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## NATIONAL-SPECIFIC AND UNIVERSAL MEANS OF EXPRESSING THE CONCEPTS "WINTER" AND "SUMMER" IN THE RUSSIAN AND UZBEK LANGUAGE PICTURES OF THE WORLD

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supplies, dictionaries, specially designed systems. The semantic markup system includes several explanations related to word formation, such as morpho-semantic word formation features, which category the construction base belongs to, lexical-semantic (taxonomic) type of word formation, morphological type of word formation.

**Conclusion.** Thus, the necessary tools for the semantic markup of the corpus are a dictionary (1), which reflects the lexicon of a particular language, a semantic dictionary that can fully explain the lexicon of the language (2), a linguistic model for the implementation of semantic tagging - a set of rules (3), semantic tagging system (4), additional software tool: filter (5), etc., which can distinguish poly semantics and homonymy. Morphological and lexical homonymy in the process of semantic tagging; universal vocabulary, which is a part of compound words (compound terms); a word that does not exist in dictionaries; fragment; it is necessary to develop specific principles of marking of literal-symbolic constructions, as these units have a separate character in each language.

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### NATIONAL-SPECIFIC AND UNIVERSAL MEANS OF EXPRESSING THE CONCEPTS "WINTER" AND "SUMMER" IN THE RUSSIAN AND UZBEK LANGUAGE PICTURES OF THE WORLD

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#### **Abstract:**

**Background.** In this article, Russian will be the source language, and Uzbek will be the language of comparison. Because, despite the structural differences between the Russian and Uzbek languages, our countries have a historical experience of social, cultural, and of course, linguistic interaction.

**Methods.** *Given that the language projections of the collective unconscious, in this case the conceptual opposition "winter-summer", do not have blood and racial inheritance, but belong to humanity as a whole, we can conclude that the deep or basic cognitive layers of the concepts of winter and summer in both the Russian and Uzbek languages contain a common, integral and identical basis for all mankind.*

**Results.** *Thus, we can assume that when leaving for Russia and experiencing its climatic conditions, the Uzbek people acquire other, different from the usual, psychotypes of winter and summer (spring and autumn). Russian- Russian, Russian-Uzbek) understanding of the concepts that make up the concept sphere of the seasons, which are more clearly manifested in the cognitive features of weather conditions and anomalies and seasonal clothing.*

**Discussions.** *Thus, in each concept that makes up the concept sphere "Seasons" in General, and in the concepts "winter" and "Summer" in particular, it is possible to distinguish basic and national-specific content.*

**Conclusion.** *The uniqueness of the concepts winter and summer in the artistic (poetic) worldview of the Russian language space and the Uzbek language space lies in the development of a number of individual author's verbal images of the seasons, which, with the availability of universal secondary education, both in Russia and in Uzbekistan, plays an important role in expanding the composition of additional cognitive features of concepts.*

**Key word:** *comparative linguistics, concept, concept sphere, cognitive features, bilingualism, bilingual elements, psycho images, hybridization, lingua space.*

**Introduction.** In modern comparative linguistics, special attention is paid to the study of concepts, which makes it possible, using the accumulated data, to structure concepts and compare them, exploring in their content universal (global) and national-specific characteristics using techniques and methods of comparative linguistics. Even L.V. Shcherba attached great importance to the comparative study of languages for a better understanding of their own [13, p. 101].

The use of comparative linguistics methods, i.e. the components of the concept sphere seasons (concepts winter, summer, spring and autumn) on the material of different structural languages- Russian and Uzbek, allows us to identify and detect similarities and differences in the content of concepts. Since in General, within the framework of comparative linguistics, common and different things are found in the set and number of units that make up a particular subsystem, the core and periphery of the subsystems of the compared languages are identified. In this approach, two or more languages are compared simultaneously, and both similarities and differences are equally important [11, p. 13-15; 12, p. 128]

So, among the universal (global) characteristics of the concepts winter and summer of the concept sphere "seasons" are the most ancient (archaic) cognitive layers in the meaning of concepts, which are based on the system of observations of ancient people and their behavioral reactions to natural and climatic conditions. For example, the definition of "the coldest time of the year" or "the period of the year following autumn and preceding spring" can be applied to the dictionary definition of winter in both Russian and Uzbek: see for example, "the coldest time of the year following autumn" [9, p. 206] and "Yilning kuzdan kekin keladigan sowuk fasli (the coldest time of the year following autumn)" [16, p.253]. And such characteristic weather phenomena associated with winter in the territory of the Eurasian space as cold, snow, snowfall, frost, shortened daylight hours, and their accompanying meanings that allow the creation of metaphors with the word winter (such as: hunger, freezing, death, darkness, evil, old age) are equally present, and/or can be metaphorically (or contextually) present in both the Russian and Uzbek concepts of "Winter".

The dictionary definitions of summer in the Russian and Uzbek explanatory dictionaries are also almost identical: "The hottest time of the year following spring" [9, p. 285] and "Yilning Bahor Bilan Kuz orasidagi eng Issyk fasli (The hottest season staying between spring and autumn)" [16, p.253]. Both definitions emphasize the characteristic weather feature – "the hottest time of the year", and in the concept's meanings in both Russian and Uzbek, we find such General meanings as heat, rest and vacation.

**Methods.** Note that the real, pragmatic meanings of the concepts of winter and summer, related to the state of nature, weather, and temperature, belong to the deep cognitive layers of concepts, since they reflect the experience of "Homo sapiens", which goes back to archetypal, ancient concepts based on the experience of knowing the surrounding space and reality and surviving in them. Ancient people had to be very observant to survive, so they noticed cyclical changes in nature very early. They recorded their observations and knowledge in astral drawings, which reflected rather complex patterns of behavior of the moon and the Sun [8, p.47]. Such observations were of a practical nature and were related to the collective economic activity of a person. These kinds of observations and representations are correlated with the basic codes of culture, they fix ideas about the universe. The basic codes of culture can be traced in the basic oppositions, which include the oppositions "top - bottom", "far - near", "good - bad", "friend - foe", and some others [4, p. 375]. These include the winter-summer pair, whose opposition is reflected in folklore: Proverbs, sayings and riddles, in which the attitude of winter is bad, comparable to the threat of life-cold, hunger, death, danger, etc.; the attitude of summer is good, solidity, gifts of nature, and a favorable period for hard exhausting work to prepare for survival in winter. Thus, these two seasons turn into a conceptual opposition "winter-summer". For example, in Russian: Summer works for winter, and winter for summer, what is born in summer will be useful in winter; if you don't collect it in Summer, you won't find it in winter; Will be winter — and summer; Prepare sleighs in summer, and cart in winter; Summer will lie, in the winter with the wallet will run; in the Summer he goes out in winter design; Summer sweat and winter can't get warm. In the Uzbek language: Es Emini ez La - About winter care in the summer; Ez Amini ISDA, is Amini – drive take Care of summer in winter, winter in summer; Riding Aselsan, ISDA hiilson Summer all lay in winter will pick up everything.

Thus, both in Russian and in Uzbek, despite the linguistic design, i.e. structural differences between the Slavic and Turkic languages, there is a similarity in the display of the "winter-summer" concepts in the language of opposition, thus reflecting the similarity of the cognitive processes of ancient people, that is, the similarity of the worldview and worldview of our ancestors of fragments of the surrounding reality (the collective unconscious, according to the term proposed by K. Jung). In the language system, such conceptual oppositions are presented as isolated antonymic pairs that are not connected by polysemy or synonymy relations with other words, expressed by unambiguous words that are opposed to each other. Russian Russian and Uzbek languages have an antonymic pair winter (the coldest time of the year) and summer (the warmest time of the year) [1, p.360; 10, p. 305], and a similar pair in Russian and Uzbek languages shows the maximum similarity, both in semantics and structure [7, p. 17]. Also, in Russian and Uzbek, in terms of temporal settings, the concept of "Winter "and the concept of" Summer " reflect a linear concept of time, that is, winter and summer are opposed to each other, but do not follow each other; their repetition is cyclical according to the course of the four seasons.

The further development of humanity, the change of historical, social and cultural realities worked to introduce additional layers-meanings and meanings in the concepts of winter and summer in General and in particular: For example, the celebration of the New year on December 31 on January 1, and related realities and holiday traditions. Since this tradition, compared to the territory of Russia, appeared in Central Asia relatively recently, at the beginning of the XX century, the connection of this phenomenon with the concept of winter in the Russian language is historically "older", by more than 200 years, than in the Uzbek language, since in Russia this holiday has been celebrated since 1700, according to the decree of Peter I on the reform of the calendar. Before Peter I, the new year came in early September, and before the decree of 1492 of Tsar Ivan III-in March, that is, according to the calendar rhythms of the solar calendar, preserved from the pre-Christian, pagan era. Note that the ancient Russian tradition of counting the new year in March according to the solar calendar coincides with the tradition of celebrating Navruz in March among the Iranian and Turkic peoples, also according to the astronomical solar calendar. However, if after the historic government reforms in linguistic and cultural space of the Russian language New year celebration "anchored" to the date 31 December at 1 January in the

Central Asian region, linguistic and cultural space of the Turkic languages in General, and the Uzbek language, in particular, the beginning of XX century there existed the tradition of starting the new year on the lunar calendar (the Muslim calendar, a "floating" date) and the solar calendar Navruz. In the XX century, they were added to the celebration of the new year and the Western style. Today, in the XXI century, in connection with the revival of Muslim traditions within a secular state, a unique phenomenon is observed in the linguistic and cultural space of the Uzbek language - the new year is associated with three phenomena: the "winter" New year, the new year according to the lunar Muslim calendar, and the "spring" national new year according to the solar calendar – Navruz. Thus, it is emphasized that the concept of "winter" in the Russian language picture of the world and in the Uzbek language picture of the world are phenomena that, although they have a number of similar characteristics, are nevertheless not the same, but unique in their national specificity.

In contrast to the rational assessment of the deep layer of the concept (objective assessment of the surrounding reality, phenomena), in the peripheral layers of meanings of the concepts winter and summer, the emotional-associative beginning dominates (subjective assessment of the surrounding reality, phenomena), which is closely related to evaluation. "Evaluation, which is represented as the correlation of a word with an assessment, and emotionality, which is associated with emotions and feelings of a person, are not two different components of meaning, they are one. The assessment seems to absorb the corresponding emotion <...> " [6, p. 40]. Positive assessment is associated with approval, admiration, etc., negative assessment - with disapproval, indignation, etc.). This also leads to certain psychopaths of winter and summer in the minds of native speakers of Russian and Uzbek. N.V. Krasovskaya and V.I. Drachuk in their research define this as a tradition of national use of this concept [5, p. 22; 3].

**Results.** The bottom line is that Russia is a country located in the Northern latitudes, where more than 60 % of its territory is covered by permafrost, and about 77 % of the country's territory (13.1 million square kilometers) is occupied by the Siberian region, with its extremely cold climate. The exceptional length of winter time and low air temperature characteristic of a significant part of the country's territory determined not only the type of economy, economy, culture and worldview reflected in the meaning of the concept "winter", but also its perception as a typical "Russian" time of year. While, for example, Tashkent and the Tashkent region are located in the zone of subtropical continental climate, and due to the proximity of mountains, the city receives an average of 400 mm of precipitation per year, which is significantly more than in the flat semi-deserts and deserts in the West of Uzbekistan. Precipitation usually occurs in the form of rain (98 days a year), less often in the form of snow (27 days) and rain with snow (14 days). Snow cover in Tashkent is unstable and during the winter it lies for a total of 32 days [Source [https://ru.wikipedia.org/wiki/Климат\\_Ташкента](https://ru.wikipedia.org/wiki/Климат_Ташкента)]. Moreover, due to global warming, the snow cover in Uzbekistan is becoming less and less stable, the winter is becoming milder, with even less precipitation, and the dry heat comes almost from the middle or end of may. Although Russian winters have also been affected by global warming, the difference between winters in the Russian Federation and Uzbekistan is still significant. Russian Russian Russian, and Uzbek - a native speaker of the Uzbek language, as well as a Russian - a native speaker of the Russian language, but born and living in Uzbekistan, the concept of winter on the peripheral layer, in its additional cognitive features, is significantly different. After all, Russian speakers by ethnicity, born and living in Uzbekistan, are in close contact with the local climate, the local population and, accordingly, their language and their understanding of reality.

It is no accident that in Russian poetry, unlike Uzbek poetry, there are so many poems about winter; only among the poets of the XIX century, P.A. Vyazemsky, V.K. Kuchelbeker, A.S. Pushkin, F.I. Tyutchev, M.Yu. Lermontov, I.S. Turgenev, A.A. Fet, A.N. Maikov, etc. wrote about winter. In them, the types of precipitation associated with the winter season are represented by the lexemes snow and lexemes indicating the types of snow and its intensity: powder, ice, snowstorm, Blizzard, snowstorm, frost, frost, Swan down; or figurative associations: snow-Swan down. Such a variety of designations of snow varieties is not noted in Uzbek poetry. Snow in the

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works of Uzbek poets is often associated with something light, like cotton or flour: - Hey, who's shaking from the clouds // Are we wearing sacks of flour? (Winter morning, quddus Muhammadi). Have you ever heard of cotton? Our cotton is whiter than snow. (Uzbekistan, K. Hikmat).

We also note an important aspect of the hybridization of psychotypes that arise through social, cultural, and linguistic interaction. It is well known that the Russian Federation is attractive for earnings not only among residents of the capital and the capital region of Uzbekistan, but also from other regions of the Republic, where the percentage of the bilingual population is traditionally lower: "There is an informal concentration by regional origin, for example: Tashkent Uzbeks live in the area of the Kalinin base and Sennaya square (St. Petersburg, our italics), Samarkand-at the Torzhkovsky market, people from the Ferghana valley settle on the Ural street of Vasilievsky island, and on the 24th line of Vasilievsky island — Uzbek people originally from Khorezm. <...> Russian language training is an important aspect of Diaspora activities. <...> For more than 5 years in the city on the Neva there is a volunteer organization "Children of St. Petersburg", which specializes in classes for the younger generation. The center is very popular, as young Uzbek children often enter schools and kindergartens <...> without basic knowledge of Russian, it is very difficult for foreign children. [Source: Sputnik Uzbekistan <https://uz.sputniknews.ru/analytics/20180124/7335844/migranty-uzbekistan-saint-petersburg-spb.html>, accessed 20.05.2020]

**Discussions.** In the Russian language among other cognitive signs of the concept of winter appears in the comparative table, compiled on the basis of drawings "Cloud associations", presented at the Russian and Uzbek languages.

Figure 1.

**Comparative table of additional cognitive signs of the concept  
"Winter" in Russian and Uzbek languages**

Comparison of additional cognitive features of the concept " Winter "		
Cognitive features	In Russian	In Uzbek
features of weather conditions and anomalies about water conditions	сосулька, стужа, лед, мороз, сугроб, наст, ком, снежок, гололед	снег, кор, мороз, муз, лой, сосулька
means of winter physical activity	коньки, лыжи, санки, сноуборд, снежки	Ўйинлар
types of snow and its intensity or its figurative associations	пороша, лёд, метель, вьюга, буран, иней, изморозь, лебяжий пух	пахта, момиқ
locations associated with winter and / or winter pastime	Россия, Север	Чимган, тоғлар, Бельдерсай
festive phenomena associated with positive emotions	Новый год, ёлка	арча, ёлка, Новый год, Янги Йил
seasonal clothing	шуба, варежки, валенки, пуховик, куртка, тулуп	иссиқ пайпоқ, бош кийим, пальто
social and / or cultural phenomena	камин, узор (т.е. морозные узоры на стекле), дрова, тулуп, волки, дым, сказка, тройка, голод, ушанка, сессия, батарея, баня, каникулы, закалка, Умка, глинтвейн	Дед Мороз, Қорбобо, оливье, мандарин

The comparison of data highlights the national specificity of the concept "winter" in the Russian and Uzbek languages, since additional cognitive features differ, and their difference is due to climatic, social, and cultural characteristics. The mild winter of Tashkent and the Tashkent region does not require the same variety of items of warm outerwear as in Russia; the Russian concept of winter also presents more diverse features of weather conditions and anomalies about water conditions, types of snow and its intensity, social and / or cultural phenomena. They also differ in the imagery of snow, but they have a common point of contact: the celebration of the "winter" new year as a vivid illustration of the contact, interaction and mutual influence of two cultures.

Summer climate features also formed the difference in additional cognitive features of the concept "Summer". We have already noted that the concept of summer in the linguistic and cultural space of the Russian and Uzbek languages has changed from a phenomenon associated with heavy agricultural labor in preparation for the winter period to a phenomenon associated with positive, psycho-emotional reactions, associations with rest, vacation, vacation, abundance, travel or trips, Goodies.

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Russian and Uzbek national and cultural specificity of the concepts of "Summer "is due to climatic characteristics: there is no equivalent to the Uzbek concept of "chill" in the Russian language, and summer rains with thunderstorms are a phenomenon more familiar to the Russian linguistic and cultural space. Russian concept has a slightly wider geography of travel, as well as minor negative phenomena: see mosquitoes in the Russian concept and hashoratlar (insects), Pasha (mosquito) in the Uzbek concept.

Thus, when comparing the concepts of winter and summer in the Russian and Uzbek languages, one cannot ignore such factors as the fact of partial bilingualism in additional cognitive features of concepts in the Uzbek language; hybrid perception of concepts that arose due to contact with the climatic and socio-cultural conditions of other countries and languages, and integral perception (where monolingual individuals did not come into contact with the climatic and socio-cultural conditions of other countries and languages).

Figure 2.

**Comparative table of additional cognitive features of the concept  
"Winter" in the Russian and Uzbek languages**

Comparison of additional cognitive features of the concept " Summer"		
Cognitive features	In Russian	In Uzbek
features of weather conditions and atmospheric phenomena	зной, гроза, молния, дождь, жара	чилля, иссиқлик, жазирама, офтоб, узун кун
means of summer physical activity	путешествие, велосипед, лагерь, поездка, гуляние	футбол, лагерь, костер, бассейн, аквапарк
locations associated with summer and / or summer pastime	Мексика, Рим, Колизей, Европа. Одесса, Анапа, Вена, дача, речка, деревня, море	тоғлар, дарё, дача, аквапарк, Чорбоғ, Самарканд, Турция, Таиланд
phenomena associated with positive emotions	каникулы, расслабуха, уикенд, коктейль, беспечность, беззаботность, выходные, свобода, безделье, дети, внуки, бабушка, отпуск, отдых	каникулы, таътил, дам, музқаймоқ
social and cultural phenomena	комары, праздник, Бонифаций, Простоквашино	кондиционер, гуллар, мевалар, ремонт, курилиш, чанг, хашоратлар, пашша

Note that in General, bilingualism in Central Asia is a unique phenomenon. As noted in their study by professors at Syracuse University in the United States Tej K. Bhatia and William S. Ritchie: Bilingualism in Central Asia is first and foremost to be associated with societal language practice, where proficiency in more than one language is typically presupposed for participants in linguistic interaction. <...> Consequently, Central Asian language identities and cultural identities, as far as common classificatory features are concerned, may seem extraordinarily flexible and fluid, if not indeterminate at times [Bhatia, Ritchie 2006, с.808]

Bilingualism in Central Asia is primarily associated with language practice in a society where participants in linguistic interaction usually require knowledge of several languages. < ... > Consequently, the linguistic and cultural identities of Central Asia, from the point of view of General classification features, may seem unusually flexible and smooth, if not at times uncertain [Bhatia, Ritchie, 2006, p .808].

In the conditions of coexistence of different structural languages on the same territory, in this case, Uzbek and Russian languages, in the conditions of economic globalization, when traveling to the countries of near and far abroad influences and changes the psycho-images of the seasons that have developed since childhood, obviously, it changes both language and cultural and ideological systems, when concepts, traditions, habits, conditions and norms are borrowed. So, in the case of the Uzbek concepts "Winter" and "Summer", we observe doublet Russian elements in additional cognitive features: Archa and Christmas tree, Yangi yil and New Year, tatil and holidays, dam and vacation, Korbobo and Santa Claus. Doublet, bilingual elements in the composition of additional cognitive features of concepts, as well as the processes of hybridization of psycho-images, can be the subject of a separate study in the framework of comparative and cognitive linguistics.

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Specific content of the concepts "Winter" and "Summer" in Russian and Uzbek language world is associated primarily with climatic differences and cultural and axiological dominants of Russian and Uzbek cultures; their ethno-cultural differences are manifest in additional cognitive signs of concepts at the semantic, figurative, conceptual, associative and symbolic levels. The intensification of cross-cultural and inter-social contacts in the modern era, most effectively affects the change and expansion of additional cognitive features of the concepts of winter and summer, while maintaining the similarity of their basic, ancient layer in each of the described languages.

The cognitive features of the concepts winter and summer are determined by the impact of the surrounding reality in which the individual and the community to which he belongs grew up and lives, such as the state of nature and weather, temperature, features of weather anomalies, as well as the language and cultural traditions of the Russian and Uzbek peoples, national and state holidays, events, social and everyday features, financial opportunities of individuals (trips, trips) images and characters of the cultural space: fiction, movies- and music production. All these conditions cause corresponding associations in native speakers of Russian and Uzbek, and, consequently, participate in the increment of additional cognitive features of the concepts winter and summer.

Linguistic and cultural analysis of the associations and building the associative fields of the concepts of winter and summer in the Russian language and in the Uzbek language has allowed to reveal characteristic features of their perception in the Russian and Uzbek language world – how certain images of winter and summer, with a bright specificity that as a Russian as a Russian winter and summer, as winter Uzbek and Uzbek summer with references to the historical layers needed for a deeper understanding of the content and development of the concepts of winter and summer in terms of preservation and transmission of recorded cultural information.

Russian and Uzbek language analysis of additional cognitive features of the concepts winter and summer, presented as a cloud of associations, as well as in works of oral folk art (Proverbs and sayings, tongue twisters) and modern poetry, allowed us to identify the General language characteristics of the concepts winter and summer in Russian and Uzbek as two antonymous, but interrelated in negative characteristics of the phenomenon; to identify private and subjective in relation to the semantic potential of the cognitive content of the concepts winter and summer in both language worldviews.

Is such a unique factor in the content of the concepts "Winter" and "Summer" as the hybridization of psychopath when the Uzbeks who leave to work or reside in Russia have to adapt to different weather conditions (cold snowy winter, demanding for appropriate clothes and shoes, becoming not needed when returning home); or when the Russians are accustomed to wearing light capes or jackets, the presence of the umbrella in the bag, wet and rainy summer, barely tolerate the dry heat of the Uzbek summer.

**Conclusions.** In the process of analyzing the concepts winter and summer, among the additional cognitive features of concepts in the Uzbek language, the functioning of Russian words-doublets, existing as a result of language interference (tatll – vacation, Yangi Yil – New year, Korbobo – Santa Claus, KOR - snow) was revealed. Note that this phenomenon is not equally common in the speech of all native speakers of the Uzbek language of the Republic. This phenomenon, although widespread, still has a localization within the Republic, and allows us to assert that the use of Russian words in the Uzbek speech of bilinguals plays the role of a factor that contributes to the acceleration of the development of historically matured potentials that were implicitly formed in the Uzbek language as a result of the intense mutual influence of two cultures during the XX and first half of the XXI centuries. This also illustrates one of the facts of language influence (in this case, unilateral influence, when one side (Russian) is the donor, and the other side (Turkic) is the recipient), observed both in Uzbekistan and in all the Turkic – speaking republics of the CIS [2, p.11].

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## THE IMPORTANCE OF LINGUISTIC MODELS IN THE DEVELOPMENT OF LANGUAGE BASES

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### **Abstract:**

**Relevance.** *In Uzbek linguistics, a number of studies have been carried out on automatic translation, the development of the linguistic foundations of the author's corpus, the processing of lexicographic texts and linguistic-statistical analysis. However, the processing of the Uzbek language as the language of the Internet: spelling, automatic processing and translation programs, search programs for various characters, text generation, the linguistic basis of the text corpus and national corpus, the technology of its software is not studied in any monograph. The article discusses such problems as: the transformation of language into the language of the Internet, computer technology, mathematical linguistics, its continuation and the formation and development of computer linguistics, in particular the question of modeling natural languages for artificial intelligence. The Uzbek National Corps plays an important role in enhancing the international status of the Uzbek language.*

**Objective.** *To emphasize the importance of linguistic modules, such as phonology, morphology and spelling, in the formation of the linguistic base of the national corpus of the Uzbek language.*

**Methods.** *The article uses rational-typological, comparative, meaningful, discursive methods of analysis.*