

**LINGUOCOGNITIVE PROPERTIES OF PRECIOUS STONES AND MINERALS  
IN THE UZBEK LANGUAGE**

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**Abstract**

This article discusses the linguocognitive properties of the names of precious stones and minerals in the Uzbek lexicon, their place in linguistics, meaning structure, and the connection of human language with thought and culture. The conceptual content of the names of precious stones and minerals, their place in the Uzbek language, their participation in analogies, meaning transfers (metaphors), and figurative meanings are highlighted. The formation of linguistic units such as gold, silver, ruby, jewel, and diamond in the Uzbek language not only as material objects, but also as conceptual and symbolic units is explained with the help of examples.

**Keywords**

linguistic cognition, conceptual, precious stone, minerals, metaphor, figurative meaning.

**Introduction :** Language is not only a means of communication between people, but also a complex that preserves the history of the nation, its cultural and educational experience, passing it on from generation to generation for centuries. Because each lexical unit in the language contains the history, national values, and worldview of the people. In the formation of linguistic reality, linguistic units related to material wealth, including the names of precious stones and minerals, play an important role. In the Uzbek language, the names of stones and minerals not only denote the meaning of the subject, but also have deep cognitive and symbolic meanings. The names of precious stones are important lexical units of national thought, and they have wide semantic and cognitive possibilities in our language.

**Research results and discussion.** Precious stones and minerals have the following linguocognitive properties: In the Uzbek language, stones and minerals do not only mean a chemical element or a precious metal, but also represent various cognitive concepts. For example, if we analyze the word “Gold”, this word, along with the meaning of a precious stone, is a concept that expresses concepts such as “precious”, “priceless”, “precious”, “precious”. Sentences such as “Motherland -golden cradle”, “Student - golden era”, “Golden head of the avenger” are vivid examples of this. Therefore, it is important to analyze gemonyms based on a linguocognitive approach. According to this approach, words are not just a material concept, but also an expression of concepts formed in human thinking. In our language, stones also symbolically express meanings such as health, beauty and purity. For example, ruby can be used to symbolize redness, vitality, and beauty, turquoise can symbolize happiness, victory, and purity, and iron can symbolize strength.

The use of cognitive meanings of precious stones is widely observed in Uzbek classical literature. For example, if we pay attention to the following verse by Alisher Navoi:

Every moment a pearl falls from my eyes, Although my heart is filled with sorrow, it is a precious stone. The “pearl” in this verse is likened to the tears of a lover.

He said: “If you take my life, will you remember my love?” He said: “This is my soul’s desire.” (Alisher Navoi “Khamasa”)

I wish you to take my love, No one knows where my mother is. (Atoy) The pearl in these verses represents the lips and words of the lover.

Metaphorical transfers. The names of precious stones and minerals also actively participate in transfers of meaning. In most cases, they serve to describe a person’s appearance and express the signs inherent in a thing or object: “Your teeth are a stone, your lips are a coral, your hair is a flower, your hair is a basil” (Babur), “The girl’s eyes burned like pearls”, “Studentship is my golden age”, “Silver does not remain from winter, emerald from spring, the decoration of autumn”, “A person with iron discipline and steel will achieves all his goals” help to make our speech more effective.

The use of stones and minerals in phraseological units. Expressions involving precious stones and minerals in the Uzbek language reflect the experience of the people. That is, phraseologisms such as “Putting lead in the ear - not to hear, not to pay attention”, “Bringing out copper - exposing its fakeness”, “Tashbagir - a characteristic of a person”, “Putting a stone in the mouth - not to say a word”, “To harden a stone - to freeze from shock or fear”, “Golden cradle - homeland”, “To press iron in the heat - to do everything on time” are very common in our language. Most of these expressions arose on the basis of comparing human qualities with the properties of material objects.

The names of precious stones and minerals in the Uzbek language are not just a terminological layer, but linguistic units that express the aesthetic and philosophical views of the people. Their linguocognitive analysis helps to understand how the Uzbek people perceive beauty and how they connect the material world with spiritual values.

**Conclusion:** The names of precious stones and minerals actively used in the Uzbek language do not express exactly one meaning, but are significant in that they convey a wide range of cognitive meanings. Such words show the charm and beauty of our language, making it even more impressive.

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