terms, absence of corresponding equivalents in the target language, equivocacy of realia meaning even in the source language and other factors cause distortion in the translation of original texts into the target language.

Key words and phrases: realia; culture-bound terms; untranslatability; linguistic and cultural difficulties; native and borrowed culture-bound terms; institutional terms.

Kasymova Gyunel' Einulla kyzy
Azerbaijan University of Languages, Baku
gunel-aysun@hotmail.com

PROBLEMS OF TRANSLATING CULTURE-SPECIFIC TERMS, WHICH EXISTED IN THE AZERBAIJANI LANGUAGE AT THE BEGINNING OF THE XX CENTURY, INTO ENGLISH (BY THE MATERIAL OF DILARA SEYID-ZADE'S "AZERBAIJAN IN THE BEGINNING OF THE XX CENTURY: ROADS LEADING TO INDEPENDENCE")

Culture-bound items are concepts that are specific for a certain culture and differ from society to society. Translation of these terms, causing cultural diversity in target languages, and presenting them to various cultures without distortion are one of significant issues in the translation theory. Therefore, in modern linguistics, controversial issues related to the translation of culture-specific elements are still remaining. Though these national words and expressions carry a local overtone, they often pose a challenge for the translation process. These terms include realia, the names of institutions, organizations, establishments, etc., and they can refer to flora, fauna, food, clothes, housing, work, leisure, politics, law, religion, education, family, and economy. Culture-bound words are sometimes considered untranslatable as their equivalents do not exist in target languages. Untranslatability is usually seen in two forms: linguistic – the target language has no corresponding words, tenses, phonetic or grammatical entities that occur in the source language; cultural – when the target language and its culture lack a relevant situational feature for the source-language text. Linguistic untranslatability, according to J. C. Catford, occurs when there is no lexical or syntactical substitute in the target language for a source language item [1, p. 98]. As the Azerbaijani and English languages belong to different language families, there are very few similarities between these two language systems, however, the series of translation methods and procedures (transposition, addition, paraphrasing, reduction, etc.) help to get rid of this barrier. The main obstacle in the translation process continues to be the translation of culture-bound items that have been studied for a long time.

In this article, together with realia, the names of the institutions, establishments, organizations that existed within the territory of Azerbaijan in the XX century are compared with their English equivalents, and the problems caused by the local culture are clarified. As it is known, being stable, recurring patterns of behavior, institutions can be primary and secondary and refer to family, education, religion, economy and politics [5, s. 39; 6]. Samples are chosen from D. Seyid-zade's book "Azerbaijan in the Beginning of the XX Century: Roads Leading to Independence" since it depicts this period comprehensively and is rich in culture-bound and institutional terms.

The press was newly published in Azerbaijan at the beginning of the XX century (in this century Azerbaijan was under the captivity of foreign cultures and the Azerbaijan Democratic Republic was founded), so the names of newspapers and magazines were in diverse languages such as Russian, Persian, and Turkish. The *Əkinçi* was translated into the target language as Ekinchi (*Plowman*) [4, p. 17] with the help of the translation procedure of couplet (applying two diverse translation procedures simultaneously [9, s. 91]). The name was transcribed and the English equivalent was written next to the transcribed proper name in brackets. Nowadays, in the daily mass media we can observe that the names of the press are not translated into target languages but transcribed or transliterated instead. Though most of the titles have equivalents in target languages, translators and linguists consider transferring them into other languages without translation more acceptable [4, p. 129].

Although *Tifliski listok*, *Novoye obozreniye*, *Kazanski vestnik*, *Progress*, *Volna*, *Utro Rossii*, *Rossiya* are Russian titles by origin, they are translated into the target language as *Tifliski listok* (*Tiflis News*), *Novoye obozreniye* (*New Review*), *Kazanski vestnik* (*Kazan News*), *Progress* [Ibidem, p. 105], *Volna* (*Wave*) [Ibidem, p. 180], *Utro Rossii* (*The Morning of Russia*) [Ibidem, p. 188] similar to the above noted pattern. While translating culture-specific items, especially institutional terms, the origin of each culture-bound term should be elucidated. After determining the source of the term, appropriate translational procedures should be applied, since native and borrowed terms require different approaches. As we know, the loan word is adopted from one language and incorporated into another without translation. Therefore, if the translator transfers an integrated loan term into any foreign language with the orthography adapted to it, this will distort the primary meaning and it will have quite different denotation in the target language [8].

The next culture-bound term is related to religion and its translation into English is the best example for the above-mentioned rule. *Qazı* [9, s. 77] is a magistrate or judge of the court, who also exercises extrajudicial functions, such as mediation, guardianship over orphans and minors, supervision and auditing of public work. The term was in use from the time of Prophet Muhammad and this institution continued to exist in the Azerbaijani society till the mid-twentieth century [7, s. 92]. *Qazı* is responsible for the application of Islamic law; the term is of Arabic origin and was translated into the Azerbaijani language according to the orthography rules of the Persian language. This term was transcribed and transmitted into the English language as *ghazi* according to the Azeri form, but while looking this institutional term up in some English dictionaries we can come across the word *qadi* – transcribing from the original Arabic language. Though this institution does not exist in the non-Muslim English society, the corresponding word was included in the vocabularies. The problem is that the Azeri translation *ghazi* exists in the target language as well, and it has quite another denotation [2; 3]. Being an Islamic term, this title is given to Muslim warriors or champions, who participate in religious warfare, besides, *Ghazi* is a city in North Khorasan Province, Iran. If the target language readers, being aware of the world history and culture, read the English version of the above-mentioned book, from which the samples were chosen, and come across the inaccurate translation of this culture-bound term, they will surely be confused by misleading information. Therefore, it would be reasonable for translators to research the exact meaning of culture-specific terms and their existence in the target language in the process of translation in order to transfer the source culture and traditions precisely.

The religious culture-bound terms *sünni* and *şia*, which are the two major denominations of Islam, were translated into the target language according to the Arabic version as *Sunite* and *Shiite* [2]. These terms exist not only in the Azerbaijani language, but also in almost every foreign language in the form adapted to their orthography rules, so translators do not face any difficulties in the translation of such kind of terms. Furthermore, as they are internationally recognized terms, they do not need any description in the target language in most cases.

The religious institution *molla məktəbi* [9, s. 80] was calqued as *mullah (Muslim priest) school* into the target language and given the definition of the native word *molla* in brackets for additional information. The translator applied the couplet procedure again and used two techniques at the same time.

As we know, the units of weight and measurement are considered culture-bound terms as they are characteristic to diverse societies and here are two samples, which were used within the territory of Azerbaijan in the XX century. The unit of length *arşın* [Ibidem, s. 10], a Turkish by origin and obsolete Russian term, was applied for measuring cloth and fabric in the source culture during the considered period. The translator transcribed the term as *arshin*, and in order to make the meaning of the unit clear for the target audience, also gave the target culture-bound equivalent *1 arshin = 28 inches* [4, p. 11]. If the term had been transferred into English only with the direct equivalent, then the culture-bound overtone would have been lost.

Another unit of measuring *desyatin*, which comes from the Russian word *десятина*, was widely used in Azerbaijan. The translator transliterated this term into the target language as *desyatina* (*1 desyatina = 2.7 arches*) [Ibidem, p. 15] according to the Russian form instead of the Azeri one, and at the same time applied the procedure used in the translation of the previous sample.

The names of educational institutions such as *Müəllimlər İnstitutu*, *müəllim və rühani seminariyaları* [9, s. 9] were translated into English as *Teacher Training Institute*, *Teacher and Clergy Training Schools* [4, p. 94] with the help of addition. The word *Training* is missing in both of the source titles, but the translator added it for describing the functions of the institutions. On the contrary, *Müsəlman Rühani Seminariyası* was translated into the target language as *Muslim Seminary* with the help of reduction. The word *Rühani* (*spiritual, religious*) in the source title was omitted in the translation, and it is considered inaccurate and ineffective as the denotation of the Muslim Seminary differs from the source one. Another name of educational institution *Bakı realnı məktəbi* [9, s. 97] was translated into English as *Baku High Technical School* [4, p. 96]. As exact sciences were taught at this school instead of the humanities, linguistics and religion, the translator tried to describe the function of the institution, and, therefore, added *High Technical* to the English version of the institution name. In this case, the translation procedure of the adaptation

of a culture-bound equivalent was applied for replacing a socio-cultural realia from the source language with a realia specific to the target culture in order to accommodate it for the expectations of the target audience. In addition, it is used when communicative situations are difficult to understand in the culture of the target language, and when the situation of the source language does not exist in the target language (a cultural gap), therefore, another equivalent situation has to be created.

Beginning from the very early stages of history and till the modern era, various taxes have been levied on almost every sphere of human activity. Therefore, they are considered culture-bound terms as taxes could be specific to societies. One of the types of taxes *töycü* dating back to feudalism was imposed in most countries including Azerbaijan, for this reason the translator replaced this term with the English equivalent *quit-rent* [Ibidem, p. 24] in the target language. While analyzing these terms in both languages, it becomes clear that *quit-rent* and *töycü* were (land) taxes imposed on the occupants of freehold or leased land in lieu of services to the higher landowning authority, usually a government or its assigns. That is why the source term and its target equivalent are identical in meaning. Another sample is *cizyə*, which was historically levied on non-Muslims permanently residing in Muslim lands governed by Islamic law with legal protection. Muslim jurists obliged adult, free, sane males to pay the *cizyə*, while exempting women, children, elders, handicapped, ill, insane, monks, hermits, and slaves. Non-Muslims, who chose to join military service, were exempted from the payment. As time passed, societies considered this tax type inequitable and abolished it, but in the noted period it was collected in Azerbaijan. The translator transferred it as *taxes per capita by persons* [Ibidem, p. 57] into the target language describing the meaning of the original term. *Head tax* and *capitation tax* exist in the target dictionaries, which are equivalents to the source word, and one of them could be chosen for the translation.

At the beginning of the last century, Azerbaijan territory was divided into *qəza* and *quberniya* [9, s. 37]. Being a nationalized version of the Russian *уезд* in the Azeri language, *qəza*, a secondary-level administrative division of the Russian Empire, was translated into English as *uyezd (district)* [4, p. 39]. The most important point in this translation is that the translator did not transcribe or transliterate this territorial unit according to the Azerbaijani variant; otherwise, it would have led to confusion in the target language. Therefore, the name of this subdivision was transcribed according to the original Russian word and the target equivalent was written next to it in English. The latter, which was considered a major and principal administrative subdivision, was transferred into English as *guberniya (province)* with the help of transliteration together with its target equivalent in brackets again according to the source Russian language.

Pristav and *kəndxuda* [9, s. 79] were leading persons in executive bodies and rural areas correspondingly in Azerbaijan in the noted period. The first term belongs to the Russian society and was transliterated into the Azerbaijani language, but the translator transferred it into English as *local police chief* with the help of the translation procedure of the descriptive equivalent, describing the functions of this institute. The other culture-specific term was translated again with the same method into the target language as *the head of local administration* [4, p. 80]. In the context, the meaning of *local administration* is clear as the work is about governing the villages. However, it could be misunderstood out of the context, since the term “local administration” is not a precise equivalent of rural areas or villages. Analyzing the translation of both institutional terms, we can come to the conclusion that such kind of translation could create a cultural gap as the names of the culture-bound items, which reflect the history of Russia and Azerbaijan, were missing in the target text.

The Turkish by origin culture-bound term *onbaşı* [9, s. 246], which was in use in the Azerbaijani language in the period of the Azerbaijan Democratic Republic, was translated into English as *commander of a group consisting of ten soldiers* with the explanation of the meaning in lieu of translating it. While researching the above-mentioned military rank, it becomes clear that this institution exists in almost every military system of the world. Accordingly, there are appropriate terms, which describe them in various languages. This title was transcribed into the Azerbaijani language as *kapral* from the European languages and it exists as *corporal* in the English language. It would have been accurate and effective translation if the translator had used the translation procedure of functional equivalence together with the descriptive equivalent and wrote the English equivalent *corporal* next to the explanation in the target text. Besides, other military ranks *yüzbaşı* and *minbaşı*, which are higher than *onbaşı* in the hierarchy of the armed forces, were translated with their culture-bound equivalents *captain* and *major* into the target language.

As the selected and researched samples have shown, while translating the culture-specific terms and names of institutions that existed within the territory of Azerbaijan in the XX century some problems occurred. In this article, such problems were elucidated and some solutions were suggested for dealing with the noted challenges. They are as follows.

The denotation of culture-bound terms or names of institutions is sometimes unclear even to the source audience or the translator, who is going to transfer them into the target language. Above there is an example for this case: the translator transferred *qazı* into English inaccurately because of not knowing the precise meaning. While choosing samples from Dilara Seyid-zade's book “Azerbaijan in the Beginning of the XX Century: Roads Leading to Independence” we come across some names or terms that were transferred imprecisely or omitted intentionally as their meanings were vague to the translator. As a result, not all cultural values were transmitted to the target culture. In order to overcome these distortions or misrepresentation it can be suggested that the writer or the author should explain rare culture-bound terms with some words in his or her writing either next to the word or below the page. It could sound unusual but we think it is one of the best solutions as this case has already been observed in the source texts.

Not clarifying the origin of culture-specific terms can lead to distortions in the process of translation. As they can be native or borrowed, before starting the translation of any term, the translator should be confident in its source and existence in the target-language dictionaries. It will be effective if a linguist does some research for analyzing specific words.

Another significant problem that hinders the translation process and poses a cultural gap is the non-equivalence of culture-bound terms and using improper translation techniques and procedures. Depending on the types of texts, the main aim of translation is sometimes transmitting cultural values to the target audience; in this case, we are quite against applying reduction or omission, since this translation procedure can cause a gap between source and target cultures. The best suggestion for handling this difficulty is to use the translation procedures of couplet, descriptive equivalent, adaptation, addition, calque and substitution when necessary.

References

1. **Catford J. C.** A Linguistic Theory of Translation. L.: Oxford University Press, 1965. 110 p.
2. **Longman Dictionary of Contemporary English.** 4th, new ed. Harlow: Longman, 2003. 1949 p.
3. **Newmark P.** A Textbook of Translation. N. Y.: Prentice Hall, 1988. 306 p.
4. **Seyid-zade D.** Azerbaijan in the Beginning of the XX Century: Roads Leading to Independence. Baku: OKA Offset, 2011. 344 p.
5. **Bayramov Q.** Tərcümə sənəti. Bakı: OKA Offset, 2009. 218 s.
6. **Cəfərova V.** Sosial təsisatlar. Bakı: Elm, 2000. 27 s.
7. **Əhədov A.** Azərbaycanca din və dini təsisatlar. Bakı: Azərənşr, 1991. 200 s.
8. **Nağıyeva B.** Vədii tərcümə: nəzəriyyə və praktika [Электронный ресурс]. URL: http://elibrary.bsu.az/yenii/yeni_kitablar/1411919779.pdf (дата обращения: 25.05.2018)
9. **Seyid-zadə D.** Azərbaycan XX əsrin əvvəllərində: müstəqilliyə aparən yollar. Bakı: OKA Offset, 2004. 348 s.

ПРОБЛЕМЫ ПЕРЕВОДА КУЛЬТУРНО-СПЕЦИФИЧНЫХ ТЕРМИНОВ, СУЩЕСТВОВАВШИХ В АЗЕРБАЙДЖАНСКОМ ЯЗЫКЕ В НАЧАЛЕ XX ВЕКА, НА АНГЛИЙСКИЙ ЯЗЫК (НА МАТЕРИАЛЕ ПРОИЗВЕДЕНИЯ ДИЛЯРЫ СЕЙД-ЗАДЕ «АЗЕРБАЙДЖАН В НАЧАЛЕ XX ВЕКА: ДОРОГА К НЕЗАВИСИМОСТИ»)

Касымова Гюнель Эйнуллы кызы

Азербайджанский университет языков, Баку
gunel-aysun@hotmail.com

В начале XX века Азербайджан прошел множество стадий в своем развитии под влиянием чужеродных культур, а затем провозгласил независимость, поэтому азербайджанский лексикон богат единицами, отражающими культурное и национальное наследие этого периода. Интерес к азербайджанской культуре в других странах, возросший в последние десятилетия, обуславливает актуальность исследования особенностей перевода вышеупомянутых лексических единиц на другие языки, вызывающего особые трудности у специалистов. Незнание их этимологии, отсутствие эквивалентов в языке перевода, двусмысленность значения даже в языке оригинала и другие факторы приводят к ошибкам при переводе.

Ключевые слова и фразы: реалии; культурно-специфичные термины; непереводаемость; лингво-культурные проблемы; национальные и заимствованные культурно-специфичные термины; институциональные термины.

УДК 811.512

Дата поступления рукописи: 12.03.2018

<https://doi.org/10.30853/filnauki.2018-9-2.30>

Статья посвящена характеристике состава и семантики образных слов киргизского языка, выявлению и описанию их функционально-грамматической специфики. Рассматриваются основные подходы к изучению имитативов в тюркских языках и предложена новая классификация этой группы лексем. В грамматиках киргизского языка выделяются только две разновидности образных слов. Авторы приводят доводы для различения в этом языке пяти групп имитативов и ряда промежуточных подгрупп. В работе описываются лексико-семантические особенности всех разновидностей имитативов киргизского языка, устанавливаются их эквиваленты в русском языке, необходимые для сопоставительного изучения языков и практики обучения второму языку в условиях киргизско-русского билингвизма.

Ключевые слова и фразы: имитативы; мимемы; звукоимитативы; светоимитативы; имитативы действия; психоимитативы.

Кожоева Гулжамал Жайлообасевна

Ошский государственный университет
gulkyrgyz@mail.ru

Акматова Дилбар Сарыбаевна

Ошский медицинский колледж
gulkyrgyz@mail.ru

ОБ ИМИТАТИВАХ В КИРГИЗСКОМ ЯЗЫКЕ

Актуальность темы статьи состоит в значимости целостного описания имитативов для сравнительной грамматики тюркских языков и практики обучения киргизской разговорной речи в иноязычной аудитории, а ее новизна – в обосновании необходимости всестороннего рассмотрения имитативов в тюркских языках,