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METHODOLOGICAL JOURNAL****MENTAL ENLIGHTENMENT SCIENTIFIC –  
METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**COLOR COMPONENT PHRASEOLOGY IN GERMAN AND UZBEK  
LANGUAGES AND THEIR SEMANTIC ANALYSIS****Zarifjon M. Kuvonov***Chirchik State Pedagogical University**Chirchik, Uzbekistan**E-mail: [z.kuvonov@cspi.uz](mailto:z.kuvonov@cspi.uz)***ABOUT ARTICLE**

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**Abstract:** In this article, the definitions of phraseologism by German and Uzbek linguists dealing with phraseology, the methods of translating phraseology from German to Uzbek, the views of German and Uzbek translation scholars in the field of translation are discussed. How the color component phraseology in German is translated into the Uzbek language is analyzed with the help of examples. German and Uzbek are unrelated languages. Including, their nations and cultures are also different from each other. In this article, phraseologisms with a color component are analyzed semantically using three different colors (black, white, red) in both languages.

**INTRODUCTION**

The effectiveness and emotionality of our speech in everyday life definitely depends on the words used in our speech. If we use expressions, wise words, proverbs in our speech, we will achieve the result, that is, the effectiveness of our speech will increase. The above are called phraseologisms in linguistics. So, what is phraseologism and how do linguists define it? The German linguist Christina Palm in her work "Phraseologie: Eine Einführung" characterizes phraseologism as follows. "Phraseologism is a minimal group of words consisting of at least two units of the lexical system, a lexeme (word). [1: 2] Another linguist, Karin Krohn, defined phraseologism in this way in his work. "Phraseologism is a criterion of description as a polynomial, that is, a phraseology consists of two words, at least one of which is autosemantic. It is used as a linguistic unit in a language community." [2: 15] A similar definition can be found in Fleischer's "Phraseologie der deutschen Gegenwartssprache." [3: 30] "A phraseology is a phrase that contains at least one autosemantic

word.” Phraseologisms have two important properties: Multipartite, (that is, it must consist of at least two words) Stability (that is, it must be used in speech without changing its structure). Harald Burger called any combination of words phraseologism. [4: 11] In addition, academician A. Hajiyev defines phraseology as follows: "The structure is equivalent to a phrase, a sentence, semantically a whole, having a generalized meaning, in the process of speech a lexical unit that is not created, but is introduced into speech ready. A type of stable compounds with figurative, figurative meaning" [5: 124]

## **MATERIALS AND METHODS**

First of all, German and Uzbek languages historically belong to different language families. This is due to the fact that the two nations have different cultures and traditions. Including phraseologisms are also different. As we know, phraseological units are often understood in their own and figurative meanings. In this regard, let's dwell on some thoughts about translation. What is the process of translation?

Translation is the process of translating a text from the source language of the translator into the target language, which is similar in form and content to the original text, while the source language is the language translated into another language. This process is more clearly shown by Wilss in his work on problems and methods of translation, that is, the process of translation includes two main stages. The first is the comprehension stage, in which the translator analyzes the source text, tries to understand the meaning of the text and what it means. After the comprehension stage, the reconstruction stage begins, in which the translator reproduces the elements of the source text in a language that is faithful to the original text in both content and style. Therefore, the goal of translation is not to create a new text in the target language, but to completely transfer the original text into the target language in such a way that it looks like the original text, but without leaving or changing elements of the source text. [6: 72]

According to Koller, there are two methods of translation in the process of translation. Adaptive translation refers to the replacement of culturally specific elements in the source text with culturally specific elements of the target language. Transfer translation refers to the transfer of culture-specific elements from the source text to the target text. [7: 60] In Koller's opinion, translation is not just a matter of language, but more of a matter of culture. The difficulties encountered in translating in another culture are not only related to language, but also to cultural differences that hinder the understanding of the translation. So, the translator should translate the source text into the target language in such a way that it meets the expectations of the reader. Ideally, the translation will have the same effect as the original text. [7: 59]

When translating German phraseology into Uzbek, a suitable alternative from Uzbek must be chosen first. Then the phraseologisms will have the same effect in both languages. Below we will

dwell on the opinions of Uzbek translation scholars about translation and translation of phraseology. Z.M. Ma'rufov [8: 20] defines the word "translation" as "a text translated from one language to another". Translation applies to every field. It has features related to literature and language. Both of them are different from each other. We will analyze it from the side related to language (linguistics). This can be said to be transformation from one language to another. This process is essentially the task of translation. How the translated text is translated and its meaning is also important. When determining the translation text, the essence and content of the translation, it depends on the translation, how the translation text was translated in comparison to the original text, whether it was through the selection of an adequate translation or an equivalent. "We know that the translation process is a complex process and there are different ways to translate. The original translation text cannot be translated using any word. When translating, it is important to pay attention to the following:

- to the form and content
- correct use of language units
- to its meaning"

Words in different languages are similar in form. For example, "die Sprache", "til" means that they are different in form and the same in content. Such words can be equivalent to each other in translation.

We described that the translation process will be related to different fields. It is in phraseology that the translation of phraseology is a complex process. When talking about phraseologisms, proverbs, sayings, and idioms characterizing them also have their own translation process. It is for this reason that the translation of phraseology is somewhat more difficult. The translation process is translated through different methods.

"For example, if we talk about the translation process of proverbs characterizing phraseology, when they are translated from German to Uzbek, they cannot be translated literally, because proverbs in Uzbek are translated poetically. That's why there are many problems. There are also problems related to grammar and customs of the two nations. The translation of proverb and matal is based on three principles.

- in the original copy, an equivalent of equal value is chosen from the proverb or matal language.
- an alternative option is found from the language in which the work is being translated.
- literally or literally" [9: 9]

The translation of idioms characterizing phraseologisms is similar to proverbs and proverbs. If we give a broader definition to these concepts, there are several more ways to translate phraseologisms. There are matching and mismatching cases when translating them. In the process of translation of phraseology, the corresponding option is the phrase that exists in both languages and

the meaning of which can be understood directly. The second way can be a case of incompatibility. In this case, the meaning of the internal components of phraseologisms cannot be directly translated. We translate them by taking the general meaning. [9: 17] Accordingly, phraseological units can have different meanings in different languages, and when translated, they have different meanings between two languages. Below we will analyze German phraseology and their transfer to the Uzbek language (based on the dictionary of Umarkhojayev M.I., Nazarov K.N. Nemischa-ruscha-o'zbekcha frazeologik lug'at. Toshkent, O'qituvchi, 1994.).

## RESULTS AND DISCUSSION

Sometimes German and Uzbek phraseology may not match at all in terms of form. For example: the phraseological unit "goldene Berge versprechen" (in German) "*qop-qop va'da bermoq*" (in Uzbek) is translated into Uzbek by its alternative equivalent, i.e., the stable unit. In addition, the German phraseology "blaues Blut" corresponds to the Uzbek equivalent of "*kelib chiqishiga ko'ra oliy zot ya'ni oq suyak*" [10: 15]. This phraseology contains the words blue and blood. But in the alternative version in Uzbek, both words do not correspond to each other in terms of meaning. Another example is that the phraseology "ein blauer Brief" has two meanings. 1) "*ishdan bo'shatilganlik xati*" 2) "*shikoyat xati (maktab ma'muriyati bola ustidan yozib beriladigan xat, arznoma)*." [10: 15] This phraseology is not given to the Uzbek language as a phraseology. Blue, which is considered a color component, does not appear in the translation. Let's take another phraseology "blau machen" related to this color component, which is similar to the Uzbek language. It is translated into Uzbek as "*sababsiz ishga chiqmaslik*, not going to work without a reason". "Ein grüner Junge" is translated into Uzbek as "*ona suti og'zidan ketmagan yigitcha*" [10: 53]. Translated into Uzbek as a phraseology, but not found in the green equivalent, which has a color component. Similar difficulties can be encountered in the translation of phraseology.

As mentioned above, words that serve to increase the effectiveness and emotionality of speech, as well as phraseological units, have the ability to influence the human spiritual world with their meanings. Their main importance is to give emotional color to speech and to strengthen its meaning. The brilliance of colors that exist in nature attracts the attention of any person. Arguing about colors and their symbolic meaning is not easy, of course. Phraseological units with a color component, in turn, are of particular importance in expressing human psyche and emotions. The emotionality of phraseological units is related to the expression of various feelings of a person, as well as his subjective relationship to persons and objects. Phraseologisms with a color component can express happiness, joy, anger, suffering, depression, fear and similar emotional characteristics. Of course, emotions are two-polar - positive or negative, that is, pleasant and unpleasant. [11: 130] Therefore, it is appropriate to study the German color component phraseology by dividing it into positive and negative emotional phrases.

**Black** is one of the most frequently used colors in the German language "schwarz" phraseological units, it is mainly used in meanings such as evil, anger, sadness, illegal activities.

*bei jdm. schwarz angeschrieben sein* [12: 48-62] – qora nom bilan yozib qo'yilmoq

*sich schwarz ärgern* – g'azab o'tida yonmoq

*Schwarz tragen* – aza kiyimida bo'lmoq

*Der schwarze Markt* – qora bozor

*schwarz auf weiss* – qoraga oq bilan yozib qo'yilganday

In the Uzbek language, this color represents a negative emotion. It represents evil, evil, darkness, difficulty.

*Oyning o'n beshi qorong'u bo'lsa, o'n beshi yorug'*- Dark, i.e., dark days mean human difficulties and sorrows.

*Qozonga yaqin yursang qorasi yuqadi*- this proverb also has the meaning that if one walks with a bad person, that person will also become bad.

*Ichi qora*- It is used for people who cannot see someone who is jealous.

In addition, there are xalqimizning *ko'r ko'rni qorong'uda topibdi, qora bozor, qora ishchi, qora xalq, oq kunda oqararsan, qora kunda qorayarsan* such phraseology of our people. But today, among young people, it is becoming a tradition to wear black. Black clothes represent majesty and greatness in the eyes of young people. In addition, the holy Kaaba is also black and has no equal in beauty.

**White** - in German, the color "weiß" is also often found in German phraseology. It comes in the meaning of white color (snow, chalk, paper), anger, lie.

*weiß wie Alabaster (Kreide, Schnee)* [12: 62-70] – sutdek oppoq, qordek oppoq

*sich (bis) zur Weißglut bringen* – jahl otiga minmoq, jahli chiqmoq

*aus schwarz weiß machen wollen* – cho'pchak aytmoq, yolg'on gapirmoq

For the Uzbek people, white color is characterized by safety, harmony, and positive events. Phraseologisms with this color component are numerous in the Uzbek language. Including:

*oq yo'l* – a phrase used for a good trip before departure

*oq fotiha bermoq* – a dua that any Uzbek girl receives before becoming a bride

*oq ko'ngil* – a phrase used for people who are naturally kind and always think of good

*oq qorani tanimoq* – distinguish between good and bad people.

But white color is not always considered a color with a positive character for our people. In particular, different colors (black, white, blue) are used for mourning in different regions of our republic. So white clothes are also used for mourning. In addition, the color of the shroud is also white, in some cases this color can mean a sign of death. Our people call giving up a bad child as follows: *oq qilmoq*.

**Red** - "rot" in the German language, we can find a lot of phraseologisms with this color in the German language. Phraseologisms of this color mean shame, anger, characteristic of red color, blood.

*rot anlaufen, vor Scham rot werden* [12: 41-48]– uyatdan yuzi qizarmoq

*rot wie eine Rosa* – atirguldek qizil, o'zbek tilida loladek qizil

*roter Saft, rote Tinte* – qon

*nur noch rot sehen* – jahli chiqmoq, asabiy bo'lmoq

Red is one of the most recognizable colors in nature. That is why the warning lights and the stop sign of the traffic lights are also red. Historically, red has been a symbol of the sun, war, violence and love. In the Uzbek language, red is a symbol of blood flowing through our veins. The two red lines on the flag of our country mean exactly that.

### CONCLUSIONS

Color	positive		negative	
	In German	In Uzbek	In German	In Uzbek
black		+	+	+
white	+	+	+	+
red	+	+	+	+

We can see that the phraseologisms with the color component that we have analyzed above are given with their equivalent in Uzbek language and without a simple explanation combination. In another phraseology, we can see that one color is replaced by another color (blaues Blut - white). Of the three different color phraseologies we analyzed, only black did not have a positive phraseology in German. In all other colors, negative and positive characteristics were shown in both languages.

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