



SEMANTICS OF ADJECTIVES MEANING COLORS IN ANCIENT OLD TURKIC WRITINGS

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ABSTRACT

It is well known that adjectives are words that represent symbols of living things and events. Colorful adjectives tend to shoot. The fire properties in them give rise to semantic diversity and driving meanings. In the ancient Turkic language, colorful attributes have semantic meaning. The article examines the scope of the colorful attributes used in the ancient Turkic languages, as well as the linguistic and artistic aesthetics of adjectives.

KEYWORDS

Adjective, color, black, white, epithet, lingvopoetic, main.

INTRODUCTION

The possibility of using adjective lexemes in the Uzbek language, in particular, adjective lexemes denoting color, as a stylistic tool in poetic speech, serving to express different subtleties of meaning, level of use, semantic structure, has not been specially studied in linguistics until now. We do not find specific information about this in the

textbooks and training manuals created on the subject [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 creates especially semantic diversity and shifting meanings. Adjectives meaning color in Old Turkic language have the characteristic of



semantic fluency. We will touch on them one by one.

It is a linguopoetic study of adjectives meaning color in ancient Turkic writings. To achieve this goal, 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 qara, qizil, ar, aq, kök, yağız were found to be words. We will consider each in a separate analysis.

Qara The original meaning of the word black is color, that is, the color of objects such as coal, soot, charcoal, and wax is represented by black. Black is often used as an antonym for white.

As noted by A.N. Kononov: Qara quality has the following types of meanings in the Turkish language:

1. black, tim black, sad, unhappy;
2. people, masses, wealth;
3. land, land;
4. slope [2,161].

In some phrases, the adjective qara has additional meanings.

1. "Big", "big"
2. simple

Black is often used as an antonym for white.

Qara is one of the oldest and main words of the Uzbek language vocabulary. 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]

Contents:

They say: a blackbird (bird) does not change even in a year (it does not fade, does not get used to the hand)

When the lexeme "qara" is used in speech only to indicate the color of the object, it is devoid of emotional expressiveness, its function is limited to providing a message and information about the color. The same can be said for not only look, but also for all color qualities. For example, a black pen. In this example, we do not encounter any stylistic features of meaning. Because such a combination is free from stylistic color. We will give an example from the Urhun-Enisei monument.

Qapağan qağan... Tün udımatı, kundüz olurmatı, qizil qanıim tükäti, qara tärim yügürti.[4, 291]

Meaning: Kapagan Khagan did not sleep at night, he did not sleep during the day, I exhausted my red blood, my black skin ran, I gave my work and strength, after all.

If we pay attention to the adjective lexemes red and black used in this sentence. We know from Tunyuquk inscription that Tunyuquk led and fought in many battles during the reign of Eltarish Khagan. We know that he has done a lot of work and services for the Turkish khanate. The lexeme of the quality qizil is a compound with the word qanıim. We know that the color of blood is red. But the author does not emphasize the color of blood as red blood here, on the contrary, he used it to effectively express how much effort was spent, how many armies died, that is, blood was shed, and it was not easy to win the battle. Now, let's analyze the phrase "black". Here we see the artistry more clearly. Because we know that



human skin is not black. The author here adds an adjective lexeme to the word "sweat" in order to increase the artistry and effectiveness. Here, the adjective lexeme does not indicate the color, but rather indicates the mood and state of the author. That is, it is used to show that a person is covered in sweat due to his hard work. From the example we gave above, it was witnessed that adjectives have a hidden broad meaning. It is the description of the situation in the historical process that the author very appropriately used the lexeme of adjectives. It is in this example that adjective lexemes are used as a great artistic image tool in order to more clearly describe the author's mood and situation. It is worth mentioning here that not only adjectives have a great influence on the art, but also other means of artistic representation. For example, tazad, that is, the art of "confronting" is also found. An example is the words night and day. In addition, the quality of qara also means "ordinary".

In the Moyun-Chor text, the khagan is not an aggressor in the struggle for the throne:

Qara igil buduniğ yoq qılmađım, äbin barqın yulmađım. Keyin aydıım, turğuru kötim: kentü bidunum tedim, udu keliñ, tedim, Kodun bardım, kelmädi . [5,290]

Contents:

I did not destroy the common people. I did not take away their fields, houses, and summer houses. I punished them, I said, "You are my people." I told you to follow me, but you didn't come.

In this construction, the quality black is used in the sense of "ordinary", "low in terms of position"

without referring to color. Such a word moves through the linguistic field towards the figurative context. The word serves as an artistic tool unit in the context as an element of the semantic system. In this example, the expression of the black people, which is mentioned many times, is a quality of its own, and when said in the language of the people, one "doesn't become two", who lives only with a sigh of the past, and their children is also used of people who remain in this state. The black people, who make up the majority of the population, are short-handed people, whose opportunities are constantly limited, whose bowls are not empty, but when necessary, they are mobilized at will for the service of the khanate and are not paid for it. Usually, it is the people who suffer in wars.

From this example, we can see that the adjective "qara" was used in relation to ordinary and working people. Here it is used not in the main meaning of "qara" but as a clear representation of imagery.

Customs, traditions, everyday events related to color are a tool that gives a bright idea of the aesthetic thinking of ancient people. White color is the mythological equivalent of daylight and has always acquired the content of goodness, and this color also represents life-giving factors - milk and wheat, thirst-quenching, body-cleansing - water, clouds, honesty, light. Therefore, since the earliest times, white color has been associated with virtue, fertility and divinity. According to information about the shamanic period of the history of the Turkic peoples, white color was widely used in the meanings of majesty, justice, and strength. In the



Altai people, the white color, along with the meanings of correctness, beauty, majesty, as well as the qualities of the creator and gatherer of good forces of the Great God [6,39], and in the Turkic peoples of South Siberia, the white color is also found as an epic and historical name: White Blood, White Molat and others. N. B. According to Bakhilina, for the ancient Russians, white color represented the rank of an angel, a happy image. [7, 26]. African peoples considered white color to be a sign of happiness and innocence. The freed slave was dressed in white clothes .[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 the color, but are used to refer to a freshwater river that is formed by the saturation of snow waters. This situation is also found in Kyrgyz, Azerbaijani, Kazakh, and Altai people .[9, 38]

Due to the fact that the peoples of Central Asia and Kazakhstan, as well as the Uzbek people, have been engaged in animal husbandry for a long time, words and terms related to animal husbandry occupy a large place in their lexicons. It is characteristic that, despite the fact that most domestic animals (for example, horses, cows, camels, sheep, dogs, cats, etc.) are very similar in color to each other, some color-color terms are unique to horses, they are derived from horse. does not apply to the color expression of other objects.

There can be many subtle differences in the colors of horses, their colors, and the differences between them. But when naming them, the colors are somewhat grouped.

The quality of white is also used in several places in Turkish writings.

Ar qoy, aq arğuğ ulğartdım, basınığma yağığ kälürür ärtim, qağanimin sü ältimiz, tənri yarliqazu .[10,294]

Contents:

I raised a brown sheep and a white horse. I was a pushover. My husband and I fought together, God bless you!

Alp Şalçı aq atın binip tægmiş .[11,306]

Contents:

Alp Shalchi attacked on his white horse.

One of the most common expressions in scriptures is related to nouns. Usually, when thinking about horses, their qualities are separated by their color. For example, a white horse is given a higher status. The white horse was considered to be the main swift, intelligent horse that rode the beck. Compared to a white horse, a straw horse is a strong, extremely fast running horse, one that rushes out in battles, flexible, durable, moreover, the white color is considered as an expression of purity, goodness, peace, and honesty in the eastern countries.

As you can see in this example, emphasizing the color of the animal, attention is paid to what kind of horse it was raised. The reason is that white is a symbol of purity and peace. Other color adjective lexemes 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, AĞI BUNSUZ KÄLTÜRTI . [12, 308]

Contents:



Tonyuquq brought yellow gold, white silver, a thoroughbred colt, a scythe camel, countless royals because of what I had delivered to that place.

This sentence uses a lot of adjective lexemes. For example, sariğ, ürün, girl, ägri. Apart from the function of these adjectives, they also serve to express the artistic nature of the sentence. Let's pay attention to the words that come together with them. The analysis of the phrases sariğ altun, ürün kümüş, kız koduz, ägri täbi shows that we know about the yellowness of gold, the whiteness of silver, and the presence of a camel's back. Here these adjectives are used to emphasize about their characteristic.

Therefore, the author used these adjective lexemes to list the characteristics of things and animals separately. It was used to increase the value of things and animals and to indicate that these gifts were valuable in those times. We can come across another interesting fact from this example. We can see that in the old Turkish language, apart from the quality aq, which represents the white color, the quality lexeme ürün was used.

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