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Extralinguistic Basis of Color Coding

Base extralingüística de la codificación de colores

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ABSTRACT

This study interferes with peculiarities of world perception by various ethnic groups, reflected in the lexical layer of the language. Vocabulary is related to colour designation because it is one of the most relevant categories of cognition of the world. Colour perception is one of the most important aspects for representatives of any linguistic culture. When characterizing the colour of an object, a person can not only denote the features of its appearance in terms of colour but also convey important information. The language material (as colourative units) was mainly represented by adjectives which were appearing in the text of the study and contextual correspondences.

Keywords: Color designation, color perception, color, ethnicity, light.

RESUMEN

Este estudio interfiere con las peculiaridades de la percepción del mundo por parte de varios grupos étnicos, que se reflejan en la capa léxica del idioma. El vocabulario está relacionado con la designación del color porque éste es una de las categorías de cognición más relevantes del mundo. La percepción del color es uno de los aspectos más importantes para los representantes de cualquier cultura lingüística. Al caracterizar el color de un objeto, una persona no solo puede denotar las características de su apariencia en términos de color, sino que también puede transmitir información importante. El material lingüístico (como unidades colorantes) está principalmente representado por adjetivos que aparecen en el texto del estudio y en las correspondencias contextuales.

Palabras clave: Color, designación de color, etnia, luz, percepción del color.

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INTRODUCTION

Intercultural communication has got a strong connection with many foreign languages. This paper deals with specific descriptions of colour notions. They will be mentioned in different language groups. Each nation has its own mentality and presents its culture according to its customs and traditions (Witzel&Gegenfurtner: 2011, pp.16-18). This can be illustrated on Tatar, Bashkir and Turkish languages. They are the representatives of the Turkic language group. Due to their evolution, Bashkir and Tatar became estranged from the Turkish language. The last one encapsulated the elements of other eastern languages. A number of common features on the grammatical and lexical levels are retained by Bashkir, Tatar and Turkish. The similarity of Bashkir and Tatar languages was determined by historical reasons (Kay et al.: 1997; Fakhretidinov&Akhmetova: 2016, pp.2317-2321; Gibson et al.: 2017, pp.10785-10790). They were the proximity of territories and the administrative factor. Turkish belongs to the Turkic language group, although, it is distant in terms of its lexical and grammatical aspects. However, there is still a significant commonality between them (Heider& Olivier: 1972, pp.337-354; Johansson et al.: 2020, pp.56-83).

The agglutinative nature of the system, syllabic synchronism are equally inherent in all three languages.

The paper is devoted to a comparative study of the colour designations of the Tatar, Bashkir and Turkish languages. Colour is one of the most important categories of cognition (Schindler & Von Goethe: 1964; Sitdykova: 2013). The interaction of cultures can occur in various fields: education, business, sports and interpersonal communication. The translation is the main tool which provides a link between all cultural paradigms. According to the prism of the translated text, the recipient perceives and discerns different culture (Alon et al.: 1994, pp.326-335; Bukharova et al.: 2016; Rahmatullina et al.: 2017, pp.34-36).

Conversely, a genetic determination is likely to occur at the stem of the language and culture. A child may learn from its elders that a particular word should name both blue and green (Witzel&Gegenfurtner: 2011, pp.16-18). Furthermore, each feature of the cultural sphere is fixed by the language and can exist unnoticed until the moment of direct appeal to the etymology and history of the name.

Colour perception cannot be excepted. Elements of the collective reflection of human consciousness and the characteristics of thinking in a language are recorded in many linguistic structures and objects of the language system. There are many diverse opinions about the existence of such a category as a colour. Colour became an object of scientific study. It should be noted that the tradition of colour research dates back to R. Descartes, who argued that there should be a distinguishing feature between two views on colour - as an empirical colour (given to us in our sensations) and colour as a property of objects. The teaching of I.V. Goethe on colour is one of the most famous research works in the color field. He divided all colours into three groups (Schindler & Von Goethe: 1964):

1. Primary colour yellow, blue, red, from which all other colours can theoretically be composed;
2. The composite colours of the first degree are green, orange, purple, and they are obtained by mixing two primary colours;
3. Compound colours of the second degree of colour obtained by mixing composite colours of the first degree. The semantic field of colour designations is in the vast majority of languages in the world. It is important to note that the fields of colour semantics in different languages do not coincide either in the number of representatives or in the degree of differentiation of certain colour concepts.

METHODOLOGY

Perceiving colours, people associated them with the most valuable substances. There are found absolutely different interpretations of one colour in different cultures in the encyclopedia of symbols. The main methods for researching colour units and their expression are translation and comparison.

The work was undertaken with the aim of establishing the interlanguage equivalents of different languages in the field of colour. The texts were not limited to thematically or chronologically. The colourants were selected by the continuous sampling method. The following methods were also used in work: descriptive method (techniques: observation, comparison, definitive analysis, classification, generalization, interpretation), comparative, component, statistical (quantitative), morphological methods, translation commentary. Partially, morpheme-word-formation, distribution, cultural (linguoculturological) methods of analyzing language material were applied. It is also interesting that certain colour perceptions of the people are accumulated in toponymy as an applied field of science. So, for example, since ancient times, the black colour in the view of the Turks symbolized the north, red (red) - south, white - west, light blue - east. These elements of the ancient Turkic perception of colours appeared in toponymy, cf. nominations related to orientation to four cardinal points: the city and Akhisar region (Turkey, Manisa province) - "white fort", the nomination by location - "western fort", the city and AfyonKarahisar region (Turkey province) - "black fort", nomination by location - "Northern Fort" and many others. et al. (Hamurkoparan: 2014, pp.125-129). The Tatar people have no similar exact colour association. Mongolian, an Altay language, divides the blue region of the colour space into a darker shade called *huhe* and a lighter shade called *qinker*, while both light green and darker green are described with one word, *nogvgan*. In contrast, Mandarin Chinese uses a single word, *lan*, to describe both light blue and dark blue and a single word, *lv*, to describe both light and dark green. In terms of the number of basic colour terms in the blue and green region, Mongolian is similar to Russian, Greek or Japanese, whereas Mandarin Chinese is similar to English (Cong et al.: 2019, pp.391-403).

It should be noted that the neurophysiological foundations of colour perception are the same for all people since they are based on the common physiology of the human brain. However, it is fundamentally important to distinguish between the work of the brain and the work of consciousness: the first is universal, the second is nationally specific. Colour perception is a single phenomenon for all groups of people ... but linguistic conceptualization is different in different cultures ... What happens in the retina and in the brain is not directly reflected in the language?

A survey was conducted among high school students in 20 countries, asking them to rate seven colours in 12 semantic differential items. The results were reported for the dimensions of evaluation, potency, and activity. Blue was the most highly evaluated colour, followed by green and white. The most potent colours were black and red. Red was the most active colour, whereas black and grey were the most passive colours. In another test, subjects from four cultures (Japan, People Republic of China, South Korea and the USA) were asked to state which one of eight colours was most closely associated with 13 words often used to describe consumer products. The results indicate some similarities and some dissimilarities across cultures. All four cultures associate blue with high quality and red with love. Purple is associated with expensive for subjects from Japan, PRC, and South Korea. In contrast, respondents from the United States associate purple with inexpensive. Black is consistently associated with expensive and powerful across cultures. Significant differences in results of lexicalization indicate perceptual-physiological factors is not dominant. Factors of the work of collective ethnic consciousness are more important. In other words, representatives of different cultures do not see colours in different ways, and their sensory-receptive component of consciousness conceptualizes information in different ways (Ashrapova et al.: 2019). B. Berlin and P. Kay examined the names of the primary colours of the spectrum in twenty languages and came to the conclusion that there are eleven basic colour categories. Scientists have found that the smallest number of colours is two: white/light / and black/dark; if there are three colour terms, then the third colour in frequency is red (Berlin & Kay: 1991).

RESULTS

Colour perception is one of the most important for representatives of any linguistic culture. Characterizing the colour of an object, a person can not only denote the features of his appearance in terms of colour but also convey important information: about the benefits of harm, quality, associative representations, etc.

Tatar, Bashkir and Turkish demonstrates many similarities in the field of colour designations. In particular, in the formation of certain forms, in the phonetic and graphic reflection. However, there are differences. Great differences lie between Turkish and the Tatar-Bashkir pair: in the first, there is a much greater variety of colourative units (roots).

Differences also lie at the level of colourant semantics: the semantic structure of the collective adjectives of the Turkish language is somewhat different from the analogous Tatar and Bashkir languages (Moiseeva: 2003, pp.60-64).

The claims of some researches that the concept of colour is not universal (but it is universal). It can be complained by the existence of some linguistic communities which live in remote places of the planet). They have neither borrowed nor had their own concept of colour (Vezhbitsky: 1996). There is always an urgent need for the transmission of correct information which can be very vital, as in the case with the description of the degree of fruit ripeness (it is about changing their colour: reddened, yellowed etc.). We can name other examples as phenomena of the natural world (a change in the shades of water associated with flowering or high water, a change in the shades of the sky at sunset). Everyday life is absolutely impossible without resorting to the color perception of the surrounding world: celestial objects, vegetation, animals – almost all visible objects of reality have their own color.

DISCUSSION

Thus, it should be noted that the fields of color semantics in different languages do not coincide either in the number of representatives or in the degree of difference of various concepts. "Perceiving colors, people connected them with the most valuable substances and vital elements for them" (Breslav: 2000). The encyclopedic data of the symbols of different nations representatives reveal completely the definition of the same colorative. The Turkish language has a number of synonymous notations, most of which are associated with the nominative of the orange trees, its fruits "oranj", "turuncu", "portakalrengi". Such pluralism of the name of orange color can be explained by following facts. Firstly, Turkish assimilated into multiple linguistic elements from other languages. This led to a polyphony of linguistic means. Secondly, Turkey has very favorable weather and climatic conditions for fruit trees.

CONCLUSION

In final analysis, the nuances of color perception of reality are reflected language. In modern languages with developed color-coding system, there are cases in which the search for an exact foreign language match even for the members of a given semantic field (Eren: 1999; Kuznetsova et al.: 2016, pp.199-202).

In this regard, research the color designations of languages of each certain group can be productive. "Color is not a "universal" human concept and in any language color designations can be considered as a completely self-sufficient lexical-semantic field" (Eren: 1999).

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