

A COMPARATIVE ANALYSIS OF COLOR-RELATED METAPHORS IN UZBEK AND ENGLISH LANGUAGES

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Abstract: This article addresses the issue of studying linguistic units with symbolic color meanings, which are used to describe a person's internal and external characteristics, emotions, and professional activities. This is considered to be one of the key tasks of global and Uzbek linguistics. Furthermore, it specifically emphasizes how these units are employed in everyday communication and literary texts. The relevance of this study is further enhanced by analyzing color-denoting words at the lexical, phraseological, and paremiological levels, using various systematic materials, in order to determine their universal and unique features.

Keywords: Color metaphor, color semantics, linguodidactics, cognitive essence.

INTRODUCTION

Metaphor is an important element of human thought, enriching speech with imagery and expressing meanings in a unique way. Colors, on the other hand, hold a special significance in human life, and their metaphorical use combines cultural, cognitive, and emotional aspects. This study examines color metaphors in Uzbek and English, analyzing their similarities and differences, nuances of meaning, and cultural and cognitive foundations. The research aims to reveal the connection between language and culture and to illuminate the linguistic characteristics of color metaphors.

LITERATURE REVIEW

In linguistics, metaphor and color semantics have been extensively studied. George Lakoff and Mark Johnson elucidated the cognitive essence of metaphor, while Berlin and Kay conducted important research on color semantics. In this study, relying on these approaches, a comparative analysis of color metaphors in Uzbek and English is carried out. The research of Uzbek and English linguists is also studied and forms the basis of this work.

Color metaphors enhance the expressiveness of language, help to view reality from a different perspective, and allow for a more vivid expression of various emotions and concepts. They are considered important phenomena that are often studied in fields such as linguistics, psychology, and cultural studies. Furthermore, the use of this comparative analysis in improving knowledge and skills related to linguodidactics (language teaching methodology) is also helpful for students.

DISCUSSION AND RESULTS

In Uzbek, the color black is usually used to express mourning, grief, misfortune, and evil. For example, phrases such as "qora kunlar" (black days), "qora yurak" (black heart), or "qora dog`" (black stain) denote negative meanings. In English, metaphors such as "black days," "black mood," "black market," and "blackmail" also have negative connotations. However, while in English "black sheep" refers to a person who thinks differently in a family or group, the metaphor "qora qo'y" (black sheep) does not occur in Uzbek. In addition, "black humor" is not so widespread in Uzbek.

Similarly, in Uzbek, the color white expresses purity, innocence, light, happiness, and goodness. The phrase "Oq yo'l" (White road) is used in the sense of good wishes, wishing good luck. In English, "white lie" refers to a lie that does not harm anyone, which does not exist in Uzbek. The fact that "White flag" signifies surrender in war shows a cultural difference.

In addition, in Uzbek, the color red is associated with beauty, passion, victory, joy, and celebrations. The phrase "qizil olma" (red apple) is used to express something beautiful and ripe. In English, "red carpet" signifies honor and respect at important events, while "red tape" means bureaucratic obstacles, and "red light" signifies danger and warning. In English, the phrase "see red" expresses anger, while in Uzbek, the phrase "ko'zi qizarish" (eyes turning red) is rarely used in this sense. In both languages, the color green is associated with nature, growth, hope, and renewal. However, while "green with envy" in English expresses envy, green in Uzbek is not associated with envy.

In Uzbek, the color blue is associated with innocence, peace, tranquility, and heavenly things. For example, the phrase "moviy osmon" (blue sky) means peace and innocence. In English, "feeling blue" expresses sadness and depression, while "out of the blue" expresses an unexpected, sudden event. In Uzbek, the color yellow can have negative meanings such as betrayal, separation, or illness, for example "sariq kasallik" (yellow disease). In English,

"yellow" is sometimes used to express cowardice ("yellow-bellied"). In addition, in Uzbek, the color gold expresses wealth, precious things, nobility, and success. In English, expressions such as "golden opportunity" and "golden heart" also have similar meanings.

It is known that color metaphors possess both universality and cultural specificity. For instance, some colors, such as black and green, are used with nearly identical meanings in both languages. However, the metaphorical meanings of many colors, like white, red, and blue, differ in Uzbek and English due to cultural and cognitive influences. For example, there are no directly corresponding Uzbek expressions for commonly used English metaphors like "red tape," "white lie," "feeling blue," and "black sheep." The meanings conveyed through metaphors reflect each language's unique worldview, the people's life experiences, and cultural values. This analysis demonstrates the role of metaphors in language and their cognitive and cultural significance.

This article has shed light on the similarities and differences in color-related metaphors between Uzbek and English. Through color metaphors, the connection between language and culture, unique aspects of human thought, and cultural values have been illuminated. This information holds significant value for linguistics, sociolinguistics, and cultural studies.

CONCLUSION

In conclusion, it can be stated that future in-depth exploration of this topic, comparative research with other languages, and investigation into the rhetorical impact of metaphors would be beneficial.

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