

## SEMANTIC MEANING OF THE PHRASEOLOGICAL UNITS WITH COLORS IN THE ENGLISH AND UZBEK LANGUAGES

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### ABSTRACT

The article focuses on symbolism of color names in sustainable phrases in Uzbek and English languages. The work analyzes the similarities and distinctions in the use of colors instable combinations in Uzbek and English. Moreover, the conceptual foundations of color symbolisms and semantic microsystems of symbolic meanings in both Uzbek and English languages have been revealed.

Key words: phraseology, symbolism, color names, color adjectives, idioms, microsystem, sustainable combinations, color-words.

Художественные сочетания символов цветов в устойчивых фразах на узбекском и английском языках. Работа анализирует сходства и различия в использовании цветов, неустойчивые сочетания на узбекском и английском языках. Кроме того, были выявлены концептуальные основы теневой символики и семантические микросистемы символических значений как в узбекском, так и в английском языках.

Ключевые фразы: фразеология, символика, названия оттенков, прилагательные оттенков, идиомы, микросистема, устойчивые смеси, цветовые слова.

Phraseology is the part of a language in which a nation's cultural potential is accumulated. A language's phraseological reserve is a universal treasury of cultural installations, stereotypes, standards, and traits. Phraseological units are created, developed, and employed in any language not so much to describe the world and the people in it, but to flourish it, to evaluate the objects, and to communicate the speaker's subjective attitude. V.N. Teliya wrote: "Phraseological of a language is considered to be a mirror in which the community identifies its national identity" [1, 9].

The role and function of the color in modern human being's life is crucial and significant. In many cases the color may influence people's mood, emotions, and

even physical state. In fact, comparative analysis identifying ways of color naming in different languages are considered to be one of the traditional linguistic themes for investigation. Scholars have already made researches on the content of color naming vocabulary in psycholinguistic aspect (A.P. Vasiliyevich), semantic structure (A.A. Bragina, I.V. Mokiyeenko), stylistic functions of color namings were investigated in psycholinguistic description (P.V. Alimpiyeva), color naming intensity was investigated on a base of comparative-historical analysis (N.B. Bakhilina), psycholinguistic experiment was conducted (L.V. Vasiliyevich, R.M. Phrumkina).

In English and Uzbek languages there are objectively a number of fixed phrases that include color terms in their composition. A fixed phrase in the formation of phraseological units containing color terms serves as a means of artistic style of speech. The basic color names in the structure of a phraseological unit conveys a figurative meaning.

In English and Uzbek languages, the formation of fixed expressions associated with religious faith, traditions, customs, including the spiritual heritage of ancient times, its diversity and comprehensiveness are of linguistic value.

Actually, almost every nation has observed accommodative (comfortable) usage of colors as symbols. In cultural traditions of each nation the color meanings possess different meanings and symbols. Nevertheless, the same color may have diverse significance in different nations. So, “red” means dangerous in the USA, aristocratic in France, life and creation in India, happiness in China [2, 371]. Semantic microsystems of symbolic meanings of color adjectives basing on color symbolism are allocated. In English and Uzbek languages the following microsystems are emphasized [3, 15]:

1. “good” – white, “nothing”-grey, “bad” – black;
2. “to allow” –green, “warning” – yellow, “prohibiting” – red;
3. “revolution” – red, “counterrevolutionary” – white;
4. “tender” – pink, “serene” – blue.

It can be concluded that:

Thus, *white* color in many cultures symbolizes human’s good qualities as nobility, moderation, quietly [3, 100]. «Oq» (white) is the color of innocence and purity, the sign of joy and welfare, the symbol of such virtuous feelings as love, hope and charity for Uzbek people.

According to Oxford “Learner’s dictionary of English idioms” dictionary, lies, witches, magicians, all these have negative association but connected to the word white, they become harmless as in the examples shown: white lie, white magic, a white witch – Uzbek language does not have a connotation for this phrases [4.67]. In English there are some phraseological units with the white color, the meaning of which is negative, but they are a few in number for example show the white feathers, white lived. The white color also represents fear, anger and this is motivated by the color of the face when someone is afraid shocked or ill. **“His face as white as sheets of paper.” (Yuзи dokadek oqarib ketdi).** The sentence describes fear of a man. In English as “sheets of paper” but in Uzbek language the colour of face symbolized to white fabric. Some English expressions involving the white color are a white elephant- something expensive but useless and unwanted, a white Christmas – a Christmas when it snows, or white nights [5, 97]

*Furthemore, black* color is considered to be the opposite of the white color which corresponds to the “bad” in both investigated languages. The black color in many cultures is associated with misfortune; mourning symbolizes death, trouble (qora sog’inch, qora chiziq; look on the black side (of things) - pessimistic, sad) [4, p.104]. According to the Oxford Learner’s Dictionary of English idioms - **a black day (for sb)-qora kun** means “a day when something sad, unpleasant, disastrous happens to someone. Apart from this, the black color refers to break the law and illegibility e.g. **black market-qora bozor**, black economy, and **blackmail –qora xat**. Illegible things bring these phraseological units like: blackball, a blackleg, and the black sheep of the family. This color prescribes human feelings we have the same **“qora kun” “black day”** which meaning is “a bad moment, sad times, disastrous situation, and misfortune. Some Uzbek phraseological units involving the black color are: **“qora qalb”** refers to crafty person; **“qora ish”** means very hard, difficult work; **“qora ro’yxat”** denotes to list of people with whom you do not want to meet, or to communicate.

*Also, red* is the color which is associated with heart, blood, passion, love, and emotions that stir the blood, including anger (a red rag to a bull), embarrassment (**as red as a beetroot, a red face- olmadek qizil**).

*Blue* depicts the sky, air, cold and the spiritual emotional distance. The phraseological units out of blue, out of the clear blue sky, a bolt out of the blue, all the three of them mean unexpectedly something which happens suddenly and their motivation is clear. Feel blue means I feel in a bad mood.

*Yellow* is a color that easily attracts attention and is regarded as a positive color, the color of the sun and the flowers. However it can be rather inexpugnable and annoying. [6,111]. A yellow streak – means cowardice; being afraid. Another crucial fields related to the yellow color are emotions like jealousy, envy, and hate. The idiom yellow journalism is the term used for the sensational articles and headlines in the newspapers. This expression originates in the 1890 to describe the tactics used by the two newspapers New York and The journal in their competitions. The source of this term comes from a famous cartoon called yellow kid.

*Green* is the colour of growing grass and the leaves of most plants and trees: **as green as grass; fresh green peas**. Much fruit and vegetables are green when they are too young to eat, changing colour as they mature. The word green is closely related to the Old English verb growan, "to grow". It is used to describe plants or the ocean.e.g he/she has green fingers –skilled as a gardener [7, 92].

A. Margulan explains the symbolic values of all colors: blue color – it is a symbol of sky and cleanness; red- it is a symbol of fire and sun; white – it is a symbol of happiness, gladness, truth; yellow color – it is a symbol of mind; black – it is a symbol of land; but green – it is a symbol of spring and youth. Every folk have the concepts about colors. For example, in our people a white color symbolizes by gladness, prosperity, honesty; but black color symbolizes by contrary, grief, cruelty, misery[8, 17].

In fact, aside from the major ways of word formation with the meaning of color naming in national traditions, there are both universal color categories such as white and black, as well as colors that have various lexical semantic symbolical sense for different nations. It is self-evident and well-known that the given meaning is passed down from one generation to the next. Colors today have diverse meanings in other languages due to their symbolical features, which have no relation to color or have a remote semantic correlation to the color.

Color notions reflect subjective, inherent color features and correlations, and color knowledge, which is subjective, is frequently influenced by a country's uniqueness. Different views towards a hue are expressed in the language's metaphors, idioms, and proverbs.

To sum up, color-coded phraseological units are frequently employed to represent a person's outward and bodily state. Surely, we have only seen a small portion of the total number of stable color expressions. White, red, and blue are the

most common positive color terms in Uzbek, while black, blue, and yellow are the most common negative color words. The dominance of negative assessment in the semantics of color terms of phraseology with white, black, red, blue, and yellow is observed in the English language. Blue-colored idioms are neutral in both languages.. The study of phraseological units demonstrates how diverse and expressive modern English and Uzbek idioms are, namely similarity and difference.

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