Translatology As A Science, Its Main Directions, Problems And Solutions

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Abstract: Any science gains independence if it has its own object, subject and terminology. While translation remains a field of linguistics, the problems it considers do not go beyond the comparative study of two languages. Translation studies in its current state includes all areas of research that study translation as a process and as a result.

Key words: translation, culture, component, equivalence, communication, translation process, text, methods

1. INTRODUCTION

Translation studies is the science of translation as a process and as a text, which studies the problems of translation, the main stages of its formation and development, its theoretical foundations - general and particular, the methodology and technique of the translation process, the formation of translation skills and the ability to transfer information from one language to another orally and writing. Thus, the main specificity of translation studies is the study of speech and language activity in a bilingual situation, when the process of communication (oral and / or written) is carried out by means of two languages.

Translation as a form of human spiritual activity dates back to ancient times. It has always played a significant role in the history of the culture of individual peoples and world culture in general. The word "translation" belongs to the well-known and generally understood, but it, as a designation of a special type of human activity and its result, requires clarification and terminological definition. The translation process (and its result) takes place in a bilingual situation, when two languages are involved in the communication process, that is, an interlingual situation, then translation can still be defined as a process of interlingual transformation or transformation of an oral or written text presented in one language into a text (oral or written) in another language. If a language is a naturally existing communicative system of society, and speech is the functioning of language in the process of communication for the transfer of information, then translation is the transfer of information contained in a given work of speech by means of another language.

The author proceeds from the assumption that the development of translation theory cannot be successful outside of its connection with contrastive linguistics, sociolinguistics, psycholinguistics, text linguistics and semiotics, ethnolinguistics and ethnopsychology, as well as theoretical linguistics [6, 36; 7, 30].

It is promising to consider translation as a channel of interaction and mutual influence of cultures and languages, which in theoretical linguistics corresponds to the theme of "linguistic contacts". The study of the nature and degree of influence of translations on the recipient language can constitute a new direction in linguistics.

Translation is always a source of the linguistic addstra, no matter how geographically remote the culture that generated the original text. Accordingly, it is necessary to distinguish between the contact (interpersonal) adstratum - through direct communication of people and the distant (intertextual) adstrate - through the texts.

Another new direction of research may be related to the topic "language and reality", which (first of all, in translation practice, though not only in it) appears as a problem

"language and alien reality" or "linguistic mastering of reality". In addition to translations, rich material for such studies is provided by the practice of such languages as Uzbek, French, English, Spanish, Portuguese, Arabic, whose speakers had to linguistically master a completely new and unusual natural and social reality for them.

It seems that it is advisable to analyze specific materials based on the following theoretical premises.

1. There are real artifacts and natural facts that make up the habitat of a particular society.

2. There is culture as an ideal equivalent of the environment of a society, including, in addition to the objective reality described in paragraph 1, also subjective reality, which constitutes the ideal environment for the given society. According to the feeling of authenticity and immutability for representatives of this society, subjective reality is in no way inferior to objective reality.

3. Finally, there is a language that has the means of nominating the concepts described in paragraph 2 - words and phrases.

Due to the obvious terminological ambiguity of the term reality, which designates both the phenomenon of extra-linguistic reality (subject) and its cultural equivalent (concept) and the means of nominating this concept in the language (lexeme or phrase-combination), the authors have developed and implemented a typology of realities: R-realities (from fr . réalité), C-realia (from the French concept culturel) and L-realia (from the French lexème), keeping the term realia as generic [5, 86].

In the light of the proposed typology of realities, it turned out to be possible to concretize the influence exerted by the original language on the target language. R-realities expand the nominative possibilities and denotative space of the target language, linking the words and meanings already existing in the language with new phenomena of extra-linguistic reality (denotations). C-realities expand the conceptual sphere of the target language, forming new concepts that were previously absent in the recipient language. Finally, L-realities expand the vocabulary of the target language through new lexemes borrowed from the original language - always together with a new concept and often - together with a new denotation (artifact or natural fact).

The preferred choice in the text of the translation of the type of reality (R, C or L-realia) is largely due to the genre-stylistic specificity of the text. For example, when transferring Uzbek realities into English, the English press prefers two main methods: transcription (introducing L-realia into the English dictionary) and tracing (introducing C-realia into the English concept sphere).

In the process of translating Uzbek socio-political realities into English, transcription is rarely used in its pure form, in most cases it is accompanied by explications, that is, the introduction of additional elements that partially clarify or clarify the meaning of reality. Most often, the transcription of L-realities is sequential, but sometimes it can be used in a single case (occasionally). At the same time, the effectiveness of revealing the meaning of Uzbek reality for the English reader depends on the verbal environment in which the author of the text places it.

Calculation of the L-reality as a method of transmitting it is usually used in cases where transcription is impossible or undesirable for one reason or another. The most suitable way to preserve the content and color of the translated reality after transcription is to create a new word (or phrase). These new words are, first of all, tracing papers (shuttle - homme-navette, Fatherland - All Uzbekistan - La Patrie - Tout L'Ouzbékistan). However, it should be noted that in the transmission of Uzbek social and political realities by means of the French language, only the context allows to fully reveal the meaning of new linguistic units, to implement various ways of compensating for their semantic insufficiency.

A complex case of interaction between languages is the transfer of color designations during translation, in the process of which the technique of superimposing "one's own color picture of the world" on an "alien" one (for example, English into Uzbek) is often used. As a result, the "alien" color picture of the world is mastered by means of one's own conceptual system. If cultural concepts coincide, translators use the system units of the nomination of the translating language, if they do not coincide, the concept sphere of the translating culture expands, and the transfer of new concepts requires the use or creation of new nominative units. These are mostly expanded combinations that explicate the meanings of the individual author's color designations.

The simplification of associations based on the syncretism of the author's perception of reality, the reduction of multidimensional synesthetic impressions to one-dimensional, most often color, is fraught with losses in the transmission of the author's style, less expressiveness of the English translation, in comparison with the Uzbek original.

Realities are also capable of performing pragmatic functions. The creation of a positive image of the country is facilitated both by the selection of the information to be reported and by the numerous realities that play an important role in influencing the stable subconscious structures - ethnic stereotypes. Through enrichment of background knowledge of readers, assimilation and assimilation of non-native reality, approximation, "intimization" of it by means of the native language, thanks to which the opposition "own ‖ alien ", L- and C-realities contribute to a positive correction of the country's stereotype in the minds of foreign readers.

New ideas are also proposed in connection with the problem of equivalence between the original and translated texts. Equivalence as a "sufficient commonality of content" in modern translation science receives the status of a multidimensional dynamic concept - complex equivalence, which implies the implementation of all its main components: denotative, connotative, genre, pragmatic, formal-aesthetic [8, 64-65]. However, despite these clarifying terms, the concept of equivalence remains, as recognized by leading theorists of translation studies, rather vague [1, 11].

We believe that the listed components of complex equivalence, on the one hand, are not opposite, and on the other, they are clearly unevenly worked out.

The text affects a person in a complex way. This means that it affects not only the consciousness (mind), but also the subconsciousness (feelings) of a person. In accordance with this, complex equivalence should be subdivided primarily into expressive equivalence perceived by the consciousness and the impressive equivalence perceived by the subconscious.

In this case, expressive equivalence includes denotative, connotative, genre, pragmatic equivalence, while the share of impressive equivalence is only a rather vague formal-aesthetic equivalence.

The authors consider it necessary to pose the problem of studying the impressive equivalence of the original and translated texts, taking as a fulcrum the equivalence of the impact of the original and translated texts on the subconscious of readers or listeners. At the same time, in the first place, the study is subject to rhythmic-intonational (for written speech - and graphic) parameters of the original and translation, as well as their phonosemantic and anagrammatic characteristics [2].

The most difficult task is the translation of precedent texts - texts that are rooted in culture and are, so to speak, the quintessence of the national spirit. These texts include, in particular, Uzbek folk tales.

When translating folklore (and not only folklore!) Texts, it is very important to keep in mind their specificity. Like all genetically sacred, and then - literary texts, they are designed to influence not only the mind, but also the subconscious. The strategy of adapting a Uzbek

fairy tale during translation should also be aimed at conveying its suggestive elements, which is far from easy, especially when translated into English.

As a result, the rhythm of the original in the translation is disrupted (and sometimes destroyed), and in the absence of impressive equivalence, reading the translation does not give the bilingual English reader such pleasure as reading the original.

The process of adaptation of folklore texts during translation is equally sociocultural and linguistic, i.e. linguocultural, therefore, the search for ways to achieve impressive equivalence presupposes close cooperation of linguists with psycholinguists, psychologists and ethnographers. For each new scientific discipline, it is important to establish a range of problems related to its competence. Translation studies are no exception, one of the most important problems of which can be considered a national flavor. The translator is always faced with a dilemma: to give preference to the universal or to emphasize the nationally specific. The other extreme - the oversaturation of the text with exoticisms and transcribed words - leads to the opacity of the text, turning it into one big sign of foreign culture. And again, translation does not fulfill its mission, not bringing together, but distancing, opposing cultures to each other.

The problem of national color is complex and multifaceted. The key to its successful solution is not so much scrupulous reproduction of the objective world (which is also important), but penetration into the specifics of the worldview, into the subconscious depths of the national psychotype.

Another large-scale problem that seems to the authors extremely urgent is the rational interpretation of meaning in translation.

The meaning, which is the object of translation, requires for its interpretation an appeal to knowledge about the world. At the same time, in addition to intuition, the translator can also turn to reason for help. The very appeal to extralinguistic knowledge can be linguistically substantiated and to a large extent formalized. Through the explication of these presuppositions and the rational interpretation of meaning, one can move from the linguistic units of the content plane (signified) to its speech units - the actual meanings. The proposed approach allows not only to consciously carry out the interpretation and identification of the meaning of the statement. It allows not to oppose language and speech, signified and meaning, but to move from one to another through the explication of the mechanism of their interaction.

The rational interpretation of meaning opens the door for translation studies into the computer age, turning the dream of interpretive computer translation into a practical task of today.

Another serious problem of translation studies is "a word in a foreign language environment", the complexity of which increases many times over when translating - in particular - from the surrounding language into the word's "native language". This problem is related to the practically unexplored topic of choosing a language strategy for a bilingual.

The authors also consider it necessary to pose the problem of compensation as the central category of translation studies, which makes it possible to provide an expressive and impressive equivalence of the original and translated texts. In accordance with the proposed by F. de Saussure and the distinction between external and internal linguistics adopted by modern linguistics, we can talk about external linguistic and intra-linguistic (for example, inter-level) compensation.

The category of compensation allows you to link together and present as a whole the most important problems, concepts and categories of translation studies. Despite many serious obstacles on the way to a full-fledged translation, it is being carried out on an ever larger scale. This paradox can be explained by the ability of languages and cultures to compensate for the inadequacy of one of their spheres at the expense of others. Compensation

is not a purely translation study, not a purely linguistic or even purely social phenomenon. Compensation is a common property of synergistic (that is, complex evolving self-regulating) systems, which include nature, society, culture and language.

The absence in the culture of translation of certain realities (Lreal, C-realia or R-realia) should be compensated not only formally, but also in content - cultural and worldview originality of the text. So, for example, the main result of cultural development in the Uzbek traditions of Japanese classical poetry was the comprehension of its substantive foundations, which makes it possible to compensate for the fundamental inexpressibility of formal foundations [3, 72]. The theory and practice of translation can be considered as the theory and practice of compensation: linguistic - intra-level and inter-level, full and partial, linear and non-linear, formal and substantial, as well as extra-linguistic: cultural and socio-cultural.

The author hopes that the ideas presented by them will contribute to the growth of interest in the theoretical and practical aspects of translation in its connection with a wide range of sciences about man and society.

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