

INTERCULTURAL COLOR INTERPRETATION

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Abstract. *In linguistics, the concept of color as one of the important cognitive categories in the understanding of the world surrounding a person is a “cultural code” that reflects many things and phenomena, that is, it is possible to eliminate “cultural daltonism” as a result of the interaction of different peoples “is the knowledge that gives”. Colors have their own expression, that is, a concept in each nation, which is manifested in language in connection with non-linguistic factors, in particular, the nation's knowledge of the world, and through color, each nation imagines certain events in the world does.*

Keywords: *colors, symbolism, linguistic and cultural interpretation, culture, historicity, semantic field.*

Introduction. Color theory is a science. Learning how colors affect different people, individually and collectively, is such a thing that, inspired by colors, people build their work activities, dreams and goals. Even just changing the exact color and color shift creates a completely different mood. Cultural diversity means that a color may mean joy and happiness in one country and depression in another. The complex mental state of a person is more clearly manifested through colors. Colors are used according to their natural characteristics.

Color, first of all, is not a religious concept, but a natural phenomenon. According to the nature of this physical phenomenon, mankind has used color for religious purposes, first of all, having mastered its natural properties. In our opinion, limiting the approach to colors as a means of symbols, and to the use of colors in the form of a traditional attitude, is not enough. These properties become important with their separation into hot or cold. Warm colors include red, gold, and yellow, and are variations of all three. These are fire, autumn leaves, sunrises and sunsets, and generally energizing, upbeat, and positive colors.

Research methodology. The article analyzed the study of colors, their research in historical sources, their interpretation and characteristics, as well as scientific views on this matter. The history of the etymological-national origin of colors in the languages of the Turkic peoples was compared. Historical sources were used to clarify the historical features of lexemes.

Analysis of literature on the topic.

In solving this issue, first of all, literature on the history of the Uzbek language, etymological dictionaries, including the dictionaries and articles of Sh. Rahmatullayev, N. Sevortyan, then literature on the history of the Uzbek language, in particular, the works of N. Rahmanov was analyzed.

Coloristics is the science of colors, which is based on the foundation of color culture and language, color harmony, and at the same time, it is based on society's perception of color culture. The science of colors has been around for a long time. Humans tried to reveal the secrets of color step by step.

If you have noticed, it is difficult to distinguish the colors of the rainbow, because there is no clear border between one color and the next, that is, one is mixed with another. They are: red,

gold, yellow, green, blue, pink, purple, among these 7 different colors, there are 3 different colors that are clearly visible to the eye and are considered the most basic, they are: red, green and blue. The remaining 4 colors are formed at the junction of these 3 colors.

Colors play a major role in the formation of linguistic landscapes of the world, because in different linguistic and cultural communities, each color represents certain concepts and ideas. Arguing about colors and their symbolic meaning is not easy, of course. Because the colors are connected not only with the ancient views of the surrounding world, literature and art of this or that nation, but also with cosmogonic, mythological, religious-theological concepts and imaginations. Also, with the change of people's worldview, living conditions, and religious ways of life, the attitude to colors and the goals of color have also changed, and sometimes they have been completely renewed.

Analysis and results.

As early as the 4th century BC, the ancient Greek philosopher Aristotle tried to define color and color phenomena. In the Middle Ages, the study of color from a religious point of view began. Leonardo da Vinci identified harmonic opposite colors: black-white, blue-yellow, red-green. Thus, the science of colors was born. The idea of six different color lines was developed by F. Runge, A. Schopenhauer, W. Adame, E. Delacroix, V. Gogh, V. Kandinsky and others.

The German poet and art critic I. Goethe [I. V. Goethe 1957:533] was more interested in the effect of colors on the human body. Goethe divides colors into warm and cold tones. Warm colors include yellow, gold, red, green, reminiscent of the touch of a hot iron. They are quickly visible. Cold colors are blue, green, blue and violet, airy, dark green, blue colors, reminiscent of the colors of ice, water, sky. It is important to divide the existing colors in nature into two parts, achromatic and chromatic.

Color theory is a science, which invites us to philosophical observation. Therefore, the interpretation of colors in language and text has been researched in various works by scientists such as V. Alpatov, F. Kunio, L. Samarina, A. Kudrina, B. Mesheryakov, V. Maslova, A. Vezhbiskaya, Y. Lotman.

Academician A. Kononov's works were the first works on studying the semantics of colors in Turkic languages. To study this issue, one can refer to A. Kononov's work "On the semantics of the words "white" and "black" in Turkish geographical terminology" [A.N. Kononov, 1975:145-153]. In this work, the author studies the methods of forming colors and their meaning in the culture of the Turkic peoples.

The role of A. Kononov [A.N. Kononov, 1978:169-172] in scientific research on color theory is of great importance. In particular, he gives the following meanings of the words root - blue: 1) "blue", "light blue", "azure", "light green", "gray", "sky color", " the color of young greens", "gray"; 2) "sky", "young", "grass", "green", "meadow". As synonyms, he cites the words green, havorang, onomastically Köktash, Kökbori units, ethnonymically going back to Kökturk, geographically hydronyms and oronyms such as Köksuv, Kökchatov. In addition, he noted that it also appears as the name of plants, birds, and animals.

Analyzing the appearance of blue in the forms of Oltin Orda, Oq Orda, Kok Orda (the name of places), the left wing of the Joji period at the end of the 14th century and the beginning of the 15th century was the Blue Horde [T.I. Sultonov, 1972:72], and the right wing focuses on what is called the Oltin Orda. In this, depending on the geographical location, the Mongols called the west - white, and the east – “kok”(blue). In some ancient sources, the lexeme “kok (blue)” means "east".

The Turks living in the east of the Otuken region were also called Kok Turks. In ancient Turkic monism, there is also the toponym K kmen-dag, i.e. K kmentog, and it is said that the reason for this is that the sun rises from the east, behind this mountain. According to the tradition of the ancient Turks, Chingizkhan also called his left wing K kmoghul.

In the scientific works named above, information on the blue color is given only in its composition, and sometimes it is touched upon in its chapters. In addition, some ideas related to the symbolic meanings, semantics, etymology, and linguistics of blue have been given.

In all Turkic languages, we can see that the words green, light blue, and sometimes blue are used as synonyms together with the lexeme “blue”. Here in this table we can see the comparison of the words blue, light blue and green in Turkic languages:

Languages		Colors		
		Blue	Light blue	green
Language of qipchoq	bashkird	k�k	Z�ng�r	j�šel, k�k
	Tatar	k�k	Z�ng�r	j�šel,
	Kazakh	K�k	zeŋger (razg.)	zasil
	karakalpakh	K�k	K�k	zasil
	Noghay	K�k	k�k, zeŋger	jasil
	karachoy bulgarian	K�k	K�k	dzasil
	Koraym	K�k	K�k	jesil
	Kumyk	G�k	G�k	jasil
Language of Kyrgyz-qipchoq	Kyrgyz	k�k	K�k	zasil
	Altai	K�k	�aŋqir, k�k	d’azil, nogon
Language of oguz	azerbiyan	K�j	mavi	jasil
	Gagauz	G�k	mavi	jesil
	turkmen	G�k	mavi	jasil
	Turkish	mavi, g�k	mavi	tur. mavi, g�k mavi jesil
Language of qarluq	Uzbek	ko’k	zangori, movij	jasil, sabza
	Uighur	K�k	k�k, havaraŋ	jesil
Language of uygur-oguz	Tuva	K�k	k�k	noga:n, k�k
	Khakas	K�k	k�k	noyan, k�k
	Yokut	k��x	k��x	k��x
Language of bulgarian	chuvesh	K�vak	senker	sim�s, ješel

Examples related to color in Turkish linguistics may indicate their place and importance in Turkish culture. In some literature, the scientific basis of the root meaning of the lexeme “turquoise” is given. Turquoise is also known as the Turkish color, derived from the French pronunciation of the Turkish word. The reason for this is that it is believed that there is a turquoise color on the shores of the Mediterranean Sea in the country. Other synonyms of turquoise are blue and azure, in addition, the color turquoise (turquoise) is cited as its synonym. At the same time, turquoise is also used by representatives of the British fleet in the meaning of Caribbean waters.

Turquoise color is a mixture of blue and green. The form of *kuokh* meaning “blue” in the Yakut language also serves to justify the presence of “*kok*” (green) meanings in the word turquoise.

In the ancient Turkic language, red fire is considered a symbol of the sun, while blue has a sacred color value. In Kazakh culture, blue is a symbol of peace and unity, prosperity and life. Blue is equal to the word of the creator, so this color means power, victory, high spirit, superiority, pride. Blue is the name of Cosmos, the infinite universe where stars, planets, and galaxies are located. Blue - in ancient Turkic culture, it was understood as a cosmic symbol. Turkish minarets, including national decorations and domes of the Kazakh people, often have a blue color, which shows that the blue color has a special symbolic meaning.

We can see that the word blue is actively used in the Kazakh language and has many meanings. Below we list the units formed by the lexeme “blue” in the Kazakh language: *kək sheshek* → smallpox (*kasallik*); *kək kepter* → dove; *kək tas* → stone of grave; *aqshyl kək* → light blue; *kək aspan* → sky-blue; *kək boyau* → blue color; *kək zəngir* → attractive; *kək kəz* → blue eyes; *kək syr* → light gray; *kək tytin* → gray smoke; *qara kək* → dark blue; light blue; *kək ala* → light gray (it is a color of horse); *kək at* → blue horse; *kək bie* → blue mare; *kək boz* → dark gray; *kək boz at* → dark gray horse ; *kək buryl saqal* → white beard; *kək kəgershin* → blue dove; *kək tyman* → dense fog; *kəkjal* → experienced wolf ; *kək shay* → blue tea; *kək shalg‘yn* → dense green grass; *kək shəp* [K.Бектаев, 1995:234] →blue grass.

These kind of examples we can see in uzbek language also: *kək kepter* → dove; *kək aspan* → blue sky; *kək boyau* → blue color; *kək kəz* → blue eyes; *kək at* → blue horse; *kək bie* → blue mare; *kək kəgershin* → blue dove. This situation can be explained by the universal nature of Uzbek and Kazakh language.

Conclusions and suggestions. Summarizing the above points, the following conclusions can be made: The theory of colors, the question of the influence of colors on the human psyche has been of interest to the peoples of the world since ancient times. The initial interpretations of colors are mythological in nature and serve to express people's beliefs and worldview.

Symbolism in the semantics of colors was formed in the most ancient times, and the symbolic meaning has survived to this day. In the culture of the peoples of the world, the concept of blue color represents the semantics of positive and negative evaluation. The positive symbols of blue symbolism, such as calmness, tranquility, innocence, prevail.

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