

**PROBLEMS OF CULTURE BOUND TERMS TRANSLATION IN  
SIMULTANEOUS INTERPRETING**

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**ELSEVIER**



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**Abstract:** This article covers the following issues. Words related to culture may cause certain difficulties in translation process. This is mainly connected with the terms called cross-cultural problems of simultaneous interpretation.

**Keywords:** cultural studies, culture, language, metaphor, religion, tradition, custom, problems of simultaneous, translation .

**About:** FARS Publishers has been established with the aim of spreading quality scientific information to the research community throughout the universe. Open Access process eliminates the barriers associated with the older publication models, thus matching up with the rapidity of the twenty-first century.

While dealing with cross cultural problems of translation we need to be aware of cross-cultural competence and translational cross-cultural competence. Cross-cultural competence refers to the knowledge, skills, and affect/motivation that enable individuals to adapt effectively in cross-cultural environments. Cross-cultural competence is defined here as an individual capability that contributes to intercultural effectiveness regardless of the particular intersection of cultures. Although some aspects of cognition, behavior, or affect may be particularly relevant in a specific country or region, evidence suggests that a core set of competencies enables adaptation to any culture.

Cross-cultural competence is not an end in itself, but is a set of variables that contribute to intercultural effectiveness. Whereas previous models have tended to emphasize subjective outcomes, by focusing primarily on adjustment, outcomes of interest here include both subjective and objective outcomes.

Translation competence is a complex concept that has been addressed by a number of researchers in the field of Translation Studies. Professional translation as a social practice is based, framed by a specific culture (competence). The framing culture of this social practice is composed by:

A professional culture of the translator (language skills, technical knowledge in translation, "general culture").

An embedding culture (more general knowledge and values of the social actor/group to which belongs the translator);

A "personal culture" (knowledge and values characterizing the individual as a "social person").

Translation competence should help to enhance the following skills and abilities of the translator:

Recognizing and establishing the structure of the source and target texts;

Recognizing the texture of the source text and organizing that of the target text (selection of lexical items, syntactic organization, cohesion);

A detailed understanding of the text forms of particular genres;

Developing reformulation strategies such as: paraphrasing, summarizing, avoiding calques, and so forth;

Producing appropriate texts in the target language.

In general, translation competence is the abilities, skills and attitudes needed to carry out an activity successfully and it therefore affects different aspects of the translator's training (and work).

Newmark also stated the relevance of componential analysis in translation as a flexible but orderly method of bridging the numerous lexical gaps, both linguistic and cultural, between one language and another.

Some strategies introduced by Newmark for dealing with cultural gap:

1) Naturalization:

A strategy when a SL word is transferred into TL text in its original form.

2) Couplet or triplet and quadruplet:

Another technique the translator adopts at the time of transferring, naturalizing or calques to avoid any misunderstanding: according to him it is a number of strategies combine together to handle one problem.

3) Neutralization:

Neutralization is a kind of paraphrase at the level of word. If it is at higher level it would be a paraphrase. When the SL item is generalized (neutralized) it is paraphrased with some culture free words.

4) Descriptive and functional equivalent:

In explanation of source language cultural item there is two elements: one is descriptive and another one would be functional. Descriptive equivalent talks about size, color and composition. The functional equivalent talks about the purpose of the SL cultural-specific word.

5) Explanation as footnote:

The translator may wish to give extra information to the TL reader. He would explain this extra information in a footnote. It may come at the bottom of the page, at the end of chapter or at the end of the book.

6) Cultural equivalent:

The SL cultural word is translated by TL cultural word.

7) Compensation:

In Exoticism the degree of adaptation is very low. The translation carries the

cultural features and grammar of SL to TL. It is very close to transference.

Calque includes TL words but in SL structure therefore while it is unidiomatic to target reader but it is familiar.

Cultural Borrowing is to transfer the ST expression verbatim into the TT. No adaptation of SL expression into TL forms. After a time they usually become a standard in TL terms. Cultural borrowing is very frequent in history, legal, social, political texts; for example, "La langue" and "La parole" in linguistics. In Russian translation studies, issues of simultaneous translation began to be seriously considered after the 70-80s of the XX century. To This Is A.D. Switzerland, G.V. Chernov, V.M. Examples are the work of researchers such as Ilyukhin. At the same time, it should be noted that the issues of simultaneous translation in Uzbek translation are not well worked out. Only translation of G'. It is known to us that Salomov's textbook "Introduction to The Theory of translation" emphasizes the "language of gestures", especially the "clear differentiation of translator-specialists engaged in synchronous translation and Motion Picture turning"[5]. Currently, the study of foreign languages is widespread, while most specialists have reached the level of knowledge of two or more languages, the need for simultaneous translation is still growing.

Communicative translation is usually adopted for culture specific clichés such as idioms, proverbs, fixed expression, etc. In such cases the translator substitutes SL word with an existing concept in target culture. In cultural substitution the propositional meaning is not the same but it has similar impact on target reader. The literal translation here may sound comic. The degree of using this strategy sometimes depends on the license which is given to the translator by commissioners and also the purpose of translation.

While dealing with cultural transplantation, it should be noted that, the whole text is rewritten in target culture. The TL word is not a literal equivalent but has similar cultural connotations to some extent. It is another type of extreme but toward target culture and the whole concept is transplanted in TL. A normal translation should avoid both exoticism and cultural transplantation. The Nuremberg International Military Court in Germany used synchronous translation for the first time during the trial of Nazi Crime [2, 134]. The simultaneous translation proposal initially confused many of those involved in translation activities and Translation Studies.

When a translator attempts to translate a text from one language (source) to another language (target), s/he should understand and comprehend the source text and then translates it to the target language, the full awareness of the source and target text for finding accurate and appropriate equivalence in rendering of the contents of the text for reader.

While the content remains relatively intact, the form, that is, the linguistic signs of the original, may be substituted or replaced by other signs of the TL because of structural differences at all levels. Such substitutions are justified; they are functional and aim at achieving equivalence. Equivalent texts in the two languages do not have semantically identical signs and grammatical structures and equivalence is not to be confused with identity.

It is widely recognized that equivalent texts in the two languages are not necessarily made up of semantically identical signs and grammatical structures and equivalence should not be confused with identity. As we know, equivalence is the reproduction of a SL text by TL means. Equivalence is not a constant but a variable quantity and the range of variability is considerable. The degree of equivalence depends on the linguistic means used in the SL texts and on the functional style to which the text belongs.

It is obvious that in interlingual communication involving members of two different cultures this common knowledge may be seriously limited which will be an obstacle to understanding. In other words, the translated message is transferred not only to another language but also to another culture. This fact cannot but influence the translating process. In addition to overcoming the linguistic barrier the translator has to surmount the cultural barrier, to make sure that the receptors of the target text are provided with the presuppositions required for their access to the message contents.

Summarizing all above mentioned, it is possible to come to conclusion that there are a number of problems related to translating cross-cultural words, and there are different ways to solve these problems by means of certain techniques of translation.

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