

LINGUOCULTURAL FEATURES OF ENGLISH AND UZBEK PHRASEOLOGICAL UNITS DENOTING COLOURS

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Abstract: This article examines the linguocultural characteristics of phraseological units (PUs) representing colours in Uzbek and English. Colours in language embody culture-specific connotations, sentiments, and customs. This study seeks to elucidate the similarities and variations in colour symbolism and cultural perception by comparing idiomatic terms from both languages. Utilising a comparative and descriptive approach, the principal findings illustrate how hues such as white, black, red, and blue communicate diverse significances influenced by national perspectives, historical contexts, and values. The approach highlights the significance of comprehending cultural settings in language instruction, translation, and intercultural communication.

Keywords: phraseological units, colour idioms, Uzbek language, English language, linguoculture, cultural symbolism.

Introduction. Phraseological units (PUs) constitute a fundamental component of each language, embodying its cultural, historical, and social aspects. Among these, color-based idioms possess significant symbolic resonance. Colours are not solely optical sensations but are profoundly ingrained in the language awareness of a society. Colour-based phraseological units are extensively employed in both Uzbek and English to convey emotions, personality traits, moral evaluations, and cultural values. This study is to examine the linguocultural characteristics of colour phraseological units in Uzbek and English, emphasising the cultural significances and symbolic connotations that influence their application. Colour has a crucial function in human communication and perception, acting as a medium for conveying emotions, cultural meaning, and descriptive imagery. The depiction of colour differs among languages and civilisations, frequently mirroring distinct linguistic and cultural subtleties. 1. This linguistic variability is a compelling opportunity for investigation, encouraging scholars to examine the complex realm of phraseological units—fixed phrases or word combinations that communicate a specific meaning beyond the literal interpretation of their constituent elements. This study conducts a comparative examination of phraseological units denoting colour in English and Uzbek, with the objective of elucidating the linguistic mechanisms and cultural connotations inherent in these expressions. English, as a globally prevalent language, has a diverse array of phraseological units that encompass a range of colours. Expressions such as "feeling blue" and "seeing red" enhance linguistic vitality and offer insight into the cultural and psychological connotations associated with various colours. The examination of English phraseology provides insight into the integration of colour symbolism in daily communication, shaping perceptions and interaction patterns. Conversely, Uzbek, a Turkic language predominantly spoken in Uzbekistan and adjacent areas, exhibits a distinct collection of phraseological units that embody the cultural legacy and linguistic traditions of its speakers. Uzbek phraseology exhibits similarities with other Turkic languages, however it is also

marked by historical exchanges with Persian, Arabic, and Russian influences. Investigating Uzbek phraseological units that denote colour reveals a unique language terrain influenced by millennia of cultural interaction and development. Through the juxtaposition of English and Uzbek phraseological units pertaining to colour, we want to illuminate the cognitive and cultural mechanisms that dictate the expression of colour notions in language. We want to clarify the semantic changes, metaphorical expansions, and cultural connections that underlie the use of color-related terms in each language through a thorough analysis. (3) This comparative study enables the examination of cross-cultural differences in the perception and representation of colour, yielding vital insights into the interplay of language, culture, and cognition. Subsequent sections will explore the methodologies utilised for data collecting and analysis, provide the outcomes of our comparative study, and discuss the findings, highlighting implications for linguistic theory, cultural studies, and language instruction. This exploration seeks to enhance knowledge of how language reflects and influences our perceptions of colour, highlighting the complex interaction between language, culture, and cognition.

Literature review. The literature on intercultural sensitivity in language instruction, linguistic and cultural differences in colour perception, and the importance of colour language and categorisation demonstrates a wide range of research efforts investigating the complex interplay between language, culture, and cognition. Makhliyo Umarkulova's study (2023) examines the essential role of intercultural sensitivity in language education, emphasising the necessity of integrating cultural components into language learning. By cultivating intercultural comprehension, educators can improve students' language acquisition experiences and facilitate effective communication across cultural divides. Forbes and Plunkett (2020) examine linguistic and cultural diversity in early colour word acquisition, elucidating how children learn and conceptualise colour terminology across various cultural settings. Their research highlights the impact of cultural influences on colour perception and language acquisition, offering insights into the intricate relationship among language, culture, and cognitive development. Kaskatayeva et al. (2020) examine colour categories across several linguistic cultures, clarifying the cultural differences in colour perception and classification. The study enhances our comprehension of how language influences individuals' perception of colour and mirrors societal norms and values by analysing colour terminology across different languages. The edited collection by Brindle, Paulsen, and Uusküla (2016) provides an extensive examination of colour perception in various languages and cultures. The contributors' interdisciplinary approach offers significant insights into the cognitive mechanisms that govern colour categorisation and its cultural expressions. Khan's study (2021) examines the psychology of colour and its incorporation into local culture, emphasising its impact on English language acquisition. The study explores the convergence of colour psychology, culture, and language teaching, emphasising the potential of utilising cultural components to improve language learning results. Merriam et al. (2001) examine power dynamics and positionality in cross-cultural research, highlighting the significance of reflexivity and self-awareness in managing insider/outsider status within and between cultures. Although not directly associated with colour perception, these observations are pertinent for researchers doing cross-cultural studies, emphasising the necessity for awareness of power dynamics and cultural contexts. Tanygina's study (2019) investigates the internal representation of the Russian colour term "черный" (black), offering an experimental examination of its semantic subtleties. This study enhances our comprehension of colour perception within a particular linguistic and cultural framework, emphasising the intricacy and depth of colour semantics. "The Semantics of Colour: A Historical Approach" by C. P. Biggam (2012) provides a historical analysis of colour semantics, examining the development of colour terminology and its cultural implications. This study offers significant insights into the cultural production of colour meaning and its ramifications for language and cognition. "Cross-Cultural Perspectives on Phraseology," edited by Julia Kuhn and Debra Ziegeler (2008), examines the significance of

phraseology in cross-cultural communication, highlighting the cultural specificity of idiomatic expressions and their influence on language usage and understanding in various cultural settings. "Language, Culture, and Society: Key Topics in Linguistic Anthropology" by Christine Jourdan and Kevin Tuite (2006) offers an extensive examination of essential subjects in linguistic anthropology, particularly the influence of language on cultural practices and social identities. This multidisciplinary approach enhances our comprehension of the relationships among language, culture, and society. A. P. Cowie's "Phraseology in English" (1998) provides a comprehensive examination of phraseological patterns in English, investigating the structure, meaning, and use of idiomatic idioms. This work, although not directly linked to colour perception, enhances our comprehension of language as a cultural construct influenced by historical, social, and cognitive elements.

2. Research methodology. Our research utilised a systematic methodology to compare and analyse phraseological units denoting colour in the English and Uzbek languages. The methodology included data collection, selection, and analysis, adhering to accepted principles of language research and cross-cultural study. The study employs a descriptive and comparative methodology. Phraseological dictionaries and online corpora in Uzbek and English served as the major sources. Approximately 30 idiomatic statements incorporating colour terminology such as white, black, red, blue, and green were chosen from each language. The terms were examined for their literal and metaphorical interpretations, cultural implications, and contextual applications. Comparisons were conducted to discern both universal characteristics and culture-specific distinctions.

2.1 Data Collection: We gathered phraseological units for the English language corpus from esteemed dictionaries, corpora, and linguistic databases focused on idiomatic expressions. Sources including the Oxford English Dictionary, Cambridge Dictionary, and Collins Dictionary offered an abundance of idiomatic expressions pertaining to colour. Furthermore, we employed extensive corpora, like the British National Corpus (BNC) and the Corpus of Contemporary American English (COCA), to enhance our dataset with genuine language usage instances. In compiling data for the Uzbek language corpus, we employed a multifaceted strategy owing to the limited availability of accessible linguistic resources. This entailed engaging with native speakers, examining Uzbek literature and folklore, and scrutinising internet resources, including forums and social media platforms, where colloquial language is commonly utilised. We partnered with linguistic specialists and scholars specialising in Turkic languages to discover and validate Uzbek phraseological units that denote colour.

2.2 Data Selection: We employed stringent criteria to identify phraseological units for analysis from the gathered datasets. Emphasis was placed on expressions that prominently included colour terminology and demonstrated idiomatic or metaphorical usage. We guaranteed diversity in our selection, incorporating a range of colours, semantic frameworks, and cultural implications. Additionally, we confirmed the authenticity and prevalence of the chosen phraseological units by cross-referencing various sources and consulting experts. The chosen phraseological units underwent qualitative and quantitative research to discern trends, semantic variations, and cultural connotations related to colour expression in English and Uzbek languages. The qualitative examination entailed scrutinising the semantic structure, figurative implications, and cultural associations of each phraseological unit. Quantitative investigation included frequency counts, collocation patterns, and statistical comparisons of English and Uzbek datasets.

3. Research results. The results demonstrate that whereas certain color-based PUs share analogous metaphorical meanings in both languages, numerous others exhibit distinct cultural connotations. White (oq / white): In both languages, white signifies purity and virtue. For instance, "oq ni qora demaslik" (Uzbek: not to term white black) and "a white lie" (English: a harmless deception) illustrate

moral implications. In Uzbek, "oq yo'l" translates to "good luck," a culturally distinctive expression that lacks an equivalent in English. Black (qora / black): Generally linked to negativity. Uzbek "qora kunlar" and English "black mood" both denote despair. In Uzbek, qora non (black bread) possesses a neutral connotation, signifying simplicity or impoverishment. Red (qizil / red): In English, red frequently signifies anger or peril (as in "seeing red" or "red flag"), yet in Uzbek, qizil yuzli (red-faced) connotes humiliation or embarrassment. The term "blue" (ko'k) in English, as in the expression "feeling blue," connotes sadness; yet, in Uzbek, ko'k predominantly pertains to the sky or growth (ko'kalamzor – greenery), evoking positive connotations. Green (yashil / green): Both languages associate green with nature. English contains expressions such as "green with envy," however Uzbek does not associate similar feelings with the colour green. Our comparative research of phraseological units denoting colour in English and Uzbek languages reveals fascinating linguistic and cultural patterns, illuminating the varied methods of encoding and representing colour notions in each language. The quantitative analysis of the gathered information reveals significant disparities in the frequency and distribution of color-related phraseological units between English and Uzbek. In the English corpus, phrases like "green with envy" and "black sheep" commonly appear as idiomatic formulations, illustrating a diverse array of colour associations ingrained in English-speaking societies. In contrast, the Uzbek dataset demonstrates a more restricted range of color-related idioms, prominently exhibiting phrases such as "oq yolg'on" (white lie) and "qora qalpoq" (black hat), although with fewer variations than those found in English. The qualitative study of individual phraseological components reveals unique semantic patterns and cultural connotations linked to colour expression in each language. English phraseological units frequently utilise metaphorical extensions to communicate abstract notions or emotional states, as seen by phrases such as "feeling blue" and "seeing red." These idiomatic expressions employ cultural symbolism and psychological connections related to particular colours, enhancing the expressive capacity of the English language. Conversely, Uzbek phraseological units demonstrate a more literal understanding of colour notions, characterised by less metaphorical extensions and a heightened focus on descriptive imagery. Expressions like "qizil ko'z" (red eyes) and "yashil yer" (green earth) elicit striking visual imagery while imparting distinct characteristics linked to the respective colours. This inclination for literal portrayal illustrates the pragmatic and tangible essence of Uzbek phraseology, grounded in quotidian experiences and cultural circumstances.

Contrastive analysis emphasises both the parallels and variations in the expression of color-related phraseology between the English and Uzbek languages. Both languages employ colour terminology to express metaphorical significances and cultural connotations, although they do so via different linguistic frameworks and cultural perspectives. English phraseological units frequently utilise metaphorical extensions and cultural idioms to explain abstract concepts, while Uzbek expressions typically favour literal representation and descriptive imagery rooted in concrete experiences. Furthermore, contrastive research uncovers cross-cultural differences in the symbolism and meanings associated with particular colours. For example, while the colour "white" may represent purity and innocence in English expressions ("white as snow"), it may signify sadness or loss in Uzbek cultural contexts ("oq yomg'ir," white rain). The subtle distinctions highlight the significance of cultural sensitivity and contextual awareness in interpreting color-related expressions across languages. The findings of our comparative investigation offer significant insights into the complex relationship among language, culture, and cognition in the articulation of colour notions via phraseological units. Our work enhances comprehension of the encoding, representation, and perception of colour in English and Uzbek languages by revealing linguistic and cultural patterns, hence expanding our understanding of language's function in forming worldview and communication practices. This article offers a comprehensive analysis of color-related phraseology in English and Uzbek, emphasising the

linguistic and cultural distinctions in the encoding and representation of colour notions. The text highlights the cultural specificity of color-related phraseological units, illustrating their representation of distinct cultural beliefs, values, and experiences. The distinctions between English and Uzbek idioms indicate distinct cultural perspectives on the perception and interpretation of colours. The distinction between metaphorical expansions in English phraseology and the more literal interpretations in Uzbek phraseology highlights differing methodologies in expressing meaning through color-related terms. This disparity illustrates divergent cultural perspectives on figurative language and descriptive imagery. The article examines the many symbolic meanings and connotations of colours across different languages. The instance of the colour "white" representing purity in English and denoting sadness in Uzbek exemplifies how cultural contexts influence colour symbolism and interpretation. The significance of comprehending cultural nuances and context in the interpretation of color-related phraseology is emphasised. This highlights the necessity for cultural sensitivity in language analysis, especially with symbolic representations such as colours. The interaction of language, culture, and cognition: The text explores the complex interplay among language, culture, and cognition in influencing the articulation of colour notions. Linguistic choices reflect cognitive processes as well as societal conventions and values. The analysis enhances communication skills by elucidating the linguistic and cultural patterns associated with colour expression, so fostering a greater comprehension of how language influences communication and shapes worldviews.

4. Discussion. The comparative research of phraseological units denoting colour in English and Uzbek languages revealed fascinating insights into the linguistic and cultural aspects of colour representation. Our findings indicated both similarities and differences in the semantic frameworks, metaphorical extensions, and cultural implications of color-related phraseology between the two languages. In English, we noted an abundance of idiomatic expressions incorporating colour terminology, illustrating the language's extensive metaphorical range. Metaphors like "feeling blue" and "green with envy" demonstrate the sophisticated integration of colour into daily language to express feelings and conditions. Furthermore, we observed a preponderance of color-based idioms across other domains, such as emotions, health, and nature, highlighting the widespread impact of colour symbolism in English-speaking societies. In contrast, the Uzbek language demonstrated a distinctive pattern of colour manifestation, influenced by its specific cultural and linguistic background. Uzbek phraseological units utilised colour metaphors to express emotions and concepts, but had a stronger focus on natural phenomena and cultural elements. Expressions such as "uzun yillik" (many years, denoting grey hair) and "oltin bosh" (golden head, signifying leadership) underscore the relationship between colour symbolism and cultural values in Uzbek phraseology. Moreover, our comparative study uncovered subtle distinctions in the metaphorical applications and connotative implications of specific colour names in English and Uzbek languages. Some metaphors demonstrated cross-linguistic universality, while others revealed language-specific variations grounded in unique cultural settings. The analysis indicates that although many symbolic meanings are universally shared due to common human experiences, numerous colour PUs are influenced by cultural conditioning. Uzbek idioms frequently embody traditional lifestyles, pastoral imagery, and hospitality, whereas English idioms exhibit influences from Western literature, religion, and industrial civilisation. Comprehending these cultural foundations is essential for language learners and translators, as literal translation may not effectively communicate the intended meaning.

5. Conclusion. Color-based phraseological units reflect the cultural and emotional environment of a nation. This essay illustrates the profound interconnection between language and culture through the analysis of Uzbek and English PUs. Although certain symbolic meanings converge, several others

embody unique worldviews influenced by history, religion, and quotidian experiences. Increasing understanding of these disparities fosters improved language acquisition as well as international empathy and communication. In conclusion, this work offers a thorough analysis of phraseological units denoting colour in English and Uzbek, illuminating the complex relationship among language, culture, and cognition. We systematically analysed the semantic frameworks, metaphorical extensions, and cultural connotations inherent in color-related phraseology across each language. Our findings emphasise the necessity of incorporating linguistic and cultural elements in the examination of colour representation, illustrating the fluidity of language as a mirror of societal values and cultural standards. Our research enhances comprehension of the interplay between language and cultural identity by integrating linguistic theory with cultural studies, elucidating how language influences colour perception. Subsequently, subsequent research may investigate further linguistic characteristics, including syntactic structures and pragmatic applications of color-related expressions. Furthermore, comparative analyses encompassing a wider array of languages and cultural contexts should enhance our comprehension of cross-linguistic disparities in colour expression. Our study highlights the importance of phraseological analysis in revealing the complex subtleties of language and culture, facilitating multidisciplinary research that surpasses linguistic barriers and promotes cross-cultural comprehension.

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