

Links with of Phraseological Units with Extralinguistic Factors in the English and Uzbek Languages



Linguistics

Keywords: concept, phraseological meaning, cultural code, the figurative meaning, colour cultural code.

Polvanova Salomat Turaevna

National University of Uzbekistan, city Tashkent, Uzbekistan.

Abstract

This article deals with conceptual study of phraseological units and their connection with extralinguistic factors in the English and Uzbek languages. They are defined in the term of phraseological meaning in linguistics. The meaning which is transferred in cognition keeps cultural codes that inform us about different nation's views. These imaginations in both nations are verbalized in the mind and they create linguistic world's image. We made an attempt to analyze the existing classification of phraseological units in Uzbek and clarified that phraseological are considered as idioms in English. For us the cultural signs give mythological, psychological, social, sport data and the cultural codes are the golden key which helps to open the gate to the unknown world. These codes speak about the nation's history and etymology. Semiotic term that symbolizes the world is called as time cultural codes, place cultural codes, psychology cultural codes. The code of blue colour represent different codes because the English or the Uzbek people nominate the things and objects differently in one hand. In the other hand they perceive the world how it is made and how they are symbolized in their mind.

1. Introduction

Phraseological units are considered to be the fixity combinations of the language, ready-made chunks and the deliveries of nation's cultural signs. As well as they carry the knowledge of history, geography, anthroponomy, social life of the people and traditions of a particular nation. According to it perceiving the world dates back to the old time when people began imagining the nature, the solar system and the stars, natural disasters and they started nominating and describing them with the help of their rationale and knowledge. The development of their mind and thought represent their language and they develop human's social life. On their giving names to the things in the surroundings they use different signs, symbols and colours. By expressing their thinking every person needs to create and use words, word combinations and phrases. One can't describe anything without giving definitions, concepts, forms and meaning. Generating meaning and the form of any word or object brings a new meaning or sense. It is called a linguistic sign in semiotics and linguistics which was offered by Swiss linguist F. de Saussur. This theory helped developing several sciences such as linguistics, literature, semiotics, psychology, culture studies and so on.

Phraseological units are considered an arbitrary phenomenon and their meaning are unpredictable in a language. Meanwhile nowadays cognitive linguistics and lingua-culturology require studying concepts of phrases which are kept in memory and they help them to better understanding of idioms' meaning that they use in communication when they need. Phraseology allows the study of emotiveness, expressiveness and value of the language.

1.1 Importance of the term of phraseological meaning

We would like to begin our paper with identifying what phraseological units and phraseological meaning are. The term of phraseological units were firstly introduced by Russian linguist A.A. Shakhmatov in his world-famous book Syntax. This term is generally accepted in Russian and Uzbek linguistics. English and American linguists use idioms instead of the word phraseological units. They describe idioms as various words, word-groups, sentences and they investigate them from the point of view, origin, style, usage and other peculiarities. The Uzbek linguists explore the terms phraseological units, phraseologisms and fixity combinations in Uzbek phraseology.

The field of Uzbek phraseology is developed according to Russian linguist V.V.Vinogradov's classification of phraseologisms. He suggested it taking into account the degree of idiomatically phraseological units and classified them into three groups: **phraseological fusions, phraseological unities, phraseological collocations.**

phraseological fusions – completely non-motivated word groups, such as, *kick the bucket* – ‘die’ in English. The term phraseological fusions is the same to idioms. In Uzbek, for example, *khamirdanqilsug'urgandek* – ‘very easily’.

Phraseological units – are partially non-motivated as their meaning can usually be perceived through the metaphoric meaning of the whole phraseological unit. For example, *show one's teeth* – ‘envy’. The metaphoric meaning of the whole phrase suggests ‘take a threatening tone’ or ‘show an intention to injure’. The term of phraseological fusions is equal to semi-idioms. For instance, in Uzbek *og'ziochilibqolmoq* means ‘to be shocked at something’.

Phraseological collocations – are motivated but they are made up of words possessing specific lexical valency which accounts for a certain degree of stability in word-groups and they are semantically inseparability, non-transferred and their meanings are literal. For example, *bear grudge* may be changed ‘bear malice’, but not ‘bear a liking’. In English has a phrase *take a liking*. In Uzbek we say *tarvuziqo'ltig'idantushibketmoq*, and we never say ‘qovuniqo'ltig'idantushibketmoq’. It is not motivated one. The term of phraseological collocations is used as the same phraseomatic units today in modern Russian and Uzbek phraseology. As mentioned above there are two types of phraseological units based on motivation: 1. motivated phraseological units. 2. unmotivated phraseological units.

Motivation plays a great role in discovering the meaning of phraseological units. They are made up a form and a meaning, the sense in the meaning form of the phraseological unit is called the term of phraseological meaning in linguistics. This term was suggested by two Russian scientists V.L.Archangelskiy and A.V.Kunin at the same time in 1964. Uzbek linguist H.A.Jamolkhonov shows that the semantic content of phrases has negative value except phraseological meaning (2002). For example, the phrase *to'rttomoningqibla in Uzbek* has denotative meaning which means ‘four sides are good’ and connotative one is ‘may go any corner of the world’ which has a negative connotation. The founder of Uzbek phraseology Sh. Rakhmatullaev divided two phenomena of the meaning of phraseological units such as phraseological meaning and value meaning (2010). Thus, phraseological meaning is evaluating the events which happens in the mind. For example, the phrase of *tuyaningkallasiday* which means ‘something has a much bigger size than usual’. The English language has a phrase *an old hand*, which means ‘an experienced man’ whereas it has a hidden meaning in the figurative form that derives ‘a sly person’.

Thus, phraseological meaning contains background information and covers only the most essential features of the object which nominates and corresponds to the basic concept to semantic motive of the unit.

A.V. Koonin classified the term of phraseological meaning into three aspects: 1. signification; 2. denotation; 3. connotation (Koonin.153 p.). The significative aspect of the phraseological units is the relationship between signs, things or concepts to which they refer. Denotation aspect of the phraseological units is the objective relationship between a word and the reality to which it refers. Connotation aspect of the phraseological units is the personal associations aroused by words and it refers to human's positive or negative relations to the object, events, things and person's character. Connotation has expressiveness, emotiveness, value (оценочный), stylistic (I.V.Arnold), figurativeness (A.V.Koonin) components. These components help humans how to perceive the reality, people give their relations to these situations and process, because they are one of the forms

to know the world. The figurative component comes into the phraseological units and plays a great role in forming new phraseologisms. Mentioned aspects are used in usual and occasional speech. Forming phraseological units deals with its fixity and prototype components. Phraseologism's prototype is a motivated base (Y.A.Gvozderov) which links derivational relation synchronically and diachronically. This prototype is considered both linguistic and non linguistic units and it has different associative relations, such as historic, folk, textual and all academic knowledge link with historical events, facts, reality, religion and so on.

The prototype requires exploring phraseological units concepts which is originated from phraseological meaning link with cultural and extralinguistic factors. Uzbek linguist Mohira Kholiqova who studied phraseologisms which linking them with national semantics, their influence with the extralinguistic factors (national-cultural, ethnographic, geographic and historic) in the Russian and Uzbek languages³ (M.K.Kholiqova, 1999). In her paper, she focused on the phraseology of the Russian and Uzbek languages.

Although phraseological unit is a non-motivated word group that cannot be freely made up in speech, it is not a general way in revealing coherent world knowledge. Because according to Russian linguist L.M.Bolderevit is reproduced as a ready – made unit in language and it can be double-actualized which convey cultural, national signs, symbols and extralinguistic awarenesses.

1.1.1 Cultural codes in phraseology

Modern linguistics is developed based on the harmony language and culture that caused informing new subjects or aspects like lingua-culturology and cognitive linguistics. Language, culture and mind's correlations cause new creations in phraseology. Russian linguist V.N.Teliya and her school started the study of phraseology based on the lingua-cultural approach. Because this approach includes different references in the reality such as, social, psychological, anthropological, ethnographical and historical. It means that language is linked with all academic subjects. We are far from discussing which one the better one: language or culture? However, they influence and do not exist without each other hand in hand. Gleason (1961) indicated that languages are not only the products of cultures, but also are the symbols of cultures. Symbols are terms of semiotics as American scientist Ch. Pierce proved it is an icon, index and symbol signs. Symbol signs are linguistic ones and they are crucially used in language. M.L.Kovshova suggests that language is defined by symbols as a semiotic system. (30 p.) N.I.Tolstoy indicated that language is a verbal cultural code and a creation of culture. (24 p.) In our mind, verbal cultural codes are the main tool of perceiving the world by language. Today there are the terms as linguistic or phraseological world image, cultural codes in modern phraseology. Taiwan linguist Ming-Mu Kuo indicates that the development of a language frequently affects its associated culture, and cultural patterns of cognition and custom are often explicitly coded in language. In this case phraseological meaning is double actualized in mind in phraseosemiosis process and transfers in cognition. In brief, phraseological units are conceptualized and embody integrating knowledge of culture and society and are stamped in codes. Uzbek linguist D.Khudayberganova uses culture code instead of cultural code and notes: it is a notion which delivers imaginations about the world, suitable to the archetypical images of humanity and their linguistic forms. Cultural codes are valuable in achieving and determining national and cultural signs of different languages.

While we are exploring dictionaries in both languages we understand classifying phraseological units according to their semantic meaning which convey cultural meaning in their figurative thinking. By comparative and contrastive analyzing the phraseological units English with Uzbek languages shows figurative

³Халикова М.К. Фразеология как форма отражения национального менталитета в языковой картине (на материале русского и узбекского языков). АКД. – Ташкент, 1999. – 26 с.

phraseological meaning connected with both nations' folk. Every national folk includes customs, novels, proverbs, sayings, folk songs and poems. For instance, the constituent **hand** in the free word-group in English and **qo'l** in Uzbek, they have a denotation meaning which conveys a part of the human body in both languages. In the phraseological unit **qo'linihalollamoqin** Uzbek which links an old Uzbek custom. The phraseological unit **qo'linihalollamoq** has a denotative meaning which conveys to clean or wash his hand. However, it has a religious code in its figurative thinking meaning which is conceptualized in mind and shows religious world image in Uzbek. Without its etymology it will be not have any sense. The elaboration of concept can allow understanding its meaning. Muslim religion has contradictive notions 'halol'- honest, good and 'harom'- bad, dishonest. And 'halol' means not forbidden/prohibited by shariat in muslims and considers greatness with word-combinations, such as, honest meal, honest money, honest drinks and honest marriage. In Uzbek Kurash has a sport term 'halol' when fighting one of the fighters is found a winner, they say 'halolkurash'. The concept 'halol' became the symbol of national Uzbek Kurash. The concept 'halollik' is honesty, integrity and in English it has several phrases *be as honest as the day (is long)* – 'to be completely honest'; *Honesty is the best policy* – 'something that you say which means that is best to be honest'. Phraseological units are culture beliefs which people use in their communication patterns and these data are encoded, kept messages in their memory and passed from generations to generations. The phraseological unit *honest to God* in English is the universal one in Uzbek *Khudohaqi* (Khudo means God) which defines 'something you say in order to emphasize that you are telling the truth'.

Phraseological units are originated from different social events. For example, the concept of the phraseological unit *qolihalollamoqin* Uzbek links wedding which is a ritual ceremony having for young boys when they are at the age of five or seven. It has different names in provinces of Uzbekistan, such as, Sunnat, Clearness of one's hand, Chukberon, Chukburon, Gulla and Bak-bavak in Khiva (O.Safarov). The etymology of this phrase dates back to the Arabs' occupation of Central Asia in VI and VII centuries. Arabic military leader Ashras ordered local men to accept muslim religion and they will be free from the tax payment. This order doesn't bring money to the state saving. In this case he ordered the men cutting his 'thin' body skin and they may be totally free from tax. On the other hand prophet Mukhammad began this ritual in the muslim religion. Sunnat mentions in the holy book Kuran as a semiotic sign which conveys a made-agreement between God and the man. Unsunated boys are prohibited having a meal with the elderly in one plate and they are not allowed to cutting the cock's head. One more Uzbek phrase **qo'liqadoq- yelkasiyamoq** has an imagination of a common Uzbek archetypical culture which means a person who lives by working hard. This phrase shows personality and has a connotative meaning that man who lives from hand to hand, his earning is enough for him to live. From its concept is formed another phrase **qoraish or qoramehnat** which represents hard and physical work. Uzbek people imagine hard work with black colour and this phase is conceptualized in mind and represents honest work in one hand, for example, in the proverbs: *Halolish – lazzatliyemish* 'honest work – delicious meal'; *halolmehnatmo'ldaromad* – 'honest work – great property'. On the other hand qora - black means the sign of teenager's age. For example, black hair, black eye, black eyebrow. However, in English hard and physical work is conceptualized with blue, not black. It has *blue-collar* or *blue collar worker*. To sum up, by analyzing phraseological units it is clear that the figurative meaning is the most meaningful in forming new phraseomatic meaning which combined idioms and phrases, because the quality of phraseological units is an idiomacity when the meaning of the whole is not deducible from the sum of the meaning parts. Instead of it we use cultural codes which symbolize semiotic signs in both English and Uzbek culture. These signs deliver information on psychological or religious and personality of the people. Similarities and dissimilarities of the meaning in them depend on how people perceive linguistic world image in cognition process or conceptualizing the world in what form or meaning of word or phrase in what situation, but cultural semiotic system can be determined in verbal cultural colour codes.

1.1.2 Exploring Concepts of Phraseological Units

Linguistics has a relation with semiotics which is the study of signs, signs system, codes, and cultural codes. However, linguistics is a first semiotic sign, culture is a second one. V.N.Telya indicates culture is symbolized in the meaning form of language (1994.p.16). Thus, semantics and semiotics are mutually connected and they study signs' semas in one hand. M.L.Kovshova indicates various characterized cultural informations that are situated in phraseologisms' semantics and cultural signs, such as symbols, stereotypes, etalons and myths are based on them. In speech they appear in a cognitive interpretation process.(43). Kunin indicates idiophraseomatizm semantics. For example, *chain reaction* – a scientific chemical term which is the first nominative meaning that is considered as a word-combination. But it has an idiomatic meaning which is conceptualized in mind and it is a prototype for the first meaning. Re-meaning it brings a metaphoric character, i.g. *chain reaction* means a series of events, each of which causes the next.

Dobrovolskij and Piiraniendiffer five types of cultural aspects underlying figurative units. One of them is cultural symbols that express the relevant cultural knowledge extended mainly one single constituent and not to the figurative unit as a whole. The motivational link between the literal and figurative readings is established by semiotic knowledge about the symbol in question, about its meaning in culturally relevant sign systems other than language. V.N.Telya distinguishes cultural informations from the nominative content of the phrase and indicates cultural concepts convey the meaning representing the integration idioethnic conceptualizations of non-object cultural meaning.

Thus, there are a lot of aspects, theories, terms which is suggested by the world's linguists, however, it is better to follow on researching phraseological units in searching cultural signs in conceptual analyzes aslinguisticalanalyzis is not enough to reveal cognitive meaning completely. It causes conceptualization and reveals cultural signs. For example, the concept of the word **blue** in English comparing with **ko'k** in Uzbek as an idiomatic expression between language and culture. Colour delivers different forms information and is an independent symbolic tool of the communication. It is considered 'holy' colour, 'diable' colour, 'God' colour, the colour of sadness and happiness. Blue is the colour of a clear sky and a sea/ocean on a clear day in both languages. It is related with myths in English and Uzbek which interpretates perceiving mythological world image. This means the Gods:

The Blue symbolizes the god of the sea - Neptune in English which their animistic view relates with water because it represents that the United Kingdom has small lakes and their belief depends on water in the sea/ocean. But **Ko'k** (**Ko'k**Tangri) is the mythological sign of the sky in Uzbek mythological view and they suppose human consists of body, spirit and soul. After death the body is buried in the earth, the soul changes to the bird and flies to the blue, the spirit rests on the earth and walks round as a spirit butterfly. The motive **Ko'k** (the sky) is described in Uzbek folk tale "Ko'kqo'chqor" (a blue ram). "Ko'kqo'chqor" is a mythological defender in animal appearance and he saves the boy from his stepmother and flies to the sky - **Ko'k**. In English there is the same version and the spiritual part of a person believed to exist after death it is not in heaven compared with the bowling wind sounded like the wailing of lost souls which is motivated in the Scottish myth "The green lady of Longleat House". The root of the English myths belongs to the Greek legends and existence the wailing of lost souls in castles.

Blue has a psychological meaning which affects man's psyche and conveys human's mental activity which symbolizes happiness, sadness, panic and frightening. In Uzbek there is *boshiko'kkayetmoq* that has a usual meaning 'to grow teen's height or to become tall' and cognitive one 'to be too happy'. Another phrase *tutuniko'kkachiqmoq*, has a nominative meaning 'to go out somebody's smoke out' in cognitive one is 'to be

angry'. Cultural meaning of both phrases is opposite to one another. Dissimilarities of their cognitive meanings have cultural signs that is embodied in human's mood. Its equivalent in English is *feeling blue* which means 'to feel sad or unhappy'. It has some invariants: to *be in the blues*; *get/have the blues*; *have a fit of the blues*.

Blue represents time cultural code in English and French linguistic cultural world's image. For example, the phrase *The Blue Hour* comes from the French expression *l'heure bleue*, which refers to the period of twilight each morning and evening where there is neither full daylight nor complete darkness. The time is considered special because of the quality of the light at this time. It is also a sign of relative innocence time which used in Paris immediately prior to World War I. In English culture it symbolizes alcohol intoxicated time which describes the period of inactivity and uselessness a drinker encounters when Pubs and other licensed premises are closed after the lunch-time session until based on Pub opening times in England. The phrase *drink till all's blue* means drunk or drunkard.

The phrase *once in a blue moon* has a cultural sign meaning absurdity. Oxford English Dictionary notes a reference to a proverb from 1528 that says "*If they say the moon is blue, we must believe that is true*". Actually the moon is not blue, but it appears blue. Its definition is 'very rarely' because this phenomenon is rare so that it causes forming a new phrase *every now and then*. Its analogy in Uzbek is *isharuchkunningbirida*. The phrase *Blue Monday* has two cultural meanings are 1. the Monday before lent; a day of dissipation; 2. A workingman's Monday spent in idleness and dissipation. In our mind a second meaning is universal in both languages, but first one shows an English cultural sign in its inner figurative meaning.

Blue is a social cultural sign in English which has a phraseological unit "blue blood" and its idiophrasematic meaning represents a social stratum or degree in a society. Actually blood's colour is red, not blue. But blood is the symbol of relativeness and liveliness of things and also meaning of person's feeling and sense. It means cultural code of a person who is of a royal and noble birth. Its origins in Spanish "*la sangre azul*" denotes freedom from Jewish or Moorish taint. In the fair Gothic type the veins show blue through the skin. Even the blood in the body of aristocrat people distinguishes them from the common people's one. We can say that the analogy "blue blood" in Uzbek 'oqsuyak' has a definition a white stone in nomination but describes an aristocrat man and women.

Blue is a 'gender specific' colour having equal appeal to both men and women. The phrase *the Dark blues* which means blues Oxford sport team and *the Light blues* is Cambridge sport team. The root of these both phraseological units is based on the English cultural semiotic code. The concept of the Dark blue means 'credible, confident, dependable', and the Light blue is conceptualized in this nation's linguistic world images 'cool, calm, faithful and quiet'.

The phrase *a blue stocking* has a cultural code and its concept represents blue coloured foot wear, but its origin belongs to the woman; *a learned, somewhat pedantic woman. After The Blue Stocking Club, a literally society, founded by Mrs. Elizabeth Montagu about 1750, to which one of the members (Benjamin Stillingfleet) came in blue worsted, instead of the usual silk stockings. It is said, however first worn not at Mrs. Montagu's but at Mrs. Vesey's, and by a Frenchman who took his invitation literally, 'You may come in your blue stockings if you like'.*

To sum, exploring concepts of phraseological units in the English and Uzbek languages embody semiotic signs especially the colour cultural code with 'Blue'. The concept blue has different social, psychological, gender and mythological cultural codes and some dissimilarities are identified with the help of their etymology.

Conclusion

Studying materials and various fields' dictionaries in both languages we conclude that phraseological units are the semiotic signs and cultural codes which have historical, psychological, mythological, time information in their figurative meanings and they mean extralinguistic factors of phrases. In order to understand the links of extralinguistic factors we studied theoretical sources in phraseology which were offered by the linguists of the world. As mentioned above, we can say that the term phraseological meaning is important in indicating cultural signs in one hand. On the other hand, it also carries the meaning of communication of phraseological units. Phraseological units with their figurative meanings have historical origin which are called cultural codes. Cultural codes are the keys to opening the doors of the unknown world. Another way to illustrate cultural semiotic sign is situated in the cognition or mind of every nation and the concepts speak and communicate with history of any nation.

References

1. Толстой Н.И. *Язык и народная культура. Очерки по славянской мифологии и этнолингвистике* – М: Индрик, 1995.
2. *Девону луготит турк*. Индекс-луғат. –Т: “ФАН”, 1967.
3. Кунин А. В. (1999) *Курс фразеологии современного английского языка*. Второе издание. Москва: Изд. Феникс.
4. Сафаров О. (2010) *Ўзбек халқ оғзаки ижоди*. Тошкент: Муסיқа.
5. Худойберганова Д. (2015) *Лингвокультурология терминларининг қисқача изоҳли лугати*. Тошкент: Турон замин зиё.
6. Ginsburg R.S., Khidekel S.S., Knyazev G.Y. & Sankin A.A. (1969) *A Course in Modern English Lexicology*. Москва: Vyssajaskola. Second edition.
7. Dobrovolskij D. & Piirainen E. (2005) *Cognitive Theory of Metaphor and Idiom Analysis*. 7-32/ UDC 81'373.7.
8. *Ўзбек халқ мақоллари* (2005) Тошкент: Шарқ.
9. *Ўзбек тилининг изоҳли лугати* (2008) Тошкент: Ўзбекистон миллий энциклопедияси.
10. *Cambridge Idioms Dictionary* (2006) CUP: Second Edition. <http://www.phrases.org.uk/meanings/blue-plate-special.html>
11. www.sensationalcolor.com/color-meaning/color-words-phrases/once-blue-moon-058 The Blue Hour by Kate Smith Leave a Comment
12. <http://www.Archive.org/details/dictionaryofengl00hyamiala>.
13. *Англо-Русский Фразеологический Словарь* (1984) Москва: Четвертое издание.
14. Рахматуллаев Ш (1978) *Ўзбек тилининг изоҳли фразеологик лугати*. Тошкент: Ўқитувчи.
15. Ковшова М. Л. (2013) *Лингво-культурологический метод во фразеологии* Москва: Либроком, издание второе.
16. Gleason H. S. Jr., (1961) *An Introduction to Descriptive Linguistics*. New Delhi: Oxford and IBH Publishing Company.