



TRANSLATION STRATEGY OF THE INTENSIFYING PREFIX *re-* / *ré-* / *r-* FROM FRENCH INTO UZBEK LANGUAGE

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ANNOTATSIYA

This article examines the translation strategies of the French prefix *re-* / *ré-* / *r-* into Uzbek within the framework of pragmatic recategorization and derivational pragmatics. The research is based on contemporary linguistic theory and corpus data and is fully integrated into the theoretical model developed in the author's doctoral dissertation on pragmatic connotations in French and Uzbek affixation. The prefix *re-* is analyzed not only as an iterative marker but as a pragmatically significant morpheme expressing reconstruction, intensification, emotional persistence, and subjective evaluation. Since Uzbek lacks synthetic prefixation, pragmatic equivalence is achieved through analytic constructions, lexical substitution, and contextual adaptation. Literary narrative fragments are analyzed to demonstrate translation strategies and pragmatic reinterpretation. The findings confirm that translation must preserve pragmatic function rather than morphological structure, highlighting the role of affixation as a mechanism of communicative and cognitive restructuring.

Introduction. The prefix *re-* / *ré-* / *r-* occupies a central position in French derivational morphology due to its semantic productivity and pragmatic versatility. Unlike purely lexical units, derivational prefixes operate simultaneously on morphological, semantic, and pragmatic levels¹, allowing speakers to reconstruct, intensify, or reinterpret actions. According to Petras, verbs containing *re-* demonstrate semantic reconstruction and pragmatic reinterpretation, reflecting dynamic interaction between derivation and communicative intention². This confirms that *re-* cannot be interpreted solely as a marker of repetition, as it also expresses psychological reconstruction, emotional persistence, and pragmatic intensification. This observation directly corresponds to the theoretical model of pragmatic recategorization developed in the author's dissertation, where affixation functions as a mechanism of pragmatic transformation rather than simple morphological modification.

Literature review. In literary discourse, the prefix *re-* frequently expresses the reconstruction of subjective experience rather than objective repetition. Consider the following narrative fragment: «*Il revint dans la pièce et regarda autour de lui comme s'il redécouvrait un monde oublié.*»³ Uzbek translation: «*U xonaga qaytib kirdi va atrofga qaradi, go'yo unutilgan dunyoni yana kashf qilayotgandek.*» The verb *revint* expresses physical return and psychological hesitation, translated into Uzbek using *qaytib kirdi*, which preserves spatial meaning. However, the verb *redécouvrait* expresses emotional rediscovery rather than literal repetition, translated as *yana kashf qilayotgandek*, where *yana* introduces pragmatic emphasis rather than purely iterative meaning. This demonstrates that Uzbek translation preserves pragmatic reconstruction analytically rather than morphologically.⁴

Another literary context illustrates emotional reconstruction: «*Elle relut la lettre plusieurs fois, essayant de retrouver les mots qu'elle avait perdus dans sa mémoire.*»⁵ Uzbek translation: «*U xatni bir necha bor qayta o'qidi, xotirasida yo'qolgan so'zlarni yana topishga harakat qilib.*» The verb *relut* expresses both repetition and emotional re-evaluation. Uzbek translation uses *qayta o'qidi*, preserving repetition, and *yana topishga*, preserving emotional recovery. The pragmatic meaning involves cognitive reconstruction rather than mechanical repetition, demonstrating pragmatic recategorization.

Methods. The Uzbek language expresses iterative and intensive meanings through analytic constructions rather than prefixation.⁶ For example, the French verb *reconstruire* expresses structural restoration, translated as *qayta tiklamoq*. In the sentence «*Il voulait reconstruire sa vie après la guerre.*»⁷, Uzbek translation becomes «*U urushdan keyin*

hayotini qayta tiklamoqchi edi.» The prefix *re-* expresses existential reconstruction, translated analytically using *qayta*, which preserves pragmatic intensity. The analytic structure allows flexibility in expressing emotional nuance, which confirms typological differences between French synthetic derivation and Uzbek analytic expression.

Results. The prefix *re-* also expresses emotional persistence, as demonstrated in the fragment: «*Il recommença à parler, mais sa voix tremblait encore.*»⁸ Uzbek translation: «*U yana gapira boshladi, lekin ovozi hali ham titrardi.*» The verb *recommença* expresses continuation despite emotional difficulty, translated as *yana boshladi*, preserving pragmatic persistence. The prefix does not simply indicate repetition but expresses psychological effort and emotional continuity.

The following literary fragment demonstrates memory reconstruction: «*Elle revoyait son enfance comme un rêve lointain.*»⁹ Uzbek translation: «*U bolaligini uzoq tushdek yana ko'rayotgandek edi.*» The verb *revoyait* expresses mental reconstruction rather than physical repetition, translated analytically using *yana ko'rayotgandek*, preserving pragmatic meaning. This demonstrates that Uzbek translation prioritizes psychological interpretation rather than morphological equivalence.

Another fragment illustrates existential reconstruction: «*Il reconstruisit son identité après des années de silence.*»¹⁰ Uzbek translation: «*U yillar davom etgan sukunatdan keyin o'z shaxsiyatini qayta tikladi.*» The verb *reconstruisit* expresses psychological transformation, translated analytically using *qayta tikladi*, preserving pragmatic intensity.

The verb *revenir* also demonstrates pragmatic complexity. In the fragment «*Il revint vers elle malgré sa peur.*», Uzbek translation becomes «*U go'rquviga qaramay uning oldiga qaytib keldi.*» The verb expresses emotional courage rather than simple spatial return. Uzbek translation preserves pragmatic meaning using *qaytib keldi*.

The verb *réapparaître* expresses dramatic emergence, as in «*Elle réapparut dans la lumière du matin.*»¹¹ Uzbek translation: «*U ertalabki yorug'likda yana paydo bo'ldi.*» The analytic construction *yana paydo bo'ldi* preserves pragmatic intensity and emotional surprise.

The verb *revivre* expresses emotional reliving, as in «*Il revivait chaque instant avec douleur.*»¹² Uzbek translation: «*U har bir lahzani yana og'riq bilan his qilayotgandek edi.*» The prefix expresses emotional reconstruction rather than repetition, translated analytically using *yana*.

The verb *réentendre* expresses auditory memory reconstruction, as in «*Elle réentendit sa voix dans le silence.*»¹³ Uzbek translation: «*U*

¹ Apothélos D. *La dérivation en français*. Paris: Armand Colin, 2005.

² Petras C. *Archaïsme, lexicalisation et variation sur le terrain acadien: autour des verbes en re- / ré- / r- et associés*. Revue de Sémiotique et Pragmatique. Orléans: Presses universitaires d'Orléans, 2017. p. 59–78

³ Legardinier G. *Quelqu'un pour qui trembler*. – Paris: Fleuve Éditions, 2015. – p. 118.

⁴ Muslimanova N.R. Grammatik shakllarda kategorial, yuondosh va hamroh ma'no (zamon va mayl kategoriyalari misolida) Filol.fan.nomz...diss. –Toshkent, 2007. – 116 b.

⁵ Apothélos D. *La dérivation en français*. Paris: Armand Colin, 2005.

⁶ Nurmonov A. N., Mahmudov N. M. O'zbek tiling nazariy grammatikasi. Morfologiya. – Toshkent: Yangi asr avlodi, 2001. – 202 b.

⁷ Corbin D. *Morphologie dérivationnelle et structuration du lexique*. Tübingen: Max Niemeyer Verlag, 1987.

⁸ Legardinier G. *Quelqu'un pour qui trembler*. – Paris: Fleuve Éditions, 2015. – P. 118.

⁹ Legardinier G. *Quelqu'un pour qui trembler*. – Paris: Fleuve Éditions, 2015. – P. 167.

¹⁰ Corbin D. *Morphologie dérivationnelle et structuration du lexique*. Tübingen: Max Niemeyer Verlag, 1987.

¹¹ Legardinier G. *Quelqu'un pour qui trembler*. – Paris: Fleuve Éditions, 2015. – P. 189.

¹² Legardinier G. *Quelqu'un pour qui trembler*. – Paris: Fleuve Éditions, 2015. – P. 190

¹³ Legardinier G. *Quelqu'un pour qui trembler*. – Paris: Fleuve Éditions, 2015. – P. 192

sukunatda uning ovozini yana eshitgandek bo'ldi.» The prefix expresses subjective memory rather than physical hearing.

The verb *reprendre* expresses emotional recovery, as in «*Il reprit confiance en lui.*»¹⁴ Uzbek translation: «*U o'ziga bo'lgan ishonchini*

yana tikladi.» The analytic construction *yana tikladi* preserves pragmatic reconstruction. The following comparative table demonstrates translation strategies:

French verb	Uzbek translation	Pragmatic meaning	Strategy
<i>revenir</i>	qaytib kelmoq	physical and emotional return	lexical equivalent
<i>revoir</i>	yana ko'rmoq	memory reconstruction	analytic iterative
<i>reconstruire</i>	qayta tiklamoq	existential reconstruction	analytic reconstruction
<i>reprendre</i>	yana tiklamoq	emotional recovery	pragmatic adaptation
<i>réapparâître</i>	yana paydo bo'lmoq	dramatic emergence	analytic intensification
<i>revivre</i>	yana his qilmoq	emotional reliving	pragmatic reconstruction
<i>réentendre</i>	yana eshitmoq	auditory memory reconstruction	analytic iterative

Genre analysis confirms that literary discourse uses re- primarily to express psychological and emotional reconstruction, while technical discourse uses it to express procedural repetition. Uzbek translation adapts accordingly, using analytic constructions to preserve pragmatic meaning.

The prefix *re-* functions as a marker of pragmatic recategorization, transforming lexical meaning and communicative intention. Uzbek translation strategies preserve pragmatic meaning through analytic constructions, lexical restructuring, and contextual interpretation. This confirms that translation equivalence must be established at the pragmatics level rather than morphological structure.

The typological contrast between French and Uzbek demonstrates fundamental differences in derivational structure. French uses synthetic prefixation, while Uzbek uses analytic constructions. This difference confirms that pragmatic meaning is independent of morphological structure and must be interpreted contextually.

Discussion. In contemporary French journal discourse, particularly in widely recognized publications such as «*Le Monde*», the prefix *re-* frequently appears in headlines to encode repetition, resumption, or restoration of processes, while also contributing to pragmatic framing. For example, headlines such as «*Remaniement : Rachida Dati perturbe l'ajustement gouvernemental*»¹⁵ illustrate how prefixed verbs like *remaniement* (*re-* + *maniement*) signal not merely repetition but institutional restructuring and strategic continuation. This construction emphasizes persistence, correction, or renewed effort, thereby influencing the reader's pragmatic interpretation of political or social developments. Similarly, headlines such as «*La Russie contrôle toujours moins de 20 % du territoire, après quatre ans de conflit*»¹⁶ and «*Les accords commerciaux vont perdurer malgré le revers en justice*»¹⁷ demonstrate the pragmatic relevance of repetition-related morphology in framing ongoing or resumed actions, highlighting continuity and reinforcing the discourse of persistence or stabilization in journalistic narration.

When translated into Uzbek, these prefixed forms cannot be reproduced morphologically because Uzbek, as an agglutinative language, lacks equivalent productive verbal prefixes. Instead, the

semantic and pragmatic functions of *re-* are expressed analytically through independent lexical intensifiers such as *qayta* (“again, anew”), *yana* (“again”), or *yana bir bor* (“once again”). For example, the French headline «*Le gouvernement relance la réforme*» would be rendered as «*Hukumat islohotni qayta boshladi*», where *qayta* functions as a pragmatic and semantic equivalent of the prefix *re-*, indicating not only repetition but also institutional persistence. Likewise, «*La France réaffirme sa position*» becomes «*Fransiya o'z pozitsiyasini yana bir bor tasdiqladi*», where the analytic construction reinforces epistemic authority and pragmatic emphasis. Similarly, *reconstruction* is translated as *qayta tiklanish*, combining the intensifier *qayta* with the verbal base to reproduce the semantic and pragmatic meaning of restoration. This contrast demonstrates that French integrates repetition and pragmatic reinforcement morphologically within the lexical structure, whereas Uzbek externalizes these functions syntactically and lexically, confirming that the pragmatic realization of repetition is structurally conditioned by the morphotypological profile of the language and reflecting the typological asymmetry between inflectional and agglutinative systems in journalistic discourse.

Conclusion. The analysis confirms that the prefix *re-* expresses reconstruction, emotional persistence, subjective evaluation, and pragmatic intensification. Uzbek translation preserves these meanings through analytic strategies, demonstrating the flexibility of agglutinative morphology in expressing pragmatic nuance.

The findings confirm the theoretical model of pragmatic recategorization developed in the author's dissertation, demonstrating that affixation functions as a mechanism of pragmatic transformation. The prefix *re-* transforms lexical meaning and communicative intention, and Uzbek translation preserves this transformation through analytic structures.

This study confirms that translation strategies must preserve pragmatic meaning rather than morphological structure, demonstrating the central role of pragmatics in translation and derivational morphology.

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¹⁴ Legardinier G. *Quelqu'un pour qui trembler*. – Paris: Fleuve Éditions, 2015. – P. 192

¹⁵ Darame M. Rachida Dati perturbe l'ajustement gouvernemental » voulu par Sébastien Lecornu [Ressource électronique] // *Le Monde*. – 2026. – 23 février. – URL: https://www.lemonde.fr/politique/article/2026/02/23/remaniement-rachida-dati-perturbe-l-ajustement-gouvernemental-voulu-par-sebastien-lecornu_6667891_823448.html (accessed on: 23.02.2026).

¹⁶ Breteau P. Guerre en Ukraine : la Russie contrôle toujours moins de 20 % du territoire, après quatre ans de conflit [Ressource électronique] // *Le Monde*. – 2026. – 23 février. – URL:

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