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NATION CULTURE AND TRANSLATION STUDIES

***Annotation.** The international exchange of national linguistic and cultural achievements is carried out through translation. The translator's function to transfer the text to the recipient language with the help of the language system is effective only through culture description, which links the spiritual world between people: its purpose is to transmit and reveal cultural traditions and values. Such an interesting and at the same time complex function of describing the cultural space requires a translator to understand the linguocultural depths, to perceive the realia as in their native language, and to be able to make it understandable for the recipient language. The contribution of cultural and special vocabulary to the implementation of this mission is indispensable and invaluable.*

***Key words:** lexicography, linguoculturology, realia, cultural traditions.*

It is well known that the development of a language as a linguistic expression of society is considered an integral part of culture, therefore the only way to exchange national and cultural traditions is only through the existence of a language system and its development.

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In order to avoid intercultural misunderstandings, the collective of the recipient language must perceive the national and cultural space of the nation, embedded in the consciousness and thinking of the language collective, as in the native language.

To perceive the linguocultural heritage of a language, a person must go through the process of socialization like the linguistic community of the language being studied. From the birth of a person, the process of socialization begins and involves a phased understanding of language systems and cultural-folklore heritage.

Such an interesting and at the same time complex function of describing the cultural space requires a translator to understand the linguocultural depths, to perceive the realia as in their native language, and to be able to make it understandable for the recipient language. The contribution of cultural and special vocabulary to the implementation of this mission is indispensable and invaluable.

The essence and purpose of the culturological dictionary is a conceptual approach to the language, which involves the transfer of cultural values: it reflects not only the semantic and grammatical meaning of the word, but also its emotional and mental state, which allows the lexicographer to reflect the life of a particular language community in a particular historical period. When compiling this type of dictionary, we should take into account the fact that the recipient language is foreign, i.e. we should consider the native speaker, for whom a culture dictionary is being created. Such a dictionary, in turn, must take into account the close relationship between languages or the absolute difference in linguistic and cultural characteristics. In the case of kinship, the lexical unit of the dictionary is a slight opposition to the illustrated material, while the controversy of distant linguocultural languages requires broad cultural interpretations of the illustrated material of the lexical unit.

When we talk about cultural dictionaries, in parallel with the characteristic features that illustrate the life of the people, it is necessary to mention their function as a chronicler. It is well known that any historical epoch is distinguished by its view of the world perception, which, of course, is primarily associated with environmental

factors. Diachronic dictionaries of a mental nature make it possible to make a historical digression into the past and consistently comprehend the spiritual and cultural state of the nation in accordance with the indicated realia. Based on observations of the lexical variability of the language, one can judge the prospects for the development of the language or the danger of the expected simplification due to the abundant supply of barbarisms.

Focusing on historical changes of realia observed by the culturological dictionary, in turn, makes it possible to represent the meanings of events, to describe, if possible, the characteristic features of representatives of a particular class, developed on the basis of its social status, giving an idea of the existence of stereotypes in a certain era and the reasons for their dominance.

When we talk about an adequately emotional translation that is close to the source text, requiring the translator to use the appropriate internal or external transformations flexibly, we must necessarily take into account the issue of maintaining the invariance of the source text, then how to preserve the author's specific dialectical, national spirit, which, in turn, goes back to dialectically rich domestic literary traditions based on linguistic forms; we should also consider how, within the framework of a given language, a foreign reader will perceive different world seen through the eyes of a particular character. Of course, only those translators, who lived side by side with the linguistic community of the source text and equated knowledge of the background world of a foreign language with their own, could perform such a complex function. In addition to the competence of a translator, the main lever for the implementation of this enormous work is the linguocultural dictionary, that is, the mirror of the cultural life of the language.

The sphere of our interests is the Georgian-foreign linguistic and cultural space. At the end of the 20th century, after the collapse of the Soviet Union and the opening of borders, a huge flow of tourists poured into Georgia. It was at this time that Georgian-foreign dictionaries began to be in great demand. The deepening of

relations with the world was gaining momentum, and today's reality has led to the need to increase the requirements for the adequacy of translation in order to deepen cultural and economic relations.

During the Soviet period, Georgian youth mastered foreign languages using Russian-language dictionaries. In other words, the perception of world literature was carried out only through the Russian language. After the collapse of the Soviet Empire, despite the fact that Georgia took a European course, Georgian lexicographers were not able to replace Russian-language dictionaries, which represented outdated Soviet-era terminology, with new scientific, technical or artistic dictionaries.

While world lexicography of the 21st century is characterized by constant work on improving universal, encyclopedic, online thesaurus-type dictionaries, lexicography in Georgia is limited to meager, non-thematic reference-type dictionaries, in which it is almost impossible to find illustrated material for a word.

The relevance of our work lies in all the above. Dictionaries that meet European standards show the presence of serious shortcomings in the existing lexicographic space and require the need to take urgent appropriate measures on the part of lexicographers, because from a linguocultural point of view, the development of lexicography is a necessary condition for the expression of philosophical, religious, political, scientific thoughts of the society, a prerequisite for the development of cultural creativity, that is, a perfect translation, that determines the level of nation development.