TRANSLATION AND CULTURE: THE INTERPLAY BETWEEN LANGUAGE AND CULTURAL CONTEXT

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Annotation. This article explores the complexities and challenges of translation and interpreting, focusing on the intricate relationship between language and culture. It distinguishes between translation (written language) and interpreting (spoken language), detailing the nuances of consecutive and simultaneous interpreting. The article emphasizes the cultural difficulties translators face, such as cross-cultural communication issues, the translation of culturally specific symbols and references, and the challenges posed by linguistic features like metaphors and puns. The article concludes with a call for the development of a cross-cultural communication dictionary to aid in the translation process, especially for tourists and international interactions, underscoring the dynamic nature of cultural and linguistic exchange.

Key words: interpreting, cross-cultural communication, linguoculturology, cultural competence, sociocultural factors, metaphors, puns, linguoculturemes, aesthetic translation, cultural resonance, cultural reference, cultural allusions.

It is well known that the term or word "translation" is an umbrella term for two linguistic activities:

- interpreting (of spoken language) and
- translation (of written language).

Some specialists consider the term "translation" as an umbrella for two activities:

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"Interpreting" is further divided into consecutive interpreting, in which the speaker waits while sections of the speakers' remarks are interpreted and simultaneous interpretation", in which there are no breaks. The interpreter must listen and produce a translation as the speaker speaks. Most translators work from foreign language into their mother tongue, while interpreters often must go in both directions. Since interpretation is a very difficult and complex field.

Translators usually come across to a number of problems. One of the widespread problems is cross-cultural communication. Translation of European novels into Asian languages may face the problem of conveying the symbols of Christianity and vice versa, European readers will miss allusions to Islam when they come across to their symbols. It is also important to mention pure linguistic problems like puns or metaphors, i.e. a word or phrase which is used for special effect, and which does not

have its usual or literal meaning, i.e. "a humorous use of a word to make a pun, i.e. joke; He spent the night in a vile inn", i.e. "poor hotel". In a metaphor, no function words are used: something is described by stating another thing with which it can be compared. In "Her words stabbed at his heart", it is well-known that the words do not actually stab, but their effect is compared to the stabbing of a knife.

When speaking about translation one cannot but mention another requirement for a good translation is "aesthetics". Very often we come across to this term, since in a work of art, the beauty of one language should be mirrored in the other.

The translation of religious works (The Koran, Bible...) also requires serious approach. It is well known that their translation is not very easy. It is because of this fact the translation of Koran and Bible to other languages are not said to be perfect: "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Bible).

Translations should be accurate. There's a widespread opinion that the good translation requirement is aesthetics, i.e. the beauty of one language should be mirrored in the other one. Most often it is connected with cultural accuracy. It is well known that culture involves activities connected with music, literature and other arts or a society that has its own set of ideas, beliefs, and ways of behaving.

There's another wide spread opinion of the Sapir-Worf hypothesis that language and culture influence each other. Many linguists agree that there is an interaction between language and culture, that language influences but does not determine culture. Culture is also reflected in the language. In Japan, the terms "uchi" (inside) and "soto" (outside) are very important to understand Japanese culture. The speaker's mother is "haha" (my/our mother) but of someone else's mother is "okasan". As one can see the terms are culturally determined.

One may come across to another approach to culture. Sh. Hilles and D. Lynch write "Language cannot be taught apart from culture" and that "to learn a language is to learn a culture".

The notion of culture which is often reflected in classroom lessons is undoubtedly interesting and helpful to language learners. It is worth mentioning that holidays, music and food seldom become the source of misunderstanding. However, there are some aspects of culture which are problematic and disruptive for language learners since they cover particular aspects of language - with a strong emphasis on practical activities involving the language learners. D.U. Ashurova and M. R. Galieva mention the following issues of linguocultural studies:

- linguocultural units and their types (linguoculturemes)
- the national world picture and nationally specific linguistic units.
- cultural aspects of the communicative behaviour peculiar to a certain linguocultural community, social or gender groups;

- culture specific phraseology;
- culture specific concepts and their verbalization;
- speech etiquette (the norms and standards of a polite communicative behavior in various communicative situations of greetings, farewells, apologies, requests, etc.)

Proceeding from the above-mentioned problems the mentioned authors define the main tasks of linguoculturology like:

- to define the main trends of Linguoculturology;
- to discuss the main notions of Linguoculturology;
- to define the taxonomy of linguocultural units and analyze their cultural semantics
- to investigate cultural concepts and their typology and so on

One cannot but agree with the mentioned opinion. As one can see cultural values refer to the meaning that words may have in addition to their dictionary definitions. These meanings originate in the culture, or shared background, of a particular group of people, and may not be readily understood by outsiders. Factors such as age, ethnicity, gender, national or local identity, religion, and professional background may define the cultural group that a person belongs to.

The term covers three areas:

- **Sociocultural competence:** an awareness of how the behaviour, traditions, attitudes, and beliefs of people from different cultures can influence communication
- **Cultural resonance:** the cultural connotations of words. that may vary between culture groups
- **Cultural reference**: allusions to knowledge and experiences that are shared by a particular culture group. It includes cultural, literary, and biblical allusions, as well as humour and irony.

There are trap words in English like "How are you?", "must" and some others which cause language learners some difficulty. "How are you" is not an invitation to supply a medical history but a polite formula designed to get a conversation started, while "must" in such expressions as "We must have a drink" is a friendly way of suggesting something, but to speakers from some cultures it may sound like an order.

Everything mentioned above is connected with strategies for understanding cultural values.

The full scope of meanings, references and connotations may not always be immediately obvious from the existing dictionary definitions.

Macmillan English Dictionary for Advanced Learners suggests the following questions that will help language learners to become more aware of the cultural value of words and expressions.

- is the word or phrase likely to be a way of expressing a particular function? If so, what is its underlying meaning?

- is the word or expression likely to cause offence, or is it being used in order to avoid offense?

- can its usage be directly translated into the user's own language?

- is it a cultural allusion?

Most users of English encounter usages that originate in a culture group other than their own. Compariteve Cultural linguisties focuses on the comparative and contnansive analysis culturley marked units of different languages. There's no dictionary that can fully explain the cultural values of every word or expressions in the language.

Taking into account everything mentioned above, we'll have to do our best to create /develop a dictionary for cross cultural communication, since there are many Higher educational Institutions that train not only teachers of foreign languages but language translators, interpreters. as well in our country. The number of foreign tourists are rapidly increasing. Our translators will have to be able to understand the tourists and answer their questions no matter of which country they come from. we'll have to remember that the terms, word combinations, and common sayings will never produce a complete understanding of any culture since there are certain contradictions in cultures and they are constantly changing. But language interpreters and translators will have to be aware of these changes.

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