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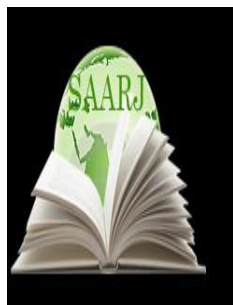
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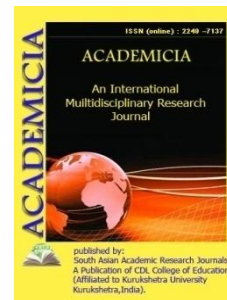
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**NATIONAL-SPECIFIC AND UNIVERSAL MEANS OF EXPRESSING  
 THE CONCEPTS "WINTER" AND "SUMMER» IN THE RUSSIAN AND  
 UZBEK LANGUAGE PICTURES OF THE WORLD**

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**ABSTRACT**

*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, examining in their content universal (global) and nationally specific characteristics using the techniques and methods of comparative linguistics. Even L.V. Shcherba attached great importance to the comparative study of languages for a better understanding of his own [13, p. 101].*

**KEYWORDS:** *Comparative Linguistics, Concept, Conceptosphere, Cognitive Features, Bilingualism, Bilingual Elements, Psychoimages, Hybridization, Lngvospatial Space.*

**INTRODUCTION**

The application of the methods of comparative linguistics, that is, the constituent seasons of the concept sphere (the concepts of winter, summer, spring and autumn) on the material of different structural languages - Russian and Uzbek, makes it possible to identify and detect the similarities and differences in the content of concepts. Since, in general, within the framework of comparative linguistics, the common and different in the set and number of units that make up a particular subsystem are clarified, the core and periphery of the subsystems of the languages being compared are revealed. This approach uses a comparison of two or more languages at the same time, while the similarities and differences are equally important [11, pp.13-15; 12, p.128].



## II. LITERATURE REVIEW

In this article, Russian will be the source language, and Uzbek is 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.

So, the most ancient (archaic) cognitive layers in the meaning of concepts, which are based on the system of observations of ancient people and their behavioural reactions to natural and climatic conditions, are among the universal (global) characteristics of the concepts of winter and summer of the concept sphere "seasons". So, for example, the definition "coldest time of the year" or "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, "самое холодное время года, следующее за осенью" [9, p. 206] and "Yilning kuzdan keyin keladigan eng sovuq fasli" ( coldest time of the year, following in the fall) [16, p. 253].

And such characteristic weather phenomena associated with winter on the territory of the Eurasian space as cold, snow, snowfall, frost, shortened daylight hours, and their attendant meanings, allowing 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 Russian and Uzbek concepts of "Winter".

## III. Analysis

The vocabulary definitions of summer in the Russian and Uzbek explanatory dictionaries are also almost identical: "Самое теплое время года, следующее за весной" [9, p. 285] and "Yilning bahor bilan kuz orasidagi eng issiq fasli" (The warmest season following spring) [16, p. 253]. Both definitions emphasize the characteristic weather feature - "the warmest season", and in the meanings of the concept, both in Russian and in Uzbek, we meet such common meanings as heat, rest and vacation.

Note that the real, pragmatic meanings of the concepts winter and summer, associated with the state of nature, weather and temperature, refer to the deep cognitive layers of concepts, since they reflect the experience of "Homo sapiens", going back to archetypal, ancient ideas based on the experience of cognition of the environment space and reality and survival in them.

Ancient people, in order to survive, had to be very observant, so they noticed cyclical changes in nature very early. They recorded their observations, knowledge in astral drawings, which reflected rather complex patterns of behaviour of the Moon and the Sun [8, p. 47]. Such observations were of a practical nature and were associated with the collective economic activity of man. Observations and representations of this kind are correlated with the basic codes of culture; they record ideas about the universe. The basic codes of culture can be traced in the basic oppositions, which include the oppositions "up - down", "far - close", "good - bad", "friend - foe", and some others [4, p. 375]. These include a winter-summer pair, the opposition of which is reflected in folklore: proverbs, sayings and riddles in which the attitude of winter is bad, comparable to the threat to life - cold, hunger, death, danger, etc .; the attitude of summer is good, solarly, gifts of nature, and a favourable 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 come in handy in winter; In the summer you will not collect - in the winter you will*

*not find; There will be winter - there will be summer; Prepare the sleigh in the summer and the cart in the winter; You will lie in summer, in winter you will run with a bag; In the summer you walk up, in the winter you get hungry; You won't sweat in summer, and you won't get warm in winter. In the Uzbek language: qish g'amini yoz o'yla - Take care of winter in summer; Yoz g'amini qishda, qish g'amini -yozda - Take care of summer in winter, winter in summer; Yozda yozilasan, qishda yig'ilasan - In the summer you will put everything out, in the winter you will pick up everything.* Thus, both in Russian and in Uzbek, despite the linguistic design, that is, the structural differences between the Slavic and Turkic languages, the similarity of the display in the language of the opposition of the concepts "winter-summer" is traced, reflecting, thereby, the similarity of cognitive processes ancient people, that is, the similarity of the worldview of our ancestors of fragments of the surrounding reality (collective unconscious, according to the term proposed by K. Jung). In the linguistic 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 opposed to each other. Thus, we observe the antonymic pair winter (the coldest season) and summer (the warmest season) in both Russian and Uzbek languages [1, p. 360; 10, p. 305], and a similar pair in the Russian and Uzbek languages shows the maximum similarity, both in semantics and in structure [7, p. 17]. Also, in Russian and Uzbek languages, in terms of temporal settings, the concept "Winter" and the concept "Summer" reflect the linear concept of time, that is, winter and summer oppose each other, but do not follow each other; their recurrence is cyclical according to the course of the four seasons.

Considering that the linguistic projections of the collective unconscious, in this case the conceptual opposition "winter-summer", do not have blood and racial heredity, but belong to humanity as a whole, we can conclude that in the deep, or basic cognitive layers of the concepts of winter and summer, as in Russian as well as in the Uzbek languages, there is a single for all mankind, a common integral and identical basis. The further development of mankind, a change in 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: As, for example, the celebration of the New Year on December 31st on January 1 realities and holiday traditions. Since this tradition, in comparison with the territory of Russia, appeared on the territory of Central Asia relatively recently, at the beginning of the 20th century, the connection of this phenomenon with the concept of winter in Russian is historically "older", 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 at the beginning of 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 Old Russian tradition of counting the New Year in March according to the solar calendar coincides: it coincides with the tradition of the celebration of Navruz in March among the Iranian and Turkic peoples, also according to the astronomical solar calendar. However, if, after historical state reforms in the linguocultural space of the Russian language, the celebration of the New Year "stuck" on the dates of December 31 to January 1, then in the Central Asian region, in the linguocultural space of the Turkic languages in general, and the Uzbek language, in particular, by the beginning XX century traditions of counting the new year according to the lunar calendar (Muslim calendar, "floating" date) and the solar calendar - Navruz - coexisted. In the 20th century, they were supplemented by the celebration of the New Year in the Western style. Today, in the 21st century, due to the revival of Muslim traditions

within the secular state, a unique phenomenon is observed in the linguocultural 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 "Spring" national new year according to the solar calendar - Navruz. Thus, emphasizing that the concept of "Winter" in the Russian linguistic picture of the world and in the Uzbek linguistic picture of the world are phenomena, although they have a number of similar characteristics, but, nevertheless, are not the same, but unique in their national specificity.

In contrast to the rational assessment of the deep layer of the concept (an objective assessment of the surrounding reality, the phenomenon), in the peripheral layers of the meanings of the concepts of winter and summer, the emotional-associative beginning (subjective assessment of the surrounding reality, phenomenon), closely related to evaluativeness, dominates. "Evaluation, represented as the correlation of a word with an assessment, and emotionality associated with emotions, feelings of a person, do not constitute two different components of meaning, they are one. Evaluation, as it were, absorbs the corresponding emotion <...>" [6, p. 40]. A positive assessment is associated with approval, admiration, etc., a negative assessment - with disapproval, indignation, etc.). This is the origin of certain psycho-images of winter and summer in the minds of native speakers of the Russian language and the Uzbek language. N.V. Krasovskaya and V.I. Drachuk in his studies define this as a tradition of national use of this concept [5, p.22; 3].

#### IV. DISCUSSION

The essence of the matter 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 kilometres) is occupied by the Siberian region, with its extremely cold climate. The exceptional duration of winter time, low air temperature, typical for a significant part of the country, determined not only the type of management, economy, culture and worldview, reflected in the meaning of the concept of "winter", but also its perception as a typical "Russian" season. Whereas, for example, Tashkent and Tashkent region are located in a subtropical continental climate zone, and due to the proximity of mountains, the city receives an average of 400 mm of precipitation per year, which is much more than in the lowland semi-deserts and deserts in western Uzbekistan. Precipitation, as a rule, falls in the form of rain (98 days a year), less often in the form of snow (27 days) and rain and snow (14 days). The snow cover in Tashkent is unstable and during the winter it lays down for a total of 32 days [Source [https://ru.wikipedia.org/wiki/Climate\\_Tashkent](https://ru.wikipedia.org/wiki/Climate_Tashkent)]. Moreover, due to global warming, the snow cover in Uzbekistan is becoming less and less stable, winters are becoming milder, with even less precipitation, and dry heat begins almost from mid or late May. And although the Russian winters have also been affected by global warming, the difference between the winters in the Russian Federation and in Uzbekistan is still significant. Consequently, the concept of winter on the peripheral layer, in its additional cognitive features, is significantly different for a Russian speaker from Russia, and an Uzbek - a native of the Uzbek language, as well as Russian - a native of the Russian language, but born and living in Uzbekistan. After all, Russian-speakers by ethnicity, born and living in Uzbekistan, are in close contact with the local climate, local population and, accordingly, their language and their understanding of reality. It is not by chance that in Russian poetry, in contrast to Uzbek poetry, there are so many poems in winter; only

among the poets of the XIX century wrote about winter P.A.Vyazemsky, V.K.Kyukhelbeker, A.S. Pushkin, F.I. Tyutchev, M. Y. Lermontov, I.S.Turgenev, A.A. Fet, A.N. Maikov and others. In them, the varieties of atmospheric precipitation associated with the winter season are represented by lexemes snow and lexemes denoting types of snow and its intensity: **powder, ice, blizzard, hoarfrost, rime, swan down**; or figurative associations: snow swan down. Such a variety of designations for types of snow has not been noted in Uzbek poetry. Snow in the works of Uzbek poets is often associated with something light, reminiscent of cotton or flour: - Hey, who is shaking from the clouds // Are there bags of flour on us? (Winter morning, Quddus Muhammadi). Have you heard about cotton? Our cotton is whiter than snow. (Uzbekistan, K. Khikmat).

Let us also note an important aspect of hybridization of psycho-images arising through social, cultural, and linguistic interactions. It is well known that the Russian Federation is attractive for earning not only among residents of the capital and the capital region of Uzbekistan, but also among people from other regions of the Republic, where the percentage of the bilingual population is traditionally lower: "There is an informal concentration of regional origin, for example: Tashkent Uzbeks live in the Kalinin bases and Sennaya Square (St. Petersburg, our italics), Samarkand ones - near the Torzhkovsky market, people from the Fergana Valley settle on Uralskaya Street on Vasilyevsky Island, and on the 24th line of Vasilyevsky Island - Uzbeks come from Khorezm. <...> An important aspect of the Diasporas' activities is teaching the Russian language. <...> For more than 5 years in the city on the Neva there has been a volunteer organization "Children of Petersburg", which specializes in classes for the younger generation. The centre is in great demand, as often little Uzbeks go to schools and kindergartens <...> It is very difficult for foreign children without basic knowledge of Russian. [Source: Sputnik Uzbekistan <https://uz.sputniknews.ru/analytics/20180124/7335844/migranty-uzbekistan-saint-petersburg-spb.html>, accessed 05/20/2020].

Thus, we can assume that leaving for Russia, and having experienced its climatic conditions, Uzbeks acquire other, different from the usual, psycho-images of winter and summer (spring and autumn). While maintaining universal human significance, individuals develop a hybrid (Uzbek-Russian, Russian-Uzbek) understanding of the concepts that make up the conceptual sphere of the seasons, which are more vividly manifested in the cognitive signs of the peculiarities of weather conditions and anomalies and seasonal clothing.

In the Russian language, among the additional cognitive features of the concept winter are presented in a comparative table compiled on the basis of the "Cloud of associations" drawings presented on the material of the Russian and Uzbek languages:

**Figure 6: Comparative table of additional cognitive features of the concept "Winter" in Russian and Uzbek languages**

Comparison of additional cognitive features of the concept "Winter"		
Cognitive signs	Russian language	Uzbek language
features of weather conditions and anomalies about water conditions	icicle, cold, ice, frost, snowdrift, crust, lump, snowball, ice skates	snow, frost, muses, icicle
means of winter physical activity	skis, sledges, snowboard, snowballs powder, ice	games



types of snow and its intensity or its figurative associations	blizzard, snowstorm, hoarfrost, rime, swan's down	cotton, down
locations related to winter and / or winter pastime festive events	Russia, North	Chimgan, mountains, Beldersay
associated with positive emotions	New year, tree fur coat	Christmas tree, New Year
seasonal clothing	mittens, felt boots, down jacket, jacket, sheepskin coat	warm socks, hat, coat
social and / or cultural phenomena	fireplace, pattern (i.e. frosty patterns on glass), firewood, sheepskin coat, wolves, smoke, fairy tale, troika, hunger, earflaps, session, battery, bath, vacation, hardening, Umka, mulled wine	Santa Claus, olive, mandarin

Comparison of data emphasizes the national specificity of the concept of "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 warm outerwear as in Russia; in the Russian concept of winter, the features of weather conditions and anomalies about water conditions, types of snow and its intensity, social and / or cultural phenomena are also more diverse. They also differ in the imagery of the presentation 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 climatic features also formed the difference in additional cognitive features of the concept "Summer". We have already noted the fact that the concept of summer in the linguo-historical and linguocultural space of the Russian and Uzbek languages has changed from a phenomenon associated with heavy agricultural work in preparation for the winter period to a phenomenon associated with positive, psycho-emotional reactions, associations with rest, vacation, vacation, abundance, travel or trip, goodies.

**Figure 7: Comparative table of additional cognitive features of the concept "Winter" in Russian and Uzbek languages**

<b>Comparison of additional cognitive features of the concept "Summer"</b>		
<b>Cognitive signs</b>	<b>Russian language</b>	<b>Uzbek language</b>
features of weather conditions and atmospheric phenomena	heat, thunderstorm, lightning, rain, heat	chill, heat, heat, sunshine, long day
means of summer physical activity	travel, bike, camp, trip, walking	football, camping, camping, swimming pool, water park

locations related to summer and / or summer pastime	Mexico, Rome, Colosseum, Europe. Odessa, Anapa, Vienna, dacha, river, village, sea	mountains, river, dacha, water park, Charbagh, Samarkand, Turkey, Thailand
phenomena associated with positive emotions	holidays, relaxation, weekend, cocktail, carelessness, carelessness, weekend, freedom, idleness, children, grandchildren, grandmother, vacation, rest	vacation, vacation, rest, ice cream
social or cultural phenomena	mosquitoes, holiday, Boniface, Prostokvashino	conditioner, flowers, fruits, repairs, construction, dust, insects, mosquitoes

The national and cultural specificity of the concepts "Summer" in Russian and Uzbek is due to climatic characteristics: in Russian there is no analogue of the Uzbek concept of "chilla", and summer rains with thunderstorms are a more familiar phenomenon for the Russian linguocultural space. Undoubtedly, the similarity of the concepts dictates the possibilities of physical activity, and trips inside and outside the country, despite the somewhat wider geography of travel in the Russian concept, as well as minor negative phenomena: see mosquitoes in the Russian concept and insects, pasha in the Uzbek concept.

Thus, when comparing the concepts of winter and summer in 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, which arose in connection with 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).

Note that in general, bilingualism in Central Asia is a unique phenomenon. As professors of the University of Syracuse in the United States, Tej K. Bhatia and William S. Ritchie, noted in their research: 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, p. 808] - Bilingualism in Central Asia, first of all, it is associated with linguistic practice in a society where the 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: 808].

In the conditions of coexistence on the same territory of different-structured languages, in this case, Uzbek and Russian languages, in the context of globalization of economies, when departure to the countries of near and far abroad, influences and changes the psycho-images of the seasons

that have developed since childhood, obviously, subject to change both linguistic and cultural - worldview 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: juniper and Christmas tree, "Yangi yil" and "New Year", "ta'til" and "vacations", ladies and vacations, "Qorbobo" and Father Frost(Santa Claus). Doublet, bilingual elements as part of additional cognitive features of concepts, as well as the processes of hybridization of psycho-images, can be the topic of a separate study within the framework of comparative and cognitive linguistics.

Thus, in each concept that makes up the concept of the "Seasons" in general, and in the concepts "Winter" and "Summer" in particular, it is possible to single out the basic and nationally specific content. The nationally specific content of the concepts "Winter" and "Summer" in the Russian and Uzbek linguistic pictures of the world is associated, first of all, with climatic features and cultural and value dominants of Russian and Uzbek cultures; their ethnocultural differences are manifested in additional cognitive features of concepts at the semantic, figurative, conceptual, associative and symbolic levels. The intensification of intercultural and intersocial 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 languages described.

Cognitive signs of the concepts of winter and summer are due to the impact of the surrounding reality in which the individual and the community to which he belongs, such as the state of nature and weather, temperature, features of weather anomalies, and the linguistic and cultural traditions of the Russian and Uzbek peoples, national and state holidays, events, social and everyday features of everyday life, financial capabilities of individuals (travel, trip), images and characters of the cultural space: fiction, film and music products. All these conditions cause corresponding associations in the native speaker of the Russian language and the Uzbek language, and, therefore, participate in the increment of additional cognitive features of the concepts of winter and summer. The originality of the concepts of winter and summer in the artistic (poetic) picture of the world of the Russian linguistic space and the Uzbek linguistic 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.

The linguoculturological analysis of associations and the construction of an associative field of the concepts of winter and summer in Russian and in the Uzbek language made it possible to reveal the characteristic features of their perception in the Russian and Uzbek language pictures of the world - as certain images of winter and summer, which have a vivid specificity precisely as Russian winter and as Russian summer, like the Uzbek winter and the Uzbek summer by referring to the historical layers necessary for a deeper understanding of the content and development of the concepts of winter and summer in terms of preserving and transmitting recorded cultural information.

Analysis of additional cognitive features of winter and summer concepts in Russian and Uzbek, presented in the form of a cloud of associations, as well as in works of oral folk art (proverbs and sayings, tongue twisters) and modern poetry, made it possible to identify general linguistic

characteristics of winter and summer concepts in Russian and the Uzbek language as two antonymic, but interconnected in negative characteristics of the phenomenon; to reveal the private and subjective in relation to the semantic potential of the cognitive content of the winter and summer concepts in both linguistic pictures of the world.

There is also such a unique factor in filling the content of the concepts "Winter" and "Summer" as the hybridization of psycho-images, when Uzbeks leaving for work or living in Russia are forced to adapt to other weather conditions (cold snowy winter, requiring the cost of appropriate warm clothes and shoes that become unnecessary when returning to their homeland); or when Russians, accustomed to wearing light capes or jackets, having an umbrella in their bag, and a wet, rainy summer, can hardly stand the dry heat of the Uzbek summer.

## CONCLUSION

In the process of analyzing the concepts of winter and summer, among the additional cognitive features of concepts in the Uzbek language, the functioning of Russian doublet words was revealed, which exists as a result of language interference (ta'til - vacations, Yangi Yil - New Year, Qorbobo – Santa Claus, qor - snow). Note that this phenomenon is not equally widespread in the speech of all speakers of the Uzbek language in the republic.

This phenomenon, although widespread, nevertheless has 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 contributing to the acceleration of the development of historically ripe potentials, implicitly formed in the Uzbek language as a result of the intense mutual influence of two cultures during the XX and the first half of the XXI centuries. Also, this illustrates one of the facts of linguistic influence (in this case, unilateral influence, when one side (Russian) is a donor, and the other side (Turkic) is a recipient), observed both in Uzbekistan and in all Turkic-speaking republics of the CIS [2, p.11].

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