

**MENTAL ENLIGHTENMENT SCIENTIFIC –  
METHODOLOGICAL JOURNAL****MENTAL ENLIGHTENMENT SCIENTIFIC –  
METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**NON-EQUIVALENT LEXEMES IN DAN BROWN'S "ANGELS AND DEMONS" AND  
ITS TRANSLATION ISSUES****Farangiz Anvarovna Anvarova***Termez State University's basic doctoral student**E-mail: [farangizanvarova9624@gmail.com](mailto:farangizanvarova9624@gmail.com)**Termez, Uzbekistan***ABOUT ARTICLE**

**Key words:** literary translation, non-equivalent lexemes, cultural identity, translation methods, transliteration, transcription, calque, descriptive.

**Received:** 01.06.26**Accepted:** 02.06.26**Published:** 03.06.26

**Abstract:** In this article, one of the main linguacultural units called non-equivalent lexemes and its types are discussed on the examples in Dan Brown's "Angels and Demons". It is apparent that in the process of literary translation some difficulties related to the translation of language units which define culture and nationality could be faced. In such situations the translators are demanded to be high qualified not only in languages, but also in different fields: cultural awareness, broad-minded, good at thinking. This article shows the different methods to translate non-equivalent lexical units from one language into another.

**Introduction.** Language is the most important tool that creates an idea of the world around a person. The issues that attract the attention of modern linguistics today are precisely related to the creation of communication as a result of the expression of life phenomena through language units. This requires the study of the relationship between language and culture. Language and culture are so interconnected that it is difficult to imagine culture without language, language without culture. American linguist E. Sapir explains the harmony of language and culture as follows: "Culture is a set of socially inherited practical skills and ideas that characterize our way of life, while language is a means of ensuring its continuity" [1, 185]. Language units that embody national-cultural color are considered linguocultural units, and most of them have no equivalent when translated into other languages. Therefore, the lexicon without an alternative occupies a large place among linguocultural units. The language serves

various national-ethnic communities and is enriched with the social development of this community. In other words, the vocabulary of each language forms background knowledge specific to a particular ethnic community. This background knowledge reflects the psycholinguistic, mental, and cultural manifestations of the nation. In this way, untranslatable concepts or lexicon without an alternative are formed in each language [2].

J. Catford divides the situations of non-translatability into linguistic and cultural levels. At the linguistic level, non-translatability occurs when a lexical or syntactic alternative cannot be found in the target language for a specific element in the source language [3, 39]. A. Popovich emphasizes that linguistic elements in the original cannot be adequately replaced structurally, functionally, or semantically due to the absence of denotation and connotation [3, 42]. Onomastic units of each state, units of measure and measurement, names of holidays and ceremonies, and similar lexemes expressing the national color are considered a sign of the culture of that nation and are studied as an indispensable lexicon. According to Y.A. Sorokin, the following are included in the national-cultural components: 1) traditions, customs, rituals; 2) everyday culture; 3) behavior, that is, the habits of representatives of a particular culture; 4) national worldviews; 5) culture reflecting the cultural traditions of an ethnic group [4, 32].

**Material and Methods.** As the founders of the term non-alternative lexicon, E.M. Vereshagin and V.G. Kostomarov defined it as words that have no alternative in translation and require explanation when translated into another language, and indicated lacunae and realia as the main components of non-alternative lexicon. According to L.S. Barkhudorov, "Non-alternative lexicon is the absence of full or partial alternatives of lexical units in one language in another language" [5, 94]. The scientist included proper nouns, reals, and accidental lacunae in the lexicon without alternatives. The term "accidental lacunas" was used by N.N. Nelyubin in the form of "accidental words without equivalents" [6, 93]. Among the scientists, A.D. Schweizer, A.V. Fyodorov, Y.I. Retsker and V.N. Komissarov also independently defined the term "unalternative lexicon". At the heart of all of them lies one idea, namely, that a lexical unit existing in a particular language does not have an alternative in another language.

In our opinion, the concept of a non-equivalent lexicon occurs in cases where a "language sign - word" (L.S. Barkhudorov) existing in one language has no alternative in another language, both in terms of content, stylistics and the function it performs. Scientists have proposed to study the lexicon without alternatives into several groups. In particular, A.O. Ivanov divided the lexicon without alternatives into three groups: referential, pragmatic and alternative lexicon without alternatives, and the scientist also studied exclamatory and imitative words as part of the lexicon without alternatives. Another linguist, L.K. Latyshev, cited

such types of lexicon without alternatives as 1. real words, 2. temporary terms without alternatives, 3. accidental terms without alternatives, 4. structural exoticisms and justified them with examples. A.O. Ivanov cited the following as the reasons for the emergence of non-alternative lexicon: subject non-alternativeness, lexical-semantic non-alternativeness, and stylistic non-alternativeness. According to L.K. Latyshev, the first reason for the emergence of non-alternative lexicon is that a lexical unit expressing a phenomenon familiar to speakers of one language is completely or partially unfamiliar to speakers of another language, and the second reason is that members of different societies see the world differently. Non-alternative lexicon means the absence of a word that conveys exactly the same meaning when translating from one language to another. Such lexicons that do not have their own alternatives are usually not always found in dictionaries. But this does not mean that their meaning cannot be conveyed to another language [7].

When translating a lexicon without alternatives from one language to another, the main difficulty is its stylistic function, understood from the context, and the difficulty of choosing a lexical unit in the target language that is fully compatible with it and at the level of the norms and culture of this language. In order to overcome such difficulties, scientists have proposed several translation methods. The main ones are: transliteration, transcription, calque, and descriptive.

Transliteration - is the process of translating a text from one spelling system into letters from another. Being based on an alphabet, transliteration allows for the conditional use of letters and the introduction of additional characters. The transliteration method is usually used when translating personal names, place names, terms or historical concepts from one language to another and is adapted to the current alphabet in accordance with international standards (ISO). For example, taxi (English) – taksi (Uzbek), club (English) – klub (Uzbek). The meanings and functions of common words denoting certain national life concepts, words that have become familiar to representatives of a number of peoples as a result of mutual cultural and educational, economic, and political ties between countries, are interpreted into a second language by transliteration [8, 259]. Linguist scientist K. Musayev assessed the transliteration method as the most effective method for translating reality, which is an unchanging lexicon.

Transcription is a translation method based on the accurate reflection of a word in the source language through the sounds of the target language, which means translating it through sounds based on the phonetic principle [9]. In this translation method, the unit being translated is translated into the target language in the same way it is pronounced in the source language. That is, when translating an English word into Uzbek, it is translated not based on its written

form, but on its pronunciation. For example, Harry Potter - Garry Potter, New York - Nyu York. The difference from transliteration is that while transliteration is transliterated letter by letter, transcription is transliterated sounds. This method is more widely used in translating onomastic units: anthroponyms and toponyms.

Calque - derived from the French word "calque-copy", is a word, term or combination that arises from copying (literal translation) from a lexical unit of another language using native language tools. Calque is considered a phenomenon that lies between translation and word formation. This method is "the highest form of word appropriation", since a new word or term arises that did not previously exist in the language [10, 19]. For example, in the process of translating from English into Uzbek, the use of the calque method increases the vocabulary of the Uzbek language and neologisms occur. For example, skyscraper - osmono'par bino, world view - dunyoqarash. According to A.N. Kononov, calques are mainly based on terms related to technical, scientific and socio-political spheres [11, 104]. N.S. Arapova distinguishes 3 types of calques: 1. Word-forming calques; 2. Semantic calques; 3. Phraseological calques. According to L.K. Latyshev, "transformation is not always necessary. Often there is an opportunity for literal translation and this should be used" [12, 38].

Descriptive translation (in some sources it is called explanatory translation) - a method of translating into the target language the meaning of a word or phrase that does not have an equivalent in the source language by explaining, describing or explaining in detail. This method is widely used, mainly in order to preserve the communicative effect, when translating realities, culturally specific words, lacunae, historical or religious terms, units that are incomprehensible to the reader, and terms related to a certain field. The additional explanation is given in brackets or in a footnote (at the bottom of the page). For example, Thanksgiving - Shukronalik kuni (a national holiday celebrated in the USA, when people express gratitude for the harvest and prosperity).

Accordingly, we proposed a detailed study of the three main components of the non-alternative lexicon: realia, lacuna, and exoticism, based on various theoretical foundations and generalizing our ideas. All three of the above concepts are non-alternative lexicons, are widely used in the fields of linguocultural studies and translation studies, and serve to show the difference between cultures. Different scholars have defined them based on their capabilities. However, the definitions may seem almost identical, that is, one word is taken as realia in one source, and as lacuna in another. If we come to their main difference, realia is the name of a concept that is unique to a particular people and does not have an equivalent in another language. It is somewhat difficult to understand and imagine reality, because it is realized as a

product of the traditions and worldview of one nation and is incomprehensible to a person of another nation or language.

For example, if we take the Uzbek word “dasturxon”, in English there is a word similar in function, that is, a cloth spread on a table, “tablecloth”, but there is no alternative to the word “dasturxon”. After all, in our country the tablecloth is considered a historical and cultural attribute, in other words, there are several traditions associated with the tablecloth: “not to talk around the tablecloth”, “not to start eating before the adults around the tablecloth”, “not to get up without being blessed by the tablecloth”, “adults praying around the tablecloth (after sitting down and before getting up)”. These concepts, of course, are foreign to the English and are given additional explanations during the translation process. If the word “dasturxon” is used in English or other texts in its original form, without any formal changes, then it becomes exoticism. For example, “Dasturxon plays an important role for Uzbek people”. In translation studies, exoticism is mainly used to preserve national color. As for the lacuna, it is the inability of a concept specific to a certain people to be used as a lexical unit in another language, that is, the impossibility of expressing it in one word. In other words, it is the lack of lexeme of a sememe that can be understood and understood by a representative of any nationality. For example, it is impossible to translate the Uzbek word “hashar” into English with one word. Because the entire meaning of this word cannot be expressed in one word in another language. In the comparative analysis of two languages, a lacuna occurs as a result of the emergence of a gap when a concept in one language does not have its nominative unit in the second language. In conclusion, in the translation process, realia arises in a situation where neither a concept nor a word exists. However, if a concept exists but does not have its lexical form, a lacuna appears.

**Results and Discussion.** Having studied the classifications of G.D. Tomakhin and A.V. Fyodorov and gaining generality, we determined the division of realia into several components. They are:

1. Realia expressing national life concepts (names of food, drink and places intended for eating, names of clothing and household items, brand names);
2. Realia expressing onomastic units (anthroponyms and toponyms);
3. Realia expressing cultural concepts (customs and traditions, holidays and national ceremonies, names of national games, words related to national art and culture, words of address);
4. Realia expressing religious concepts (religious figures, positions, ceremonies and objects, as well as names of religious buildings and places);

5. Realia representing units of measurement and money (names of units of length and height, as well as monetary units (denominations) that express national identity).

If we consider several types of real-specific words in the translation of literary works, in particular, in the translations of Dan Brown's works, and the analysis of the translation methods used by the translator in translating them, we can witness that the principles of translation that are understandable to the reader are not always used in the translations of realities found in the writer's works. Based on the above classification, the following realities are clearly visible in the translation of Dan Brown's work "Angels and Demons":

I. Realia expressing national life concepts:

1. Names of food, drink and places to eat: "Nestle's Quik-"Nestle's Quik", "Rosati cafe-"Rozati" kafesi", "bones and flames-flambe lasosi", "La Tazza D'Oro's outdoor cafe-"La Tazza di Oro" kafesida", "savoring frisee-savoy karami", "truffles-tryufellar", "risotto-rizotto".

The above examples have been translated using transliteration and transcription methods. Only "Nestle's Quik" has been left as is. This is because it is already an international word that is easily understood by everyone.

2. Names of clothes: "Harris tweed and paisley vest-"Xarris" brendidan to'qilgan jun kamzul", "a pair of chinos-chinos shim", "a Harris tweed suit jacket-"Xarris Tvid" pidjagi", "pantaloon (italyan. pantalon)-pantalon".

The following realias were translated mainly using transliteration and explanatory translation methods.

3. Names of household items: "brass Maharishi's chest-Bombeydan olib kelingan mis qoplamali sandiq", "friezes-zardo'zi kashtalar", "beads or pendants-tasbeh", "a large chalice-katta potir (sharobni muqaddas qilish va muqaddas yeguliklar uchun ko'pincha qimmatbaho metallardan yasalgan baland oyoqli piyola shaklidagi liturgik idish)".

The current realias are transferred to the target language by using descriptive translations and the realia in the original language that are close in meaning to it.

II. Realias representing onomastic units:

1. Anthroponyms: "Robert Langdon-Robert Lengdon", "Maximilian Kohler-Maksimilian Koler", "Vittoria Vetra-Vittoriya Vetra", "Carlo Ventresca-Karlo Ventreska", "Franklin D. Roosevelt-Franklin Delano Ruzvelt", "George Washington-Jorj Vashington", "Michelangelo-Mikelanjelo", "Boticelli-Botichelli".

2. Toponyms: "Rome-Rim", "Vatican-Vatikan", "Switzerland-Shveytsariya", "Harvard-Garvard", "Ghana-Gana", "Aegean-Egey", "Geneva-Jeneva", "Piccadilly Circus-Pikkadilli sirki".

In the translation of the above onomastic units, that is, anthroponyms and toponyms, transliteration and transcription methods are also used in most cases.

III. Realia that represent cultural concepts: “racquetball-raketbol”, “squash-skvosh”, “Frisbee-frizbi”, “pentagram ritual-pentagram marosimi”, “Hatha yoga-xatxa-yoga”, “castrations-kastratsiya marosimlari”, “Doric-the Greek counterpart – dorik me’morchiligi”, “ultramodern-ultramodern”, “Piped-in country music – Kantri janridagi musiqa”, “sir-janob”, “Mr.Langdon-janob Lengdon”, “signore-sinyor”, “una donna-xonim”, “Ms.Verta-Vetra xonim”.

Here too, we can witness the use of transliteration and transcription methods. Lexical units related to the culture and art of a particular people will certainly not have their equivalents in other languages.

IV. Realia that represent religious concepts: “Jesus-Iso, Masih”, “Moses-Muso”, “christians-masihiyar”, “Pope-Papa”, “Supreme Pontiff-Oliy Pontifik”, “Peter (Jesus chose as his first apostl)-Butrus (Masihning birinchi tarafdori), “cardinal-kardinal (asarda jami 165 ta kardinal borligi aytiladi)”, “cicerone-chicherone”, “Habakkuk (The prophet who predicted the annihilation of the Earth) - Xabaquq (Yerning vayron bo’lishini bashorat qilgan, “Injil” ta’riflagan payg’ambar)”, “The Sistine Chapel-“Sikstin” ibodatxonasi”, “St. Peter’s Basilica-Avliyo Pyotr bazilikasi”, “Apostolic Palace-Apostol saroyi”, “Catholic cantons-katolik kantonlar”, “Helios-Helios”, “Poseidon-Poseydon”, “Gaea-Geya”, “Zeus-Zevs”, “Mobius-Myobius”, “Malak al-haq – Malak al-haq”, “Pagan gods-Budparast ma’budlar”.

Above, religious realia are analyzed one by one using examples from the work. In addition, there are such combinations in the work that are used to appeal to God. They are also, in a sense, found only among that people: “My God!”, “Holy mother of Jesus!”, “Jesus!”, “Holy Christ!”, “For Christ’s sake!”, “Oh my God!”, “Where is Jesus?”, “Good God”, “Oh thank God!”, “God help us!”. All of these are translated the same way: “E, Xudoyim!”.

V. Realia representing units of measurement and money: “Mach-max”, “feet-fut”, “mile-milya”, “inch-dyum”, “yard-yard”, “block-kvartal”, “lire-lira”, “U.S. dollar-dollar”.

We know that units of measurement are culturally and historically formed, introduced into circulation based on the lifestyle of each people, and they are also considered real and do not have their own equivalent in another language. They are also translated into another language mainly using transliteration, transcription, selection of a meaningful unit, and explanatory translation methods. In the Uzbek translation of the work, only the “max” unit of measurement is commented on at the bottom of the page. It says that one max is approximately equal to the speed of sound (340 m/s) and is named after the Australian physicist Ernst Max. However, other units of measurement are not commented on anywhere. As a result, some

misunderstandings have arisen among the reader. Of course, it is also wrong to translate them literally, because it is difficult to find units of measurement in other languages that are equal to the value of these units. For example, one foot is 30.48 cm, one mile is 1.6 km, one inch is 2.54 cm, one yard is 91.44 cm, and one quarter does not indicate a specific unit of measurement, but rather refers to a city area, a district, bounded by intersecting streets. In fact, the translation of the word "block" as "kvartl" is correct in some sense, but it is unknown. "Kilometr" is given as the Uzbek translation of the word "mile" found in some places in the work.

We can also find some lacunas in Dan Brown's "Angels and Demons". Several analyses have been conducted in the Uzbek translation of the work in terms of their representation, the translation methods used by the translator, and issues of adequacy. For example, the work talks about an ancient secret brotherhood. The word "Illuminati", which means "those who have achieved enlightenment", was created by famous scientists who opposed the Catholic Church. The word "Illuminati" in the original text was directly translated into Uzbek, without any changes. The meaning of this word and the explanations given to it give the reader an idea of the organization. The translator did not add any explanations of his own, there was no need for this. The second reason why this lacuna is translated as such is that the word, as a symbol, is described as an ambigram in the field of symbology.

The word "ambigram" is another lacuna found in the work, which is given in the original text as "ambigram". We can say that the translator used the transliteration method (ambigramma) effectively here. The meaning of this word is also given in the work itself, and the translator did not add any additional explanation. According to him, "ambi" means "both", and the appearance of the symbol when read from top to bottom and from bottom to top is the same, that is, the same word is obtained from both sides. A total of six ambigrams are depicted in the work.

Another lacuna in the work is "Conclave", which is translated into Uzbek as "konklav". Here too, the translator used the transliteration method, since the Uzbek alphabet does not have the letter "c" and it is appropriate to use the letter "k" instead. "Conclave" is a ceremony held fifteen days after the death of the Pope, the supreme leader of the Catholic Church, in which cardinals from different countries of the world elect a new Pope using a secret ballot. The ceremony is very secret and is carried out without the intervention of anyone other than the cardinals. According to the work, 165 cardinals were supposed to participate in this ceremony.

The next example, in the sentence "And I'll be taking the Pulitzer with me" given in the work, the word "Pulitzer" is translated into Uzbek as "Pulitzer mukofoti". However, misunderstanding may arise due to the lack of information on what kind of award this is.

Because it is natural for an Uzbek reader to not know about the award in the United States. The “Pulitzer” Prize is an award given to newspapers, magazines, and Internet journalism in the United States for their achievements in literature and musical composition. Based on the results of our research in the process of analyzing the examples in the work, it became clear that along with ethnographic and social types of lacunas, it is also possible to add religious lacunas. This is just our recommendation.

Exoticisms can be studied in the following groups:

1. National foods and drinks of other nations;
2. National clothes and household items;
3. Lifestyle and social life features;
4. Religious beliefs and rituals.

Such exoticisms can be found in many works of fiction. In particular, we encounter several of them in the works of Dan Brown. In particular, the role of religious exoticisms in the works is incomparable. For example, in Dan Brown’s work “Angels and Demons”, the writer used several exoticisms. That is, none of them were alien to the original English, but expressed the lifestyle and cultural life of other nations. For example, the word "Preferiti", which is often found in the work, is actually an Italian word and means "chosen ones". The Uzbek translation of the work reproduces this word as it is, without any changes. It states that before the "conclave", candidates for the papacy, or "preferiti", are selected among the cardinals, and they prevail in the voting process.

The next exoticisms found in the work are “chamberlain”, “camerlengo”, both of these Italian words are translated into Uzbek as “kamerariy”. These lexical units, translated using the transliteration method, in turn refer to persons who have their own position in the Catholic world, that is, those who hold positions next to the Pope. The only person who has the right to enter the Pope’s room without permission is the “camerlengo”.

The next exotic lexicon “Il Passetto” is also given in Uzbek as “Il Passetto”, and the writer himself defined this word. It says that there is a path leading from the Pope’s library to the “Temple of Light”, which was mainly used by members of the “Illuminati”. However, it is said that this path has not been used for centuries, and four cardinals were kidnapped along this path.

Another example is that the phrase “Antimatter is yin to matter’s yang” in the original text is translated into Uzbek as “Antimateriya va materiya xitoy falsafasidagi in va yan”. However, the reader, who is not familiar with Chinese philosophy, did not understand the true meaning of the phrase. In our opinion, it would be appropriate for the translator to provide a

brief explanation here. According to the information, “yin and yang” is one of the main concepts of ancient Chinese philosophy, representing two opposing but complementary forces in the universe. This doctrine explains the harmony and balance in nature. “Yin” represents darkness, femininity, passivity, cold, water and night, while “Yang” represents light, masculinity, activity, heat, fire and day. One cannot exist without the other.

**Conclusion.** In conclusion, we can say with confidence that the problem of adequate implementation of non-equivalent lexemes in dictionaries is still waiting for its solution, though new technological possibilities and inner dynamic development of modern lexicography give us a reason to hope for overcoming numerous problems of cross-cultural gaps of meanings in the future.

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