



## Reflection Of Colors In Phraseology

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	<b>Abstract</b>
	<p>The article highlights phraseological units which have color words and their reflections in Uzbek and English. Idioms and proverbs have similarity and identity in researched languages. Some idioms background information is given. Color phraseologies table is prepared from collected materials of dictionaries.</p>
<b>CC License</b> CC-BY-NC-SA 4.0	<b>Keywords:</b> <i>color, ideoms, phrase, symbolic microsystem, culture, meaning, black, white, gray, red, yellow, green, pink, blue.</i>

Almost all cultural peoples used color as symbols. But according to the diversity of civilizations and cultures, the same colors among different nations represent different phenomena. Nevertheless, there are publicly recognized views in the expressions involved in some colors according to their beliefs and values. Certain ideas, impressions and feelings are associated with certain color terms.

In linguistics, learning the terms of color has its own tradition. The work of Berlin and Kay (1969) is considered as their research in this area. Using some strict criteria, those who, aggregated the color terms in all languages, looked at elegant color as the object of their research, called basic color terms. These are white, black, red, green, yellow, blue, brown, purple, pink, orange and gray.

That is, based on color symbolism, semantic microorganisms of color markers are questioned by L.V. Laenko (1988).

- 1) "good" - white, "no" - gray, "bad" - black;
- 2) "allow" - green, "warning" - yellow, "prohibition" - red;
- 3) "revolutionary" - red, "anti-revolutionary" - white;
- 4) "soft, weak, cheerful" - pink, "calm" - blue.

Within the above general symbolic meanings of colorful qualities, it is possible to identify similarities and differences in the symbolism of Uzbek and English.

Most people use white and black together in the composition of phrases. These two colors provided clarity in speech, depending on the contradiction. the white color is the color of the day, and the black is the color of the night. This can also be found in articles and phrases in Uzbek: **Qora qo'yni ham o'z oyog'idan osarlar, Qora qo'yni ham** white sheep will also hang from its feet, and the black sheep will; **Qora tangang ortiq bo'lsa, Qora kuningga saqla** if you have more white coins, save to your black day; **Qassobga oq qo'y ham bir, Qora qo'y**

**ham bir** white sheep to the butcher is a same as black sheep. There are similar proverbs and phrases in English: **It doesn't matter if a cat is black or white, as long as it catches mice; February fill dyke, be it black or be it white; get something down (in black and white); as clear as black and white.**

White is a symbol of peace as **white dove, white flag; oq kabutar, oq bayroq**. The white flag is a sign of readiness for peace as a result of surrender.

In myths, white is a symbol of purity, innocence, honesty. In European works of art, priests, Valhi, druids wore white robes; This allows us to say that white means the sanctity and purity of thought.

In many cultures, *white* symbolized a person's good qualities, such as nobility, moderating, calmness. This probably explains the overwhelming number of positive components of the meanings of the "white" quality model in English and Uzbek, as well as in other languages. For example, in Uzbek **oq ko'ngil** - kind, **oq uy** - residence of president, **oq libos** - bride's dress, **oq soqol** - elderly, wise man; in English: **white boy** - a person who is favoured, **white headed boy** - a favourite, **white son** - a favourite son; **a white lie** and **white war**.

Phrases expressing the positive meaning of white are available in both Uzbek and English. **Dili oq** - with a good intention; **Ok fotiha** - wishing and blessing for the future; **Oq yuvib, oq taramoq** - to take care. **As white as snow; great white hope; the men in white coat.**

According to the above symbolic microsystem, *gray* means "none". Although there are expressions calque from the Russian such as **kulrang kunlar** and **kulrang hayot** in Uzbek, actually gray is not one of the widely used color words. But in English, **to feel gray** is to feel sadness, **gray day** is a bad weather day. **A gray area** - an area of a subject or question that is difficult to put into a particular category because it is not clearly defined and may have connections or associations with more than one category; **gray hair(s)** 1) a lightening of the hair caused by aging or hereditary factors. 2) a lightening of the hair caused by stress or frustration; **gray matter** - intelligence, brains, power of thought.

In many cultures, the color black is associated with mourning, unhappiness, and is a symbol of misfortune and death. Many nations follow the custom of wearing black clothes to funerals. Initially, it had a certain meaning: it was believed that the brightness of the clothes of the living could arouse envy in the dead [2, p. 104].

The *black* color mainly reflects "badness", such as evil, misfortune, darkness, pain in both Uzbek and English expressions. In Uzbek, **Qara ko'ngil** - **yara ko'ngil** means black soul is ill soul; **qora guruhlar** are a group of evil-minded people; **Dili qora** (yoki **kir**) has a black intention and a corrupt purpose. **Dili qora** - **tili qora** means the intention is black, the tongue is black; **Ichi qora** - corrupt tongue, unable to see someone else's happiness, jealous; **Qora ko'lanka** is a symbol of evil, trouble; **Oralaridan qora** (yoki **ola**) **mushuk o'tdi**, a dispute arose between them, they broke up; **Peshonasi qora** unhappy, unfortunate; **Kuruq** (yoki **qora**) **sovuq** is severe frost when the weather is clear or there is no snow.

In English, **the devil is not so black as he is painted** - no one is as bad as people say he is. **black as one is painted** - as evil as described. **a black eye** - a bruise near the eye from being struck. **a black mark beside one's name** - something negative associated with a person. **the black sheep of the family** - the worst member of the family. **black as a skillet** and **\*black as a stack of black cats; \*black as a sweep; \*black as coal; \*black as night; \*black as pitch; \*black as the ace of spades** completely dark or black.

Contrary to the above opinions, there are also places in Uzbek where the color black has a positive meaning. For example, **qora ko'z, qora qosh** in the sense of our own, and **ko'zimning oq-qorasi** in the sense of my child are positive expressions of black color. In general, expressions related to the color black have a negative connotation.

If we continue our analysis according to the above table, green is "allowing", yellow - "warning", red - "forbidding" semantics. These colors are based on symbolism and have been adopted to regulate traffic around the world.

We can observe that in Uzbek and English, expressions and proverbs related to the color green are used in the sense of "permissive". For example, in the Uzbek language, green light means the road is open, and it is used in places other than street traffic. In English green light permission to do something, to give somebody a green light - to give someone a permission.

There are examples in both languages where idioms related to the color *yellow* are used in the sense of "warning": **Sariq kartochka** = **Yellow card** in football, and some other sports, a small, yellow card that is shown to a player by the referee (the official who is responsible for making certain the rules are followed) as a warning that the player has not obeyed a rule, and that they will be punished if it happens again: a warning to someone that they will be punished or at a disadvantage if they continue to behave in a particular way.

In both languages, expressions involving the color *red* carry the semantics of "forbidding". **The Red Book** in Uzbek is a state document that records rare plant and animal species that are disappearing or at risk of

disappearing. **Red Data Book** in English a compilation published by U.N. of plant and animal species considered in danger of extinction, red alert the final stage of an alert, attack by enemy seems.

**Green** color is also a symbol of youth in Uzbek and English. It has symbols such as simplicity, joy of air. For example, **Yashil tilim bo'lmasa, Yarrar edim elimda; Qizning ko'zi – qizilda, Yoshning ko'zi – yashilda; to see green in someone's eyes** – to think someone is naive, **green horn** – a person who lacks experience or sophistication.

Green symbolizes hope, joy and youth. Sometimes it means spring green **have a green thumb** Fig. to have the ability to grow plants well; **A hedge between keeps friendship green.** Prov. Your friendship will flourish if you and your friend respect each other's privacy. Shuningdek, u ko'pincha rashk bilan chalkashib ketadi. Ingliz tilidagi "yashil" degan sifatning tarkibiy qismlaridan biri "rashk" **the green-eyed monster** – jealousy, **green-eyed** – jealous, **look through green glasses** – to be jealous.

Yellow has been used since ancient times in the sense of quality. It was mainly used to mean the color of autumn. Later, it acquired the properties of attractive looking color, sun color and temperature. The separation color is also calculated.

Jaundice associated with fever: A patient suffering from fever has a yellow or pale complexion. The influence of phrases about a wilting plant may have been added to it: yellow leaves, yellowed grass [2, p. 112].

When talking about the connection of the yellow color with diseases, there are expressions such as **yuzi kasaldan sarg'ayib ketgan** the face is yellow from the sick, **sariq kasal** the yellow sick.

The reason that the color yellow is used in a negative sense is that in the autumn season, hazans are mostly yellow, and this creates a melancholy mood in the human psyche, in addition, the sadness of separation and the symbolic yellow flowers also enrich the meaning of yellow color.

"The expression 'yellow press', which is used in the sense of shallow, shallow, low-quality press aimed at covering shameful, shameful, scandalous events, appeared in the United States. In 1895, the American graphic artist Richard F. Outcault wrote in a number of issues of the New York newspaper published a series of trivial drawings with humorous text; they also depicted a boy in a yellow shirt, who was recognized for various funny sayings. Soon, another American newspaper - "New York Journal" also published similar drawings began to publish. A dispute arose between the two publications over the superiority of the "yellow boy". In 1896, the editor of the "New York Press" Ervin Wardman published an article in his journal and in which he derogatorily called both rival newspapers "yellow press" [2, c. 114].

The third microsystem of the symbolic meanings of color designations is "revolutionary" - red - "counter-revolutionary" - white, which appears in various phraseology in the Uzbek and English languages, for example: **qizil askar** - the pre-war name of the Soviet army and its fighter. In English, there are expressions like **redbaiting** - the act of baiting someone as a Communist, often in a malicious way, white terror.

The symbolic meanings of these white and red colors were formed during the French Revolution. At that time, white and red were opposed because they were the symbolic colors of two opposing parties. When the French revolution was carried out under the red flag, white terror (terreur blanche) began in the country. The word **qizil askar** in Uzbek language was copied or copied from Russian language and in English language from French language.

A positive expression in both languages associated with the color red is the **International Red Cross** and **Red Crescent Movement** (born from the desire to help all wounded on the battlefield without exception or preference). **Qizil yarim oy jamiyati / The Red Crescent Society** is a voluntary society formed to provide assistance to the population affected by war or natural disasters.

The last microsystem is the symbolism of pink and blue. The symbolic meaning of pink is "soft, weak, cheerful" in the Uzbek language: **pushti ko'zoynak orqali qarash** (to look through pink glasses) is to see the world in a pleasant, idealized form. In the English language, you can also find the following expressions with the meaning of "fun": **tickle someone pink** - to please or entertain someone very much. But we can also come across a phrase with the activated meaning of "healthy", which is different from the meaning of "weak": **in the pink** (of condition) and **\*in the pink** (of health) in very good health; in very good condition, physically and emotionally.

The adjective "quiet" does not appear in the phraseology of either of the studied languages.

In the Uzbek language, we see that blue is used in the sense of "sky" and "green" or "greenery". There are sayings used in the meaning of "sky": **Aql ko'pga yetkazar, Hunar – ko'kka** wisdom leads to many, skill buries; **Himmatli ko'kka ko'tarilar, Himmatsiz yerga ko'milar** the courageous will rise to the sky, the uncouth will be buried in the ground; **Odobli o'g'il – ko'kdagi yulduz, Odobli qiz – yoqadagi qunduz** a polite boy is a star in the sky, a polite girl is a beaver on the collar; **Kekkayganga kekkaygin, boshing ko'kka yetguncha, Egilganga egilgin, boshing yerga tekkuncha** go crazy to crazy until your head is sky, bending down until your head touches the ground; **Ko'kka bo'y cho'zgan** – very tall, high; majestic. There are places

where the word blue is used to mean "green" or "green": **Dalaning ko'kiga, Odamning po'kiga ishonma** don't trust the green of the field, don't trust the man's skin; **Daraxt bir joyda ko'karar** the tree grows green in one place; **Ne eksang, shu ko'karar** what you sow, it grows green; **Ko'k somsa** is a somsa made by mincing the leaves of newly sprouted herbs such as chives, spinach, and mint with onions and wrapping them in a dough or plain dough. **Ko'k choy** is tea made from the young, immature leaves of the tea plant. Keeps its natural color smell.

In English, the word "blue" is used in the sense of "relative" and in the sense of a low-level worker. This includes myths about royalty having blue blood, and the use of hawarang jeans, the cheapest fabric at the time, as work clothes for black laborers. **blue blood** 1. The blood [heredity] of a noble family; aristocratic ancestry. The earl refuses to allow anyone who is not of blue blood to marry his son. Although Mary's family is poor, she has blue blood in her veins. 2. A person of aristocratic or wealthy ancestry. Because his great-grandparents made millions, he is regarded as one of the city's blue bloods. **blue collar** of the lower class or working class; of a job or a worker, having to do with manual labor.

Also in English, blue is a color that represents depression. **the blues** 1. sadness; a mood of depression. 2. a traditional style of popular music characterized by lyrics expressing hardship, lost love, etc. **feel blue** to feel sad. **in a (blue) funk** sad; depressed.

If we pay attention to the statistics of the colors discussed above. We witness the uniqueness of the use of colors in English and Uzbek proverbs and expressions. In particular, although black is the most used color by the speakers of both languages, the Uzbek language used this color more. In addition, expressions with the words "ink" and "night" that are not included in this table also carry the meaning of black. In the table, we can see that the word green is rarely used in Uzbek expressions. But as we said above. In Uzbek, the word blue is also used in the sense of green color.

Colors	Uzbek	English
color	14	13
black	115	22
white	61	13
blue	43	20
red	27	19
green	2	11
yellow	14	3
grey	1	5
pink	1	5

In conclusion, it can be said that some color words are used very actively in the Uzbek language. But in English, there are also a number of color words that are not included in this table, which are used in phrases, in particular, brown, gold, silver, light and dark. The owners of both languages use color phrases with color words and, naturally, make their languages colorful.

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