

**AXIOLOGICAL LEXEMES IN TRANSLATION: PRESERVING VALUE SCRIPTS
ACROSS CULTURE**

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Abstract

This article outlines direct (borrowing, calque, literal) and indirect (transposition, modulation, equivalence/reformulation, adaptation, compensation, reduction/expansion) techniques for translating axiological lexemes—value-laden words and expressions—between languages. It argues that successful translation preserves the source text’s “value script” (polarity, intensity, stance) rather than only denotation. Using Uzbek–English examples (e.g., hashar, sumalak, nikah; andisha; kinship terms), the paper shows how connotation, cultural categories, and genre shape technique choice. A brief workflow—sense + value profiling, cultural mapping, technique selection, whole-text validation—supports consistent, reader-appropriate outcomes.

Keywords: Axiological lexemes; value scripts; connotation; borrowing; calque; literal translation; transposition; modulation; equivalence/reformulation; adaptation; compensation; reduction; expansion; Uzbek–English translation.

Introduction

Axiological lexemes encode social evaluation. Because these meanings depend on linguistic and cultural context, literal transfer often distorts stance. Direct techniques can work where structures align or where cultural aura must be retained. More often, translators need indirect techniques—modulation to keep polarity, equivalence to swap idioms/proverbs, adaptation for unfamiliar images, and compensation to restore lost politeness or honorifics. This article synthesizes these methods around a single goal: preserving the value script across languages, illustrated with compact Uzbek–English cases and a practical decision flow.

Main Part

1. Direct Translation Techniques

These translation techniques are used when the concepts and structure of the source language can be used in the target language.[1]

2. Indirect Translation Techniques

Indirect or oblique translation techniques are used when the two languages and cultures are further apart. These techniques change structural and conceptual elements in order to preserve the meaning and nuance of the text.[2]

Direct Translation Techniques consist of

Borrowing;
Calque;

Literal translation

1. Borrowing

Borrowing is where words or expressions are taken directly from the source text and carried over into the target language. This technique is often used when there is no target language equivalent, such as food or clothing, and can help to preserve the cultural context of the source text. This method is appropriate to axiological lexemes.

Example: *hashar* → **hashar** (add brief gloss on first mention: “voluntary communal work party”); *sumalak* → **sumalak** (“Navruz wheat-sprout dessert”).

English is filled with borrowed words that have become part of our everyday language. If the borrowed term has yet to enter common usage, it’s usually written in italics.

Example: Café (French), hamburger (German), kimono (Japanese) and kimchi (Korean).

2. Calque (loan translation)

This is the literal translation of a phrase from one language into another, coining a new term in the target language. In other words, this is the literal translation of a borrowed word.[2] This is especially handy for **axiological lexemes**, where the form itself hints at a value script.

Example: The English term ‘skyscraper’ is translated as ‘osmono’par bino’ in Uzbek

3. Literal Translation

When using literal translation, each word is translated directly. The target text must be idiomatic and retain the same word order, meaning and style as the source text.

This technique can miss the nuances of the original text, and is only possible with languages and cultures that are extremely close.

Example: The English ‘I want a glass of water’ would be translated literally as ‘Men bir stakan suv xoxlayman’ in Uzbek.

Indirect Translation Techniques

1. Transposition

Transposition involves a shift from one grammatical category to another, while still preserving the meaning. This translation technique is often necessary between languages with different grammatical structures.

Example: The Uzbek sentence, ‘Ayolingiz pazanda ekan’ can be rendered in English as ‘Your wife cooks well.’ In this sentence the noun is changed with a verb. Or

At breakfast table – nonushta vaqtida in the Uzbek languages.

2. Modulation

This involves a change of perspective, adjusting what has been written in order to express the same idea and preserve the meaning. This translates the text in a way that conforms to the natural patterns of the target language.

Example: A French speaker will talk about the ‘dernier étage’ [literally; last stage] of a building, while an English speaker will refer to the ‘top floor’.[1]

3. Equivalence/Reformulation

Similar to modulation, this allows you to preserve the meaning of an expression, name or proverb by finding a target language equivalent.

Example: The rotten apple injures its neighbours, would be the “Tirraqi buzoq podani bulg’aydi” equivalent to the Uzbek phrase.

4. Adaptation

Also known as cultural substitution, cultural elements of the source language are replaced with an equivalent cultural element of the target language. This makes the text more familiar and easier to understand, especially with units of measurement.

Example: Cyclisme (French) = football (UK) = baseball (US).

Transformation - replacing the meaning of words in context to avoid misunderstanding in translation.[2] It consists five variants:

1. Translate words with a broad meaning (from English to uzbek)

E.g. To get, To be, thing

For example.

I don’t know this thing means Men bu narsani bilmayman or men buni bilmayman.

You means “sen”, “siz”

2.Generalization

In English, a person's height is given in exact numbers

But in Uzbek it gives by the words namely novcha, baland, daroz

3. Logical connection between two events

I not only shared a cabin with him and ate three meals a day at the same table

Men u bilan bir kunda bitta stol atrofida 3 mahal uchrashar edik.

Men u bilan nafaqat kupeda gapi bu yerda ortiqcha hisoblanadi.

4. Antonymic translation

replacing the used word with its antonym in the translation.

Why don’t you know he is deaf?

U soqov-ku! Or

Uning soqovligidan xabaring yo’qmi?

5. Compensation - filling in the omitted part of the sentence

Sevginator from terminator

The word sevginator should be translated as love –abundant instead of loveminator

6. Reduction

When using reduction, the translator chooses to remove any words forming the original text which are considered redundant in the target language.

Example: The French ‘sciences politiques’ [literally; political sciences] can be rendered in English as just ‘politics’.

7. Expansion

The opposite of reduction, this is when words are added in order to preserve meaning. This can be due to differences in sentence structure, grammar or terminology.

Example: The reverse of reduction, ‘politics’ in English would be rendered as ‘sciences politiques’ in French. Since French also uses gender articles, expansion is natural when translating from English into French.[1]

Some translating words that have no alternative translated in such way:

1. transliteration - preservation of word pronunciation of SL in TL

E.g Hamlet – Hamlet – Gamlet – Hemlit

Samarqand – Samarkand

Farg’ona – Ferghana – Fergana – Farghana

Science/ Sains

New York Times/ Nyu York Tayms

2. translate by word analogy

Halim

Porridge with wheat and stewed meat / nutritious meat porridge

Sumalak

National meal of the holiday of Navruz

3. Figurative translation is the use of a phrase, idiom or sentence in the translation instead of a single word

spacewalk – kosmosga chiqish

Havaskor – amateur talent activities

The right technique will vary on a case-by-case basis, taking into account the text type, target reader and end purpose of your translation. Our team of professional translators will use their experience and expertise in both languages to choose the right technique for your text, giving you the most accurate translation possible.

Axiological lexemes encode praise/blame, politeness/taboo, dignity/shame, etc. The goal in translation is not only to match denotation but to **preserve the value script** (polarity, intensity, stance) that the source culture attaches to the item.

Each translation technique helps preserve values in a distinct way. **Transposition** shifts grammar to what sounds natural in the target language while keeping approval or disapproval intact (e.g., **Ayolingiz pazanda ekan** → “Your wife cooks well”). **Modulation** recasts viewpoint to maintain polarity and intensity, so **andisha** can be “tact/consideration” (positive

restraint) or “over-caution” (critical). **Equivalence/Reformulation** swaps idiom for idiom to retain normative force, as in **Kimning aravasiga mingsang...** ↔ “When in Rome, do as the Romans do.” **Adaptation** replaces unknown images with culturally salient ones that carry the same moral reading, so **Oppoq paxtadek** becomes “white as snow/bone-white” (purity). Choosing among **broad-meaning verbs** secures the intended social valuation—**He got respect** → **hurmat-izzat qozondi** (achievement). **Generalization/Specialization** adjusts granularity to preserve social indexing (EN **cousin** → UZ **jiyan**, adding gender/side when relevant). **Logical re-linking** smooths cohesion so relationship stance remains intact (“Shared a cabin... ate together” → **birga yashadik, kuniga uch mahal birga ovqatlandik**). **Antonymic translation** uses negation or antonyms to keep pragmatic force (irony, understatement, politeness): “Why don’t you know he is deaf?” → **Uning karligini bilmaysanmi?** **Compensation** re-injects lost politeness, intimacy, taboo, or honorific value elsewhere (EN “you” to an elder → UZ **Siz** with polite morphology). **Reduction** removes redundancy that would over-mark value (FR **sciences politiques** → “politics”), while **Expansion** adds minimal context to recover moral/ritual value (**nikah** → “**nikah** (religious wedding ceremony)”). **Transliteration with a micro-gloss** keeps cultural aura and states the value script—**hashar** (voluntary communal work), **sumalak** (Navruz renewal dessert). **Analogy** names the function that carries evaluation (**Halim** → “slow-cooked wheat-and-meat porridge served on holy days,” signaling charity/festivity). Finally, **figurative translation** replaces image with an idiomatic counterpart to keep the evaluative punch: **U qo’yday yuvosh** → “He’s gentle/mild,” avoiding the pejoration of EN **sheep**.

In conclusion, translating axiological lexemes requires techniques that protect the source text’s **value script**, not just its denotation. By choosing among modulation, equivalence, adaptation, compensation, and controlled reduction/expansion and transliteration the translator can keep **polarity, intensity, and stance** intact across cultures.

References

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