

Translation in the Direct Inter-Cultural Contact

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Abstract

The current era of globalization sets its own parameters of effective intercultural communication, which today aims at building communicative and cultural bridges based on the principles of bilingual communication and verbal economy. Such aims gave rise to the fields of *interculturalology* and *internal translation*, which in contrast to traditional communicative studies and traditional translation, attempt to render the local culture in terms and concepts comprehensible for foreign societies and yet, where possible, retaining not only cross-linguistic stylistic integrity but also the local linguistic, communicative and cultural charisma. The need for adaptation of discourse for the sake of such communication calls for the analysis of existing idionyms and their xenonymic versions as well as parallel attachments, the structural frames capable of syntactic accommodation of xenonyms. Such linguistic means are viewed as characteristic features of Foreign-Culture-Oriented (FCO) Language, one instance of which is Russian-FCO-English which became the focus of the current discussion.

Key words: intercultural communication, foreign-culture-oriented language (FCO), Russian- FCO-English

1. Introduction

Eric Newby (1919–2006), an English travel author, includes this episode in his notes about Russia:

We sent for the starosta. He was an old, white bearded mujik dressed in an armyak of embroidered velvet, which gave him an appearance as of an old Boyar, or Russian nobleman, come down in life ...

(Newby, 1978:149)

This short sentence which contains a number of Russian cultural terms – *starosta*, *mujik*, *armyak* and *boyar* – could be viewed as an example of poor translation. However, regardless of sort of criticism we could level against such texts, one thing is obvious: it is not a sample of traditional translation, because this sentence is taken from an original book.