

THE INFLUENCE OF FRENCH LINGUOCULTUROLOGY IN TRANSLATION INTO UZBEK

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Abstract:

This article discusses the issues of translation from French into Uzbek, with an emphasis on linguistic and cultural features. The authors analyzed the key theoretical aspects of this topic and presented the results of the study. The analysis showed that French speech is saturated with politeness formulas, which gives it a certain tone. It was found that in business discourse, vocabulary with a broad meaning is often used, requiring special attention of the translator to select adequate and understandable equivalents. It also emphasizes the existence of three types of equivalence in translation: formal (similar linguistic means are used), semantic (meaning is conveyed using other means) and situational (different linguistic means describe the same situation).

Introduction

Over the past few decades, there has been a growing interest in the field of translation in linguoculturology, the science that studies the relationship between language and culture. French linguoculturology, which originated in the context of the Romance space, has had a significant impact on methods and approaches in translation, especially in the context of the languages of post-Soviet countries, including Uzbek. In this article, we will consider how the concepts of French linguoculturology are integrated into Uzbek translations and how this affects the quality and adequacy of the translation.

Linguoculturology (cultural linguistics) is a branch of linguistics that studies the relationship between language and cultural concepts. Cultural linguistics

accelerates the theoretical and analytical progress of both cognitive science (including the study of complex systems and processes of cognitive distribution) and anthropology. Cultural linguistics examines how different languages reflect cultural concepts, including cultural patterns, cultural categories, and cultural metaphors, through their characteristics.¹ Within the framework of linguoculturology, language is considered as something rooted at the group, cultural level of cognition. Approaches of cultural linguistics are already used in some branches of applied linguistics, including intercultural communication, second language acquisition and contact variation of the French language.

V. V. Krasnykh defines linguoculturology as "a discipline that studies the manifestation, reflection and fixation of culture in language and discourse, directly related to the study of the national picture of the world, linguistic consciousness, and the features of the mental-linguistic complex."²

The use of a linguo-cognitive approach to communication is proposed, since it allows analyzing both its general linguistic aspect and the nationally determined component[6]. However, the author does not draw a clear line between ethnopsycholinguistics and linguoculturology: the commonality of their problems is asserted, and the Sapir-Whorf hypothesis is considered a theoretical prerequisite for the emergence of both, no differences in research methods are revealed.

Linguoculturology considers language not just as a means of communication, but as an important tool for conveying cultural meanings. French linguoculturologists such as Alain Régis and Jean Giridon emphasized the importance of cultural context in the translation process, which opens up new horizons for understanding and interpreting texts. Features of Uzbek translation

The Uzbek tradition of translation was distinguished by its specific concepts based on local cultural and linguistic characteristics. The main methods of translation in the Uzbek language include:

Metaphrase

Adaptation of cultural realities

Using Comments to Explain Specific Concepts

1 Sharifian, Farzad (2011). Cultural Conceptualisations and Language: Theoretical Framework and Applications. Amsterdam/Philadelphia: John Benjamins.

2 Krasnykh V. V. Ethnopsycholinguistics and Linguoculturology. — M., 2002. — P. 12

However, with the growth of relationships with other cultures, an active borrowing of ideas from other linguocultural traditions, including the French, began.

French linguoculturology brought a number of key concepts to the Uzbek translation:

Cultural adaptation: Translators began to use the adaptation of cultural realities more actively, which made the translations closer to the perception of the Uzbek reader.

Semantic redirection: Some French terms and concepts have been adapted to take into account the Uzbek cultural context.

And also, French linguoculturology focuses on the fact that language is a carrier of culture, and not just a system of signs. When translating from French into Uzbek, it is important to consider:

Cultural connotations of words (for example, the word "citoyen" carries not only the meaning of "citizen", but also the idea of republicanism, equality - which reflects the spirit of French history).

National realities: names of dishes, customs, forms of greeting and address, etc.

Intertextuality is references to French literature, mythology, history, and philosophy, which requires adaptation when translated into Uzbek.

French Linguoculturology and Its Features

French linguoculturology draws on a rich philosophical and literary tradition, including the work of thinkers such as Michel Foucault, Pierre Bourdieu, and Jacques Derrida.³ Language in France is perceived not just as a means of communication, but also as a tool for expressing cultural codes.

For example, in everyday French speech, idiomatic expressions are often used that refer to national history, literature or everyday life: *chercher midi à quatorze heures* (lit. "to look for noon at two o'clock in the afternoon") means to complicate simple things.⁴

Case Studies

An analysis of Uzbek translations of French works shows that translators use a variety of approaches. For example, when translating Hugo's *Les Misérables*, some translators add commentary or replace culturally specific elements with

³ Foucault, Michel. *Words and things*. Gallimard, 1966.

⁴ Rey, Alain. *Dictionary of French expressions*. Le Robert, 2013.

similar realities from Uzbek life, which allows for a more lively and understandable narrative that requires taking into account not only lexical meanings, but also cultural allusions specific to the French context.

Conclusion

The influence of French linguoculturology on Uzbek translations is a multifaceted and complex process. On the one hand, this forms qualitatively new approaches to translation, and on the other hand, it creates certain challenges for preserving the original meaning and values of the text. Translators who focus on French cultural concepts can significantly enrich the Uzbek translation, making it more relevant and accessible to the modern reader.

A translator needs not only to know two languages, but also to understand the cultural and mental characteristics of both peoples. This contributes to the creation of an adequate, accurate, and perceptible translation that preserves the depth of the original text.

Thus, French linguoculturology has a significant impact on the process of translating texts into Uzbek, especially in the context of conveying cultural realities, phraseological turns of phrase and pragmatic nuances. Understanding the mentality, historical and cultural background and speech traditions of the French people allows the translator to convey the content of the original more accurately and adequately, while preserving its semantic depth and expressiveness. In the context of globalization and intercultural dialogue, the relevance of the linguoculturological approach is increasing, which requires not only linguistic, but also cultural competencies from specialists. Translation becomes not just a technical process, but a creative act that unites two cultures – French and Uzbek – on the basis of mutual understanding and respect for the peculiarities of each of them.

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