

Using Coloronyms And Magic Numbers in English And Uzbek Speed Reading

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Abstract: This article examines the use of colorons and magic numbers in English and Uzbek speed reading. The article analyzes the role of quick sayings in children's word games. Quick sayings are considered as part of Uzbek folk folklore, as a game that requires intense and complex pronunciation of speech. This genre helps children develop their language, form clear and fluent speech, and perceive the intonation of sounds. The pedagogical significance of quick sayings, their role in creating humorous situations among children, and similar examples in other languages are presented.

Keywords: Quick sayings, children's folklore, speech development, intonation of sounds, pedagogical significance, word game, pronunciation.

Introduction: Language is a mirror of culture, reflecting not only the real existence surrounding a person, his real living conditions, but also the social self-awareness of the people, their mentality, national character, lifestyle, traditions, customs, morals, values, and worldview. Each example of folklore is a reflection of the national mentality. It can be said that by listening to and performing examples of the rapid recitation genre, one travels to the lives of various peoples.

English and Uzbek rapid recitations often use various magic numbers or coloronyms (different colors).

Colors play an important role in cultural expression, reflecting the values, beliefs, and traditions of society. Different cultures give colors their own meanings, creating a rich tapestry of symbolism and significance. For example, red can symbolize luck and prosperity in Chinese culture, while in Western societies it is associated with passion and love. Understanding these cultural nuances is crucial for effective communication and intercultural interactions. The Avesto, the sacred book of Zoroastrians, also contains interesting information related to color: "Girls with defects on their faces or skin, white, black, red spots, were not chosen as brides, and young men were not chosen as grooms, that is, the Zoroastrian doctrine was followed

with the wisdom of "Like for Like." If an adult young man did not marry, he was branded or forced to wear a heavy iron belt around his waist at all times. If this was observed in girls, they were accused of being against the reproduction of human offspring, put in a sack and beaten with 25 lashes. This shows that in ancient times our ancestors paid serious attention to the development of the offspring.

Ideas related to colors are also present in Sufi literature, and they are explained as follows. In the Sufi teachings of Najmiddin Kubro, he interpreted the seven qualities of colors, that is, their meaning according to seven concepts. According to him, white color means Islam, yellow color means faith, blue color means charity, green color means trust, blue color means blood (complete trust), red color means wisdom, black color means excitement (amazement).

"European scientists Kafka, Schopenhauer, Freud in the 19th century proved that color has an effect on the human soul, that colors are not just colors, but something that appears due to human emotions and is seen through his thinking, and at the same time, colors can affect human emotions and thinking".

A big black bug bit a big black dog on his big black nose!/
Qosimning qora qozoni qaynab qoldi.

Human knowledge of the world is based on comparison, a person has learned to compare two things and draw conclusions about this and that, this is good and this is bad. This form of knowledge is characteristic of every nation, but the assessment is appropriate for itself. In this regard, a color that an Uzbek perceives in a positive tone is negatively evaluated by another nation, and some colors can be evaluated equally positively or negatively. For example, in most peoples of the world, white represents goodness, and black represents evil. However, Turkic thought also evaluated black as a symbol of "greatness, greatness". That is, the fact that in the 11th-12th centuries a large empire was called "qoraxoniylar", and in the epic poem "Farhod and Shirin" he ordered the Chin Khagan to cover the walls of the country with black cloth when he had a son, shows that black color in Turkic thought did not only have a negative connotation.

Rolling red wagons(Qizil aravachalar aylanmoqda)/Qora, qizil qalamni qalamdonga qamadim.

White wings bring bright blessings beyond black beginnings."/Oqil oq olma oldi, oq olmani Oqil oldi.

Red Buick, blue Buick /Oq choynakka ko'k qopqoq, ko'k choynakka oq qopqoq.

White is often worn in Western cultures to symbolize mourning and respect at funerals, and in other contexts it symbolizes purity and new beginnings. In Uzbek folklore, white has always represented purity, innocence, and purity of heart. As a symbol of light against darkness, white is associated with salvation and hope. It represents the side of goodness in the struggle between good and evil. "In Uzbek folklore, white is a symbol of man. When we hear a white scarf or a white shirt in our songs, it means a girl's love for a boy. Red is the color of courage, and fire is the color of blood." Ethnographer V. Trener wrote that among the layers of meaning that the triad of white, red, and black represents in rituals, white represents a man, red represents a woman, and black represents mourning.

Green glass globes glow greenly. /Yashnar yashil yarim sharda yashar.

The queen in green screamed. /"Yashil yaproqli yong'oqzorlar yonida yosh yigit yashil yo'l yoqasida yurdi".

Green is a symbol of nature, renewal and growth. Trees and plants bloom in green in spring, symbolizing the rebirth of life. This color is often used as a symbol of hope, happiness and faith in goodness. This color has a calming and soothing effect on a person. In Islamic

culture, green is considered sacred. There are legends that the Prophet Muhammad (peace be upon him) loved green clothes. Therefore, green is associated with purity, faith and paradise among Muslims. This color is also accepted as a symbol of harmony between people, kindness, and love for nature.

Our wise people associated their rituals and events in social life with colors and numbers. "The history of our ancestors' worship of numbers, their use for various purposes, and their use of numbers for fortune telling dates back to the distant past. "The numbers three, four, five, seven, nine, and forty, which are used as a unique traditional artistic series in Uzbek folk oral creativity, are such miracles of thought".

Through three cheese trees three free fleas flew. While these fleas flew, freezy breeze blew. Freezy breeze made these three trees freeze. Freezy trees made these trees' cheese freeze. That's what made these three free fleas sneeze.

Tie twine to three tree twigs. / Uchta burchakli uchburchakning uchini uchratolmagan Uchqun uchib qoldi.

The number 3 is associated with energy, humor, creativity, abundance, and a positive attitude. Another meaning of the number 3 is that it also means starting something new. We can witness this tradition in fairy tales. There are many cases where a king has three children, and the youngest, the third, is the smartest and the third child ascends the throne because of his wisdom. In addition, when a prince proposes to a princess, the princess's father or the princess herself sets three conditions.

Thirty-three thirsty, thundering thoroughbreds thumped Mr. Thurber on Thursday.

In numerology, the number 33 is considered the "Master Number". This number is often associated with higher spiritual spirituality, teaching and social service. From a numerological perspective, the number 33 represents "service to the world", "development of humanity" and "higher spiritual goals". In Islam: According to some interpretations, the number 33 is important in the story of Al-Khidr (a.s.). In English: The number 33 is considered the number of orders of the heavenly gods. In Christianity: The number 33 represents the age of the resurrection and re-death of Jesus Christ, which symbolizes divine sacrifice and spiritual transformation. "Yeti qo'chqor Qodir qassobning qo'lida qantarildi."/ Seven slick slimey snakes slowly sliding southward.

The number 7, according to A. Borodin, was originally used not as a count, but to mean "many". The amazing thing is that it migrated through myths and legends to

many parts of the world - from the north and south to Baikal, to Siberia and the Far East. Although it is difficult to say exactly how long this number has occupied a high position in human life, we can see that among the Sumerians this number was elevated to the level of a cult. The number seven was considered sacred in ancient Egypt, India, China and even America. The magic of this number was used in the construction of the Cheops pyramids in 2500 BC. The fact that ancient Bukhara was built on seven stones in the shape of a seven-pointed star, and the construction of cities such as Rome, Istanbul, Tashkent, Kiev is associated with seven hills, indicates that attention was paid to the traditional number seven in urban planning. The number seven is associated by some scholars with Egyptian and Babylonian philosophy. They put forward the view that in this number there is a life of two numbers: three and four. If three people: father, mother, son form the basis of a whole life, then four are the four sides of this world. Pythagoras also recognizes the perfection of the number seven as the sum of the numbers three and four, and draws attention to the fact that the triangle and square shapes are very useful in construction and in measuring the size of land plots.

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