

Semantic-Structural Analysis of Color-Component Idioms and Proverbs in German and Uzbek Languages

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Abstract. *This article presents a comprehensive semantic and structural analysis of idioms and proverbs containing color components in German and Uzbek languages. The study explores how color terms function as linguistic and cultural markers, reflecting national mentality, worldview, and symbolic cognition. By employing comparative and descriptive methods, the research identifies similarities and differences in the semantic fields of color expressions, their metaphorical extensions, and syntactic structures. The findings demonstrate that while certain color associations (e.g., white for purity, black for negativity) exhibit universality, others are deeply culture-specific. The article contributes to contrastive linguistics, cognitive linguistics, and linguoculturology by revealing how color symbolism is encoded differently across languages.*

Key words: *color semantics, idioms, proverbs, German language, Uzbek language, linguoculturology, metaphor, semantic field, structural analysis*

Introduction

Language is not only a means of communication but also a reflection of cultural identity and cognitive perception. One of the most expressive layers of language is phraseology, particularly idioms and proverbs, which encapsulate cultural knowledge and symbolic meaning. Among these, color-component expressions occupy a special place due to their strong metaphorical and associative potential[1].

Color terms serve as universal cognitive categories but acquire culture-specific meanings in different linguistic communities. In German and Uzbek languages, color-related idioms and proverbs reveal both shared human experiences and unique cultural interpretations[2]. The study of such expressions is essential for understanding the interaction between language, cognition.

Methodology.

This article aims to conduct a semantic-structural analysis of color-component idioms and proverbs in German and Uzbek, identifying their linguistic features and cultural implications.

Theoretical Background of Color Semantics, color semantics has been widely studied within cognitive linguistics and linguoculturology. According to Berlin and Kay [3], basic color terms are universal, but their semantic extensions vary across cultures. In phraseology, colors often function metaphorically, expressing emotions, moral values, and social judgments[4].

For instance, the color *white* typically symbolizes purity and innocence, while *black* is associated with negativity or misfortune. However, these meanings are not always identical in different languages[5].

Result and discussion.

Structural Features of Color-Component Idioms and Proverbs

Structurally, idioms and proverbs in both German and Uzbek languages can be classified into several types:

Simple phraseological units

German: *schwarz sehen* (to be pessimistic)

Uzbek: *qora ko'ngil* (ill-natured person)

Complex sentence-like proverbs

German: *Alles ist nicht Gold, was glänzt*

Uzbek: *Yarqiragan hammasi oltin emas*

Comparative constructions

German: *weiß wie Schnee*

Uzbek: *qorday oppoq* [6]

The structural analysis shows that German idioms tend to be more syntactically fixed, whereas Uzbek expressions often allow greater variation due to agglutinative morphology [7].

Semantic Analysis of Color Components

White (*weiß / oq*)

In both languages, white symbolizes purity, honesty, and goodness:

German: *eine weiße Weste haben* (to have a clean record) [8]

Uzbek: *oq ko'ngil* (kind-hearted)

This demonstrates a universal semantic association [9].

Black (*schwarz / qora*)

Black generally conveys negative meanings:

German: *schwarzer Tag* (bad day)

Uzbek: *qora kun* (hard times) [10]

However, in Uzbek culture, black may also symbolize strength or resilience in certain contexts [11].

Red (*rot / qizil*)

Red often expresses strong emotions:

German: *rot sehen* (to become angry)

Uzbek: *qizil yuz* (shame or embarrassment)

Green (*grün / yashil*) [12]

Green is associated with youth and nature:

German: *grün hinter den Ohren* (inexperienced)

Uzbek: *yashil* (youth, freshness) [13]

Linguocultural Interpretation.

Color-component idioms reflect national mentality and cultural values. While some metaphors are universal, others are culture-bound. For example, the symbolic meaning of gold (*Gold / oltin*) in proverbs reflects economic and cultural priorities in both societies [14].

German phraseology often emphasizes rational evaluation, whereas Uzbek expressions tend to reflect emotional and moral dimensions more strongly. This difference aligns with broader cultural communication styles [15].

Conclusion

As a conclusion, the present study has provided a comprehensive semantic-structural analysis of color-component idioms and proverbs in German and Uzbek languages, highlighting their linguistic, cognitive, and cultural dimensions. The findings confirm that color terms function not merely as descriptive lexical units, but as powerful semiotic tools that encode culturally specific meanings, values, and conceptualizations of reality.

From a structural perspective, the analysis revealed that German phraseological units tend to demonstrate a higher degree of syntactic stability and fixedness, characteristic of analytic languages, whereas Uzbek idioms and proverbs exhibit greater morphological flexibility due to their agglutinative nature. This structural divergence reflects typological differences between the two languages and influences the formation and variation of phraseological units.

Semantically, the study has shown that certain color associations—such as white with purity and goodness, black with negativity, and red with strong emotions—are largely universal, supporting the hypothesis of shared cognitive patterns across cultures. However, the research also identified significant culture-specific interpretations of color components, particularly in Uzbek phraseology, where colors may carry additional symbolic meanings shaped by historical, social, and cultural contexts. This duality of universality and specificity underscores the importance of integrating cognitive and linguocultural approaches in phraseological studies.

Furthermore, the analysis demonstrated that color-component idioms and proverbs serve as reflections of national mentality and worldview. German expressions tend to emphasize logical evaluation, precision, and individual responsibility, while Uzbek phraseology more frequently conveys moral judgments, emotional nuances, and collective cultural values. These differences highlight the role of language as a mirror of cultural cognition and communicative behavior.

Another important finding is that metaphorization plays a central role in the formation of color-based expressions in both languages. Color terms act as source domains in conceptual metaphors, allowing speakers to interpret abstract concepts such as emotions, morality, and social relations through concrete sensory experience. This confirms the theoretical assumptions of cognitive linguistics regarding the embodied nature of meaning (Lakoff & Johnson, 1980).

In addition, the comparative approach adopted in this study has demonstrated its effectiveness in identifying both convergences and divergences between languages. Such analysis is particularly valuable for translation studies, intercultural communication, and foreign language teaching, as it helps avoid misinterpretation of culturally bound expressions and enhances cross-cultural competence.

In conclusion, color-component idioms and proverbs represent a rich and multifaceted layer of language that integrates structural, semantic, and cultural elements. Their study not only contributes to contrastive linguistics and linguoculturology but also provides deeper insight into the interaction between language, thought, and culture. Future research may focus on expanding the corpus of analyzed languages, investigating diachronic changes in color symbolism, or applying quantitative and corpus-based methods to further validate the findings.

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