

Comparative Analysis of the “Oy / Moon” Concept in Uzbek And English Linguoculturology

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Abstract: This article examines the conceptual structure of the “Oy / Moon” concept within the framework of linguocultural studies, focusing on a comparative analysis of Uzbek and English languages. The study explores the three-layered model of the concept, including imagery, semantic, and axiological components. Special attention is given to how the moon is represented in language, culture, and collective consciousness, as well as its role in reflecting aesthetic values, emotional states, and cultural traditions. The research reveals that although the “Oy / Moon” concept refers to the same astronomical object, its conceptual content and evaluative meanings differ significantly across cultures. In Uzbek linguoculture, the moon is predominantly associated with positive values such as beauty, purity, and moral ideals, whereas in English it demonstrates an ambivalent nature, combining romantic, mystical, and sometimes negative connotations. The findings highlight the importance of conceptual analysis in understanding the interaction between language, culture, and cognition.

Keywords: Moon concept, linguoculturology, comparative analysis, symbolism, semantics, axiological component, Uzbek language, English language, cultural values, metaphor.

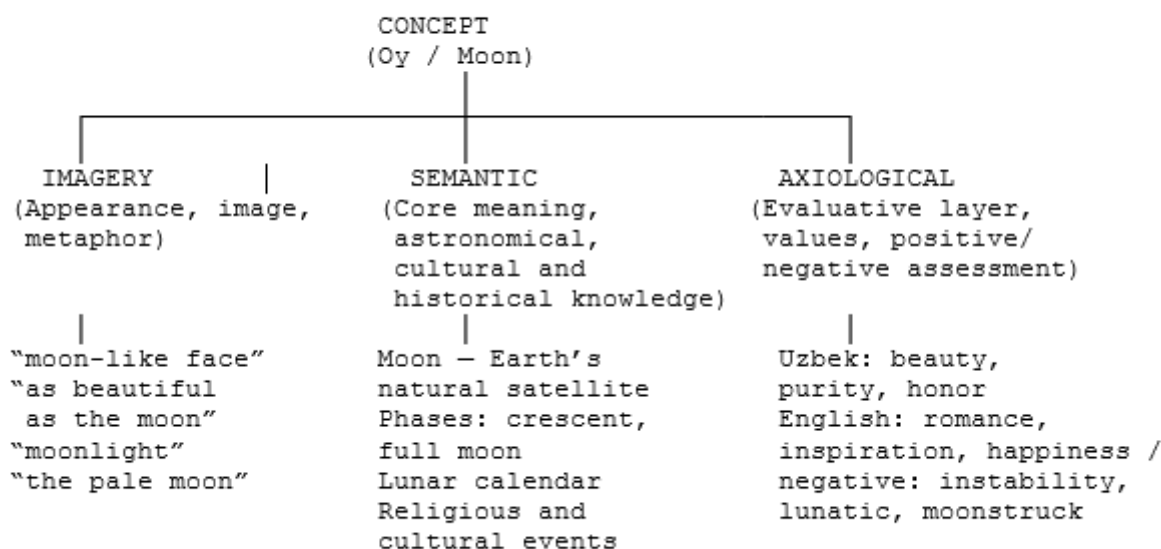
Introduction: In modern linguistics, the concept of a concept is of great importance in studying the complex relationship between human thought and language. Concepts are mental units that reflect the worldview, cultural values, and historical experience of a people. Concepts related to natural phenomena, in particular, celestial bodies, have a special symbolic meaning in human thought. Among them, the concepts of “Moon” and “Moon” are distinguished by their unique conceptual features in different languages. In linguoculturology, a concept is interpreted as a complex mental unit that is formed at the junction of language and culture. The concept embodies not only the lexical meaning, but also the historical experience, values, emotional attitude, and aesthetic imagination of the people. Therefore, although the concept is expressed through language units, its content goes beyond purely

linguistic boundaries and covers the cultural and cognitive sphere.

V. A. Maslova interprets the concept as “the core of cultural meaning expressed through language units” (Maslova, 2001). Based on this definition, it can be said that the concept is broader than the simple lexical meaning of the word, it represents a set of generalized ideas formed in the popular mind. For example, the word “Moon” does not only mean an astronomical body, but is also considered a symbol of beauty, tenderness and purity in Uzbek culture.

Yu. S. Stepanov distinguishes three main layers in the structure of the concept: figurative, spiritual (semantic) and evaluative (axiological) components (Stepanov, 2004). These layers are of great importance in revealing the content structure of the concept.

4 Conceptual Scheme of the “Oy / Moon” Concept.



Schema Description

1. CONCEPT (Moon)

The concept is centered around it, and all layers are connected around it. This represents the central linguocultural content of Moon.

2. Figurative component

Includes a layer of images and metaphors. For example, in Uzbek, “moon-like face”, “moon-like beauty”, in English, “moonlight”, “the pale moon”. This layer reveals the visual and emotional side of the concept.

3. Spiritual (semantic) component

Is the main content and factual layer of the concept. Astronomical knowledge (Earth satellite, phases), cultural and religious traditions (lunar calendar, holidays) belong to this layer.

4. Evaluative (axiological) component

Constitutes a layer of positive or negative assessments of the concept. In Uzbek, the moon is seen as a stable positive symbol, and in English, it is ambivalent - romantic and inspiring or negative, a symbol of instability.

The first layer — the figurative component — represents the figurative and metaphorical side of the concept. This layer is often expressed through visual images, symbols, and comparisons. For example, in the Uzbek language, the combinations “oydek yuz”, “oyday go’zal” constitute the figurative component of the

concept “Moon”. In these examples, the moon is used as a metaphorical symbol expressing the beauty and radiant appearance of a human face. In English, such combinations as “moonlight” or “the pale moon” evoke the figurative layer of the concept “Moon”, that is, images associated with night, silence, and a mysterious atmosphere.

The second layer — the spiritual (semantic) component — constitutes the main content core of the concept. This layer includes a set of basic knowledge related to the concept, that is, concepts, facts, and generalized ideas about objective reality. The semantic component serves as a support for other layers of the concept, creating the basis for the formation of figurative and evaluative layers.

The semantic component of the concept of “Moon” is primarily associated with astronomical knowledge. The Moon is the Earth’s natural satellite, visible through the reflection of sunlight. The change of lunar phases (new moon, crescent moon, full moon) has played an important role in measuring and regulating time in human history. Therefore, the concept of “moon” has been consolidated as a unit of time in many languages. For example, in Uzbek, units such as month, one month, monthes passed, and one month passed represent a certain period of time.

In Uzbek culture, the semantic component of the concept of “Moon” is closely related to the lunar calendar. In Islamic traditions, the beginning of the

month of Ramadan and the determination of the Eid holidays are determined based on the appearance of the moon. This fact forms the concept of “Moon” as a concept associated not only with the measurement of time, but also with religious order and holiness. For example, the phrase “the moon was seen” does not mean a simple astronomical event, but the beginning of a religious ceremony.

The semantic component of the concept of “Moon” in English is also inextricably linked with time and natural cycles. The etymological connection of the word month with moon indicates that the concept of “Moon” is historically related to the concept of time. In English, the phrase “many moons ago” means a long time and has preserved the semantic traces of the concept of time based on the phases of the moon.

In addition, the concept of “Moon” is semantically associated with natural phenomena and human activity. For example, the term full moon is interpreted not only as an astronomical phenomenon, but also as a factor influencing human behavior and emotional state in some cultural contexts. In this case, scientific knowledge and folk imagination combine to further expand the semantic component.

Thus, the spiritual (semantic) component of the concept “Moon” includes not only scientific and astronomical concepts, but also knowledge related to time, religious traditions and cultural experience. This allows us to evaluate the semantic layer of the concept as a complex meaningful system formed at the intersection of language and culture.

The third layer — the evaluative (axiological) component — represents a set of positive or negative attitudes formed in society towards the concept. This layer is directly related to the moral and normative views of the people, aesthetic tastes and the system of cultural values, revealing the emotional and social assessment of the concept. The axiological component determines the value of the concept in the consciousness of society.

In the Uzbek language and culture, the concept of “Moon” is characterized mainly by a positive assessment. The image of the moon is often combined with beauty, purity, grace, honor and femininity. In particular, in folk art and classical literature, such combinations as “a face like a moon”, “a moon

example”, “a moon beauty” are used to express the beauty and spiritual purity of a person’s appearance. In this case, the concept of “Moon” is evaluated not only as a natural phenomenon, but also as a criterion of ideal beauty.

Also, in the Uzbek mentality, the image of the moon is associated with honor and chastity. For example, the use of the metaphor of the moon when describing female beauty means not only her external, but also her internal purity. This indicates that a positive, high assessment prevails in the axiological layer of the concept of “Moon”.

The concept of “Moon” in English is relatively complex and has a dual character in terms of evaluation. On the one hand, “Moon” is associated with a state of romance, dream, inspiration and happiness. For example, the expression “to be over the moon” expresses a person’s extremely happy, blissful state. Here, the image of the moon appears as a source of positive emotions and inner joy. Also, in poetry and artistic texts, the moon is often interpreted as a symbol of love and tranquility.

On the other hand, the concept of “Moon” in English can also be associated with negative or dubious assessments. Units such as “Moonstruck” (struck by the moon, crazy), “lunatic” (historically derived from the word luna - moon) associate the influence of the moon with the instability of a person’s mental state. This indicates that the axiological layer of the concept of “Moon” also contains negative connotations.

Thus, when comparing the concepts of “Moon” in Uzbek and English from the point of view of the evaluative component, it is found that in Uzbek culture the moon is interpreted mainly as a stable positive value, while in English it is manifested as an ambivalent concept combining positive and negative assessments. This difference clearly reflects the difference between the cultural experience, worldview and symbolic thinking of the two peoples. Thus, this three-layer structure of the concept makes it possible to determine how culture is reflected through language, as well as how the same object (Moon) is perceived differently in different languages and cultures. This further increases the theoretical and practical significance of linguoculturological research.

In the Uzbek language, the concept of “Moon” is more

often expressed as a symbol of beauty, purity, tenderness and femininity. This can be clearly seen in examples of folk oral art and fiction: such combinations as “moon-like face”, “moon-like beauty”, “moon beauty” express an aesthetic assessment.

The concept of “Moon” is also associated with time and sacredness. In Islamic culture, the lunar calendar is of great importance, and religious ceremonies such as Ramadan and Eid are based on the phases of the moon. This situation led to the formation of the concept of “Moon” as a symbol of holiness and order (Karimov, 2015).

In English, the concept of “Moon” is semantically multi-layered, it is manifested not only as a romantic image, but also as a symbol of mystery, mysticism, and sometimes instability. For example, such combinations as to be over the moon (to finally be happy), many

moons ago (a long time ago), moonlight show the figurative possibilities of the concept of “Moon”.

In English culture, the moon is often associated with loneliness, night, and inner experiences. In Shakespeare’s works, the moon is used as a symbol expressing the variability and mysterious aspects of the human psyche (Shakespeare, 1998).

A comparative analysis shows that although the concepts of “Moon” and “Moon” refer to a common astronomical object, their conceptual content is formed differently. While in Uzbek “Moon” is associated with a more positive, aesthetic, and emotional assessment, in English the concept of “Moon” includes not only romantic, but also mystical and philosophical meanings. These differences are directly related to national culture, religious views, and historical experience.

Comparative Analysis of the “Oy / Moon” Concept in Uzbek and English Linguoculturology

Layer	“Oy” Concept in Uzbek	“Moon” Concept in English
Imagery (figurative) component	The moon symbolizes beauty and grace. It is often compared to human appearance (moon-like face, as beautiful as the moon). The visual image is positive and close to an ideal.	The moon represents a romantic, calm element of the night landscape. At the same time, it can appear as a mysterious and cold image.
Semantic (meaning) component	The moon is the natural satellite of the Earth; lunar phases; lunar calendar; important in religious and ritual timekeeping (Ramadan, Eid).	The moon is the Earth’s satellite; an astronomical object; phases; associated with science and space exploration (Moon landing).
Axiological (evaluative) component	Mostly positive: a symbol of beauty, purity, honor, feminine delicacy, and spiritual elevation. Negative meanings are almost absent.	Ambivalent (dual): positive (to be over the moon — very happy), negative (moonstruck, lunatic — instability, madness).
Cultural-functional aspect	The moon is an active symbol in folklore, poetry, religious rituals, and everyday speech.	The moon is widely used in literature, idioms, science, and popular culture, but its evaluation is not uniform.
Conceptual evaluation	A stable positive concept	A complex, multifaceted concept

The results of the comparative analysis show that, despite the fact that the concept of “Moon” is perceived as a common cosmic object in Uzbek and English linguoculturology, their conceptual content and axiological assessment differ significantly.

In Uzbek culture, the concept of “Moon” is a stable, positively evaluated mental entity, which is inextricably linked with values such as beauty, purity, honor and

spiritual elevation. This is reflected in the use of the image of the moon mainly as a metaphor expressing the external and internal beauty of a person. As a result, the concept of “Moon” acts as an aesthetic and moral ideal in the Uzbek language.

In English, the concept of “Moon” has an ambivalent character, combining positive and negative assessments. On the one hand, it is a symbol of romance, happiness and inspiration, on the other hand,

it is also associated with instability, emotional imbalance and irrational states. This is clearly visible in phraseological units and the historical-etymological layer of the English language.

Thus, a comparative analysis of the concept of "Moon" shows how national culture, value system and mentality are reflected in linguistic units. This different interpretation of concepts is of great theoretical and practical importance in linguoculturological research.

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