

Zhanayeva Indira

Cognitive aspect of translation in ICC

Abstract

Nowadays, it is common to consider that translation is exchange of information. According to our view, the exchange of the information occurs not only between the participants in the interaction (the traditional "trinity" of the translation process: the author, the translator and the target audience), but also between the signs that form into the text, as well as between the participants in the interaction and the given symbols. One of the most fascinating and significant nuances of the concept of transition is considered to be the issue of transferring rhetorical ways of absolutely all styles. To this day, this aspect has not been sufficiently developed and continues to attract the attention of researchers of theoretical linguists and practical translators. The necessity for an adequate and correct transmission of figurative information of a work of art is the main aspect for studying the translation of figurative means, recreating the stylistic effect of the original in translation. Modern translation activity is associated with different in style, original texts. Also there is cognitive aspect of translation which is most important issue that translator should notice. The cognitive activity of the individual as an integral part of his consciousness occurs in a specific cultural context. In particular, ethical norms, political and religious orientations, different components of culture greatly influence the process of cognitive activity. Recent studies show that the conceptual system of consciousness is closely interrelated with the language structure, because it is formed both as a result of processing the results of different types of perception (visual, auditory, tactile, motor), and as a result of language learning. The cognitive aspect acquires particular importance in translation, since all information is contained only in the written text and is not supported extra linguistically. And here it is very important to note that our research only applies to written translation. The whole theory belongs to the study of intercultural translation. But this topic is also relevant in oral translation, somehow or other this article is about the peculiarities of written translation.

Абстракт

В настоящее время принято считать, что перевод - это обмен информацией. По нашему мнению, обмен информацией происходит не только между участниками взаимодействия (традиционная «троица» процесса перевода: автор, переводчик и целевая аудитория), но и между знаками, которые формируют текст, а также между участниками взаимодействия и данными символами. Одним из самых значительных и спорных вопросов концепции перевода считается проблема передачи риторических средств абсолютно всех стилей. По сей день этот

аспект еще недостаточно изучен и продолжает привлекать внимание лингвистов-исследователей и переводчиков-практиков. Необходимость адекватной и правильной передачи образной информации литературных произведений требует изучения перевода образных средств, воссоздающего стилистический эффект оригинала в переводе. Современная переводческая деятельность учитывает разные стили оригинальных текстов. Переводчику также следует иметь в виду когнитивный аспект перевода, который является важной проблемой. Когнитивная деятельность индивида как составная часть его сознания всегда осуществляется в определенном культурном контексте. В частности, этические нормы, политические и религиозные ориентации, разные компоненты культуры в значительной мере влияют на процесс когнитивной деятельности. Исследования последних лет свидетельствуют о том, что концептуальная структура (система) сознания тесно взаимосвязана с языковой структурой, поскольку формируется как в процессе переработки результатов разных типов восприятия (зрительного, слухового, тактильного, двигательного), так и вследствие языкового усвоения опыта. Эта задача может оказаться трудной для переводчика. В ценностной картине мира каждого народа можно также выделить ядро, заполненное культурными феноменами, общими для всех членов данного лингвокультурного сообщества, и периферию. Каждый носитель языка свободно ориентируется в центральной части национального культурного пространства. Переводчик как представитель другого культурного сообщества «блуждает» в центре, стараясь ощутить и правильно передать данную культуру. Особую важность когнитивный аспект приобретает в письменном переводе, поскольку вся информация содержится только в письменном тексте и не поддерживается экстралингвистически. Представленный в статье теоритический материал относится к изучению межкультурного письменного перевода. Эта тема также актуальна и в устном переводе, но в данной статье рассматриваются особенности письменного перевода.

Introduction

Modern society needs not only experts in several languages and translators, but specialists of a wide profile of international and intercultural communication. These days it is generally accepted that any nation is open to the perception of foreign cultural experience and at the same time is ready to share own culture with other nations. Today it's obvious that no field of human activity can do without the wide use of linguistic resources that have accumulated the experience and knowledge of previous generations of a particular language community.

The concept of “intercultural (cross-cultural, inter-ethnic) communication” (or “intercultural interaction”) was introduced into the scientific circulation by G. Treyger and E. Hall in his work “Culture and Communication. [1,4]

«Model of Analysis» [2,19], which defined it as an ideal goal to which a person, should strive in his desire to adapt to the outside world as best and efficiently as possible. In essence, intercultural communication is always interpersonal communication in a special context where one participant discovers cultural difference of the other. Such communication induces a great number of problems, which associated with difference in expectations and prejudices that are peculiar to each person. In modern scientific literature, the term intercultural communication is called as an adequate mutual understanding of the participants of a communicative act belonging to different national cultures. Since intercultural communication is a way where the interests of traditional humanities such as sociology, psychology, anthropology, pedagogy and linguistics meet, the study of intercultural communication can be carried out within each of them.

The definition of intercultural communication given by A.P. Sadokhin: “Intercultural communication is a combination of various forms of relations and communication between individuals and groups belonging to different cultures.” The question, then, is what and how different cultures correlate. “what” and “how” here not only presuppose each other, but can also be essentially identical. [3, 25]

Firstly, before we will research Cognitive aspects of translation in ICC, there is obligation, to know about both of these terms separately. We tried to explain what does mean ICC, here we've discussed Cognitive aspects in general.

Theoretical part

The main body

The cognitive aspect is based on the classification process, on the accession of a new object or phenomenon to a class that is already included in the content of the personality consciousness. But the cognitive process is more complicated in the case when the object of innovation is so new that it cannot be classified according to the elements which available in human experience. In this case, here we can see new creation occurs, development of standards, the accumulation of new experience. Sometimes such new experience may harm the human. Therefore, there is cognitive approach would help, the cognitive approach is the solution of sci-

tific problems using methods that take into account cognitive aspects, which include the processes of perception, thinking, cognition, explanation and understanding.

The cognitive approach is understood as the solution of problems conventional for sociology, taking into consideration cognitive aspects, which consist of the processes of perception, thinking, cognition, explanation and understanding.

The cognitive approach focuses on knowledge, i.e. on the processes of presentation, storage, processing, interpretation and production of new knowledge.

But here is another type of cognitive aspects, but understanding children morality and behavior. We need it because of human physiology and phycology.

From Miller's book we've noticed that, cognitive, cognitive aspects have two expiation by Piaget and Lawrence Kohlberg theory.

The results of Piaget's studies of morality are combined in one book, *The Moral Judgment of a Child* [4, 12]. As noted, the studies were conducted in the 1920s, which makes it possible to attribute them to the early works of Piaget.

In his studies of moral judgments, Piaget used two main methods. The first was that children were asked about the rules of different games, most often about the game of glass balls. According to Piaget, children's games are a kind of microcosm of the social world as a whole, with their own social norms, fixed in the process of interpersonal interaction, sanctions for breaking the rules, etc.

For this reason, researching the process of the game, you can get some idea about the level of moral development of the child. Piaget was interested both in the child's ability to adhere to certain rules and in his understanding of the origin and essence of the rules.

From that, we can note this theory and use it in translation studies. The result of Piaget discourse we allow for adults, because every person was a child, and here is an inference.

Cognitive studies cannot remain aloof from translation theory and practice, since one of their tasks is to study ways of structuring the information flow when transmitting the content of the original message into the target language. The optimal translation should be based on a detailed analysis of the statement (the original text) in order to determine cognitive parameters of the conceptual organization, which should be presented accordingly in the language of translation, bearing in mind the specifics of its linguistic, pragmatic and cultural characteristics. The coordination of the cognitive parameters of the original and the translation ensures their conceptual and semantic identity. Obviously, such a cognitive correspondence will also contribute to achieving a translation of an identical pragmatic effect.

In other words, translator must, not only know the source language and the language of translation, but also “think” in these languages, adequately coordinate their cognitive models.

Cognitive problem in ICC

The cognitive problems of translation are primarily due to the presence of certain socio-cultural and historical experience among representatives of linguistic communities.

The diversity and differences of such experience give rise to the formation of different intellectual, emotional, social images and stereotypes, sociocultural and ethno cultural norms, as well as discursive communication strategies. However, translation problems of a cultural nature are easily solved under the condition of a high level of background knowledge of the translator and his sufficient pragmatic competence. A more important requirement is the awareness and consideration of the specifics of the linguistic picture and linguistic mentality of representatives of different cultures, which are caused by a peculiar vision of the physical picture of the world. The consequence of this is the difference in the choice of the differential features of objects and concepts that form the basis of their names. There is no doubt that the culture of native speakers, which actually forms their life experience, influences the process of perception and assimilation of information about the environment. On the other hand, a peculiar perception of the world is the basis for the realization of internal representations in concrete forms. There is no doubt that the culture of native speakers, which actually forms their life experience, influences the process of perception and assimilation of information about the environment.

Cognitive activity

The cognitive activity of an individual is mental processes that ensure the processing of information and as a result of which special structures of consciousness are formed. Information about the world is first constructed (or conceptualized) and only then verbalized. This interpretation of the language determines the need to consider the interaction of language structures with other cognitive components of information, in particular, with conceptual structures. The cognitive activity of the individual as an integral part of his consciousness occurs in a specific cultural context. In particular, ethical norms, political and religious orientations, different components of culture greatly influence the process of cognitive activity.

Recent studies show that the conceptual system of consciousness is closely interrelated with the language structure, because it is formed both as a result of processing the results of different types of perception (visual, auditory, tactile, motor), and as a result of language learning.

According to R. Jackendoff [5], the main constituents of the conceptual structure are the basic concepts - ideas about the object, its parts, movement, action, place (space) of time, signs. Basic concepts are inherent in all languages, since they correspond to grammatical categories and label the distribution of words in parts of speech. Basic concepts are inherent in all languages, since they correspond to grammatical categories and label the distribution of words in parts of speech. However, in the process (and as a result) of fragmentation, modification and unification of concepts (which is again due to the peculiar vision and perception of the world), each language acquires its own, inherent conceptual characteristics that are reflected in the features of its grammar and vocabulary. The ability of basic concepts to be reduced, refined, and interact with others causes certain translational difficulties of a cognitive nature. Thus, the translator must choose language equivalents, which are based precisely on concepts that are typical and conventional in the language of translation to structure the situation represented by the original. In the context of transferring text from one culture to another, reproduction of the original world's value, picture of the world in the translation text provides for the reproduction of each original concept while preserving its conceptual, figurative and value components, and the place that this concept occupies in the conceptual system of the original. Since not only a clear component of the concept is suitable to translation, but also a set of figurative and value elements, translator is not "verbal recoder", but interpreter of the semantic code embedded in the source text. The value of the concept is preserved when translating the content of the concept, that is, while maintaining the ratio of the depth and amount of information contained in it. Since each concept is nationally and culturally labeled, the presence in two different languages of the common verbal meaning of the conceptual component of the concept does not guarantee understanding of the information of speakers at these concepts and conceptual systems. In those cases when a particular language unit is borrowed with a part of the corresponding concept and the given language unit "takes root" in the recipient culture, the latter assimilates only the upper, relevant layer of the corresponding concept. Concepts that are included in the concept sphere of representatives of two different lingual cultural communities will differ significantly in their depth even if the conceptual side completely coincides, which cannot but affect the translation process. In the works of some researchers it is argued that the cultural concepts of the contacting cultures may be equivalent, partially equivalent and purely specific for a particular culture.

National cultural labeling predetermines the fact that there can be no perfectly symmetrical cultural concepts. The structure of the concept, and in particular cultural, consists of a core (the most relevant for native speakers are denotations and connotations) and periphery (less

significant connotations and individual associations) between which there are no clear boundaries. And even when the outer shell of the concept (its conceptual side) and the core of the concept in the source-culture and the recipient-culture coincide, less stable and significant connotations that cause the concept in the original reader will never completely coincide with the “periphery” of the corresponding concept the reader of the translation. Translation is considered as a continuous process of interpreting the concepts of one culture through the concepts of another, providing education of equivalent relations between objects (cultures), while the equivalence can only be relative, interpretative, and the task of the translator is to contribute to a more complete disclosure of the original cultural object. In the process of translation, the real world arises in front of the translator as a world of concepts that require objective interpretation, that is, their expression by other signs. The task of the translator is to reproduce the depth and volume of the information contained in the concept. The translator must activate his creative abilities and choose from all the verbal variants the one that allows him to perform this task. The process of reproducing the information contained in the concepts involves understanding the comprehensive information embedded in the source text. At this stage, the translator feels and realizes the picture of the world, which is represented by the source text. The process of understanding the source text is largely due to the correlation of the personal experience of the translator with the sociocultural context of the original work and the picture of the world that the author has created in the pages of his artistic work. In the context of conceptual translation, understanding occurs in the following way: each verbal unit of the source text causes a corresponding image (concept), which, in turn, is represented by a verbal unit of the translation language. And although the images that arise in the mind of a translator are caused by solid background knowledge, this knowledge is never extremely complete, and therefore deviations in the figurative translation system are possible compared to the original.

Language competence and general background knowledge may not be enough to understand the work at the concept level. The reason for this, according to E. Tarasov, is the discrepancy in the national consciousness of communicants. The filling of “zones of misunderstanding” is carried out by a translator due to his professional competence and in-depth analysis of the text at the level of conceptual spheres. If a given concept gives a translator a different image or other connotations / associations than those laid down by the author in the text, a detailed translational analysis of the concept becomes important in order to prevent distortion of the original or that any fragment of the author’s picture of the world does not go unnoticed by the translator.

Guided by his own experience, the translator must check whether the language forms chosen by him reflect the figurative and valuable components of the original concept in the optimal way. Thus, translation process requires a special kind of artistic thinking from the translator, which will allow him to orient himself in the mental cultural space of the original. This task may be difficult for the translator.

In the value picture of the world of each nation, one can also single out a core filled with cultural phenomena common to all members of a given lingocultural community, and periphery. Each native speaker is freely oriented in the central part of the national cultural space. The translator as a representative of another cultural community “wanders” in the center, trying to experience this culture. The particular difficulty is related to the fact that the nuclear concepts of the national picture of the world are rarely subjected to understanding, reflection from those for whom this cultural space is native.

Analyzing such concepts is not easy for a non-native speaker. The real task of the translator is to establish equivalence at the concept level, which provides for the actualization of precisely those values which were put by the author of the original, that is, the report to the perceiving translation of that image, which existed in the conceptual system of the author of the source text at the time he created this original.

At the same time, the translator needs to preserve the national-cultural specificity of the concepts of the original culture, paying particular attention to those concepts that the recipient can perceive as characteristic of the foreign cultural environment, that is, those that can be perceived as carriers of national-cultural specificity.

Practical part

Here we want to give examples of studying the results of observations, testing the theory associated with the acquisition of scientific knowledge.

We also offered our own analysis of the results obtained, and also set out a subjective view on the significance of the work done. And it will be seen as examples from written translations.

This example was taken from the contextual translator «Reverso context»[11].

We've considered such nominations as “херес” and “вермут”.

1. Кстати, чертовски превосходный херес, Джон - That's bloody lovely sherry by the way, John.
2. Клингонское мартини - вермут, джин и капля бладвайна - Klingon martini - wermut, gin, with a dash of bloodwine.

Formally correct translation of the word “xepec” using Sherry, “вермут” using Wermut, or “портвейн” using Portwein, that is, translation in accordance with the international beverage nomenclature, is completely inadequate in fact because the Soviet sherry or vermouth from Moldova did not match their counterparts in western countries.

The homeland of vermouth is Italy, more precisely, the city of Turin, surrounded by fertile plains on which amazing grapes grew, from which wonderful nutmegs were made.

Flavored wines have been known for a long time and had a medical use, but since the XVIII century they have become a popular drink in Turin cafes as an aperitif. The first industrial enterprise for the production of vermouth was founded by Antonio Benedetto Carpano in Turin in 1786. Since the end of the XIX century, vermouth has become an integral ingredient of many classic cocktails, such as Martini, Manhattan, Negroni. Also, from the beginning of the 20th century, you can find recipes for dishes that use dry vermouth as an alternative to white wine.

We would suggest a type of translation as a transliteration and below is a description of this word as «a strong Spanish wine that is often drunk before a meal».

And Wermut as «is an aromatized, fortified wine flavored with various botanicals».

Such an inadequate translation can be found not only in Russian but also in Kazakh language. As we have already mentioned, in many cases, translators forget about the lingocultural aspect and the cognitive part of a particular culture. Which implies a whole nation, history and perception of the world according to their worldview. For example, the word «Ainalayin», which we've taken from the encyclopedias «Academic translate». Many translators on the Internet give such a translation as «dear or beloved», or «I'm circling around you» but this word is a reality. Even the sentence literal translation «I'm circling around you» but meaning is so deep which means translator can't give an adequate translation. That is, as you have noticed, the lack of sufficient translation. The translator had no idea about the Kazakh culture and didn't understand the special realities. And even such inadequate translations can be found in the plays of Mukhtar Auezov «Abai». [12]

‘Э р к е ж а н. Магиш моя, золотко, не напрасно верила в твой ум, милая (айналайын)’.

Let us explain why.

Many of them carry such a huge meaning that you probably have to be Kazakh or live in Kazakhstan to understand the whole deep message. So the word “abyroy” is not just “honor and respect,” “janyym” is not just “my soul“.

Undoubtedly, the most tender and reverent word is "Aynalayin". So much trembling, warmth and love in one word only. This word is used as a pet appeal, can be translated as "my darling" or "pretty", but this translation seems to be somehow soulless. If you take the direct translation of the word, it will sound like "circling around you." This is due to the ancient shamanic custom, when shamans made circles around a sick person in order to take over his illness. The shaman could take away the disease and subsequently drive it away from himself. But sometimes fathers and mothers did this, to take over the illness. It was a kind of sacrifice. It is care and tenderness. It can be said that the «Ainalayin» carries a large gamut of feelings and a tender, tender relationship. And the Kazakhs use this word as very gentle and telling for only the most close people.

So, we suggested transliteration «Ainalayin» and give the explanation to this word.

«Э р к е ж а н. Магиш моя, золотко, не напрасно верила в твой ум, айналайын».

«My Magish , my dear, did not intentionally believe in your mind, ainalayin*.

«Ainalayin - This word is used as a pet appeal, expressing love and gratitude, and has no analogues in other languages. Means “circling around you” taking your sadness and pain over yourself. Can be translated as "my darling" or «pretty».

We offered also some examples from the book of Mukhtar Auezov «Abay» translated into English.

«Өмір-жасың ұзак болсын! Алдыңнан жарылғасын, қарағым», — деп үлкен бәйбіше шашуын шашты»

«I wish you longevity! May all your dreams come true!» — said the Elder baibishe and threw the shashoo»

When transmitting the ethnological sign “Shashoo” into Russian, the translators used transliteration, and when transmitting it into English - transcription and gave an explanation in the note: “Shashoo - candies and other sweets” - “Shashoo - sweetmeats”. But the translators did not explain the meaning of the reality “shashu” - for which the Kazakhs have this rite, therefore, the specific feature of the ethnogram is lost. It could be added that the act of “shashoo” is a signal for the beginning of a holiday, a wedding, and symbolizes “wealth, richness”

As for the word baibishe, they translated the word correctly as the first wife and even below gave a description:

«Baybishe is the first wife»

Another examples of inadequate translation of the 41th words of Abai [13], in the original written by «мәдреселерге беріп» and translation is «send them to school». As we can see, the ‘Madrasah’ was transferred as an ordinary school, which we are accustomed to think. But

the translator has forgotten that a madrasah is not just a school, but a religious school where children are taught not only general educational subjects but also religion. It should also be noted that the word «Медресе» has an Arabic origin.

Again we should use transliteration «Medrese - Muslim educational institution, performing the function of a secondary school and a Muslim seminary. It is a part of the national education system, and religious studying, which trains ministers of religion».

Now, we want to give an example of inadequate translation in which we were witnessing. The performance of «Kyz Zhibek» at the Almaty Theater was in Kazakh language, but for Russian-speaking people translation headsets were given where the texts of the performance were previously translated. Because of many mistakes in the translation, or rather in the inability to translate words of reality, it was impossible to listen to the translation to the end. It was a mini experiment in which we wanted to check the adequacy of intercultural and cognitive translations. The result of the practice was negative. Living in one country, Russian-speaking people cannot enjoy the famous and spiritually enriched by Kazakh culture performance. We will give an example «Tosekte bas kosqan» translated «Голова в голове в кровати», «Head in head in bed». It means translation was literal. But in reality this is a phraseology, the meaning is the people who grew up with childhood, even if the parents are different.

We give a couple of examples of the Russian language.

Dictionary analysis of vocabulary words Longman Dictionary of English Current, Webster's Encyclopedic Dictionary of English, Collins Cobuild English Language Dictionary, Macmillan Dictionary of Contemporary English, the Russian word «воля», «volya» in the English linguistic culture can only find approximate correspondences in the semantics of the lexemes Will, Volition, Liberty, Freedom. Thus, in the Russian word «volya», the content component common with the English Will and Volition is revealed - "the state of desire localized in the internal sphere of a person and directed (oriented) to the external sphere". The common component of the content with the English word Freedom will be "personal independence" (to perform actions according to your own desires). In general, the semantics of Russian and English words coincide only fragmentarily, reflecting universal ideas about freedom. Most often, the culture-specific "Russian - воля," however, is translated by the English word freedom. But if for a Russian person freedom is a «воля», practically unrestricted, then for an American or an Englishman freedom is rather the personal rights and personal space of the individual. In Russian, there are many words that a Russian person associates only with the concept of will: revelry, spree, day off, revel, spree, etc. There are special expressions with the word

will: «Божья воля, царская воля, казацкая воля», «God's will, royal will, Cossack will». Here it is absolutely impossible to replace the will with freedom - the whole meaning will be lost. «Volya» is, of course, always a holiday, “spree”, but this is not good. And at the same time, paradoxically, this will and a certain peace.

It should be noted that there is another meaning of this word. Sometimes, «Volya» means desire, that is, (Такова воля царя нашего, This is the desire of our king) or (воля твоя, your wishes), which means let it be according to you, as you want. As our king wishes, it will be. That is in the Russian language, if one word of the will can combine several meanings, but in the English we cannot translate it with a single translation.

Depending on the context, it can be translated in different ways, sometimes it is freedom, sometimes desire and sometimes spree. Therefore, translator must take into account the overall meaning of the full text and, depending on the context, select the best translation option.

So, the best translation (here are three options for describing the meaning of a given word).

« Volya-

- 1) the will allows a person to escape from the cramped space, to step over all prohibitions, even if it infringes someone's rights.
- 2) the ability of a person to overcome obstacles (both external and internal) to achieve their own goals».
- 3) The desire of a person, saying let him be at the request of a noun.

The average degree of will between simple organic desire, on the one hand, and a deliberate decision or choice, on the other.

Conclusion

To sum up, we note that each culture is based on its own system of social stereotypes, images and cognitive schemes, and behind each cultural concept is a fragment of the image of the world of a particular culture. Therefore, the text that the translator perceives will never be completely filled for him with the meaning that the author has invested in it. The translator, although is not able to comprehend the deep structures of the text created by the author, he must, by virtue of his professional level, recreate the conceptual framework of the text as close as possible to the author's intention. For this, it is necessary to examine in detail the artistic text, the historical context in which it was created, the picture of the world that repre-

sents the values of a particular people, and only then take on the direct reproduction of concepts in translation.

As practice shows, the greatest difficulty in the development of Kazakh reality and Kazakh culture is that group of realities, which can be conditionally designated as "features of the Kazakh national character." Cultural stereotypes in this area are traditionally associated with generosity, humility, openness and responsiveness, hospitality, friendliness and other, quite well-known and well-established, conceptual definitions.

This topic concerns Kazakh or other culture and language.

Having studied many theories and rules of translation, we made our analysis on this topic.

That is, certain types of translation have been identified, which must be followed when it comes to the words of reality.

Conducted a couple of observations on the intercultural translation of texts also analyzed the text in special institutions.

By that, we can judge that the adequacy of translation and especially intercultural and cognitive translation is sometimes can be inadequate in comparisons of the Kazakh language. Sometimes to some extent the translation in the intercultural aspect may be translated inadequately, but in many cases adequate translation is demonstrated.

We tried to find the wrong translations and tried to correct the errors, but these inappropriate translations are not common.

But, having conducted a couple of studies, we gave the best version of the translation of certain words of reality. In order don't to give empty translation, and without losing the cultural, national flavor of the language.

Since there are many types of translation, several classifications on the translation of intercultural words. Therefore, the translator should take into account what text he translates and carefully avoid literal translation.

The examples discussed below show which techniques are most often used by translators, and reveal some of the shortcomings of certain techniques, as well as the proposed translation options.

This topic is relevant at any time, as it is connected with the history of society, which has always existed along with it and in connection with technical progress, with the development of intercultural communication, it can be assumed that interest in translating realities will only grow.

References:

1. Ter-minasova S.G. Language and intercultural communication. – Moscow, 2000.
2. Bergelson M. Intercultural communication // <http://www.countries.ru/library/intercult/mkk.htm>.
3. Vereschagin E. M, Kostomarov V.G. Language and culture. – Moscow, 1988.
4. Zohair Chentouf. Cognitive Attraction Theory and Moral Judgment- 2013
5. Valeyeva N. G. Translation - language mediation, a means of intercultural and interlingual communication. // <http://www.trpub.ru/valeeva-perevod-kommunik.html>
6. Komissarov V.N. Introducing modern Translation Studies. - Moscow, 2001.
7. Von Eckardt, Barbara (1996). What is cognitive science?. Massachusetts: MIT Press. pp. 45–72.
8. Stefano Franchi, Francesco Bianchini. "On The Historical Dynamics Of Cognitive Science: A View From The Periphery". The Search for a Theory of Cognition: Early Mechanisms and New Ideas. Rodopi, 2011. p. XIV.
9. Tarasov E.F. language as mean of culture translation // Phraseology in cultural context. M: Znanie, 1999. P. 34 -37.
10. Tarasov E.F. Cross-cultural communication - new ontology for language awareness analysis // Ethnocultural specificity of language consciousness. M.: IYA RAN, 1996. P. 7 -22.
11. <https://context.reverso.net/перевод/русский-английский/> 3.12.2018/13.03
12. https://qamba.info/site/book/online/abai-pesa/content/content_3.xhtml/ 3.12.2018/18.00
13. Абай : (кара создер) ISBN 978-601-218-003-9/ 2014 <https://www.meloman.kz/calssics-in-kazakh-language/abay-2.html> /2.12.2018/12.00