

Comparative Analysis of Color Idioms in the English and Uzbek Languages

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ABSTRACT

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

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. Telia wrote: "Phraseological of a language is considered to be a mirror in which the community identifies its national identity."

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.

The idiom (from ancient Greek. "a peculiar expression") is an indecipherable phrase, the meaning of which does not coincide with the meaning of its constituent words when it is taken separately. Thousands of idiomatic expressions exist and are actively used in the English language, which make up a bright and colorful part of the language. It is impossible to name idioms in English, because they, like words, are living units of speech and can go out of use and exist for centuries. In this article, phraseological coalitions related to the color perception of the English-speaking population will be considered, compared with similar units of speech of Uzbek speakers. And, if possible, idioms will be grouped according to the identified symbolic meanings within each color.

Let's start our research with one of the brightest colors – **yellow**. Despite the generally positive attitude of native English speakers to this color, in idioms it is associated with a tendency to cowardice and betrayal. You can see this in the following examples: **a yellow streak, a yellow gut, be yellow-bellied, yellow dog**, united by the common meaning "mean person, unpleasant person, coward". We don't see such associations in Uzbek.

The results of the research indicate that in both Uzbek-speaking and English-speaking groups, more than 80% of respondents attach a positive connotation to the concept of **green**. In associative terms, the concept of green has a common meaning in both cultures and is associated with everything related to the concept of "nature". English idioms of green color can be divided into the following groups:

- 1) youth and health (**in the green, greenhorn, to keep the bones green**). We can find a similar application in Uzbek: "ғўр бўлмақ", "умуман ғўр экан", etc.;
- 2) pallor of the skin (**to be green around the gills** – about feeling bad, as a rule, on the road. But in Uzbek: "кўрқувдан юзи докадек оқариб кетмоқ");
- 3) attitude to the plant world and gardening – "**green belt**", i.e. **green spaces, to have green fingers (have a green thumb)** – be a good gardener. In Uzbek we can use a bit close analogue "боғни кўкартирмоқ";
- 4) associations with money - **long green, green stuff – money, green hats – bankrupts**) are borrowed semantically into Uzbek as well by association with the green color of dollar bills ("бир боғ кўкидан", etc.);
- 5) failure and dissatisfaction - **the grass is greener on the other side of the fence** [compare: "the grass used to be greener"], **the rub of the green** – word for word translation - *hindrance on the golf course*);
- 6) manifestation of envy - **green with envy** with full Uzbek equivalent "аламидан, ҳасаддан кўкариб кетмоқ");
- 7) freedom of action (**to give the green light** – in it can be literally "яшил чироқ бермоқ", permission that, in all probability visibility, due to association with traffic lights.

A very special and honorable place among the color idioms is occupied by idioms of **blue / blue (blue)** colors. They differ in the largest number and extremely diverse values. The following groups can be distinguished:

- 1) The most common sema in idioms with blue color is associated with sadness, longing and melancholy (therefore, the well-known musical genre "**blues**" received this name). **Feel blue, blue devils, to give somebody the blue, be in a blue funk** – all translated as "sad". For comparisons in Uzbek, "қора қайғу".

- 2) Surprise: **a bolt from the blue, out of the blue** – it's better to translate “**осмондан тараша тушгандек**”, but there are no similar color associations in Uzbek.
- 3) To exhaustion: **till one is blue in the face, to drink till all's blue**. In Uzbek, there is an expression “**қора терга ботгунча ишламоқ**”.
- 4) Nobility of origin and privilege, special position: **blue blood** – similar to the Uzbek “**оқ суяк**”, **a blue-eyed boy** – “pet, favorite”, has no color equivalents.
- 5) High quality, excellent condition: **blue ribbon** – literally means “first-class, specially branded”, **the blue of the plum** – the highest degree of freshness, charm; both expressions have no color analogues.
- 6) Related to human speech and noises: **make/turn the air blue** – swear; **scream blue murder** – scream, raise a noise; **talk a blue streak** – talk continuously, chatter. They have no color analogues.

There are extremely positive associations of native English speakers with **pink (rose)**. An exception may be **pink slip**, i.e. a notice of dismissal, which, quite likely, can actually be printed on pink paper.

- 1) The world of illusions, non-existent: **see pink elephants** - imagine, invent something non-existent, or even hallucinate, **to see life through rose-colored glasses** – similar to Russian “**смотреть на мир сквозь розовые очки**”, to live in a world of illusions;
- 2) The state of supreme satisfaction, well-being, health: **in the pink** – in a good health, **tickled pink** – “**жуда мамнун бўлмоқ**”;
- 3) Top quality: **be the pink of perfection** – the height of perfection. There are no color analogues in the last two groups.

After analyzing the idioms of **red**, you can come to the conclusion that native English speakers mainly associate them with non-active associations. Exceptions may be **red-letter day** – “memorable day, holiday” (similar “**календардаги қизил сана**” in Uzbek) and **roll out the red carpet**, i.e. meet, greet in the best way. It turned out to be problematic to combine the idioms of red into semantic groups, due to the heterogeneity of the meanings.

- 1) Financial problems: **be in the red** – to be unprofitable, to be a debtor (it is known from history that insolvent people were recorded in accounting books in red ink, therefore it does not have similar associations); **not a red cent** – not a penny;
- 2) Deception semantics: **catch someone red-handed** – catch with personal; **red herring** – false information distracting from the main problem, a decoy;
- 3) **paint the town red** – to carouse, to celebrate in full (interestingly, in Russian culture, everything related to alcohol has, as a rule, green and blue shades);
- 4) **red tape** – bureaucracy (also has a historical justification and therefore is not typical for the Uzbek native speakers);
- 5) Strong manifestations of emotions: **to see red** – to lose your temper, to become enraged (analogy in Uzbek - “**ғазабдан қизармоқ**”); **like a red rag to a bull** **жаҳлини чиқармоқ**; **red in the face** – confused (synonymous with “**уятдан қизармоқ**”).

The idioms of **black** are universal for many languages and are especially interesting to consider in contrast with white. Let's study an example – “**to know black from white**”, which means to understand what to what, “**қорани оқдан ажратмоқ**”. here is a similar expression, however, having a different meaning: “**қорани оқ, оқни қора демоқ**”, which means - intentionally misleading. In Uzbek culture, **black** traditionally evokes associations with mourning, darkness and negativity, while white, on the contrary, with purity, light and joy. In English, this is not

always the case.

Consider the evidence:

- 1) *a white elephant* – burdensome or ruinous property;
- 2) *white fury* – frenzy;
- 3) *to stand in a white sheet* – publicly repent;
- 4) *white knuckle* – tense, alarming;
- 5) *to show the white feather* – to coward, to act meanly; but at the same time;
- 6) *be in the black* – without losses, with profit, i.e. an example of the positive connotation of black.

An interesting case with **the black sheep**, which is best translated into Uzbek as "**оқ қарға**", i.e. antonymically. There are also associations illustrating the usual for Russian wearers of the destruction of monochrome colors:

- **a white lie** – an innocent lie, a lie to save (**оқ ёлғон**);
- **white as a sheet/ghost** – pale as a sheet (**қўрқувдан докадек оқариб кетмоқ**);
- **as white as milk/snow/wool** - snow-white, pure, innocent (all the same “**пахтадек, қордек оппоқ**”);
- **black market** – the market of prohibited goods or the black market; (**қора бозор**);
- **to be in someone's black books** – to be out of favor, to be on a good account (**кимнидир қора руйхатига тушмоқ**);
- **black look** – a gloomy, unkind look;
- **as black as hell/night/witch/midnight** – absolutely black/ dark (**тундек қоп қора**);

After conducting a comparative analysis of the color idioms of English and Uzbek, we can conclude that a certain range of favorite colors has been formed in the culture of all peoples since ancient times, which is historically explicable and traditional and corresponds to the character and temperament of the people. From the surrounding nature, customs and traditions, aesthetic norms and religious beliefs depended how the spread of a particular color in costume and household items, in particular works of art, as well as the perception by ethnic groups of the colors and the associations arising in connection with it. In the future, these associations were reflected in the language, especially lasting in such stable expressions as “idioms”.

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