

LINGUOCULTURAL SPECIFICITIES IN THE TRANSLATION OF NATIONAL -
CULTURAL ARCHAISMS IN UZBEK AND FRENCH LANGUAGES*Iskandarova Mohira Asqaraliyevna**L'UNIVERSITE NATIONALE DE L'OUZBEKISTON.**Departement de la philologie française. Master première année.*

Annotation: The article examines the linguocultural aspects of translating national-cultural archaisms between Uzbek and French. It discusses their linguistic definitions, cultural significance, and the challenges of preserving these nuances in translation. Using examples, the study highlights effective methods like transliteration, equivalents, and annotations, emphasizing the importance of archaisms in reflecting national mentality and history. The research aims to enhance translation practices and deepen cultural understanding.

Keywords: National-cultural archaisms , linguoculture ,translation theory ,uzbek language ,french language ,linguistic features ,cultural specificity ,translation methods ,explaining archaisms ,mentality and history.

Annotatsiya: Ushbu maqolada o'zbek va fransuz tillaridagi milliy-madaniy arxaizmlarni tarjima qilishda lingvomadaniy jihatlarni tahlil qilishga qaratilgan . Unda arxaizmlarning lingvistik ta'riflari, madaniy ahamiyati va ularning tarjimada mazmunni saqlashdagi qiyinchiliklari haqida so'z yuritiladi. Misollar asosida transliteratsiya, ekvivalentlar va izohlash kabi samarali usullar ko'rsatilib, arxaizmlarning milliy mentalitet va tarixni aks ettirishdagi ahamiyati ta'kidlanadi. Tadqiqot tarjima amaliyotini yaxshilash va madaniy tushunchalarni chuqurlashtirishga qaratilgan.

Kalit so'zlar: Milliy-madaniy arxaizmlar, lingvomadaniyat, tarjima nazariyasi, o'zbek tili, fransuz tili, lingvistik xususiyatlar, madaniy o'ziga xoslik, tarjima usullari, arxaizmlarni izohlash, mentalitet va tarix.

Аннотация: Статья исследует лингвокультурные аспекты перевода национально-культурных архаизмов между узбекским и французским языками. Обсуждаются их лингвистические определения, культурное значение и проблемы сохранения этих нюансов при переводе. На основе примеров исследование подчеркивает эффективные методы, такие как транслитерация, эквиваленты и аннотации, акцентируя внимание на важности архаизмов для отражения национального менталитета и истории. Цель исследования — улучшить практику перевода и углубить культурное понимание.

Ключевые слова : Национально-культурные архаизмы, лингвокультура, теория перевода, узбекский язык, французский язык, лингвистические особенности, культурная специфика, методы перевода, объяснение архаизмов, менталитет и история.

Introduction. Archaisms refer to words, phrases, or linguistic forms that are no longer in common use but were once prevalent in a particular language or culture. In linguistics, archaisms

are considered outdated terms or expressions that have been replaced by more modern alternatives. However, these words or structures may still hold historical or cultural value and are often preserved in literature, formal speech, or cultural traditions. Archaisms can be categorized into lexical (outdated words or expressions), morphological (obsolete forms or conjugations), and syntactical (old sentence structures) types. These features help to illustrate the historical evolution of a language and its cultural context. National-cultural archaisms are deeply intertwined with the history, customs, and worldview of a particular nation. They reflect the unique cultural identity, practices, and mentalities that were prevalent in a specific time period. Such archaisms are not just linguistic artifacts; they carry meanings tied to traditions, beliefs, social structures, and historical events that shaped a nation's culture. For example, in the Uzbek language, terms like "xon" (meaning a ruler or khan) or "oyna" (mirror, symbolizing a certain cultural or spiritual concept) are archaisms that hold historical and cultural significance. Similarly, in French, words such as "chevalier" (knight) or "noble" carry historical weight, reflecting the social classes of medieval France. National-cultural archaisms often serve as cultural markers, helping preserve the history and heritage of a language and its speakers. They are also important in understanding a society's past, providing insight into its collective memory and identity.

Both the French and Uzbek languages have distinct sets of national-cultural archaisms, influenced by their respective histories and cultural developments. French Archaisms: french archaisms are often derived from the medieval and Renaissance periods. These can include outdated words and phrases related to nobility, feudalism, and social structures. For example, words like "fief" (feudal estate), "serf" (a peasant bound to the land), or "duc" (duke) reflect the old social hierarchy. French also retains old forms of addressing nobility or royalty, such as "Monseigneur" or "Votre Majesté," which are considered archaic but still carry a ceremonial or literary significance. Uzbek Archaisms: in the Uzbek language, many archaisms reflect the traditions of the Turkic and Persian-speaking cultures that influenced the region. For instance, terms like "sultoni" (king) or "bobo" (grandfather, also used as a respectful address for elders) are archaisms that provide insight into the social structure and family hierarchy of past eras. Similarly, words tied to ancient forms of governance, like "amir" (prince or ruler), also serve as markers of Uzbek cultural heritage. Both languages share certain linguistic characteristics in their archaisms, such as the use of formal address terms or titles to convey respect and hierarchy. However, while French archaisms tend to preserve the nobility and aristocratic terminology, Uzbek archaisms are more influenced by regional and nomadic governance systems, as well as Islamic culture.

Linguocultural specificities refer to the unique linguistic and cultural characteristics inherent to a language and its speakers. These specificities are shaped by historical, social, and cultural factors that influence the development of a language's vocabulary, idioms, and expressions. When studying archaisms in languages like Uzbek and French, understanding these linguocultural traits is essential, as they encapsulate the essence of a nation's mentality, values, and historical identity.

Both Uzbek and French languages exhibit distinct linguistic and cultural features shaped by their respective histories and social contexts. Uzbek Language: the Uzbek language is deeply rooted in Turkic linguistic traditions, with significant influence from Persian and Arabic due to historical trade, governance, and the spread of Islam. This linguistic amalgamation is reflected in the vocabulary and cultural expressions. Uzbek archaisms often encapsulate hierarchical social structures, traditional family roles, and Islamic values. For instance, titles such as "amir," "bek,"

and "khan" reflect past governance systems, while terms like "sahro" (desert) evoke the nomadic heritage. French Language: the French language, a Romance language derived from Latin, bears the marks of its feudal and aristocratic past. French archaisms often include terminology associated with nobility, religion, and medieval societal structures. Words like "chevalier" (knight) or "abbaye" (abbey) highlight France's chivalric and ecclesiastical history. The cultural specificity of French is further enriched by the Renaissance and Enlightenment periods, which introduced a wealth of philosophical and literary terminology. These linguistic traits not only distinguish the two languages but also highlight their respective cultural priorities: Uzbek emphasizing collectivism, family, and spirituality, while French focuses on individualism, nobility, and intellectualism.¹

Reflection of National Mentality and History Through Archaisms : Archaisms serve as cultural mirrors, reflecting the mentality and historical experiences of a nation. They provide insights into how societies were structured, what values were prioritized, and how people interacted with each other and their environment.

Uzbek Archaisms and National Mentality: uzbek archaisms often emphasize respect for elders, communal living, and spirituality. Terms like "pir" (spiritual leader) and "ustoz" (teacher or mentor) reflect the importance of guidance and education in Uzbek culture. These words also reveal a strong connection to Islamic teachings and traditional family values.²

French Archaisms and National Mentality: french archaisms, on the other hand, frequently highlight the hierarchical nature of society during the feudal era. Words like "vassal" (feudal subordinate) and "seigneur" (lord) underscore the societal stratification of medieval France. Additionally, French archaisms often reflect the nation's revolutionary spirit, as terms tied to monarchy and feudalism gradually fell out of favor following the French Revolution. By studying these archaisms, one can trace the evolution of societal values, from Uzbek collectivism and religious devotion to French individualism and intellectual pursuit.

Comparison of Uzbek and French Archaisms in Culture and History: a comparative analysis of Uzbek and French archaisms reveals both similarities and differences in how each language reflects its cultural and historical roots.

Similarities: both languages use archaisms to preserve the memory of past societal structures and values. Titles of respect, terms for leadership, and words associated with historical professions are common in both. For example, Uzbek "amir" and French "duc" both denote rulers, while Uzbek "mehtar" (servant) and French "valet" (servant) highlight social hierarchies.

Differences: the key difference lies in the cultural context these archaisms represent. Uzbek archaisms are often tied to nomadic traditions, Islamic practices, and Persianate governance, reflecting the region's geopolitical and religious influences. In contrast, French archaisms are more rooted in European feudalism, Catholic traditions, and Enlightenment ideas, showcasing a trajectory from monarchy to republicanism. For instance, Uzbek terms like "do'ppido'z" (skullcap maker) highlight traditional craftsmanship, while French terms like "écuyer" (squire) emphasize chivalric roles. These differences illustrate how each language's archaisms preserve unique aspects of their respective cultural identities.³

¹ Baker M. In other words: A course book on translation. - New York: Routledgs, 1992. -P.35.

² Bynon T. Historical linguistics.- Cambridge: Cambridge University Press, 1977. -P.324.

³ Musayev Q. Tarjima nazariyasi asoslari. -Toshkent: Fan, 2005.-P.114.

Translation Theory and Archaisms : archaisms hold a unique place in the linguistic and cultural history of a language. Translating them is a complex task as they are deeply embedded in the cultural and historical contexts of the source language. Below is a detailed exploration of the challenges, strategies, and methods used to translate archaisms, with a focus on Uzbek and French languages. General Challenges in Translating Archaisms: the translation of archaisms involves several challenges that stem from their nature and function in the source language:

Cultural Embeddedness: archaisms often reflect specific cultural, historical, or social phenomena unique to the source language. Translating these terms requires a nuanced understanding of their context. For example, Uzbek terms like *amir* (a ruler) or *pir* (spiritual guide) are tied to Islamic governance and spiritual traditions, which may not have direct parallels in French.

Lack of Equivalents: many archaisms do not have a one-to-one equivalent in the target language. For example, the French term *seigneur* (lord) refers to a specific role in the feudal system, which might not align precisely with Uzbek historical titles like *bek*.

Symbolic and Connotative Meanings: archaisms often carry connotations beyond their literal meanings. For instance, the Uzbek term *do'ppido'z* (skullcap maker) reflects traditional craftsmanship and cultural identity, which may be lost in a literal translation.⁴

Balancing Archaic and Modern Sensibilities: translators must decide whether to preserve the archaic feel of a term or modernize it for clarity. Striking this balance is crucial for maintaining the authenticity of the text while ensuring its accessibility to the target audience.

Strategies for Preserving Linguocultural Specificities in Translation. To maintain the cultural and linguistic nuances of archaisms, translators use various strategies:

Transliteration: retaining the original word from the source language in its native form. This method is useful when the term has no direct equivalent in the target language but holds significant cultural value. For example, the Uzbek term *qorako'l* (a type of sheep) could be transliterated into French as *qorako'l*.

Cultural Adaptation: adjusting the translation to align with the cultural context of the target audience. This involves finding an equivalent concept in the target culture. For instance, the French term *chevalier* (knight) could be adapted to *sarkarda* (military leader) in Uzbek to reflect a comparable social role.

Annotation and Explanation: adding footnotes or parenthetical explanations to provide the reader with additional context. For example, when translating the French term *abbaye* (abbey) into Uzbek, an annotation might explain its religious and architectural significance.

Equivalent Substitution: finding modern or approximate equivalents in the target language that preserve the original term's meaning. For example, the French *duc* (duke) might be translated into Uzbek as *khan* to reflect a similar hierarchical status.

Literal Translation with Contextual Notes: in cases where literal translation is necessary, contextual notes can help clarify the cultural and historical background of the term.

Translation Methods for Archaisms in Uzbek and French. Both Uzbek and French languages have rich histories that influence their approaches to translating archaisms. Common methods include:

⁴Xojiyev A., Axmedov A. O'zbek tili leksikologiyasi. - Toshkent: Fan, 1981. -42-43p

Transliteration: this method preserves the original sound and form of the word while introducing it to the target language. Example: translating bek (Uzbek ruler) as bek in French, retaining its original form.

Equivalents: this method involves identifying culturally or historically appropriate terms in the target language. Example: translating French seigneur (lord) as amir in Uzbek.⁵

Annotation and Explanation: translators often include footnotes or marginalia to provide historical or cultural context for the reader. Example: adding a note to explain the cultural significance of the Uzbek pir (spiritual leader) when translating it into French.

Hybrid Translation: combining transliteration with explanation to strike a balance between preserving the term's original form and providing clarity. Example: translating qorako'l as qorako'l (a type of sheep unique to Central Asia) in French.⁶

Modernization: updating the term to make it comprehensible to contemporary readers while maintaining its essence. This approach is often used in literary translations.

Practical Examples of Translation [french to uzbek example and uzbek to french exemple].
Chevalier: In a historical text, this could be transliterated as shevalye, or translated as sarkarda (military leader) to better match Uzbek cultural concepts.

Pir: In Sufi literature, pir might be transliterated directly as pir in French, with an explanatory footnote describing its role in Islamic spiritual tradition.

Archaisms are linguistic elements that reflect the historical, cultural, and social dimensions of a language. Uzbek and French, with their rich histories and cultural depth, contain numerous archaisms that provide insight into their respective civilizations. Below, we explore a list of national-cultural archaisms, their translations, the challenges encountered in translation, and the importance of linguistic and cultural annotations.

List of National-Cultural Archaisms in Uzbek and French.

Uzbek Archaisms:

1. Amir: A feudal ruler or leader.
2. Pir: A spiritual guide or mentor in Sufism.
3. Bek: A noble or a regional ruler.
4. Mehtar: A servant or attendant.
5. Do'ppido'z: A skullcap maker, symbolizing traditional craftsmanship.
6. Qorako'l: A specific breed of sheep associated with Central Asian culture.

French Archaisms:

1. Chevalier: A knight or a mounted soldier in the feudal system.
2. Abbaye: An abbey or a monastery.
3. Seigneur: A feudal lord or noble.
4. Vassal: A person loyal to a lord in exchange for protection or land.
5. Écuyer: A squire, typically an attendant to a knight.
6. Duc: A duke, a high-ranking noble.

These words are embedded in the socio-historical fabric of their respective cultures, carrying nuances that make them difficult to translate without loss of meaning or context.

Example 1: Translating Uzbek to French.

Bek:

⁵ Xolmonova Z. Tilshunoslikka kirish. -Toshkent, 2007. -95-96p.

⁶ Campbell L. Historical linguistics: an introduction. - Edinburgh: Edinburgh University Press,, 1999. -P.248.

Translation: Seigneur (Lord).

Challenge: The term bek carries specific connotations related to Central Asian feudal structures.

Solution: Annotate with a note explaining the role of bek in Uzbek history and governance.

Do'ppido'z:

Translation: Fabricant de chapeaux traditionnels (Maker of traditional caps).

Challenge: Capturing the cultural significance of traditional Uzbek craftsmanship.

Solution: Provide an annotation explaining the role of skullcaps in Uzbek culture.

Example 2: Translating French to Uzbek.

Chevalier:

Translation: Sarkarda (Military leader).

Challenge: Translating the chivalric and feudal connotations of the term.

Solution: Annotate with a note on the chivalric ideals of medieval Europe.

Abbaye:

Translation: Monastir (Monastery).

Challenge: Conveying the term's connection to Christian monastic traditions.

Solution: Include an annotation on the cultural and religious role of abbeys in France.⁷

To sum up, national-cultural archaisms are an essential part of both Uzbek and French linguistic landscapes. These terms not only reflect the evolution of each language but also encapsulate the cultural and historical contexts in which they emerged. Understanding these archaisms allows for a deeper appreciation of the unique mentalities, traditions, and histories embedded in the languages. In translation, it is crucial to maintain the cultural and historical nuances that these archaisms represent, as they play a vital role in preserving the identity and heritage of a nation. Understanding the linguocultural specificities of Uzbek and French archaisms provides valuable insights into the historical and cultural evolution of these languages. Archaisms act as linguistic artifacts, preserving the societal values, beliefs, and practices of their time. A deeper exploration of these features not only enriches linguistic studies but also fosters greater cross-cultural understanding and appreciation. In translation, capturing these nuances is critical for conveying the rich cultural heritage embedded in the language. The translation of archaisms is not merely a linguistic task but a cultural one. It requires a deep understanding of both the source and target languages, as well as their respective histories and cultural contexts. By employing strategies such as transliteration, annotation, and cultural adaptation, translators can preserve the linguistic and cultural richness of archaisms while making them accessible to modern audiences. This process not only bridges languages but also fosters a deeper appreciation of the shared human heritage embedded in linguistic history. The translation of national-cultural archaisms between Uzbek and French is a complex task that requires a nuanced approach. By recognizing the cultural and historical roots of these terms and employing techniques like annotations, translators can preserve the richness and authenticity of the source text. This process not only ensures accurate translation but also fosters a deeper appreciation of the cultural heritage embedded within each language.

BIBLIOGRAPH:

⁷ Rahmonov N., Sodiqov Q. O'zbek tili tarixi. -T.:O'zbekiston faylasuflari milliy nashriyoti, 2009. -P.160.

1. Baker M. In other words: A course book on translation. - New York: Routledgs, 1992. -P.35.
2. Bynon T. Historical linguistics.- Cambridge: Cambridge University Press, 1977. -P.324.
3. Campbell L. Historical linguistics: an introduction. - Edinburgh: Edinburgh University Press,, 1999. -P.248.
4. Rahmonov N., Sodiqov Q. O'zbek tili tarixi . -T.:O'zbekiston faylasuflari milliy nashriyoti, 2009. -P.160.
5. Xolmonova Z. Tilshunoslikka kirish. -Toshkent, 2007. -95-96p.
6. Musayev Q. Tarjima nazariyasi asoslari. -Toshkent: Fan, 2005.-P.114.
7. Xojiyev A., Axmedov A. O'zbek tili leksikologiyasi. - Toshkent: Fan, 1981. -42-43p