The Classification and Analysis of the Lexical Transformations in Translation

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ABSTRACT

This article is about translation transformations. First, the classification of the translation transformations is discussed. Then the types of the lexical transformations are observed. Firstly, learning the comparative study of the classification of the translation transformations which are presented by different scientists is learned and secondly, the analysis of the lexical transformation types as concretization, generalization, modulation, compensation and metaphoric translations are analysed. The comparative analysis of the examples of lexical transformations are taken from the texts of the Uzbek and English translation versions of Abdulla Qadiri's novel O'tkan kunlar *into English by Carol Ermakova, Mark Reese and I. M. Tukhtasinov, O. M. Muminov, A. A. Khamidovs.*

Keywords: Classification, comparative analysis, taxonomy of lexical transformations, SL (source language), TL (target language)

INTRODUCTION

The literary translation is an odd art. It consists of a person sitting at a desk, writing literature that is not his, that has someone else's name on it, that has already been written. The translator's work appears to define derivativeness. Would anyone write a book about people who sit in a museum copying paintings? Copiers aren't artists, they're students or forgers, wannabes or crooks. Yet literary translation is an art. What makes it so odd an art is

that physically a translator does exactly the same thing as a writer. If an actor did the same thing as a playwright, a dancer did the same thing as a composer, or a singer did the same thing as a songwriter, no one would think much of what they do either. The translator's problem is that he is a performer without a stage, a performer who, when all his work is done, has something that looks just like the original, just like a play or a song or a composition, nothing but ink on a page (Wechsler 1998).

Lexical problems of the translation is one of the problematic issue. It can be described as follows: "Due to the semantic features of language the meanings of words, their usage, ability to combine with other words, associations awakened by them, the "place" they hold in the lexical system of a language do not concur for the most part. All the same "ideas" expressed by words coincide in most cases, though the means of expression differ" (Aznaurova et al. 1989).

Some books on translation, however, give the impression that translating means translating languages, rather than texts. They describe the meanings of different semantic domains, list the corresponding grammatical structures, and analyze the distinctive stylistic devices in the respective languages, but this is essentially the linguist's task who analyzes a language from the outside, while a translator needs an insider's view that cuts through the formal differences and deals directly with the meaning of a text to be translated. The foreign words are transformed into concepts, and these concepts become the basis for a translator's producing essentially the same meaning in another language.

The focus of attention for a translator is texts because these are the basic and ultimate units that carry meaning (Nida 2001).

MATERIALS AND METHODS

While translating, the translator should be aware of the translation methods that ensure that it comes out closer to the original. And here, the transformation is used effectively.

Translation process models are very important in solving lexical problems of the translation. In recent years, there are many descriptions of translation as a process have been appeared.

All of them are of a hypothetical, conjectural nature, because it is not possible at the present stage of development of sciences to comprehend what happens in the human mind at the moment of transformation of content expressed in one linguistic form into the same content materialized in another linguistic form. The activity of the brain, the product of which is translation, may someday be unraveled through the efforts of specialists in various scientific disciplines. Experts in the field of physiology of higher nervous activity, biochemistry, psychophysiology, physics and other sciences are trying to uncover this secret. Models of the translation process proposed by linguists are built on the basis of speculative premises and conclusions, introspection of translators, etc. When it becomes possible to verify these theoretical postulates with the hard logic of facts, then some of the hypothetical constructions turn out to be false or even speculative. Everything that has been said is not at all a call to abandon attempts to model the translation process, but only indicates the need for an even more strict, responsible and evidence-based approach to the creation of such schemes and descriptions. The most common hypothetical models of the translation process at present are situational, semantic, semantic-semiotic, transformational, natural correspondences, communicative-functional, informative and the theory of equivalence levels, etc (Vinogradov 2001).

All lexical transformations are based on formal logical relations between concepts. Differences in the internal form of words denoting the same concepts in different languages necessitate taking into account the characteristics of each language when choosing transformation techniques. However, all of the listed categories of transformations are observed when translating from any language into any. Transformation techniques are creative in nature, but if the result of equivalence acquires absolute meaning due to its optimality, it can be recorded in the dictionary as an equivalent. Of course, the optimality and constancy of correspondences can be established, as a rule, only in narrow contexts, so examples of transformational translation enshrined in dictionaries rarely go

beyond the boundaries of phrases. Most often this is an equivalent translation of phraseological units (Retsker 2007).

Transformation is one of the methods of creating secondary language structures by changing the main models based on certain laws; similar sentences and phrases at the given language level are a symbolic expression of morpho-syntactic compatibility (Akhmanova 1966).

Translation consists of transferring the meaning of the source language into the receptor language. And in some cases the lexical transformations are used in translation. So only the meaning which is being transferred must be held constant in lexical transformation. And the form changes while translating from the form of the first language to the form of a second language.

It must be emphasized that the division into lexical and grammatical transformations is to a great extent, approximate and conditional. In some cases a transformation can be interpreted as one or another type of elementary transformation. In practice the cited types of lexical and grammatical transformations are seldom met with in "pure form." Frequently they combine to form complex transformations (Aznaurova et al. 1989).

Describing transformation, L. S. Barkhudarov calls it the interaction of language or speech units that are based on one another. He emphasizes that transformation in translation refers to various interlanguage exchanges used to ensure equivalence and adequacy in translation, and he cites the following types of them (Barhudarov 1975):

Table 1

Translation transformations			
I	Transposition		Change the order of words and phrases in the structure of a simple sentence or the complex sentences
II	Substitution	A	Substitution of a word-form
		B	Substitution of parts of a sentence
		C	Syntactic substitutions in the composite sentences, sentence integration
		D	Lexical substitution: concretization/specification,

			generalization, replacement of cause with result and vice versa
		E	Antonymic/antonymous translation
		F	Compensation
III	Supplementations		
IV	Reduction/Omission/dropping/implicitation		

L. S. Barkhudarov introduces concretization, generalization, replacement of cause with result and vice versa to lexical transformation type of transformation (Barhudarov 1975).

Y. I. Retsker quoted the following text in his book which is named *Theory of Translation and Translation Practice*:

> In the process of translation, clarification of text meanings is often carried out on the basis of certain logical semantic patterns. The logical basis of the translation process is that the meanings of the words in the two languages being compared are interrelated with the uniqueness of the concept they convey. The relationship between logic and translation is defined in the course of logic as follows. To clarify a definition that is unclear, we use an example, just as we need to clarify the meaning of an unfamiliar term when reading a book. As a result, we have to analyze the context in which this unfamiliar term is used. In the process of this analysis, we establish various semantic connections and relationships between the term whose meaning is to be determined and other words whose meaning is well known to us, that is, we consider by comparison. This situation is very common especially in the process of translation from a foreign language to the native language.

Y. I. Retsker, referring to the process of translation from a foreign language into Russian, said: "For us, the original text, considered foreign in context, reveals the meaning of the word and finds Russian equivalents that do not correspond to the dictionary of that language. And the ways of thinking to solve this problem is usually called lexical transformations. From the semantic point of view, the essence of transformations is that in the process of translation, a lexical unit that appears in a certain context is replaced by a word or phrase of another form that

reflects the meaning of the same word in the translated text (Retsker 2007).

Thus, Y. I. Retsker distinguished 7 types of lexical transformations. His grouping of translation transformations is also unique. He first divided translation transformations into 2 large groups (Retsker 2007):

Table 2

Translation transformations		
I	Lexical transformations	Differentiation
		Specification/concretization
		Generalization
		Modulation
		Antonymic translation
		An integral transformation
		Compensation
II	Grammatical transformations	Substitution of parts of a sentence
		Substitution of parts of speech

Another scientist V.N. Komissarov divided the transformations into the following types: (Komissarov, 1990)

Table 3

Transformations			
I	Lexical transformations	Translation transcription	
		Transliteration	
		Calque translation	
		Lexical-semantic transformations (substitution):	Concretization
			Generalization
			Modulation
II	Grammatical transformations	Word for word translation	
		Sentence integration	
		Grammatical substitutions: forms of a word, parts of speech, parts of a sentence	
III	Complex transformations	Lexical-grammatical transformations	Antonymic translation
			Descriptive translation
			Compensation

Zoya Proshinahas suggested that translation transformations are complete changes of the appearance of a translated word, phrase, or sentence. In foreign translation theory, transformations are known as shifts of translation. Translation transformations can be of three categories (Proshina 2008):

1. Grammatical transformations
2. Lexical (semantic) transformations
3. Complex (lexical and grammatical) transformations

Table 4

Transformations			
I	Grammatical transformations	Grammar substitution	
		Word order change	
		Sentence partitioning	
		Sentence integration	
		Grammar compensation	
II	Lexical transformations	1 Lexical substitution	Specification
			Generalization
			Differentiation
			Modulation
		2 Compensation	
		3 Metaphoric transformations	
III	Complex transformations	1 Explicatory translation	
		2 Reduction (omission, implicitation)	
		3 Integral transformation	
		4 Antonymic translation	
		5 Metonymical translation	
		6 Complex compensation	

Grammatical transformations are morphological or syntactical changes in translated units, while lexical transformations change the semantic core of a translated word and the complex transformations concern both the lexical (semantic) and grammatical level, i.e. it touches upon structure and meaning.

The lexical problems of translation due to the semantic features of language the meanings of words, their usage, ability to combine with other words, associations awakened by them, the "place" they hold in the lexical system of a language do not concur for the most part. All the same "ideas" expressed by words coincide in most cases, though the means of expression differ. 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 (Aznaurova et al. 1989).

Table 5

Lexical transformations			
I	Lexical substitutions	1	A concrete definition
			Generalization
			An integral transformation
		2	Antonymous translation
		3	Compensation
II	Supplementations		
III	Omissions (dropping)		

Taxonomy analysis of the translation transformations show that the following types are deemed most suitable for describing all types of the lexical transformations. They are:

1. Specification/concretization
2. Generalization
3. Modulation
4. Compensation
5. Metaphoric transformations

RESULTS AND DISCUSSION

Translation, as a process, is always performed in the following direction: "from" a Source Language "into" a Target Language.

In result, Translation may be defined as follows: "replacement of textual material in one language (SL) by equivalent textual material in another language (TL) (Catford 1965).

Throughout this paper we make use of the abbreviations: SL = Source Language, TL = Target Language.

According to circumstances a text may thus be a whole library of books, a single volume, a chapter, a paragraph, a sentence, a clause … etc (Catford 1965).

In the following analysis of the lexical transformations by the word text we mean any written passage of the SL and TL, which is under discussion of the comparison.

LEXICAL   TRANSFORMATION   NAMED   SPECIFICATION (CONCRETIZATION)

Specification, or substituting words with a wider meaning with words of a narrower meaning, that is, replacing a word with a broad sense by one of a narrower meaning. For an example look at the following passages (Aznaurova et al. 1989).

- **SL (Uzb)**: *Oʻchoq boshida qoʻpolgʻina, qirq besh yoshlar chamaliq yana bir xotin choy qaynatib yuradir.* (Qodiriy 2018)
- **TL (Eng)**: "Not far away, a rather coarse-looking woman of around forty-five is squatting on her haunches by the hearth, boiling water for tea" (Ermakova 2018).
- **TL (Eng)**: "Near a stone stove sits a woman busy boiling water for tea" (Reese 2018).
- **TL (Eng)**: "Nearby the hearth, sitting on her haunches, a rough-looking woman of about forty-five boils the water for tea, the maid – Toybeka" (Tukhtasinov et al. 2017).

In Uzbek language, *qaynamoq* (boil) means: "to bubble up and steam up from intense heat." And in the translation you can see that there is replacement of SL (Uzbek) word *qaynamoq* by equivalent TL (English) word "boil."

Catford writes that the term equivalent is clearly a key term in translation process and the central problem of translation practice is that of finding TL translation equivalents. A central

task of translation theory is that of defining nature and conditions of translation equivalence (Catford 1965).

The nature of translation equivalence of the word boil is used for the tea in SL. It means that the verb boil is used for tea in Uzbek language. The concept of boiling tea in SL text is a culturally known phenomenon to the reader of the SL, which means the action of putting water in a pot and lighting a fire under it to boil in Uzbek language. And using this boiled water to make a tea is defined as "tea boiling." But "tea boiling" is by no means a translation equivalent in the TL text. As you know "tea" is a hot brown drink made by pouring boiling water onto the dried leaves of the tea bush. In order to avoid a cross-cultural gap, translators use concretization and translate the passage as "boiling water for tea." Otherwise, the phrase could mean "to re-boil brewed tea" that is unclear for the TL reader.

LEXICAL TRANSFORMATION NAMED GENERALIZATION

Generalization, or substituting words of a narrower meaning with those of a wider meaning. So it is the process of replacing a word with a narrow meaning by one with a broader sense. For an example look at the translation comparison of the following passages:

- **SL (Uzb)**: *'Xizmat tugalayozgandan keyin Toʻybeka oʻzining sovub qolgʻan oshini yemak uchun Oftob oyimlar yonigʻa oʻlturdi.'* (Qodiriy 2018).
- **TL (Eng)**: "When she finally found a free moment, the servant sat down with Oftobayim to finish up her pilaf, long-since grown cold." (Ermakova 2018)
- **TL (Eng)**: "After she had finished serving, Toibeka sat down near OftobOyim and ate her cold food." (Reese 2018)
- **TL (Eng)**: "She sat near Oftob Oyim to finish her pilaf which had already cooled after getting free of tasks." (Tukhtasinov et al. 2017)

In Uzbek language *osh* means "soup; food; a food prepared in a particular way as part of a meal." And the following definitions

of *osh* are used in uzbek culture: 1) A hot meal; 2) In general, any meal, food; 3) exactly, pilaf.

The word *osh* has different meanings in Uzbek language. And it is not clear that which meaning was given in the SL text.

Look at the the following passages of SL: *'To'ybeka o'ngu ters osh chaynab', 'To'ybeka nari-beri oshini yeb tashqariga chiqib ketdi'* (Qodiriy 2018). These passages are also taken from the SL, and uzbek translators have translated them as "Chewing her meal on the right and the left side in her mouth" (Tukhtasinov et al. 2017). "Toybeka went out eating her pilaf in haste." As you can see SL text hasn't changed the word *osh* in both passages, but TL text has different translations as "pilaf" and "meal." "Pilaf" is national dish, meal of Uzbek people, but "meal" is general name of the different dishes. From this point of view, we don't know that the word *osh* is exactly about the national dish of Uzbek culture which is named "pilaf."

Carol Ermakova gives a concrete definition of *osh* as "pilaf," while Mark Reese generalizes the meaning of *osh* as "food" in the TL. In English "food" means the following meaning: "the things that people or animals eat". So it is the general name in English language. And *osh* is considered the national dish of the Uzbek people, and it is one of the most familiar dishes that are served to the table when a guest comes to the house. As a result, using generalization is effective here.

LEXICAL TRANSFORMATION NAMED MODULATION

Zoya Proshina writes that modulation is a logical development of the notion expressed by the word and gives the following example: "But outside it was raining. – но на улице шел дождь. The primary equivalent of the word outside is снаружи. But it is impossible to say in Russian Но снаружи шел дождь. By means of unsophisticated logical operation the translator finds another equivalent: на улице. Thus he takes into consideration a tradition of the word combination and acceptability of collocation. He is aided in this by the metonymical closeness of word meanings based on contiguity of the two notions" (Proshina 2008).

Jeremy Munday writes that Vinay and Darbelnet carried out a comparative stylistic analysis of French and English. They looked at texts in both languages, nothing differences between the languages and identifying different translation strategies and "procedures." Vinay and Darbelnet see modulation as "this changes the semantics and point of view of the SL." They divided modulation into obligatory and optional ones. In the obligatory modulation, "the time when" translates as *le moment où* [lit. "the moment where"]. And optional modulation, though linked to preferred structures of the two languages: e.g. the reversal of point of view in "it is not difficult to show" → *ilest facile de démontrer* [lit. "it is easy to show"] (Munday 2008).

Vinay & Darbelnet wrote that "Modulation is a procedure that is justified," in the words of the English edition, "when, although a literal, or even transposed, translation results in a grammatically correct utterance, it is considered unsuitable, unidiomatic or awkward in the TL."

Vinay and Darbelnet place much store by modulation as "the touchstone of a good translator," whereas transposition "simply shows a very good command of the target language." Modulation at the level of message is subdivided along the following lines:

Table 6

Abstract for concrete
Cause-effect
Part-whole
Part-another part
Reversal of terms
Negation of opposite
Active to passive (and vice versa)
Space for time
Rethinking of intervals and limits (in space and time)
Change of symbol (including fixed and new metaphors)

This category therefore covers a wide range of phenomena. There is also often a process of originally free modulations becoming fixed expressions. One example given by the authors is *Vous l'avez échappé belle* [lit. "You have escaped beautifully"] →

"You've had a narrow escape" (Munday 2008). Look at the following texts for an example:

> **SL (Uzb)**: *Ko'b fursat o'tmadi.* (Qodiriy 2018)
> **TL (Eng)**: "After some time had elapsed…" (Ermakova 2018)
> **TL (Eng)**: "… a few moments passed in this manner." (Reese 2018)
> **TL (Eng)**: "Not much time passed." (Tukhtasinov et al., 2017)

The phrase *Ko'b fursat o'tmadi* means "after some time." This phrase was translated by Carol Ermakova as "After some time had elapsed" and by Mark Reese as "… a few moments passed in this manner." The verb "elapse" means "if time elapses, it passes." And the verb "pass" means: "if time or period of time passes, it happens and comes to an end." In the grammar of the Uzbek language the negative suffix "-ma" is used to form a negative meaning and in TL it is explained by using just negative words, not with suffixes. As a result, through semantic development, the sentence with a negative meaning has changed to the form of a declarative sentence keeping the meaning in negative. The uzbek translators are closer to the meaning of SL. As translators have used "not" in the TL text.

- **SL (Uzb.):** 'Otabekning labi qimirlamasdan choy quyib o'tirgan Hasanali javob berdi…'.(Qodiriy, 2018)
- **TL (Eng.):** 'Atabek's lips had barely begun to move when Khasanali, who was pouring tea, answered for him…' (Ermakova, 2018)
- **TL (Eng.):** 'Before Otabek could even move his lips from the cup, Hasan Ali answered for him.' (Reese, 2018)
- **TL (Eng.):** 'No sooner than Otabek's lips circulated to speak, Hasanali answered instead of him, pouring a cup of tea …'. (Tukhtasinov et al., 2017)

In SL "labi qimirlamasdan" means "about to speak," "before speaking," "opening one's mouth to speak," "before forming words with mouth." It is negative sentence in SL, Carol Ermakova translated as "lips had barely begun to move," while Mark Reese gave the anaphor as "Before Otabek could even

move his lips from the cup." "Barely" used for saying that something almost does not happen or exist, or is almost not possible: hardly, scarcely. So Carol Ermakova's TL is closer to the meaning of the SL. Mark Reese translated it with giving negative meaning to the TL by using the modal "could." The meaning of "could" is about "slight possibility" here. Uzbek translators gave the TL text as "No sooner than Otabek's lips circulated to speak." (Tukhtasinov et al. 2017) "No sooner … than" used for saying that something happens immediately after something else. "Circulate" means that if information or ideas circulate, one person talks about them to another. So the meaning of this TL text is also anophor of the SL text. Thus, the text is translated by using modulation, just changing the structure of the sentence from negative to positive, keeping the meaning in negative.

LEXICAL TRANSFORMATION NAMED COMPENSATION

Zoya Proshina writes that compensation 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. For example, one of the Galsworthy's characters was called a leopardess. But there is no one-word equivalent of the same stylistic coloring in Russian. Therefore, the translator compensated the word by using the word тигрица to characterize the lady (Proshina 2008).

Aznaurova et al. wrote that 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 (… He was ashamed of his parents…, because they said "he don't" and "she don't." – (Селинджер) – U o'z ota-onasidan uyalardi, chunki ular so'zlarni noto'g'ri talaffuz qilardilar. … Он стеснялся своих родителей, потому что они говорили 'хочут' и 'хочете' (перевод Р. Райт-Ковалевой).) (Aznaurova et al. 1989).

L. S. Barhudarov states that compensation is used especially often where it is necessary to convey the meanings that characterize certain linguistic features of the original-dialectal coloring, irregularities or individual characteristics of speech, puns, etc., as well as when conveying pragmatic meanings, when it is not always possible to find a direct and immediate correspondence to one or another source language unit in the target language system (Barhudarov 1975).

According to Peter Newmark, compensation is said to occur when loss of meaning, sound-effect, metaphor or pragmatic effect in one part of a sentence is compensated in another part, or in a contiguous sentence (Newmark 1988).

> **SL (Uzb)**: -*Uylanishdagi ixtiyorimiz, - dedi Rahmat, - ota-onalarimizda bo'lg'anlikdan, oladirg'an kelinlari o'g'illarig'a yoqsa emas, balki uning ota-onalari o'zlariga yoqsa bas. Bu to'g'rida uylanguchi yigit bilan er qilg'uchi qizning lom-mim deyishka haq va ixtiyorlari bo'lmay, bu odatimiz ma'qul va mashru ishlardan emasdir.* (Qodiriy 2018)
>
> **TL (Eng)**: "Our marriage is in the hands of our parents,' Rakhmat began. 'What of it if the bride is not to the son's liking? The deciding factor is whether or not she is to the parents' liking. It is not within the rights of the future bride and groom to declare their preferences, although such customs cannot be applauded as reasonable among what is permitted by sharia." (Ermakova 2018)
>
> **TL (Eng)**: "Within the institution of marriage, freedom of choice belongs solely to our parents," said Rahmat. "It falls to our parents to marry us off. They are unconcerned with whether their selection of a bride pleases the son or not. If the parents find the bride pleasing, that is enough. It is unseemly for the daughter or the son to say no to their parents; it is against our Shariyat." (Reese 2018)
>
> **TL (Eng)**: "- Our marriage will be at our parents' disposal," - Rakhmat began, - "So what if the bride is not happy with their son, the crucial importance that they would be arranging the bride's parents. In this case, the future bride and groom do not have the right to express their wishes, although such practices cannot be considered reasonable among that permissible by Shariat." (Tukhtasinov et al. 2017)

Pragmatic effect of the SL sentence is compensated in the TL. In the Endnotes Mark Reese explained the SL word "Shariyat" as:

"Qodiriy is well known for his biting sarcasm. Throughout the novel we will often see "The Shariyat says …" as the author pokes fun at common daily practices or customs, orf-odat, erroneously associated with Islamic piety or Islamic law. Qodiriy makes these criticisms as a madrassa-trained, devout Muslim who was proficient in Persian, Turkic, and Arabic, yet cast within the cultural milieu of a Central Asia …" (Reese 2-18). And Uzbek translators gave the explanation to this word as "Shariat – Islamic religious law" (Tukhtasinov et al. 2017).

TL of Carol Ermakova as: "Our marriage is in the hands of our parents" and TL of Mark Reese as "Within the institution of marriage, freedom of choice belongs solely to our parents" and TL of I. M. Tukhtasinov, O. M. Muminov, A.A. Khamidovs as: "- Our marriage will be at our parents' disposal" are connected with SL religion. SL text *bu odatimiz ma'qul va mashru ishlardan emasdir* is also shows the great influence of the religion of Uzbek life. Therefore, translators gave extra explanations to the TL readers in the "Translator's Notes" (Ermakova 2018) and "Endnotes" (Reese 2018). Thus, by compensation, the pragmatic features of the SL which are associated with the religion, culture of the SL are translated. The following passages can be another sample of the compensation:

- **SL (Uzb)**: *Bekka xudo umr bersa, bu yil hamduna bo'lsa to'ppa-to'g'ri yigirma to'rt yoshga qadam qo'yadilar.* (Qodiriy 2018)
- **TL (Eng)**: "If Allah grants him days, then in this year of the Monkey, bek will greet the twenty-fourth year of his life." (Ermakova 2018)
- **TL (Eng)**: "If God grants him life in this Year of the Monkey, Bek will turn twenty-four." (Reese 2018)
- **TL (Eng)**: "If God grants him the days, this year of Monkey, Bek faces his 24th year of age." (Tukhtasinov et al. 2017)

In linguistics (the study of language), pragmatics is a specialized branch of study, focusing on the relationship between natural language and users of that language. Pragmatics focuses on conversational implicatures or that which a speaker implies and which a listener infers. To define pragmatics, experts sometimes

compare and contrast it with linguistic semantics (the meaning of a sentence) or compare it to syntax (word order) or semiotics (the study of symbols), all of which are distinct terms. And while translating Mark Reese gives explanation of the SL word *hamduna* as follows in the "Endnotes": "Year of Monkey - Interestingly, the zodiac is still common today in Uzbekistan, featured primarily through folk art, most notably the beautifully embroidered suzani, and is considered a holdover from the zodiacal calendar mentioned above. This influence comes no doubt through the centuries of Silk Road trade between Europe and China – with one of the hubs of that activity in present day Uzbekistan" (Reese 2018). Translator writes about the importance and history of the zodiac also. Because "Year of the Monkey" connects the translation with the pragmatics. Except, the SL text as "Bekka xudo umr bersa" also shows the great importance of religion in SL life.

LEXICAL TRANSFORMATION NAMED METAPHORIC TRANSFORMATIONS

Zoya Proshina writes that metaphoric transformations 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 (Don't dirty your hands with that money! – Не марай рук этими деньгами!) or a different one (Он вернет нам деньги, когда рак свистнет.) – He will pay us our money back when hell freezes over). The source language metaphor can be destroyed if there is no similar idiom in the target language: Весна уже на пороге. – Spring is coming very soon. Or, on the contrary, the target text is metaphorized either to compensate a stylistically marked word or phrase whose coloring was lost for some reason, or merely to express a source language lacuna: Он решил начать жить по новому. – He decided to turn over a new life (Proshina 2008).

- **SL (Uzb)**: *Rahmat kulib Otabekka qaradi. Otabek ham istehzolik tabassum orasi Homidga ko'zqirini tashladi.* (Qodiriy 2018)
- **TL (Eng)**: "Smiling, Rakhmat looked at Atabek, who in his turn was eyeing Hamid with an ironic smile." (Ermakova 2018)

- **TL (Eng)**: "Rahmat turned his head and flashed an ironic smile at Otabek. Otabek's expression paid Rahmat in kind as he then looked at Hamid with a great deal of skepticism." (Reese 2018)
- **TL (Eng)**: "Rakhmat, smiling, looked at Otabek. Otabek also took an ironic glance at Homid." (Tukhtasinov et al. 2017)

A metaphor, according to the Cambridge Dictionary, is defined as "an expression, often found in literature, that describes a person or object by referring to something that is considered to have similar characteristics to that person or object."

According to the Oxford Learner's Dictionary, a metaphor is defined as "a word or phrase used to describe somebody/something else, in a way that is different from its normal use, in order to show that the two things have the same qualities and to make the description more powerful."

So metaphor is an imaginative way of describing something by referring to something else which is the same in a particular way.

- **SL (Uzb)**: *Hasanali o'ttuz yoshliq vaqtida sotib olg'an bir cho'riga uylantirilgan bo'lsa ham, ammo o'g'il-qizlari bo'lmag'an, bo'lsalar ham yoshliqda o'lib ketkanlar. Shuning uchun bo'lsa kerak, Otabekka ixlos qo'yib, unga o'z bolasi kabi qarar: 'O'lganimdan keyin ruhimga bir kalima qur'on o'qusa, bir vaqtlar Hasanali ota ham boredi deb yodlasa, menga shunisi kifoya' deb qaror bergan va hozirdan boshlab Otabekka bu to'g'rida siporishlar(topshiriq) berib, undan samimiy va'dalar olib yurg'uchi oq ko'ngil bir qul edi.* (Qodiriy 2018)
- **TL (Eng)**: "When Khasanali turned thirty, they married him to a bought slave woman, although the marriage had remained childless, since any babies born died soon after. And so the old man directed all his love and attachment towards Atabek, whom he cherished as his own. 'Should he read the prayer from the Koran after my death and remember me with kind words – there once lived a man named Khasanali-ata – then this is more than enough for me,' he thought to himself. Indeed, he had already raised this matter with Atabek and received the latter's honest assurance that prayers would be said for him. Such was our slave, this simple-hearted old man." (Ermakova 2018)

- **TL (Eng)**: "Although when he had turned thirty the family had procured a wife for Hasan Ali as due reward for his devotion, he had yet to sire a child who survived infancy. As solace, Hasan Ali was loyal to Otabek as only a father could be toward his son. He wished only one thing in return. 'After my death, if Otabek recites the Quran on behalf of my soul, commemorating the fact that at one time there lived a man named Hasan Ali Ota, that would be all I need to rest my bones in peace.' It could be said of him that he was an Oq Kungil Odam who humbly beseeched Otabek to fulfill his final wishes and in turn received assurances that they would be fulfilled." (Reese 2018)
- **TL (Eng)**: When Hasanali was thirty years old, he got married to one purchased slave-woman, but that marriage did not give them children and even if they were born, they all died in their childhood. Hasanali loved Otabek very much and took care of him, saying: "As long as he prays for my soul after my death, if he recites the Koran for peace of my spirit, and if he recalls, that once there lived Hasanali-father in this world, that's all that I need' – that was the only strong wish in his life. He was the old open-hearted man – actually a slave, who asked Otabek, not to forget his sincere promises to pray for him after his death." (Tukhtasinov et al. 2017)

As metaphor is a figure of speech in which a word or phrase literally denoting one kind of object or idea which is used in place of another to suggest a likeness or analogy between them, the SL metaphor *oq ko'ngil* translated into English as follows by the translators: "simple-hearted" (Carol Ermakova), *Oq Kungil Odam* (Mark Reese), "open-hearted" (I. M. Tukhtasinov, O. M. Muminov, A.A. Khamidov). Mark Reese transliterates as: "Oq Kungli Odam: a white-hearted soul, selfless and true to his young charge." [13; 425]

In the 'Translator's note', Carol Ermakova gives explanation to the SL word "ota" as follows: "Ata – a term of respect, literally 'father'" [12; 13]. And Mark Reese writes in the 'Endnotes' as follows: "Ota: literally; 'Father', used here as a term of address for older men as a sign of respect. Consider the name Ataturk: Father of the Turks. Ota Yurt: literally, Father Yurt, or Homeland" [13; 424].

The next sample for the metaphoric transformation is as follows:

- **SL (Uzb)**: *Mirzakarim ismlik qirq besh-elli yoshlar chamasida qoraqosh, qorako'z, ko'rkam yuz, yaxshig'ina kiyingan bir kishi bo'lib, Akram hoji elli besh yoshlar orasidag'i bir keksa edi.* (Qodiriy 2018)
- **TL (Eng)**: "With his black beard and black eyes, Mirzakarim cut a dashing figure. Lavishly dressed, he looked to be around forty-five to fifty years old. Akram-hadji, on the other hand, seemed about ten years older." (Ermakova 2018)
- **TL (Eng)**: "Mirza Karim Qutidor appeared to be about forty-five years old, with strong brows and dark eyes; he was well dressed and had a handsome face. Akram Hajji was roughly fifty-five years of age." (Reese 2018)
- **TL (Eng)**: "A man named Mirzakarim was a black-browed, black-eyed, handsome and well-dressed man about forty-five to fifty. Akramkhoji was a man of about fifty years old." (Tukhtasinov et al. 2017)

CONCLUSIONS

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*. This novel has been read and loved by many generations of Uzbeks. Nowadays, the translation versions of the novel are researched in the translation studies several times. 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.

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