

Ethnocultural vocabulary and exoticisms

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Annotation: This article emphasizes that exoticisms, like dialectisms and ethnographisms, belong to the same type of lexical irreplaceability and are not fully assimilated into the vernacular language in which they do not exist, and are therefore not translated.

Key words: Ethnocultural, lexical, exoticism, unity, lexicon, tradition, program, traditions, dialect, dialect, ethnography.

Exoticism is an inactive lexicon in a language that expresses the lifestyle and life events of another people. Exoticisms, like dialectisms and ethnographisms, belong to the type of non-alternative lexicon and are not fully assimilated into the non-existent vernacular, they are not translated. When it appears in the text, its meaning is clarified with the help of expressions or figurative means available in the language. Because it expresses ethnic and national phenomena, it does not fully integrate into the language of another people. In many cases, it is not included in the main vocabulary of the language into which it has entered, but is among the reserve words and is mainly used when necessary. The scope of use of exoticisms is narrow, therefore such words are used when talking about the culture in which they exist, in the processes of comparing their specific languages, sometimes in situations related to the transfer of metaphorical meaning.

A part of the lexical units that enter languages from the Uzbek language as an exotic lexicon are mainly ethnographisms. Due to the peculiarity of the way of life of a particular people, the absence of this type of way of life in another people, the absence of a means of expressing certain things and events in that language, a word that has entered another language becomes an exotic word. However, in time, exotic words can also be included in the vocabulary of the language, become an active lexical unit, and

even a unit representing the customs of this people. For example, the word Navruz was once an exotic word for the Uzbek language, but today it has become a ritual lexicon.

In world linguistics, the definitions given to the term exoticisms are almost identical. In particular, T.V. Jerebilo defines exoticism as follows: “The term exoticism is a Greek word, which means “exo” – “outside” and is translated as “foreigner”, “non-local”. Although exoticisms are part of the non-equivalent lexicon and do not fully reveal the culture of the people in which they exist, characteristic of other peoples and cultures, they can give an idea of that people as a symbolic expression.¹

In Uzbek linguistics, this concept has also been thoroughly studied by our researchers. D.Khudoyberganova defines exotic lexicon (Greek ekotikos - foreign, alien) as words and phrases borrowed from other languages, used to give speech a special tone; one of the types of non-alternative lexicon.² According to Professor N. Ulukov, who studied exotic lexicon in a monographic plan, “Exotic lexicon is foreign words that are interesting, strange to others, provide information about social relations, cultural and everyday life, natural phenomena and national customs, traditions, events related to various foreign peoples, and on this basis, the “national costume” characteristic of the text, the national color in a broad sense - national ethnic, socio-political, cultural-spiritual, religious spirit and natural-geographical environment, preserved in Uzbek texts in their original form.” Based on this, we can classify the units that make up exotic vocabulary as follows:

1. Exotic units denoting the names of national holidays: Easter, Holi, Christmas. Names of holidays specific to the Uzbek language and becoming exotic when transitioning to other languages: Navruz, Eid al-Fitr, Eid al-Adha.
2. Exotic units denoting the names of national rituals and customs: kholi, pasxa.

¹Жеребило Т.В. Словарь лингвистических терминов. 5-е изд., испр. и доп. – Назрань: Пилигрим, 2010. – С.486.

²Худойберганова Д. Лингвокультурология терминларининг қисқача изоҳли луғати. – Тошкент: Туррон замин зиё, 2015. – Б.39.

Names of national ceremonies characteristic of the Uzbek language: to'y, yuzochar, kelinsalom, nonsindirar, when transferred to another language, become exotic words.

3. Exotic units denoting the names of national costumes: sari, kimono, cloak. The words chopon, do'ppi, peshband in the Uzbek language are exotic for other languages.

4. Exotic units denoting the names of historical figures: Napoleon, Hitler, Caesar, Amir Timur.

5. Exotic units denoting the names of dishes: pizza, pilaf, jiz, kif-si, lavash.

6. Exotic units denoting music, dance, musical instruments: pop, rap, opera, ballet, dutar, piano, lazgi.

7. Exotic units representing characters, artistic works, films, cartoons: Heracles, Alpomish, Spartacus, Mickey Mouse, King Kong.

8. Exotic units representing the names of some positions and titles: lord, prince, emir, emperor, boyar, caliph.

9. Exotic units representing process names and other social words: grinkard, deport.

10. Exotic units denoting religious words and proper nouns: monk, Muhammad, Jesus. The scope of application of exoticisms varies. They are found not only in oral speech, but also in poetry and literary works.

At first glance, ethnographism and exoticism seem very similar in their common features. However, there is one main difference that sharply distinguishes ethnographism from exoticism: even when ethnographism moves to another language, its "alienness" is noticeable, while exoticism, like a pre-existing word in the native language, barely shows its foreign element. For example, words like rahmat, marhamat, assalomu alaykum, ofarin, balli (bale), astag'firulloh have become ingrained in our speech. They have become an integral part of our traditions, and their foreignness is imperceptible. Ethnographisms, on the other hand, indicate belonging to another culture.

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