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METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**THE CLASSIFICATIONS OF THE LEXICAL TRANSFORMATIONS***Yulduz Otakhanovna Masharipova*

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E-mail: [yulduz.m@urdu.uz](mailto:yulduz.m@urdu.uz)**ABOUT ARTICLE****Key words:** lexical transformation, classification, substitution, generalization, compensation, modulation**Received:** 02. 10. 23**Accepted:** 04. 10. 23**Published:** 06. 10. 23**Abstract:** In this article, the classification of the lexical transformations is studied. The classifications which are given by the scholars to differentiating the types of the lexical transformations are explained on the basis of examples. Also, the comparison of the lexical transformations is based on the source and target language texts which are taken from the English translation versions of Abdulla Qadiri's novel "O'tkan kunlar".**INTRODUCTION**

The paper focuses on the analysis of the lexical transformations in the passages of the English translation versions of the Uzbek novel "O'tkan kunlar". It is devoted to a comprehensive study of the issues of the classifications of the lexical transformations through the analysis of the target Uzbek language texts which are taken from the English translation versions of the novel "O'tkan kunlar" and to reveal how the translators overcome the difficulties encountered in its translation. The novel was translated into English for several times. "O'tkan kunlar" was translated by Carol Ermakova as "Abdulla Qadiri. Days Gone By" and this edition was published by Karimov Foundation in the French publishing house named Nouveau Monde éditions in 2018. "Regrettably, Abdulla Qadiri's work is not well known abroad. For this reason, we have decided to publish *Days Gone By* in English, and release a new edition in Uzbek using the Latin alphabet our young people are more familiar with nowadays. For the English-speaking readers, we have included brief footnotes explaining some quintessential aspects of the Uzbek culture so vividly portrayed here, as well as to give a little background to historical events referred to in the novel. We hope that this new publication will play a significant role in bringing Uzbekistan's rich literary heritage to a worldwide audience, and are

delighted to present one of its brightest lights, Abdulla Qadiri” writes the Chair of the Karimov Foundation, Lola Karimova-Tillyaeva, in the Foreword of the novel’s English translation by Carol Ermakova. [1; 7] Mark Reese translated the novel as “O’tkan kunlar (Bygone Days) by Abdullah Qodiriy” and this edition was published by Muloqot Cultural Engagement Program in 2018. Uzbek translators I.M. Tukhtasinov, O.M. Muminov, A.A. Khamidov translated the novel as “Abdulla Qodiriy. The Days Gone by” and this edition was published by “Mashhur-Press” in 2017. At this point, we express our deep gratitude to the translators for providing us with the English translation versions of such a great novel written by Abdulla Qadiri that has been read and loved by many generations of Uzbeks. Nowadays, the translation versions of the novel are researched in the translation studies. Comparative study of their translations is also important for future translators. And this paper also may be useful for the researchers who are searching new information in the field of the classification of the lexical transformations. Because it argues the problems of translating the texts that have lexical problems because of the variability of the languages.

Translation, by dictionary definition, consists of changing from one state or form to another, to turn into one’s own or another’s language. (The Merriamwebster dictionary 1974). Translation is basically a change of **form**. When we speak of **the form** of a language, we are referring to the actual words, phrases, clauses, sentences, paragraphs, etc., which are spoken or written. These forms are referred to as the **surface structure** of a language. It is the structural part of language which is actually seen in print or heard in speech. In translation the form of the source language is replaced by the form of the receptor (target) language. [2; 3]

The purpose of this article is to show that translation consists of transferring the meaning of the source language into the receptor language *by the means of the lexical transformations* of the translation. This is done by going from the form of the first language to the form of a second language by way of semantic structure. It is meaning which is being transferred and must be held constant. Only the form changes. The form from which the translation is made will be called the source language and the form into which it is to be changed will be called the receptor language. Translation, then, consists of studying the lexicon, grammatical structure, communication situation, and cultural context of the source language text, analyzing it in order to determine its meaning, and then reconstructing this same meaning using the lexicon and grammatical structure which are appropriate in the receptor language and its cultural context. The process may be diagrammed as shown in the following table [2; 4]:

#### OVERVIEW OF THE TRANSLATION TASK

SOURCE LANGUAGE	MEANING	RECEPTOR LANGUAGE
Text to be translated		Translation
Discover the meaning		Re-express the meaning

J.C. Catford writes that the theory of translation is concerned with a certain type of relation between languages and is consequently a branch of Comparative Linguistics. From the point of view of translation theory the distinction between synchronic and diachronic comparison is irrelevant. Translation equivalences may be set up, and translations performed, between any pair of languages or dialects – ‘related’ or ‘unrelated’ and with any kind of spatial, temporal, social or other relationship between them. Relations between languages can generally be regarded as two directional, though not always symmetrical. Translation, as a process, is always uni-directional: it is always performed in a given direction. ‘from’ a Source Language ‘into’ a Target Language. Throughout this paper we make use of the abbreviations: SL=Source Language, TL=Target Language. Translation may be defined as follows: the replacement of textual material in one language (SL) by equivalent textual material in another language (TL). The definition is intentionally wide- not vague, though it may appear so at first sight. Two lexical items in it call for comment. These are ‘textual material’ (where ‘text’ might have been expected) and ‘equivalent’. The use of the term ‘textual material’ underlines the fact that in normal conditions it is not the entirety of a SL text which is translated, that is, replaced by TL equivalents. [3; 20]

## MATERIALS AND METHODS

In the following passage the classifications of the lexical transformations which are given by different scholars are analyzed with the explanations. According to Zoya Proshina, lexical transformations change the semantic core of a translated word. [4; 42] They can be classified into the following groups:

1.	<b>Lexical substitution</b> – is putting one word in place of another. It often results from the different semantic structures of the source language and target language words.	<i>a) Specification – substituting words with a wider meaning with words of a narrower meaning</i>
		<i>b) Generalization – substituting words of a narrower meaning with those of a wider meaning</i>
		<i>c) Differentiation – is a rather rare technique of substitution. It takes place when we substitute a word by another one with parallel meaning</i>
		<i>d) Modulation – is a logical development of the notion expressed by the word</i>
2.	<b>Compensation</b> – is a deliberate introduction of some additional element in the target text to make up for the loss of a similar element in the source text. The main reason for this transformation is a vocabulary lacuna in the target language.	
3.	<b>Metaphoric transformations</b> – are based on transferring the meaning due to the similarity of notions. The target language can re-metaphorize a word or a phrase by using the same image or a different one.	

E.S. Aznaurova, Kh. I. Abdurakhmanova, I.M. Demidova, M.T. Iriskulov, N.V. Phomenko, M.A. Sabirova, S.T. Takhirjanova, M.K. Khudaiberganovas explain that in order to attain equivalence, despite the difference in formal and semantic systems of two languages, the translator is obliged to do various linguistic transformations. Their aims are: to ensure that the text imparts all

the knowledge inferred in the original text, without violating the rules of the language it is translated into. The following three elementary types are deemed most suitable for describing all kinds of lexical transformations: [5; 10]

1.	<b>Lexical substitutions</b> - in substitutions of lexical units, words and stable word combinations are replaced by others which are not their equivalents. More often these cases are met with:	<p>a) <b>a concrete definition</b> – replacing a word with a broad sense by one of a narrower meaning: He is at school – U maktabda o’qiydi. He is in the army - U armiyada xizmat qilyapti.</p> <p>b) <b>generalization</b> – replacing a word with a narrow meaning by one with a broader sense: a Navajo blanket – jun adyol.</p> <p>c) <b>an integral transformation</b> (How do you do? – Salom!).</p> <p>d) <b>antonymous translation</b> is a complex lexico-grammatical substitution of a positive construction for a negative one and vice versa, which is coupled with a replacement of a word by its antonym when translated (Keep off grass – Maysa ustidan yurmang)</p> <p>e) <b>compensation</b> is used when certain elements in the original text cannot be expressed in terms of the language it is translated into. In cases of this kind the same information is communicated by other means or in another place so as to make up the semantic deficiency. (... He was ashamed of his parents ..., because they said “he don’t” and “she don’t” ... (Selindjer). – U o’z otanasidan uyalardi, chunki ular so’zlarni noto’g’ri talaffuz qilardilar.)</p>
2.	<b>Supplementations.</b> A formal inexpressibility of semantic components is the reason most met with for using supplementations as a way of lexical transformation. A formal inexpressibility of certain semantic components is especially of English word combinations N + N and Adj. + N: Pay claim – ish haqini oshirish talabi; Logical computer – logik operatsiyalarni bajaruvchi hisoblash mashinasi.	
3.	<b>Omissions (dropping).</b> In the process of lexical transformation of omission generally words with a surplus meaning are omitted (e.g. components of typically English pair – synonyms, possessive pronouns and exact measures) in order to give a more concrete expression. To raise one’s eyebrows – yalt etib qaramoq.	

## RESULTS AND DISCUSSION

Now the translated passages which are taken from the Chapter named “*Qovoq devonaning belbog’i*” by Abdulla Qodiriy [6; 156] that is translated by Carol Ermakova as “*Kavak the Holy Fool and his belt*” [1; 143], by Mark Reese as “*The Sash of Mad the Gourd*” [7; 176]. Mark Reese gives explanation to the phrase “*Mad the gourd*” as follows in the Endnotes of his translation version: “*One of the reasons for the novel’s popularity is that Qodiriy often depicted people either known to him or from stories told to him by his father. In an attempt to capture the essence of the “real Uzbek language,” he often traveled to rural villages to gain an understanding of authentic language. Mad the Gourd is clearly seen as a “Fool of God” whose unusual behavior, which is perhaps due to mental illness, is either an insight into the mystical aspects of Islam or just a view of the vacuous behavior of street mendicants ... the references to drug use might be an indictment of the low nature of Chai Khanas.*” [7; 457] And the Uzbek translators as I.M. Tukhtasinov, O.M. Muminov, A.A. Khamidovs translate this chapter as “*Belt of the wacky with pumpkins*”. [8; 148] Now the translation versions of

this chapter are going to be analyzed. The first source text that is wanted to be analyzed is given as follows: (the source text of Abdulla Qodiriy) “*Devona qovog‘ining tarjumai holini so‘zlab berdi: - Dadam musallas qovoq, oyim mosh qovoq, men bel qovoq ... - dedi. Kulishdilar.*” [6; 157] The target text of this passage which is translated by Carol Ermakova is: “*The divana recounted the lineage of the abducted gourdlet: “My father was a wine gourd, my mother a mash-kavak. I myself am a belkavak.” Everyone laughed.*” [1; 145] In this translation version of the novel, translator gives explanation for the uzbek word ‘devona’ as follows in the ‘Translator’s note’: “*Divana – holy fool. ‘Kavak’ means gourd or pumpkin, so Kavak-Divana is the ‘holy fool with gourds’.* [1; 143] She transliterates the Uzbek words into English language and gives explanations for being clear to the reader of the target language. It’s seen from the target passage that the Uzbek word “qovoq” translated as *gourd* by the translator. She transliterates *mosh qovoq* as *mash-kavak* and *bel qovoq* as *belkavak*. Because these words are unknown for the target language readers. These phrases are specific only to the Uzbek culture, language. Carol Ermakova translates *musallas qovoq* as *a wine gourd* and gives explanation of the “*Mash-kavak*” as “*gourd served with a type of porridge*” and for “*Belkavak*” as “*a belt gourd*” in the *Translator’s note* which is given at the bottom of the passage. In result, by means of the extra explanations she gives a concrete definition of the words, that is she uses the lexical transformation named *concretization* in this part of the translation.

While translating this text, *Mark Reese* uses generalization: “*Mad revealed to all the stolen gourd’s life story: “My father was a wine gourd. My mother was a bean gourd. I am a belt gourd,” he said. Everbody laughed.*” [7; 178] Here *Mark Reese* translates the words with the equivalents which are clear for the target readers, but it doesn’t mean that the types of the gourd which are specific to the Uzbek culture were clear to the foreign readers.

The Uzbek taranslators as I.M. Tukhtasinov, O.M. Muminov, A.A. Khamidovs translated this text as: “*The wacky explained the origin of the little pumpkin (container made of pumpkin). – “My father – a pumpkin for wine, mother – a pumpkin for snack, and I am – a pumpkin for the waist.” All laughed at him.*” [8; 149] The translators translated the word *Devona* as *wacky* and *Qovoq devona* as *Kavok-devona*. [8; 148] In the dictionary of Macmillan “*wacky*” means “*funny or silly*” [9; 1605] and in the Oxford dictionary it means “*mad, eccentric*” [10; 583] So in the English language *wacky* is an adjective which is used for explaining the features of the foolishness. In the explanatory dictionary of the Uzbek language *devona* means *lacking good sense, silly, extremely foolish*. [11; 578] So the translators use the lexical transformation named *concretization* by giving an appropriate English equivalent of the word *devona*.

In the next passage the types of the gourds that are translated by the translators are analyzed. The source text of Abdulla Qodiriy is as follows: “*Qovoq devona belidagi qovoqlardan bitta egri maymog‘ini ko‘rsatib, - manov Musulmon cho‘loq, - dedi, uning yonidag‘i kichkina tomosha qovoqni*

turtib, - bunov Xudoybachcha (Xudoyorbachcha), - dedi, **suvoq** ‘ini erkalab “Nor kalla” (Normuhammad qushbegi), - dedi. Qolg‘a n ikkita **silliqlik qovoqlarni “nosqovoq, yupqa tomoq”, deb qo‘ydi. Ermakchilar kulishdilar.**” [6; 158]

The names of the gourds which are given in the source language as “*tomosha qovoq*”, “*suvoq*”, “*silliqlik qovoq*” are specific to the Uzbek language nature. Carol Ermakova translates this passage as: “*This one is Musulman Kul-the-Lame!*” Kavak-Divana said, pointing to one **crooked, lopsided gourd**. “*And this is Khudai-bacha, Khudayar!*” he went on as he tapped a **tiny little gourd, a tamasha-kavak**, hanging beside the first. “*And this one is Nar the Bighead,*” he went on, stroking a **large bottle gourd**. “*And these are snuff boxes with their slender necks,*” he said, pointing to **small, neat gourds** hanging alongside it. The jokers jeered. [1; 145] The translation version of this passage by Mark Reese is as: “*Displaying one of the curved and misshapen gourds, he said, “This is Musulmanqul the Lame.” Pointing to the smaller musical gourd hanging alongside the first one, “This one is Khudaybacha, Khudayar!” he began to stroke the large gourd. “And this one is Nur Qala – bigheaded Nur. And these two slim gourds are thin-necked tobacco gourds.” The pranksters laughed.*” [7; 178] Uzbek translators I.M. Tukhtasinov, O.M. Muminov, A.A. Khamidovs translated the same text as: “*Kavok-devona (wacky) showing one bent pumpkin said: - “This is lame Musulmanqul!” Then touching a tiny pumpkin, hanging near the first one he said: - “And this is Khudoybacha Khudoyor-khan!” Then he stroked the big pumpkin for water: - “This is Normukhammad qushbegi with a big head. And these are snuffboxes, thin necks”, - he told, pointing at a small accurate pumpkin, hanging nearby. The jokers laughed loudly.*” [8; 150]

According to the classification of the lexical transformations by the scholars E.S. Aznaurova, Kh. I. Abdurakhmanova, I.M. Demidova, M.T. Iriskulov, N.V. Phomenko, M.A. Sabirova, S.T. Takhirjanova, M.K. Khudaiberganovas, the lexical transformation compensation is used when certain elements in the original text cannot be expressed in terms of the language it is translated into. In cases of this kind the same information is communicated by other means or in another place so as to make up the semantic deficiency. [5; 10] The translators use compensation in the translation versions of the source text that is given as “*nosqovoq, yupqa tomoq*” by translating it as “*And these are snuff boxes with their slender necks*” by Carol Ermakova, as “*And these two slim gourds are thin-necked tobacco gourds*” by Mark Reese and as “*And these are snuffboxes, thin necks*” by I.M. Tukhtasinov, O.M. Muminov, A.A. Khamidovs. It is too difficult for the target language readers to comprehend the meaning of these words. In the explanatory dictionary of the Uzbek language “*Nosqovoq*” means “*a small pear-shaped variety of pumpkin*”. [11; 318] So it is one type of the pumpkin which is in the shape (only the shape, not itself) of the pear. As it’s seen that *nosqovoq* translated as *snuff boxes* by Carol Ermakova and by I.M. Tukhtasinov, O.M. Muminov, A.A. Khamidovs, while it was translated as *slim gourds* by Mark Reese. In the Macmillan dictionary *snuff* means *a tobacco in the form of a*

*powder that you breathe in through your nose* [9; 1356], and *snuffbox* means *a small container for snuff* [9; 1356]. So the reader of the target language can understand that the *Qovoq devona* was holding a snuffbox, in which there may be *a tobacco*. In the dictionary of the Macmillan *tobacco* means *a substance that people smoke in cigarettes, pipes. The plant that produces leaves that are dried to make tobacco.* [9; 1511] And in the explanatory dictionary of the Uzbek language '*nos*' means '*something made from tobacco and smoked by putting it under the tongue or by sniffing up through the nostrils*'. And *nosqovoq* is *a kind of the dish for holding tobacco (nos) in.* [11; 61] It is clear from the explanations that this dish is made of the pumpkin and used for holding tobacco in. And in the Uzbek culture *nosqovoq* was used in the households of the peoples' living in the past years.

### CONCLUSION

One important aspect of the meaning of a word is its reference – the thing, event, or attribute to which the word refers. Speakers of the language “know the meaning” of a word because of their interaction with the thing, event, or attribute to which it refers. Contrast between members of a semantic set cannot be studied without some means of discovering the contrast that exists in the referential world (the world which the members of the speech community are experiencing, doing things in, etc., and about which they are talking). Languages divide the meaning differently. In some cases English uses more than one word to refer to certain items and the other languages use only one word; but in other instances the opposite is true in that English has more than one word for items requiring only one word in the other languages. [2; 97] In translating from Uzbek into English, the translators have to choose the most appropriate equivalents for the words *qovoq*, *Devona*, *nosqovoq*. In result, the text will need to be studied by the translators carefully in order to choose the correct word. And each time the translators use different types of the lexical transformations for solving the lexical mismatch of the languages.

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