

COLOR AND ITS SYMBOLIC MEANING IN UZBEK AND SPANISH PROVERBS: AN INTERDISCIPLINARY VIEW

Djalilova Sarvaroy Mekhrojevna

SamSIFL, Teacher-Assistant,

Department of "Spanish and Italian Philology"

Abstract:

Color plays a crucial role in shaping the national worldview, reflecting the cultural, historical, and social characteristics of each nation. This article presents a comparative analysis of the symbolism of color in the Uzbek and Spanish languages. It explores the differences and similarities in the perception of key colors such as white, black, red, green, and blue in the context of proverbs, idiomatic expressions, and other linguistic-cultural elements. The article also considers the influence of religious traditions and natural conditions on color perception in both cultures. The results demonstrate that colors, as part of the linguistic and cultural code, play a significant role in reflecting national values and worldview.

Keywords: Color, national worldview, linguoculture, symbolism, Uzbek language, Spanish language, proverbs, culture.

Introduction

Color plays a crucial role in the perception and formation of a national picture of the world, reflecting not only the natural features of a particular region, but also its cultural, historical and social heritage. In different cultures, color can symbolize completely different concepts, from religious beliefs to social norms. This article attempts to compare and analyze the role of color in Uzbek and Spanish linguistic and cultural traditions, paying special attention to folk wisdom expressed through proverbs and stable expressions. Color in linguoculturology is a symbol that expresses the versatility of the national picture of the world. He is able to convey emotional nuances, cultural codes, and even metaphysical concepts. Each culture creates its own color perception system based on history,

religious beliefs and natural features. In languages, as one of the main means of expressing culture, color becomes an important linguistic and cultural marker that can reveal the peculiarities of people's thinking and worldview. In the process of analyzing the Uzbek and Spanish language worldviews through the symbolism of color, it becomes obvious that these two cultures, despite their geographical and historical remoteness, have both significant differences and unexpected similarities in the perception of color codes. This is explained not only by differences in religious traditions and socio-historical context, but also by the influence of natural conditions that form basic associations with color. The national picture of the world in Uzbek and Spanish cultures reflects deeply rooted ideas about the nature of things, the relationship between man and the world around him, good and evil, life and death. In this context, color acts not just as a physical phenomenon, but as a complex symbol associated with emotional, cultural and philosophical categories. For example, in Uzbekistan, white is associated with purity, holiness and blessing, reflecting the influence of Islam and the natural conditions of the region. In Spain, white also has a positive meaning, but with a focus on solemnity and conviviality, which is associated with the Catholic tradition. The black color in Uzbek and Spanish cultures has a dual character. In Uzbekistan, black can mean both darkness and difficulties, as well as truth and frankness. In Spain, by contrast, black is traditionally associated with mourning, sadness and grief, which is associated with Catholic culture and its emphasis on life after death. Thus, differences in the symbolism of color may be due to religious beliefs and social attitudes, which is especially evident in the proverbs and expressions of both cultures. Red, symbolizing energy, passion and danger, has an important place in both cultures, but its interpretation may vary depending on the context. In Uzbek culture, red is often associated with aggression and war, which refers to the historical roots of the nomadic and agricultural lifestyle. In Spain, red has more positive connotations, being associated with holidays, bullfighting and passion, which reflects the cheerful and expressive character of the Spanish people. A special place in both cultures is occupied by green and blue colors, which reflect deep spiritual and natural connections. In Uzbek culture, green symbolizes life, prosperity and religious values, which is associated with Islamic traditions, where green is considered the color of paradise. In Spanish culture, green is also associated with nature and hope, but it can also have negative meanings, such as immaturity or inexperience,

which is expressed in expressions such as "estar verde" (to be green is immature). Blue in both cultures is associated with heaven and spirituality, but in Spanish culture it can also symbolize melancholy and sadness, which is associated with the expression "estar azul" (to be blue is sad). Thus, colors, as part of the national picture of the world, play a key role in the formation of the linguistic and cultural code of the nation. They not only convey emotional and symbolic meanings, but also reflect deeper philosophical and spiritual concepts that underlie the worldview of the people. A comparison of Uzbek and Spanish linguistic and cultural traditions through the prism of color symbols allows for a deeper understanding of how cultural values are formed and how they are transmitted through language and folk wisdom. The color symbolism in the language also reflects the interaction of man with nature and the world around him. In Uzbek culture, where the main source of life and well-being is the land, green is associated with prosperity and abundance. In Spanish culture, where the sun and warmth play a central role in everyday life, orange and red colors become symbols of energy, life and joy. This difference in color perception demonstrates how natural conditions can influence cultural associations and symbolism. In addition, historical and social factors also play an important role in the formation of color symbols. For example, the color red in Spanish culture is closely associated with bullfighting and fiesta, events that symbolize the national spirit and courage. In Uzbek culture, red can symbolize war or danger, reflecting more militant historical realities. These differences show how the historical experience of the people is reflected in the symbolism of color and its perception in language. An equally important factor is the influence of religious traditions. In Uzbekistan, where Islam is the dominant religion, green occupies a special place as a symbol of paradise and spiritual blessing. In Spain, under the influence of Catholicism, white is associated with purity, holiness and conviviality, while black is associated with mourning and death. These religious associations are deeply rooted in folk wisdom and are reflected in proverbs and expressions. The study of the role of color in shaping the national picture of the world in Uzbek and Spanish cultures allows not only to better understand cultural differences, but also to identify universal features inherent in the perception of color in different peoples. Colors, as a powerful linguistic and cultural tool, play an important role in conveying folk values, norms and worldviews through language, and their analysis can shed light on many aspects of cultural identity and national identity.

In the course of our research, we examined the role of color as a linguistic and cultural code, analyzing its meaning in Uzbek and Spanish cultures through the prism of folk wisdom expressed in proverbs and stable expressions. Color symbolism, as a complex and multi-layered phenomenon, allows for a deeper understanding of not only the peculiarities of thinking and worldview of peoples, but also their unique cultural values. We have established that color is not just a physical perception; it is filled with cultural and emotional meaning, which varies depending on historical, social and religious factors. Uzbek culture associates colors such as green and white with vitality, purity and spiritual values, while Spanish culture attaches special importance to red and yellow colors, associating them with joy, energy and holidays. Despite the differences in color interpretation, we have also identified universal features that unite these two cultures. For example, the symbolism of black in both cultures reflects duality — from mourning and sadness to deep wisdom and understanding. In addition, both Uzbek and Spanish cultures show that color is a powerful tool through which traditions, moral values and cultural identity are transmitted. The analysis of color symbols in the context of linguoculturology shows that understanding these symbols not only enriches knowledge about specific cultures, but also contributes to a deeper understanding of the interrelationships between language, culture and nature. The study of the role of color in shaping the national picture of the world opens up new horizons for further research, allowing a deeper understanding of how color can be used as a cultural code to express the unique characteristics of different peoples. In conclusion, it can be noted that color symbolism is an important element of cultural heritage, and its study in the framework of linguoculturology not only enriches our understanding of linguistic and cultural interactions, but also deepens our perception of the diversity of human experience.

References

1. Asylova, Sh. Sh. (2015). Linguoculturology: Theory and practice. Tashkent: A scientific book.
2. Baratov, A. B. (2017). The semantics of color in the Uzbek language and culture. Tashkent: Uzbekistan.
3. Gadzhieva, L. A. (2019). Color as a cultural code: A study in the context of Uzbek phraseology. Tashkent: Uzbekistan.

4. Dyakova, N. V. (2021). Linguistic and cultural aspects of color symbolism in the Spanish language. Madrid: Spanish Academy of Sciences.
5. Zainutdinov, L. R. (2018). Cultural codes in language: Color symbolism as an element of linguistic culture. Samarkand: Samarkand State Institute of Foreign Languages.
6. Lopez, M. G. (2016). Colores y su simbolismo en la cultura española. Madrid: Ediciones del siglo XXI.
7. Moreno, H. L. (2020). El lenguaje de los colores: Significados y usos en la lengua española. Madrid: Ediciones académicas.
8. Nurullayeva, Z. (2014). Problems of color semantics in Uzbek phraseology. Tashkent: Scientific Journal.
9. Rakhimova, S. T. (2022). Color in language: A linguistic and cultural analysis of Uzbek and Spanish proverbs. Tashkent: Tashkent University.
10. Salazar, P. M. (2018). La sabiduría popular: Proverbios y su interpretación cultural en España. Madrid: Editorial Universitaria.
11. Fernandes, V. I. (2017). El simbolismo del color en la cultura hispánica. Madrid: Fundación del español.
12. Khasanov, N. (2016). Color as a metaphor in Uzbek and Spanish culture. Tashkent: Nauka Publishing House.
13. Sharipova, N. K. (2019). Linguoculturology in Uzbekistan: Current trends and research. Tashkent: Scientific collection.