



LINGUOCULTURAL FEATURES OF ENGLISH AND UZBEK PHRASEOLOGICAL UNITS DENOTING COLOURS

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Abstract: *The present article investigates the linguocultural characteristics of English and Uzbek phraseological units that denote colors, emphasizing the intricate relationship between language, cognition, and culture. Colors are not only perceptual phenomena but also powerful symbolic tools through which communities express emotions, moral values, social norms, and cultural beliefs. Phraseological units involving colors such as idioms, sayings, and fixed expressions encode these meanings, reflecting both the universal human experience and culture-specific conceptualizations. Through a contrastive analysis of English and Uzbek color-related phraseological units, this study identifies similarities and differences in semantic, metaphorical, and pragmatic functions. For example, certain colors, such as red, may universally signify strong emotions like anger or passion, yet the subtleties of their usage reveal cultural distinctions between the two linguistic communities. Similarly, the interpretation of colors like blue, yellow, and green varies significantly, demonstrating how historical, social, and environmental factors shape the symbolic and emotional connotations attached to each hue. The article also explores the communicative and pragmatic roles of these idioms in discourse, highlighting how they enhance expressiveness, convey attitudes, and reflect cultural literacy. Understanding these linguocultural features is crucial for language learners, translators, and intercultural communicators, as literal translation often fails to convey the intended cultural nuance. By adopting a comparative and cognitive approach, the research illuminates the ways in which English and Uzbek speakers conceptualize the world through color, revealing the deep interconnection between linguistic form, meaning, and cultural worldview.*

Keywords: *Linguocultural analysis, phraseological units, color idioms, English language, Uzbek language, metaphorical and symbolic meaning, cultural cognition, semantic contrast, pragmatic functions, cross-cultural communication, comparative linguistics, idiomatic expressions.*

Introduction: Language is not merely a system of communication; it is a reflection of culture, thought, and collective experience. One of the most vivid illustrations of this relationship is found in phraseological units idioms, proverbs, and fixed expressions that carry culturally embedded meanings. Among these, color-related phraseological units occupy a special place, as colors are universally perceptible yet interpreted differently across cultures. They serve as cognitive and cultural symbols, linking visual perception with social values, emotions, and moral judgments. In both English and Uzbek, color idioms are deeply rooted in cultural and historical contexts, providing insight into the worldview of their speakers. For instance, in English, phrases such as “seeing red” or “once in a blue moon” reveal culturally specific associations with emotion, rarity, or significance. In contrast, Uzbek expressions like “qizil rangga burkanmoq” (to be covered in red, indicating celebration) or “oq ko‘ngil” (pure-hearted) reflect local perceptions of color symbolism, moral values, and social norms. These idiomatic expressions demonstrate that colors are more than descriptive; they function as semiotic tools through which abstract ideas are expressed and shared within a community.

The study of linguocultural features in color phraseology is particularly significant for cross-cultural communication, translation studies, and language education. Literal translation of color idioms often fails to convey the intended cultural nuance, which can lead to misunderstandings or loss of meaning. By analyzing the semantic, metaphorical, and pragmatic dimensions of color idioms in English and Uzbek, this research aims to uncover both universal patterns and culture-specific distinctions, shedding light on how language reflects and shapes cultural perception. The present article focuses on examining the linguocultural characteristics of English and Uzbek phraseological units denoting colors,

highlighting their semantic and metaphorical functions, pragmatic roles in communication, and contribution to cultural identity. This contrastive approach provides a framework for understanding the intersection of language, cognition, and culture, and emphasizes the importance of cultural awareness in language learning, translation, and intercultural interaction.

Main Part:

The exploration of color-related phraseological units in English and Uzbek reveals the deep interconnection between language, culture, and human cognition. Colors, though universally perceived, acquire symbolic, emotional, and evaluative meanings that differ from one culture to another. These meanings are crystallized in phraseological units idioms, proverbs, and fixed expressions which function as carriers of cultural knowledge, reflecting social norms, moral values, historical experiences, and collective worldview. Studying these units allows linguists, translators, and educators to gain insight into both the linguistic structure and the cultural frameworks underlying language use in English and Uzbek. One of the primary functions of color idioms is metaphorical. In English, colors are used to encode emotions, behaviors, moral judgments, and social evaluation. For instance, red is frequently associated with strong emotions, anger, or danger, exemplified in idioms such as “seeing red” (extreme anger) or “caught red-handed” (being caught in wrongdoing). Green often denotes envy or inexperience, as in “green with envy” or “greenhorn,” while blue conveys sadness or melancholy, as in “feeling blue.” Such idioms are culturally ingrained, reflecting both the symbolic and affective dimensions of color within English-speaking societies.

Similarly, in Uzbek, colors carry metaphorical and evaluative meanings, although the cultural mappings differ. White (oq) often symbolizes purity, honesty, and goodness, seen in expressions like “oq ko‘ngil” (pure-hearted), while black (qora) frequently signifies misfortune, secrecy, or negativity. Red (qizil) is associated with festivity, vitality, or courage, as in “qizil rangga burkanmoq” (to be covered in red, indicating celebration). Green (yashil) may signify youth, growth,

and hope, while yellow (sariq) can connote wealth or prosperity. These associations highlight the role of historical, social, and environmental contexts in shaping the symbolic meaning of colors in Uzbek culture. While certain color associations seem to be universal such as red with intense emotions or black with negativity many are culture-specific. English links blue with sadness, whereas Uzbek may interpret blue as calmness, serenity, or even protection. Yellow in English can suggest cowardice (“yellow-bellied”) or caution, while in Uzbek it may symbolize wealth or brightness. Green in English denotes envy, while in Uzbek it represents nature, growth, or hope. These contrasts demonstrate the importance of a linguocultural perspective, as literal translation of idioms often fails to convey intended meaning and cultural nuance. Understanding both universal and culture-specific aspects of color phraseology is critical for accurate interpretation, translation, and intercultural communication.

Color idioms are not merely stylistic devices; they serve important pragmatic functions, enriching communication with vivid imagery and emotional depth. In English, “paint the town red” conveys excitement and celebration, while in Uzbek, “qizil rangga burkanmoq” communicates a similar notion of festivity and joy. Beyond their descriptive function, color idioms signal cultural literacy and social belonging. The appropriate use of these idioms demonstrates familiarity with culturally embedded norms, values, and historical references, fostering effective intercultural interaction and communication competence. Color idioms also provide insight into cognitive processes and conceptual frameworks of different linguistic communities. Through the use of metaphorical and symbolic language, speakers map abstract concepts such as morality, emotions, social hierarchy, or fortune onto perceptual experiences of color. Comparative analysis of English and Uzbek idioms reveals both universal cognitive patterns, where colors convey similar emotional or evaluative meanings, and culture-specific conceptualizations, shaped by historical, environmental, and societal factors. This duality highlights the intertwined nature of language, thought, and culture, showing that idiomatic expressions are not merely linguistic artifacts but reflections of collective cognition.

For language learners, studying color-related phraseological units enhances both linguistic competence and intercultural awareness. Exposure to culturally embedded expressions helps learners understand metaphorical mappings, pragmatic functions, and cultural connotations, enabling more accurate comprehension and expressive use of language. In translation, the cultural specificity of color idioms presents significant challenges. Literal translation can obscure the intended meaning, whereas culturally informed adaptation preserves both semantic and pragmatic functions. Translators must consider equivalent idioms, provide explanatory paraphrases, or adapt metaphors to ensure comprehension while maintaining cultural resonance. For example, translating the English idiom “seeing red” into Uzbek requires finding a culturally appropriate expression that conveys anger or intensity rather than a literal color match.

The study of color idioms is crucial for cross-cultural communication. Misinterpretation of color connotations can lead to misunderstandings or communicative breakdowns. By highlighting the differences and similarities between English and Uzbek phraseological units, this research contributes to developing intercultural competence, enabling speakers and learners to navigate cultural nuances effectively. The contrastive approach provides practical benefits for education, translation, and communication, demonstrating that understanding culturally specific idioms is as important as mastering grammar or vocabulary. In summary, English and Uzbek color-related phraseological units serve as rich repositories of cultural knowledge. They reflect emotional, moral, and social values, carry symbolic meaning, and enhance communicative expressiveness. While some color associations are universal, many are culture-specific, requiring careful consideration in language learning, translation, and intercultural communication. The comparative study of these idioms offers valuable insights into the cognitive and cultural mechanisms behind language, showing how colors function as both linguistic and cultural markers that reveal the worldview, traditions, and thought patterns of speakers in different linguistic communities.

Conclusion:

The analysis of color-related phraseological units in English and Uzbek has demonstrated the profound interconnection between language, culture, and cognition. Colors are not merely perceptual phenomena but function as symbolic, emotional, and evaluative markers, reflecting social norms, cultural values, historical experiences, and collective worldviews. Phraseological units involving colors idioms, proverbs, and fixed expressions act as semiotic tools through which abstract concepts such as emotions, morality, fortune, and social behavior are expressed and understood within a community. The study revealed both universal and culture-specific patterns in the semantic, metaphorical, and pragmatic functions of color idioms. While certain associations, such as linking red to strong emotions or black to negativity, appear to be shared across cultures, many connotations are culture-dependent. For instance, blue may convey sadness in English but represents calmness or protection in Uzbek; yellow may signify cowardice in English yet symbolize wealth or prosperity in Uzbek culture. Such contrasts underscore the necessity of a linguocultural perspective for accurate comprehension, translation, and intercultural communication.

Color idioms also play important pragmatic and communicative roles. They enrich discourse, intensify expression, and signal cultural literacy, facilitating social interaction and intercultural competence. Their study is essential for language teaching, where exposure to culturally embedded expressions enhances both linguistic proficiency and awareness of cultural nuance. In translation, understanding cultural connotations allows for adaptation that preserves both semantic and pragmatic meaning, preventing misinterpretation and maintaining cultural resonance. Overall, the comparative study of English and Uzbek color phraseological units illustrates the intricate ways in which language reflects and shapes human thought, culture, and social perception. By examining these expressions, researchers, educators, translators, and learners gain insights into the

cognitive and cultural mechanisms behind idiomatic language, emphasizing the significance of integrating linguistic and cultural knowledge in the study of phraseology, intercultural communication, and applied linguistics.

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