

PHRASEOLOGICAL UNITS WITH COLOR COMPONENTS AS A MEANS OF LINGUOCULTREMES

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Abstract. *This article will illustrate how phraseological units emerge and how they can be related to culture or human life. Linguocultremes will be analyzed and as a means of linguocultremes phraseological units will be discussed and studied according to their origin and especially, focus will be given to color components in phraseological units to illustrate how they can be linguocultreme.*

Keywords: *linguoculturology, linguocultreme, idiomaticity, connotative meaning, realis.*

In all language phraseological units are considered as a means of showing peculiarities of culture such as history, religion or literature. The reason can be proved by the definition of allusion and its origin to some extent. First V.Humboldt defined the relation between language and culture. V. Humboldt first highlighted the importance of the issue of "language and culture," arguing that language conveys "the objective reality of the nation" and "cultural spirit."⁶ He described the following fundamental ideas: 1) Language is the embodiment of both material and spiritual civilizations; 2) Language presents the national character of any culture; 3) Language within a particular culture is a manifestation of the "national spirit"; 4) An individual or group is the topic of "language and culture" study.

Several scholars define phraseological units differently such as according to A.V.Kunin "phraseological units are stable word groups with partially or fully transferred meanings" while Rosmarie Glaser defines the as follows "phraseological units are a lexicalized, reproducible blexemic or polylexemic word group in common use, which has relative syntactic and semantic stability, may be idiomatized, may carry connotations, and may have an empathetic or intensifying function in the text".

This thorough definition also covers the feature of stability and idiomacity. So, it is clear that phraseological units are ready-made word groups which are used in a speech or texts without any changes, and this will ensure that they are originally relative to a particular source as their original point. The following examples will illustrate how they can showcase cultural peculiarities:

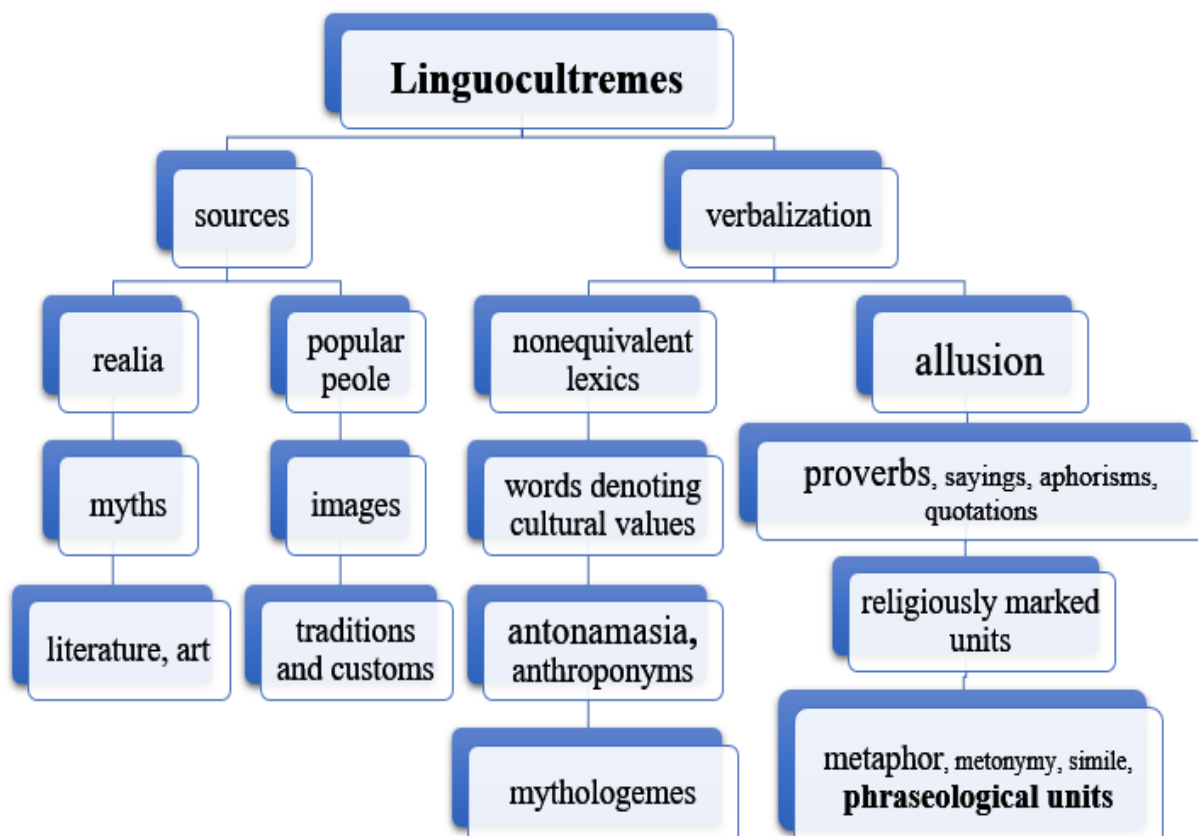
In English there is a phraseological unit "grinning like a Cheshire cat". Originally its creation goes back to literature, especially literary work "Alice in Wonderland". The character of Cheshire cat will clarify the purpose and the meaning of it.

The filming versions of this novel enable readers to imagine how big smile it is and how cunny according to the source it comes from. This feature can be illustrated in Uzbek language by the phraseological unit that is "Anqoning urug'i".

Originally to understand there needs to be awareness of the seed "anqo" and the story about it. It goes back to mythology about this seed and how it is considered rare and valuable. So, these examples illustrate that phraseological units can show different areas of human life.

For these reasons phraseological units are in the row of means of linguoculturology and are considered one of linguocultreme. According to D.Ashurova, linguocultreme can be different

units as described in the following diagram.[1] The reason is that they are related to a part of culture or traditions or every day, social life of humans.



Phraseological units cover different types of idiomatic expressions. Different scholars have diverse ideas about the types of phraseological units and we will analyze in the following diagram English and Uzbek phraseological units and their types according to particular scholars, for example, V.V.Vinogradov in English and Uzbek classification according to O.Muminov:

Classification in English	Comparison	Classification in Uzbek
Phraseological fusions: “kick the bucket”, “Hobson’s choice”.		Frazeologik butunliklar: yog‘ tushsa yalagudek, to‘ydan oldin nog‘ora chalmoq.
Phraseological unities: “an old bird”, “Achille’s heel”.		Frazeologik chatishmalar: boshini olib chiqib ketmoq.
Phraseological collocations: “to pay a visit”, “to stick to one’s word”		Frazeologik qo‘shilmalar: baxt eshigi, g‘alabaning kaliti

Now we will turn to color components in Uzbek and English phraseological units as a means of linguocultremes and their application.

Color components in both languages can be seen in similar colors but with different related units around them according to cultural specificities as colors have nearly similar meanings in

languages, yet it can be opposite in some cases due to original cultural diversity. Let's take the following examples in Uzbek and English languages:

A black hen lays a white egg – Qora sigir oq sut beradi.

Here we can see the similar purpose of colors, yet the related units like hen and sigir in Uzbek are different according to living conditions and life experience of cultures. There are several equivalents that match fully word for word with color components as follows:

Red book - qizil kitob

Black list – qora ro'yxat

In Uzbek language there is a phraseological unit that is “rangi somon” which means ill or feeling unwell while it is described in English with the comparison to wax: as yellow as wax. This difference comes from cultural diversity in lifestyle of the nation and the comparisons are different while their color component stays similar.

Now we will focus on diversity in colors according to the cultural perception for older people different colors are used as *grey hair – oq soch*. In some cases in Uzbek language the colors may not appear while comparing to English ones such as:

White magic – ezgu afsun, black magic – yovuz afsun

In these examples the colors disappear in Uzbek language and definition is given with adjectives. This can be seen in the following sample also:

White lie – zararsiz yolg'on

In Alisher Navo'i's novel “Hayrat-ul abror” he defines several types of lies and he mentioned *white lie* without color description but its harming and not harming features.

In conclusion, from the analysis above it can be inferred that color components in phraseological units can differ according to the perception and comparison of the nation and their units along with them can differ according to lifestyle or traditions of cultures as we analyzed above.

The conclusion is that phraseological units directly relate to the lifestyle and traditions of humans and it is a means of linguoculturological aspects in all languages with their culture-based peculiarities.

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