


# About Some Features of The “Color Picture of The World” of The Russian and Uzbek Languages, Reflected in Phraseologists

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	<p><b>Abstract</b></p> <p>The purpose of this article is to determine the similarities and differences between Russian and Uzbek phraseological units that reflect the linguistic and color picture of the world. The names of flowers in different languages are taken not only literally, they have a symbolic nature. The peculiarities of the color vision of the world by representatives of different ethnocultural communities allow us to speak about the existence of an ethnic national color picture of the world. Such differences between different peoples in cultural ideas about color are most clearly manifested in associations that indicate the national and cultural specificity of thinking. This work presents the features of the linguistic color picture of the Russian and Uzbek languages, which are reflected in phraseological units, and also identifies differences and similarities in the semantic connotations of color components.</p>
<p><b>Keywords:</b> Stable phrases, polysemy, color picture of the world, similarity, difference, mentality, interaction.</p>	

## Introduction

Phraseology began to take shape as an independent linguistic discipline in the 40s of the twentieth century. The premises of the theory of phraseology were substantiated in the works of such scientists as A.A. Potebnya [5], I.I. Sreznevsky [8], A.A. Shakhmatov [10] and others. The ideas of the French linguist C. Bally had a huge influence on the development of phraseology [1]. The theoretical basis of our research is the phraseological concept of prominent scientists in the field of linguistics (V.V. Vinogradov [2], N.M. Shansky [9], etc.). So, by phraseological unit we mean a relatively stable, reproducible, expressive combination of lexemes that has a holistic meaning. It is difficult to imagine any area of human activity where color and its designation would not play a significant role. The view of the world of different cultures is universal, but also nationally specific; therefore, speakers of different languages can see the world around them slightly differently through the prism of their language. The language reflects the experience of dozens of generations over many millennia. Historically, the prototypes of colors developed in such a way that they gave the meanings of color terms their own shades, which undoubtedly influenced the development of the compilation of group color terms in various languages.

“In comparative studies of color vocabulary, special attention is paid to determining the role of color terms in the formation of a linguistic picture of the world, conceptualization and the place of color vocabulary in cognition processes” [3, p. 5]. Today in linguistics one can distinguish such concepts as the color picture of the world and the linguistics of color.

## White/Oq

White is the color of goodness, truth, fidelity, justice and chastity. It symbolizes impeccability, virtue, purity and joy. White also in both languages means something harmless, useful, successful. For example, okkungil is a friendly, sympathetic person;

oq yurak - an open person, ok dasturkhon - a hospitably laid table, oksokol - a senior, respected person;

Oq yo‘l – white (easy) road.

Here are some examples of Russian phraseological units: white envy - a feeling of joy for the success of another person; white bone - about a person of noble origin. However, not all phraseological units of the Russian language with the “white” component have a positive meaning: sewn with white threads - about something that is clumsily hidden; bring to a white heat - bring someone into a state of irritation; white crow - a person different from those around him; the fairy tale about the white bull is fiction, a lie.

## Black/Qora

Black, accordingly, symbolizes life's hardships, evil and misfortune; it is the color of evil, fear, death. In short, the connotations of black in both Russian and Uzbek languages are mostly negative. The color black has connotations of something illegal, dishonest or secret. As an example, the following expressions can be cited: kora yurak - a cruel person, kora bet - a disgraced person, kora niyat - vile wishes, ichi kora - rotten (about a person), korasuyak - low position in society;

Qorasi yuqadi – corresponds to the Russian “with whomever you hang out, you’ll gain from that” In the Russian language, the following phraseological units can be distinguished: keep in a black body - treat someone strictly, oppress someone; black cook - a servant who prepares food for the servants; black cash - secret money fund; a black realtor is a criminal involved in fraud (illegal purchase of apartments from single pensioners, etc.); black market – prohibited trade in goods and services; a black cat ran by - quarrel with someone, lose friendly ties.

## Red /Qizil

Red color plays an important role in human life. It is no coincidence that words with the adjective “red” are very often used in the speech of all nations after the colors white and black. In eastern countries it is traditionally the color of the sun, strength, and also a symbol of youth and beauty. In particular, in the Uzbek language there are such phrases as: qizil til - sharp tongue, wit, qizil korin - small children;

ikki yuzi qip-qizil olmaday – rosy cheeks (like apples).

In the Uzbek language you can find rare examples of a negative connotation: qizil ko‘z - a harmful person.

In the Russian language, phraseological units with the word red mostly convey positive connotations: red maiden - a beautiful girl;

red time is a time of excess and freedom; a red word is an apt expression; red price – discount price; red day – holiday day off; runs like a red thread - something basic, leading, important.

Blue/Ko‘k

In Russian, blue and green have clear demarcation boundaries, while in Uzbek the same lexeme *kok* is used to denote blue and green.

However, if it is necessary to clearly differentiate blue from green, the adjectives *yashil* or *sabz* are used: *yashil rang movut* - green cloth, *yashil nur* - green ray, *yashil dala* - green field. As for phraseological units, in the Russian language phraseological units with the color component “blue” for the most part have a negative assessment. For example: *burn with a blue flame* - expresses displeasure with someone or something; *blue stocking* - about a woman deprived of femininity; *Bluebeard* is a cruel, jealous husband. In the Uzbek language you can find the following phraseological units with the word blue: *kokka tupursang* - *koksinga tushar* - which literally translates as “if you spit into the sky, it will fall on your chest; *boshim ko‘kka yetdi* - exaltation; *rangi ko‘kardi* - literally “turn green with anger.”

The color picture of the world of Russian and Uzbek phraseological units reflects the characteristics of the cultural and linguistic heritage of each people. In Russian phraseology, colors are often used to convey emotional or evaluative meaning. In Uzbek phraseology, colors are used to convey certain images and associations. Also in Uzbek culture there are phrases related to fertile lands and vegetation. In both cultures, you can find phrases related to flowers that reflect the beauty and diversity of the world around us. In general, the color picture of the world of Russian and Uzbek phraseological units reflects the characteristics of the historical, cultural and natural environment of each people, as well as their perception and expression of emotions and assessments. The linguistic and color picture of the Russian and Uzbek languages, reflected in phraseological units, can be interesting to study.

Both languages have a rich heritage of phraseological expressions that reflect the social, cultural and historical characteristics of the people. In the Russian language, phraseological units are often associated with nature, events from history, folk beliefs or life situations. They can be metaphorical, ironic, sarcastic or even superstitious.

The Uzbek language is also rich in phraseological expressions that reflect unique aspects of Uzbek culture and customs. Some Uzbek phraseological expressions may be associated with national cuisine, clothing, traditions and religion. These phraseological expressions not only serve as a way of communication, but also reflect the cultural characteristics and unique features of these languages. Studying phraseological units helps to better understand the linguistic and cultural environment in which they are used.

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