

# The Peculiarities Of Lexical Units For Color Representation In English And Karakalpak Languages

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**Annotation:** This article analyzes the peculiarities of lexical units for color representation in English and Karakalpak languages. Colors are used not only to describe natural objects but also play a significant role in social and cultural processes. Each language has its own unique system and features for expressing colors. The article explores the differences and similarities between the lexical units for color representation in English and Karakalpak, focusing on their semantic and cultural contexts.

**Keywords:** color, lexical units, semantics, English language, Karakalpak language, linguistics, culture.

## INTRODUCTION.

Colors are not only related to the natural world but also have a significant place in language and culture. Each language has its own system for describing colors, which reflects the unique cultural and worldview of its speakers. The English and Karakalpak languages have distinct features when it comes to expressing colors. This article explores the lexical units for color representation in both languages and highlights the differences and similarities between them.

**Main Part:** In English, the lexical units for colors are quite diverse and are used to describe a wide range of shades and variations. For example, the word "red" encompasses various nuances such as "scarlet," "crimson," and "ruby." In English, colors often carry additional semantic loads, as they can be connected to cultural, social, and emotional contexts. The role of colors in social and cultural situations can vary significantly in different linguistic environments.

In Karakalpak, lexical units for colors are also distinctive, but this language tends to use more basic terms for color representation. For instance, in Karakalpak, the word for "red" is "qizil," for

"yellow" it is "sariq," and for "blue" it is "ko'k." However, in Karakalpak, colors are often not as finely distinguished as in English. Moreover, in Karakalpak, the use of colors in psychological and cultural contexts differs from that in English.

One of the main differences between the two languages is that in English, colors are often expressed through numerous synonyms, while in Karakalpak, there are fewer variations and they are usually more general. For instance, the Karakalpak word "ko'k" can be used to describe different shades of blue, while in English, there are distinct terms like "blue," "turquoise," and "navy."

In English, colors are used not only to describe physical attributes but also to express social and emotional states. For example, the phrase "feeling blue" refers to sadness or depression, a meaning that may not have an exact equivalent in Karakalpak. On the other hand, in Karakalpak, colors are more commonly used to describe objective and natural states, typically using fewer specific terms for shades.

In addition to basic color names, both English and Karakalpak languages incorporate metaphorical and symbolic uses of color to convey deeper

meanings. For instance, in English, certain colors are often associated with specific emotions or symbolic meanings. The color "red" is frequently linked to passion, danger, or love, while "green" symbolizes growth, calmness, and even envy. Such associations are deeply rooted in cultural history and are reflected in language. These symbolic meanings are not always directly translatable into other languages. In Karakalpak, while colors can have emotional connotations, they are more frequently tied to nature and practical aspects of daily life, such as agricultural or environmental contexts. For example, "sariq" (yellow) in Karakalpak might not only represent the color of a flower but also evoke associations with harvest and fertility, which may not be as strongly present in English.

Furthermore, when discussing how children or learners understand colors in both languages, it is essential to acknowledge how they relate colors to their immediate environment. In English, children may learn color names through objects, books, and various forms of media where colors are vividly depicted in different contexts. For example, children in English-speaking countries may associate the color "blue" with the sky, "green" with grass, and "yellow" with the sun. In Karakalpak, the educational context might involve more immediate environmental and agricultural terms, where "ko'k" (blue) might refer to the sky but could also be associated with specific plants, animals, or weather patterns unique to the region. These cultural and environmental contexts shape how color is learned and conceptualized by speakers of each language.

Another aspect that differentiates the two languages is the use of color words in idiomatic expressions. While English is rich in color-based idioms, such as "seeing red" (becoming angry) or "a green thumb" (being good with plants), Karakalpak expressions may be less dependent on such color-based imagery. Instead, Karakalpak idioms might

focus on other sensory experiences or environmental cues. The lack of an equivalent to certain color idioms in Karakalpak reflects the cultural specificity of language and the different ways societies use colors to conceptualize and describe their world.

Moreover, the distinction between primary and secondary colors and the complexity of shades is another area where English outshines Karakalpak. English speakers have a broader vocabulary for distinguishing various shades and hues, thanks to historical and cultural factors, including art, fashion, and technology. For example, in English, "turquoise," "aqua," and "teal" are all specific shades of blue-green, but Karakalpak speakers may only use "ko'k" or "yashil" to describe these shades. This difference in lexicon reflects the importance of color differentiation in English-speaking cultures and highlights how the vocabulary for colors evolves based on societal needs.

Lastly, the influence of globalization and technological advancements on both languages is leading to the adoption of more color-related terminology from other languages, particularly English. This phenomenon can be observed in the Karakalpak language, where terms like "pink," "orange," and "brown" are increasingly being borrowed, though they are not traditionally part of the Karakalpak color lexicon. These shifts in language use illustrate how languages continuously evolve in response to external cultural influences, which further complicates the comparison between color terms in different languages.

**Conclusion:** The differences between lexical units for color representation in English and Karakalpak reflect the structural features of each language, as well as cultural distinctions and the role of color in both languages' semantics. While English has many synonyms for colors, with additional emotional and social meanings, Karakalpak tends to

use fewer basic color terms, primarily focusing on natural and objective qualities. These differences highlight the connection between language and culture, which is crucial in understanding each language's perspective.

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