

**Phraseological Worldview through the Prism of Color Semantics: A Comparative Study of Uzbek and Spanish Languages**

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**Abstract:** This article examines the phraseological worldview through the lens of color semantics by comparing Uzbek and Spanish phraseological units. Focusing on how different cultures perceive and express colors, we explore how these linguistic phenomena reflect the worldview of the speakers. The comparative analysis highlights cultural and linguistic differences, as well as commonalities, between the two languages. Special attention is given to the semantic fields of primary colors such as white, black, red, and green, which carry distinct meanings in both languages. The findings reveal that color in phraseology serves as a powerful cultural code that encapsulates a wide range of emotions, social norms, and values, providing deep insight into the national character and traditions of Uzbek and Spanish societies.

**Keywords:** Phraseological worldview, color semantics, Uzbek language, Spanish language, cultural code, comparative linguistics

**Introduction**

The linguistic representation of colors is a critical aspect of phraseology that reflects both universal and culture-specific values. In different cultures, colors are loaded with meanings and associations that shape how people perceive the world around them. By examining the phraseological expressions related to colors, one can gain insight into the worldview of speakers of different languages. This study compares the phraseological use of color terms in Uzbek and Spanish, focusing on how each language conveys cultural norms, traditions, and values through color symbolism.

**Theoretical Framework of Color Semantics in Phraseology**

In both linguistic and cultural studies, the role of colors in human cognition and communication has long been recognized as essential. The meanings of color terms are often imbued with deep cultural significance, shaping how they are used in everyday language, particularly in idiomatic expressions and proverbs. Researchers such as Wierzbicka (1992) and Berlin & Kay (1969) have examined the cross-linguistic significance of color terms, but less attention has been given to the specific comparison of non-Western and Western languages like Uzbek and Spanish.

**Comparative Analysis of Color Semantics in Uzbek and Spanish Phraseology**

In both Uzbek and Spanish, the color white is associated with purity, innocence, and virtue. However, there are subtle differences in how these associations manifest in idiomatic expressions. In Uzbek, expressions like *oq yo'l tilamoq* (to wish a white road) convey wishes for success and peace, drawing on white as a symbol of good fortune. In Spanish, phrases like *mano blanca* (white hand) are associated with innocence or guiltlessness.

Black often symbolizes negative emotions and bad luck in both languages. In Uzbek, expressions such as *qora ko'zli* (black-eyed) may describe someone unlucky or unfortunate. Similarly, in Spanish, the term *estar en números negros* (to be in black numbers) carries a negative

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connotation of financial instability or loss, contrasting with more neutral or positive meanings in other contexts.

Red, a color symbolizing passion and energy, appears prominently in both Uzbek and Spanish phraseology but with varied interpretations. In Uzbek, qizil yuzli (red-faced) indicates someone who is honest or respected, whereas in Spanish, tener sangre roja (to have red blood) may imply bravery or noble heritage.

In Uzbek, green is associated with youth and new beginnings, as seen in the expression yashil dunyo (green world), referring to nature or a fresh start. In contrast, Spanish idioms like estar verde (to be green) describe immaturity or inexperience. This contrast reflects cultural differences in the interpretation of growth and freshness.

The comparative analysis of color semantics in Uzbek and Spanish languages reveals a rich interplay between linguistic expressions and cultural codes. Both languages utilize color as a way to encapsulate and convey deeper cultural values, but they do so in ways that are shaped by their unique histories, environments, and social dynamics. For instance, the emphasis on green as a symbol of youth and nature in Uzbek is linked to the agrarian traditions of Central Asia, while the Spanish association of red with nobility reflects its historical and cultural ties to chivalry and the aristocracy.

#### **Conclusion**

The study of phraseological units related to color in Uzbek and Spanish languages highlights how language serves as a mirror of culture. Through the prism of color semantics, we see that both linguistic communities encode emotions, values, and social norms in ways that reflect their distinct worldviews. This comparative analysis provides a deeper understanding of how colors function as cultural codes within the phraseological systems of both languages, offering insight into the shared and divergent aspects of human cognition and culture.

Furthermore, this study highlights the universality of certain color associations, such as white symbolizing purity and black denoting negativity, while also bringing to light the culture-specific nuances that make each language unique. For example, while both Uzbek and Spanish share a common understanding of white as a positive symbol, the ways in which these connotations are expressed through phraseology differ, reflecting deeper cultural values and social structures.

In Uzbek culture, colors are closely tied to traditions, historical events, and the natural environment. The symbolic meanings of colors such as green, linked to growth and renewal, and black, associated with adversity or hardship, are deeply rooted in the agrarian and nomadic past of the region. Similarly, the rich history of Spain, with its ties to nobility, religion, and art, gives rise to phraseological units that reflect both historical consciousness and contemporary life. Spanish phraseology involving red and white, for instance, often carries references to social class and heritage, resonating with the nation's aristocratic and Catholic history.

The phraseological worldview formed through color semantics not only encapsulates how speakers of a language view the world but also serves as a lens through which researchers can explore the underlying social and cultural dynamics of a given society. By comparing Uzbek and Spanish phraseologies, this study contributes to a broader understanding of how colors are used as linguistic and cultural tools to convey shared human experiences, while also highlighting the unique paths different cultures take in assigning meaning to these universal concepts.

In conclusion, the comparative study of Uzbek and Spanish phraseology through the prism of color semantics demonstrates the significant role language plays in shaping and reflecting the cultural worldview. The findings underscore the importance of considering both universal and culture-specific

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elements when analyzing linguistic phenomena, particularly in the context of cross-cultural studies. As future research continues to explore the intersection of language, culture, and cognition, the study of color semantics promises to reveal further insights into how human societies encode their collective identities and experiences through language.

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