

EXOTICISMS IN UZBEK LANGUAGE

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Abstract

It would not be an exaggeration to say that Ulukov Nasirjon Mukhammadalievich was one of the first in our country to work in depth on the topic of exotic vocabulary. The scientist defended his candidate's thesis on the topic of exotic vocabulary in Uzbek religious texts. N. Ulukhov pays more attention to the religious units of exotic vocabulary than to the subject itself, and, generalizing the exotic vocabulary, defining mainly religious exotic words, says: "exoticisms are words that are used in Uzbek religious texts in their original form, preserving the religious, local, national spirit (color), and not being translated, which have no equivalent in our language."

Introduction

In addition, Uzbek linguists M. Mukarramov, O. Jumanuzov, N. Khusanov, as well as translators G. Salomov, Q. Musaev, R. Fauzullaev, G. Pulatov, have begun to study exotic vocabulary in their works. Currently, lexicology in linguistics refers to exotic vocabulary mainly as an irreplaceable vocabulary, due to the lack of an equivalent lexical unit in the language. But it is wrong to understand only exotic lexical units as an alternative vocabulary. It should be emphasized that lexical neologisms and exotic words are different from each other. It is possible to distinguish between neologisms and exotic lexemes depending on the presence/absence of denotation for the words of origin in the corresponding national language, and the influence of extralinguistic factors. For example, the following words in Uzbek language words such as *bistro*, *gastrobayter*, *dollar*, *kollej*, *brend*, *trend*, *mafiya*, *petsseriya*, *spiker*, *kamikadze*, *guru*, *uikend*, *fazenda* were perceived as exoticisms found in translation sources until the 1990s, but today, in many countries, these words have acquired a new meaning, including in Uzbekistan, and have begun their second "life". Now these words are considered lexical-semantic variants of a number of Uzbek words: weekend - spending the holidays with guests; fazenda - like a country house (Russian dacha).

Exoticisms can also occur in the form of other independent and subordinate categories, such as nouns (discrete property, binary presentation, exclusive viewing, cumulative task), verbs (globalization, abstraction, etc.), adverbs, adjectives (actualized, identified, etc.), and other independent and subordinate categories (*apriori*, *apastiriori*, *anfas*, *facsimile*; *allo*, *aport*, *atu*, *fass*, etc.). A large part of the exotic vocabulary is made up of names expressing personal names: *ombudsman*, *sheriff*, *imam*, *eshan*, *mufti*, *shah*, etc. However, a large part of neologisms is made up of names denoting inanimate objects.

Exotic words are found mainly in translated literature, their use in colloquial speech is less than in neologisms. In neologisms, the transition from a wide range of words to book speech occurs faster than in exotic vocabulary. In addition, the feature of word formation in exotic lexemes is practically absent: in most of them it is not present in the derivational aspect. An exception is observed when exotic vocabulary loses its cultural identity and begins to serve to convey a mobile meaning. For example, the word *zombi*, having lost its etymological meaning, has now become synonymous with the lexeme “*manqurt*”.

Most of the exoticisms are monosemantic, which limits the formation of words with multiple meanings. However, they can express a different meaning in the received language through the transfer of meaning. The semantic range of exotic lexemes is of a fixed nature, this range can only become obsolete over time. However, exoticisms can acquire a mobile meaning over time and turn into neologisms.

Exotic lexemes do not have synonymous or antonymic pairs, and they can enter into syntagmatic (from the Latin syntagma - something connected, joined together) connections with individual words, both contextually and in context. This indicates that their paradigmatic connection is low. From the common denotation (i.e. semantic group) that is different from the native speakers, to exoticisms that can be combined into one thematic group, a series of mutual paradigmatic (in linguistics, a sign that is united by one common feature and can be contrasted with others) can be formed.

Based on the above, we can conclude that exoticisms are lexical units in a language that are clearly understandable to a particular people or nation and do not require any additional explanation, and they are important for representatives of a people speaking a different language not only due to their living conditions, lifestyle,

culture, religion, geographical location, but also to the level of development of their society and the level of religious and secular knowledge of the population living in this society. is considered a related phenomenon.

If the passage of time allows exotic lexemes with a painful sound to disappear, then the language users who have adopted the painful exoticisms will consider them as existing, familiar words in their language lexicon, and they will become part of this language and will be removed from the list of exotic lexemes. Since the language is constantly developing, it is also natural that its lexicology will change. In this process, of course, exoticisms also play an important role.

In our opinion, in Uzbek linguistics, until now, exotic vocabulary has not been considered as a separate topic, but rather has been limited to giving more general definitions, and while some linguists have included them in the list of borrowed words, they have recognized them as unique lexicon. That is, the introduction to exotic vocabulary has been limited to a single topic, but at present, exoticisms have not been studied as a whole topic.

In his doctoral thesis, N. Ulukhov was able to study and analyze exotic lexical units within the framework of exotic lexical units in Uzbek religious texts. We consider the need to dwell on their thematic groups, their naming, as well as their similarities and differences with other lexical units in our language to be one of the tasks facing modern linguists. Nevertheless, N. Ulukhov's scientific work is a significant contribution to the study of exotic lexical units in Uzbek linguistics. We can say that it is the first major scientific work on lexicon.

In linguistics, exoticisms, which are among the borrowed words, have been well explained, their origin, when they began to be studied as a language unit, and the periods of their study. Based on the above, we can say that exotic vocabulary has been called by different names in linguistics for a long time, but today it is unanimously accepted by all scholars as exotic vocabulary.

Exotic words are words that are associated with the lifestyle, culture, art, lifestyle, customs, toponyms, hydronyms, theonyms, zoonyms, phytonyms, historical figures, and whose words resemble the words of this people or nation in our Auni language.

Although exoticisms are similar to other units of language, they are distinguished from other units by their linguistic characteristics, often having a single meaning, being specific to literary speech, being rarely used in oral speech, occupying a large



area of use in terms of areal terms, being able to enter the vocabulary of any accepted language, but remaining part of the language due to being inactive, having existed for a long time historically, and being the basis for the formation of new words and expressions from them. This scientific work also presents clear ideas about the relationship and differences between linguistic units close to exotic vocabulary in the Uzbek language - lacuna, realia, and neologisms.

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