

### Phraseological Units of the Uzbek Language with Color Components

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#### ABSTRACT

*This article presents an analysis of phraseological turns of the Uzbek language with color components.*

In the Uzbek language, as in many other languages, there are enough phraseological units with "color" components. They usually contain cultural connotations. 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 a phraseological unit because it contains such elements that give the phraseological unit 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 empirical experience of the people, and with the sphere of material culture, with the historical experience of the people, etc.

The culturological information contained in phraseological units is associated with various components of the semantic structure of a phraseological unit: with denotative (descriptive) (this component corresponds to what is designated as an objectively existing class of features that defines the "contours" of a fragment of reality, the situation that exists in reality), with grammatical component (it displays all the grammatical, or code, properties of the idiom), with the evaluative component (it carries information about the value of what is reflected in the denotative content of the idiom, while the "evaluating" subject correlates with the value picture of the world everything that happens or happens in the world and is reflected in idioms), with the motivational component (it is customary to correlate with the phenomenon that in modern linguistics is called the internal form of the name (it doesn't matter which: a word or phraseological unit, etc.), as well as - with a phraseological picture of the world, with an emotive

macrocomponent (it combines all the information that correlates with the feeling-attitude of the subject to the signified; emotivity manifests its effect on the scale "approval-disapproval", these are the extreme points of the scale, between which there are other characteristics of the type neglect, humiliation, censure, endearment, irony, mockery, etc.), with a stylistic component (the main thing for this component is functional and stylistic marking, which is regulated by facts of a social nature - it indicates the appropriateness / inappropriateness of using a phraseological unit in one or another other area of communication).

Consider the main phraseological units of the group with color components. Okyuvib, oktaramoq - literally make someone white, clean (about a baby - keep the body and clothes clean) This is actually an Uzbek expression. It is usually said of mothers that they always take care of the purity of the body and spirit of the child. They say this figuratively, in a high style, about the Motherland, which creates all the conditions for the formation of a clean body, spirit and clear sky: Okyuvib, oktaragansanʻizing of life, Ozbekiston! Okkarga - (white crow) about a person who is sharply different from others. This expression is a tracing paper from lat. Albaavis, albuscorvus. Apparently, it entered the Uzbek language through Russian. Oksuyak (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 approving assessment of the white color 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 phraseological unit oksuyak - white bone contains a condemning characteristic of the "highest breed of people". After the conquest of the modern territory of Uzbekistan by the Arabs and the spread of Islam, the local population began to call the conquerors and their descendants "oksuyak" (white bone).

In the modern Uzbek language, the idiom "oksuyak" is used as a negative characterization of an arrogant, arrogant person. Okfotiha (parental blessing, consent). This phraseological unit 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 "okfotiha" (lit. curse). In terms of semantic capacity and disapproving meaning, this combination is identical to the folk expression "okkilmok" (to curse). There is also the expression "okpadar" - lit. cursed by the father. Okkungil - lit. with a white soul - about a person with a pure soul, good-natured; has only positive connotations. Okyʻil - white (meaning clean) dorga. This expression means a wish for a good, happy journey. According to the frequency of use in the composition of phraseological units, the second place is occupied by the color "kora" - black. This, as in Russian, is the direct meaning of the words "bark". However, on the basis of the appearance of transferable meanings in the semantic shell of this word, indecomposable combinations appeared, which each time are not formed anew, but are reproduced in finished form - phraseological units. Black is associated in the Uzbek language (and in the minds of Uzbeks, like most peoples) with bad, gloomy, joyless, heavy, unhappy, unpleasant, etc. (cf. korakunlar-black days - "bad, dark days", black thoughts - "bad, gloomy thoughts", etc.). KorasinikKrsatmaslik - literally: for a long time even the silhouette is not visible - this is what they say when a person is not visible for a long time. Here the designation of color is due to the fact that the silhouette of a person usually appears in the dark. Korasiuchdi - lit.: the trail has caught a cold - is again connected with the disappearance in the dark. However, this can be said and is said even with the instant disappearance of someone from the field of view. Koratergabotmoq - usually they say so with profuse sweating during hard work. Korachiqiqinidanchiqibketdi - literally: the pupil of the eye flew out of the orbit - corresponds to the Russian expression: the eyes jumped out of the orbit. Korachig has a common root with the word qora, from which a noun was formed by adding a part of chig. Korayurak - a vindictive person (literally - with a black heart): Beams ..yuragitozaodamlarʻrtasidayuragikoralknik Krgdauningsochi tikka-tikkabʻilibketaredi (S. Anoryuoev "Oksoy"). Corabotir - letters. black hero. 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 dastan "Farhad and Shirin", where Kara Batyr will become an obstacle between Farhad and Shirin in love. Subsequently, the proper name, becoming a common noun, turned into an indecomposable combination with a negative connotation.

It should be noted that in the Turkic languages the word *bark* also means "low-fat": (cf. *Kumyk* *karaet*, *Nogaikarakesek* with the meaning "low-fat meat." *Kozongayakinyursang-korasiyukadi*" - literally: When approaching a cauldron (a container for cooking on a natural fire on a 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 - do not walk next to a bad person - you yourself become the same. Corresponds to the Russian "Whom you behave with - from that you will get." *Koraishchi* - literally: laborer. About a person engaged in petty, little useful, hard work. *Koraishdaishlatmok* - literally: to use for doing menial work. Corresponds to the Russian "Keep in a black body -" strictly, severely treat someone, forcing you to work hard, not allowing you to bask" *Bakhtikaro* - literally: unfortunate, poor (Karamzin's "Poor Liza" is translated as "Batikaro Liza". Here there is a historical alternation of phonemes *a / o*). The Uzbek people have always had a positive symbolism of white: it 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, respected people. Such symbolic coloration is a reflection of the ancient color opposition: white (positive) - black (negative). The black color is associated among the Uzbek people, like most other peoples, with something heavy, unpleasant, dishonest, etc.

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