



Content Syncretism of Adjectives Expressing "White" Color in the Uzbek Language

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Abstract

This article discusses the breadth of semantic field of the lexemes which express white color in Uzbek, the presence of syncretic phenomena in its lexical nature, such as polysemantic, metaphorical, metonymic, enontesemic, occasional, pragmatic, connotation which can illuminate semantic syncretism.

Keywords: *Syncretism, Polysemantics; Metaphor; Metonym; Connotation; Pragmatics; Usual Meaning; Denotative Meaning; Significant Meaning*

Introduction

It is known that the adjectives representing colors are made up of ancient words in all languages of the world forming a separate group of words. In linguistics, words denoting color present the spirituality, culture, traditions, ethnography, ethics and aesthetics of the nation, its psyche and manifest the content of its spiritual identity. Each representative of the nation expresses in language the objective outlook which has in their national thinking, experience, observation through color. Because the sign in the objective world gives a person different meanings and creates associations on the basis of these meanings. It is ancient to reflect the linguistic landscape of the world in colors. They see in it a picture of a set of features peculiar to their national mentality.

A sign is a unique "set of words" which is a color representation of a linguistic picture of the world. E.S.Kubryakova writes: "Human lives with things and signs around them, perceives things and signs, and through this perception reveals the logical internal and external realization of things and signs. The perception of movement, objects and signs in the universe is a product of human thought."¹

Nowadays, there are many definitions which take into account different aspects of the sign. Considering all its aspects, Yu.S. Maslov describes it as follows:² Therefore, in the center of research on world and Russian linguistics, including Turkology, the center of research on this topic reflects the

¹Кубрякова Е.С. Язык и знание. М., 2004. С.157.??

²Бу ҳақда қаранг: Нурмонов А. Танланган асарлар 3 жилдлик. 2-жилд. -Т., Akademnashr. 98- бет.

attitude of human to the objective world, their appeal to color. Current research also suggests that "color modeling" depends on our minds and perceptions and that black and white, as well as red which mean triangular colors in world languages.³

Color-representing adjectives have their own figurative expression in Turkic languages, as well as in other languages. The depiction in colors of national spirituality, values, customs, rituals and other phenomena related to the national mentality demonstrates the existence of a peculiar linguistic nature. The meanings of color reveal the practical association of the features of a person's social background, life in a broad sense, specific national culture and spirituality. Each language's relation to color and its image forms its own complex system. It is known that each language has its own history of the appearance of colors and the attitude of the language owner to it. The point is that in the languages of the world, colors have different spiritual images and occur in a situation where the speaker has to perceive the outlook. The attitudes of ancient Indians, American Indians, Iranians, Chinese and other peoples to colors also form a peculiarly complex system.

According to A.N.Kononov, in the Chinese and Iranian peoples, cosmogonic (related to celestial bodies) meanings are symbolic in color: blue (blue), air (blue), green mean western: yellow-peak, medium, imperial color (in Chinese); red-south, white-east, black-north. In American Indians, colors represent hiosymbolic meanings: east-black, south-white, strange-yellow (red), north-blue (green). The Hindus emphasize the hiosymbolics in color: the divine, the living (symbol of something), knowing that the forces of nature are living in light world. The Kalmyks consider the east to be white (silver), the south to be blue, the west to be red and the north to be yellow (gold).⁴

It is understood that words expressing color create a connotative connection that has a positive or negative color, depending on the ethnic, national mentality of each nation. A colorful nation, a product of human thought, embodies the culture and traditions of an ethnic group in language. Along with other languages, color-related associations occur in Turkic languages as well.⁵ Any language has positive and negative meanings due to the breadth of the semantic field of colors. Like other languages, Turkic languages have color-related associations.

On the qualities of color in Turkology, V.V.Radlov in his book " Древней тюркские словарь" explains that in Turkic languages color-forming qualities consist of words that form a derivative component.⁶ In two articles on the semantics of color-representing adjectives, A.N.Kononov draws attention to geographical names expressed in colors on the basis of materials of ancient written records of Turkic languages. In the researches of B.A.Musukov and M.A.Akhmatova on Karachay-Bulgarian, D.A.Arslanbekova on kumik, V.D.Arakin on Turkish, A. Gurtsova on Turkmen, A.Sydykov and K.Samatova on semantics of color-related adjectives in Kyrgyz language approach differently based on national mentality. It should be noted that in the research, colors are included in the scope of semantic analysis, the attitude to semantic syncretism is not fully covered. Based on the analysis we have studied, we have focused on the fact that white expresses content syncretism in the Uzbek language.

Perception of the linguistic pictures of the world in colors is closely intertwined with the national culture of each nation. Understanding the world through colors is a central category in Uzbek, as well as in other languages, including Turkic languages. Because the Uzbek also feels the existence of the universe, sees and understands its basis.

³Габьшева Л.Л.Слово в контексте мифопоэтической картина мира :Атореф.дис...докт.филлол.наук. – М.,2003. – С.10.

⁴Кононов А.Н.Семантика цветообозначений в тюркских языках.<https://www.orientalsudites.ru/rus>journal>

⁵Мусуков Б.А.Обозначение цветовой госимволика в карачево -балкарском языке.

⁶Радлов В.В.Опыт словаря тюркских наречий –Т.1.-Ч.1и 1.СПб: Изд-во.ИмператорскойАкадемии Наук,1893.–1914 с.

It connects the image of colors in the world views with national spirituality and expresses it in language. Words denoting national culture, spirituality, customs, superstitions, religious rites, and various forms can be considered as generalizing concepts of national culture. Generalizing concept words form a complex syncretic whole which combines a broad sense of spirituality in linguistic semantics.

Color-expressing lexemes are important not only in the expression of color, but also in the expression of information, an idea which is specific to the expression existing in our thought. It is understood that color is a category which forms a broad semantic field, forming an association in different expressions of the image of the universe in language.

N.N.Amosova also says about it: "colors have great importance in the linguistic view of the world. Any color is associated with different linguocultures.⁷ According to H. Shamsuddinov, "the most active in this process is the perception of visual memory. There are reasons for this phenomena. First, human receives most of the information about existence through the organ of visual perception - the eye: information about the shape, color, position, quantity, movement of an object is formed through visual perception.

Second, information obtained through visual perception can also be formed over a certain distance without direct contact of the substance"⁸. For this reason, the association role of visual memory perception is the most significant.

In the world languages, white and black have long been associated with ethnic concepts such as positive or negative, light or evil. The Uzbek language also differs from the Turkic languages by the breadth of the semantic field of white and black. Color is associated as a linguocultural concept in a person as a collection of individual, social, ethnic, and various other images and symbols providing emotional evaluation and linguocultural content, such as "perception" and "feeling". It is understood that white and black are common in the depiction of the linguistic view of the universe which are characterized by the ability to express a relationship of opposite meanings. Linguistic sign occurs not only in a series of relations with other signs, but also in a relation of cohesiveness in a certain way, in a relation of interdependence and necessity. For example, the word white requires the word black.⁹

Traditionally, white and black colors have opposite meanings, because as a sign of day-light, night-darkness, they are reflected in the national mentality, customs, values, religious rites, myths and proverbs, spiritual views of each nation. White is a "symbol of kindness and happiness" in Uzbek folklore.¹⁰ It serves as a basis for all colors. According to folklorist M. Yakubbekova, "People call an old man a "oq soqol", "mўysafid" ('white beard', 'an old man'). Or when it comes to honor and dignity, the concepts of "oq soch va oq soqol" (white hair and white beard) come to the fore.¹¹ While commenting on the color "black", the scientist concludes that its generalized meaning is a calamity.¹² While studying Khorezm folk epics, S. Ruzimboev notes that in epics, black always means bad luck, unhappiness.¹³

The anthropocentric approach in linguistics allows for a broad coverage of this issue and the consideration of the essence of its content through the influence of linguistic spirituality.¹⁴ Because the

⁷Амосова Н.Н.Этимологические основные словарного состава современного английского языка .М.:Либраком,2015.С.74.

⁸Шамсиддинов Х.Кўрув хотира тасавури ассоциацияси асосида юзага келган номлар//Тилшуносликнинг долзарб масалалари(Илмий мақолалар тўплами).111 қ.-Тошкент.2006.-Б.19.

⁹Нурмонов А.Танланган асарлар.Уч жилдлик.1-жилд.98-бет.Б

¹⁰Рўзимбоев С.Хоразм дostonларидаги рамзлар//ЎТА .1992.№6.12-б.

¹¹Ёкуббекова М.Ўзбек халқ кўшиқларининг лигвопоэтик хусусиятлари.-Т.,ЎзФА.Фан нашриёти.2005.116-бет.

¹²Қаранг: Ёкуббекова М.Келтирилган китоб.117-бет.

¹³Қаранг:Рўзимбоев С.ЎТА .Ўша сон.

¹⁴Маковский М.М.Язык -Миф -Культура [Текст]М.М.Маковский .-М.,Изд-во.Русские словари1996.-334.с.

language units in the development of language which has a number of semantic expressions, will never be completely forgotten from the memory of the people and will also be illuminated in a unique way.¹⁵

In the Uzbek language, the "white" and "black" adjectives are polysemantic words, which also creates semantic syncretism in word combinations and phraseologies. Although the words representing these two colors form a logical opposition, it is possible to understand that there is a certain similarity in the semantic relationship between the two words. Because the word white in its turn can represent a sign of evil, black a sign of good. For example, white - to make white - cursed by parents, to make white - to sprinkle wine, to clean a bowl; black - black earth - to shame, embarrass, black earth - to feed man, and so on. Apparently, enantsemia occurs when a word expresses not one meaning at a time, but two contradictory meanings. A particular lexeme can come into an associative and semantic relationship with another lexeme at the same time.¹⁶ The point is that the white lexeme represents a semantic relationship with a compound in the adjective-noun type. A white lexeme can evoke different subtleties of meaning with a series of lexemes that interact with it. In this case, the range of valet of the white lexeme is wide, which can reveal the semantic possibilities of the lexeme to which it is associated. Therefore, the demonstration of its semantic features is considered as a separate object of study of linguistics.

Analyses show that the white lexeme can express a syncretic meaning in the compound adjective-noun type, consisting of the following lexical-semantic groups. We can express this view in the following scheme, i.e., A-adjective, N-noun.

Adjective- noun type compound names:

In any culture, the naming of a person serves as a socio-cultural symbol. In any language, the name of a person is formed on the basis of understanding the identity of the person, adherence to national customs and traditions. The historical and cultural knowledge of personal names is an important linguistic source which vividly expresses the national and spiritual characteristics of their relationship to the world.

1. Person name + character peculiarities + social origin:

There are many names of people in Uzbek names, starting with "Oq", such as Oqyo'l, Oqbola, Oqbilak, Oqbo'ta, Oqko'ngil. As the primary names, these names embody the traditions and Islamic concepts which are ingrained in the national mentality of the Turkic peoples, including the Uzbek people. For example, white way (Oq yo'l aka) brother was famous among the villagers as a "master" (from the newspaper). It's been more than a week since Oqbola went to the Blue Mountains to see his sheep (from the newspaper) Folk tales). Soft-hearted (Oqko'ngil) put the knot in his hand on the ground and ran to his father, who was driving a pair (from Folk Tales).

The names Oqyo'l, Oqbola, Oqbilak, Oqko'ngil in the given examples represent the primary nomenclature. E. Begmatov explains the semantic features of these names as follows: Okjol, Oqyol, Oqjol is a child born when someone in the family goes on a journey or the life of the family is bright, radiant. Oqbilak - a girl with a white wrist, a beautiful, charming girl. Soft-hearted (Okko'ngil) is a pure-hearted, kind, generous girl.¹⁷ It is understood that the names reflect the aspirations, customs and religious concepts of the people. The different meanings of the words combined with the word white are explained. These words, motivated by the word white, are generalized to the concept of "white", that is to say they reveal the sema of human birth and its future life of purity, kindness, spiritually and physically mature, soulful beauty.

¹⁵ Рыбаков Б.А. Язычество древних славян. [Текст] / Б.А. Рыбаков. - М.: Наука, 1981. - 524 с.

¹⁶ Лутфуллаева Д.Э. Ассоциатив тилшунослик назарияси. - Т.: Meriuvus, 2017. 29-бет.

¹⁷ Бегматов Э.А. Ўзбек исмлари. - Т., Ўзбекистон Миллий Энциклопедияси давлат илмий нашриёти, 1998. 331-335-бетлар.

Attention should be paid to the ambiguity of the word white, their combination and classification, the abundance of genetically related words and the derivative word.¹⁸ What can be said about the white way (Oq yo'l) combination is that the expression of two semantics with one lexeme means that it is not synonymous.

Аммо артди кўзларин,
 Рўмол билан юзларин:
 -“Оқ йўл!” -деди,-Кўчкаржон,
 Соғ бўл ҳамда паҳлавон !” (М.Шахзода.)
 (But his eyes widened,
 Faces with handkerchiefs:
 "The White Road!" -said, -Kochkarjon,
 Good health and hero! ") (M.Shahzoda.)

Oybek was nicknamed the "white boy" among his friends for his sincerity, kindness to his friends and constant readiness to help.

Оқ билак ойим Андижонлик,
 Томоғининг таги маржонлик.
 Ўйнамайди,кўймайди,
 Акасининг қадрин билмайди.(Халқ кўшиғи).
 (My white wrist mother is from Andijan,
 The base of his throat is a necklace.
 Doesn't play, doesn't put,
 He does not know the value of his brother) (Folk song).

Mahvash was a man with a white heart who treated everyone equally, so his enemies skillfully used him (T. Ashurov). The analysis shows that in the examples given, the compounds "white road", "white boy", "white wrist", "white heart" give rise to secondary naming, because the need to name them intersects not only with the principle of "economy" in language, but also redundant units in language which does not require participation. It is associated with the national mentality. Each secondary nomenclature is perceived on the basis of nationality. Its meaning is reflected in the spiritual views of the nation. Secondary naming is a semasiological process in which language is considered to be indirect information dominant.¹⁹

The combination of the white road in the first sentence differs from the meaning of the combination of the name White way(Oqyo'l), which expresses the sum of the meanings of the blessing, the desire to reach the destination sincerely, safely, effortlessly, in the process of a person's journey for some reason, but in both the common unifying "journey" archetype is present. The phrase "white boy" in the second sentence is a nickname and its sincerity is a lexeme which means to caress, appreciate, respect a person who is always generous to everyone The meaning of the name White Child (Oq bola) differs from the meaning of the nickname "white child". This phrase is a phrase that has an occasional meaning. That is to say, it is the emotional evaluation relationship of subject to the object.

The compound "white boy" in the second sentence is a nickname, and its sincerity is a lexeme which means to caress, appreciate, respect a person who is always generous to everyone. Also, the lexeme White Wrist is defined in the "Explanatory Dictionary of the Uzbek language" as follows: It should be

¹⁸Мусуков Б.А.Прилагательные прождающие особенности цветообозначения в тюрских языках.[https://cyberleninka.ru>article>funksionalno-semanti ...](https://cyberleninka.ru/article>funksionalno-semanti...)

¹⁹Телия В.Н.Вторичная номинация и ее виды [Текст]/ В.А.Телия // Языковая номинация (Выды наименований),- М.:Наука,1977.-С.136.

noted that the lexeme "white" is a compound word "white wrist", which also reflects the meaning associated with the origin of human. Surayyo felt that she could not keep up with the White Wrists, and there was a big difference between them in terms of morality and capital (from Newspaper). It is clear that the difference between the White Wrist in the first sentence and the White Wrist in the following sentences creates semantic syncretism.

The compound "white heart" in the fourth sentence has a different meaning of the name White person. The "Explanatory Dictionary of the Uzbek language" defines it as follows: 2) not upset, not angry; impartial. White-hearted does not want to harm anyone; impartial, pure in heart²⁰. It is understood that the name of the White-hearted person is applied to the female and differs from the meaning of the white-hearted phrase in the sentence that Mahvash is a person who treats everyone equally and has been skillfully used by their enemies. Clearly, over the time, words in this group are numerically similar and qualitatively syncretic in form and are assimilated into derivative words.

2. Age, social origin, social activity, name of the person. The essence of the white lexeme, which was the first basis in the historical development, is explained in M. Kashgari's work "Devonu lug'atit turk" as follows: "a: q -oq. The Turkic tribes call the chipar a: q at. a: q: a: q A man with a white beard and a white beard (Oguz)²¹.

It is well known that in the present meaning of any word, it is difficult to determine the historical semantic meaning of the "original", which gives an idea of the origin of the original word. "To understand the history of at least one word to the end is a speech, a thought which reveals the secret of that word in the history of mankind"²².

A white lexeme can form a semantic relationship in words which are combined with all white as a key word. For example, the elder lexeme, the first sign of which is white, has a wide semantic field of compounding. In later times, the semantic field of the elder was expanded and associated with the meaning explained in the Devon. Later, it was applied not only to people with gray hair and beard, but also to people with age, participation in social life and experience in management. The Explanatory Dictionary of the Uzbek Language defines it as follows: ELDER (OQSOQOL) 1. An old man with a white beard; Moysavid.2. An application form used by their peers for the elderly or the elderly. 3. Figurative an elderly person who has worked a lot in a field and has done more tasks.4. Application form used by their peers for the elderly or the elderly.²³

Due to independence, the combination of elders began to be used in connotative meanings. In addition to the above meanings, the head of the neighborhood, manager, adviser, guide, the head of all, the chairman included the shades of meaning. In some Turkic languages it is also used in the sense of "sarkor", "ishboshi". In Uzbek language, the word sarkor is used in parallel with the combination of oksakal. Observations show that the word remains, but its semantic field expands, the new content adds new meaning to the old word which allows the old content to name the new subject and situation. For example, 1. Turob used to call the elder ("sarkor") because of his strict, demanding and sincere attitude to the people. (from the newspaper) 2. Sitting on the bed, stroking his white beard with his right hand, he wondered: did he make a mistake about trade, did he not taste better than King Ziyoy, is there any pain ... (A.Qodiriy) ...

The event you described will take place in winter. Right?

²⁰Ўзбек тилининг изоҳли луғати, 2 жилдлик. 1- жилд.-М., Рус тили нашриёти. 1981. 415-бет.

²¹Кошғарий М. Девону луғатит турк. Уч томлик. 1 -том.-Т., ЎзФАН. 1960. 109-бет.

²²Маковский М.М. Увидительный мир слов и значений: Иллюзии и парадоксы в лексике и семантике [Текст] / М.М. Маковский. - М.: Высшая Школа, 1989-1999. С.

²³Ўзбек тилининг изоҳли луғати. 2 жилдлик. 1-жилд.-М., Рус тили нашриёти. 1981. 560-бет.

"That's right," said Said Ahmad aka. "Qahraton was in the winter. I saw it all with my own eyes."

- I believe, elder(oksoqol), I believe (O. Hoshimov).

Karimjon aka was called an "elder" (oqsoqol) by the people of the mahalla, and the chairman of the mahalla got used to it and was happy (from the newspaper). The elder (oksoqol) was always trying to be one step ahead of himself and his peers, trying to show his superiority over others (M.Norboeva).

It is clear that in the first sentence the lexeme of an elder (oqsoqol) has two meanings: the first meaning is an old man, muysafid, the second meaning is a man with rich life experience, ability to manage among people. In the third sentence, the elder (oksoqol) lexeme emphasizes respect for both age and rich knowledge experience. In the fourth sentence, the elder (oksoqol) lexeme is applied to the person leading the mahalla in the current mahalla administration. The Elder (oksoqol) in the fifth sentence is a personal name, which is rare among the Uzbek people. Elder (oksoqol)(Uzbek) is a name given with good hopes that he will grow up to be respected and great as an elder (chief).²⁴ It is understood that the elder (oksoqol) lexeme in the cited sentences reveals semantic syncretism.

It is clear that the concept of color reflects the content of the objective being around it in the linguocultural field. One of the distinctive features of the current stage of language is the pursuit of linguistic economy. Hence, linguistic economy allows the emergence of semantic syncretism.

3. Person's name + social origin of the person + character peculiarities.

Somatic compounds such as maid, whitewrist (oqsoch, oqbilak) (we have pointed on this lexeme above), white teeth, whitehead, elder, aristocrat (oqtish, oqbosh, oqsoqol, oqsuyak, represented by the white lexeme representing different syncretic meanings.

Spitamen was wondering if the maid had heard the secret conversation at night (M. Qoriev). The maid stopped. Bekhtiyor Usmanov and Polvonov also stopped and turned to him (M. Qoriev). The white-haired man ran to entertain the guests and threw everything on the table (from the newspaper). Kalandar respected Miraziz, appreciated his intelligence, sincerity, far-sightedness and joked that he was "white-haired" because of his white hair (N.Hoshimov). Nurjahon imagined asking his grandfather if there was any white growth on the sides of Blue mountain (A.Abdullaev). He looked out of his eye to the guest, who was sitting in the suri(special place for to sit), he was one of those aristocrat beys (T.Ashurov).

Оқсуяк жанобларнинг қонли мудҳиш ижоди-

Қора қасос симболи аталувчи Линч суди:

Оху фиғон ичида ўртанган негрларнинг

Тутуни улар учун гўё сигра дуди.(F.Фуллом).

(The bloody horrible creation of the aristocratic gentlemen-

Lynch Court, known as the symbol of black revenge:

The negroes who burned in the Ohu fig

The smoke was like a cigarette smoke for them) (G. Gulom)

The maid (Oqsoch)lexeme in the first and second sentences has two different meanings. In the first sentence, the maid (Oqsoch)lexeme is a servant associated with the social origin of the person and in the second sentence, the white fall on the hair fibers in the human body.

²⁴Қаранг :Бегматов Э Ўзбек исмлари.334-бет.

In the "Explanatory Dictionary of the Uzbek language" the following explanation is given: Maid(Oqsoch) 1. A woman, a servant in a rich and noble family, a maid; 2. White hair²⁵. The semantic differentiation of the white lexeme in the third, fourth, and fifth sentences creates a semantic syncretic association. Because in the first sentence the name of the person, its semantic features are described:

White head (oqbosh)-fortunate, happy child.²⁶ In the second sentence, the "white head" in relation to the person has an occasional meaning, such as respect, caress. "White Head" is a creative individual appeal to an adjective by only one person. In the fifth sentence, the white head represents the meaning of the plant type: White-headed weed, half a meter tall, deciduous, with small white inflorescences²⁷.

In both of the following sentences, the aristocrat lexeme conveys two meanings in the text. First, the social origin of the aristocratic person: An aristocrat is a person who belongs to the privileged classes and aristocracy in an aristocratic exploitative society.²⁸ The second meaning is expressed as special meaning, realizing a connotative meaning in addition to the word aristocrat denotative meaning. The poet refers to the violent forces which rule the lives of black Negroes, the haters who show themselves to be submissive to others alone in the world. Hence, if the combination of more than one semantics into one lexeme is based on a common sema, the separation of interrelated meanings (smema) is based on a differential sema. Without such a general and differential sema, it is impossible to speak about polysemy.²⁹

It is clear that the notion of color is inextricably linked with the human experience which is one of its elements. At the beginning of the last century, L.V. Shcherba wrote:... we suppose the world directly with help of our experience and the view of the world is the same in everywhere but it is understood differently in various languages and even peoples who speak a particular family understand their own cultures in their own way".³⁰

In conclusion, syncretism has emerged in the nature of a color-expressing lexeme with a wide semantic range which appeared in the early stages of human history but human didn't differentiate it. The development of human's thinking ability, their repeated appeals to colors, led to changes in their attitude to colors. These changes are due to the fact that they compared the external and internal properties of each color. Comparison, the attitude to objects and things in the objective world has activated the mental power of human. Later, the reminding the words in human memory of semantic evolution started the realization of the sincretic meaning. We think that the ideas above mentioned will be bases for emerging the sincretic nature in semantic field of the white color lexeme.

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²⁵Ўзбек тилининг изоҳли луғати. Беш жилдлик. Учинчи жилд. Ўзбекистон миллий энциклопедияси. Давлат илмий нашриёти. – Т., 2007. 182-бет.

²⁶Қаранг: Бегматов Э.А. Ўзбек исмлари. 332-бет.

²⁷Қаранг: Ўзбек тилининг изоҳли луғати. Беш жилдлик. Учинчи жилд. 177-бет

²⁸Яна қаранг: Учинчи жилд. 182-бет.

²⁹Қаранг: Ўзбек тили лексикологияси. -Т., Фан. 1981. 204 -б.

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