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## **LINGVO-CULTURAL FOUNDATIONS OF COMPAROVESTICS IN WORKS TRANSLATED FROM ENGLISH INTO UZBEK**

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### **Abstract**

The article is devoted to the study of the linguo-cultural foundations of comparative studies by the example of works translated from English into Uzbek language. The inextricable link between language and culture and the importance of cultural context in translation are emphasized. Comparative techniques help to identify linguistic and cultural gaps, improving the quality of translation and cross-cultural communication. Therefore, a linguo-cultural approach is important to enhance the depth of translation and to strengthen the inter-literature ties.

**Keywords:** Comparative studies, linguo-cultural, fundamentals, translation, intercultural communication, language and culture.

### **Introduction**

Comparative and analysis of literature is one of the important directions of modern philology. In particular, the study of the relationship between language and culture in the process of translation is one of the current issues of comparative science. The study of linguistic and cultural foundations in works translated from English into Uzbek serves to form new scientific approaches, combining the concepts of linguistics and cultural studies that arise in the translation process. By comparing the literature, the essence of things and



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phenomena is revealed more clearly, the harmony and differences between language and culture are analyzed. Comparative studies provides a deeper understanding not only of the comparative analysis of languages, but also of the interaction of cultures. Translation, on the other hand, serves to preserve the originality of literary texts by reflecting linguistic features as an important means of intercultural communication. In this context, the study of the linguistic foundations of comparative studies in works translated from English into Uzbek is considered an important step in the further development of translation studies and comparative literature in modern philology.

Comparative studies began in the second half of the nineteenth century and still continues its consistent path to the present day. The historical theory of this process is necessary not only for the study of the history of science, but also for a holistic view of the emergence and development of its main directions and methods. Especially in the field of translation, especially on the example of literary works translated from English into Uzbek, it is important to study the linguistic and cultural foundations of comparative studies.

During the European Renaissance, a keen interest in ancient Greek and Roman civilization took the early steps of comparative research. The works of Greek and Latin writers of this period came under comparative analysis, emphasizing the superiority of the Greeks over the Romans and the leadership of their examples of art. For example, the absolutization of the rules applied by Virgil in the Homeric epic art received special attention. Subsequently, the works of Dante and Petrarch were compared with the works of the ancient writers. Thus, the processes of translation and comparison gave rise to the first research in literary studies. And in the period of classicism, the emphasis on originality in translation processes increased. For example, much comparative research has been done through the proximity of the plot of Pierre Cornell's tragedy "Sid" to Spanish sources. During this period, translation and literary comparisons were not limited to the study of sources, but also opened a wide way to consider the historical and cultural context. In the 19th century, with increased interest in foreign literary cultural achievements, the links and influences between English, French, German, and Italian literatures began to be studied in depth. For example, Voltaire's "Philosophical Notes" focuses on the comparative analysis



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of English and French tragedies. At the same time, the Italian writer Muratori and Saverio Quadrio tried to identify the linguo-cultural roots of the literature by analyzing the interactions between Italian and Provençal literature in their research. These studies are regarded as important sources in the study of the linguistic and cultural facets of translation. Although there were certain limitations to the development of comparativeism in the late 18th century, it was founded in the late 18th century by the literary scholars Lagarp and Marmontel. Since that time, research has been carried out on the basis of linguo-cultural measurements of the history of literature. For example, Gerder's works on the history of culture advanced new concepts in cultural studies and made it possible to study in depth the linguistic foundations of culture in the process of translation. German literary criticism, in particular, the Schlegel brothers and their works, played an important role in shaping the theoretical foundations of the school of rheumatism. Their comparative-historical approach involves an in-depth analysis of the cultural context of translation. German scholars, who have analyzed Shakespeare, Italian and Spanish literature comparatively, have created a theoretical framework for identifying linguo-cultural differences in translation. Also, the Brothers Grimm's mythological studies, ideas about folklore and the cultural roots of language have had a major impact on translation culture and linguistic research. In the 19th century, the relationship between history and literature was extensively studied by historians such as François Gisot and Augustin Thérerie. Literary critic Abel François Wilmaire is recognized as the founder of historical literary criticism, who made effective use of comparative methods, especially in the study of Italian and Spanish epic literature. These studies were necessary for a deep understanding of the cultural context and linguistic possibilities in translation. Also in the 19th century, the term and methodology of comparative literature was formed. And the works of Filaret Shah "Studies in Comparative Literature" became an important stage in the development of comparative methodology. Their research has served as a key tool in identifying linguo-cultural coherence and discrepancies in the translation process.

In this context, linguistic and cultural approaches play an important role in comparative studies of works translated from English into Uzbek. Translation



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requires not only the translation of a text into another language, but also a comparative analysis, taking into account the linguistic features of culture, history and language. This approach is invaluable in improving the quality of translation, developing intercultural relations and creating new aesthetic and linguistic dimensions in the Uzbek literature.

As a result, comparative methods — especially linguo-cultural foundations — in translations from English into Uzbek — ensure that the translation is deep and accurate, allows to understand the literary heritage and correctly appreciate it within the framework of a new culture. At the same time, this approach serves to reinforce the logical reinforcement of translation, to strengthen cross-cultural understanding. Thus, the in-depth study of the linguistic and cultural foundations of comparative studies remains the main factor that allows to improve the quality of translation and enrich inter-literature dialogue.

In conclusion, the linguo-cultural foundations of comparative studies are analyzed in depth by the example of works translated from English into Uzbek. The inextricable link between language and culture, the importance of the cultural context in the translation process are highlighted. Comparative techniques can help identify not only linguistic but also cultural gaps in translation, which can improve the quality of translation and cross-cultural communication. Thus, the linguo-cultural approach plays an important role in strengthening the depth of translation and the inter-literature link.

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