

VOCABULARY STUDY OF THE TOURISM TERMS IN THE UZBEK LANGUAGE

**Zarnigor Sobirova Rakhimovna,
Phd student of BSU**

Abstract: In the lexical-semantic analysis of the terminology of tourism, it should be noted that on the one hand, on the lexical level there is a more mature status of English terminology in the field of Tourism and appears as a basis in the Uzbek language. On the other hand, in recent times there is a tendency to parallelism in the lexical-semantic processes of English and Uzbek languages. Thus, it can be said that the terminology of tourism is distinguished by the internationality of its components, which, first of all, depends on the processes of globalization, which led to the convergence of concretionary and terminological systems, that is, the emergence of a common part of the terminological vocabulary for both languages.

Keywords: tourism, term, terminology, vocabulary, semantics, uzbekify, uzbekize, integration, usage, derivation.

Introduction Speaking about the terminology of the Uzbek language tourism, we need to highlight a few specific aspects here:

1. Since we have promoted the practice of Tourism Entrepreneurship on a relatively later scale and have turned it into a special perspective front of the economy, we will master the terms that have been formed up earlier and have become the world leader.

2. We enrich the terminology of Uzbek tourism, as well as the terminology of world (i.e. English) tourism with new concepts based on Uzbek art, traditions, cuisine and sport, which have demonstrated itself in the world stages.

3. We pay more attention to architectural and construction descriptive terminology than to the fact that the main theme in Uzbek tourism as a monument.

At the first stage, the mastering of the terminology of English Tourism, which is the sum of a large number of cultures, is selectively carried out and the task is aimed at lowering the terms and concepts that are beyond our need or adapting them to the conditions of our national mentality. For example, the adoption of the term *credit card* will be hindered by the fact that the banking operation associated with

this concept is not valid in our country, and will on the contrary be the stimulus for us to prefer the term *bank/debit card*, which refers to our current plastic cards as an alternative.

It is also a natural phenomenon that in the process of the formation of terminology there is a certain need for lexemes that were not previously in the dictionary. After all, "terms are a rapidly changing field of lexicon, the origin of a new discipline and its branches, new streams and theories cause the origin of new terms." This is explained by the process of progress that continues without interruption. For example, in recent years, a special tourism police has been operating on the territory of our republic and the term automatically coordinating it has also been adopted (*tourism police* → туризм полицияси). Having studied the terminology of English tourism, it is possible to predict with great confidence that soon there will be a need to master the terminology of tourism statistics in Uzbek tourism terminology. Because while we aim to ensure that tourism takes steps towards it within the borders of our country, it is a very important strategic task to head on tourism physiology, marketing and management. Therefore, in the near future, the creation of the Uzbek Explanatory Dictionary of Tourism Statistics is considered the next promising issue for philologists and linguists. This terminology under observation is an example of many concepts in the English Tourism terminology such as *connectivity index*, *customer satisfaction questionnaire*, *compactness index*, *comparative advantage*, *competitive advantage*.

Over the past few years, our state has fallen into the global community's esteem as a progressively developing country. As a result of this, the standard of living of our people has increased, along with the reception of foreign guests, there is an opportunity to travel to other countries. This in turn leads to the assimilation of the concepts of *disposable income* (that is, "the income that the population spends on primary needs") and *discretionary income* (that is, "the income that the population receives from primary needs, if the additional goals are spent in an extra sum"). That is, progress can become a customer of a new terminology.

As already mentioned above, not only in tourism, but also in mastering the terminology of other voluntary spheres, we can lie on the side of this or that term in the influence of the conditions of our national culture, our socio-psychological views. For example, learning the lexeme of the *hospitality industry* (*меҳмоннавозлик саноати*) as an alternative in place of the *tourism industry* (*туризм саноати*) would be a very prodigious work for the culture of our hospitable people. Understanding the *Golden Age Passport* term, which represents a special discount for the age of the consumers of the goods of the tourism industry, would also be an precise term for our people who keep the respective passion for the elderly. But it is more expedient to "uzbekify" than to learn this term. After all, the reason why such concepts as the *Golden Age*, *The Silver Age*, *the golden wedding*, *the silver wedding* lie in our culture is that we can practice this term in the

form of the *grand-age passport*.

Main part: From the point of view of different views of tourism, in the national-cultural and socio-geographical conditions of Uzbekistan, the possibilities of creating the *rural tourism* (*қишлоқ туризми*), *ethnic tourism* (*этник туризм*) *heritage tourism* (*маданий меърос/ёдгорликлар туризми*) are greater. In itself, it is natural that the terminology of these fields constitutes a separate national – ethnic layer of the Uzbek tourist terminology. In the near future, in the conditions of the inevitable success of tourism in our region, the concepts of these directions occupy a special place in the World Tourism terminology with the expression "Uzbek". After all, these concepts are not repeated in any culture of the world and are exactly Uzbekish. Among these are *shiyron*, *chorpoya*, *oftoba*, *chopon*, *ayron*, *chakki* and many others words that has an oriental colors in the words. Lexemes such as *palov*, *somsa*, *bozor*, *kurash*, *halol*, *karvon*, *hammom*, etc. have already entered the widespread consumption. In this process, the general acceptance of the term denoting the concept of this one follows other terms related to it. For example, according to Sh. Sh. Khushmurodova, only one concept of "*kurash*" itself appeared in the dictionary of the world such terms as *halol*, *dakki*, *g`irrom*, *to`xta*.

The prominent field of our culture – the historical Uzbek archeology, makes a significant contribution to the terminology of World Tourism with a separate group of terms. Visiting the lands of our country, admiring its unique style, the squares of our monuments and memorials for centuries, sharing unique impressions with its contemporaries, widely propagating through the guests of our country, finding world recognition, the terminology of our oriental architecture is considered to be a significant and pure national part of Uzbek tourist terminology.

Below are some architectural terms introduced into the world consumption from the Uzbek language:

<i>Islamic buildings</i>	<i>Исломий бинолар</i>
<i>turquoise dome</i>	<i>Туркий гумбаз</i>
<i>desert citadels</i>	<i>Чўлдаги қўрғон (карвонсарой)лар</i>
<i>fortified palaces</i>	<i>Қалъа- саройлар</i>
<i>colored tilework</i>	<i>Рангли гиштинсозлик</i>
<i>pishtak</i>	<i>Петоқ</i>
<i>ark (fortified citadel)</i>	<i>Арк</i>
<i>shahristan (inner city)</i>	<i>Шахристон</i>
<i>rabad (suburbs)</i>	<i>Рабод</i>
<i>hammams (multidomed bathhouses)</i>	<i>Ҳаммом</i>
<i>rabat (caravanserais)</i>	<i>Работ</i>
<i>tim (shopping arcades)</i>	<i>Тим</i>
<i>tok (or tak; covered crossroad bazaars)</i>	<i>Тоқ</i>
<i>hauz (reservoirs)</i>	<i>Ҳовуз</i>

<i>Masjid</i> (mosques)	<i>Масжид</i>
<i>guzar</i> (local mosque)	<i>Гузар (маҳаллий масжид)</i>
<i>jami masjid</i> (Friday mosque)	<i>Жомеъ масжид</i>
<i>namazgokh</i> (festival mosque)	<i>Намозгоҳ (байрам/сайл масжиди)</i>
<i>Mihrab</i>	<i>Меҳроб</i>
<i>Medressas</i>	<i>Мадраса</i>
<i>aivan</i> (or <i>aiwan</i> ; arched portals)	<i>Айвон</i>
<i>hujra</i> (cell-like living quarters for students and teachers)	<i>Хужра</i>
<i>khanaka</i> (prayer cells or entire buildings)	<i>Хонақо</i>
<i>darskhana</i> (lecture room)	<i>Дарсхона</i>
<i>mazar</i> (mausoleum)	<i>Мозор</i>
<i>ziaratkhana</i> (prayer room)	<i>Зиёратхона</i>
<i>gurkhana</i> (tomb)	<i>Гўрхона</i>
<i>Minarets</i>	<i>Минора</i>
<i>chorsu</i> (market arcade)	<i>Чорсу</i>
<i>ghanch</i> (carved and painted alabaster decoration)	<i>Ганч</i>
<i>qala</i> (fortress (also kala))	<i>Қалъа</i>
<i>Girikh</i> (Geometric and knot designs)	<i>Гирих (геометрик ва тугунли нақилар)</i>

When analyzing the terms of the Uzbek architecture, it should be said that the first 5 terms in the table are pure Uzbek words, if the concepts in our land appear to be expressed by English names. If we look at the variants of these words, which are converted in English, they are mostly changed in the sound plan, that is, they are adapted mainly to the phonetic features of the English language, and exactly the same change has given them a foreign character. Phonetic compatibility, in turn, is reflected in the graph.

Having studied the terminology of Uzbek tourism lexically-semantically, once again we note that a large part of it is formed from foreign (literally from English terminology) in the means of word acquisition. After all, there is no absolutely pure language itself, without foreign words. During the course of historical development, the words of other ethnic groups were adopted by people, sometimes voluntarily, sometimes under certain pressure, as a result of economic, political and cultural ties of different nations and nationalities of different scales. Particularly, during our study, we will focus more on linguistic phenomena associated with the process of learning.

In some cases, if the Uzbek tourist terminology is directly translated into

foreign terms, in many cases it is necessary to fall into the process of "uzbekization", which requires deeper observation. The mastering of terms in which structural components are dominant, the meaning of one meaning or another (base) is evident, is carried out directly by translation. For example, *departure card* (кетилиш/жўналиш варақаси), *arrival card* (келиш варақаси), *agency agreement* (агентлик шартномаси), *airport terminal* (аэропорт терминали), *farm tourism* (ферма туризми), *agency coupon* (агентлик купони), *alternate airport* (муқобил аэропорт), *air carrier* (ҳаво ташувчиси), *baggage tag* (юк/багаж ёрлиғи), *excess baggage* (ортиқча юк), *dome car* (гумбазли автоулов), *connecting flight* (уловчи парвоз), *one-way ticket* (бир томонлама чипта), *direct selling* (бевосита сотув/савдо), *e-ticket* (электрон чипта), *duplicate reservation* (дубликат буюртма), *industrial tourism* (индустриал/саноат туризми), *Hajj Pilgrimage* (Ҳаж зиёрати), *mass tourism* (оммавий туризм), *seasonality* (мавсумийлик), *transit traveler* (транзит сайёҳ/йўловчи), *aquatic sports* (сув спорти), *cultural heritage* (маданий меърос), *field sports* (дала спорти), *hotel tariff* (меҳмонхона тарифи).

When deriving the *baggage room*, *auto rental* lexemes, we can observe that in the Uzbek language they have become a single-component word with two components (юкхона, автоужара).

The terms *cafeteria*, *Business Class*, *duty-free*, *ecotourism*, *agritourism*, *ethnic tourism*, *business center*, *festival*, *catering*, *force majeure* are "uzbek-integrated" with slight orthographic changes.

In order to remove the outlandish color from the terms *couchette*, *diversification*, *brochure*, *theme park*, *sanatorium*, *planetarium* their core is preserved and changed to an additional front plan:

Couchette → кушетка

Diversification → диверсификация

Brochure → брошура

Theme park → тематик парк

Sanatorium → санаторий

Planetarium → планетарий

In the process of integrating these words, the influence of the fraternal Russian language is evident. Subsequently, the lexemes affixation, which has acquired a new appearance, has a Russian character.

Seaplane, *flying boat* terms itself presented themselves in the innovations in the development of transport, representing a concept whose structural components consist of a hybrid combination of different types of transport (that is, in the form of *денгиз самолёти*, *учар қайиқ*).

There are even more hybrid compounds in the English tourist terminology. For example, in the form of *fly cruise*, *fly drive*, *fly rail*.

Conclusions. In the process of integrating the terminology of English

tourism, we sometimes have to accept one form of understanding, which has two or even more synonyms, as an equivalent, into our language. It is worth noting that the preferred form corresponds to the level of possibilities of our national language, the presence of lexicon of neighbor or fraternal languages and, or simply, seems familiar. For example, the preferred option in the synonymic series of *sleeping seat - sleperette – dormette* would be the *sliperetta* and or *dormetta* forms of *ухлаи ўриндиғи* which is considered the resting place. The reason for the selection of the word *дача*, which is known to all from the series *dacha-summer house – second house*, is its presence in the language of Russian culture of the neighbor country. In relation to the meaning of *day-visitor - same-day visitor - excursionist*, the same attitude can also be used. In a pair of words *Термал булоқ (thermal springs) – иссиқ булоқ (hot springs)*, the possession of the second form in a wide range of usages among the people causes it to be included in the dictionary as a tourist term. The term *room service (хона хизмати) - floor service (қават хизмати)* is comprehensive in all aspects. *Acclimatization (акклиматизация) – assimilation (ассимиляция) – acculturation (аккультурация) – adaptation (адаптация)*, the last term is considered the most familiar concept to our culture. Also, in the preferred conditions, the usage of the *assimilation* lexeme in another area (linguistics) would lead to misinterpretation.

Abbreviations are transferred to a new language lexicon, like simple vocabulary-lexemes, unchanged or translated. For example, because it does not apply in the spread form, it can also directly captivate the concept of *ATM (automated teller machine – банкомат)*. It is desirable to integrate the *CSS (customer satisfaction survey – харидор мамнунияти сўровномаси)* in translation. Because it is practically in the spread form.

In conclusion, 1) the terminology of English Tourism was formed on the basis of the influence of many cultures; 2) the synonyms, antonyms, polysemes and the figurative meaning in the terminology of English tourism were at a significant level; 3) the majority of the terminology of Uzbek tourism came from abroad, in particular, through the development of Vocabulary from the English language; 4) the Uzbek culture has enriched the world dictionary with terms related to many areas, especially connected with oriental architecture.

Used literature:

1. S. Medlik, Dictionary of travel, tourism and hospitality, Butterworth-Heinemann, third edition, 2003, p 154
2. 'Abdurahmonov G, S. Uzbek Mamajanov language and literature, Tashkent, "Uzbekistan", 2002, 90-b.
3. Sh. Sh. , Uzbekskom I angliyskom yazikakh Khushmurodova Zaimstvovaniya v, philology, language-literature-educational, scientific-methodical Journal, Samarkand, 1 foreign (70) / 2019, 86-b.

4. Mahmudov N., Language linguistics research, Tashkent, classical vocabulary, 2017, 144-b.
5. Z. Sobirova, The Realistic Genre and its Development in World Literature - International Journal of Recent Technology and Engineering (IJRTE)ISSN: 2277-3878, Volume-8, Issue-3S, October 2019
6. Собирова З. Р. Ўзбек сайёҳлик терминларининг инглиз тилига таржимасида учрайдиган айрим муаммолар //Сўз санъати халқаро журнали. – 2020. – Т. 5. – №. 3.
7. Zarnigor S. UDC: 81.44 English translation of tourism lexemes into uzbek //scientific reports of bukhara state university. – с. 120.
8. Sobirova, Zarnigor Intern-researcher (2020) "Lexicographic interpretation of the tourism terms in the english and uzbek languages," Philology Matters: Vol. 2020 : Iss. 4 , Article 6.DOI: 10.36078/987654466<https://uzjournals.edu.uz/philolm/vol2020/iss4/6>
9. Собирова З. Туризм атамаларининг лексик-морфологик таркиби ва мавзуй таснифи тўғрисидаги айрим муаммолар //молодой исследователь: вызовы и перспективы. – 2020. – с. 456-458.
10. Собирова З. Лексик-семантик терминологик таржиманинг баъзида учрайдиган муаммолари (спорт туризми терминлари мисолида) //молодой исследователь: вызовы и перспективы. – 2020. – с. 459-461.
11. Собирова З. Туризм атамаларининг ўзбек тилидаги лексик-семантик тадқиқи борасидаги қарашлар //молодой исследователь: вызовы и перспективы. – 2020. – с. 462-464.
12. Файзуллоев О. М. ОБ ОСОБЕННОСТЯХ ИНТЕРПРЕТАЦИИ УЗБЕКСКИХ СКАЗОК //Theoretical & Applied Science. – 2018. – №. 12. – С. 212-215.
13. Fayzullayev M.B, Fayzulloyev O.M, & Saidova M.M. (2021). Images of animals in the Legends of Haji Nasretdin. Middle European Scientific Bulletin, 10(1). <https://doi.org/10.47494/mesb.2021.10.328>