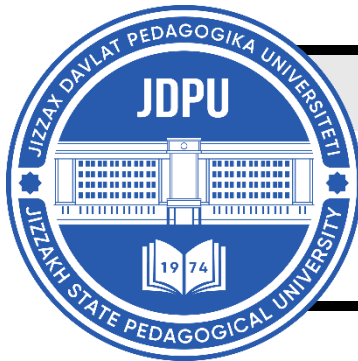


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ENGLISH LOANWORDS AS LEXICAL ENRICHMENT TO THE UZBEK LANGUAGE

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ABOUT ARTICLE

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Abstract: The phenomenon of loanwords has played a significant role in shaping and enriching languages across the globe. This study focuses on the infusion of English loanwords into the lexical landscape of the Uzbek language, exploring its implications, patterns, and socio-cultural significance. Through a comprehensive analysis of lexical borrowing, this research aims to elucidate the mechanisms by which English loanwords integrate into Uzbek, shedding light on the linguistic dynamics and processes of lexical enrichment. Drawing upon linguistic theories and methodologies, this study examines various aspects of English loanwords in Uzbek, including phonological adaptation, morphological integration, semantic evolution, and pragmatic usage. By employing corpus-based analysis and qualitative research techniques, the study identifies prevalent loanword categories, assesses their frequency and distribution, and investigates their functions and meanings within the words and phrases.

INTRODUCTION

As we know, there is no pure language in the world. The purity of a language is not determined by the fact that it lives on its own words. The mixing of languages, the interaction of one with the other, is considering one of the stable laws of the language process in motion. Given the normative, abnormal, and excessive effects of this phenomenon in colorful languages, the state

of abnormal and excessive movement of speech is known in the language system. can cause negative consequences. Language is a dynamic entity, constantly evolving through interactions with other languages, cultures, and societal changes. One of the most prominent mechanisms driving linguistic evolution is the phenomenon of lexical borrowing, wherein languages adopt words and expressions from other linguistic systems. This process of borrowing not only reflects cultural exchanges but also serves as a means of enriching and diversifying linguistic repertoires. In the context of the Uzbek language, which is spoken by millions in Uzbekistan and other Central Asian countries, the influence of lexical borrowing is particularly pronounced. Over the centuries, Uzbek has absorbed vocabulary from various linguistic sources, including Arabic, Persian, Russian, and Turkic languages. However, in recent decades, the global ascendancy of English as a dominant language in technology, science, commerce, and popular culture has led to a significant influx of English loanwords into Uzbek. This influx of English loanwords into Uzbek represents a multifaceted linguistic phenomenon with far-reaching implications. On one hand, it reflects the interconnectedness of global societies in the age of globalization, where languages constantly interact and exchange lexical items. On the other hand, it poses challenges and opportunities for language preservation, identity maintenance, and language policy in Uzbekistan and other Uzbek-speaking communities.

THE MAIN RESULTS AND FINDINGS

Uzbek, otherwise called Turkic, has for some time been utilized in Focal Asia alongside Persian (Persian-Tajik) for centuries. The blending of dialects because of long haul correspondence has fundamentally impacted the lexical layer of the two dialects. The lexical layer of the Uzbek language incorporates new words, phrases, articulations, and even word-framing attaches. Such words were first conceptual, and afterward a considerable lot of them, as their own layer words, adjusted to our language and became indivisible. This is because of the relations such as exceptionally old course of discourse of borrowings in the language and the equivalent, graduonymic, hyponymic, enactment of single word and the passivation of one more word in the language framework. It can be said that this course of blending Turkic and Persian dialects went on until the tenth hundred years.

Furthermore, this research delves into the socio-cultural dimensions of English loanwords in Uzbek, exploring their implications for identity construction, language policy, and language contact phenomena. Through surveys, interviews, and discourse analysis, the study elucidates the attitudes of Uzbek speakers towards English loanwords, their perceptions of linguistic purism versus linguistic hybridity, and the role of globalisation in language evolution. Ultimately, this study contributes to our understanding of language contact, borrowing processes, and lexical enrichment in the context of Uzbek language development. By offering insights into the dynamics

of English loanwords in Uzbek, this research provides a foundation for further exploration of linguistic diversity, cultural exchange, and language evolution in multilingual societies.

After the Middle Easterner success in the VII-VIII hundreds of years, alongside the impact of Islamic culture, our vocabulary was first impacted by strict and edification ideas, and afterward by an extensive variety of Arabic words. Because of the incredible consideration of the populace to Islam, the enthusiasm and interest in the Arabic language, Arabic has ascended to the level of the language of information and culture among our kin. In the madrassas, the Arabic language was educated in profundity, and for the scholarly individuals of the time, the capacity to talk and compose Arabic was viewed as a present day prerequisite. The investigation of the Arabic language thrived among the Turks, however likewise among the Persians and different people groups under Middle Easterner rule. Subsequently, Arabic started to act as the language of science - the worldwide language for people groups in light of Islamic culture. Just works written in Arabic as indicated by the Qur'an were investigated, suggested for use, and perceived by researchers in the field. As a matter of some importance, the scholarly individuals who developed up among our kin composed chips away at religion, edification, Islamic hypothesis in this language, and then, at that point, started to compose chips away at different fields. An significant component of the 10th century is that during this period, Arabic, Persian and Turkish dialects were utilized at the same time for the finish of logical and creative works by Turkic researchers and writers. More specifically, for the inventive individuals, the subject of religion and illumination was for the most part in Arabic, verse was in Persian, and writing in different fields was in Turkish. From the 10th hundred years onwards, the composition of works in Persian essentially declined. Because of the way that Arabic, which has a place to the Sami group of dialects, is longer and that's only the tip of the iceberg phonetically and linguistically complex as far as language families than The Turkish dialects, just a modest number of Turkic individuals really considered composing an ideal work in this language. Just those specialists who have been reading up the Arabic language for various years, living in the Bedouin world and concentrating on it cautiously, have started to compose show-stoppers in this language. For instance, we are pleased with the way that the creator of the reference book, Mahmud Zamakhshari, composed a book on Arabic language structure, AlMufassal, which was granted the privileged title of "Instructor of Middle Easterners and Non-Bedouins."

Digestion of word from one language to another, including to the Uzbek from different dialects, should be possible recorded as a hard copy or orally. For instance, a large portion of the Arabic borrowings came from composed sources. Communicated in language likewise assumed a significant part in the absorption of Tajik words [9]. The vanishing of the Persian language in the life of our kin went on until the hour of Alisher Navoi, the extraordinary delegate of the

Renaissance in Focal Asia. From that point forward, the Persian divans and later works were made to exhibit the bilingual capacity of our scholars. Critically, it is satisfying that indeed, even in such a long blending cycle of our language, a huge piece of the lexical layer has been protected at the cost of its own words. Without a doubt, if the computation of borrowings in our dictionary is practically identical to the vocabulary of present day Persian (a few specialists say that 65% of the lexical layer of this language comprises of Arabic words), how significant is what is happening furthermore, obviously for the Persian country, the conservation of language immaculateness involves public importance. That's what this peculiarity shows, while this is an overstated degree of word digestion in the language, the spot, use, and amount of Arabic and Persian words in our language in the lexical layer demonstrate the standardizing condition of word osmosis. It is this unreasonable utilization of words that can have negative ramifications for language improvement. It ought to likewise be noticed that such "appalling" circumstances can be expected in a language that is withdrawn from language, has a low degree of discourse, and is cut off from public, social, political, and financial ties. Nowadays, several dialects that are currently wiped out among the world's dialects are going through such a verifiable interaction.

The authentic changes that started in the existence of society in the XIX-XX hundreds of years started to be reflected in our language. It was a period of quick osmosis and mass migration of words. In the 20th hundred years, this circumstance was additionally advanced by variables, for example, the foundation of schools, mass proficiency, the distribution of papers and magazines, and proficiency in schools. A significant element of this period is that not just Russian words came into our language, yet additionally many words from English, French, Italian and different dialects through Russian. In spite of the fact that borrowings were neologistic nature in the early period, they were progressively complied to the laws of the getting language, their outsider component is not observable because of the becoming regular and clear (barg) as in the most natural sounding way for them, phonetic re-arrangement (karavot), linguistic retention (bankdan), dynamic cooperation in the word-development framework (traktorchi), utilizing more than once [6, 498].

The following stage in the lexical advancement of our language is related with the time of independence. Revolutionary changes in each circle of our society, worldwide social, monetary and political relations have opened another way for specific language changes and the advancement of our language. The significant thing is that at this point, the flood of brilliant words from various dialects will increment. Alongside the investigation of world dialects, the osmosis of ideas and words in understanding with their public and social practices and customs has additionally advanced the jargon of our language. As indicated by the abovementioned, the advancement of the Uzbek dictionary can be partitioned into specific stages:

1. The impact of the Persian-Tajik language on the Turkic language until the XV hundred years.
2. The impact of the Arabic language on the Turkic language in the VIII-X hundreds of years.
3. The impact of Russian on the Uzbek language in the 20th 100 years.
4. The impact of various dialects on the Uzbek language after freedom, particularly English.

Impact of various dialects on Uzbek language after freedom. The appearance of neologisms. The 21st century is perceived by the world local area as hundred years of extraordinary changes, specialized progress and data. Simultaneously, the short-term spread of information all over the planet, the requirement for such news in the public eye, prompts a specific change in the lexical design of every language. Today, the appearance of neologisms and their utilization by people in general isn't expected to be reflected in the word references of our language. The worldwide association and closeness in the field of present day innovation don't request to express numerous such ideas as would be natural for us in our language. The implications of certain borrowings are not indeed, even referenced in word references (streak, Coca-Cola). These days, the expressions of present day innovation are rising to the degree of global words all over the planet. After freedom, the jargon of the Uzbek language extended and created because of such words. The purposes behind this are as per the following:

- ✓ Changes in the political, financial, profound, instructive and different circles of society later independence.
- ✓ The effect of worldwide science and innovation.
- ✓ The utilization of unfamiliar words and terms in our discourses by our comrades who talk an unfamiliar language.

As neologisms are studied, their meaning cannot be conveyed to people through the interpretation of words in today's newly published dictionaries. This is because dictionaries cannot solve this problem at a time when the next edition of existing dictionaries is delayed at a time. Also, it is impossible to convey to the public completely about new words, concepts that are necessary for them by the explanations of the few words given in some newspapers and magazines. In our opinion, the only way to do this is to create an "electronic dictionary of Uzbek neologisms" on the Internet. This dictionary will need to be updated on a daily basis by experts. Only if the work is carried out by internet system [4, 186], the problem of regulating new concepts and words that appear in our language can be solved. A group of English words that have been assimilated into some Uzbek languages have completely lost their original lexical meaning in the Uzbek lexicon and become another semantic unit that is not related to the etymological meaning and concept. Words of this nature do not change their original phonetic and morphological features.

However, they do not have semantic similarity in English and Uzbek. The connection between the meaning of a word in its own language and the meaning of the acquired language is forgotten.

Through analysis of linguistic corpora and texts, it was observed that English loanwords in Uzbek follow distinct patterns of integration. Phonological adaptation often occurs to align loanwords with Uzbek phonotactics, resulting in modifications to pronunciation and stress patterns. Morphological assimilation involves the incorporation of loanwords into Uzbek morphology through the addition of native affixes or adaptation of loanword structures. Semantic transfer occurs as loanwords acquire new meanings or nuances within the Uzbek linguistic context, influenced by cultural factors and usage patterns.

The study identified several prevalent categories of English loanwords in Uzbek, including technology, business, fashion, and entertainment. Technology-related loanwords constitute a significant proportion, reflecting the influence of English as a global language of science and innovation. Business and finance terms are also common, reflecting the integration of Uzbekistan into the global economy. Loanwords related to fashion and entertainment demonstrate the impact of Western cultural trends on Uzbek society.

Surveys and interviews revealed a range of attitudes towards English loanwords among Uzbek speakers. While some view loanwords as enriching the language and facilitating communication in global contexts, others express concerns about language purity and the erosion of Uzbek cultural identity. There is a notable generational divide, with younger speakers more likely to embrace loanwords and older speakers more resistant to their usage. Additionally, attitudes towards loanwords vary depending on the domain of usage, with greater acceptance in domains such as technology and commerce.

CONCLUSION

It should be noted that the changes in the semantic structure of borrowings from the English in our language are also different. While some words are placed in the language as retained meanings, others may expand, narrow, or acquire new meanings. In general, when thinking about borrowings in our language, linguist N.Mahmudov noted that it is always important to keep in mind that the issue of norms and nationality of foreign borrowings in the Uzbek language are very important in the spiritual and cultural spheres [2, 6].

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