



Features of American slang and ways of its translation

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ABSTRACT

This article discusses the features of American slang and the ways of translation. Specific characteristics of slangs were determined and examples were given. What problems arose in the translation of slangs and their elimination were reflected. The classification of the concept of slangs and its role in the language were explained

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Slang is one of the most curious phenomena studied by modern linguistics. On the one hand, this phenomenon is perceived as something "foreign", uncharacteristic of language, unacceptable for a civilized and educated person. On the other hand, in modern reality, a huge number of lexicologists and linguists perceive slang completely objectively and, moreover, consider it an integral component of the language.

Majority YOUNG people justify the use of slang by the desire to diversify their speech: after all, through slang they are able to express thoughts more massively, more clearly, expressively and concisely.

Nowadays, slang vocabulary penetrates into all kinds of spheres of human activity: radio, TV shows, newspapers, literary works, the global network, verbal communication of any strata of society. All this leads to the need for the most detailed and in-depth research in the field of interpretation of slang and the possibilities of its translation from English into Russian, provided that the greatest adequacy is achieved.

For the first time, the word "slang" was recorded on a letter in XVIII century. in England and meant "insult". The origin of this concept is one of the most obscure and open to discussion problems of lexicology. At the end of the XIX century, the concept of "slang" was perceived as a borrowed term from the Scandinavian languages, having a common etymology with the Norwegian concept of "slenja-kjeften", meaning "to scold, insult someone".

At the end of the previous century, the hypothesis of German linguists O. Ritter and K. Westendopf arose, who believed that the term "slang" occurred due to the process of agglutination of the initial part of the word "language" and the suffix "-s" in such phrases as "thieves' language" or "gypsies' language", while as a lexicographer, Eric Partridge believed that the origin of the term could go back to the "irregular form" of the second participle from the verb "sling", which is quite likely, given the tendency to distort verb forms in the language.

As for the definition of "slang", a more specific formulation of the lexeme "slang" appeared in 1756: "slang is a low language or vulgar type." Eric Partridge noted that since the second half of the XIX century, the concept of "slang" has become a generally accepted definition for "illegal" colloquial speech, defining it as "very fragile, unstable, not codified, and often completely disorderly and random aggregates of complexes reflecting the public consciousness of people belonging to a certain social or professional environment" (Cited by: Makovsky, 2009, p. 10). Linguist G. B. Antrushina considers slang to be nothing more than a kind of metaphor, namely a lexico-semantic unit overflowing with mocking and figurative connotation - "all slang is metaphor" (Antrushina, 2000, p. 18), while A.I. Smirnitsky calls slang not a layer of vocabulary, but a style of speech: "genetically slang is obviously, a colloquial or familiar style of speech in a certain special area" (Smirnitsky, 1998, p. 260). Yu.M. Skrebnev notes, among other things, the humorous character inherent in slang (Skrebnev, 2000, p. 223).

Based on most hypotheses concerning the definitions of the concept of "slang", we can deduce the most complete and comprehensive, in our opinion, definition of "slang": this is a layer of non-literate, non-verbal lexical units that convey the characteristic features of various layers of society, which differ in a sharp expressive and evaluative coloring and expressiveness and are used in certain situations of speech communication, contrasting with the generally recognized literary norm.

The following features are among the characteristic features of slang: the "secondary importance" of the formation of lexemes due to the "borrowing" of concepts from social-group and professional jargon, which explains such a feature as the "non-identity" of the majority lexemes "expressiveness" and "emotionality", directly interrelated with the "neglect" and "pejorativeness" of most lexemes, because it is quite problematic to imagine a slang unit with a clearly expressed meliorative meaning (Khomyakov, 1970, p. 30)

As for the functional component of the slang words, then it is possible to distinguish such functions as:

- a) "communicative" - slang is mainly a way of speech interaction of individuals;
- b) "cognitive" or "cognitive" - most units of slang vocabulary have
- c) "additional information" that is missing in the usual names, and provide descriptive information about the surrounding reality (Ivanova, 1990, p. 135);

"nominative" - slang is a lexical subsystem where the realities of the surrounding reality are assigned their own names, coexisting with the lexical units of the literary norm of the language;

The methods of formation of slangisms usually include:

- "reverse word formation": "to crack wise" - "wisecrack" to make a joke, to crack a joke, to make a joke;
- "borrowings": "swami guy" - a wise man (from Sanskrit. "swami" - self-possessed);
- "affixation": "kludgy" (from the entity "kludge" - blooper) - tyap-blooper

(performed by kae-as);

- "attraction": "gottum" - got him, got them;
- "abbreviation": "t8" - from the English "mate", meaning "comrade" or "partner", sometimes used in computer games as the English "meat" - "meat", meaning "beginner";
- "word structure": "user-friendly" - user-friendly interface, for example, programs; "airhead" - moron; "boy-toy" - young lover;
- "metaphorization": "pull someone's socks up" - to duck;

"take the jam out of someone's doughnut" - to annoy; "get wasted"

to get drunk to a weak state;

- "rethinking": "to party hard" - to break away until you drop; "to friend-zone someone" - to "friend-zone" someone, which means to cat-sew", "to transfer to the category of friends of someone who pretends to be hurt-

The fundamental ways of translation are "interlinear" and "transformational". Consider, for example, slang as generic expression: "I just don't give a flying shit about him." Interlinear interpret this expression interlinearly, i.e., "word in a word", would be unacceptable, since it would lead, firstly, to a violation of the norms of the. Also, given the difference in the communication standards of the two languages, it should be noted that in the current American version of spoken English, the use of such lexemes as "flying shit" is considered more acceptable, where the use of such units is most often unacceptable. The resulting standart equivalent of such reduced vocabulary is considered more tactless than the original word. In view of this, the

following is considered an ethically correct translation of this kind of expression: "I just don't give a damn about it." In this case, the translator uses a colloquial, but not a slang lexeme.

At the same time, the translator, of course, is usually inclined to transfer slang, looking for a correspondence to the original slang unit. For example: "Ditch it, man. Call in sick». - "Forget about the lessons. Pretend to be sick."

In the prevailing majority of cases, translators, of course, are guided by the "transformational" translation method, using various kinds of lexical and grammatical transformations. The adequacy of such a translation is ensured, in addition, by taking into account the stylistic features of the original, because the translation option implies the reconstruction of the stylistic component of the source text. In cases of lexical substitutions, certain lexemes are replaced with lexemes from

Those that are not considered their lexical analogues in the language system, in other words, selected separately, they have a different semantics than the lexemes they reflect in translation. We are talking about the following techniques:

- concretization: "Someone messed him up yesterday" - "Someone punched him in the face yesterday";
- generalization: "Hey, anyway, thanks for the toke" - "Well, well, thanks for the dope." "Toke" is just a "puff".
- modulation or logical development: "She is wasted now" "She got drunk" (she got drunk, so she's drunk now);
- descriptive translation: "I'm sorry, but | don't have the best poker face these days where that's concern"»». "And I'm sorry, but when it comes to you, it's hard for me to contain my emotions."
- compensation: «He has just spat on my shoes! What a fool!"- "He just spit on my shoes! Here's a schmuck!"

To translate the word "fool", the slang lexeme "schmuck" is used, which compensates for the untranslated slangism in the place of the text. This method of translation is also called dysphemism.

Note that sometimes the translator prefers not to convey the stylistic connotations of the original slang lexeme in the translation text and uses a neutral lexical unit:

"... Do you promise not to come back and waste my entire family?"

"... Do you promise not to kill my whole family?"

Thus, we note that when translating slang, translators try to use a functional analogue of the translation language.

Slang is often translated as slang. However, the correspondence chosen by the translator does not always have as clear an ethical decrease as the original unit. In many cases, not slang is used, but colloquial or colloquial vocabulary with more or less expressiveness. Units of the literary standard can also be used. It seems that the reasons forcing the translator to stop his choice on a certain language correspondence may be both the context conditions, the usage of the translated language, and the possible oversaturation of the translation text with slangisms. Not always equal to the original number of slangisms in the translation text creates the same stylistic effect and can be perceived as excessive.

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