

UZBEK LEXICON IN THE RUSSIAN LANGUAGE

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Annotation: *This article explores the presence and functioning of Uzbek lexical elements in the Russian language. It analyzes the thematic classification of Uzbek borrowings, their morphological, grammatical, and phonetic adaptation within Russian linguistic norms. The study pays particular attention to lexical units denoting customs and traditions, traditional sports, literature and art, religious and historical concepts, culinary vocabulary, and flora-related terminology. The article demonstrates how Uzbek words enrich Russian speech, introducing national and cultural color that reflects the realities of Uzbek life.*

Keywords: *Uzbek lexicon, borrowing, language contact, adaptation, cultural influence, semantics, linguistic integration.*

When studying Uzbek vocabulary in the Russian language, we analyzed their thematic classification, issues related to their objective use, word formation and grammatical features, as well as their phonetic and orthographic adaptation in Russian.

Customs and traditions (including ritual ones): *Navruz* (the day of the spring New Year), *xormang* (“may you not get tired” – a greeting addressed to working people), *hashar* (collective assistance, community work), *paxta bayrami* (cotton harvest festival), *navruz bayrami* (spring festival), *hosil bayrami* (harvest festival), *qovun sayli* (collective outing to eat melons, melon festival), *ichkari* (the women’s section of the house), *tashkari* (the men’s section of the house), *Assalomu alaykum* (“hello”), *Va alaykum assalom* (“and hello to you”), *suyunchi* (a gift given for good news), and others.

Traditional sports competitions: *kurash* (wrestling), *batir* (hero, strongman), *palvon* (wrestler), *bayga* (horse race), *ulak* (goat-grabbing game, buzkashi), and others.

Literature and art: *askiya* (witty wordplay, verbal contest), *tanbur* (a type of stringed musical instrument), *doira* (tambourine), *karnay* (a long brass wind instrument with a sharp sound), *surmay* (woodwind instrument similar to an oboe), *kobiz* (musical instrument), *rubob* (stringed instrument), *ghazal* (lyric poem), *qasida* (ode), *muhammas* (five-line stanza), *rubai* (quatrain), *maqom* (classical musical mode), *gidjak* (string instrument similar to a violin), *shashmaqom* (a classical musical cycle).

Names related to religion, traditional life, and history: *Qur'an*, *mosque*, *mullah*, *muazzin*, *Qurban Hayit* and *Ro'za Hayit* (religious holidays), *sharia*, *ishan* (spiritual mentor), *basmachi*, *qurbashi*, and others.

Names of dishes, food, and drinks: *tea*, *kumis*, *manti*, *plov* (pilaf), *shashlik* (barbecue), *qovurma lagman*, *shurpa* (a type of soup), *shavla* (rice porridge with meat), *varaqi samsa* (layered pastry), *kok choy* (green tea), *xamirturush* (yeast), *patir* (soft flatbread), *tuy non* (wedding bread), *piyozli non* (bread with onions), *shirmay non* (milk bread), *chorek*, *sumalak* (wheat germ pudding), *samsa* (baked pastry), and others.

Flora: *qamish* (reed), *mash* (mung bean), *uryuk* (apricot), *tal* (willow), *unabi* (jujube), *kandym* (camelthorn bush), *karagach* (elm), *saksaul*, *archa* (juniper), *injur* (fig), *turanga* (poplar), *gumay* (Aleppo sorghum), *ajirik* (couch grass), *jida* (oleaster), *yantak* (camelthorn), and others.

In the given examples, the word *dehqonin* (farmer) highlights the local color of events described in Russian texts set in Uzbekistan. If one uses the equivalent Russian word *krest'yanin* ("peasant") instead, the national flavor and sense of place disappear.

The word *khirman* occurs both in a local and broader meaning: *khirman* (a place in the field where the harvested cotton is piled), *collective farm khirman*, *republican khirman*. For example: “The state farm named after Abdalin was established in the autumn of last year, and this year’s harvest will be our first contribution to the great *khirman* of the republic.” “It is worth wishing from the heart that the initiators of this noble endeavor achieve their goals, and that record rice yields soon grow on the brigade’s *khirman*.”

“While the cotton pickers rested on the *khirman*, Umid spoke to the brigadier.” (Mirmukhsin, *Umid*, p. 213). “Driving across the virgin lands, Aykiz frowned and thought: if only this land could be watered, it would give the collective farm an incredible harvest, and mountains of cotton – ‘white gold’ – would rise on the *khirmans*.” (Sh. Rashidov, *The Victors*, p. 109).

The word *khirman*, used in Russian speech, is associated with the cultivation of cotton, and later with the harvesting of cotton, rice, and other crops.

The word *uryuk* (apricot) is used in two meanings. The first meaning is “apricot tree.” For example: “Everything reminds of her – the branches of the *uryuk* adorned with pearl buds, the sad willows lowering their branches into the yellow water of the irrigation ditches, and the river, the mirror of mirrors, reflecting the beauty of the shores...” “From a close distance, intertwining roses and tulips are clearly visible; something elusive, vaguely resembling the shapes of *uryuk* blossoms and grape leaves, was transferred by Adjina Muhammad to the edges of the design.”

“At the trunks of apple, cherry, peach, and *uryuk* trees, among the dry leaves, swarmed red beetles, tiny black bugs, and gray spiders.”

“The swings swayed, and *uryuk* flowers rained down on her — the higher she swung, the more flowers fell.” (U. Khashimov, *The Day of the Butterfly*, p. 179).

“The warm sun pulls up tender green grass, straightens the branches of trees, fills their buds with sap, ready to burst into the white-pink blossoms of *uryuk* and peach, apple trees, and fiery red pomegranates.”

The second meaning is “apricot fruits”: “A few moments later, the same old woman reappeared and placed before the boys a bowl of *uryuk* and firm, rosy-cheeked apples.” “Better take an apple — here, have some *uryuk*...” (J. Abdullakhanov, *Hurricane*, p. 19).

In most illustrative examples, *uryuk* is used to mean the *apricot tree*, although in S. I. Ozhegov’s dictionary it is defined as “small dried apricots with stones.” In modern Russian, the word may refer to the tree itself or to fresh and dried fruits. When referring to the fruit, it is often accompanied by the adjectives “fresh” or “dried.” [38, p. 770].

After Uzbekistan gained independence, the word *rais*, which previously had different meanings, acquired a new shade when combined with the word *bobo* (“grandfather”). It began to be used as a respectful form of address for an esteemed person, particularly a collective farm chairman whose authority is recognized by the people among whom he works and lives. The central press described it as follows: “*Rais* in Uzbek means ‘head, elder, chairman’; *bobo* is an honorific prefix given to a person whose authority is universally acknowledged... Usually, *rais-bobo* is a wise, experienced, elderly man, though Shovkhiev is probably not yet forty. If someone respectfully called him *rais-bobo* in my presence, it was not out of respect for his age or years of service as chairman.”

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