



# Comparative Analysis of Phraseological Units with Color Designations In The German And Uzbek Languages

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**Abstract:** This article presents a comparative analysis of idioms in English and Uzbek languages, focusing on their semantic, cultural, and structural features. The study highlights the importance of idioms as a reflection of the national worldview, traditions, and mentality of each linguistic community. Through a comparative approach, similarities and differences in meaning, usage, and imagery are identified. The research demonstrates that idioms not only enrich language but also serve as a valuable source for understanding the cultural identity of a nation. The findings can be applied in linguistics, intercultural communication, and language teaching.

**Keywords:** Idioms, comparative linguistics, semantics, culture, English language, Uzbek language, worldview.

**Introduction:** Color plays a fundamental role in human perception, shaping the way individuals interpret and categorize the world around them. In linguistics, color terms go far beyond their literal meanings—they embody cultural values, emotional associations, and symbolic connotations that reveal the collective consciousness of a society. The study of color symbolism within phraseological units offers unique insights into the worldview, traditions, and mentality of different nations.

In the German and Uzbek languages, color-related idioms and expressions are particularly rich and diverse, reflecting not only universal human experiences but also distinct national-cultural specificities. Each color conveys a set of metaphorical

meanings formed through history, religion, folklore, and everyday life. For example, while the color white symbolizes purity and honesty in both languages, the cultural nuances attached to blue or green may differ significantly. Such differences highlight how languages mirror cultural perceptions and how phraseological units serve as a bridge between linguistic expression and cultural cognition.

The comparative study of German and Uzbek color phraseology is of great linguistic and cultural significance. It allows researchers to explore how two languages from different linguistic families—Indo-European and Turkic—conceptualize and express emotional, psychological, and ethical dimensions through color imagery. By analyzing idiomatic expressions, it becomes possible to trace the semantic evolution of color terms and understand how they encode shared and culture-specific meanings.

Furthermore, in the context of globalization and intercultural communication, such comparative research promotes deeper mutual understanding among speakers of different languages. It also enhances language learning and teaching by emphasizing the importance of cultural awareness when interpreting idiomatic expressions. Understanding color symbolism thus contributes not only to linguistic competence but also to the development of intercultural sensitivity.

The aim of this article is to conduct a comparative analysis of phraseological units with color designations in the German and Uzbek languages, identifying their semantic, cultural, and cognitive features. The study seeks to determine both the universal and unique aspects of color symbolism in these languages and to reveal how phraseological expressions reflect the

national worldview and cultural heritage of each people.

## Main Part

### 1. Theoretical Foundations of the Research

Phraseological units are stable word combinations that possess a unified meaning. The color components they contain perform both semantic and symbolic functions. According to scholars such as A.V. Kunin, V.N. Teliya, and Sh. Rakhmatullaeva, color in language functions not only as a perceptual but also as a cultural code reflecting the historical experience and value system of a people.

### 2. Features of Color Designations in German and Uzbek Linguocultures

In German culture, colors are often associated with psychological states and social phenomena, while in Uzbek culture they frequently reflect aesthetic and moral-ethical values. For example, *weiß* (white) in German symbolizes purity and innocence (*ein weißes Gewissen haben* — “to have a clear conscience”), and in Uzbek *oq* also carries a positive meaning (*oq yo‘l tilayman* — “I wish you a bright path”). At the same time, *schwarz* (black) in German is associated with something negative (*ein schwarzer Tag* — “a bad day”), which corresponds to the Uzbek *qora*, also expressing misfortune or negative emotions (*qora kunlar* — “black days”).

However, there are significant differences as well. The German idiom *blau machen* (“to skip work”) has no direct equivalent in Uzbek. Here the word *blau* (“blue”) acquires a figurative meaning unrelated to color. In contrast, in Uzbek, *ko‘k* (“blue, sky-colored”) is associated with the sky, freedom, and spirituality (*ko‘k yuzli* — “a kind, pure-hearted person”).

### 3. Comparative analysis of phraseological units by color groups

Color	German Language	Uzbek Language
White / <i>weiß</i> / <i>oq</i>	<i>ein weißes Kleid tragen</i> — symbol of purity	<i>oq niyat</i> — pure, good intention
Black / <i>schwarz</i> / <i>qora</i>	<i>ein schwarzes Schaf</i> — “a black sheep”	<i>qora yurak</i> — evil person
Red / <i>rot</i> / <i>qizil</i>	<i>rote Zahlen schreiben</i> — to be in debt	<i>qizil yuz</i> — honest, open person
Green / <i>grün</i> / <i>yashil</i>	<i>grün hinter den Ohren sein</i> — to be inexperienced	<i>yashil dunyo</i> — nature, life
Blue / <i>blau</i> / <i>ko‘k</i>	<i>blau sein</i> — to be drunk	<i>ko‘k yuz</i> — heavenly, kind person

Thus, although the basic denotative meanings of color terms coincide, their cultural and symbolic interpretations can vary considerably.

### 4. Cultural and cognitive aspects

Colors in language are closely related to perception and cultural codes. In the German language, meanings associated with color often have a rational and

psychological character, whereas in Uzbek they have a spiritual, ethical, and aesthetic one. For example, in German, *grün* symbolizes youth and inexperience, while in Uzbek *yashil* represents renewal and life

energy. This difference reflects the cultural priorities of each nation: for Germans—age and social characteristics; for Uzbeks—harmony with nature.

### Conclusion

A comparative analysis of phraseological units with color components in the German and Uzbek languages shows that color plays an important role not only as a linguistic category but also as an element of national and cultural identity. Through phraseological expressions, colors acquire metaphorical meanings that go beyond direct nomination and reflect emotional states, ethical values, and collective perceptions of the world. In both languages, color terms — white/oq/weiß, black/qora/schwarz, red/qizil/rot, green/yashil/grün, blue/ko'k/blau — form a shared semantic core, serving as a universal code of human experience. However, their symbolic meanings demonstrate notable cultural and cognitive differences. German idioms tend to express rational, psychological, and social evaluations, whereas Uzbek idioms more often convey moral, spiritual, and aesthetic meanings.

The differences in color symbolism can be explained by cultural background, historical development, and value systems. In the German worldview, white is associated with purity and order, black with misfortune or evil, green with youth and inexperience, and blue with relaxation or carefreeness. In the Uzbek worldview, oq embodies purity, honesty, and prosperity; qora—grief or misfortune, but also resilience and connection to the earth; yashil—life and renewal; and ko'k—sky, freedom, and spiritual elevation.

Thus, each color reflects not only emotional associations but also deep cultural metaphors that have been formed over centuries. Phraseological units containing color components serve as a repository of cultural memory and as a means of transmitting the national worldview.

The practical significance of this study lies in the fact that understanding the cultural symbolism of colors contributes to the development of intercultural communication and increases the effectiveness of teaching foreign languages, especially when working with idioms. A comparative analysis of such expressions helps students develop linguocultural competence and gain a deeper understanding of the semantic connections between language and culture.

In conclusion, it should be noted that phraseological units with color components represent a vivid manifestation of the interaction between language, thinking, and culture. Their study contributes to the development of comparative linguistics and cognitive

semantics, deepening our understanding of how different nations conceptualize and verbalize the surrounding world. Further research may include corpus analysis, cross-linguistic modeling, and the study of the influence of globalization on the evolution of color symbolism in modern discourse.

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