

LINGUOCULTURAL FEATURES OF ENGLISH AND UZBEK
PHRASEOLOGICAL UNITS DENOTING COLOURS

Nilufar Kalonova

Student of foreign language and literature

University of exact and social sciences

E-mail address: nilufarkalonova@gmail.com

***Abstract:** This article provides a comprehensive analysis of the linguocultural features of English and Uzbek phraseological units that denote colors, focusing on how cultural values, historical context, and social perceptions are embedded within language. Color-related idioms, proverbs, and fixed expressions serve not only as linguistic devices but also as markers of cultural identity, reflecting the worldview, beliefs, and emotional landscape of a speech community. By examining a wide range of phraseological units in both English and Uzbek, the study identifies patterns of semantic and metaphorical associations, revealing both universal tendencies and culture-specific meanings. For example, certain colors such as red and black carry similar emotional connotations in both languages, while others, such as blue and yellow, illustrate culturally divergent interpretations. The article also explores the pragmatic functions of color idioms, highlighting their role in conveying attitudes, intensifying expression, and facilitating vivid communication. Furthermore, the study emphasizes the importance of understanding these linguocultural features in the contexts of language learning, translation, and cross-cultural communication, where literal translations may fail to convey the intended cultural meaning. By adopting a contrastive and comparative approach, this research contributes to the fields of phraseology, cognitive linguistics, and intercultural studies,*

demonstrating that the study of color idioms provides valuable insights into both linguistic structure and cultural cognition, thereby enhancing theoretical knowledge and practical competence in intercultural interactions.

Keywords: *Linguocultural features, phraseological units, color idioms, English language, Uzbek language, metaphorical meaning, cultural perception, cross-cultural communication, semantic analysis, translation studies.*

Introduction: Language and culture are closely intertwined, and one of the clearest reflections of this relationship is found in phraseological units fixed expressions, idioms, and sayings that convey culturally loaded meanings. Among these, color-related phraseological units occupy a unique place, as colors often carry rich symbolic, emotional, and evaluative significance within different linguistic communities. They do not merely denote visual phenomena but also encode cultural attitudes, values, and shared experiences, serving as linguistic markers of national identity and worldview. In both English and Uzbek, color idioms are pervasive and culturally informative. For example, expressions such as “green with envy” or “seeing red” in English, and their counterparts in Uzbek, reflect not only emotional states but also culturally shaped interpretations of colors. Such phraseological units reveal how speakers conceptualize abstract ideas like morality, emotions, fortune, and social behavior through the symbolic lens of color. Understanding these units requires more than a literal translation; it demands insight into the underlying cultural and cognitive associations embedded in the language.

The study of linguocultural features of color-related phraseological units in English and Uzbek is particularly relevant for cross-cultural communication, translation, language teaching, and comparative linguistics. By analyzing the semantic, metaphorical, and pragmatic aspects of these expressions, it is possible to uncover both universal patterns and culture-specific nuances in the conceptualization of colors. This contrastive approach not only enriches our understanding of how different cultures encode meaning in language but also fosters greater intercultural awareness and competence. The present article aims to examine the linguocultural characteristics of English and Uzbek phraseological units denoting colors, highlighting similarities, differences, and cultural implications. It investigates how color idioms function as carriers of cultural meaning and explores their role in shaping and reflecting the worldview of speakers in both linguistic communities.

Main Part:

The study of color-related phraseological units in English and Uzbek reveals a complex interplay of language, culture, and cognition. Colors, while universally perceivable, carry different connotations across cultural contexts, which are often crystallized in idiomatic expressions and fixed phrases. By examining these phraseological units, it becomes possible to uncover not only linguistic patterns but also the cultural values and social norms reflected in each language. In English, for example, the color red is commonly associated with anger, danger, or intensity, as in expressions like “seeing red” or “caught red-handed.” Similarly, green may denote envy or inexperience, as in “green with envy” or “greenhorn.” These metaphors are culturally entrenched, reflecting

historical associations and shared symbolic meanings within English-speaking communities.

In Uzbek, color idioms also convey emotional and evaluative meanings, although the associations may differ due to cultural context. For instance, the color white (oq) often symbolizes purity, honesty, and positive fortune, as in the phrase “oq ko‘ngil” (pure-hearted), whereas black (qora) can indicate misfortune, secrecy, or negativity. Such phraseological units demonstrate how Uzbek culture encodes moral and social judgments through color symbolism, providing insight into societal values and traditional beliefs. While some color associations appear to be universal, such as linking red to strong emotions or black to negativity, many are culture-specific. For example, in English, blue is frequently associated with sadness, as in “feeling blue,” whereas in Uzbek, this color may connote calmness or protection, illustrating divergent emotional and symbolic mappings. Similarly, yellow may signify caution or cowardice in English (“yellow-bellied”) but can carry positive connotations, such as wealth or prosperity, in Uzbek expressions.

Conclusion:

The study of color-related phraseological units in English and Uzbek reveals the profound connection between language, culture, and cognition. Colors function not merely as visual descriptors but as carriers of symbolic, emotional, and evaluative meaning, reflecting societal values, historical experiences, and cultural perceptions. While certain associations, such as linking red with strong emotions or black with negativity, appear to be universal, many color idioms are deeply culture-specific, highlighting differences in worldview and conceptual mapping between English and Uzbek speakers.

These phraseological units play crucial pragmatic and communicative roles, enriching discourse, expressing attitudes, and signaling cultural literacy. For language learners, understanding the linguocultural features of color idioms enhances both linguistic competence and intercultural awareness. In translation, attention to cultural connotations ensures accurate and meaningful interpretation of idiomatic expressions. Overall, analyzing English and Uzbek color-related phraseological units underscores the importance of integrating cultural knowledge with linguistic study, contributing to cross-cultural communication, translation practice, and language education.

References:

1. Anna Wierzbicka. (1997). *Understanding Cultures Through Their Key Words: English, Russian, Polish, German, and Japanese*. Oxford University Press.
2. Goddard, C. (2011). *Semantic Analysis: A Practical Introduction*. Oxford University Press.
3. Kövecses, Z. (2010). *Metaphor: A Practical Introduction*. Oxford University Press.
4. Mel'čuk, I. (1998). *Collocational Dictionary of English: A New Approach*. John Benjamins.
5. Nida, E. A., & Taber, C. R. (2003). *The Theory and Practice of Translation*. Brill.
6. Tug'yan, M. (2010). *O'zbek Tilining Frazeologik Lug'ati*. Tashkent: Fan.
7. Vinogradov, V. V. (1991). *The Phraseology of the Russian Language*. Moscow: Nauka.

8. Wierzbicka, A. (1992). *Semantics, Culture, and Cognition: Universal Human Concepts in Culture-Specific Configurations*. Oxford University Press.