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## COMPARATIVE ANALYSIS OF COLOR IDIOMS IN ENGLISH AND UZBEK LANGUAGES

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**Abstract:** This paper is based on basic information about idioms that are completely crucial in English and Uzbek languages. Also in this article, essential information is given about the color idioms in English and their definitions and clarified the ways of translation of the English color idioms into Uzbek. Here also analyzed the translations of English and Uzbek color idioms with some examples. Actually, the meaning of these color idioms may differ according to culture, language, customs and traditions, religion, and situations.

**Keywords:** component; color idiom, translation of idioms, phraseological units.

### INTRODUCTION

Every nation has its own lexical and phraseological units. Sometimes they are difficult to translate and keep national colour in it. The meaning of the idioms in each language depends on the culture, history, geographical conditions and etc. In the results of some historical event or in using different stylistic devices as for intensifying the impact of speech one idiom may be appeared by the nation and began to live in their speech. These idioms came from one generation into another one. Sometime they may loss their status. According to the development of society a new idiom may be appeared. There are different types of idioms. They are idioms with parts of body, idioms with animals, fruits and vegetable and etc. but the idioms with colour express different notions and situations and it the most difficult to translate them into Uzbek. Because one colour in one language may denote another notion in another language.

Idioms are multi-word expressions that are ever-present, institutionalized and semantically non-compositional. They are “syntactically heterogeneous” and “display different layers of lexical fixity.

Idioms have more than one meaning and sometimes they are really ambiguous. As a result, this study tends to comprehend how the interpretation of idioms is serving the context once all other factors affecting their interpretation are taken into consideration. This study tackles only idiomatic color expressions in both languages



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Uzbek and English. It will be valuable for language learners because it helps learning the language in context

Language is the most recognized means of communication. The life and the development of any human society are based on communication through language. The vision of the world of a nation is conveyed by its language, which reflects the moral code, relations between people. So language is the main tool in acquiring other peoples' lives, traditions. Language use is creative. The learners use language to express what they think and what they want to say. To communicate better in a foreign language they should have the ability to use language appropriate to a context. Communicative language learning is not one method. It is an approach, an understanding of what language is and how we can learn a foreign language. This understanding leads us to teach in ways that makes language learning most successful. The communicative approach helps the learners to achieve the main issues in learning; they are expected to interact with other people. [1] Another peculiarity in successful teaching of a communicative speech is an activity where the students are put in the centre of the action, where they use the language and practice communicative speech. It is the project work; its purpose is to encourage the learners to work things out for themselves. It is an extended language activity, focusing on the topics, themes.

An idiom is an unmoded phrase that operates more on the principles of semantic unity than an internal orderly structure. Thus, in linguistic use, such combinations are not created on the basis of certain models, but are used in their ready-made, already accepted and existing form, and function entirely as a single whole, although they consist of several words combined with each other. Hence, an idiom is a coherent semantic structure. Semantics in this structure plays a dominant role. But the semantics are independent of the meaning of the words that form the idiom. Words, uniting in the structure of an idiom, in most cases lose their original meaning. Therefore, it is very difficult to translate an idiom into another language without knowing the real meaning of this phraseological unit (mare's nest - nonsense; spill the beans - reveal a secret).

Idioms are a special linguistic phenomenon and demonstrate the linguistic, semantic, artistic richness of the language, its wide possibilities, diversity and uniqueness. To comprehend the content concentrated in each idiom, it is necessary to perceive it integrally, since the idiom expresses a specific meaning characteristic only of this idiom, regardless of the number of words that make up the idiom and the semantics



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of the words that make up it. Most idioms are imaginative. It is around this imagery that the structure of the idiom is constructed. When translating idioms from English into Uzbek, it is first of all required to comprehend this particular imagery. The figurativeness of idioms is formed on the basis of epithets, allegories, metaphors, allusions, euphemisms, comparisons, epiphores, antitheses, ironies.

To find the identity and fully corresponding semantic unity of the original and its translation, special efforts and efforts must be made, since

during literary translation, each word in the original text can carry a different, sometimes opposite and multifaceted semantic coloring and show different shades of the same meanings. According to our observations, when translating English idioms into Uzbek, there are the following translation features:

- complete absence in the translation language of the content adequate to the original or an equivalent ready-made expression or phraseological unit;
- partial presence in the target language of an expression that only in content corresponds to the semantics of the original, and in its structure does not repeat the original;
- partial presence in the target language of an expression that has a specially formed and unique structure of its own and corresponds in content to the original.

When translating idioms, the main speech unit that the translator encounters is not a single word, but a whole and integral syntagma. A syntagma consists of a group of words combined into a single whole, which perform the function of one semantic-syntactic unit. Therefore, when translating idioms, the method is more applicable variance than the method of invariance. It is known that in the theory of linguistics, the comparative method is used without taking into account the kinship of languages, by studying the similar sides that exist in them, that is, isomorphism, and differences, that is, allomorphism. The main task of the comparative method is to compare the system and structure of languages for different linguistic characteristics. In fact, the comparative method is tantamount to typological study of languages. Consequently, the study of methods for translating English idioms into Uzbek is a special area of comparative linguistics, in which the lexical layer and its features are investigated on the basis of phraseological units. For example, the English idiom 'What the heart thinks, the tongue speaks' can only be adequately translated on the basis of an understanding of its content. So, into Russian it would be appropriate to translate the idiom as Whoever hurts, he talks about it.



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If we translate this phrase into Uzbek literally, we get language speaks about what the heart thinks. But if the translator chooses this form of translation, undoubtedly, the special specificity, uniqueness, elegance of the language inherent in the English language and the language of the writer will be lost. Therefore, only if the corresponding phrases equal to the content of the given idiom from the semantic-lexical point of view, the translation will be justified. From this position one can choose the Uzbek stable expression —har kim o‘z dardini aytib yig‘laydill (lit. everyone cries about his own pain, that is, everyone weeps for his own pain in his own way). The word ‘heart’ is allusionary in this English idiom. That is, it is through this word that the content of the idiom finds its semantic expression. The word ‘heart’ can be translated into Uzbek in several ways - ‘yurak’, ‘dil’. There are no stable expressions using the word ‘yurak’ in the Uzbek language in the meaningful context we need, but if we take its synonym, that is, the word ‘dil’, then in our case a proverb that reflects the content of the original will suit us for translation. This is ‘Dilda bori, tilga chiqadi’, that is, ‘What is in the heart comes out on the tongue’. Therefore, we were able to translate the idiom in two ways, but each of them reflects only some semantic perspectives of the original. If you take the English idioms with the concept of ‘time’, you can easily determine if the following circumstances exist for translating them: Time and (time) again - several times, repeatedly, again, often, usually. In the Uzbek translation it will be —bir necha bor, takroran, qayta-qayta, ko‘pincha, odatdall.

In A. Iminov's translations, the richness of the Uzbek language, its colorfulness and meaningfulness are used to the maximum to convey stable English phrases. His translation contains many phraseological combinations identical to the original, which served to enrich the target language. In the given examples, despite the fact that phraseological combinations typical of the Uzbek language are used, the target language reflects English flavor, not Uzbek. Thus, when translating English idioms into another language, in particular into Uzbek, the following must be taken into account:

- a) literal translation of English idioms into Uzbek is impossible, only translation is possible that conveys the content of the idiom by means of another language;
- b) it is necessary to try to find an adequate or equivalent stable phrase (proverbs, sayings, phraseological units, winged words, etc.) in the target language, which conveys the content of the original;



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c) it is not possible to fully convey the content of the original idiom when translated into Uzbek, therefore, a meaningful perspective is used, which can convey one semantic direction, to the detriment of the entire general semantics of the idiom;  
d) in the absence of a stable word combination, Uzbek translators use the richness of the Uzbek language itself in accordance with the cultural halo of the original language in order to preserve the national flavor of the translated literature.

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