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LINGUISTIC ANALYSIS OF THE USAGE OF COLOR EXPRESSIONS IN ENGLISH AND UZBEK LANGUAGES

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ABSTRACT

Color is a significant area of investigation since it offers insights into human cognition and classification of reality. To consider for studying is on describing language in use, in a contextual perspective and by means of a corpus-based analysis of such considerations as collocation, colligation, semantic preference and semantic prosody. It also evidences cases of diachronical changes in semantic preference and suggests potential applications in the area of language learning and translation studies. [1]This work gives the analysis of the frequency of their use in phraseological units of the English and Uzbek languages and the research reveals differences and similarities of semantic connotations of colour components.

KEYWORDS: *Set Phrases, Polysemy, Semantic Row, Similarity, Difference, Mentality, Interaction.*

INTRODUCTION

Color terms in the English language is so comprehensively represented that it would hardly involve any further study. After the publication of Berlin and Kay's seminal study on Basic Color Terms, it appears that have color terms as their most important focus. However, most of these studies are essentially context-free studies with an anthropological perspective. Etymological studies available, many rely on introspection as their source. Color is the object of a plenty of scientific studies, from natural knowledge to human sciences. By this time, we understand a complex system of physical, neurophysiological, psychological and linguistic-cultural phenomena that are produced by a physical stimulus and be determined by on human perception and cognition. In physical terms, color is a phenomenon of light produced by our eyes detect clashing qualities of estimated or reflected light. The question at prize is how human perception succeeds in subdividing the perceptual continuum interested in discrete, linguistically defined categories and whether, when a language does develop a color lexicon, there is a universal tendency for languages to lexically label similar areas of the color space in similar ways[2]. The difference popular cultural associations of a particular color. For instance**, white** in the USA means *purity*, in France — *neutrality*, in Egypt — *joy*, in Japan — *death*, in China — *death and purity* and Korea- *purity ,innocence rectitude and temperance.*

In English, the meaning of *blue* is usage in both meaings . On the one hand, the blue colour is a symbol of *truth and justice*, therefore its connotation is often positive. Usually it is seeming as a colour inalterability and constancy, for example, true blue — *truthful, absolutely loyal*, blue ribbon — the best, exceptional or blue blooded — of high noble blood. On the other hand, blue can also mean somewhat *gloomy, hopeless, depressin*g, as in the phrasal units feeling blue as an expression of sadness.[3] The color blue is associated with the sea and the sky. It mixed agitation and tranquilly in itself, providing the sensation of cold and rewinding of a shade. A blue surface appears to move away from the spectator, carrying the gaze into the depths. *Ko'm — ko'k osmon* (blue sky).

1. *The colour of a clear day's sky or deep water. Blue clothing, blue sky. Ko'm — ko'k - osmon moviy, ko'k ko'ylak;*
2. *Quite inappropriate, exhibiting or referencing various activities in a way that offends a large number of individuals. A blue prank. A blue film;*
3. *Said, without hope, sad to the point of looking blue — hafa ko'rinmoq;*

White can be used in a figurative meaning (oq suv)[4]. In literature , The writers used the word white to describe *water, snow, frost, winter:* Oppoq choyshab yopib dala, qir. Qor qo'ynida uxlab yotadi, poyezd hamon uchib ketadi, oq qirlarni bosib o'tadi…(Uyg'un).

[1] *Berlin, Brent and Kay, Paul, Basic Color Terms. Their Universality and Evolution, Berkeley, University of California Press, 1969. Bornstein, M. H., Color vision and color namings*

[2] *Moore, Carmella, Romney, A. Kimball, and Hsia, Ti-Lien, Cultural, gender, and individual differences in perceptual and semantic structures of basic colors in English and Chinese, Journal of Cognition and Culture, 2.1, 2002.*

[3] *https://weproject.media/en/articles/detail/9-Uzbek-traditions-that-are-used-with-the-birth-andupbrin...*

[4] *Javohir Gaybullo Og, Z., & Sayfiddinovich, X. R. (2021). Boshlang'ich Sinf O'qish Darslari Samaradorligini Oshirishda Qo'llaniladigan Interfaol Metodlar. Барқарорлик Ва Етакчи Тадқиқотлар Онлайн Илмий Журнали, 1(6), 93-104*

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The word *qora* is occasionally used as an adjective for *black things and objects*. The item an extra meaning: *qora qozon*, *qora kun*,*qora siyoh,ko'ngli qora qora ko'zlar*. In the English and Uzbek language, *red* has synonyms: *yoqut*, *la'l*, *qon*, *shafaq*, *lola*, etc. English and Uzbek writers in their works convey shades of red in the following forms: *alvon*, *gulnor*, *gulgun*, , *gulrang*. The following red names came from Arabic and Persian: ahmar, humro, hamro, arguvon.

Yellow is the color of gold, which was formerly taken in as hardened sunshine. It's the color of autumn , full harvest, and withering leaves, but it's also the color of disease, death, and the other side. Women from numerous cultures preferred yellow clothing. The color yellow was frequently used to distinguish nobles and higher classes.

Interaction with the outside world, a human's mind develops an idea of the surrounding world, in which a multi-faceted and multidimensional model of the world is formed[5]. 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[6].

CONCLUSION

Language is the present of the people. Language is the ways 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 a means of communication between people, but also between nations, as well as an instrument of interstate communication[7]. Today's languages have evolved over the centuries as a result of complex historical processes. The language picture of the English and Uzbek 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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