

## LEXICAL AND SEMANTIC FEATURES OF COLOR ADJECTIVES IN THE KARAKALPAK LANGUAGE

**Bekbergenova Nasiba Neitbaevna**

*Master's degree student of Nukus State*

*Pedagogical Institute [nasiba19910919@gmail.com](mailto:nasiba19910919@gmail.com)*

**ABSTRACT:** We can see all the word by colors. Color is the most important part of our visual communication. When we met at first time, we release the world by colors. We see people's face, clothes and the color of nature. They are the things which we remember at once. 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.

**Key words:** black, red, yellow, customs, phraseological unit

### INTRODUCTION

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. The literature on color terms in the 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 range of characteristics of adjectives in the Karakalpak language is very wide. Let's look at some of the main aspects related to collative vocabulary. The Karakalpak language belongs to the agglutinative languages, which are characterized by the method of "gluing". In the Karakalpak language, adjectives are formed using affixes. In general, the formation of adjectives in the Karakalpak language is a wide and complex field, since they are subject to substantiation in combination with verbs: Qandayinan bolsin, ag'inganba, qizilinanba? 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 alasi ishinde. Adjectives that express color can mean nicknames, funny words, or swear words: Qarabay; sari bala; Qara batir; ala- bula; Aq juzli qiz. In Karakalpak, as in Russian and English, the color-signifying adjective is placed before the noun: white dress-aq ko'ylek. By structure, adjectives are divided into simple (aq, qizil) and compound (aspan ko'k, toyg'in sari ren').

The word "white" is considered the oldest in the Karakalpak dictionary, being one of the keywords expressed cotton, milk, snow (aq altin paxta, qarday appaq, su'ttey aq).

The adjective white is sometimes applied to a person (aq ko'kirek; aq juzli qiz). "White" can be used in a figurative sense (aq suw). In literary works, poets and writers used the word white to describe house and accomadation to live Tirelgen sayin aq otawg'a aq otaw qosildi. Ash jalan'ashlar aq otawlilardan qasqirdi ko'rgendey jiyrisla da, to'rdi zorlar alip jalan' ayaqti sag'al ayaqqa shig'ardi. The adjective white usually means "innocent": O'zi aq bolsa nege qarsiliq ko'rsetpeydi...( K. Sultanov " Ajiniyaz" romani). White can express milk, curdled milk, ayran). Ag'arg'an ishtim.

In the original meaning of the word "black" there is a color, that is, such objects as coal, soot, soot, wax of black color are represented. Qara is an antonym of the common white word (sometimes red) and is also the oldest word in the karakalpak dictionary. The word qara has become a pseudonym and even a name for people: On the threshold of the body of Qara Ahmad darkens (Aybek); qara bala; qara kisi. The adjective "black" represents grief, sadness, loss of a loved one and is expressed as "darkness": Jan'a shan'irayip turg'an aq bul'tlardin' betine tabiyat qara perdesin japqanday aspan tu'nere qaldi) (K. Sultanov "Ajiniyaz" romani).

The word black is applied to a person as a silhouette, label: Qara batir; jaydin' artinda birewdin' qarasi ko'rindi;

The word qara is sometimes used as an adjective for black objects. This gives the item an additional meaning: qara qazan, qara quman, qara shira, 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. That is, in general, colors such as green, blue, purple, vitriol, light blue, pistachio can be considered blue, and they are all considered blue: ko'k aspan, ko'k teri, ko'k sho'p, k'ok ha'wiz. In some cases, the word "blue" defines not only the external quality, but also the state of the object, such as immaturity, dampness, youth, inexperience: ko'k juzim, ko'k piyaz, ko'mko'n'bek shiyki alma. The adjective blue is subject to substantiation and has synonyms: ko'kshop; aspan;

Red is one of the three primary colors of the spectrum. It is ancient in the vocabulary background of the karakalpak language. The word red characterizes the items: qizil gul, qip qizil lala gul. When describing a person's complexion and cheeks, the adjective "red" is used: eki beti qip qizil, uyattan qizarip ketti. Red is used in phraseological units, phrases and often expresses the color of shyness: Burishtay qizarg'an alma betinin' u'stindeg i kok kozleri menen ajep tawir qaradi. (K. Sultanov "A'jiniyaz")

In the language, these shades have their own names. With the help of adjectival affixes and auxiliary elements *shim*, *aqshil*, *toq*, *tim* -*lew*, -*law*, *qip*, the shades of objects are determined: *aqshil qizil ren*, *qizg'ish*. In the karakalpak language, red has synonyms: *anar*, *shim qizil*, *qan*, *lala*, etc.

The adjective yellow, like red, has many shades. They are in literary and colloquial speech have the following varieties: *aq sari*, *toyg'in sari*, *aq sari*, *qara sari*, *qabaq sari*, *limon sari*, *shiyki sari*, *geshir sari ren*, etc. Dark yellow is called: *apelsin ren*, *qizg'ish sari*, *geshir sari ren*.

In Karakalpak poetry, its synonyms are often used instead of yellow: *zard*, *qahraba*, *sarg'ish*, *altin ren'*, *sariparen'*. The adjective yellow describes a person's appearance: face, hair, mustache, teeth, for example: *Sari jambilshaday tompayg'an betinin'almasina tu'skentulimshag'I menen oynap oy u'stinde kiyatir.* ( K. Sultanov " A'jiniyaz") The adjective "yellow" was applied to the patient: *Keselliken a'bden sarg'ayip ketipti.* Yellow is synonymous with gold: *Altin shashli bala.* To indicate the maturity of fruits and vegetables, the word *sap-sari* is used: *sap-sari erikler*, *sapsari almalar*.

Green in many cultures means the beginning, youth, plants. In the karakalpak language, green expresses grass, leaves, emerald, etc. The age of green in the dictionary of the karakalpak language is considered ancient. 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.

The modern karakalpak language and karakalpak literature are the successors of the best traditions of literary and poetic works that were created in the past centuries in the Turkic (Old Uzbek) language.

**REFERENCES:**

1. Василевич А.П. Цветонаименования как характеристика языка писателя (К методике исследования) // Лингвистика текста и стилистика / Ред. П. Аристэ, Х. Лийн. Тартуский государственный университет, 1981. -С. 135-143.
2. Сусов И.П. Введение в языкознание: учеб. для студентов лингв, и филол. спец. М. :АСТ: Восток-Запад, 2007, С. 65.
3. Василевич А.П. Цветонаименования как характеристика языка писателя (К методике исследования) // Лингвистика текста и стилистика / ред. П. Аристэ, Х. Лийн. Тартуский государственный университет, 1981. С. 143.
4. К.Султанов (Ажинияз романы). Билим баспасы -2019
5. Лингвокультурологические особенности репрезентации цветовой гаммы в русском и узбекском языках. International Journal of Academic Pedagogical Research (IJAPR) ISSN: 2643-9123 Vol. 4 Issue 12, December - 2020, КодироваФ.К. Pages: 40-42
6. Лингвокультурология. Краткий курс лекций и хрестоматия. д. фил. н., проф. С.А.Питина, д. фил. н., проф. Л.А.Шкатова. Челябинск -2006
7. Материалы Международной научно-практической интернет-конференции «Тенденции и перспективы развития науки и образования в условиях глобализации» 31 июля 2020 года Вып. 61.
8. Кодирова Ф. Лексико-семантические и лингвокультурологические особенности концепта "семья" в паремиях русского и узбекского языка// EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal Volume: 6 | Issue: 11 |November 2020 || Journal DOI: 10.36713/epra2013 || SJIF Impact Factor: 7.032||ISI Value: 1.188/
9. Мамадалиева Ф.А. Лингвокультурология как комплексная область научного знания. Яна Грищенко (Киев, Украина) //http://oldconf.neasmo.org.ua/node/1076.