

LINGUOCOLOR PICTURE OF THE UZBEK LANGUAGE

Kodirova Feruza Kahramanovna
Senior Lecturer, TSEU, Tashkent

ABSTRACT

In the language system of a single collective, including folklore, proverbs, sayings, phraseological units, annals, oral and written speeches are a cultural pantry, which stores the knowledge, skills, material and spiritual values accumulated by the people.

Keywords: color, phraseological units, adjective, language, black.

Language is the history of a people. Language is the way of civilization and culture. Culture manifests itself primarily in language. The course of human thought in the analysis of the world and its evaluation are characteristic of only one language. Sociologists, historians and linguists indisputably assert that a person belongs precisely to that nation in the language of which he speaks and thinks. 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 peoples. [1, c.25].

In the linguistic picture of the Uzbek language, cultural and national experience is expressed historically over many centuries and is fixed in vocabulary and phraseological units. [2, c.52]. There are two lexical layers in the vocabulary of the language: words and phrases. The most striking of them are phraseological units with color definitions. The Uzbek linguo-color picture of the world does not use gray, pink, gray shades. The golden hue is used in relation to the hair and hands of a person, fish, autumn, objects. Such comparisons can also be seen in Russian. For example, white is pure, open, sinless; green - young, not experienced, not mature; red - insidious, impulsive, categorical.

Just as an artist sees the world around him in his own way and chooses certain colors for his paintings, so the artist of the word has his own idea of the world and his individual preferences about the choice of lexical means to describe it, relies on the cultural heritage of his people. In expressing the expressive-emotional state of objects, adjectives with color definitions associated with excitement, anger, pleasure, hatred are often used, as well as adjectives expressing color, they can denote nicknames, joke words or curse words: **Qoravoy; sariq mashak; qora botir; olachiror; oq yuzli qiz.**

Studies have shown that the most commonly used colorema in the Uzbek linguo-color picture is black. It is one of the ancient flowers in the Uzbek vocabulary. In the history of the Uzbek language, the phraseological unit **qora ishchi** is often found, which in translation means a laborer: a person, a hired worker who is engaged in hard work.

The adjective is based on the concept of black: **ko'mir, qorakuya, qurum, mo'm.** In Uzbek phraseology, **black** personifies anger, difficult days, incitement, intrigue, humiliation. Although as a color in the Uzbek language it is considered the color of strength and power, it is also associated with misfortune, grief, mystery, etc.

In the philosophy of Nazhmiddin Kubro, black reflects the approach of the soul to the goal - the threshold of the spiritual world, comprehension of the sacred, admiration for the divine world. It is a symbol of achieving true dhikr and admiration for the Almighty. Black color prevails in many flags of Muslim states. Al-Farabi wrote: "Each color hides the absence of another color, but the presence of white is not due to the absence of black."

The use of colors in a symbolic sense exists to this day. The word black in Uzbek phraseology is used in the following figurative senses:

1. **Qora ko'ngil, niyati qora** (black soul, black intentions) - a person who envies with black envy. Black is often used as a component in the composition of stable units with a negative, negative value.
2. **Qora oltin, ko'mir** - black gold: oil, coal.
3. **Qora taxta** - a black board where the names of lagging behind and lazy students were written.
4. **Qora bo'lib qolmoq** - to be guilty.
5. **Qora chaqa** - a trifle, which is worthless; quite a bit.
6. **Qora qozon boshga tushdi** - used in everyday life and means to feed the family.
7. **Qora ko'z** - black-eyed - a person with dark eyes. In this case, the color black expresses a positive meaning.
8. **Qora Botir** is a black hero with unprecedented power.
9. **Qora ishlar** - dirty deeds: dirty deeds that a person tries not to disclose.
10. **Qora taqdir, qora otmish, qora kun** - black fate: in these phraseological units, the word black expresses a hard, disastrous and ruthless life.
11. **Qora ro'yxat** - black list: a list of people deprived of privileges.
12. **Qora kafan** - black shroud: in this phraseological unit, the adjective black expresses an untimely and pitiful death.
13. **Qora qanot** - evil, supernatural and dark forces that will harm and threaten [3, 122].

To enhance black objects to a certain extent, the following words are expressed: **qop-qora ko'mir, qop-qora tun, qop-qora zulmat, qop-qora yer**; determination of the abundance of skin sweat: **qoro terga botdi**; very dirty clothes: **kiymi qoro kir**; expressions of much blood: **qoro qoniga belanib qoldi**. In the linguo-color picture of the Uzbek language, the adjective black personifies sadness, disgust, grief, separation: **qora kunlar, qora dog', qora firoq, qora o'tmish, qora kafan, qora zamon, qora ishlar**. Black is present in such phraseological units that express impotence, weakness, helplessness: **qora chaqa, qora qozon, qora qumg'on, qora chiroq**. Colorema black in Uzbek phraseology is mainly used in a negative sense [4, 62].

The modern world is interested in the knowledge of the phenomenon of color due to the increased interest in color determination and its study as a subject. And also, the topical issues of modern linguistics are the relationship between language and culture, language and ethnicity, the etymology of words, the culture of communication, which are clearly reflected in the language picture of the world. The linguistic picture of the world expresses cultural - national experience, which has historically developed over many centuries and has become entrenched in vocabulary, phraseology and grammar. In folk tales, epics, proverbs, phraseological units, the national flavor is expressed, which personifies the folk and centuries-old culture of the language community.

Drawing a conclusion from the above examples, we can say that each natural language has its own unique linguo-color picture. In this case, color stereotypes are quite in demand and are used in the ordinary version of the Uzbek linguo-color picture.

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