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# A COMPARATIVE LINGUACULTUROLOGICAL ANALYSIS OF COLOUR PHRASEOLOGICAL UNITS IN ENGLISH AND UZBEK

**Abstract**

Colour is an important part of how culture is shown in language, especially in phraseological units, where it carries national and cultural meanings. This article provides a comparative study of colour-based phraseological units in English and Uzbek. The study looks at the cultural uniqueness, meanings, and symbolism of colour in these expressions in both languages. Using the ideas of phraseology and linguaculturology, the article examines selected phraseological units with basic colour words like black, white, red, and green. The results show that while some colour meanings are similar in both cultures, many units reflect specific cultural values, history, and worldview differences between English and Uzbek speakers. This study helps to better understand how language and culture connect and shows why cultural knowledge is important in comparing languages and in translation.

**Key words**

phraseological units, colour meaning, linguaculturology, cultural symbolism, comparative linguistics, cross-cultural communication.

## Introduction

Language is not just a way to communicate, but also shows a nation’s culture, history, and way of thinking. One area where language and culture clearly connect is phraseology. Phraseological units keep cultural memory and share collective experiences through fixed expressions whose meanings often go beyond the words themselves. Among these words, colour terms are important because they have strong symbolic, emotional, and cultural meanings.

In both English and Uzbek, colours are often used in phraseological units to show opinions, emotions, moral judgments, and social attitudes. However, the meanings of certain colours are not always the same in different cultures. While some colour meanings may be universal, many are influenced by national traditions, religious beliefs, historical events, and daily life experiences. This is why comparing colour-based phraseological units helps us understand the cultural uniqueness of each language better.

This study is important because it uses a linguaculturological approach, which sees language as part of culture and looks at how cultural meanings are shown in language. Even though interest in phraseology and cultural linguistics is growing, there are still few studies comparing English and Uzbek colour phraseological units. This article aims to fill this gap by examining the cultural meanings and connotations of colour in phraseological units in both languages.

The aim of this article is to carry out a comparative linguaculturological study of colour-based phraseological units in English and Uzbek, looking at both shared and culture-specific features. The objectives are to examine the meanings of selected phraseological units, study their cultural symbolism, and show the similarities and differences in how colours are understood in the two languages.

Theroretical background

Phraseological units have been widely studied in linguistics because of their complex meanings and cultural importance. According to Vinogradov (1977), phraseological units are fixed combinations of words that have partly or fully transferred meanings. They are known for having complete meaning, stability, and repeatability. In modern linguistics, phraseology is closely linked to cultural studies, cognitive linguistics, and pragmatics.

Linguaculturology, as a field that combines several disciplines, studies the link between language and culture, looking at how cultural values and ideas are expressed in language. Scholars like Maslova (2001) and Telia (1996) stress that phraseological units act as cultural signs, showing the national mindset and cultural norms. In this view, colour words in phraseological units serve as cultural symbols that carry important cultural meanings.

Colour symbolism has been studied in linguistics, anthropology, and psychology. Colours are not seen only as physical things; they are linked to emotions, moral judgments, and social meanings. These links are different in each culture, making colour important for comparative linguaculturological study. In phraseological units, colour words often stop referring to actual colours and take on metaphorical or symbolic meanings.

In English and Uzbek, basic colour words like black, white, red, and green are often used in phraseological units. However, the cultural meanings of these colours are different because of history, religion, and social customs. Using a linguaculturological approach helps to see these differences and gives a clearer understanding of cross-cultural communication.

Methodology

This study uses a qualitative comparative method. The material analyzed includes phraseological units with colour words taken from English and Uzbek phraseological dictionaries, as well as from literature and media. The selection focuses on the most common and culturally important colour terms.

The analysis is done in several steps. First, phraseological units are found and grouped by their colour words. Second, their meanings are studied, focusing on emotional and evaluative aspects. Third, the cultural symbolism of the colour words is interpreted using linguaculturology. Finally, a comparison is made to show the similarities and differences between English and Uzbek phraseological units.

This study is not meant to give quantitative general results but focuses on a detailed qualitative understanding of cultural meanings. This approach is suitable for linguaculturological research, which values cultural interpretation more than statistical measurement.

Analysis of color - based phraseological units

Black color

In many cultures, black is often linked with darkness, negativity, and bad luck. In English phraseology, this is shown in expressions like "black sheep," which means a disgraced or unwanted member of a group, and "black market," which refers to illegal trade. These examples show the negative meaning associated with the colour black.

Similarly, in Uzbek phraseology, the colour qora (black) usually has negative meanings. Expressions like qora kun (black day) mean hardship or hard times, while qora niyat refers to bad intentions. These phraseological units show that black is linked with trouble, sadness, and moral negativity in Uzbek culture.

However, black does not always have only negative meanings. In Uzbek culture, qora non (black bread) can symbolize simplicity and modest living, which can be neutral or even positive. This shows that cultural context is important in shaping the meanings of colour words.

The Color white

White is often linked with purity, innocence, and goodness in many cultures. In English phraseology, expressions like "white lie" mean a harmless or socially acceptable lie, showing some moral leniency rather than full purity. The expression "as white as snow" highlights innocence or moral cleanliness.

In Uzbek phraseological units, the colour oq (white) is strongly connected to positive moral and cultural values. Expressions like oq yo‘l (white road) are used as blessings, wishing someone success and safety. Likewise, oq niyat means pure intentions. These examples show the strong positive symbolism of white in Uzbek culture, often linked to honesty, respect, and good fortune.The comparison shows that while white usually has positive meanings in both languages, Uzbek phraseology tends to give it a more serious and culturally rich meaning as a symbol of moral purity and social approval.

The Color Red

Red is a complex colour with different cultural meanings. In English phraseology, red often shows danger, warning, or strong emotions. Expressions like "see red" mean anger, while "red tape" refers to too much bureaucracy. These examples show emotional and social meanings rather than just symbolic ones.

In Uzbek culture, the colour qizil (red) has long been linked to beauty, celebration, and energy. Phraseological expressions with red often show positive emotions, especially in traditional and poetic contexts. At the same time, some modern uses influenced by political history may give red ideological meanings.

The comparison shows that red has more negative or neutral meanings in English phraseology, while in Uzbek it usually keeps positive and aesthetic meanings based on traditional culture.

The Color green

In English phraseology, green is often linked to nature, youth, and inexperience. Expressions like "greenhorn" describe someone inexperienced, while "green with envy" shows jealousy. These phraseological units show both neutral and negative meanings.

In Uzbek phraseology, yashil (green) is closely linked to nature, renewal, and life. Because of cultural and religious influences, green also represents prosperity and harmony. Phraseological units with green usually focus on growth and freshness rather than inexperience.

This difference shows how culture and environment affect the symbolic meanings of colours in phraseological systems.

Discussion

The comparison of colour-based phraseological units in English and Uzbek shows that colours act as linguacultural symbols reflecting national ways of thinking. While some colour meanings, like black for difficulty and white for purity, are universal, their specific uses in phraseological units are quite different.

English phraseology often shows practical and social meanings, using colours to express opinions and emotions. Uzbek phraseological units, however, usually keep traditional and moral meanings, closely connected to cultural values and shared experiences. These differences come from variations in history, culture, and social norms.

The findings also have practical use for translation and intercultural communication. Translating colour-based phraseological units word-for-word can cause misunderstandings if cultural meanings are ignored. Therefore, translators and language learners need to understand the linguaculturological differences in colour symbolism.

Conclusion

This article has looked at the linguaculturological aspects of colour-based phraseological units in English and Uzbek using a comparative approach. The study shows that phraseological units with colour words are important carriers of cultural meanings, reflecting national mindset, values, and historical experience.

Although some colour meanings are shared across cultures, many phraseological units show culture-specific interpretations shaped by social and cultural contexts. English phraseology often focuses on practical and emotional meanings, while Uzbek phraseology usually reflects traditional moral and symbolic values.

The results of this study add to comparative linguistics and linguaculturology by showing the cultural depth of phraseological systems. Future research could look at other colour words or include more languages to study universal and culture-specific aspects of colour symbolism in more detail.

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