



National and Cultural Features of Color-Component Language Units in Materials of the Spanish and Uzbek Languages

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Abstract: *The Uzbek language is extremely rich. Then you can express your opinion in several ways, changing it in a positive or negative direction through the color of one word. In today's article, we will highlight the national-cultural features of language units with a color component.*

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Language units refer to linguistic expressions and terms used to describe colors in a particular language. Color competence encompasses the ability to correctly perceive, name, and interpret colors in a cultural context. Each language has its own color terms reflecting the cultural priorities and perceptual differences of speakers.[1]

For example, some languages have separate words for blue shades that are indistinguishable from other languages. Studies have shown that the perception of colors can vary across cultures, which affects how people classify and interpret colors. For example, it has been established that the Himba people of Namibia have a unique system of color classification that distinguishes green and blue colors from Western observers. These changes emphasize the role of culture in shaping the perception and cognition of color. Colors play an important role in cultural practices and rituals and serve as a powerful symbol of identity, status, and emotion. In many cultures, specific colors are associated with religious ceremonies, holidays, and rituals. For example, white is often worn in Western cultures to symbolize mourning and respect at funerals, while in other contexts it symbolizes purity and new beginnings. Understanding the national-cultural characteristics of language units that match the color is crucial for effective intercultural communication. Misinterpretation of color meanings can lead to misunderstandings and cultural deception. [2]

In the material of the Spanish language, there are very few such studies (N.M. Firsova, T.V. Pisanova, O.S. Chesnokova, A.V. Verner, V.V. Yakovleva), despite the fact that Spanish is one of the most widely spoken languages in the world, it provides comprehensive and interesting material. It is known that Spanish is spoken in Mexico, most Central American countries, the Antilles, South American countries, Spain's former colonies in Africa, the Philippines, and in some places. Each nation has its own national culture, history, socio-political structure, unique psychology, and temperament. Furthermore, it is impossible not to consider the influence of local languages on the formation of literary norms in some Latin American variants of the Spanish language. For example, Paraguay has Guarani, Bolivia has Quechua, and Peru has Aimara. The diversity of the Spanish

language influences the formation of the phraseology of each Spanish-speaking region, so in Spanish-speaking countries there is a tendency to modify the phraseological units of classical Spanish new phraseological units are emerging. Like this phraseological variants national (or, according to some researchers, including G.I. Jalilova, phraseological) doublets [4]). National variants are formed on the basis of Pyrenean phraseological units, but they do not replace them. In Latin American phrases, one of the components is often an American Pyrenees FB, but not their replacement. In Latin American phrases, one of the most frequent components is Americans. to speak up it doesn't turn blue, until a green candle) - "to tell everything that boils." This FE is a lacunar color component in relation to Russian phraseological units. The Spanish use the following comparison to represent a particular whiteness they use phraseological units: blanco como el jasmin, el nardo ["lilium"], la leche ["milk"], el jeso ["melt"], la nieve ["snow." Russians snow-white, white-hot, marble, chalk, they call it cloth, paper.

In this case, respectively, both the language notes the variability of the symbols of the white color, as well as the equivalence of phraseological units: blanco como la nieve - like snow white and lacunar: blanco como el jasmine - white, el jasmine is white.

Spanish to express the intensity of the color red they say: más rojo que el fuego ["from the fire also redder"], el sol ["the sun"], un pimiento ["pepper"], un tomate ["tomato"], la acerola ["Spanish hawthorn"], guinda ["cherry"]; And in Russia it is red is expressed as follows: red as blood; red as beets, tomatoes, cherries, cranberries, peonies, poppies, shrimps, samovar, and fresh from the bath. Here you can see the diversity of symbols representing the color red in both languages, as well as the similarity of some comparative phraseological units: rojo como una guinda - red as a cherry;

Lexical variability is most developed among verbal phraseological units, for example, with the nominative meaning of state, speaking, movement: in Spanish, estar (or ponerse) negro [lit. "to become black"] – "to become darker than a cloud". The color component negro symbolizes the image of a person in a bad mood. In Russian phraseology, there is no phraseological equivalent with a color component. In Chile, they say jugar (or negociar) con la negra [lit. "to conduct negotiations in the black"] – (to take a risk, to go for broke). The color component negro is an image of risk. In Russian, there is no phraseological equivalent with a color component. In Russian, there is an expression to give (or to turn on) a red light – "to forbid", which is lacunary in relation to the Spanish language.

The above facts confirm the idea that when studying phraseology, and in particular phraseological units with a color component, one should rely on the spiritual, historical and cultural characteristics of the development of the people who speak the language. The further apart the languages are genetically, the fewer common images that underlie phraseological units, and even within one language community, such as the Spanish-speaking countries, there are significant differences in the formation of phraseological units.

Varying components can also be words of similar meaning that belong to the same lexical-semantic group, for example: in Spanish dejar (or estar, ver) aprietos en amarillentos (Chile) [lit. "to be in yellow"]. This PU is lacunary in relation to Russian phraseological units with a color component – "to be in an extremely difficult situation"; pasarlas (or verselas) moradas [lit. "to spend purple times"] –(the sky will seem like a sheepskin to him), (he will find out how much a pound of trouble costs). In Russian phraseology there is no equivalent PU with a color component. A fairy tale (or song) about a white bull – "an endless repetition from the very beginning" (there is no equivalent PU with a color component in Spanish phraseology). In Chile, the phraseological unit tiempos (or anos) azules [lit. "blue times, years"] is used, while in Spain they say horas negras [lit. "black hours"] – (need, hard times); in Russia, in a similar situation, the expression black stripe (or time,

days) is used. In this case, in the Russian language, the non-color component varies, while in Spanish, both the non-color and color components vary.

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