

Semasiological Features of Phrases with the Black Component in the Uzbek Language

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ABSTRACT

This article examines issues related to the semasiological interpretation of phrases with the black component in the Uzbek language. In it, in addition to the color meaning of the black component, various connotative figurative meanings are analyzed. The semantic features of phrases with a black component are analyzed, and it is determined that they manifest semantic directions such as negative evaluation, sorrow, alienation, envy, relationship breakdown, hardship, and the expression of a person's mental and emotional state. Also, the semantic relations between the general meaning of the phrases and the original color meaning of the black component and the figurative meanings are revealed. The results of the study demonstrate the potential of the black component in expressing the figurative thinking and national-cultural views of the Uzbek people.

Keywords: Black component phrases, descriptive, semasiological, contextual analysis, color seme, connotative meaning, figurative meaning

1. INTRODUCTION

In our lives, when studying each field, it is required to clearly understand the terms related to that field. In the scientific literature, there are different opinions about the definition of the term. The lexeme "term" comes from the Latin word *terminus* and means "end," "limit," "limit," "end." "A term is

distinguished by its linguistic nature by its precise, concise expression of scientific, technical, or other professional concepts and its richness in information” [1]. The theory of terminology is recognized by many scholars as a distinct discipline. The first treatise by U. Tursun dedicated to the study of Uzbek language terminology was published. In the current conditions of globalization, the important role of terminology cannot be denied, because the level of development of society is determined by the state of national terminology. It reflects the state of science in a particular society and is an important component of politics, economics, and culture [2].

In science and technology, a term is a special word that is artificially invented or taken from natural language. The scope of use of such words is clarified or limited by representatives of one or another scientific school. Unlike general linguistic terms, terms specific to science and technology are united into terminological systems as hierarchical units, which achieve their meanings only within the same system, in which a logical (conceptual) terminological field corresponds to them [3]. Consequently, the term denotes a specific concept of a particular science or field of activity. In particular, terms based on color are also considered as terms related only to this field within a number of fields of science and activity (medicine, biology, physics, culinary and others). Here, we will discuss color-based terms related to the field of biology.

2. RESEARCH METHODOLOGY

The methodological basis of the research is the principles of determining the semasiological features of phrases with the black component in the Uzbek language. Descriptive, semasiological, and contextual analysis methods were used in the research process. Using the descriptive method, the formal and semantic features of phrases containing the black component were determined, and the cases of their use were determined. Through semasiological analysis, the holistic meaning of phrases, the processes of meaning transfer in the relationship between the small meaning of the black component and the phraseological

meaning were studied. Through contextual analysis, it was determined what additional meanings and connotations the black component creates in a specific speech situation. As the research material, phraseological units in the Uzbek language with the composition of the black component were selected. They were semantically grouped, and in each group, the features of figurative, and connotative meanings of the black component were analyzed. This approach made it possible to reveal the phraseological content of phrases with a black component.

3. RESULTS AND DISCUSSION

The semasiological analysis of linguoculturemes, which make up the lexical wealth of our language, should be approached based on the Uzbek national culture, national color, and lifestyle. At the same time, although the main seme of the black component represents a specific color, it expresses various figurative meanings in the structure of phrases. For this reason, below we found it appropriate to analyze phrases with black components by dividing them into semantic groups.

3.1. *Black – as a sign of negativity and evil*

1. Black heart is a phraseological unit used in relation to malicious, malicious people and has a negative connotation. Synonyms are compounds such as *kongli qora*, *ichi qora*. In the combination *qora yurak* (black heart), the lexeme *qora* expresses the semantics of negativity. For example, “Perhaps his hair would stand on end when he saw blackhearted people among pure-hearted people.”
2. A phraseological unit used in relation to people with malicious intentions who do not wish good on others. It has the semantics of doing evil. For example, “There is still a black-hearted enemy swarming like a scorpion.”
3. “To call black white” means to improve the bad, contrary to the truth. The antonym is the combination “to call white black.” For example, “In the presence of her father and brothers, the girl considered herself the head of the household, though she did not exaggerate much, and in their

absence, she strove to impose her will in everything, stubbornly trying to prove that black is white.”

4. “To black someone's name” means to try to unjustly disgrace someone. For example, “Sobirov, the other night while drinking with Boymat, told about Nasimjon's slander about Uktam and at the end said angrily: Don't listen, he's blackening your white face. Twist his tail like this so Oybek doesn't bark anymore.”
5. “To have a black face” means to lose respect and attention with inappropriate actions, to be disgraced by the people. For example, “He was disgraced before his acquaintances and disgraced before his parents.”
6. “They threw a black cat” – means that normal relationships deteriorate and a coldness falls between them.
7. “To throw a dark thread between them” is an attempt to worsen the relationship expresses the *seme* “to do”. For example, “Refrain from casting a dark thread between people.”
8. “White dog entered the mouth, black dog came out” – means to say all sorts of insulting words.
9. “With a black heart” – ill-intentioned, not wishing good to others. Synonym: “to make one's heart black.” For example, “he didn't say “no” because of the blackness of his heart. Tatykyz's heart is not black, she said it was because she couldn't bear her sorrow and because her wife herself was bad”

3.2. *Black – in the semantics of labor and hardship*

To sweat profusely to sweat profusely as a result of excessive effort. Synonym: to sweat profusely. For example, “We work here day and night, sweating profusely!”

3.3. *Black – in the semantic of sorrow*

1. A person dressed in black expresses a state of being upset by someone or an event.
2. Black day – used in relation to the period of suffering in life. For example, if “He said to increase this thing and stand

further away, God will see... don't sell it, it will come in handy for your dark days.”

3. The black letter was the name of the notification announcing the death. For example, “In the meantime, Tuliniso's husband passed away, and her son, who went to the war, actually... received a letter of intent on.” It's a sight for sore eyes. “There was a letter from his son.”

3.4. *Black – color, in the meaning of appearance*

1. To move while walking and seeing from a distance – For example, “At that very moment, they entered Guzar, first by the side of the main road and then along a secluded path.”
2. Someone's departure and disappearance, in which the black component reveals the semantic relationship of appearance – loss of sight. For example, “As soon as the Germans appeared, the landlady locked the front door. Oybek. The sun doesn't get dark.”
3. To distinguish white from black means to show the good as good and the bad as bad. For example, “But when you criticize Khojabekov, don't overdo it. On the one hand, criticize yourself: My eyes are blind. You can't tell black from white.”

Above, we have divided phrases with black content into semantic groups. Now, let's analyze which *seme* of the lexeme “black” is used in phrases with the black component:

In the phrase “black heart,” the lexeme “black” is used figuratively in the sense of color, expressing a negative moral quality.

In the compound black heart, the black component is also used figuratively in the sense of color, signifying envy. Although in the phrase “to call black white,” it is used in the sense of black color, it means to deliberately show the wrong thing as correct within the phrase.

In the phrase “to be black-faced,” the “black” component expresses not the meaning of color, but semantics such as a person's disgrace or embarrassment through the face. In the idiom *Oralaridan qora mushuk o'tdi* (literally, “a black cat

passed between them"), the lexeme *qora* (black), along with its color *seme*, expresses the *seme* of disagreement within the phrase. In the idiom *Oralariga qora ip tashlamoq* (literally, "to throw a black thread between them"), the word *qora* (black), in addition to its meaning of color, expresses meanings such as conflict and animosity within the phrase. In the idiom *O'g'ziga oq it kirib, qora it chiqdi* (literally, "a white dog entered his mouth and a black dog came out"), the *oq* (white) and *qora* (black) color components, through their mutual opposition, lose their literal color meaning and instead signify rudeness and an unacceptable situation within the phrase.

In the idiom *qora terga botmoq* (literally, "to be soaked in black sweat"), the lexeme *qora* is used figuratively, expressing the *seme* of intense labor. The color *seme* is also preserved, as it denotes the state of sweating profusely during the labor process. The combination *qora kiygan* is more related to its place of use in texts. In addition to the color scheme, the black component in the compound expressed meanings such as mourning and sorrow. In the combination "black day," the lexeme "black" is used figuratively, expressing meanings such as misfortune and life difficulties.

The word "black" in the phrase "black letter" has a figurative meaning and means bad news.

In the combination with the blackness of the heart, the lexeme of blackness escaped the meaning of color and expressed *semes* such as malice, evil.

In the phrase "to separate the white from the black," the components "white" and "black" are contrasted, and the lexeme "black" figuratively means evil [7].

In the structure of these analyzed phrases, we see that the black *seme* is used in the meaning of the original color and in figurative meanings.

In the meaning of the original color: black cat, black thread, wearing black, etc. In a figurative sense: to have a black heart, a black heart, a black day, a black letter, a black face, etc. These expressions also expressed various figurative meanings based on the semantics of the color black.

In the analyzed phrases, we observe that the seme “black” is used both in its literal sense of color and in figurative meanings. In its literal sense of color: black cat, black thread, wearing black, etc. In a figurative sense: black-hearted, malicious, a dark day, a letter with bad news, to be disgraced, etc.

Based on the seme of the color black, these phrases also express various figurative meanings.

1. *Emotional-expressive task*

Color phraseological units increase the power of emotional impact in speech. For example, the phrase “a black face” expresses a state of shame and excitement with strong expression. Such units are particularly actively used in oral speech.

2. *Evaluative (axiological) task*

Positive or negative assessment of a person, event, or situation through color phraseological units will be provided. To be disgraced represents a negative assessment and serves to clearly demonstrate the author's position in communication.

3. *Pragmatic (exerting influence) task*

Color phraseological units have a certain psychological impact on the listener or reader intends to transfer. For example, in journalistic speech, a certain social view is formed through combinations such as black forces, black-hearted people.

4. *Stylistic task*

Color phraseological units in literary texts are used to create images and characters. discovery and enrichment of the author's style. For example, Abdulla in Qadiri's works, expressions such as “covered like a black cloud” emphasize the intensity of the events. serves to express.

Additionally, during the analysis process, we collected various variants of phrases with black components:

- **The blackness of happiness** – to be unhappy, to make someone unhappy, to be unhappy, to make someone unhappy, to make someone unhappy, to smear someone's face with soot;
- **Black heart** – inside is black, inside is blackness, inside is black, the heart is black, the heart is black to be, to make the heart black, with the heart's blackness, to make the heart black, the heart is black, the heart is black to be, the heart is black, he made the heart black to make the heart black, to darken the mind, to darken the mind;
- **Pupil of the eye** – like the pupil of the eye, like the pupil of the eye, the pupil of the eye. like the apple of the eye;
- **To have a black eye** – to not be visible to the eyes, not to be visible to the eyes, not to be visible to the eyes;
- **To distinguish white from black** – to know white and black, to distinguish white from white, black from black, to distinguish white from black, to understand black and white, to know black and white;
- **To be drenched in sweat** – to be drenched in sweat, to break into a sweat;
- **He showed his true colors** – to show his true colors, not to show his true colors, not to show his true colors;
- **To smear soot on the face** – to smear soot on the face, to have a black face, to have a black face, to have a black face, to have a black face;

In everyday life, the phrase "black market" is used in the sense of a market where prohibited products are sold. The word *gora* was used here because it evoked a negative impression in people. There is also the phrase "blacklist," which means a list of persons or things that are prohibited or considered untrustworthy. The compound of black gold is called oil because it is black and very expensive. In some places, Black is interpreted as a symbol of misfortune. In this case, black signifies bad, negative emotions, and unhappiness. In the Uzbek language, we see that expressions are also formed by contrasting white and black colors.

Among the people, compounds such as white bone or black bone are frequently encountered. Among these compounds, the compound black bone is used in relation to the lower caste of descent. Among the analyzed phrases, the semantic meaning of black in 3 phrases represents the meaning of color and appearance, in 10 phrases – a sign of negativity, in 3 phrases – the connotation of sorrow and grief, and in 1 phrases – semantic signs such as labor and hardship.

4. CONCLUSIONS AND RECOMMENDATIONS

In the process of semasiological analysis of phrases with the black component in the Uzbek language, it was observed that the lexeme *qara* not only expresses the meaning of color, but also expresses various connotative and figurative meanings. In the process of analysis, we see that the semantic field of the color black in the Uzbek language is mainly negative. It was found that the black component expresses semes such as disagreement, conflict, mourning, grief, hardship, shame, shame in the composition of phrases. The phrase "black day" denotes a difficult period or a calamity. While "evil intention" means a malicious purpose, "hard labor" means hard physical labor. The phrase "to be black face" is used in the sense of being disgraced or discredited. These examples confirm that in the Uzbek language, the color black is associated with sorrow, misfortune, and negative evaluation. In this case, the lexeme *qora* in the structure of phraseological units escaped the semantics of color and served to express various connotative meanings. Phraseological units with the black color component have mainly negative semantics in phraseological units with the black color component. The phrase "black day" refers to a difficult life situation. While black intent represents a bad goal, black labor refers to heavy physical labor. These examples show that black has a negative connotation in many cultures. Used with some words, it indicates a strong degree of the characteristic state of what they mean. The phraseological unit "black heart" expresses the meanings of a malicious person with bad intentions. They study the national-cultural rules of organizing speech

communication in connection with the manifestation and expression of folk culture in language, language mentality, nationality, and language psyche, and are engaged in identifying and researching the specific national-linguistic features of a nation's culture reflected in language. In Uzbek languages, the culture of the nation is also reflected in language phrases and phraseological units [6].

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