Philology Matters / ISSN: 1994 – 4233 / E-ISSN: 2181–1237
Uzbekistan State World Languages University
2026 Vol. 1 No. M 2/1
LINGUISTICS
MAXSUS SON

Sanobar Abdullaeva – PhD, associate professor

Samarkand State Institute of Foreign Languages (Samarkand, Uzbekistan)
E-mail: sanobar-abdullaeva@mail.ru
ORCID: https://orcid.org/0000-0002-5093-5934

COLOUR PHRASEOLOGY MARKING SOCIAL STATUS

Abstract. This article examines phraseological units with color components in English, Russian, and Uzbek that express social status, financial condition, and social evaluation. The study analyzes the symbolic meanings of colors in different linguistic and cultural contexts and demonstrates how color phraseology reflects national worldviews and value systems. Special attention is paid to idioms connected with wealth, debt, nobility, ignorance, and wastefulness. The research reveals both universal and culture-specific semantic models in the interpretation of color symbolism. English idioms such as *in the red* and *white elephant*, Russian expressions *красный каблук* and *белая кость*, and Uzbek phraseological units *qora xalq* and *ko‘kka sovurmoq* are comparatively analyzed. The findings show that color phraseology functions as an important linguistic tool for marking social hierarchy, financial position, and cultural attitudes in the studied languages.

Keywords: colour phraseology, social status, color symbolism, idioms, linguistic culture, phraseological units, financial status, sociolinguistics.

Sanobar Abdullayeva – PhD, dotsent
Samarqand davlat chet tillar instituti (Samarqand, O‘zbekiston)

IJTIMOIY MAQEINI BELGILAYDIGAN RANG FRAZEOLOGIYASI

Annotatsiya. Maqolada ingliz, rus va o‘zbek tillaridagi rang komponentli frazeologik birliklarning ijtimoiy maqom, moddiy holat va jamiyat bahosini ifodalashdagi o‘rni tadqiq etiladi. Tadqiqotda ranglarning ramziy ma’nolari turli lingvomadaniy kontekstlarda tahlil qilinib, rang frazeologiyasi milliy dunyoqarash hamda qadriyatlar tizimini aks ettirishi ko‘rsatib beriladi. Ayniqsa, boylik, qarzdorlik, zodagonlik, johillik va isrofgarchilik bilan bog‘liq iboralarga alohida e’tibor qaratilgan. Tadqiqot natijalari rang ramziyligini talqin qilishda umumiy va milliy-madaniy xususiyatlar mavjudligini ko‘rsatadi. Ingliz tilidagi *in the red*, *white elephant*, rus tilidagi *красный каблук*, *белая кость* hamda o‘zbek tilidagi *qora xalq* va *ko‘kka sovurmoq* frazeologizmlari qiyosiy tahlil qilinadi. Tadqiqot rang frazeologiyasi ijtimoiy ierarxiya va madaniy baholarni ifodalovchi muhim lingvistik vosita ekanligini tasdiqlaydi.

Kalit so‘zlar: rang frazeologiyasi, ijtimoiy maqom, rang ramziyligi, idiomalar, lingvomadaniyat, frazeologik birliklar, moliyaviy holat, sotsiolingvistika.

Санобар Абдуллаева – PhD, доцент
Самаркандский государственный институт иностранных языков (Самарканд, Узбекистан)

ЦВЕТОВАЯ ФРАЗЕОЛОГИЯ, ОБОЗНАЧАЮЩАЯ СОЦИАЛЬНЫЙ СТАТУС

Аннотация. В статье рассматриваются фразеологические единицы с компонентами цвета в английском, русском и узбекском языках, выражающие социальный статус, материальное положение и общественную оценку личности. Анализируется символическое значение цвета в различных лингвокультурных контекстах и показывается, каким образом цветовая фразеология отражает национальное мировоззрение и систему ценностей. Особое внимание уделяется идиомам, связанным с богатством, долгами, благородным происхождением, невежеством и расточительностью. Исследование выявляет как универсальные, так и национально-специфические модели интерпретации цветовой символики. В работе сопоставляются английские идиомы *in the red*, *white elephant*, русские выражения *красный каблук*, *белая кость*, а также узбекские фразеологизмы *qora xalq* и *ko'kka sovurmoq*. Результаты исследования показывают, что цветовая фразеология служит важным средством обозначения социальной иерархии и культурных оценок.

Ключевые слова: цветовая фразеология, социальный статус, символика цвета, идиомы, лингвокультура, фразеологические единицы, финансовое положение, социолингвистика.

INTRODUCTION

Color symbolism plays an important role in phraseology and reflects cultural perceptions of social relations, financial conditions, and human behavior. The meaning of color in phraseological units depends on communicative context, participants of interaction, and cultural traditions. Color lexemes possess semantic, stylistic, and pragmatic features that reveal national peculiarities of linguistic worldviews. Researchers emphasize that different societies categorize and interpret colors according to historical and social experience. In English, Russian, and Uzbek, color-related phraseological units function as expressive linguistic markers of social status, evaluation, and cultural identity.

REVIEW OF LITERATURE

Phraseology is accepted to be the foremost imperative layer of the conceptual world picture. A huge number of researches are given to the cultural perspective of phraseology (Gaybullayeva, 2021). The study of color phraseology occupies an important place in modern linguistics, sociolinguistics, and cultural studies because color terms represent not only visual characteristics but also cultural, social, and psychological meanings. Researchers emphasize that color symbolism is deeply connected with the worldview of a particular linguistic community and reflects national traditions, values, and historical experience. Phraseological units containing color components therefore function as important markers of social evaluation, emotional attitude, and cultural identity.

One of the central issues in linguistic studies of color concerns the relationship between language and cultural perception. Ter-Minasova argues that differences in the linguistic categorization of reality, including the color continuum, are determined by the specific living conditions, traditions, and practical needs of society (Ter-Minasova, 2000). According to this view, languages develop distinct systems of color representation because different cultures perceive and interpret the surrounding world in different ways. Such an approach explains why phraseological units with identical color components may acquire different semantic meanings in different linguistic cultures.

The symbolic and semiotic nature of color has also attracted considerable scholarly attention. Serov notes that the semantics of color designations constitute one of the primary cultural characteristics uniting people through natural semiotic associations (Serov, 1997). Colors are therefore not merely lexical units but also cultural signs capable of transmitting collective experience, emotional evaluation, and social stereotypes. In phraseological systems, these symbolic meanings become especially visible because idioms preserve traditional cultural associations accumulated over centuries.

A number of scholars have investigated the structural and semantic properties of color lexemes in phraseology. Khodjalepesova emphasizes that color nominations should be analyzed from pragmatic, stylistic, and anthropocentric perspectives because they reveal human attitudes toward reality and social interaction (Xo-

djalepesova, 2022). The researcher points out that color symbolism frequently reflects evaluative meanings connected with morality, intellect, wealth, or social position. This approach is particularly relevant for comparative phraseological studies, where color components often serve as indicators of cultural mentality.

Research on English phraseology demonstrates that color idioms actively participate in describing economic and social conditions. The *Oxford Dictionary of Idioms* records numerous expressions in which colors symbolize financial success, poverty, prestige, or loss (Oxford Dictionary of Idioms, 2000). For example, the idiom *in the red* associates the color red with debt and financial difficulties, whereas black traditionally symbolizes profit and economic stability. Such oppositions illustrate the conventionalized semantic models underlying English color phraseology.

Russian phraseological studies also reveal the strong connection between color symbolism and social hierarchy. According to Gvozdarev, the adjective "white" in Russian culture traditionally symbolizes nobility, purity, and privileged social status (Gvozdarev, 1988). This symbolism is reflected in phraseological expressions such as *белая кость* and *голубая кость*, which refer to aristocratic origin. Birikh additionally notes that many Russian color idioms developed through historical and social processes and later acquired ironic or evaluative connotations (Birikh, 2005).

In Uzbek linguistics, color symbolism has mainly been studied within the framework of ethnolinguistics and cultural semantics. The *Explanatory Dictionary of the Uzbek Language* records numerous phraseological units in which colors express moral, intellectual, or social evaluation ("O'zbek tilining izohli lug'ati", 2020). For instance, the component *qora* ("black") in the expression *qora xalq* symbolizes ignorance and lack of education, while *ko'k* ("blue/sky") in *ko'kka sovurmoq* metaphorically conveys wastefulness and irresponsible spending.

Thus, previous studies demonstrate that color phraseology serves as an important linguistic mechanism for representing social status, cultural values, and collective perceptions in different languages. However, comparative analyses of English, Russian, and Uzbek color phraseology remain insufficiently explored, particularly regarding the representation of social and financial status.

METHODOLOGY

The present study applies a comparative and descriptive approach to the analysis of phraseological units containing color components in English, Russian, and Uzbek. The research focuses on identifying the semantic, cultural, and sociolinguistic functions of color phraseology used to express social status, financial condition, and public evaluation. The methodology combines elements of semantic analysis, contextual interpretation, and linguocultural comparison in order to examine how different linguistic communities interpret color symbolism in phraseological expressions.

The research material consists of phraseological units selected from authoritative lexicographic and scholarly sources in the three languages under investigation. English idioms were collected primarily from the *Oxford Dictionary of Idioms* (2000), while Russian phraseological units were taken from *Russian Phraseology: Historical-Etymological Dictionary* edited by A. K. Birikh (2005) and the *Big Phraseological Dictionary of the Russian Language* (2023). Uzbek examples were selected from the *Explanatory Dictionary of the Uzbek Language* (2020) and relevant linguistic studies devoted to color symbolism and phraseology. Additional theoretical material was obtained from works on intercultural communication, color semantics, and anthropocentric linguistics.

The selection of phraseological units was based on several criteria. First, the expressions had to contain an explicit color component such as red, white, black, blue, or their equivalents in Russian and Uzbek. Second, the idioms had to demonstrate a direct or indirect connection with social status, economic condition, prestige, social hierarchy, education, or moral evaluation. Third, only stable phraseological units with figurative meanings commonly used in speech and recorded in lexicographic sources were included in the analysis.

The analytical procedure involved several stages. At the first stage, the phraseological units were grouped according to their dominant se-

mantic meanings, including wealth, debt, nobility, ignorance, wastefulness, and social prestige. At the second stage, the lexical meanings of the color components were examined in relation to their symbolic and metaphorical functions. Particular attention was paid to the cultural connotations associated with specific colors in each linguistic tradition. At the third stage, a comparative analysis was conducted to identify universal and culture-specific features in the semantic structure of the selected idioms.

The study also employs elements of linguocultural and sociolinguistic analysis. Linguocultural analysis made it possible to determine how historical traditions, social values, and national worldviews influenced the formation of color symbolism in phraseology. Sociolinguistic analysis helped reveal how phraseological units function as markers of social differentiation and evaluation within speech communities.

The methodological framework of the study therefore provides a systematic basis for investigating the role of color phraseology in representing social status and cultural perceptions in English, Russian, and Uzbek linguistic contexts.

RESULTS

The analysis demonstrated that phraseological units with color components in English, Russian, and Uzbek actively function as markers of social status, financial condition, and public evaluation. In English phraseology, the opposition between red and black reflects economic conditions: *in the red* symbolizes debt and financial loss, whereas black traditionally represents profit and stability. The idiom *white elephant* expresses the idea of expensive but useless property associated with excessive spending.

Russian phraseological units reveal strong connections between color symbolism and social hierarchy. Expressions such as *белая кость* and *голубая кость* associate white and blue colors with noble origin and aristocratic status, while *красный каблук* ironically characterizes fashionable young dandies concerned with appearance and prestige.

In Uzbek phraseology, colors mainly express moral and social evaluation. The idiom *qora xalq* associates black with ignorance and lack of education, whereas *ko'kka sovurmoq* metaphorically describes wastefulness and irresponsible financial behavior. Comparative analysis revealed both universal and culture-specific interpretations of color symbolism.

DISCUSSION

The findings of the study confirm that color phraseology serves as an important linguistic mechanism for expressing social hierarchy, financial condition, and cultural evaluation in English, Russian, and Uzbek. Despite differences in linguistic structure and cultural traditions, all three languages demonstrate a close connection between color symbolism and social perception. Colors in phraseological units function not only as descriptive elements but also as carriers of historical, cultural, and emotional meanings.

The comparative analysis revealed several universal semantic tendencies. In particular, black and red colors are frequently associated with negative evaluation, financial difficulties, ignorance, or excessive behavior. For example, the English idiom *in the red* reflects debt and economic instability, while the Uzbek expression *qora xalq* symbolizes lack of education and social backwardness. At the same time, white and blue colors are commonly connected with prestige, nobility, and privileged social position. Russian expressions such as *белая кость* and *голубая кость* clearly illustrate this symbolic association.

However, the study also demonstrated important culture-specific differences in the interpretation of color symbolism. The idiom *white elephant* originates from Thai cultural traditions, where white elephants symbolized sacredness and royal privilege. In Russian culture, red historically possessed associations with beauty, fashion, and visibility, which influenced the development of the expression *красный каблук*. Uzbek phraseology, in contrast, reflects moral and educational evaluation more strongly than aristocratic distinctions.

The results indicate that phraseological units preserve cultural memory and social stereotypes within language. Through stable figurative expressions, speakers transmit traditional attitudes toward wealth, prestige, education, and social behavior. Therefore, color phraseology represents not only a linguistic phenomenon but also a reflection of collective cultural consciousness and national worldview.

CONCLUSION

The present study demonstrated that phraseological units containing color components play a significant role in expressing social status, financial condition, and public evaluation in English, Russian, and Uzbek. The comparative analysis revealed that colors in phraseology function not only as descriptive lexical elements but also as important cultural and symbolic markers reflecting national worldviews, historical traditions, and social values.

The research showed that certain semantic patterns are universal across languages. For example, black and red are frequently associated with negative meanings such as debt, ignorance, or social disapproval, whereas white and blue often symbolize nobility, prestige, and higher social position. At the same time, each linguistic culture interprets color symbolism according to its own historical and cultural experience, which leads to the emergence of culture-specific phraseological meanings.

Thus, color phraseology represents an important linguistic and sociocultural phenomenon that preserves collective cultural memory and reflects social perceptions within different speech communities.

REFERENCES

1. Gaybullayeva, D. F. K. (2021). Universal and national peculiarities of phraseological description of image in the english and uzbek languages. *Academic research in educational sciences*, *2*(3), 990-998.
2. Oxford dictionary of idioms. (2000). Oxford University Press.
3. Бирих, А. К. (2005). Русская фразеология. Историко-этимологический словарь (В. М. Мокиенко, Ed.; 3-е изд., испр. и доп.). Астрель; АСТ; Люкс.
4. Большой фразеологический словарь русского языка. (2023). ООО «Дом Славянской книги».
5. Гвоздарев, Ю. А. (1988). Рассказы о русской фразеологии: Книга для внеклассного чтения учащихся старших классов. Просвещение.
6. Серов, Н. В. (1997). Эстетика цвета: Методологические аспекты хроматизма. Бионт.
7. Тер-Минасова, С. Г. (2000). Язык и межкультурная коммуникация. Слово.
8. Ўзбек тилининг изоҳли луғати: 80000 га яқин сўз ва сўз бирикмаси (Vol. 5, А. Мадвалиев, Ed.). (2020). “Ozbekiston nashriyoti” давлат унитар корхонаси.
9. Ходжалепесова, И. М. (2022). Антропоцентрик хусусиятларни тавсифлашда ранг символизми (PhD dissertation abstract). Самарқанд.