

Linguistic and cultural analysis of phraseological units like "Color"

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Abstract: Mental attitudes towards colors are reflected in the national culture, history, and traditions of each nation. These features are especially evident in linguistic and cultural units with a color component. In the article, idioms with color symbols are analyzed semantically and linguistically. It can be seen that the mental attitudes of our people towards colors are reflected in the linguo-cultures related to color.

Key words: linguoculturology, linguocultures, conceptual world, connotation, phrase, white, black, yellow.



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I. Introduction

National values, traditions, worldview, and history of a certain country are characteristic features that show the uniqueness of the peoples of the world. Culture is reflected in national traditions, historical roots, worldview and even language of peoples. The harmony of language and culture is clearly visible in the linguistic and cultural units of the language. Proverbs, sayings, and phraseology of each language are formed on the basis of the national culture, historical roots, life experience, and customs of this nation.

II. Literature review

Colors are a product of the human conceptual world. Linguistic cultures such as "color" were also created based on the cultural views of each nation.

For example, in world culture, black color is a symbol of sadness, sorrow, sadness, evil, death; white - a symbol of purity and innocence, goodness; gray is a symbol of renunciation and melancholy; brown - a symbol of humility and poverty; purple is a symbol of infancy and the need for support; blue - a symbol of infinity, spiritual and intellectual life; green is a symbol of youth; yellow - a state of illness, symbol of gold; red - a symbol of joy, love; blue is a symbol of ideality and calmness; pink - a symbol of dreams and hope; Carrot is a symbol of warmth and happiness. Colors enrich not only our life, but also our language emotionally, that is, color-based linguocultures enrich our language even more.

III. Analysis

The Uzbek phrase "*oralaridan ola (qora) mushuk o'tdi*" means "whose normal, usual relationship has deteriorated". This phrase is widely used in Uzbek live speech and artistic speech. For example, ...*Endi kundoshi bilan uch-to'rt kun apoq-chapoq bo'lib, og'iz-burun o'pishganday bo'lar, lekin yana uch-to'rt kun, sababli-sababsiz, sira gaplashmay, teskari burilar edi. Shunday vaqtlarda Nuri: – Oralaringizdan qora mushuk o'tdimi? – derdi kulib. (Oybek "Qutlug' qon")*

A universal feature can be observed in this phraseology, for example, the Russian phrase *черная кошка (qora mushuk)* is also used in the sense of "someone's quarrel with someone, disturbance between them". Black and cat lexemes form a component and express the meaning of being sad.

Black lexeme is the main component in *yuziga qora (chiziq) tortmoq, qora chiziq, qora tortib, qora mehnat* phrases in the Uzbek language and represents different connotative meanings. The phrase *Qora chiziq tortmoq* is used in everyday speech in the sense of "to blame, accuse", for example, like *Mening yuzimga qora chiziq tortishingizga yo'l qo'ymayman*.

There is also an article on the website entitled "Black line: I am not a criminal". The feature of homonymy is noticeable in this phrase, for example, in contemporary Uzbek poetry, the phrase *qora chiziq tortmoq* is also used in the sense of "to forget". For example,

Sening darding og'ir qabohat dardi,

Shayton bolalagan jismingga!

Mendan sal nariroq yursang bo'lardi,

Qora chiziqli tortdim ismingga! (Malika Salimova).

This phrase is not found in phraseological dictionaries. The black lexeme also has a figurative meaning in **Qora chiziqli** phrase. This phrase is "material and moral hardship; it is used in the meaning of the difficult period of life. For example,

Eh xayollar, tinch qo'yingiz bermang azob,

Ayting nedan taqdirimga izlay javob,

Peshonamga qora chiziqli tortdi taqdir,

Alloh, endi faqat sendan tilay najot (O'Imasoy Hurmatova "Xayollarim").

In this poetic passage, the phrase black line represents unhappiness, the hard days of human life.

IV. Discussion

The phrase "**Qora tortib**" means "hope and trust in someone's help and protection" [2]. For example,

Yurt so'raydigan raisi shul bo'lgach, fuqaro dodini kimga aytadi?! Brigadiriga aytadi-da! Bo'ri polvon ko'tarilib-ko'tarilib ketdi: el Bo'ri polvonni qora tortib keldi! Bo'ri polvon havolanib-havolanib ketdi: el Bo'ri polvonni katta deb keldi! Bo'ri polvon ichkaridan davralarda kiyib olishmish jelagini kiyib keldi. (T.Murod "Yulduzlar mangu yonadi"). In the passage, the phrase **qora tortib** is used in the sense of trust and hope.

In the phrase **Qora mehnat (ish)**, the lexeme **qora** served to express connotative meanings such as "labor, work that does not require skills, qualifications, simple, even with a certain degree of dirt" [3]. For example,

Bor-e, o'zbek topilmasa, boshqasiga uylanaman, dedim. Qo'l ostimda qizlar ko'p edi: biri – betonchi, biri g'isht teradi. Bechoralar qora mehnatdan qochmaydi-da (Sh.Xolmirzayev "Xumor").

Unday rahbar o'sha daqiqadan e'tiboran "Duo olgan inson" degan faxriy unvonga sazovor bo'lsin. Lekin jamiyatni parokanda qilib yuborgan, qora ishlar bilan mashg'ul bo'lgan, davlat mulkini talon-taroj qilgan, shaxsiy manfaatini jamiyat manfaatlaridan ustun qo'ygan rahbar, aksincha, bizdan qarg'ish olishi kerak (C.Aytmatov, M.Shoxonov "Cho'qqida qolgan ovchining ohi-zori").

In this sentence, the phrase "**qora ish**" has a negative meaning, i.e., criminal, illegal, hard work. So, the feature of anonymity can be observed in the phraseology of **qora ish**.

In the phrase **Qora kursi (stul)**, the lexeme **qora** is used to express the state of punishment of guilty, criminals:

To'rtta edi ular. Qora kursida esa yolg'iz jo'raboshi o'tiribdi. U aka-uka bilan mushtlashib, "bexos urib o'ldirib qo'yibdi". Jinoyat qasddan qilinmagan. Davlat qoralovchisi ham oqlovchisi ham shu fikrda (T.Malik "Shaytanat").

The black lexeme of the **Qora xalq** phrase "does not have such things as culture, enlightenment, knowledge; he expressed the meaning of "he did not understand" [3]. For example, *Nahotki men bu qizga oshiq bo'lsam? – hayrat Ichida o'ylandi mulla Fazliddin. – Qora xalq orasidan chiqqan menday bir suratlashning shoh qiziga muhabbat qo'yishi kulgili emasmi? Yo'q! Men faqat o'zim chizgan suratga – o'z ijodimga mehr qo'yganmen, xolos!* (P.Qodirov "Yulduzli tunlar")

The phrase "**Oq suyak**" entered the Uzbek language through the Russian language, "from the privileged classes; person belonging to the class of nobility" expressed the meaning. Later, in the Uzbek language, the phrase "**oq suyak**" reflected a derogatory character. In fact, the white color represents positive meanings such as goodness, goodness, light, but in the phrase "**oq suyak**" the lexeme white represents a negative meaning, i.e. characteristic of a proud, arrogant person.

Oq qarg'a is used to refer to a person who is sharply different from other people in their actions and thoughts, who has a different value system in society, or who has a unique behavior. In fact, this phrase came from the Latin language and entered the Uzbek language through the Russian language. There is also a parable about the expression "**Oq qarg'a**": the white crow, which differs from its relatives by its white feathers, is hated, humiliated, and insulted by black crows, who play various tricks against it. One day, the white crow decided to fly away in search of white birds like him, and he left.

Only then did others appreciate his qualities and regret what they had done to him. The conclusion from the parable is that a person should never lose his identity, keep his dignity, and not try the fate of other people.

For every child of the Uzbek people, the white blessing of their parents and their approval is very important. The phrase "**Oq fotiha**" means "parent's blessing, approval". This phrase was created based on the symbolic meanings of the white lexeme, such as consent, purity, goodness. For example, *Akbarning o'zi Jamnada saf tortib turgan ikki yuz harbiy kema bilan boradigan bo'ldi. Odatga binoan, uzoq yurishga ketishdan oldin onasidan oq fotiha olish uchun Hamida begim turadigan ko'shka yo'l oldi.* (P.Qodirov "Avlodlar dovoni")

The phrase "**Oq qilmoq**" expresses the meaning of "cursing one's child, turning away from him in hatred, giving up". In phrasal verbs, the lexeme "white" is used to express figurative meanings such as "disobedient, disobedient, unspeakable, unrespectable. For example,

Ustingga kiyganing yashil ko'k bo'lar,

Podsholar bo'shatgan xurma to'p bo'lar,

Har o'lkada senday beklar ko'p bo'lar,

O'tasin urgan farzand oq bo'lar.

Urma deyman Boybo'riday biyingni. ("Alpomish")

The phrase "**Oq uy, ola bargak**" means "richly furnished luxurious building, house". Option: *oq, ola bargak uy*. For example, *Qarang, piyolasining chiroyliligini qarang! Voy, o'rgilay sizlardan, shundoq qizim bor ekanu men ahmoq bilmay yurganimni qarang! U bog'-rog'lar, u oq uy-ola bargaklar desangiz! Qo'sha-qo'sha gilamlar! Bir radiosi bor, sandiqdek keladi.* (O'.Hoshimov "Dunyoning ishlari")

The phrase "**Sariq matbuot**" means "shallow, low-quality press that aims to cover shameful, shameful, scandalous events". This phrase was born in the USA. In 1895, the American graphic artist Richard Outcault published a series of absurd pictures with funny texts in a series of issues of the newspaper "The World" in New York. Among the drawings was a boy in a yellow shirt with various funny words. Not long after that, another newspaper - "New York Journal" - began to publish a collection of similar drawings. Later, a dispute arose between the two newspapers over the "yellow boy".

In 1896, New York Press editor Erwin Wardman published an article in his magazine calling both rival newspapers the "sariq matbuot." Since then, the term "sariq matbuot" has been widely used [8].

Sariq (bir) chaqaga arzimastik yoki sariq chaqalik means a small amount of change. Together with the lexeme of insignificance, it was connotative, that is, worthlessness, even a yellow child expressed the lack of value. This phrase means "worthless, worth a penny, worthless". For example, *Yigit buni to'g'ri tushunib, unga bir varaq qog'oz uzatdi. Anvar o'ylab o'tirmay tez-tez yozib berdi: "Berurman ushbu tilxatni shul haqdakim, sariq chaqaga arzimastik dissertatsiya" deb atalmish matoh hamon o'zimdadir va uni o'zim birlan go'rga olib ketgumdir...*" (T.Malik "Shaytanat")

V. Conclusion

In conclusion, it can be said that the phraseological units of color are the product of national traditions and mental views of the Uzbek people. Phrases related to color represent specific positive and negative symbolic meanings in our conceptual world. In the above phrases related to white, black, and yellow, black color means sadness, sorrow, sadness, evil; white - purity and innocence, arrogance, disobedience, curse, consent; yellow color represents connotative meanings such as worthlessness and shame.

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