

COLOR WORDS IN ARABIC AND THEIR COGNITIVE AND LEXICO-SEMANTIC ANALYSIS

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Abstract. *The article is devoted to the analysis of scientific opinions on the words related to color in the Arabic language and their cognitive and lexical-semantic analysis based on the comments given in the work «المعجم الوسيط» ("The perfect dictionary"). In the article, the author tried to scientifically analyze what cognitive analysis is, the lexical-semantic nature of words, the views given by scientists regarding the meaning of colors in general linguistics. Therefore, he touched upon the roots and cognates of words related to the color space, their meaning diversity, and evaluated the place of the work «المعجم الوسيط» ("Perfect Dictionary") as a scientific source. The cited examples and the scope of the used literature indicate that the article is an important step in revealing the morphological, cognitive and syntactic nature of the words related to the color space in the Arabic language.*

Keywords: *color space in Arabic; cognition; the phenomenon of substantivity; morphology; syntax: vocabulary, semantics.*

For centuries, man has tried to penetrate the physical and physiological nature of color, to understand its effect on human consciousness and to study its aesthetics. Cognitive verbalization of color form and image becomes the subject of study of cognitive linguistics. The antiquity of the emergence of the color dictionary, the existence of a system of color terms in different systematic languages, and the complexity of their cognitive and lexical-semantic structure require a deep study of this problem.

Color terms, lexical units that verbalize emotional images of color, represent one of the most widely considered thematic groups in different languages. Research on color lexemes is carried out in different directions: linguistic, psycholinguistic, historical, linguistic and cultural. At present, researches on color terms are relevant in the context of cognitive-discursive and lexical-semantic paradigms. Color symbols are the linguistic expression of information about color, so their study gives an idea about the organization of the color continuum in the characteristics of visual perception and the ability of symbols in the human mind. In addition, color is characterized by a wide range of material and ideal phenomena and a wealth of associative meanings.

Comprehensive study of words is one of the most important problems of linguistics. "Color is one of the main categories of culture, it records unique information about the color of the surrounding nature, the interaction of different ethnic traditions and the peculiarities of the artistic vision of the world" [1] In the world around us many tangible and intangible things are perceived due to color. It is difficult to name a field of human activity that does not have a color factor. Therefore, the problem of color has long attracted the attention of researchers and connected many fields of knowledge.

In Arabic, the concept of "color-tus" represents an aspect of understanding and describing colors from the point of view of linguistics (linguistics). This concept includes linguistic issues related to the representation and translation of colors in human communication.

In the understanding and interpretation of colors, various preliminary concepts, the study of meaning, the naming of colors, their description, and other aspects of linguistics are of great importance.

We can explain the existence of differences in the attitude to the color in different cultures: for example, in the USA green is associated with the concept of "safety", in France "crime", in many Germanic languages this color means "interesting".[2] ” As proven in special studies, the language of color has a mental nature: people see certain meanings behind a certain color

As mentioned above, colors play an important role in cognitive and lexical-semantic analysis in different cultures, including Arabic-speaking societies. The perception and interpretation of colors can vary according to cultural, historical and linguistic factors. In Arab culture, colors are often associated with different emotions, symbolism, and cultural contexts.

Below is a look at some common color associations in Arabic cognitive analysis:

1. White - - أبيض (abyad-baydau): White is often associated with purity, purity, and innocence. It is also associated with spirituality, peace, and simplicity. In Islamic culture, white is important, as it represents purity and is usually worn during religious ceremonies.

2. Black- أسود (aswd - sawdau): Black is associated with darkness, mystery, and power. It can symbolize power, authority, and elegance. Black is also associated with mourning and is often worn at funerals.

3. Red - أحمر حمراء (ahmr - hamrau): Red is a vibrant color associated with strong emotions. It can represent love, passion and romance. In addition, red color represents courage, vitality and energy. In some cultural contexts, red is also associated with danger or warning.

4. Blue أزرق (azraq - zarqau): Blue is associated with calmness and tranquility. It can evoke feelings of peace, trust and stability. Blue is often associated with the sky and the sea. is straight and represents breadth and depth.

5. Green- أخضر (axdar-xadrau): Green is strongly associated with nature and fertility. It represents growth, renewal and prosperity. In Islamic culture, green is considered a sacred color and is often associated with Prophet Muhammad (pbuh). is connected to the warehouse.

6. Yellow أصفر صفراء (asfar-safrou): Yellow is associated with brightness, joy and optimism. It can represent happiness, sunshine and warmth. Yellow is also associated with wealth and prosperity in some cultural contexts.

7. Brown بني (bny - buni): Brown is often associated with earthiness, stability and reliability. It means warmth, comfort and simplicity[3]. Brown is often used to represent natural elements and is associated with tradition.

These interpretations provide a general understanding of color symbolism in Arabic culture. However, color associations may differ between different Arabic-speaking regions and individuals, as cultural interpretations and personal experiences may influence color perception. When analyzing colors in Arabic-speaking societies, it is important to consider the specific cultural and regional context.

If we pay attention to the lexical semantic features of these words, according to the morphology of the Uzbek language, such word groups as distributed nouns, adjectives, numbers, pronouns, adverbs, and adjectives are part of the word group "ism" in the Arabic language. Accordingly, as soon as we say that the naming of an adjective in a syntactic connection causes

the phenomenon of substantivity, it is not noticed because both the noun and the adjective belong to the same group of words "name". As an example, the possessor of the simple verb sentence "جاء الأحمر" ("Red came") is morphologically a word belonging to the "red" adjective group. But this word is used in the sentence. "Who came?" "Red has arrived" is the answer to the question.

Above, we observed that the quality الأحمر ("red") appears in the possessive function of the sentence. The root of this word is "حمر". In the dictionaries, the II baab of the verb "حَمَّرَ" [4]- "to paint red"; It is given in such meanings as "to fry", "to fry". Also V baab form "تَحَمَّرَ" "to turn red"; "paint" for example lips; It means "to be fried", "to be roasted and fried". Also, Chapter IX means "اتَّحَمَّرَ" [4][ihmarra] - "to be red", "to blush".

It is worth noting that the forms of words meaning colors in different patterns are interesting as they indicate different meanings, including the meanings of the following words from this root:

إِحْمَرًا - redness, redness

حَمَّارَةً - scorchingly hot

حَمْرٌ - red clay soil

حُمْرٌ - bitumen, asphalt

حَمْرَاءٌ - rust disease, henna disease (in plants)

حُمْرَةٌ - redness of the face, sallow color, color, baked brick powder

حُمَيْرَةٌ - measles

مُحَمَّرٌ - fried

يَحْمُورٌ - hemoglobin, wild ass

As it can be seen from the examples, the meaning categories of nouns formed from the root meaning "red" in Arabic are significantly wider.

It is natural that this diversity causes a number of difficulties when learning a language, especially the problem of keeping words in memory in relation to their meaning and pronunciation. However, it should be noted that it depends in many ways on the development of commonality related to the root meaning of the word. Also, in order to remember the meaning of the words made from the root, it is necessary to quote sentences with them, especially proverbs, short texts consisting of interesting questions and answers. As an example, [4] "أنا أمير وأنت أمير من يسوق" ("I am amir and you are amir, who feeds the herd").

It is also important to pay attention to the fact that the meaning of the root is compatible with the meaning of the words formed from it. Let's pay attention to the comments made in the work "المعجم الوسيط" ("The perfect dictionary") in the following places:

حَمَرَ (الشَيْءَ) حَمْرًا: قَشَرَهُ. فهو محمور، وحمير. ويُقال: حمر الأرض، وحمر السَّيْر من الجلد. و - الرأس والشعر والصوف والوبر: حلقه. و - الشاة ونحوها: سلخها.

Translation: A clear red thing: to peel, peel something and it is mahmur (red) and hamir (red). It is said that the husband used to redden, skinned and shaved his hair, he shaved the wool or hairs, he took the wool from the goat and what was growing on it, and skinned it.

حَمَرَ (الفرس) ونحوه - حَمْرًا: اتَّخَمَ من أكل الشَّعِير. و - تَغَيَّرَتْ رائحةُ فمه منه الدَّابَّةُ: صارت من السِّمَنِ كالحمار ثلاثة. و - فلانٌ: تحرق غضباً وغيظاً. ويقال: حَمَرَ عليه. فهو حَمْرٌ

Translation: Red (horse and the like - red herbivores). And the smell of the creeper's mouth changed: he grew fat like a donkey giving birth. So-and-so: burns with anger and rage - means: he blushed and he blushed.

(المَحْمَر) : ما يَفْتَشِرُ أو يُسَلِّخُ أو يُحَلِّقُ : به من حديدة ونحوها . و - من الرجال : اللئيم - و - من الخيل : الذي يشبه الحمار في جريه - و - الفرس الهجين . (ج) مَحَامِرُ ، ومحاميرُ [4]

Translation: Cleaned with iron and the like, skin or beard (muzakkar), an average horse, donkey-like horse - hybrid mare (mule).

Paying attention to the comments, it can be seen that the authors of the dictionary approach based on the principle of shortness and clarity. They also mentioned the use of words according to the category of gender and number. The dictionary approached every word from this point of view.

Color semantics is embedded in the entire lexical system of the language, and therefore, defining semantic, word formation, morphological, syntactic features represent an important linguistic task[5].

Below we will get acquainted with the lexical-semantic analysis of several colors:

1. White - أبيض (abyad-baydau): White

Literally: silver, money, ornament, bright-colored cattle, pure, true, genuine, clear, unblemished, unblemished, uncultivated, uncultivated (land), mercy, compassion, generosity, meritorious work , service[6].

Root- باض-- To open an egg

Words formed from the root:

سِلَاحٌ ~ cold weapon

مَوْتٌ ~ ثَوْرَةٌ بَيْضَاءُ ، مَوْتٌ bloodless revolution

يَوْمٌ ~ happy

بَيَاضٌ - whiteness, whiteness, original, unwritten, unlettered (book), white (egg), white (eye), rust, lime, albedo, honor

Example: the plural form of “ بياض (bayaz) is also used in the sense of a classical poetic genre.

خَرَجَتْ مِنَ الْبَيْضَاءِ مِنْ مَكَانِهَا (Leaved from the White House)

2. Black (سوداء) سود (aswad - sawdau): antonym of white, the Arabs call it dark green, because it looks like that.

Literally: Enemy, dark color, black (intention), pitch black, hatred, future, date and water, snake and scorpion, eyeball, black liver, grass, mental depression, sadness, melancholy, quarter beat (in a note)

The root is سود To be black

Words formed from the root:

أَرْضٌ ~ black soil land

سُوقٌ ~ black market

فَقْرٌ ~ poverty is extreme poverty

مِنْ - أَسْوَدٌ مِنْ - is more merciful and glorious than min-

أَسْوَيْدٌ - black, close to black, big snake

سَوَادٌ - blackness, black clothes, crowd

سُوْدَانٌ - black man, negro

Example: the word (swda') has been adopted into Uzbek, and is widely used in classical poetry: Sochi's trade fell on my head again.[7]

الاسود تحدث - Black said.

3. Green أخضر (axdar-xadrau) Green

Figuratively: lawn, lowland, plant, green-gray (relative to an animal), wheat-colored (relative to a person)

The root is to turn green خضر

Words formed from the root:

أخضر - خضرَاء - Green

خضروا، خضروا - green, vegetable

خضير - blue sparrow

مخضرة - selling unripe fruit raw

مخضرة - green, lawn, meadow, pasture

مخضور - green, bluish-blue

يخضور - chlorophyll (substance for plants)

Example: (khḍr) noun. According to legends, Khizr is a living saint. It is expressed as an image in classical poetry, adapted to the Uzbek language.

الأخضر أشجع - Green is more energetic

4. Brown- بني (bny - buni)

Literally, a dark-skinned beetle, an insect

Core- بني - Coffee fruit, tending to dark red

Example: Ironically, the Arab fishermen also called the white coin fish that way.

صودا البنون (two fish were caught)

5. Blue - - أزرق (azraq - zaraqau))

Literally: blue bird, sky.

Root - زرق - get grow about plants, blue bird hunting.

Words formed from the root:

زرق، زرق - blue sparrow

زرق - selling unripe fruit raw

زرقون - green, lawn, meadow, pasture

Example: الأزرق جميل - (blue is beautiful)

While focusing on the examples, it is very important to know that the forms of the words meaning colors in different patterns indicate different meanings.

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