

## LEXICAL AND PHRASEOLOGICAL MEANS OF EXPRESSING THE ETHICAL ASSESSMENT OF A PERSON IN THE RUSSIAN AND UZBEK LANGUAGES

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### ABSTRACT:

**In the Uzbek language, as in many other languages, there are enough phraseological units with "color" components. They usually contain a cultural connotation. To understand the cultural connotation of phraseological units, it is necessary to interpret the figurative basis of the internal form of phraseological units in the symbolic "space" of the Uzbek language community. This is the main thing in the study of cultural and national specifics of phraseological units. Cultural knowledge is "caught" from the internal form of phraseology because it contains such elements that give the phraseology a national and cultural flavor. Uzbek phraseological units, reflecting elements of culture, are associated with many areas of human life. At the same time, they can be connected both with the everyday and empirical experience of the people, and with the sphere of material culture, with the historical experience of the people, etc.**

**KEYWORDS: evaluative component, stylistic marking, phraseological units, phraseological picture**

### INTRODUCTION:

Cultural information contained in idioms its different sides associated with different components of the semantic structure of the idiom: with denotative (descriptive) (this corresponds to the component designated as the objectively existing class of signs that specify "paths" fragment of reality, of the situation which is in reality), with the grammatical component (it displays all the

grammatical, or code, the properties of idioms), with the evaluative component (it carries information about the value that is reflected in the denotative content of idioms, the "scoring" of the subject correlates with the value picture of the world everything that happens or is happening in the world and are reflected in idioms), a motivational component (it is accepted to correlate with the phenomenon that in modern linguistics is called the internal form of names (no matter what words or idiom, etc.), and phraseological picture of the world, with the emotive macro component (it combines all the information that relates to the feeling-attitude of the subject to denote; emotively manifests its effect on the scale of "approval-disapproval", these are the extreme points of the scale, between which there are other characteristics such as neglect, humiliation, censure, endearment, irony, ridicule, etc.), with a stylistic component (the main thing for this component is functional and stylistic marking, which is regulated by social facts — it indicates the appropriateness/inappropriateness of using phraseology in a particular sphere of communication. Let's consider the main phraseological units of a group with color components. It is usually said of mothers that they always take care of the purity of the child's body and spirit. Figuratively, so they say, in a high style, and about the Motherland, which creates all the conditions for the formation of a pure body, spirit and pure sky. Apparently, it entered the Uzbek language through Russian. Ok suyak (white bone) - about a person of aristocratic, noble origin (spoken with disapproval). Initially, the adjective white had a

positive meaning in this expression, corresponding to the approval rating of white in the Uzbek language. In fact, in the Uzbek language, white is a symbol of purity, a healthy spirit, and good intentions. Then, however, both the color value and the positive evaluation in it changed. In the modern Uzbek language, the phraseology *ok suyak*-white bone contains a condemnatory characteristic of the "highest breed of people". After the Arab conquest of the modern territory of Uzbekistan and the spread of Islam, the local population began to call the conquerors and their descendants. In the modern Uzbek language, the phraseology "*ok suyak*" is used as negative characteristics of a person who is arrogant and arrogant. A "*fotiha*" (parental blessing and consent). This phraseology also has a negative connotation — about a person who was expelled from the family, who broke ties and relations with his parents, the Uzbeks say that he received "*ok fotiha*". In terms of semantic capacity and in the meaning of disapproval, this combination is identical to the popular expression "*ok kilmok*" (to curse). There is also the expression "*ok padar*" – letters cursed by his father. A *CGIL* — letters. With a white soul—about a person with a pure soul, good-natured; has only a positive connotation. *Ok yul*— white (meaning pure) road. This expression means wishing a good, happy journey. According to the frequency of use in the composition of phraseological units, the second place is taken by the color "*qora*" - black. This, as in Russian, is the direct meaning of the words "*bark*". However, on the basis of the appearance of multiple meanings in the semantic chain of this word, indecomposable combinations appeared which are not formed anew each time, but are reproduced in a ready — made form-phraseologisms. Black is associated in the Uzbek language (and in the minds of Uzbeks, as well as most peoples) with bad, gloomy, joyless, heavy, unhappy,

unpleasant, etc. (cf. *kora kunlar*- "bad, gloomy days", black thoughts — "bad, gloomy thoughts", etc.). *Korasini kursatmaslik* - lit.: for a long time even the silhouette is not visible — so they say when a person is not visible for a long time. Here, the color designation is due to the fact that the silhouette of a person is usually drawn in the dark. *Gone* — connected again, disappearing in the dark. However, this can be said and is said with the instantaneous disappearance of someone from the field of view. So they say about a person who has become an obstacle or puts an obstacle in front of someone or something. Historically, it goes back to a Navoi's "*Farhad and Shirin*", where *kara batyr* will become an obstacle between the lovers *farhad* and *shirin*. Subsequently, the proper name, becoming a common name, turned into an indecomposable combination with a negative connotation. It should be noted that in the turkic languages the word *kora* also means "lean": (cf. *kumyk kara et*, *nogai kara kesek* with the meaning "lean meat". *Ichi kora*-literally: soul black—a vindictive man is a murderer. *Korasi yukadi*-found as part of the turnover "*Kozonga yakin yursang-korasi Yukadi*" - literally: When approaching the cauldron (a container for cooking on a natural fire on the hearth), you will get dirty with its blackness.- About a person who does not correspond to generally accepted values. This is a kind of warning / statement — does not go near a bad person — you become the same yourself. There is a historical alternation of phonemes a/o). The Uzbek people have always had a positive symbolism of white color: this is the color of purity, purity. From the point of view of ancient Uzbek aesthetics, a white face, white hands and a white body were an indispensable sign of human beauty. In the old days, white clothes were worn by elderly, wise people, respected people. This symbolic coloration is a reflection of the oldest color

juxtaposition: white (positive) — black (negative). Black color is associated with the Uzbek people, as well as most other peoples, with something heavy, unpleasant, dishonest, etc. Basic terms (generated automatically): Uzbek language, white bone, white color, letter, vindictive person, cultural connotation, negative connotation, modern Uzbek language, dark time, hard work. Related article linguistic and cultural aspect of phraseological units. cultural connotation, Uzbek language, national culture, unit, phraseology, figurative basis, cultural and national specifics, language, mythological consciousness, internal form of phraseology.

Recently, a lot has been written about linguoculturology, despite its "youth". Probably, therefore, there is no generally accepted definition, consensus on the status, subject and methods of linguoculturology. The theoretical and methodological basis of this discipline is currently at the stage of formation. It is generally accepted to define linguoculturological research as the study of language in an indissoluble connection with culture. In general, it can be defined as follows: Linguoculturology is a science that "arose at the junction of linguistics and cultural studies and examines the manifestations of the culture of the people, which were reflected and fixed in the language".

The manifestations of culture are most fully reflected and fixed in the phraseological units of the language. Phraseological units by their separate sides "show" the history of culture, its modern manifestations. The cultural component of phraseological units is directly related to pragmatics. The attribution of the cultural component to pragmatics is determined primarily by the fact that the subject of speech and its addressee are always subjects of culture.

Phraseological units are the most "representative" units of cultural linguistics: internal form of phraseological units, being the carrier of motivation often contains elements of the national culture, as idioms occur on the basis of "imaginative representation of reality that shows mainly of everyday empirical, historical and spiritual experience of the language group associated with its cultural traditions».

Each nation has its own unique ways of perception of the world, worldview and worldview, which create the basis for a national assessment of the realities of the surrounding reality. Phraseology is one of the ways of linguistic worldview, which gives reason to speak about the existence of a phraseological picture of the world in each language.

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