

Linguistic Features of Exotic Vocabulary in English and Uzbek

Yuldoshev Samad Tojiyevich

Lecturer, Termez state university

Abstract: Modern linguistics has a large number of studies devoted to general problems of assimilation, separate and specific categories of foreign language words. However, as one of the unresolved issues of linguistics, as mentioned above, it is worth analyzing the analysis of exoticism found in the official monuments of Russia in the XVI-XVIII centuries. Admittedly, the study of this layer of lexical content is currently one of the most pressing problems of historical lexicology and lexicography of the Russian language, as many issues related to the history of words, official written monuments have not yet been resolved. It is well known that the concept of 'exoticism' in literary criticism [yun. *exotikos* "foreign"] was first used in linguistics in 1937 by L.A. Bulakhovsky to describe words belonging to the Caucasian languages found in the works of M.Yu. Lermontov and A.A. Bestujev-Marlinsky.

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A few years later - in the late 50s of the last century - the term "exoticism" ("exotic lexicon") was used as a linguistic term in the article "Exotic lexicon" published by A.E. Suprun. In his view, the concept of "exoticism" is interpreted as a word that gives the following meanings: a) foreign, peculiar to the region; b) strange, antique⁶. These comments are true even if they apply to any exoticism. From this period onwards, linguists became more interested in the term 'exoticism', and it began to receive various interpretations. In this regard, the opinion of L.G. *exotikos* ("foreigner") - words in Russian that express phenomena that are alien to the Russian reality ⁷. He also notes that in foreign linguistics there is no name that corresponds to the Russian term "exoticism." In addition to literary language, while studying exotisms and their field of application, he distinguishes between so-called 'background' and 'tourist' exotisms. According to EV Marina, exotisms are words of foreign origin, expressing a "foreign" cultural reality, that is, a reality that does not (and does not exist) in the reality of Russia. AK Kazkenova, reflecting on the words of the assimilation, points out that "the realities and attributes of the" alien world "are understood: customs, traditions, clothing, food, and so on." He considers exoticism to be a conceptually unlearned lexicon (which has no equivalent in the language being assimilated), which distinguishes them from other lexical groups because the main function of exotisms is to "reflect fragments of the linguistic landscape of an alien world" ⁹. Apparently, there is still no consensus on the meaning of this term. In the analysis of factual material collected on Russian official written monuments of the XVI-XVIII centuries, we adopted a detailed description of the exotic lexicon proposed by G.L. Zelenin: words and phrases ¹⁰. The analysis of scientific works on exoticism showed the following:

b it is necessary to understand the lexicon that has been adapted and assimilated, changed its form; 2) the views of scholars on the description of exotisms are largely the same, because they really mean unfamiliar, peculiar phenomena and concepts to Russian speakers; 3) exotisms can be used in any language, expressing the national historical color; 4) exotisms can be applied occasionally, entering the host language system, replenishing the peripheral vocabulary; 5) Oriental exoticism, which exists in the official written monuments of Russia in the XVI-XVIII centuries, is not involved in a special linguistic analysis in the monographic plan. As we begin to study the official

Russian monuments describing Russia's diplomatic and trade relations with the countries of the East, it should be noted that they were mainly considered from the point of view of history¹¹, but not sufficiently studied linguistically. These relations led to the establishment of Russian-Eastern diplomatic correspondence, the interaction and interaction of Russian and Eastern languages. «Materials on the history of the Uzbek, Tajik and Turkmen SSR» (Materials...), «Materials on the history of the Russian-Mongolian relations 1607–1636» (MRMO1), «Materials on the history of the Russian-Mongolian relations 1636–1654», «Russko2) Oriental exoticism used in the text of official written monuments in the collection of documents "Chinese relations in the XVIII century" (RKO), "Russian-Dagestani relations in the XVIII - beginning of the XIX century" (RDO) is a clear proof of our opinion. The documents contained in these collections: diplomas, reservations, reports, petitions, lists of gifts of state rulers and inquiry speeches serve as an important source in the study of oriental exoticism in the Russian dictionary.

In Russian, you can find words that have in their meaning something non-Russian, not characteristic of Russian life, which are national names for clothes, household utensils, household items, rituals and customs of a foreign people or a foreign country.

The word exoticism is derived from the Greek *exotikos* - "alien, foreign".

Exoticisms are foreign borrowings that serve to name objects and phenomena characteristic of the life and life of another nationality.

Such words are usually known to fairly well-read and cultured Russian people, however, unlike widely used borrowings, they are used only when it comes to the life of some other people, and not about Russian reality.

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The main signs of exoticism:

- are directly related to a certain nationality, country, region;
- are not familiar to native Russian speakers;
- there are no synonyms in the Russian language (non-equivalent vocabulary);
- book coloring.

Examples of exoticisms:

- monetary units: dinar, mark, boliviano, yen, centime, peso;
- positions, titles: chancellor, lord, waiter, commander, subedar;
- organizations, institutions: Seim, Reichstag, Majlis, Senate, Cortes;
- food, drinks: falafel, haggis, paella, suluguni, schnapps, bourbon;
- clothing: kimono, veil, suzani, veil, turban;
- musical instruments: zurna, dombra, fluer, kantele, agogo;
- dances: jock, hopak, salsa, belly dance, square dance, pachanga;
- winds: mistral, armenaz, sirocco, garmsil, tornado.

Exoticisms are usually not subject to translation, since the realities they denote are characteristic only of the people in question. They are used to give local flavor to speech, and are often found in fiction and newspaper texts.

Exoticism is a foreign borrowing denoting an object or phenomenon from the life of another people. Unlike other barbarisms, due to their persistent ethnic association, exoticisms, with rare exceptions, are not fully assimilated and usually remain on the periphery of the vocabulary of the language. At the same time, such words can often be changed to fit the norms of the new language or distorted, especially if they came through a third language, such as sushi or comics. Close to exoticisms are localisms, dialectisms and ethnographisms that describe the life realities of a sub-ethnic group as part of a larger people (for example, the szeklers (székelys) and changos (people) as part of the Hungarian people). Culinary and music are especially distinguished by exotic vocabulary.

Exoticisms are in principle translatable, in extreme cases they can be translated descriptively, that is, with the help of expressions (for example, English nesting doll to describe the Russian concept of "matryoshka"). However, due to the lack of an exact equivalent, their conciseness and originality are lost in translation, so exoticisms are often borrowed in their entirety. Having entered the literary language, for the most part they still remain on the periphery of the vocabulary, in its passive reserve. Exoticisms also come and go in fashion. In modern print and electronic media, including Russian-language ones, the problem of the abuse of exotic vocabulary often arises. Thanks to cinema, some exotic concepts have spread quite widely and are often used in an ironic, figurative sense (shaurma, hara-kiri, samurai, tomahawk, machete, yurt, wigwam, chum, harem, etc.), which have actually turned into internationalisms.

In our everyday speech, from time to time there are words borrowed from other languages. Some of them have been so firmly mastered that they obey all the norms of the Russian language and are no longer perceived as foreign languages. Others have quite common counterparts, they are declined and conjugated according to the rules of the Russian language, but still seem alien and are used solely under the influence of fashion or the whim of the speaker. But there is such a group of foreign words that have no equivalent in our language, so they are transferred to our speech as they are. They are called exoticisms, and sometimes they can be found not only in colloquial speech, but also in poetic works. Let's see what these expressions are.

The term "exoticism" comes from the Greek language. The word "exoticos" comes from "exo" - "outside" and is translated as "foreign, non-native". Such a definition of the concept is given in the "Dictionary of Linguistic Terms" by T. V. Zhrebilo: "Exoticisms are words borrowed from foreign languages that are included in non-equivalent vocabulary, denoting realities characteristic of foreign peoples and countries, not so much revealing a foreign culture as symbolizing it: Esq. - associated with England, geisha - a sign of traditional Japanese culture. Stand out:

narrow exoticisms - names characteristic of the life of one country: hopak;

broad exoticisms are the names of the realities inherent in the culture and life of the whole region: sheriff, avenue (England, USA, Ireland)".

The key word for understanding the phenomenon of exoticisms is "non-equivalent". If there are already names for barbarisms and other types of borrowings in the Russian language, then there are no analogues for exoticisms, because on the territory of our country there are no those objects, processes, phenomena, etc., which are called by these words. Let's try to illustrate this situation.

Here, for example, is the English word "dandy" used by A.S. Pushkin in the novel "Eugene Onegin".

Вот мой Онегин на свободе;
Острижен по последней моде,
Как **dandy** лондонский одет –
И наконец увидел свет.

It denotes a man who dresses emphatically elegant and fashionable. There are good synonyms in Russian - "dandy", "dandy", which accurately describe such a person. Therefore, we say about the word "dandy" that it is barbarism, a foreign word that has not been fully mastered. And here is "lord", a word that also came from the English language. It denotes a title and the person holding it. In medieval times, this was the name given to feudal landowners who received their allotments from the king. In Russia, there was no such hierarchical structure, there was no similar title, and as a result, no verbal equivalent. We can say that a close concept is "boyar", but it is not an exact analogue. Therefore, the word "lord" should be considered exotic.

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