



COLOR SYMBOLS IN UZBEK AND RUSSIAN FOLK PROVERBS

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ABSTRACT

The proverb provides a comparative study of color symbols in Uzbek and Russian folk proverbs, their semantic coverage. The proverb also discusses issues such as the concepts of bipolarity, ambivalence in folk proverbs and the artistic features of proverbs.

KEYWORDS: paremic type, proverb, aphorism, symbol, root symbol, situational symbol, analogy, typology, laconicism, bipolar, ambivalence, artistry.

Symbols play the role of openness in the emergence of the hidden meaning of Uzbek and Russian folk proverbs, so it is necessary to understand the essence of the symbols. Sh. Turdimov [8,118-134], D.Urinbaeva [7,71-76], Bicher Omer [1,60] studied the essence of symbols in folk proverbs. In this proverb, we aim to explore the essence of color-related symbols in folk proverbs and the associations they represent. We know that in a work of art (folklore and literature) a symbol (image or detail) and a combination of words, in addition to the lexical meaning itself, evoke a conditionally stable artistic association and serve in the emergence of the intended poetic meaning [8, 6]. Symbols, which are one of the means of artistic representation, are characterized by their traditionalism, their connection to the mythological views formed during the millennial history of the people. The semantics and semantic scope of symbols associated with colors such as white, black, red, blue, yellow, green in folk proverbs are formed on the basis of mythological notions and traditions, and folk proverbs evoke associations within the same aspects. For example, in mythological imagery, white, green, blue, and red were considered symbols of the forces of goodness. Colors such as black and yellow are considered symbols of the forces of evil. That is, even if the meaning of the symbols associated with color is not exactly preserved in the mythological views, the positive or negative color in them, depending on the essence, is preserved. On the basis of these traditions, formed over thousands of years, the content of symbols in folklore works was formed.

Folklore scholar Sh. According to Turdimov, white is a symbol of a man, a man [8,132]. D. Urinbaeva, who conducted a synergetic analysis of traditional symbols in the



texts of Uzbek folklore, emphasizes that the symbols associated with white mean family happiness, innocence, sustenance, purity, goodness, innocence, purity [7, 72].

White represents the following symbolic meanings in Uzbek folk proverbs: White house / White house without bread [Мой белый дом, в котором нет хлеба и еды], White house window / Black house carpet [Окно моего белого дома – ковёр моего чёрного дома] white came in the form of a compound with the word house, and the compound formed a stable core symbol. The symbol of the White House in the proverb summarizes concepts such as family happiness, husband, spouse, and evokes associations with these concepts. If you want to be white / Do your job right [Если хочешь, чтобы твоё лицо было белым, поступай правильно] innocent in the proverb, Whiteness does not turn white [Кто продаёт белизну не становится белым (богатый)], If there is whiteness, there is no hunger [Если есть белизна, то нет голода] in proverbs such as whiteness means contentment, abundance, abundance.

R. Majidova, who conducted an axiological study of anthropocentric proverbs in Uzbek and Russian, emphasizes the bipolarity (two-sidedness) of the evaluation of anthropocentric proverbs in the process of determining the evaluation markers [4,10]. The proverbs of both peoples have two poles, and in the proverbs an exemplary idea emerges by comparing, contrasting, contrasting both poles. In the proverbs given the symbol of white, an exemplary idea is given through the concepts based on the categories of good and evil given in two poles (bipolar). White is usually compared to black, which is its opposite: In the proverb 'You turn white on a white day, you turn black on a black day' [В белый день станешь светлым, в чёрный день станешь чёрным], a white day means good, happy, full, and black means a bad, unhappy day, a day of mourning. Through the symbols of the white day and the black day compared in the two poles of this proverb, the meaning that if you rejoice in a good and bright day, you will sink into sorrow on a sad and mourning day is impressively expressed.

In the same way, through the combination of white and black sheep, the meanings of innocence and sinfulness are expressed, and by comparing them on two poles, an exemplary idea is given that everyone is responsible for their own sin.:

They hang a white sheep from their feet, and a black sheep [И белую, и черную овцу подвешивают за собственные ноги] [Русский эквивалент: Каждый в ответе за свою вину]. "A white dog, a black dog is a dog," the same peculiarities,



“ [Белая собака, черная собака — все равно собака] [Собака всегда остается собакой][6] is also present in the proverb, which also expresses the content that through the comparison of the two poles, whether a sinner or a sinner, a bad person remains an evil person. In the proverb "The Shame of a Black Dog Touches a White Dog", the combination of black dog and white dog is given in two poles (bipolar), and the comparison of these combined symbols serves as an example of the idea that "the shameful (bad) deeds of a bad person affect a good person."

The two components of the proverb "White Hand - Soup Owner / Power Hand - Business Owner" [Белая рука (ленивая рука) – хозяин супа, сильная рука (трудолюбивая рука) – хозяин дела] compare the synecdoche-based white hand and power hand symbols, and the white hand represents a lazy person and the power hand represents a hardworking person. The portable meaning of the lazy human symbol of the white hand is also expressed in the Russian folk proverb "Белые ручки чужие труды любят" [White hand loves someone's work] In the proverb "The horse of the white heart is neither weak nor strong", [Конь белого сердца не ослабеет, и его одежда (тун – длинная одежда) не разорвется] -the white symbol combines with the word heart and means a good, pure, honest person.

It is clear from the above proverbs that the white symbol represents the whole meaning of the word with which it is associated and retains a positive color. SZ Miniaminovna says: "... in expressions related to colors, black represents a negative dye, and white and red a positive dye" [5,15]

Even in Russian folk proverbs, the white symbol represents connotative meanings such as good and happy day, honest, pure, worthless. Поганое к чистому не пристанет. Черное к белому не пристанет In the proverb [Haram does not cling to the halal, black does not cling to the white], white is compared to the word halal and black is haram in two poles, revealing the same symbolic meaning.

Мойся, хоть кожу сотри, а белее воды не будешьIf the white symbol in the proverb [Even if you wash until you are sweaty, you cannot be pure from water] means pure and clean, Бел снег, да не вкусен. Черен мак, да бояре едят [The white snow is not sweet, but poppies are black, but the boyars (nobles) consume it] and it means something pure but worthless.



Говорит бело, а делает черно [Although white speaks of purity and goodness, in practice it does black, that is, it does evil] In the proverb, white and black symbolize people whose words are different and whose deeds are different.

Дружка нет: не мил и белый свет. (No friend: goodness and light are also unpleasant) In the proverb, the white day symbol served to convey a portable meaning of a good, happy day.

Black, on the other hand, is an ambivalent symbol in Uzbek folklore, representing two types of thought: positive and negative. The word "black" in the proverb "If it is dark in the presence of the khan, the black ship will sail on the ridge" (Если перед ханом у вас знакомый который вы полагаетесь, ваш чёрный корабль будет плыть по гребню)

The word black had great, great meanings in ancient times, and the black symbol in this proverb also has associations with the meaning of the same ancient word. We know that a ship does not sail on the shore, its sailing on the shore is an illogical phenomenon. By giving a paradoxical attitude to the same situation, the proverb expresses the irony that if you have a great man, a support, who is familiar to you in front of the khan, your big ship will swim in the steppe (anywhere).

The meanings of the black symbol are also expressed in the proverb "Clear water flows from the black cloud [Из черного облака капает яркая вода] [Russian equivalent: Черная коровка дает белое молочко] [2] man, bad wife, or bad husband means connotative. This proverb compares the symbols of a black cloud and a clear water combination at two poles (bipolar) and expresses the didactic content that good things come from great people (even if they are bad).

In the Russian equivalent of this proverb, the black cloud symbol is represented by a black cow and the clear water by a white milk symbol, and the two poles of the proverb are compared by a white and black symbol to convey the didactic meaning that good comes from bad people or bad wives.

Black is used in compound forms such as face, face, day, land, dog, and also includes and is associated with negatively colored concepts such as heavy, difficult, evil, malice, disgrace, death, mourning. For example, "If you have more white coins, save them for your black day" [Если у вас лишняя белая монета, поберегите её на свой чёрный день] [Russian equivalent: Веди денежку про белый (каждый) день,



денежку про красный день (праздник) да денежку про черный день (про запас, на беду); Деньга про белый день, деньга про красный день да деньга про черный день] [2] The compound symbol of the black day in the proverb in Uzbek and Russian folk proverbs means a difficult day, a day of grief, a day of food shortages, a day of mourning.

The black symbol represents negative content, forming a compound symbol with words such as face, face, dog, tongue, tongue.

For example, "if you approach evil, you will suffer, and if you approach the cauldron, it will be black" [Еслиближишься к плохому, его плохие поступки на тебя повлияют / а еслиближешься к казану – чернота] , If you walk close to the cauldron - the black is high, if you walk close to the evil - the ball is high [Будешь рядом с котлом — сажа пристанет, будешь общаться с дурным человеком] [Русский эквивалент: С кем поведешься, от него и наберешься] In the proverbs, cauldron - a bad man, black - symbolized the evil of evil, and in this place kept the paint of black negative meaning.

The pot is black, the face is black[Сажу от котла смыть можно, но стыд и срам с лица не отмоешь] [Russian equivalent: Позор длинее жизни. Слава греет, позор жжет] "The face of the one who is separated from the people will be black / The word of the one who is separated from the country will be fulfilled"[Лицо того, кто отделен от народа, будет черным / Слово закончится у того, кто отделен от родины] in the proverb, the black-faced symbol comes in symbolic meanings, such as to lose prestige, to be ugly, to be a traitor, to be ashamed, to be disgraced, and to express a negative connotation.

The proverb "Black heart - black tongue" [Сердце чёрное – язык чёрный]"created a symbol combined with the words of the black tongue and tongue, and it is an exemplary conclusion that the words of a bad, malicious person with a black heart will be bad. In the proverb [Черная кошма от мытья не побелеет] [Russian equivalent: Черного кобеля не отмоешь добела], the compound symbol of black felt contradicts the verb bleach and means "a bad person will not be good."

When black comes together with the word earth and day to form a compound symbol, it signifies meanings such as death, mourning. This meaning of the color black is formed on the basis of concepts related to mythological views, according to which the



land, the underground kingdom of Erlikhon, the land of the dead, is the kingdom of Angur, which represents the world of evil.

The proverb "Hard-working man / Hard-working black land" [Прилежный – мужчина, не прилежный – чёрная земля] states that a person who strives through the symbol of the black earth becomes a real man, and a person who does not strive loses his reputation due to laziness and laziness. ; the decline of a man's prestige was tantamount to death. Be a husband, if you are not a husband, be a black husband [Будь мужчиной, если не будешь мужчиной будь чёрной землей (лучше умереть)]

In Russian folk proverbs, black represents a negative color and is a compound symbol with words such as day, work, heart, eye: Rabota cherna, da denejka bela [Work, labor is black, money is white] Black work and white money the compound symbols were compared at the two poles of the proverb, expressing the exemplary idea that the money of hard and arduous labor should be blessed, joyful.

In the proverb Рубашка беленька, да душа черненька [The jacket is white, the heart is black], the synecdoche of the black heart has a negative connotation, such as a bad man, a black man inside, a man who curses someone. The symbol of the white shirt in the proverb, on the other hand, signified the appearance of a man and served to express the meaning of a man "shiny in stone, trembling inside."

In both Uzbek and Russian folk proverbs, white and black colors are contrasted at the two poles of the proverb and serve to express an exemplary idea. For example, Он из белого делает черное (или: из черного белое [He makes black from white], Она языком и белит и чернит [sHe makes both white and black with a woman's tongue] The white symbol is good, honest man positively colored, and the black symbol served to represent a negatively colored idea like a bad person.

Белое — венчальное, черное — печальное [White - wedding, black - sorrow] The contrast between white and black at both poles of the proverb shows that in Russian folk proverbs white has positive meanings such as happiness, bright day, and black - mourning, sorrow, evil, evil such as negative meanings. Red comes in compound forms such as face, tongue, gold, and in Uzbek folk proverbs it symbolizes femininity, beauty, health, imagination, gold, money, wealth. If you don't want your beautiful and healthy face to turn yellow (sick or embarrassed in front of others) with the red face combination symbol in the proverb "Don't blush / don't rub your dear hand" [He



смущай своего красного лицо, а работай с твоими дорогими руками] The exemplary idea of working in is expressed through the contrast of red and yellow, as well as the synecdoche of the red face and dear hand.

In the proverbs, the red face symbolized a healthy, beautiful face, the yellowness of the red face symbolized the sick, and the redness of the red face symbolized such things as shame, shame, and fantasy. For example, in the proverb "Don't blush / shorten your long tongue" [Не покрасняй своё красное лицо, укорачи свой длинный язык], a red face, a symbol with a long tongue, as well as a synecdoche, says "If you don't want your imaginary face to be ashamed, don't say bad things." our advice is given.

In Uzbek folk proverbs, when forming a symbol combined with the word red, it expresses connotative meanings such as lie, slander, nonsense, slander: "I did not restrain my red tongue, / I could not go to my daughter"[Я не могла сдержать свой красный язык, и я не смогла пойти к дочери], "If I didn't have a red tongue, / I would have winters, / If I didn't have a green tongue, / I would spread it in my hand" [Если бы у меня не было красного языка, я бы перезимовал на родине, Если бы у меня не было зелёного языка, я бы радовался у себя на родине] formed a compound symbol with the word red in his proverbs, and also as a synecdoche it had a negative connotation of a lying man, a slanderer, a man who spoke in vain, a man who sold his country.

The red tongue symbol in the proverb was compared to the green tongue symbol in the second pole of the proverb, and the green tongue synecdoche represented symbolic meanings such as youth, cave. The proverb gives the life experience of a person who came to the conclusion that if I had not been a whiner, if I had not sold my country by word of mouth, if I had spent the winter in my country, if I had not made this mistake as a young man, I would have spread and be happy. The word red has had the meaning of gold in the ancient Turkic language and has retained the same meaning in some proverbs: If he sees red, Hizr will go astray [Увидев золото, даже пророк Хызр может сбиться с правильного пути], Red leads Khidr astray

[Золото может сбить с правильного пути даже пророка Хызра], "Girls like red, Merchant - for money" [Девушки ведутся на красное, торговец – на деньги], "The house with girl is not satisfied with red" [Дом, в котором живут девушки не насытится на красный], "Satisfaction is red gold" [Терпение – красное золото],



"The girl's eye is red, / The young man's eye is green" [Глаза девушки глядят на красное, глаза молодого глядят на зелёное] In folk proverbs such as, the red symbol represents concepts such as money, gold, wealth, a girl child, while the green symbol represents symbolic meanings such as youth, slavery, inexperience, joy.

The symbolic meaning of the color green, such as youth, inexperience, slavery, is also present in Russian folk proverbs and sayings. According to S.Z. Miniaminovna, who made a cognitive description of color-related expressions in Russian, English and Bashkir, the concept of "Time" in Russian folk expressions is based on the expression of the semantics of youth and inexperience in green or yellow [5,15].

This indicates that the color green has a typological similarity in content in Uzbek and Russian folk proverbs. Не срывай яблока, пока зелено: созреет, и само упадет. [Do not cut in the apple blue: it falls off by itself when ripe], У молодого ум не окреп. Молодо — зелено; старо — да гнило [Young people are not mentally strong. Young - green, and old - rotten], Молодо — зелено, старо — да сбойливо [Young people are green, and old people are messy and unsuccessful], Зелен виноград не сладок, а молод человек не крепок [Young grapes are not sweet, young man is not strong], Молодо — зелено, погулять велено [Young - green, commanded to walk] In such proverbs, the green symbol represents portable meanings, such as inexperienced and cave man, young and fun-loving man.

In Russian folk proverbs, the color red represents a positive color, forming a compound symbol with words such as day, girls, lies, words, and symbolizes happy life, wealth, abundance, goodness: Тот и умен, кто богато (или: красно) наряжен [Whoever is rich or wears red is smart] In the proverb, red means rich, beautiful, Жить в добре да в красне — хорошо и во сне [Living in goodness and peace is better in the dream too], Жить в красне хорошо и во сне [Living in peace is better than dreaming], Красна милость и в правде [Compliments are also praised in court. Compassion, kindness is really good (red)] and in his proverbs it expresses portable meanings such as goodness, good day, good day. Серенькое утро — красный денек [Gray is morning - red is day], Временем в красне, порою в черне [Sometimes in red, sometimes in black], В черный день перемогусь, а в красный — сопьюсь [I get tired on a black day, I drink on a red day (to have fun)], Старость не радость, не красные дни. In proverb



such as [Old age is not a place, not red days], the red symbol represents such meanings as happy day, lucky day, full life.

The word red comes with the word girls in Russian folk proverbs and expresses connotative meanings such as young, beautiful, happy: У молодца не без золотца, у красной девушки не без серебреца [The young hero is not without gold, the red girl is not without silver].

Z. According to Miniaminova, when the word red is a phraseological neologism, it means a person associated with political activity [sm.5, 18]. The same idea applies to the places where the compound symbol "red word" is given in Russian folk proverbs. For example, Красное словцо не ложь [Red word is not a lie], Для красного словца не пощадит ни матери, ни отца [For the word Red does not spare his mother and father], Ради красного словца не пожалеет родного отца. In proverb such as [He does not spare his father for the red word], the "red word" as a compound symbol represents the views of man based on communist ideals, the realities of the history of the Soviet era.

Also, Вот тебе грош за красную ложь! Красно врешь: за мною грош In the Russian folk proverb, the red false compound symbol represents a human character who is adept at lying.

In Uzbek folk proverbs, yellow symbolizes separation, suffering, illness. In the proverb "If your motherland is alive, your color will not be straw", the color symbolizes the fact that straw is yellow - yellowing, sickness, loss, suffering from exile, patience is yellow gold [Терпение таит в себе желтое золото] [Russian equivalent: Терпение и труд все перетрут] in the proverb, the word yellow represents a positively colored content, forming a symbol associated with the word gold. The yellow gold compound symbol in this proverb represents portable meanings such as goodness, the coming of happiness. Even in Russian folk proverbs, the meanings of yellow, such as youth, inexperience, greed, insanity, are preserved.

As mentioned above, there are typological similarities in the symbolism of colors in Uzbek and Russian folk proverbs. In Uzbek and Russian folk proverbs, the essence of color-related symbols is formed on the basis of mythological views and traditions. Although the symbolic meaning associated with colors in mythological views is not fully preserved in folk proverbs, the positive or negative color in them is preserved.



The semantic range of symbols associated with colors such as white, black, red, blue, yellow, green in folk proverbs expands on the basis of mythological notions and views formed on the basis of traditions, and white, green, blue, red represents positive color and black, yellow represents negative color .

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