

UO'K:415=20(045)

## O'ZBEK VA INGLIZ TILLARIDA RANG SEMANTIKASI

Toshtemirova Sitora Ulug'bek qizi,

Qarshi davlat universiteti (phd) doktorantura talabasi

[bobokulovasitora4@gmail.com](mailto:bobokulovasitora4@gmail.com)DOI: <https://doi.org/10.5281/zenodo.18666520>

**Annotatsiya.** Mazkur maqolada o'zbek va ingliz tillaridagi rang bildiruvchi leksemalarning semantik xususiyatlari qiyosiy va kognitiv-semantik yondashuv asosida tahlil qilinadi. Rang nomlari nafaqat vizual idrokni, balki til egalarining madaniy qadriyatlari, ramziy ma'nolari va konseptual dunyoqarashini aks ettiruvchi muhim lingvistik birliklar sifatida ko'rib chiqiladi. Tadqiqotda asosiy rang leksemalari, jumladan *white, black, red, green, blue* hamda ularning o'zbek tilidagi muqobillari *oq, qora, qizil, yashil, ko'k* leksemalarining semantik tuzilishi, ko'pma'noliligi, metaforik kengayishi va assotsiativ ma'nolari o'rganiladi. Shuningdek, rang nomlarining frazeologik birliklar, idiomatik ifodalar va maqollardagi qo'llanishi va ularning ko'chma hamda baholovchi ma'nolari tahlil qilinadi. Tadqiqot natijalari rang semantikasi universal idrok asosiga ega bo'lsa-da, har bir tilning milliy-madaniy xususiyatlari va konseptual dunyoqarashini aks ettirishini ko'rsatadi. Mazkur tadqiqot natijalari qiyosiy tilshunoslik, kognitiv semantika va lingvomadaniyatshunoslik rivojiga hissa qo'shadi.

**Kalit so'zlar:** rang semantikasi, rang leksemalari, o'zbek tili, ingliz tili, qiyosiy tilshunoslik, kognitiv semantika, semantik tuzilish, metafora, ramziylik, lingvomadaniyat.

**Аннотация.** В данной статье рассматриваются семантические особенности и лингвистические функции цветообозначающих лексем в узбекском и английском языках с точки зрения сопоставительной и когнитивной семантики. Цветовые лексемы анализируются как важные языковые единицы, отражающие не только зрительное восприятие, но и культурные ценности, символические значения и концептуальные структуры языковых сообществ. В исследовании изучается семантическая структура, полисемия, метафорические расширения и ассоциативные значения основных цветообозначений, таких как *white, black, red, green, blue* и их узбекские эквиваленты *oq, qora, qizil, yashil, ko'k*. Особое внимание уделяется функционированию цветообозначений во фразеологических единицах, идиоматических выражениях и пословицах, где они приобретают переносные и оценочные значения. Также выявляются сходства и различия в семантическом развитии, обусловленные историческими, культурными и когнитивными факторами. Результаты исследования показывают, что при наличии универсальной перцептивной основы семантика цвета отражает культурно-специфические особенности национального мировоззрения и языковой картины мира. Полученные результаты способствуют развитию сопоставительной лингвистики, когнитивной семантики и межкультурной коммуникации.

**Ключевые слова:** семантика цвета, цветообозначения, узбекский язык, английский язык, сопоставительная лингвистика, когнитивная семантика, семантическая структура, метафора, символизм, лингвокультура.

**Annotation.** This article examines the semantic features and linguistic functions of colour terms in Uzbek and English languages from a comparative and cognitive-semantic perspective. Colour lexemes are analyzed as important linguistic units that reflect not only visual perception but also cultural values, symbolic meanings, and conceptual structures of each linguistic community. The study investigates the semantic structure, polysemy, metaphorical extensions, and associative meanings of basic colour terms such as *white, black, red, green, and blue*, and their Uzbek equivalents *oq, qora, qizil, yashil, and ko'k*. Special attention is paid to the role of colour terms in phraseological units, idiomatic expressions, and proverbs, where they acquire figurative and evaluative meanings. The article also explores similarities and differences in semantic development influenced by historical, cultural, and cognitive factors. The

*results demonstrate that while both languages share universal perceptual bases, colour semantics reveals culturally specific conceptualizations that reflect national worldview and linguistic identity. The findings contribute to comparative linguistics, cognitive semantics, and intercultural communication studies.*

**Key words:** *colour semantics, colour terms, Uzbek language, English language, comparative linguistics, cognitive semantics, semantic structure, metaphor, symbolism, cultural linguistics.*

**Kirish.** Colour is an important perceptual and linguistic category that plays a significant role in human cognition and communication. Colour terms form an essential part of the lexical system of any language and reflect both universal perceptual experience and culture-specific meanings. In addition to describing the physical properties of objects, colour lexemes often express symbolic, emotional, and evaluative meanings that develop under the influence of historical, cultural, and social factors. The study of colour semantics has become an important area in modern linguistics, particularly in cognitive linguistics and comparative linguistics, as it reveals the relationship between language, thought, and culture. Colour terms frequently occur in metaphorical expressions, idioms, and phraseological units, where they acquire figurative meanings and reflect the linguistic worldview of speakers. The comparative analysis of colour semantics in Uzbek and English is especially relevant because these languages belong to different language families and cultural traditions. The aim of this article is to analyze and compare the semantic features and symbolic meanings of colour terms in Uzbek and English, and to identify their similarities and differences.

**Adabiyotlar tahlili.** The study of colour semantics has long occupied a significant place in linguistics, cognitive science, and anthropology. Colour terms represent an important part of lexical-semantic systems because they reflect both universal human perception and culturally specific conceptualizations. Scholars have examined colour terminology to understand how language structures human cognition and how cultural traditions influence semantic interpretation. One of the most influential contributions to the study of colour semantics is the work of Brent Berlin and Paul Kay (1969), who proposed the theory of basic colour terms. According to their research, languages develop colour terminology in a universal and hierarchical order, beginning with terms for black and white, followed by red, and later including green, yellow, and blue. Their theory demonstrated that colour naming systems are not entirely arbitrary but follow certain cognitive and perceptual patterns shared across languages. Later research by Kay and Regier (2003) confirmed that while languages differ in the number and classification of colour terms, there are strong universal tendencies in how humans categorize colour. Another important theoretical framework relevant to colour semantics is the Sapir–Whorf hypothesis, also known as linguistic relativity. Sapir (1929) and Whorf (1956) argued that language influences human thought and perception, including colour perception. This perspective suggests that speakers of different languages may perceive and conceptualize colours differently depending on their linguistic systems. However, modern scholars generally agree that colour perception is influenced by both universal biological factors

and language-specific cultural factors. Cognitive linguistics has also contributed significantly to the understanding of colour semantics. Lakoff and Johnson (1980) demonstrated that colour terms frequently function as conceptual metaphors reflecting human emotions, moral values, and abstract concepts. For example, colours such as white often symbolize purity, while black may symbolize negativity or danger. Kövecses (2002) further emphasized that metaphorical extensions of colour terms are shaped by cultural experience and cognitive processes. Research in ethnolinguistics and linguocultural studies has shown that colour semantics is deeply connected with cultural identity and worldview. Colour terminology reflects how societies interpret reality and express symbolic meanings. Although all humans share similar biological colour perception, the linguistic naming and cultural associations of colours vary across languages. For instance, colour idioms and expressions often carry metaphorical meanings rooted in social, emotional, and historical contexts. Comparative linguistic studies focusing on Uzbek and English have revealed both similarities and differences in colour semantics. English has a well-developed system of basic colour terms, including eleven primary colours such as black, white, red, green, yellow, and blue. Uzbek also possesses a rich colour vocabulary with core Turkic colour terms such as oq (white), qora (black), qizil (red), sariq (yellow), yashil (green), and ko'k (blue), which have deep historical roots in Turkic languages. Additionally, Uzbek colour terminology has been influenced by Persian and Arabic, which introduced alternative colour expressions used in literary and formal contexts. Furthermore, colour terms are frequently used in phraseological units, proverbs, and idiomatic expressions, where they acquire figurative and symbolic meanings beyond their literal reference. Linguocultural studies have demonstrated that colour expressions in Uzbek and English reflect national traditions, beliefs, and cultural values, making colour semantics an important area of comparative linguistic research. Recent studies in cross-linguistic colour semantics emphasize the interaction between universal cognitive mechanisms and cultural specificity. While the basic perception of colour is biologically grounded, the linguistic categorization and symbolic interpretation of colour vary depending on cultural experience, environment, and historical development. Thus, the semantic analysis of colour terms provides valuable insights into the relationship between language, cognition, and culture.

In summary, previous research demonstrates that colour semantics is shaped by universal cognitive processes, linguistic structure, and cultural context. The works of Berlin and Kay, Sapir and Whorf, Lakoff and Johnson, and other scholars have established the theoretical foundations for studying colour terminology. Comparative analysis of Uzbek and English colour semantics contributes to a deeper understanding of how language reflects cultural worldview and conceptualizes reality.

**Tadqiqot metodologiyasi.** This study employs a qualitative and comparative research methodology to analyze the semantic features of colour terms in Uzbek and

English. The research is based on the principles of cognitive linguistics, semantic analysis, and comparative linguistics, which allow for a systematic examination of the meanings, functions, and cultural significance of colour lexemes in both languages. The main method used in this research is the comparative method, which enables the identification of similarities and differences in the semantic structure and usage of colour terms in Uzbek and English. This method is applied to analyze basic colour lexemes such as white (oq), black (qora), red (qizil), green (yashil), and blue (ko'k), focusing on their direct meanings, figurative meanings, and symbolic functions. The study also uses the semantic analysis method, which involves examining the lexical meanings, polysemy, metaphorical extensions, and associative meanings of colour terms. This method helps to reveal how colour lexemes develop secondary meanings and function in different linguistic contexts. In addition, the cognitive-semantic approach is applied to understand how colour terms reflect the conceptualization of reality and the linguistic worldview of speakers. This approach allows for the identification of conceptual metaphors and culturally specific semantic features that influence the interpretation of colour terms. The research data is collected from various sources, including explanatory dictionaries, phraseological dictionaries, literary texts, and proverbs in both Uzbek and English. These sources provide authentic examples of colour term usage in different contexts. The descriptive method is also used to describe and interpret the semantic and functional characteristics of colour lexemes. Through the application of these methods, the study aims to provide a comprehensive comparative analysis of colour semantics in Uzbek and English and to identify both universal and culture-specific features of colour term usage.

**Tahlillar va Natijalar.** The comparative semantic analysis of colour terms in Uzbek and English reveals that colour lexemes in both languages possess complex semantic structures that include direct, figurative, symbolic, and associative meanings. The findings demonstrate that while the primary meanings of colour terms are based on universal human perception, their secondary meanings and symbolic interpretations are influenced by cultural, historical, and cognitive factors. One of the key findings of the study is that basic colour terms such as white (oq) and black (qora) show both semantic similarities and differences in the two languages. In both Uzbek and English, the colour white is associated with positive meanings such as purity, innocence, and goodness. For example, in English expressions like white lie, the colour white implies harmlessness or moral neutrality, while in Uzbek expressions such as oq yo'l, it symbolizes good wishes and success. Similarly, the colour black in both languages is often associated with negative meanings such as darkness, evil, and misfortune, as seen in English expressions like black market and Uzbek expressions like qora kun, which refers to difficult or unfortunate times. The analysis also shows that the colour red (qizil) has both universal and culture-specific meanings. In both languages, red is associated with danger, warning, and strong emotions. However, in Uzbek, the colour red may also carry historical and political connotations, while in English

it is frequently associated with emotions such as anger (to see red) or financial loss (in the red). This demonstrates how semantic extensions are influenced by cultural and social context. The colour green (yashil) in both languages is commonly associated with nature, youth, and growth. For example, the English expression green energy and the Uzbek expression yashil makon both reflect positive associations with nature and environmental sustainability. However, English also uses green to refer to inexperience (green person), which shows the development of figurative meanings based on cognitive associations. Another important finding concerns the semantic range of the colour blue (ko'k). In English, blue is strongly associated with emotional states, particularly sadness, as seen in expressions such as feel blue. In contrast, the Uzbek colour term ko'k has a broader semantic range and may refer to both blue and green depending on context. It is also associated with natural elements such as the sky (ko'k osmon) and symbolic meanings related to stability and eternity. The study also reveals that colour terms in both languages are widely used in phraseological units, idioms, and proverbs, where they acquire figurative and symbolic meanings. These expressions reflect cultural values and collective experience. For example, Uzbek proverbs and idiomatic expressions often use colour terms to express moral evaluation, emotional states, and social attitudes, while English idioms frequently use colour terms to convey psychological and abstract meanings.

Overall, the results demonstrate that colour semantics in Uzbek and English includes both universal cognitive features and culturally specific elements. While the basic perceptual meanings of colour terms are similar, their metaphorical extensions, symbolic functions, and associative meanings differ depending on cultural and linguistic context. These findings confirm that colour terms play an important role in reflecting the linguistic worldview and cultural identity of speakers.

**Xulosa.** The present study has examined the semantic features and functional characteristics of colour terms in Uzbek and English from a comparative and cognitive-semantic perspective. The analysis has shown that colour lexemes in both languages possess complex semantic structures that include direct, figurative, symbolic, and associative meanings. While the primary meanings of colour terms are based on universal perceptual experience, their secondary meanings and semantic extensions are shaped by cultural, historical, and social factors. The findings demonstrate that basic colour terms such as white (oq), black (qora), red (qizil), green (yashil), and blue (ko'k) share certain universal semantic features in both languages, particularly in their direct reference to visual perception and their common metaphorical associations. However, significant differences were identified in their symbolic meanings, figurative uses, and cultural connotations. These differences reflect the unique linguistic worldview and cultural identity of Uzbek and English speakers. The study also revealed that colour terms play an important role in phraseological units, idioms, and metaphorical expressions, where they serve as linguistic tools for expressing abstract concepts, emotions, and evaluative

meanings. This confirms that colour semantics is closely connected with cognitive processes and cultural conceptualization. In conclusion, the comparative analysis of colour semantics in Uzbek and English highlights both universal and culture-specific features of colour term usage. The results contribute to a deeper understanding of the relationship between language, cognition, and culture, and emphasize the importance of colour terminology as a significant component of the lexical and conceptual system of language. The findings of this research may be useful for further studies in comparative linguistics, cognitive semantics, linguocultural studies, and intercultural communication.

#### **Foydalanilgan adabiyotlar ro‘yxati:**

1. Berlin, B., & Kay, P. (1969). *Basic Color Terms: Their Universality and Evolution*. Berkeley: University of California Press.
2. Lakoff, G., & Johnson, M. (1980). *Metaphors We Live By*. Chicago: University of Chicago Press.
3. Rosch, E. (1973). Natural Categories. *Cognitive Psychology*, 4(3), 328–350.
4. Sapir, E. (1929). The Status of Linguistics as a Science. *Language*, 5(4), 207–214.
5. Kay, P., & Regier, T. (2003). Resolving the Question of Color Naming Universals. *Proceedings of the National Academy of Sciences*, 100(15), 9085–9089.
6. Levinson, S. C. (2000). Yéli Dnye and the Theory of Basic Color Terms. *Journal of Linguistic Anthropology*, 10(1), 3–55.
7. Mamirov, A. M. (2025). The Semantic Structure of Color Terms in Uzbek Language. *Web of Teachers*, 3(3), 36–40.
8. Kholmamatova, R. (2025). Comparative Semasiology: Semantic Analysis of Color Terms in Uzbek and English. *EduVision Journal*, 1(6), 938–941.
9. Khakimova, S. D. (2025). The Conceptual Analysis of Idioms with Color Components in English and Uzbek. *International Journal of Artificial Intelligence*, 1178–1181.

