

Color Definitive Qualities and Uzbeki Ethnography

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Abstract: In this article, aspects related to Uzbek ethnography of some adjectives expressing color are studied.

Key words: Quality, Color, Color Attributes, Blue, Green, Black, Yellow, Ethnography, Correlation.

Every word in the language is a mirror of the nation and shows all its aspects. That is why Abdulla Awlani once said that "What shows the identity of each nation is its language and literature", "To lose the national language is to lose the spirit of the nation" [4]. In fact, as the mirror of every nation is its language (and literature), its language, spirit, appearance, inner world, clothing, culture of behavior, manners of waiting for guests - various customs and customs of this nation are expressed in special words chosen for the situation. The word used in these, regardless of which category it belongs to grammatically, attracts attention because it belongs to certain traditions.

Adjectives denoting color have a special place in the traditions of Turkic peoples. There is a group of adjectives expressing color, which directly express these customs with a positive or negative impact value, while another group of adjectives is combined with words from another group (more words belonging to the noun group) to form a compound noun or phrase. -becomes a representative of habits. Or another category of adjectives is adapted to fulfill this task by moving directly to the noun. For example, when guests from the bridegroom's side come for blessing in the wedding ceremonies, white mats are put on their feet. This custom is repeated when the new groom visits with his friends (groomsmen) and when the groom arrives at the bride's house on the third day of the wedding. In some regions, it is customary for older women to come to weddings wearing white clothes and white headscarves. Whether it is a hot ceremony or a cold ceremony in Margilon, this custom of wearing a white scarf has been preserved. Of course, this is usually also a special wisdom, in which the best wishes of those who attend the ceremonies are embodied.

Or, at the end (epilogue) of Abdulla Qadiri's novel "Gone Days", one of the main characters, the writer Yusufbek, who informed about the future fate of Otabek, notes that he received a letter from Qanoatshah, in which he notes that Otabek was martyred in the battle with the Russian invaders, and ends the novel like this: He revealed this to the public. My Uzbek mother wore black and mourned" [11]. In this place, the word "black", which is an attribute of color, refers to the fact that the horse moves to the horse and wears black clothes to mourn the death of a loved one among the people. This tradition is still preserved in a number of regions today. In some regions (for example, in the valley regions), it was customary for women to wear dresses made of blue fabric and to wrap a headscarf in this color. Men wear black robes. In such ceremonies, "black" and "blue" cloths are worn for a certain period of time (for example, for women, up to forty days after the person's death). If the husband died, it was customary for his wife to wear black or blue clothes until her Iddah (three months and ten days). Only after that, a ceremony will be held to show that the dead owners have come out of mourning. A white cloth is thrown over the heads of the mourners. This is called "whiteness". In addition, women participate in this ceremony and cook white soup (rice cooked in milk) and only then the mourning period ends. When a person dies, he is washed and buried in a white cloth (called a shroud). Wrapping the coffin in a white cloth is a tradition in Tashkent and nearby regions. In the regions of Fergana, a white cloth is thrown over the coffin.

Among the people, hard work is called "black work", and a person who sweats because of this work or because of severe pain is called "black sweat". Things that cause a person to suffer or feel ashamed are called "black work". It is related to the fact that people who are in a state of shame are called "black-faced".

In the Muslim world, men were required to wear two pieces of white cloth during the Hajj pilgrimage. Women were also required to wear more white, sometimes white, flowing dresses with blue flowers. These clothes are worn only during Hajj.

When a person grows up and passes the age of sixty, his beard and hair turn white. People of this age are called "elders" and are placed in the house net as dignitaries of various ceremonies, and young people serve them. Neighborhood kayvanis (leaders) are also respected as "elders" regardless of their age. Hazrat Navoi said this verse in order to emphasize the hospitality of people of this age to the bright world:

The whiteness of the beard is a prelude to death,
Life is the root of life [1].

Among the Turks, especially in the Uzbek people, it can be observed that color adjectives are widely used to name children, distinguish people with the same name from each other, give nicknames, based on their color or to express their character. For example, Gafur Ghulam did not give his son a special name. In some places, this boy is fondly called "Koravoy" in the language of the characters, because the writer himself got used to this name. "Koravoy" is the main character. Among the people, the surnames "Koraboev" and "Oqboev" are evidenced by the fact that the name of some people was "Koravoy" and "Okboy". Unfortunately, this name is completely out of use today. However, these names have moved to represent majesty, sanctity, extremity, not color. At the same time, the names Mallavoy and Sariboy were also widely used in the past. In the Uzbek folk epic "Alpomish", Hakimbek (Alpomish) is said to be the son of Boysari, and in the "Kuntug'mish" epic, the Saint of Kuntugmish is said to be the son of Karakhan. In the "Oghiz Khan" epic, which appeared 4400 years ago, Oghiz Khan's father is called Karakhan. The word "sari" (yellow) in Uzbek names such as Sariboy and Boysari refers to two different meanings. On the one hand, it represents the body color of these people, on the other hand, it refers to their wealth, that is, their wealth - gold is used in many senses.

Some toponyms are represented by the quality of "black" color, Karabog, Karatepa, Karabazar, Karakol, Hasankara, some by the word "white", Aqqorgan, Aqjar, Okmachit, Akyozbobo, Aqkayin, others by the word "blue" (Kokdoppi, Kokyozbobo). Also, the influence of folk customs can be felt in place names such as Olabuqa and Kiziltepa. Our grandfather Amir Temur, the owner, called the huge building in Shahrisabz Aksaroy. The residence of the Timurids in Samarkand was called Koksaroy.

Sometimes it was customary to address saints and their women by adding words with color adjectives: Black-haired mom, Black-haired grandfather, Blue-haired grandfather, Blue-haired grandmother, White grandmother, White-haired grandmother, etc. In the name of some of the temples, adjectives indicating color are also present, and people still come to these places in the hope of curing whooping cough, whiteness on the body, fainting, rash, and fear. They are called Akmozor, Karamozor, Kokmozor in the vernacular. In the past, red rashes (measles) were common among children. Due to the lack of currently available vaccines, these diseases are tabooed as "red shirt", "smallpox" (that is, red pox). As a result of belief in insu genders or in the name of some species, color-color adjectives were used. For example, if a black cat crosses in front of a walking person, it is said that his work will not go well. Or, some women took part in azaimkhans saying "I'll buy my cattle" because they got sick when they came to poor households. During the circumcision of boys, they lit a "black lamp" (a wick filled with oil) and used it for illumination and its ashes as a salve, and this was also associated with divinity.

It can be observed that color-color adjectives are also used to express the goal of material support of life: My black pot is boiling; Black sand is falling in his house. In the past, women who were domestic servants were called "lame".

In the expression of genealogy, it is possible to encounter units in which the quality of color is involved. In the past, Eshon and Tora people were called "white people", while ordinary people were called "black people". This custom is still preserved in some regions, and whites do not give daughters to blacks, but they can make brides from blacks. Separating people based on their color is part of Udum Sira. For example, in order to express that some girls have a white, clear face, they say, "Wow, did you see, her daughter has a white face, as if she had washed it in unsweetened milk" or to call a slightly darker person "dark-skinned" or "wheat-colored".

It can be observed that in Navoi's works, especially in his lyrical works, the dark side of the mistress is mentioned a lot [1]. B. Bafoev's researches also mentioned this separately [5]. In fact, Uzbeks use the word "spot" to refer to a black tumor that appears on the body. In Turkmen, it is called "men" both in the past and in the present. In Muhokamat ul-lughatayn, Navoi added the word "meng" to the group of common Turkic words and showed that it is synonymous with the word "khol" borrowed from the Persian-Tajik language [2]. Just as Turkmen have the name Mengli (Turkmen poet Makhtumkuli named some of his poems after his

beloved Menglikhon, this can be proved), Uzbeks have anthroponyms such as Kholboy, Kholmo'min, Kholmuhammad, Kholmat, Kholiniso, Tajikhol, Kholtursun, all of which are related to the word "black". In addition to these, it is customary to express the word "red" with Persian and Arabic variants such as Nortoji, Normuhammad, Norboy, Norbuvi, Khamrobibi, which mean the same situation.

In cases where a person's name is the same, it is not customary to add the words white and black to separate them: such as white Karim, black Karim. Sometimes nicknames are added after a person's name or there is a way to express them with the quality of color: Salim is black, Adham is black, Mahmud is yellow.

In expressing the mental states of people in certain situations and difficult days in their lives, adjectives that express color become the part that creates the main meaning. "Eh, it's my head n." You say that he has not seen dark days!", "I was born on a dark day, I was born, I was suffocated at that moment", (Hamid Olimjon), "Dear man, my blood turned black!", "Because of this incident, the black pages of the book of my life has begun", "The white dawn of my life has dawned", "White and bright days have begun in our marriage".

There is a habit of using these adjectives "black" and "white" in order to express the character of some people, the oppression of a person, and to explain a visit. If it is necessary to express a person's jealousy and quarrelsomeness, it is called "black person". If it was a picture to say "white heart" or "white heart" in relation to a well-educated person who is perfect in all respects. When it is said that "the face became black in the midst of the people" it is expressed some intention of the people, in which it is understood that some people were ashamed by telling a lie or doing something wrong. If a familiar or unfamiliar person is seen from a distance, it is said that "so-and-so's black was seen", "someone's black was visible". Or if someone came with a task using someone else as a tool, it is said that "So-and-so came to blackmail Ahmadboy." Also, even if a person gossips about another person, they say, "He made such a person black."

Among the Turkic peoples, the horse is one of the most revered animals. The descendants of these horses were called by different names based on their color. In this too, the role of color qualities is considered important. For example, horses with a white color are directly called "Oqot" and "Aqbiya", while horses between white and blue color are called "Bozot", "Bozbiya". Horses with black-red colors are called "red". Olachipor horse is "burul", horses with white mane (forehead) are "shapaq", horses with black body and white mane are "kozakashka", light brown horses are "gray", yellow colored horses are "straw horse", red-yellow colored horses are "jiyronot". ", being referred to as "jiyronbiyas" is also connected with ancient traditions and customs of the people. There is also a black type of the horse, which is also found only in the language of the Turkic peoples.

These are just a drop in the river. In Uzbek folk traditions, words from other groups are used more and more often and serve to show the positive or negative aspects of certain words, and color adjectives have a special position in this regard as "advanced" words.

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