LINGUISTIC AND CULTURAL FACTORS IN THE TRANSLATION OF CONNOTATIVE MEANING FROM ENGLISH INTO UZBEK

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Abstract: This article examines the linguistic and cultural factors that influence the translation of connotative meaning from English into Uzbek. Connotative meaning includes emotional, evaluative, stylistic and cultural associations that accompany the basic meaning of linguistic units. Although words in different languages may have similar denotative meanings, their connotations do not always correspond because they are shaped by linguistic conventions, cultural traditions and communicative situations. The study employs descriptive, comparative and contextual analysis to investigate selected English expressions and their possible Uzbek equivalents. Particular attention is paid to evaluative vocabulary, figurative expressions, culturally significant concepts and the challenges of preserving pragmatic meaning in translation. The findings suggest that successful translation requires consideration of both linguistic structure and cultural context.

Keywords: connotative meaning, cultural factors, English-Uzbek translation, cultural symbolism, phraseological units.

Language and culture are closely interconnected because linguistic expressions convey not only information about objects and events but also culturally shaped associations, evaluations and emotions. Consequently, the meaning of a word or expression cannot always be understood exclusively through its dictionary definition. Connotative meaning includes additional semantic components that may express approval, disapproval, emotional attitudes, social associations or culturally significant images. These components are particularly important in translation, where the same lexical form or image may produce different associations among speakers of different languages. Research on the linguocultural features of connotation in English and Uzbek demonstrates the importance of considering cultural codes and

collective experience when interpreting lexical meaning [Mustofaqulova, 2026]. Similarly, studies of cultural differences in translation emphasise that linguistic equivalence does not necessarily guarantee the preservation of the original cultural and pragmatic effect [Sun, 2011; Qiu, 2023].

The relationship between language and culture becomes especially noticeable when translators encounter culturally significant words, colour terms, metaphors and phraseological expressions. Although such units may have understandable literal meanings, their communicative functions often depend on conventional associations developed within a particular speech community. Amarasena et al. (2026) also discuss the interaction of linguistic meaning, cognition and culturally embedded values in English and Uzbek. These observations support the need to examine connotation as a multidimensional phenomenon rather than as a simple addition to a word's denotative meaning.

One important aspect of connotative translation is the cultural symbolism associated with individual lexical items. A word may refer to an object while simultaneously activating associations with particular emotions, values or cultural images. These associations are not necessarily identical across languages, even when the words have similar denotative meanings. Therefore, translators must distinguish between lexical correspondence and cultural equivalence.

The comparison of rose and lola illustrates this distinction. Both words refer to flowers, but they should not automatically be treated as direct cultural equivalents. In English-language contexts, the rose may be associated with romantic love, affection, beauty, or admiration, particularly in conventional symbolic and literary uses. The tulip, represented by the Uzbek word lola, may evoke different associations depending on the literary, historical or social context in which it appears. In Uzbek poetry and cultural discourse, floral imagery may contribute to the expression of beauty, youth, affection and aesthetic appreciation. However, these associations are context-dependent and should not be regarded as universal meanings shared by every speaker. Consequently, translating rose as lola merely because both words denote flowers may alter the original image and its connotative effect. If the flower is important to the source text's symbolism, retaining the specific referent may be more appropriate. If the principal purpose of the expression is to convey admiration or affection, a translator may need to consider whether the original image remains meaningful to Uzbek readers or whether additional contextual explanation is necessary. The choice depends on the literary function of the image and the intended audience. This example demonstrates that cultural symbolism should be interpreted rather than replaced automatically by a superficially similar image.

Colour terms provide another useful illustration of the interaction between denotative and connotative meaning. The English word white and the Uzbek word oq share a basic reference to the same colour. Nevertheless, the symbolic and evaluative meanings associated with them depend on the expressions in which they occur and the cultural contexts in which they are interpreted. White may suggest purity, innocence, peace or positive expectations in some English-language contexts. Uzbek expressions containing oq can also convey favourable associations, although their meanings must be understood as part of the expression rather than inferred from the colour alone.

For example, the Uzbek expression oq yo‘l is commonly used to wish someone success or a safe and favourable journey. Its communicative function is not limited to describing a colour or a road. Instead, it expresses goodwill and a positive wish for the addressee. Depending on the situation, an English translation might be Good luck!, Have a safe journey!, or I wish you success!. The most appropriate rendering depends on whether the speaker is wishing someone success in a general undertaking or specifically wishing them a safe journey. A literal translation such as white road would not normally communicate the intended message to an English-speaking reader without additional explanation.

A similar distinction can be observed in oq fotiha. In Uzbek cultural and social contexts, the expression is associated with receiving a blessing, approval or good wishes, often from an elder or another respected person. Its meaning may therefore extend beyond the literal components of the expression. Depending on the context, possible English renderings include a blessing, a parent’s blessing or approval and good wishes. These alternatives are not interchangeable in every situation: the first may be appropriate for a general blessing, while the second makes the family relationship explicit. A descriptive translation may be preferable when the social or cultural significance of the expression is essential to understanding the passage.

These examples demonstrate that the translation of colour symbolism requires attention to the communicative function of the whole expression. Although white and oq have a clear lexical relationship, expressions containing these words may differ in meaning, conventional use, and cultural significance. Thus, a translator should not assume that identical colour terms necessarily produce identical connotations. This observation corresponds to the broader view that translation is a form of intercultural communication in which the translator must consider both linguistic meaning and culturally determined interpretation [Sun, 2011; Mustofaqulova, 2026].

One of the main factors influencing translation choices is the degree of cultural familiarity of an expression. If the target-language audience recognises

a functional equivalent, using it may help preserve the communicative effect without unnecessary explanation.

Another important factor is the purpose of the translation. In literary translation, preserving the source image may be important because it contributes to the author's style, imagery or characterisation. In practical or informational texts, clarity and immediate comprehension may take priority. For example, oq fotiha may require a descriptive translation if the reader is unfamiliar with the cultural practice to which it refers. In contrast, a short conversational exchange may call for a concise expression such as a blessing or good wishes. As Sun (2011) explains in discussing cultural differences and translation methods, the choice between retaining source-culture features and adapting an expression to the target culture depends on several factors, including the communicative situation and the intended readership.

Translation strategies should therefore be selected according to the type of connotative meaning involved. Functional equivalence is useful when an expression in the target language performs a comparable communicative function. Descriptive translation can clarify a culturally specific meaning when no concise equivalent adequately conveys it. Compensation may be considered when a connotative or stylistic effect cannot be reproduced in the same place and needs to be conveyed elsewhere in the text. These strategies are not mutually exclusive; a translator may combine them where necessary to maintain both clarity and expressive effect. Discussions of cultural translation and metaphor likewise emphasise that differences in conceptual and cultural associations can complicate the transfer of figurative meaning between languages [Dusanova, 2026; Qiu, 2023].

In conclusion, the analysis indicates that no single translation strategy is suitable for every case. Functional equivalence may preserve an expression's communicative purpose, descriptive translation may clarify culture-specific meaning, and compensation may help maintain expressive effects that cannot be reproduced directly. Ultimately, successful translation requires the translator to identify which aspects of meaning are most important in a particular context and to make informed decisions about how to convey them in the target language.

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