



SEMANTIC ANALYZING OF COLOR IN THE ENGLISH AND KARAKALPAK LANGUAGES

Xabipova R.

Nukus, Uzbekistan

Ph.D., docent, Berdakh Karakalpak State University

The department English linguistics

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In the world of linguistics, at present, in the process of globalization and intercultural communication of people, the question arises about all aspects of language, including the analysis of socio and linguacultural meanings reflected in the language. Color is a category that attracts the attention of specialists from all over the world, whose scientific interests lie in completely different fields of knowledge: physicists, biologists, doctors, psychologists, artists, designers, art historians, philosophers, literary critics, linguists and many others. Structural and linguistics, differences in the field of color names are associated with differences in the world pictures of representatives of different cultures, with established historical and cultural, religious, climatic and other features [1, 179-186].

Color is the most important part of all visual information. It is the color of the clothes of the person you meet, the color of his face, hair, etc., that is remembered first of all. For example, the statement: «I don't remember what she was wearing, but she was wearing red, and this red burned my soul and kept me awake at night.» One of the issues related to color naming is the question of how to combine words that denote color into groups [2, 235].

At the same time, the author notes that shades, two-part words and phrases in dictionaries are almost completely absent. It should be noted that there are no clear criteria for the allocation of the considered vocabulary in the modern science of language. In most cases, the authors rely on their own intuition, deciding how many and which words should be studied. For example, the composition of the vocabulary used for color designations is usually limited to a very small group of words, the so-called basic color names. On the other hand, they readily illustrate the absence of isomorphism in the content plans of different languages by comparing diagrams of the distribution of the names of the main colors, which are allocated, in fact, on the same substantive basis – the physical spectrum of colors. Thus, the Russian language distinguishes seven basic colors: purple, blue, light blue, green, yellow, orange, and red [3, 846-853].

In English, only six colors are called as primary colors: purple (purple, magenta, purple), blue (blue, cyan), green (green), yellow (yellow), orange (orange), red (red).

However, we believe that it is important to take into account the metaphorical reinterpretations of not only the main, but also “peripheral” color names, including simple adjectives. In stylistics, attention is often drawn to the role of color units, since they are one of the elements of any writer's style and worldview in a work of fiction. It

should be noted that the material of color names is used very productively in the analysis of the artistic means of the language of writers, since the vocabulary denoting color is one of the essential components of imagery in fiction [4, 846-853].

We can say that the linguistic problem of color naming developed together with linguistics as a science. New scientific paradigms are emerging – a new perspective on this problem is emerging. It should be noted that the development of aspects of the functioning of color in phraseological units has also always been relevant and developed by some generations of scientists as we can see, the high frequency of the use of the vocabulary of color designation, its obvious national-cultural semantics and significance for the construction of a fragment of the linguistic picture of the world attracts the attention of various researchers. It is impossible to imagine the development of society without language and the development of language without society. Language is not only a means of communication between people, but also between nations, as well as an instrument of interstate communication. Modern languages have evolved over the centuries as a result of complex historical processes [4, 832-839].

The literature on color terms in the English and Karakalpak language is not sufficiently presented, so that the categorization and classification of colors is a problematic issue in the field of linguistics. Of the few linguistic studies available, one can rely on introspection to draw conclusions: by examining the behavior of color terms in contexts through language analysis, the meanings of color definitions are revealed. Color is the object of many scientific studies. The color spectrum is divided into three main colors: yellow, blue, and red. There are traditionally a small but common group of nuclear colors - blue, green, yellow, red and achromatic colors: black and white (gray should also be included here) [5, 339-343].

The range of characteristics of adjectives in the English and Karakalpak and English language is very wide. Let's look at some of the main aspects related to colorative vocabulary. The English and Karakalpak language belongs to the agglutinative languages, which are characterized by the method of «gluing». In the English and Karakalpak language, adjectives are formed using affixes. In general, the formation of adjectives in the English and Karakalpak language is a wide and complex field, since they are subject to substantiation in combination with verbs: *Qaysı túrinen, aǵınan ba, qızılınan ba?* This feature creates a semantic color field and a figurative value. Color-indicating adjectives are used in phraseological units, proverbs, idioms, fairy tales, riddles: *Adam alası ishinde*. Adjectives that express color can mean nicknames, funny words, or swear words: *Qarabay; sarı mäshek; Qara batır; ala-shubar; Aq jüzli qız*.

In English and Karakalpak, as in Russian, the color-signifying adjective is placed before the noun: *white dress – aq kóylek*. By structure, adjectives are divided into simple (aq, qızıl) and compound (aspan kók reń, toq sarı reń). The word «white» is considered the oldest in the English and Karakalpak dictionary, being one of the keywords expressed cotton, milk, snow (aq jipek – oramal, aq altın – paxta, qarday aq, sút kibi aq). The adjective white is sometimes applied to a person (aq bilekler; aq jüzli qız). «White» can be used in a figurative sense (aq suw). In literary works, poets and writers used the word white to describe snow, frost, winter: *Appaq lipas kiyip qır, dala. Qar qoyında uyqılap jatadı, poyezd ele uship baratır, aq qırlardı basıp baratır ...* The adjective white usually



means «innocent»: *Aq bolsa nege birden kózge túspeydi*. White can express milk, curdled milk, ayran, etc.: *ağargan ishtim*.

The word 'black' is applied to a person as a silhouette, label: *Qara batır, qara uwayım, qarabayır*. The word 'qara' is sometimes used as an adjective for black objects. This gives the item an additional meaning: *qara qazan, qara quman, qara, qara kúnler, qara ko'zler*. In relation to other colors, blue is considered abstract. Because when we say blue, it is difficult to imagine a specific color. In the language, these shades have their own names. With the help of adjectival affixes and auxiliary elements **shım, ashıq, toq, dım, eń, -raq, qıp**, the shades of objects are determined: *ashıq qızıl gul, qızılraq*. In the English and Karakalpak language, 'red' has synonyms: *qan qızıl reń, toq qızıl, ashıq qızıl reń, qızıl*, etc. English and Karakalpak writers in their works convey shades of red in the following forms: *Gúlnara, Gúlkumar, Gúlsuray, Gúlsheyrin*. When in contact with the outside world, a person's mind develops an idea of the surrounding world, in which a multi-faceted and multidimensional model of the world is formed. Linguistic forms and verbal concepts of things that reflect the specific features of language form a linguistic picture of the world, thereby becoming a source of knowledge of the world, understanding of reality, and also contribute to the reproduction of a more extensive multi-faceted picture of the surrounding reality in the minds of people. In the linguistic picture of the world, all the meanings expressed and recorded in the language are combined into one single concept of beliefs, forming a holistic worldview, which becomes common in the form of a linguistic norm for the speakers of this ethnic group. The national language is a spiritual component, it unites all those who speak it, brings them together and serves as a bridge between generations. Language is the most important component of culture, which serves to transfer experience and knowledge to the future generation.

Culture organizes the thought of the linguistic personality, forms linguistic concepts and categories. Culture and language are inseparable concepts that have formed the linguistic picture of the world in the history of human civilization. An integral part of culture-language, is the main tool of knowledge and assimilation of culture. In the linguistic picture of the world, the language itself is perceived as a mirror of culture, where the world of a person and the entire nation with its traditions, customs, mentality and values takes place. In the language system of a single collective, including folklore, proverbs, sayings, phraseological units, chronicles, oral and written speeches are a cultural storehouse, a piggy bank in which all the knowledge, skills, material and spiritual values accumulated by the people are stored. Generations become carriers of culture, adopting and mastering the experience of their ancestors through the linguistic picture of this ethnic group. In the formation of a person as a cultural personality, it is the language that contributes to the perception of the mentality, customs and traditions of the entire people. Culture is transmitted through language and the conditions of its existence are nourished by the accumulated knowledge of previous generations. It is appropriate to state that language, being a product of culture, is also at the same time its main and integral component. «Language is the history of the people. Language is the path of civilization and culture. Culture manifests itself, first of all, in language. Language is the true reality of culture; it is able to introduce a person into culture.



Language is a means of communication between people, a product of human society. It is impossible to imagine the development of society without language and the development of language without society. It is not only a means of communication between people, but also between nations, as well as an instrument of interstate communication. Today's languages have evolved over the centuries as a result of complex historical processes. The language picture of the English and Karakalpak language expresses the cultural and national experience that has historically developed over many centuries and is fixed in the vocabulary, phraseology and grammar. Thus, a comprehensive analysis and study of the characteristics and qualities of adjectives with color definitions from the point of view of linguistics is of great importance both theoretically and practically.

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