

Features of the Functioning of the Modern Russian Language on the Territory of Uzbekistan

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ABSTRACT: The article deals with the issue of the state of the Russian language in the territory of modern Uzbekistan. Cultural and historical processes undoubtedly influence primarily the lexical composition of the Uzbek Russian language. The Russian language exists, on the one hand, within the area of Russian culture, and on the other hand, it functions and even develops within a completely different reality, another, one might say, exogenous culture.

KEYWORD: Russian language, borrowings, mentality, influence, lexical composition, communication, language unit, realities, geo-linguistics.

Russian is native to native speakers, but communication takes place in their native language within a different mentality, a different cultural space, and this, of course, affects the state of the Russian language, since it is impossible to ignore the existing reality, it is necessary for adequate intercultural communication of the situation accepted in this culture in which a person should exist. It is quite obvious that, functioning in the conditions of any cultural realities, a language cannot but react by borrowing individual linguistic units or word forms. These borrowings reflect the influence of the conceptual picture of the world of another language and are caused by close and prolonged contacts between peoples, as a result of which the borrowed unit harmoniously enters the language and does not represent something alien. However, according to the authors, it is hardly possible to say that borrowings, even if very numerous, have led to any systemic changes in the Russian language. The Russian and Uzbek languages are not related, and even in conditions of close contact, their mutual influence is limited to filling in lexical gaps, without affecting the structure of the language as a whole.

The functioning of the Russian language in Uzbekistan is in accordance with the socio-cultural, historical and ethnic processes taking place in the country, which, in turn, is associated with the current state of development of the world space, globalization, rapid development of technological progress, redistribution of multicultural space. These processes influence the formation of a specific national picture of the world of Russian Uzbeks. "The expansion of the conceptual sphere of ethnic Russians living outside the metropolis depends on the foreign-language environment, the level of contacts between languages and occurs at the expense of the means of a close-contact language. The more areas in which the Russian language is used, the more the realities and concepts of the other (others) are included in it language. The legally fixed status of the Russian language in this state is also of great importance" [6, p. 149].

Russian has ceased to coincide only with the Russian language culture since the beginning of the 20th century, both in the geolinguistic and in the cultural and spiritual space" [4, p. 212]. The Russian language exists, on the one hand, within the area of Russian culture, and on the other hand, it functions and even develops within a completely different reality, another, one might say, exogenous culture. This applies primarily to the countries of the post-Soviet space or countries where there are large diasporas of native speakers of the Russian language. Russian is native to native speakers, but communication takes place in their native language within a different mentality, a different cultural space, and this, of course, affects the state of the Russian language, since it is impossible to ignore the existing reality, the situations necessary for adequate intercultural communication, accepted in this culture in which a person should exist. Russian language in such a space has caused the emergence of a new direction in the study of the Russian language, such as georistics.

Russian studies are understood as a discipline that studies varieties of the Russian language that exists outside the framework of the Russian cultural space. Russian is considered by the proponents of this theory as a special national variant of the Russian language, within which the linguistic states peculiar to this variant arise. Speaking about the existence and functioning of the Russian language outside of Russia, the proponents of this theory consider the Russian language as a special national variant of the Russian language. "The Russian language, as a world language, actively used in different countries, developing in the environment of different foreign languages, acquires the qualities of a multinational, since in each particular state it reflects the realities of the surrounding reality and is influenced by a closely contacting language (languages) [5, p. 261].

This fully applies to the state of the Russian language in modern Uzbekistan. Russian, for example, A. E. Zhuravleva, in her work devoted to the analysis of the current state of the Russian language on the territory of Uzbekistan, argues that the status and scope of the use of the Russian language in Uzbekistan, like in no other country, allow us to speak about the national version of the Russian language – the Russian language of Uzbekistan. Cultural and historical processes undoubtedly influence primarily the lexical composition of the Uzbek Russian language. Functioning in an exogenous cultural space, the language naturally experiences a lexical deficit, since the surrounding reality requires adequate reactions from a native speaker. Language in this case serves as a means of interethnic communication. Therefore, the Russian language has included the use of a significant number of lexical units borrowed from the Uzbek language, reflecting cultural, social, socio-political realities. For example, the names of holidays (Navruz, Kurban Hayit), the names of products and dishes of national Uzbek cuisine (palov, somsa, tandir gusht, manty, shurpa, sumalak, khonim, halim, moshkhurda), the designations of everyday realities (kosa, choinik, piala, doira, rubab, tanga, chapan, duppi, dastarkhan) do not have an equivalent in the Russian language and are used by the Russian-speaking population in the way it is customary in the traditional culture of Uzbekistan. Socio-political vocabulary, names of state and administrative organizations and socio-political figures – khokim (leader of the nation) – despite the fact that they denote widespread concepts, are implemented as is customary in Uzbekistan.

It is quite obvious that, functioning in the conditions of any cultural realities, a language cannot but react by borrowing individual linguistic units or word forms. These borrowings reflect the influence of the conceptual picture of the world of another language and are caused by close and prolonged contacts between peoples, as a result of which the borrowed unit harmoniously enters the language and does not represent something alien. For example, a typical appeal to an unfamiliar woman in the Russian language is the word "girl", almost without age restrictions. Less often you can hear "woman", even less often "lady" or "citizen". In Uzbekistan, no one will be surprised by an appeal to a middle-aged woman with the word "opa" or "hola" (from the Uzbek "hola"- aunt), a similar appeal

to a man "aka", "toga, amaki" (uncle), a respectful appeal to an elderly woman "holajon", it is interesting that none of Russian equivalents are quite used and quite correct. The word "oksokol" refers to a wise, authoritative, worthy person with a rich life experience. The word "boslovchi" has practically replaced the Russian word "presenter" in the event that it concerns a feast, and has completely retained its meaning if it is about any official event. In the Uzbek language, these concepts are initially differentiated. The word "ainalai, urgilai" has become widespread – an appeal to a dear, close person, in meaning it is something close to the expression "you are my dear (dear)", used as approval, admiration. Naturally, borrowing of such capacious words-concepts that do not have a simple equivalent to convey their meaning in Russian is quite understandable. Otherwise, we would have to give a whole descriptive situation. So, using the word "bechora", native speakers of the Russian language put into this word a much more capacious concept than just a poor guy, an unfortunate, a loser. It is hard to imagine that in Russia a person will turn to an unfamiliar peer of another nationality, using the word "brother" as an address or "sister" to a woman of the same age, whereas in Uzbekistan this is a very common variant of treatment.

This can even be called not just an appeal, but rather a demonstration of tolerance towards a representative of another culture. The active use of lexical units of the Uzbek language in the Russian-speaking mass media also contributes to the formation of relevant conceptual concepts that determine the specifics of the national picture of Russian Uzbeks. The heterogeneity of the multicultural space of Uzbekistan naturally led to the appearance of linguistic lacunae and, as a result, the borrowing of certain lexical units, including non-equivalent vocabulary. The Russian and Uzbek languages are not related, and even in conditions of close contact, their mutual influence is limited to filling in lexical gaps, without affecting the structure of the language as a whole. Russian speakers from Uzbekistan cannot understand a native speaker of the same language, for example, from Belarus; there are no systemic changes that would not allow a native speaker of the Russian language from Uzbekistan to understand a native speaker of the Russian language, for example, from Belarus. It is safe to say that at present it is just a literary Russian language with elements of borrowings that are necessary for successful communication within a certain cultural space.

Russian is less subject to any kind of rapid changes on the territory of Uzbekistan than on the territory of Russia (the appearance of simultaneous neologisms, phonetic distortions, various kinds of dialect deviations), and represents a more conservative structure than within the area of Russian culture. There is not even dialect variability, as in Russia. It is safe to say that the Russian language in Uzbekistan is a language that has completely preserved its linguistic norms, and here it is much closer to the reference literary norm than in many regions of Russia. In addition, due to the rapid development of the information space, many of these borrowings have ceased to be regionalisms characteristic only of Uzbekistan, and words such as: botir, toy, boslovchi, dasturkhon, etc., due to their semantic expressive coloring, are widely used on the territory of Russia. Even in case of necessary borrowings, lexical units function according to the rules of Russian inflection: meet me near the hakimiyat // play the dombra // fry boursaks // I met this becharashka// similarly, there is no need to talk about changes in the Uzbek language that would be caused by Russian-speaking contacts. With the transition from a nomadic lifestyle to a settled one, a significant layer of Uzbek vocabulary serving a person in that situation has become passive. In accordance with the requirements of the time, lexical units appeared in the Uzbek language nominating new realities, but this process is in no way connected with the influence of the Russian language on Uzbek. The vocabulary is replenished rather with technical, international terms, but according to the laws of the Uzbek language. In rare cases, one can observe the Russian type of motivated word formation, where the Uzbek root acts as a motivating word, for example in words: auntie (holajon), brother (akajon), pialushka (piala), kosushka (braid). The diminutive affectionate suffix -k- acts as a word-forming

one. Knowing how the Kazakh word form is organized (by attaching service morphemes to the root morpheme), it is easy to understand that this borrowing of the Russian word-forming suffix does not contradict the system of the Uzbek language as a whole. However, it should be noted that the use of the Russian word-formation model in the Uzbek language is limited to this. Moreover, attempts to somehow combine two different language models have been received by the indigenous population, for whom Uzbek is their native and main language. Uzbekistan is a multicultural space, and due to certain historical conditions, the Russian language has become the native language for representatives of various cultures living in Uzbekistan.

"... The Russian language is now opening up advantages that guarantee it a future outside of Russia. It will be easier for us to agree with each other. This perspective makes the Russian language an even more valuable asset to cherish. ...» [4, c. 249]. Russian and Uzbek languages coexist on the territory of Uzbekistan in a separate regime of tolerance, and there is no reason to talk about a special Russian "language of Uzbekistan". Uzbek and Russian languages, interacting with each other, experiencing mutual influence, form the core of Uzbekistan's mentality and serve as an important resource for their mutual enrichment and improvement.

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