



INFLUENCE OF THE RUSSIAN LANGUAGE ON THE UZBEK LANGUAGE: PRAGMATIC AND COGNITIVE ASPECTS

Dmitriy Vladimirovich Popov

Doctor of Philosophy (PhD) in Philological Sciences, Associate
Professor Andijan State University, Andijan, Uzbekistan

Matluba Xolmatovna Tursunova

Master Student, National University of Uzbekistan

<https://doi.org/10.5281/zenodo.7805718>

ARTICLE INFO

Qabul qilindi: 25- mart 2023 yil

Ma'qullandi: 28-mart 2023 yil

Nashr qilindi: 06-april 2023 yil

KEY WORDS

*linguistic picture of the world;
interaction of languages;
cognitive influence; linguistic
interference; linguistic
personality.*

ABSTRACT

This work aims to identify the influence of the Russian language on the Uzbek linguistic world picture, in particular pragmatic and cognitive aspects. The main content of the study is the analysis of the Uzbek speech units that appeared under the influence of the Russian language. The article considers specific examples of Russian words in fiction and colloquial speech. Methods of observation, generalization and comparative analysis were applied during the study. Based on the study of the cognitive and pragmatic influence of the Russian language on the Uzbek language and the linguistic consciousness of the Uzbek people, it has been established that in the Uzbek language there are a number of lexemes mastered from the Russian language by the method of calquing or borrowing. The study results contribute to the theory of studying various problems of linguistic personality, and can also be used in university courses in cognitive linguistics, linguoculturology, the theory of speech communication, etc.

Annotatsiya. Maqolaning maqsadi rus tilining o'zbek tilining olam lisoniy manzarasiga pragmatik va kognitiv jihatlardagi ta'sirini aniqlashdan iborat. Tadqiqotning asosiy mazmunini o'zbek tilida qo'llanilgan va rus tili ta'sirida paydo bo'lgan nutq birliklari tahlil qilishdan iborat. Maqolada rus tilidagi so'zlarning badiiy asarlarda va so'zlashuv nutqida qo'llanilishining aniq misollari ko'rib chiqiladi. Tadqiqot davomida kuzatish, umumlashtirish va qiyosiy tahlil usullari qo'llanilgan. Rus tilining o'zbek tiliga va o'zbeklarning lisoniy ongiga kognitiv va pragmatik ta'sirini o'rganish asosida o'zbek tilida rus tili ta'sirida rus tilining o'zbek tiliga xos bo'lgan kalkalash usuli bilan o'zlashtirilgan leksemalar yoki o'zbek so'zlari bilan ifodalangan o'zlashtirilgan tushunchalar mavjudligi aniqlandi. Tadqiqot natijalari lisoniy shaxsning turli muammolarini o'rganish nazariyasiga muayyan darajada hissa qo'shadi, shuningdek, kognitiv tilshunoslik, lingvomadaniyatshunoslik, nutq aloqalari nazariyasi qabi fanlarni o'qitishda foydalanish mumkin.

Kalit so'zlar: olamning lisoniy manzarasi; tillarning o'zaro ta'siri; kognitiv ta'sir; lisoniy

interferentsiya; lisoniy shaxs

Аннотация. Цель данной работы заключается в выявлении влияния русского языка на узбекскую языковую картину мира в прагмативном и когнитивном аспектах. Основное содержание исследования составляет анализ речевых единиц, употребляемых в узбекском языке и появившихся под влиянием русского языка. В статье рассмотрены конкретные примеры употребления русских слов в произведениях художественной литературы и в разговорной речи. При проведении исследования применены методы наблюдения, обобщения и сравнительного анализа. На основе изучения когнитивного и прагмативного влияния русского языка на узбекский язык и языковое сознание узбеков установлено, что под влиянием русского языка в узбекском языке часто встречаются лексемы, освоенные способом калькирования или заимствованные понятия, выраженные узбекскими словами. Результаты исследования вносят вклад в теорию изучения разноаспектных проблем языковой личности, а также могут быть использованы в университетских курсах по когнитивной лингвистике, лингвокультурологии, теории речевой коммуникации и др.

Ключевые слова: языковая картина мира; взаимодействие языков; когнитивное влияние; языковая интерференция; языковая личность.

When languages interact, cognitive influence on the language picture of the world of the second language is often an observable phenomenon, since language as a sign system represents a certain model of the world. Language issue interference was comprehensively investigated and found a multi-vector solution in world of linguistics. In particular, noteworthy monographic studies devoted to the study of various aspect problems of linguistic personality: linguoculturological aspect of V. I. Tkhorik linguistic personality in the conditions formation of the norms of the Russian literary language by E. N. Ivanova (first half of the 18th century), the integrity of the linguistic personality; functional-pragmatic and rhetorical aspects by E. I. Bazaluk, models of linguistic personality in its relation to varieties of texts by G. I. Bogin, speech and personality of K. F. Sedov, the concept of "linguistic personality" and the problems of social construction of reality by E. Yu. Panitkova; theoretical cognitive and methodological aspects: problems of secondary language personality by G. S. Shashlova; sociocultural and philosophical aspects by O.A. Kolykhalova's bilingualism, language and reality by N. I. Beresneva, words and concepts in communicative activities by S. A. Pesina, communicative and linguistic reality; ontological and epistemological aspects by E. G. Aznabaeva; philosophical knowledge of linguistic reality and linguistic activity by B. D. Nureyev, expression intersubjectivity as a way of socio-cultural being by A. N. Portnova and others.

In addition, the study of the problems of language interaction requires a clear definition of such linguistic concepts as "linguistic picture of the world", "linguistic personality". So, A. A. Leontiev proposes to separate the terms language picture of the world and image of the world, since the first ("linguistic picture of the world") means "the world in mirror of the language", and the second ("image of the world") is understood as a reflection in the human psyche of the surrounding reality, mediated values. According to L. M. Salmiina, the cognitive experience of the nation and humanity is extremely important in that it is the carrier information. A linguist explains it this way:

Accumulating the cognitive experience of the nation and all mankind, the sign stores

information, the volume of which is even difficult to imagine since it absorbs all the previous and at least modern experience of that field of activity, in which the sign is functioning. This value can be called system sign value, since it represents the minimum semantic structure of the existing system, formed two macrocomponents: cognitive-logical, defining "passport data" of the existing and providing the ability to identify elements what is happening, and cognitive-axiological, defining its significance in the cultural and historical context, and therefore, providing opportunities for qualification of what is happening.

In the conditions of modern communicative reality appeal to the study of the phenomenon of linguistic personality from the point of view of its participation in social communication involves the identification and clarification of the instrumental capabilities of the concept of "linguistic personality" in relation to the sphere of socio-philosophical research. In this regard, it is necessary:

- 1) reveal the content of the concept of "linguistic personality" (LP);
- 2) identify its relationship with similar concepts and justify the possibility of their interchangeability;
- 3) clarify what will be understood by LP;

Studying the influence of the Russian language on the linguistic picture of the world in cognitive aspect, it is necessary to define the concept of linguistic personality, its connection with related concepts, it should be expressed that understood under the concept of linguistic identity. When studying the cognitive impact of a particular language on the linguistic picture of the world of another language is important to determine first of all the concept of a linguistic personality. According to Yu. N. Karaulov, LP is the totality of a person's abilities and characteristics that determine the creation and perception of speech works by him, which differ in the degree of structural and linguistic complexity, depth and accuracy of reflection of reality, defined "target orientation".

Yu. N. Karaulov notes that LP is a type of complete representation personality, containing "both mental, and social, and ethical and other components, but refracted through its language, its discourse. V. I. Karasik understands LP as "generalized image of the carrier cultural-linguistic and communicative-activity values, knowledge, attitudes and behavioral responses". LP is considered by V. I. Karasik as the unity of speech activity and human speech organization. They, according to the scientist, closely interrelated, but not identical to each other, correlating as a phenomenon and essence. In the speech organization of a person, the author identifies five aspects:

- 1) language ability as an organic opportunity learn how to conduct verbal communication (this includes mental and somatic features of a person);
- 2) communication need, i.e. addressability, focus on communicative conditions, on participants in communication, language community, carriers of culture;
- 3) communicative competence as a developed skill communicate in its various registers for optimal achievement of the goal, a person acquires competence, while abilities can only be developed;
- 4) linguistic consciousness as an active verbal "reflection in the inner world of the outer world";
- 5) speech behavior as a conscious and unconscious system actions that reveal the character and way of life of a person.

The above signs can be observed in speech situations of bearers of Uzbek culture:

«— Қани, марш! — деди кўшни. — Бир марта салом берган одамнинг уйига кўч-кўронингни орқалаб, бостириб кириб келаверасанми!» (Саид Аҳмад. Танланган асарлар. II жилд).

In the Uzbek language culture, the construction with the word *march* appeared in the second half of the 20th century. Until that time the word did not occur in orders. The appearance of this lexeme can be the explanation of the meaning by extension of a military term. In Uzbek the meaning of the word *march* expanded and began to be used as an order to leave or depart, or as an order. «Ҳозир уй-уйларингга марш» / «Сейчас все марш по домам» (Now everyone is marching home) (Ойбек).

«— Жуда хунук иш бўлди-да. Онаси зор қақшаб қидириб юргандир. Отаси бўлса... Чолнинг гапи оғзида қолди, Бургут «Отаси *чорт с ним*» деб русчалаб юборди» (Саид Аҳмад. Танланган асарлар. I жилд, с. 261).

The example highlighted in the above passage resulted in the appearance in the Uzbek language of the expression *zhin ursin*. As seen from context, this expression is used in the Uzbek text even without translation.

«— Фарзанд-да, ахир. Бўладиган бўлса — очиқ-ойдин қилиш керак эди... Эртага элнинг оғзига тушади, унда нима деган одам бўламиз, халқ нима дейди?

— Халқми, — деди Бургут, — халқ, *маладэс*, дейди. Бояттан бери судга тушган гуноҳкордек ҳамманинг кўзига қараб ўтирган Ғанивойга бирдан жон киргандек бўлди» (Саид Аҳмад. Танланган асарлар. I жилд, с. 262).

Along with the exclamations *barakalla*, *ofarin*, used in the Uzbek language, the word *malades* has become popular. In addition, under the influence of the Russian language, the scope of application of praiseworthy exclamations in the language of the Uzbek language personality has expanded.

Words/phrases concerning the expression of greetings, meetings, requests in Russian culture were mastered by the Uzbek language also by the method of calculus. For example, the translation of the Russian expression " Передай привет" (Say hello) in Uzbek speech looks like this:

«Омон акамга салом денг, уйдагилар, болалар тинч экан, деб айтинг, деб тайинлади. Кўлидаги бола ҳам унга дўпписини чўзиб: — Дадага, дадага, — дерди. Мотор гуруллаб ҳамма ўзини четга олди. Баҳайбат паррак чир айланиб, вертолёт ҳавога бигиздек тик санчилди-ю, ер пастда қолди. Қўл силтаётган аёлларнинг қизил, кўк дурралари секин-секин кичрайиб, охири кўздан ғойиб бўлди» (Саид Аҳмад. Танланган асарлар. I жилд, с. 297).

«— Э, кўп антиқа овлар қилганлар. Қайси бирини айтай? Шу десанг, дадамни Сталин ҳам ниҳоятда ҳурмат қилган. Усмон Юсупов ҳар Москвага борганда Сталин ундан, овчи ошнам Толиб Йўлдошев яхши юрибдими, ўғли Жавлонбек ҳам катта йигит бўлиб қолгандир, мендан *салом айтиб қўй*, деб тайинлар экан.

— Э, сендақа иззатини билмаган меҳмондан ўргилдим. Кўтар жийда халтангни!» (Саид Аҳмад. Танланган асарлар. II жилд. Ҳажвиялар, пьесалар, с. 38).

«— Мюнхаузен *салом айтмаганми*? — деди Ҳафизахон ўзини гўлликка солиб. — Салом айтган. Албатта салом айтган бўлиши керак. Айтганча, у ким ўзи? — Дадангизнинг қадрдон ҳамкасб ошналари, — деди Ҳафизахон лақиллатаётганини сездирмай

жиддийлик билан. — Энди эсимга тушди. Телеграмма келган, олтмишга кирганларида. Ҳафизахон пиқирлаб кулиб юборди.— Нега куласан? — Чап қулоғингиз ўнгига қараганда анчагина кичик экан.

— Энди билдингми? — деди Жавлонбек тўнғиллаб.

— Ҳеч эътибор бермаган эканман.

— Нима деяётган эдим, — деди Жавлонбек калаванинг учини йўқотиб. — Сталин *салом айтган*, деяётган эдингиз, — деб гапни рюриштирди Ҳафизахон» (Саид Аҳмад. Танланган асарлар. II жилд. Ҳажвиялар, пьесалар, с. 49).

In the examples given, the phrase *передай привет* (*say hello*), is expressed by the forms *salom deng*, *salom aytib ku*, *salom aytgan* is structurally formed under the influence of the Russian language: one or two more centuries ago, the Uzbek greeting culture was verbally expressed in a different way.

For quite a long time there was a tradition of using the words *urtok*, *grajdanin*, *tovarish* as an expander, interpreter of the address. These words, as a rule, were used in official texts of appeals. For instance:

«— *Гражданин* Ғаниев! Еттинчи ноябрдан саккизинчи ноябрга ўтар кечаси қаерда эдингиз?

— Биринчидан, *ўртоқ* терговчи, мен «*гражданин* Ғаниев» эмас, истеъфодаги полковник, *ўртоқ* Ғаниевман! Марҳамат қилиб, *ўртоқ* полковник, деб мурожаат этишингизни сўрайман. *ўртоқ* Комиссар, десангиз ҳам розиман. Мени таниганлар «*ўртоқ* Комиссар», дейишади» (Ў. Ҳошимов. Тушда кечган умрлар, с. 25–26).

A person is part of a society in which he lives surrounded by other individuals. Its social essence is manifested in constant interaction including linguistic with other members of society, which is a distinctive feature of the modern global world. The mutual influence of linguistic worldviews of different nationalities and nationalities living together in a certain territory is also great. The question of the influence of linguistic consciousness on the linguistic picture of the world is the object of a new period of linguistics. Although the interest in this topic is quite the long-standing, current process of globalization has brought it into a number of priority areas. Studying the influence of one language on the language picture of the world of another language in a cognitive aspect, it is necessary define what is meant by the concept of a linguistic personality. In the framework of our study, linguistic personality is understood as language belonging to a particular person in general or a particular nation, as well as to various social strata, and to a specific individual. When languages interact and one of them has a cognitive influence on the linguistic worldview of the second language, in particular, under the influence of the Russian language on the Uzbek language worldview, the following changes should be recognized among native speakers of the Uzbek language worldview:

1) mastering lexemes by calculus method;

2) mastering expressions by the method of calculus;

3) formation of the Uzbek construction under the influence of expression (in the form of a combination and a sentence). Thus, the Russian language has had a significant cognitive impact on the linguistic picture of the Uzbek language world. The expression of interference should be considered in semantic, structural and cognitive aspects.

References:

1. Bazaluk E. I. Celostnost' jazykovej lichnosti: funkcional'nopragmaticheskij i ritoricheskij aspekty: avtoref. dis. ... kand. filol. nauk (Integrity of the language personality: functional-pragmatic and rhetorical aspects: PhD thesis in Philological Sciences). Stavropol', 2010. 21 p.
2. Bogin G. I. Model' jazykovej lichnosti v ejo otnoshenii k raznovidnostjam tekstov: avtoref. dis. ... d-ra filol. nauk (The model of linguistic personality in its relation to the varieties of texts: abstract of D. thesis in Philological Sciences) Leningrad, 1984. p. 31
3. Karasik V. I. Jazykovej krug: lichnost', koncepty, diskurs (Language circle: personality, concepts, discourse). Moscow: Gnozis, 2004. 389 p.
4. Karaulov Ju. N. Russkij jazyk i jazykovaja lichnost' (Russian language and language personality). Moscow: Nauka, 1987. 264 p.
5. Nuriev B. D. Filosofskoe poznanie jazykovej real'nosti i jazykovej dejatel'nosti: avtoref. dis. ... kand. filos. nauk (Philosophical knowledge of linguistic reality and linguistic activity: PhD thesis in Philosophical Sciences). Ufa, 2009. 19 p.
6. Salmina L. M. Jazykovoje znachenie kak kognitivnyj fenomen (Linguistic Meaning as a Cognitive Phenomenon) In: Uchenye zapiski Kazanskogo gosudarstvennogo universiteta (Scientific notes of Kazan State University).

