

LINGUOPOETHICS OF ADJECTIVES DEFINING WHITE AND BLACK COLORS IN ANCIENT TURKISH INSCRIPTIONS

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Abstract:

As is known, adjectives are a group of words that express the characteristics of creatures and objects-events. Such adjectives are used to express various forms of an object, signs of shape and form. Adjectives that express color are prone to compounding. The compounding feature in them, in particular, creates semantic diversity and shifted meanings. Adjectives meaning color in Old Turkic language have the characteristic of semantic fluency. The topic studied in the article is dedicated to determining the scope of adjectives meaning color used in the ancient Turkic language and studying the adjectives from both linguistic and artistic-aesthetic point of view.

Keywords: Quality, letter, color, black, white, linguopoetics, epithet, meaning, artistry, contrast.

Introduction

The possibilities of using adjective lexemes in the Uzbek language, in particular, adjective lexemes that express color and tone as a stylistic tool in poetic speech, their use to express various nuances of meaning, their level of use, and their semantic structure have not been specifically studied in linguistics. We do not find precise information about this in textbooks and study guides created on the subject either. [1,109].

Such adjectives are used to express different aspects of the subject. Adjectives denoting color tend to be accusative. The characteristic of riding in them, especially, creates semantic diversity and shifting meanings. Adjectives meaning color in the Old Turkic language have the characteristic of semantic ambiguity.

In order to carry out the linguopoetic research of adjectives meaning color in ancient Turkic writings, the following tasks were defined:

- Determination of adjectives meaning the color used;
- Artistic study of defined qualities.

As a result of the research, adjectives such as black, red, white, red, yellow, and yellow were found to be words. We will consider each of them in a separate analysis. The original meaning of the word black is color, that is, the color of objects such as coal, coal, black coal, and wax is expressed through black. Black often serves as an antonym for the word white.

As A.N. Kononov noted: The adjective qara has the following meanings in the Turkic language:

1. qara, tim qora, xafa, baxtsiz;
2. xalq, omma, mol;
3. yer, quruqlik;
4. qiyalik [2,161].



In some word combinations, the adjective qara has additional meanings.

1. "Big", "large"

2. The simple word Kara often serves as an antonym for the word Ak.

Kara is one of the oldest and most basic words in the vocabulary of the Uzbek language. It is found in historical heritage and ancient written monuments: *Anča bilinlär ädgü ol! Qara öpgük soz tidi ödmän körmän ürkittiñ tir. Anča bilin* [3,81]. Content: They say: a black popushak (bird) does not change even in a year (the color does not fade, it does not get used to the hand). When the adjective lexeme black is used in speech only to indicate the color of an object, it is devoid of emotional-expressiveness, its function is limited to providing information about the color. The same idea can be said not only about black, but also about all color adjectives. For example, black pen. In this example, we do not encounter any stylistic semantic features. Because such a combination is considered devoid of stylistic coloring. We will give an example from the Urhun-Yenisei monument. *Qapağan qağan.... Tün udimatı, kundüz olurmatı, qızıl qanım tükäti, qara tärım yügürti* [4, 291]. Meaning: The dark khan did not sleep at night, did not sleep during the day, I exhausted my **red** blood, my **black** skin ran, I gave my labor and strength, after all.

Let's pay attention to the adjectives **red** and **black** used in this sentence. From the Tunyukuk inscription, we know that Tunyukuk led and fought many battles during the reign of Eltarish khan. We know that they did a lot of work and services for the Turkic khaganate. The adjective lexeme "**red**" is combined with the word "**qanım**". We know that the color of blood is **red**. Now, let's analyze the word combination "**black**". Here we see the artistic nature more clearly. Because we know that human skin is not black. Here, the author adds the adjective lexeme "**black**" to the word "**sweat**" in order to increase artistic and expressiveness. Here, the adjective lexeme does not indicate color, but rather indicates the mood and state of the author. That is, it is used to show how hard a person has worked and how much he has sweated. The example given above shows that adjectives have a hidden, broad meaning. The author very appropriately used the adjective lexeme to describe the situation in the historical process. In this particular example, adjective lexemes are used as a very important artistic means of expression to more accurately describe the author's mood and state. It should be noted that not only adjectives have a great influence on the artistic quality of the text, but also other artistic means of expression. For example, the art of tazod, that is, "contradiction," is also found. The words tün and kunduz are examples. In addition, the adjective kara also means "ordinary." In the text of Muyun-chur, the khagan says that he is not an invader in the struggle for the throne: *Qara igil buduniğ yoq qılmadım, äbin barqın yulmadım. Keyin aydım, turğuru kötim: kentü bidunum tedim, udu keliñ, tedim, Kodun bardım, kelmädi* [5,290]. Content: I did not destroy the common people. I did not take their pastures, their houses, their horses. I punished them. I said, "You are my people." I told you to follow me, but you didn't come. In this construction, the adjective black is used in the sense of "common", "low in status" without indicating color.

Such a word moves through the linguistic field towards the figurative context. The word as an element of the semantic system serves as a unit of artistic means in the context. The phrase "**black folk**" that is often used in this example is a special level of quality, and when used in the vernacular of the people, it refers to ordinary, humble people who are constantly bent over by hard work and who cannot get rich no matter how hard they work. One person "**does not become two**", but lives only sighing as the day passes, and their children are left in the same situation. The black people,



who usually make up the vast majority of the population, are people with limited resources, short arms, and no money, who are able to be mobilized at will for the service of the khanate when necessary, and who are not paid for it. Usually, it is the people who suffer in wars and conflicts. From this example, we can see that the adjective "**black**" was also used in relation to ordinary and working people. Here, it is used not in the main meaning of the adjective "**black**", but in its function of clearly expressing imagery. Customs, traditions, and everyday life events associated with color are a means of giving a vivid idea of the aesthetic thinking of ancient people. **White** is the mythological equivalent of daylight and has always had a positive connotation. It also represents life-giving factors - milk and wheat, thirst-quenching and body-purifying water, clouds, honesty, light, etc. Therefore, since ancient times, white has been associated with such qualities as goodness, fertility, and divinity.

According to the information about the shamanic period of the history of the Turkic peoples, the color white was widely used in the meanings of greatness, justice, and strength. Among the Altaians, the color white, along with the meanings of righteousness, beauty, and majesty, also expressed the qualities of the great god, the creator and gatherer of the forces of goodness [6,39], while among the Turkic peoples of Southern Siberia, the color white is also found as an epic and historical name: White Blood, White Mulat, etc. According to N. B. Bakhilina, for the ancient Russians, the color white symbolized the rank and blissful appearance of an angel [7, 26]. African peoples, on the other hand, considered the color white to be a sign of joy and innocence. The winner of the competition and the freed slave were given a white robe [8, 85] There are also many geographical names associated with the word "**white**" - Akdarya, Aksuv, Aksoy, etc. Interestingly, these terms are not directly related to color, but rather refer to a freshwater river that is formed from the saturation of snow waters. This situation is also found among the Kyrgyz, Azerbaijanis, Kazakhs, and Altaians [9, 38]. Since the peoples of Central Asia and Kazakhstan, as well as the Uzbek people, have been engaged in animal husbandry since ancient times, words and terms related to animal husbandry occupy a large place in their lexicon. It is characteristic that, despite the fact that most domestic animals (e.g., horses, cows, camels, sheep, dogs, cats, the sun, etc.) are very similar in color to each other, some color terms have become specific to horses and are not used to describe the color of anything other than horses. There may be many different shades of gray in the colors of horses, their types of coats, and very subtle differences from each other. However, when naming them, the colors are grouped in some way. The adjective "white" is also used in several places in Turkic inscriptions. *Ar qoy, aq arguğ ulğartdım, basınığma yagiğ klürür ertim, kağanımın sū ėltdimis, təri yarlıqazu* [10,294]. Contents: I raised a brown sheep and a white horse. I was about to trample the enemy who was about to step on me. I led an army with my lord, may God bless him! *Alp Šalči aq atın binip tągmiš* [11,306]. Contents: Alp Shalchi attacked on a white horse. One of the most common expressions found in the inscriptions is related to horses. Usually, when discussing horses, their qualities are distinguished by their color. For example, a white horse is given a higher status. A white horse was considered the main swift, intelligent horse that the prince rode. Compared to a white horse, a bay horse is a strong, extremely fast horse that can run quickly in battles, is tough, and durable. In addition, the color white is considered a symbol of purity, goodness, peace, and honesty in Eastern countries. This example shows that by emphasizing the color of the animals, attention is paid to the type of horse that was bred. The reason is that white is a symbol of purity and peace. Other colorful adjectives are also



widely used in literary texts. For example, the same can be said about the adjective yellow.

Ol yärkä bän bilgä TONUQUQ tügürtük üçün sariğ altun, ürün kümüş, qiz qoduz, ägri täbi, ağı buñsuz kältiirti [12, 308]. Content: Because of the fact that Tonyuguq delivered to that place, he brought yellow gold, white silver, a thoroughbred colt, a saddle-backed camel, countless royals. This sentence uses a lot of adjective lexemes. For example, *sariğ, ürün, qiz, ägri*. In addition to their descriptive function, these adjectives also serve to express the artistic quality of speech. Let's pay attention to the words that accompany them. ***Sariğ altun, ürün kümüş, qiz qoduz, ägri täbi*** Analysis of word combinations shows that we know that gold is yellow, silver is white, and a camel has a hump. Here, these adjectives are used to emphasize their characteristics. Thus, the author used these adjective lexemes to separately list the characteristics of objects and animals. This was used to increase the value of objects and animals and to express the fact that these gifts were valuable from that time. We can come across another interesting fact from this example. We can see that in the ancient Turkic language, in addition to the adjective *aq*, which denotes the color white, the adjective lexeme *ürüğ* was also used.

In the Uzbek language, adjective lexemes, in particular, adjective lexemes denoting color, serve as a stylistic tool in poetic speech, serving to express various subtleties of meaning. Among them, adjectives denoting color occupy a special place with their unique characteristics. They greatly contribute to the poetic disclosure of a literary text and the emergence of artistic thinking. In addition, the adjectives found in the writings served for a methodological purpose, to reveal the positive aspects of the character of their heroes, their high spiritual and moral level, and at the same time their mental state.

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