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THE PROBLEM OF BARBARISMS IN THE EXTENDING INTERCULTURAL CONTEXTS

Abstract: XXI century is characterized by the dominating role of anthropocentrism as a leading paradigm in the world linguistics. This paradigm demands investigating everything from the point of view of the speaker writer as a creator of the speech product.

Key words: barbarism, intercultural context, linguoculturology, language, vocabulary.

Language: English

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Introduction

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This main moment determines why linguoculturology has become, alongside with cognitive linguistics one of the topical trends of present day linguistic elsewhere.

The present article deals with the systemic investigation of the pragmatically colored layer of the English and Uzbek vocabulary named as barbarisms. Barbarisms as a problem and a subject for scholarly writings have a very long history. The term is as old as the notion, and it had been discussed. The problem had no unanimously accepted solution, though hundreds of authors decided to suggest a final all covering description of Barbarism as a linguistic phenomena.

In the age of globalism the problem has become more topical, because contact of cultures and language presume mutual enriching the vocabulary using the resources of the contacting language.

Barbarism is a result of communication between cultures and languages.

The article tries to give a systemic investigation and classification of barbarisms in English and Uzbek. The authors analyzed the sources and causes of barbarisms, similarities and differences between barbarisms, foreign words, exotisms, occasionalisms and other types of the borrowed words.

As a material for the investigation the authors used the barbarisms in English in the second half of the XX century, and in Uzbek, at the beginning of the XX century when Uzbek borrowed barbarisms from Russian and a special attention is paid to the material of the XXI century, when Uzbek began borrowing words from English.

The author came to the conclusion that Barbarisms will remain to be the subject for linguistic analysis due to the fact that globalism made English words penetrate to the different layers of the vocabulary of other languages and the Uzbek language being one of such recipients of barbarism.

The Problem of barbarisms gives rise from the relation and the speech units to the language norm. The case can be quite simple if the borrowed word has a positional attitude towards the norm, follows the rules of the grammatical structure. We see no obstacles to see a barbarism as an element of the norm and the language – recipient will get enlarged with one more lexical unit – a lexeme.

If the borrowed word will not meet the requirements of the language norm, if the attitude will be negative, the borrowed word will have a short – termed life having an occasional status and it will be taken as a barbarism in the language which borrowed the word.

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This means that norm is the essential criterion to determine the status of the lexical unit be it a foreign word, a borrowed word or a barbarism.

The problem of the norm has not a very long history linguistics. It has an equal history with linguistics as a science.

When W.Fon Humboldt founded linguistics as a Branch of theoretical Science, he had to prove the grounds for this newly born theoretical discipline. He had to explain the methodological basis of linguistics, philosophical principles and methods of investigating the language units.

One of the topical problems here was the problem of language contacts and their consequences in all their forms.

The problem of borrowings and their functional types has always been topical due to the fact, that they presented a usual case in the languages contacting in a certain area or region.

The article deals with the problems of investigating essential notions and principles of the problems of borrowings in different languages, A special attention is paid to the interrelation between a barbarisms and the norms of the language.

In the article the author states that the essential factor in determining the status of borrowed words is the norm.

II. Methods of Research. When analyzing linguistic units scholars apply different methods depending on the nature of the language unit. If we analyze barbarisms we should apply the methods used in vocabulary, because barbarisms as elements of vocabulary should be analyzed like all other words. In such cases we can choose the methods used in lexicological investigations, as componential analysis, distributional analysis, element of statistical method as well as functional semantic analysis of the borrowings.

Due to the specific feature of the object we can use linguocultural and sociopragmatic aspects of linguistic analysis.

Sometimes we need to use diachronic approach to analyze and explain the etymology of the borrowed words in order to determine their attitude towards the norm. Linguocultural aspect is reflected when we describe the process of borrowing words to English and Uzbek in general and using barbarisms in these languages.

III. Discussion. V.Fon Humboldt analyzed the philosophical aspect of language contacts and language development. Language contacts are followed by borrowing words. This statement can be exemplified by the following barbarisms used in the English language by means borrowing from for German.

a) “Schnaps” this German word undertook a spelling change, here the English borrowers added one “s” and the word obtained the present form. It denotes a strong drink resembling Russian vodka.

b) Wiener schnitzel – A type of the schnitzel usually served in the restaurants. It is well known that items of national cuisine often become the object for using without looking for their English words denoting similar objects and phenomena. This is usually done when a speaker comes across the food, dishes and other items of the uisine.

Rucksack – it is one of the frequently used barbarisms and later it has become a kind of international words used by many nations and peoples. Even in the Uzbek language we use this word in the meaning of “a sack” for carrying things.

Stein. This German word developed from the word Beir stein. It denotes a large glass mug recommended for drinking beer.

The following barbarisms are used in linguistics Zweie backed, (a meal both sides of which are fried); Poltergeist – this word denotes a spirit who makes noise to call one’s attention to itself.

Schaden freide – in German schadeng – freude. This barbarism denotes happiness gained due to the grief of other people.

Ubermensch – this barbarism is a calque of the English “superman”. Even English has this word, which was coined as a compound word earlier, the speakers use corresponding German calque, when they want to describe the reality related to Germans of their country.

The following barbarisms also have the same history.

(Wunderkind (wonder child); Ansatz (basic approach); reitgeist (the spirit of the Time); Festschrift (A special edition or collection for anniversary); Doctorvater (Scientific adviser for the Doctor’s Degree Dissertation); Kulturkampf (This barbarism denotes the fight for the culture which goes back to the struggle against catholics in Germany in the reign of Bismark).

Gefreiter (This barbarism corresponds to English “private”. It is mainly used when speaker wants to give the German realia of the events). We observe in some case that word building means, affixes are borrowed to form new words. For example the Prefix “eigen” is used to denote the following words in English. Eigen function, Eigen vector, Eigen value, Eigen form etc. In these words the semi – affix “Eigen” corresponds to English “self-”.

In some cases whole sentences are used as a barbarism.

Eq: Gott is tott – said by F.Nitsche – It corresponds to English “God is dead”. Gott mit uns! – (God is with us).

This statement was the motto of the Prussian Emperor in the First and Second world wars.

Deutschland uber alles – (English translation is: Germany above all). Words taken from the State anthem of the country. It expresses the chauvinistic feelings of some German people.

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The problem of “barbarism” arises when we discuss the relation of the borrowed word to the literary norm of the language. The problem can be complicated by the existence or mentioning of other similar terms, functioning in linguistics, like borrowing, exotism, foreign words etc.

Exotism is a word, slightly colored stylistically which is mostly used in bookish style. It means a word or a phrase used by the author to describe an object or phenomenon found in less known languages. The words of this sort usually denote the specific conditions, habits, national coloring of the people speaking a not very widely known language. Exotisms are mainly used in scholarly writings, publicistic prose and fiction.

Increasing cultural cooperation of Uzbek people with different foreign countries makes it possible for the Uzbek people to get acquainted with literature of those earlier unknown peoples. As a result there appeared translations of pieces of literature written by those nations. This caused a wide appearance of exotism, in Uzbek language.

Exotisms are mostly explained by the translator at the bottom of the page. For example Tour Hejerdahl, a Norwegian writer, is famous for his work “A travel in Kon – Tiky”. In the translation of this book we find the following exotisms: kayak – an Eskimo boat; Izlu – an Eskimo’s hut; sucre-an Ecuadorian coin; machete – a big Amerindian knife used for cutting bushes, thus opening a path in jungle. It’s worth mentioning that in Uzbek there is an instrument which resembles machete in form, but differs from it in function, that is, oshpichoq – an instrument, used to cut pieces of meat, to make to pieces smaller.

We can not say it exactly, but may be in the past this oshpichoq was primarily used for the same function, to open a path among bushes. But about a hundred years ago all the bushes in the territory of Present Day Uzbekistan was cut off to cultivate technical plants, vegetable and fruit.

Spaghetti – Italian vermicelli, a type of macaroni;

Kumara – A king of a sweet potato cultivated in South America and Polynesia.

Some exotisms became Uzbek words, as they were used very often in the language, oral and written speech. They’ve lost their function of exotisms. Eg: lady, gentleman, madam, mister, signora, signora, sir, whiskey, farmer, business, dollar, etc.

Some exotisms are completely borrowed into the recipient language in the course of time as a result of the change in the socio-political life of the society. For example the words, like piano, royal, trombone, accordion, dealer, hockey, harmony, briefing etc.

Now Uzbeks don’t take them as barbarism or foreign words, they are a part of the Uzbek culture and naturally word stock. They don’t form a special stylistic layer of words as before.

Exotisms are used in fiction to give a national coloring to the being described event or a situation. In order to investigate barbarisms functionally, semantically, pragmalinguistically or linguoculturally we’ll have to state the essence, nature and hierarchical aspect of barbarisms. We are to determine and to define what the barbarism is. Sometimes the linguists don’t exactly know where the barbarisms should be discussed in lexicology or in stylistics.

This question is very easy at a first glance, but at the same time practically is not easy to answer this question. The thing is that the linguists did not yet come into a certain unique Point of view concerning the place of barbarisms in the system of English vocabulary.

Some linguists say that barbarisms are a part of the vocabulary as linguistic unit having specific semantic features and functional peculiarities differing from other words of the language, like jargonism.

The second group linguists say that barbarisms are one of the stylistic layers of the vocabulary. Therefore no need to discuss them in lexicology. For this reason they recommend barbarisms as a stylistic phenomenon.

In other words according to the first point of view barbarism must be considered as an essence, according to the second point of view barbarism is a phenomenon. If we give it in the form of a pattern we’ll have the followings:

Lexicology – Essence.

Stylistics – Phenomenon.

It looks like a very simple formula, at the same time it is very complicated. If we verbalize this formula we’ll have the following.

As an essence the feature of barbarism is given to all the units of the language it a possibility given a prior. It is an essence which can be represented, realized or conceptualized at nearly every act of communication if there is a communicative intention of the speaker or writer for it. But at the same time it need not be represented. That depends on the nature of the speech act, its time and place. If there is no need for the representation this possibility is not realized and no one uses this word or phrase as a barbarism.

Vice – versa if there is a communicative intention and aim of the speaker in a speech act any word of one language can be used as a barbarism in another language. This act is called a phenomenon. This phenomenon should be grounded linguoculturally. But probability of the use of a word as a barbarism can be equal to $P=0,0001$ from 100 words. This is not a great number, but still it has a positive value. It means there is a possibility of using a certain word as a barbarism.

Borrowing of a word as a barbarism has its reasons like all other language element and phenomena.

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In Uzbek, like other developing languages vocabulary, there is a tendency to innovate, to enlarge and to get enriched.

We can not call the English language as a developing language because it is already a highly developed language having more than a million words. (To be more exact 1.025 mln words, data of 2018).

But still English vocabulary is getting increased by about 5-10.000 words yearly, nearly all of them borrowed as barbarisms.

This process can not be explained from the position of a commonsense. Because the Uzbek language feels a great need of enriching its vocabulary but the English language doesn't need enriching its vocabulary. But English borrows words more than the Uzbek language, which feels a real need for it, greater than English.

Our investigations showed, that vocabulary of a language changes and becomes enriched due to the socio-political and cultural needs of the society. The potential possibility of the language to borrow words is greater than the words used in daily contacts. This feature of the vocabulary creates the possibility for the speaker to choose the linguistic units freely, and use them as they find them correct and relevant. This, in its time, depends and the cultural competence of the speaker and lexico-stylistic of the language norm.

English vocabulary is in action and it is growing steadily. As barbarisms are not members of the word stock, and their usage is not constant, but it is episodic, we can't say that they serve to enrich the vocabulary, at least temporarily. Barbarisms are alien elements in the English word stock. They can not take part at this great process of enriching vocabulary. They can only help the language to perform its communicative function.

Barbarisms help the recipient language to perform its communicative function alongside with the native words of the recipient language.

Globalism escalated the process of borrowing words from each other.

According to the level of the language from which the element of the language was borrowed the loan words are grouped into the following types:

1. borrowed words (or lexical loans).
2. borrowed phonemes.
3. borrowed morphemes.

Phones and morphemes are not borrowed alone separately. They are borrowed in the words, together with words. As a result of the long-termed contacts of languages the following processes -take place.

- 1) words are borrowed.
- 2) Word building affixes used in the words are borrowed.
- 3) There may arise two similar phonemes in languages.
- 4) Similar syntactic constructions may arise.

5) Lexico – semantically hybrid calques may come into existence.

6) There may arise semantic changes in the meanings of words.

Not all the words found or met in an English text can be taken as an English word. They are foreign words. Their usage in the text doesn't mean that the English language borrowed words.

Up to Now we spoke about words borrowed by English from other languages. Further we'll say a few words about morphemes, word – building elements from other languages.

As such we can name some English word building elements borrowed from Italian, Greek and French languages: -arius, -ist, -ee, -ees, -ese, -eer; -ling, -ster, -ie, -er, -ite, -ard, -kin, -ism, -age, -ance-, -ence, -al, -ment, -tion, -arion, -sion, -ion, -able, -ize, -ise, -ise, -fy, -ify, pre-, fe-, post-, counter-, anti-, sub-, inter-, extra etc.

In the Uzbek language we observe neatly the same picture. In its turn the Uzbek language borrowed words from Persian, Arabic, Russian and English languages: -кор, -қор, -кар/-рап; кам-; -зода; -соз, гоҳ, -гир, -ёна, -она, -боз, -боз, -парасть, -хона, гўй, -но; be; gap; -bag, -ban, -bo – ist, izm and others.

We observe similar features in English and Uzbek borrowed words: For example, we find that in the Uzbek words borrowed from English we find some sound alteration.

Ө>s, z, or Ө>t, δ>d,

Eg: Theory – теория,

Thermic – термик

Theodore – Теодор,

English [æ] is replaced by [a, e] class [klæs] > класс [klas]

c [s] > c [ts] recipient (реципиент); etc.

In the English wordstock new words are borrowed with some phonetic changes for example:

- Spelling is enriched by foreign letter combination, with the certain letters: ts, kh, tz, zh and letters u, y.

Uzbek language is enriched by the borrowed phonemes, lik: is [ц], sch [ш, ч], [bi]>[‘], ь [separating] mark etc. Borrowing is mainly loaning a word. Words borrowed from other languages English become Uzbek words. As English borrowings in Uzbek borrowed words act as loan words.

In order to become a borrowed word, word must meet the following demands:

- 1) Borrowed words follow the systemic rules of the recipient language.
- 2) The word which was borrowed by a language will become related to the laws and regularities of the recipient language especially in the sphere of lexico-semantic system of the language, that as the word becomes adapted.
- 3) The borrowed word becomes as natural and concrete as a native word, and there's no fear and need to mix it with any native or borrowed word.

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4) The new words become natural for the recipients and the threat of feeling it as a foreign word is lost altogether.

5) If the word is borrowed the threat of losing it very soon, or probably of loaning will be very low.

No disputations will be held in the papers on the positive and negative moments of the words borrowed, also there is no doubt about driving the words out from the language etc.

Wide use of borrowings in oral, and written speech especially by the majority of the members of the community are principal features of functional aspect of loan words in the language. If the word is not used in the speech of the community, it cannot become a part of the literary norm thus remaining a barbarism in the language. Words which could not become a part of the norm we can call a borrowing or a borrowed word.

In order to be a borrowed word the loaned word should not only be used in an individual speech but also it should be used in the speech of the community. This is one of the major differences between barbarisms and borrowings. Use of borrowed word in an individual speech is only appearance of the word in the language. Only when it is used the entire community the words become borrowing. But there is one more important moment to be mentioned in this case. That is the use of the borrowed word in the speech of the community should not be a short – termed. It is to be used continuously and for a long time.

In English speech thousands of Latin, French, Greek words have been used for hundreds of years, correspondingly Arabic, Persian and Russian words were used for centuries in the Uzbek language. This conditioned the systemic penetration of those words into the vocabulary of English and Uzbek languages.

The difference between this similar process is that the languages from which English borrowed words are genetically relative, that is, belongs to one family, but the languages, from which Uzbek borrowed, words belong to different families. That made the lexical norm of the Uzbek language to be more open, because if English deals with the similar structure of the borrowed words or grammatical formatives the Uzbek language dealt with two different morphologically structured languages, its system being in a highly degree different than the donor language. Investigations of the last decades showed that ‘barbarism’ is a culturally marked linguistic unit. It appears in the situations where two cultures clash. One culture would not like to accept a foreign word as a borrowing or loan word.

Impossibility of the complete coincidence of the elements of two cultures creates barbarisms. A word of one culture will become a barbarism in other culture, because the first word denotes the same thing or refers to the same thing, but the background of the

word is not similar its functional value is different, therefore there arises an obligation or necessity to borrow of a foreign word as a barbarism.

There is a certain law in borrowing a word as a barbarism.

1) When two cultures clash in communication, the less cultured nation borrows words from more developed nation, as a borrowing or a barbarism.

2) When a more culturally developed nation borrows a word from a less developed culture that the product of this process is called an exotism.

3) Barbarism is a borrowed word which is borrowed without any serious referential or denotational need for it.

A barbarism is a culturally marked element in the vocabulary of the language it is also socio-politically marked. Because a change in the socio-political life causes a change in the linguocultural nature in language. If it is a changeable category it has some stages of acceleration, stagnation, stabilization.

Barbarism is a mirror of the language. It reflects the thoughts, ideas and feelings of two periods. Directly using a stylistically colored linguistic unit can be ambiguous in the speech act.

For this reason we will analyze some barbarisms borrowed from Russian used in the Uzbek language at the beginning of the XXth century. They marked the situation between 1905-1917. Now we’ll analyze some of them.

1) *Mezгур satsial revalutsianerlarning letaci* (Tarjimon N15 5.08.1906) It belonged to letuchi squads of these social-democrats.

If we compare the sentence in the language of XXth and XXIst we find certain correspondences. Eg; “Mezгур” changed into “Mazkur”. This Turkish style as pronunciation which was in fashion at the beginning of XXth century was later replaced by pure Uzbek pronunciation “social” later changed into “sotsial” this is correct, because the later is more learned, more correct and scientific (scholarly) word. “letuci” this is a barbarism based on the Russian word “летучий” movable. It denoted meetings or committee sessions not in the office of the committee but out of it, that is, in workshops, factories plants etc.

In Uzbek there are two words “sayyor” and “ko’chma” which denote the idea expressed by two words “letuchi”. But the author preferred the word letuchi because people understood it and used in their speech.

2) “Manga biraz pamagat qiling”

(Look, 15, 01.02.1904) (Please help me a bit). The sentence from the newspaper just like the two given above and thousands of other examples, give an evidence of the fact that how abnormal was the Uzbek language of the beginning of the XXth century. Literary norm was far from perfection. Let’s analyze this example, “Manga” is a dialectal word, for the literary norm recommends “menga” (to me); biraz (a

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few some) the literary norm requires “biroz” not “biraz,” pamagat” a barbarism borrowed from the Russian language (to help). This word was so widely used among Uzbek speakers that it replaced Uzbek “yordam bermoq” till the 80 ties of the XX th century.

We can give a very curious example from the Uzbek barbarism.

-Agar biroz kech qolganimizda opozdat qilar ekanmiz.(from the speech of elderly uzbeks). Translation “If we were a bit late we would miss the train”.

The translation is normal but in Uzbek 2 words of the same meaning are used to complete the meaning of being late. Here “kech qolmoq”

-to be late in Uzbek;

-opozdat –to be late in Russian;

4. Conclusion.

1.Linguoculturology is one of the recently established branches of linguistics. It developed at the crossroads of linguistics and culturology. This fact causes both positive and negative moments in the nature of this discipline.

The positive moment is that linguists turned from Saussurean “structural” linguistics to postructural paradigm named as “anthropocentric paradigm” in linguistics. Anthropocentrism is a very wide aspect of human activity including cognitive, social, psycholinguistic and linguocultural and other aspects of the language .

The negative moment in this aspect is that linguists of all schools and friends began understanding “linguoculturology” in a very narrow sense, thus pulling parallel between a language and a human culture, like the relation between a language and habits , holidays , cultural item etc.

This second narrow understanding of linguoculturology became a strong obstacle before two real understanding if linguocultural aspect of language units.

The result was that linguist tried to find direct relations between a language and a culture and their reflections in the language. This sort of primitive understanding the role of the culture in the language

or the role of the language in the culture caused to the under-estimation of this branch in linguistics.

2. Barbarism is a use of foreign words without including them to the norm of their language.

Barbarism is a culturally marked language from. It states the place where two cultures clash. When speaker or writer sees or finds a word or phrase used by other languages and borrows them even though they have a word of the same meaning in their language. Barbarism has four stages in its development

a) Barbarism appears in the language as a foreign word used by a very small of group of people in the community.

b) Barbarism is used by the greater majority of the community.

c) Barbarism loose its status of “barbarism” and becomes a borrowed word.

d) Subsequently the word becomes a member of the word stock of the language.

1. Barbarism mostly appeared in the language of the culturally less developed nations. The Reason is that less cultured nations have to enrich their cultural baggage borrowing words with different new notions. If a more developed culturally language borrows a word that shows how exotisms appear in the language to later became a barbarism.

2. If we compare a numerical volume of barbarisms in English and Uzbek language we can state the following:

-The Uzbek language is rich in barbarisms borrowed from the English language

-The English is not rich in barbarism borrowed from the Uzbek language

-Barbarism never stays as a barbarism forever. They can change their linguistic status and be borrowings

-Barbarisms are not negative elements in language and speech. They are linguistic unit where perform the communicative intention.

Further detailed Investigation of English and Uzbek borrowings may promise much to understand the nature and function of the Barbarisms in English Russian and Uzbek.

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