



## PRAGMATICS OF JARGON, BARBARISMS AND EXOTIC WORDS IN TRANSLATED WORKS

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**Abstract.** In this article, translation pragmatics, slang, barbarism and exotic words in translation are unique lexical units and their use requires special attention in the translation process, these units create unique layers of meaning in the language and cultural, it is said to function as social or regional indicators.

**Keywords:** semantic meaning, slang, translation pragmatics, barbarism words, exotic words, translation process, layers of meaning, communication style.

### Introduction

In translation, jargon, barbarisms and exotic words are considered specific lexical units, and their use requires special attention in the translation process. These units create specific layers of meaning in the language and act as cultural, social or regional indicators. Below we will dwell in detail on the role of jargon, barbarisms and exotic words in the language and their importance in the translation process. Jargon is a set of special terms and expressions specific to a particular profession or social group. Jargon words are easily understood within this group, but incomprehensible to people outside the group, and are often used in technical, scientific, professional or specialized field communications, facilitating mutual understanding between members of this group. Jargon words are context-specific and differ from general language. For example, jargon is widely used in medicine, law, computer technology and other specialized fields. These words are often associated with a specific process, method, or tool of the field. They express a specific meaning that cannot be replaced by common language terms. Jargon words can be a great challenge in translation, as they require adaptation to make them understandable to readers of another language. Jargon words often do not have an exact equivalent in another language, or their translated form does not fully reflect the original meaning. The translator must understand the purpose of the jargon and use appropriate translation strategies to convey it in a way that is understandable to the reader. Barbarisms are words or expressions that have been introduced into a language from other languages in their original form and have not been adapted to local grammatical rules. Barbarisms are often terms that have come from other languages and have been preserved in the form in which they were originally used. These words are often analyzed in linguistics as lexical units that do not fit into the national language.

The reflection of jargon words in works translated into Uzbek is an important factor in preserving the full content of the original text and correctly conveying the layers of pragmatic meaning formed in communication. Jargons are used as a kind of stylistic tool not only between representatives of a special field and profession but also in many artistic and scientific texts. Their incorrect or unclear translation can lead to a loss of stylistic diversity of the text and a misunderstanding of the content of the work by the reader. Since jargon words are special terms characteristic of a certain social group or field, making them understandable for a reader of



another language is an important task for the translator. Translators should try to find a suitable equivalent of jargons in the Uzbek language and correctly reflect their contextual and cultural meanings. However, some slang words may not have exact equivalents in Uzbek, which requires their interpretation or expression using appropriate terminology. Also, knowledge of the pragmatics field of linguistics is required to preserve the pragmatic function of slang in the translation process. The use of slang often reflects the social status, profession, or style of communication of speakers. They are also important in correctly conveying the style of speech in the text. For example, slang words used in the speech of characters in works of fiction determine their profession or social group, which is important for understanding the personal character of the characters and their place in society. Slang words are distinguished by several features. In scientific, technical, and professional works translated into Uzbek, the translation of slang words is an important tool for preserving the content of the text. The reflection of jargon helps to understand the general meaning of the work and allows the reader to perceive the text fully and clearly. This is mainly done in the following areas:

In scientific and technical works - the reflection of special terms and jargons in scientific works translated into Uzbek ensures scientific knowledge and information exchange. For example, in works on physics, chemistry, biology or medicine, jargons correctly reflect technical processes, scientific concepts and terms in the work. The translator preserves the original meaning of scientific information by correctly adapting these words to the Uzbek language. For example, the scientific term "Molecular Dynamics" is used as jargon in the original text, and it retains its special scientific meaning in the translation. The translation of such jargons reflects the connection between scientific knowledge and professional jargons. In technical and professional works - jargons used in technical fields and professional communication must also reflect the exact meaning in the Uzbek language. For example, jargons such as "server" and "debugging", which are common in programming or technology works, are also used in translation as special technical terms. These words are often translated in their original form or after finding a suitable equivalent. For example, the word "Server" is widely used in the technology field and in translation it is often left in its original form. This is because technology jargons are often used in the same or similar form in other languages.

Slang words are closely related to the pragmatic aspects of translation, and their correct use and translation are of great importance. Looking back at the history of translation, we see that translation has always served the development of science and the interests of friendship between peoples. Translated literature has developed hand in hand with original written literature and has become an integral part of it<sup>1</sup>. Pragmatics studies the functional aspects of language in communication, that is, in what context and for what purpose words and expressions are used. The pragmatic properties of slang words focus not only on their semantic meaning, but also on how they create meaning in the context in which they are used, and what communicative purpose they serve. The most important feature of slang words from a pragmatic point of view is their contextual meaning. Slangs are special terms, the meaning of which is fully understood only in a specific context. Therefore, the same slang can have different meanings and functions in different contexts. When translating slang words, the translator faces many complexities. Therefore, the translator should pay special attention to adapting these words and making them understandable. The following main methods are used in this process:

<sup>1</sup> Salomov.G'. Til va tarjima // monografiya. Toshkent., 2022. – B. 77.



Finding an equivalent – when translating jargon into Uzbek, it is necessary to find their exact equivalent. Not every jargon word may have an exact equivalent in its own language, so the translator needs to find words or phrases that are semantically and pragmatically compatible. When finding an equivalent, it is important to accurately reflect the technical or professional meaning of the jargon. For example, the process of “CPR” (Cardiopulmonary Resuscitation), which is widely used in medicine, is translated into Uzbek as “cardiopulmonary resuscitation”. This equivalent is an exact translation of professional jargon and reflects its technical process. Interpretation and explanation – some jargon may not have a correct equivalent in translation. In such cases, the translator will need to interpret or explain these jargon words to the reader to explain their meaning. By interpreting, the translator ensures that the jargon is understandable in the Uzbek language. For example, the word “commit” used in programming can be interpreted in translation as “code confirmation and maintenance” because this jargon word does not have a clear equivalent in the Uzbek language.

Transliteration - Many jargons are left in their original form without being translated into another language. This is especially true for jargon related to technological terms or new inventions. Through transliteration, the jargon retains its form and can be interpreted to make its meaning understandable. For example, the term "Firewall" is a widely used jargon in the field of technology, which is often left in its original form and interpreted without being translated into Uzbek.

The stylistic functions of slang words in translated works also play an important role. Such words are used to characterize the speech of the characters in the work, to reflect their professional or social status, and to determine the formality or informality of communication. Slang words also stylistically enrich the atmosphere of the work and the interaction between the characters. For example, in literary works, slang words appropriate to the profession of a character can express his professionalism or the environment in which he lives. For example, the use of medical slang in the speech of a doctor character reflects his professional experience. One of the pragmatic aspects of jargon is its degree of formality or informality. Some jargon is used only in formal communication, while others are used in informal conversations. In this respect, jargon is also important in setting the tone of communication. While specific professional jargon is more often used in official documents or scientific works, other jargon is more often found in informal conversations, in colloquial style.

Barbarianisms are used in translation to reflect the cultural and social background of the characters, as well as their unique worldview. Although these words are unfamiliar to the reader in the translated work, their pragmatic load is important in the communication of the characters or events. For example, words such as “menu” and “hotel”, introduced from French, serve to indicate that the characters are foreign or to indicate cultural differences. When translating words from other languages found in a number of such works into Uzbek, cases of literal translation are observed. When such a situation is observed in translated works, an explanation of the directly translated word is often given at the bottom of the page. These words reflect changes in the cultural and social life of the environment in which the characters live. Pragmatically, these words are important in showing the connection of the characters with modern life and expressing their lifestyle. Barbarisms are used in works of fiction to make the characters' speech more vivid and realistic. Usually, if a character has been abroad or knows foreign languages, barbarisms are found in his speech. Pragmatically, this expresses the character's life experiences, his worldview and familiarity with other cultures, or in some sense, he is trying to present himself as a different person. The use of barbarisms in works of fiction



also increases the stylistic diversity of the language. Foreign words add regional, cultural and stylistic diversity to the work, making it more interesting for the reader. Pragmatically, this partially introduces the reader to new cultures, and helps him fully understand the layers of meaning of such words used in the work in harmony with the content of the work. For example, French barbarisms such as "ball" and "gala" in Leo Tolstoy's "Anna Karenina" show the Russian aristocracy's desire for modernity and the influence of Western culture. These barbarisms were used in the translation to preserve the stylistic richness of the work.

Using the term translating broadly, we can identify a number of types of translation: Translation into another natural language, into a notational language, such as logic, or any symbolic form that will effectively preserve the same core meaning, into the same language but using different forms, yet conveying the same meaning, into a theoretically equivalent form of the same significance, etc. For a start, we need to pay particular attention to the use of the words form and meaning. We see that whatever type of translation we discuss, form has to change but meaning has to stay. This concern has inevitably led scholars to routes of researching meaning and its nature, as the review below will show. In what follows, we will see how various aspects of inquiry into meaning can inform, and have informed, translation methodologies<sup>2</sup>.

The word exoticism comes from the Greek *exotikos*, meaning "alien, unusual, outside." This term was first described in detail by G.L.Zelinin in 1992, and the word exoticism was used in the sense of literary criticism. In linguistics, it was used in 1937 by L.A.Bulakhovsky. In his works describing words in Caucasian languages, he used the term "exotic vocabulary." However, the concept of exoticism was not explained. Later, B.N. Pavlov defined exoticism as "foreign words used in literary texts as a means of expressing the national features of the spiritual life and lifestyle of any non-Russian people." The term exoticism is actively used by A.A. Bragina in her monograph on the study of vocabulary in a regional sense. He calls exoticism foreign words that are clearly related to the life and culture of a particular country, a particular people, and that give the text a national, local flavor, and that have no equivalent, adopted.

So, exoticism is a word that reflects the national, cultural life of a certain people, country and has no equivalent in translation. For example:

- Exoticisms in the Uzbek language - *adras*, *atlas*, *Navruz*, *sumalak*, *tandir*, *palov*...
- Or the names of clothes in other languages - *kemano*, *burqa*, *talla*, *chadra*.
- Monetary units - *soum*, *ruble*, *dollar*.
- Names of political organizations and institutions - *Reichstag*, *Senate*, *Cortes*.
- Names of winds - *tornado*, *garmsel*.
- Names of musical instruments - *rubob*, *flute*, *agogo*...

The correct translation of ethnonyms is more important than other thematic groups. Because onomastic and ethnonymic exoticisms express the identity, lineage, and national spirit of the people. Onomastic units include all proper nouns. They are divided into several groups: anthroponyms (personal names), cosmonyms (names of spatial objects), theonyms (names of religious concepts), toponyms (names of geographical places), ethnonyms (names of peoples and tribes). Translating onomastic units requires a great deal of scientific research.

It is also a communicative-pragmatic adaptation of exotic words in historical discourse texts. Historical discourse, understood as "a reflexive form of scientific communication associated

<sup>2</sup> Elisa Kitis. The pragmatic infrastructure of translation. <https://www.researchgate.net/publication/264897924>. – P. 64.

with the actualization of the content of historical consciousness," is a derivative of various semantic schemes of historical reality as a result of the production of historical knowledge<sup>3</sup>. The use of exotic words in literary works translated into Uzbek is of great cultural and linguistic importance. Exotic words are words belonging to a particular people, region, or culture, and are used in the translated text to preserve the cultural, regional, and social characteristics of the original. The use of exotic words in translation helps to accurately convey to the reader the environment, traditions, and customs created by the author. These words serve as an important tool for vividly and realistically depicting various cultural indicators in the work. The use of exotic words is used to make the speech of the characters unique and colorful, as well as to create a deeper sense of the environment depicted in the work. Usually, such words are not directly translated into another language, since their semantic and pragmatic properties are often associated with cultural meanings. Therefore, in translation, it is required to preserve them in their original form or explain them with explanations.

– *Ketyapman... – dedi erkak. Ayol yig'radi. Xojasining bo'ynidan quchdi.*

– *Qaramang!.. – dedi qat'iy ammo past tovushda.*

– *Kimga, jonim? – deya so'radi erkak.*

*Titroq ovozda ohista shivirladi ayol:*

– *Jannatdagi hurlarga!*

*Er tishini-tishga qo'yib chuqur "uh" tortdi.*

*Og'ir-og'ir so'zradi:*

– *Sen mening jufti halolimsan. Boshqalar birodarim! Seni jannatda kutaman!..*<sup>4</sup>

Words such as “jannat”, “hurlar”, “jufti halol”, “birodarim” in this excerpt from the work “Seni jannatda kutaman” are considered exotic lexicon specific to the religious context and serve to clearly express the religious content in the Uzbek language. The style of the religious text is a form of the FUs of the Uzbek language and is practiced in the language of representatives of the religious and enlightening sphere. Although the study of this style has just begun in Uzbek linguistics, the history of its formation is as ancient as the beliefs of the Turkic peoples<sup>5</sup>.

For example, the words “jannat” and “hurlar” are considered symbols of Islamic faith, bringing the reader closer to the religious concept and uniting it with a pure national spirit. The expression “jufti halol” is used in the traditional Uzbek language to express marriage, honesty, and official relations. The pragmatic feature of this expression is that it is understood as a symbol of loyalty and respect for the Uzbek reader. The word “birodarim” also expresses closeness, brotherhood, and in a religious context means the honesty and loyalty of a man to his woman. These words, through the use of traditional symbols, pragmatically evoke a strong emotional impact on the reader. The expressions “qat'iy ammo past tovushda” or “titroq ovozda” used in the passage pragmatically enhance emotional transitions that are familiar to the Uzbek reader. This methodological approach helps the reader understand the spiritual state of the work and provides a deeper feeling for emotional expressions. Religious terms such as “heaven” and “hurlar” in the text have retained their original religious context. These words are considered exotic lexicon in translation, and serve to convey the spiritual and symbolic load of these words to the Uzbek reader in an understandable way. Phrases such as “I am waiting in

<sup>3</sup> Svetlana Viktorovna Ivanova. Communicative and pragmatic adaptation of exotic words in historical discourse. Article in Liberal Arts in Russia · January 2021. – P. 228.

<sup>4</sup> Турк тилидан У.Адилова таржимаси. Сени жаннатда кутаман. Azmir print nashr. Тошкент., 2022. – В. 6.

<sup>5</sup> Амонтурдиева Ш.П. Ўзбек диний матнининг функционал-стилистикадақиқи. Термиз., 2020. – В. 42.

heaven” more closely express the concepts of hope and the afterlife from a religious perspective to the reader, which pragmatically increases the emotional impact of the work, which is rich in religious content. The exotic words used in this Uzbek translation of the work are pragmatically strengthened in order to convey close and familiar feelings for the Uzbek reader. “He would cry at night, pray and sigh, and repent at dawn. In this way, he would sacrifice his sleep. Therefore, it has been a long time since he renounced the world's pleasures and bustle, all his belongings. He even left his position as a teacher in Dorussaodat and turned away from positions and positions. He did not know whether he did the right thing or not<sup>6</sup>”. In this passage, we can see the term "Dorussaodat", which is considered an exotic and religious word. "Dorussaodat" is a concept specific to Islamic culture, meaning an honorable and blessed place, and here it refers to the old name of Istanbul. In the translation, such religious terms are preserved in their original form in order to be acceptable and close to the Uzbek reader, because the concepts of such lexical units are also widespread in Uzbek culture. Based on this, the use of jargon, barbarisms and exotic words as specific lexical units in translation requires special attention. These units form layers of meaning in the language, act as cultural, social and regional signs. Slang words are terms specific to a particular profession or social group, and it is important to find their appropriate equivalent in the Uzbek language and preserve their contextual meaning.

In conclusion, works translated into Uzbek, in particular, in works such as “I'm Waiting for You in Paradise” or “The Story of Shamsiddin Sivasiy”, religious and cultural vocabulary such as “jannat”, “hurlar”, “jufti halol”, “Dorussaodat” is preserved in a way that is understandable for Uzbek readers. These words, on the one hand, help to feel the text more deeply, and on the other hand, create a realistic atmosphere from a cultural and religious point of view. Through this terminology, the reader feels that era and environment more closely, and the artistry in the translation is preserved.

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