



MEANS OF EXPRESSING DERIVATIVE MEANING AS A CULTURAL INDICATOR IN UZBEK AND ENGLISH LANGUAGES

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Abstract

This article analyzes the function of derivative (connotative) meanings as indicators of culture in Uzbek and English languages. Through phraseological units, metaphors, and symbolic expressions in both languages, the historical experience, religious views, and mentality of the people are reflected. Derivative meaning refers to the secondary semantic layer of a word that goes beyond its literal meaning and is connected to the cultural and social life of a nation. Examples such as “oq fotiha,” “ko‘z tegmoq,” “black sheep,” and “green with envy” are examined to reveal their cultural meanings. A comparative analysis highlights the deep interrelation between language and culture. The article emphasizes the role of connotative units as essential tools in expressing national worldview from the perspective of linguistics and cultural linguistics.

Keywords: Derivative meaning, connotation, cultural indicator, phraseological units, cultural linguistics, symbolic expressions, national mentality, comparative analysis, Uzbek language, English language

Introduction:

Every language is not only a means of communication, but also a reflection of a nation's cultural worldview, mindset, and system of values. Through language, a nation transmits its historical experiences, beliefs, and social relations from



generation to generation. From this perspective, the derivative meaning of words—also known as secondary or connotative meaning—deserves special attention. Derivative meaning refers to the additional semantic layer that emerges from a word's cultural and experiential associations beyond its direct, dictionary definition. In Uzbek, expressions such as “oq fotiha” (blessing for a good beginning), “qora kunlar” (dark days), and “ko‘z tegmoq” (to be jinxed or affected by the evil eye) serve as markers of cultural phenomena. Similarly, in English, expressions like “white lie”, “black sheep”, and “green with envy” carry distinct cultural connotations. Such semantically loaded units encapsulate a community’s spirituality, religious beliefs, customs, and national mentality. This article examines the role of derivative meaning as an indicator of cultural identity in both Uzbek and English. The study explores the phraseological richness, symbolic expressions, and connotative devices of each language, uncovering how these elements reflect the underlying culture. In addition, the article highlights the intricate link between language and culture, examines semantic peculiarities, and provides a comparative perspective on how cultures manifest through linguistic expressions.

Analytical Review of the Selected Literature

The selected bibliography reflects a multidisciplinary approach to understanding the complex interplay between language, culture, and translation. Baldry and Thibault (2006) introduce multimodal analysis as an essential method for interpreting meaning beyond verbal language, particularly relevant in today’s media-saturated environment. Crystal (2003) offers a comprehensive insight into the English language's development and sociolinguistic dimensions, providing foundational knowledge for cross-linguistic comparison. G‘aybullayev (2015) and Sharipov (2009), writing in Uzbek, explore the interdependence between language and culture, highlighting the significance of national worldviews embedded in linguistic units. Their work complements Halliday’s (1978) theory of language as a social semiotic system, where meaning is deeply influenced by social context and functions. Kövecses (2005) examines how metaphors operate differently across cultures, offering critical insights into universal versus culture-specific expressions—an invaluable resource in linguistic relativity and



intercultural semantics. Kunin (2000) provides a systematic study of English phraseology, focusing on idioms and fixed expressions, which are often challenging to translate due to their culture-bound nature. Nida (1964) laid the groundwork for the contextual and dynamic equivalence approach in translation studies, stressing the importance of cultural understanding during the translation process. Wierzbicka (1997) further deepens this idea by analyzing core cultural values through key words, using a comparative linguocultural lens. Yuldasheva (2018) addresses the practical challenges faced in translating linguocultural units, particularly from Uzbek into English, thus bridging theoretical research with applied translation practice. Together, these works form a cohesive framework for studying the linguistic manifestations of culture and the intricacies of meaning transfer in translation. They offer both theoretical grounding and practical methodologies essential for scholars and translators dealing with culturally loaded lexical items across languages.

Methodological Analysis and Findings

At the intersection of linguistics and cultural studies, the role of lexical units with derivative meanings demands special attention. This study focuses on the use of such expressions in Uzbek and English as indicators of cultural identity and perception.[1] A range of comprehensive methodological approaches was employed, including semantic component analysis, the identification of connotative meanings, structural-semantic modeling of phraseological units, linguocultural interpretation, and comparative-typological analysis. Initially, derivative expressions present in each language were selected. For both Uzbek and English, a database of more than 50 phraseological units, metaphors, and symbolic expressions was compiled.[2–3] These units were systematically analyzed in terms of their core semantics, contextual usage, and the cultural interpretations they convey. Among the Uzbek expressions examined were “oq fotiha” (pure blessing), “qora niyat” (ill intent), “ko‘z tegmoq” (to be jinxed), “yuz-ko‘z yorug‘” (joyful appearance), and “ko‘ngli qora” (dark-hearted). These are not merely lexical items; they are linguocultural manifestations of folk belief, worldview, and values. For instance, the term “oq fotiha” is not simply a good wish but a deeply spiritual expression of sincerity and purity of intention rooted



in collective consciousness. Similarly, “ko‘z tegmoq” embodies the culturally embedded belief in the harmful influence of envy or the evil eye. In English, commonly used expressions with derivative meanings include “black sheep”, “green with envy”, “white lie”, “red tape”, and “blue blood”. Each of these reflects the cultural and psychological frameworks of the English-speaking world.[5] For example, “black sheep” denotes a person regarded as a disgrace within a family or group. “Green with envy” expresses jealousy through color symbolism, where green carries a negative connotation in emotional contexts. “Red tape”, meanwhile, is a metaphorical expression describing excessive bureaucracy, rooted in historical and political discourse. The analysis revealed that derivative meanings in Uzbek tend to be grounded in spiritual, religious, and psychological dimensions. In contrast, English expressions are more often linked to sociopolitical, historical, and emotional factors.[7] Both languages have developed their own systems of cultural symbols, which reflect their respective worldviews, values, and societal attitudes. Comparative analysis confirms that expressions with derivative meanings play a crucial role in encoding cultural connotations. They elevate language from a mere communicative tool to a semantic-cultural information medium. In Uzbek, such expressions are frequently associated with religious or spiritual concepts, while in English, they are often based on historical events, social dynamics, class structures, and political terminology. Consequently, this study has helped deepen the understanding of the intrinsic connection between language and culture. Every nation expresses its spiritual and intellectual essence through lexemes with derivative meanings. This demonstrates that derivative meaning is not only a linguistic phenomenon but also a relevant topic in fields such as linguocultural studies, psycholinguistics, and intercultural communication.[10]

Conclusion

The transformation of derivative lexical units into markers of cultural identity in both Uzbek and English reveals the distinctiveness of each nation’s way of thinking. The findings of this study demonstrate that derivative meaning is not solely a linguistic phenomenon; rather, it reflects a people’s religious beliefs, historical experiences, traditions, moral standards, and attitudes toward life. Each



language, through its unique system of symbols, metaphors, and phraseological expressions, constructs culturally embedded concepts. In Uzbek, expressions such as “oq fotiha” (a sacred blessing), “qora kun” (dark day), and “ko‘z tegmoq” (to be jinxed) are closely tied to oral folk traditions, beliefs, and customs. In contrast, English expressions such as “white lie”, “black sheep”, and “green with envy” have evolved from sociopolitical and historical contexts. This underscores that behind every derivative expression lies a specific cultural foundation, worldview, and system of national cognition. The linguocultural analysis of derivative meaning once again confirms the inseparable relationship between language and culture. Therefore, studying such expressions is not only relevant to linguistics, but also to cultural studies, translation theory, and ethnopsychology. These analyses play a vital role in understanding national mentality, enhancing intercultural communication, and gaining deeper insights into a nation’s intellectual and cultural heritage.

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