

## Linguocultural Aspects of Discursive-Pragmatic Transformations in the Translation of Metaphors in English Literary Texts

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**Abstract.** *Metaphors play a crucial role in literary discourse by conveying artistic, cognitive, and cultural meanings. Their translation is often challenging because metaphorical expressions are closely connected with the linguistic and cultural background of the source language. This study explores the linguocultural dimensions of discursive-pragmatic transformations used in translating metaphors from English into Uzbek. Using a qualitative comparative approach, the research analyzes metaphorical units found in English literary texts and their Uzbek renderings. The findings show that translators frequently employ adaptation, substitution, preservation, and explicitation strategies to maintain both meaning and communicative effect. The study concludes that effective metaphor translation requires attention not only to linguistic equivalence but also to cultural context and pragmatic function.*

**Key words:** *metaphor, literary translation, linguocultural analysis, pragmatics, discourse, translation strategies, English-Uzbek translation.*

### Introduction

Metaphor is an essential feature of literary language that helps authors express ideas, emotions, and experiences in an imaginative way. Through metaphorical imagery, writers create deeper meanings and encourage readers to interpret reality from different perspectives. Consequently, metaphors contribute significantly to the artistic and emotional value of literary texts.[1]

Modern linguistic studies consider metaphor not merely as a stylistic ornament but also as a cognitive tool that shapes human understanding. In literary discourse, metaphors perform several functions simultaneously: they enrich expression, reflect cultural values, and influence readers' interpretation of a text.[2]

The translation of metaphors is particularly demanding because metaphorical expressions often contain hidden meanings, cultural associations, and pragmatic intentions.[3] Therefore, translators must transfer not only the semantic content but also the stylistic and cultural significance embedded in the original text. This issue becomes especially relevant in English-Uzbek translation, where linguistic structures and cultural traditions differ considerably.[4] As a result, translators frequently apply various transformations to ensure both comprehensibility and artistic impact.[5]

### Literature Review

Research on metaphor has evolved considerably over time. Earlier approaches mainly viewed metaphor as a rhetorical device used to beautify language and enhance literary style. Such interpretations focused primarily on its aesthetic function.[6]

The emergence of cognitive linguistics introduced a new perspective. Lakoff and Johnson argued that metaphor is a fundamental mechanism of human thought through which abstract concepts are

understood via concrete experiences. This theory established a strong connection between metaphor, cognition, and culture.[7]

These ideas influenced translation studies, where scholars emphasized that metaphor translation involves transferring conceptual meanings as well as linguistic forms. Newmark highlighted the importance of preserving metaphorical imagery whenever possible, whereas Baker stressed the role of context and communicative purpose in achieving translation equivalence.[8]

Pragmatic approaches further expanded this discussion by emphasizing that meaning is shaped by context and interaction. From this viewpoint, translators must consider not only the literal meaning of a metaphor but also its communicative role and intended effect within discourse.[9]

## **Methodology**

This research employs a qualitative comparative method to examine metaphor translation in English literary texts and their Uzbek equivalents. The selected material consists of metaphorical expressions containing culturally significant images and context-dependent meanings.[10]

The analysis involved comparing source and target texts to identify how metaphorical meanings were reconstructed during translation. Attention was given to linguistic choices, cultural adaptation, and discourse-related factors influencing translators' decisions.[11]

The study combines insights from cognitive linguistics, pragmatics, discourse analysis, and translation studies. Such an interdisciplinary framework makes it possible to investigate metaphor translation as a process of linguistic transfer, cultural mediation, and communicative adaptation. Particular focus was placed on recurring translation strategies, including preservation, adaptation, substitution, and explicitation.

## **Results and Discussion**

The findings reveal that metaphor translation is shaped by the interaction of linguistic, cultural, and pragmatic factors. Direct translation was possible mainly in cases where English and Uzbek shared similar conceptual associations. Metaphors related to universal human experiences, such as emotions, nature, and movement, were often preserved with minimal modification.[12]

However, many metaphors contained culture-specific images that lacked equivalent associations in Uzbek. In such cases, translators adapted the original imagery or replaced it with culturally familiar alternatives. These transformations helped maintain the intended message and emotional effect while making the text more accessible to target readers.

Metaphor substitution emerged as a particularly effective strategy. By selecting functionally equivalent images rooted in Uzbek culture, translators were able to reproduce the communicative purpose of the original metaphor. Another frequently observed strategy was explicitation, where implicit meanings were expressed more clearly to facilitate understanding. Although this approach improved clarity, excessive explanation occasionally reduced the artistic subtlety of the source text.[13]

The analysis also demonstrated the importance of discourse context. Translation choices often varied depending on whether a metaphor appeared in narrative description, dialogue, or internal reflection. This supports pragmatic views that meaning is inseparable from communicative context.[14]

Overall, the results indicate that successful metaphor translation requires cultural awareness and interpretive flexibility. Translators function as cultural mediators who balance fidelity to the source text with the expectations of the target audience. Discursive-pragmatic transformations therefore play a key role in preserving both meaning and literary effect across languages.[15]

## **Conclusion**

This study investigated the linguocultural characteristics of discursive-pragmatic transformations in the translation of English literary metaphors into Uzbek. The results demonstrate that metaphor

translation involves much more than lexical transfer; it requires the reconstruction of culturally and pragmatically meaningful content.

The analysis identified several common strategies, including preservation, adaptation, substitution, and explicitation. The selection of these strategies depends on linguistic differences, cultural background, discourse context, and communicative objectives.

The study confirms that linguocultural competence is essential for effective literary translation. While some metaphors can be translated directly, others require modification to ensure relevance and comprehension within the target culture. Therefore, metaphor translation should be viewed as a process of intercultural communication rather than a purely linguistic activity.

Future studies may examine larger corpora and a wider range of literary genres to provide a more comprehensive understanding of metaphor translation and its role in cross-cultural communication.

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