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LINGUISTIC REPRESENTATION OF THE COLORS “BLUE” AND “GREEN” IN THE TURKIC WORLDVIEW (BASED ON THE KAZAKH AND TURKISH LANGUAGES)

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Abstract. This article provides a comprehensive comparative analysis of the linguocultural representation of the color concepts “blue” (kok) and “green” (jasy) in the Kazakh and Turkish languages. The relevance of the study lies in the necessity to systematically decode color symbolism as a foundational component of the national cultural code, reflecting the historical memory, mythological consciousness, and spiritual values of the Turkic peoples. The research aims to identify the semantic, conceptual, and ethnocultural features of colorative linguistic units from a comparative perspective, focusing primarily on their implementation in phraseological units, proverbs, and fixed expressions. The study employs an integrated methodological framework, including comparative analytical, semantic, linguocultural, contextual, and etymological methods to analyze Kazakh and Turkish lexicographical and paremiological data. The findings demonstrate that while both traditions share a common ancient Turkic foundation – where kok served as a syncretic term encompassing shades of both sky and vegetation – their modern functional and pragmatic paths have split significantly. In the Turkish tradition, the concept displays high metaphorical uniformity tied to celestial sacredness, a field extensively developed in modern Turkish via the lexical marker *mavi* to denote prestige and environmental quality. Conversely, the Kazakh corpus demonstrates a broader polysemantic range, evenly distributing color symbolism across three conceptual dimensions: natural abundance/regeneration, negative psycho-emotional traits (stubbornness and anger), and totemic zoomorphic codes (the Blue Wolf). In conclusion, the study confirms that color concepts serve as vital cognitive instruments in constructing the linguistic worldview. The scientific novelty of the research resides in its detailed comparative description of Turkic coloratives, establishing specific national pragmatic models, while its practical significance extends to ethnolinguistics, cognitive linguistics, and cross-cultural communication.

Keywords: kok, jasy, color terms, linguoculturology, ethnolinguistics, comparative semantics, paremiology, linguistic worldview, Kazakh language, Turkish language

Introduction

Through the semantic, figurative, and cultural layers of language, the worldview, life experience, system of values, and spiritual identity of a people are reflected. In Kazakh culture, stable expressions and figurative language deeply reflect the people's perception of nature and their socio-cultural experience, thereby forming the distinct linguocultural layer of the language. Among these figurative units, color terms occupy a special place, since they not only denote physical or descriptive features but also contain symbolic, cultural, and mythological meanings that have been preserved in the historical memory of the people. The concept of color exists in every culture as one of the fundamental categories through which the world is perceived and understood. Since ancient times, color has served as one of the most important markers in nature and one of the most valuable indicators in human perception, functioning as a cultural semiotic code that influences how people shape spiritual and social values. Natural associations, alongside the semantics of mythological, magical, and cultic colors, have formed relatively stable systems of color symbolism across different peoples and historical-cultural regions. In this regard, the semantics of colors is not merely an aesthetic phenomenon but a complex cognitive system that requires study from cultural, philosophical, and linguistic perspectives. The foreign scholar F. Birren, while analyzing the history of color, attempts to establish its connection with virtually all aspects of human culture by distinguishing historical epochs where color shifts from symbolic, mystical, and religious functions to decorative, emotional, and everyday roles [1]. While universal psychological attributes of color exist globally, its semantic boundaries, evolutionary development, and cultural connotations are highly specific to individual language families. From this perspective, the study of color terms in language and their cultural-symbolic meanings is one of the crucial scientific issues in linguoculturology, ethnolinguistics, and cognitive linguistics. In particular, the semantic fields of the colors "blue" (kok) and "green" (jasy) occupy a special place in the linguistic worldview of Turkic peoples. In the nomadic consciousness, these two colors were historically intertwined and often designated by a single root, reflecting a shared perception of the sky, earth, and nature's renewal. Analyzing them from a comparative perspective allows researchers to trace how these concepts gradually differentiated and transformed into unique national codes in modern Kazakh and Turkish languages. In this regard, the aim of this research is to examine the linguistic, semantic, and ethnocultural characteristics of the concepts "blue" (kok) and "green" (jasy) in the linguistic worldview of Turkic-speaking peoples through a comparative analysis of Kazakh and Turkish proverbs, idioms, and stable expressions. To achieve this aim, the following research objectives were formulated:

To explore the psychological and cultural foundations of color perception, focusing on the universal and culture-specific attributes of the colors blue and green.

To identify and analyze the linguistic units, stable expressions, and proverbs containing the color components *kok* (blue) and *jasył* (green) in the Kazakh and Turkish languages.

To conduct a comparative analysis of Kazakh and Turkish paremiology to determine semantic similarities, unique national developments, and positive/negative connotations associated with both concepts.

To define the role of the structured concepts of “blue” and “green” in reflecting the national mentality, spiritual heritage, and cultural values transmitted across generations in the Turkic world.

Materials and methods

The research is grounded in the fields of linguoculturology, ethnolinguistics, and cognitive linguistics, which examine the interrelationship between language and culture. Color terms are regarded not only as linguistic units but also as reflections of a people’s worldview and spiritual culture. The theoretical framework of the study is based on the works of A. Qaidar, M. Yurtbashi, M. Argunshah, R. Laulanbekova, O. Aksoy, and B. Khasenov. The research material includes linguistic units related to the color concepts blue and green in the Kazakh and Turkish languages, such as phraseological units, proverbs, fixed expressions, and excerpts from literary texts. The following research methods were employed in the study:

The comparative analytical method, used to compare the semantic and cultural differences of the colors blue and green in the Kazakh and Turkish languages;

Semantic analysis, applied to identify polysemy as well as metaphorical and symbolic uses of color terms; Linguocultural analysis, aimed at revealing the cultural and national significance of colors and their place in the worldview of the people;

Contextual analysis, used to examine the features of color usage in literary texts and folklore;

Etymological analysis, employed to determine the origin and historical semantic development of the terms *kok* and *jasył*.

The study of color idioms and national worldviews aligns with the established traditions of Kazakhstan cognitive linguistics and linguacultural studies. Scholars at the Kazakh Ablai Khan University of International Relations and World Languages have extensively contributed to the modeling of culturally-loaded cognitive structures and worldview concepts within Central Asian languages. For instance, the mechanisms of how fundamental cultural concepts are preserved and transmitted across generations in the Kazakh linguistic picture of the world have been thoroughly investigated in recent linguacultural frameworks (Karibayeva, 2024; Rysbayeva, 2026). Furthermore, the broader paradigm of color symbolism and its role as a cultural code in Kazakh paremiology has been

highlighted in Scopus-indexed studies analyzing the transmission of national identity and cultural memory through traditional stable expressions (Tlegenova et al., 2026). This study builds upon these foundations by providing a targeted, integrated comparative analysis of both concepts – *kok* (blue) and *jasył* (green) – in close relation to the Turkish linguistic tradition, uncovering both the shared Turkic roots and national-specific semantic developments.

Results and discussion

The word *kok* is structurally and semantically significant within the Turkic linguistic worldview, sometimes being replaced by or functioning as a historical synonym for the word *jasył*. The lexeme *kok* widely functions as the first component in various linguistic domains:

Personal onomastics: *Kök Tash*, *Kök Böri*;

Ethnonyms: *Kök Türk*, etc.;

Geographical names (hydronyms and oronyms): *Kök – Gök – su* (the name of numerous rivers in Central Asia and other regions); *Kökşetau* (*kok* + *tau* “blue / bluish mountain”);

Names of birds, animals, and plants: *Köksil* – a bird of prey.

In the Turkish dialects of Anatolia, the dialectal expression *gök yeli* displays contextual polysemy, denoting either a north-eastern wind or a southern wind depending on the geographical region.

From an ethnocultural perspective, it is well known that white and blue color symbols traditionally denoted historical tribal unions. According to certain medieval sources, the Golden Horde was referred to as the *Kök Orda* (Blue Horde), while the possessions of the descendants of the Horde Khan were called the *Ak Orda* (White Horde). However, some authors of historical chronicles referred to the ulus of the Horde Khan’s descendants as the *Kök Orda*. Thus, the left wing of the Jochi Ulus appears to have been known as the *Kök Orda* in the late 14th and early 15th centuries.

The primary meaning of the word *kok* as “east” is firmly supported by a number of sources from ancient Turkic written monuments, as synthesized in the dictionary of M. Kashkari [8]. The Turks who inhabited the Ötyken region, located in the eastern part of the Mongolian steppe, were called *Kök Türk* (i.e., “Eastern Turks”). Furthermore, an Old Turkic Manichaean fragment mentions *Kökmen-dag*, a mountain situated directly in the direction of the rising sun, representing the eastern cardinal point. Chinggis Khan, following the geo-cultural traditions of the ancient Turks, referred to his people as *Köke Mongol*, presumably because their main headquarters was also located in the east [2].

Historical sources further illustrate the early sociopolitical and cultural functions of this color code. Constantine Porphyrogenitus wrote that on the right bank of the Dniester “there are deserted cities: the first city was called *Kök* by the Pechenegs, because its stones appeared blue”. In Turkic mythological frameworks, one of the seven sons of Ülgen, the benevolent deity regarded as a protective spirit, was named *Yashyl* (Green) Khan, who was believed to regulate

the growth of plants. Moreover, a cosmological myth illustrating the connection between green vegetation and the cult of Ülgen recounts that after creating the human body, the deity sent a raven to the supreme sky to request life force for the new being. On its return journey, the raven opened its beak to consume a corpse on the ground, causing the life force to fall into a pine forest. Consequently, evergreen trees like pine and juniper are believed to retain their green foliage throughout the year [3].

The spiritual beliefs of the Turkic peoples associated with the color blue – alongside white and red – clearly originate from ancient religious traditions. Concurrently, the ancient Turks marked the cyclical beginning of the New Year by observing two major natural phenomena: the greening of grass and the occurrence of spring thunder and lightning. At the nomadic stage of socioeconomic development, livestock breeding and the provision of green pastures played a crucial role, making the color green highly significant within the seasonal cycle. In this regard, ancient Chinese sources note that as early as the 8th century BCE, Turkic tribes celebrated the period between March 9 and March 21 – when grass began to sprout – as the spring festival and the beginning of the year. Before entering into direct contact with Persian cultures and adopting the term *Nowruz*, they referred to this New Year as the “young day” or *jylqyñ kún* [4].

Vegetation renewed through seasonal moisture was designated by the root *jas* (“young, fresh”). For this reason, the verb *kögeru* (“to turn green/blue”) became metaphorically associated with the meaning “to live” [5]. Conversely, the root *kok* (as in *kök aspan* – “blue sky”) was used to denote the celestial sphere, while in modern Turkish the cognate verb *köğermek* specifically means “to become green” or “to sprout” [5]. In this context, historical data shows that the Turks sometimes used the term *tübir* (“sky, origin”) interchangeably with *kok* [5].

The expression “rainy land, blue vein” found in the works of Yusuf Has Hajib indicates that the medieval Turkic worldview perceived the universe as enclosed between the black earth and the blue sky. This symbolic supremacy of blue is corroborated by the Chinese traveler Xuanzang, who visited the court of the Western Göktürk Khagan in 629, noting that “the Khagan wore a blue satin robe...” while holding ceremonial banners and flags [6].

In the Kazakh paremiological tradition, elders traditionally bestowed blessings with expressions such as “May your fortune flourish and turn green,” invoking prosperity, while tracing mythological origins to the Blue Wolf (*Kökböri*) [7]. Many shared proverbs reflect this cosmic and environmental dualism. For instance, the proverb “The sky cannot be propped up, and the multitude cannot be reproached” utilizes the vastness of the blue sky to denote human boundaries and collective social authority. Similarly, the proverb “A bird alights on a blue fence; words come to a dignified person” links spatial orientation with moral composure [7].

The symbolic value of iron within Turkic culture is highlighted in the expression “Blue iron does not remain idle,” which metaphorically references power and inevitability [7]. This closely correlates with historical rituals among

the Kyrgyz, Yabaku, and Kipchak tribes, where oaths were sealed over drawn swords with the phrase “Let this iron enter, let red flow,” marking the sacred and binding value of iron [7].

Ethnocultural moral lessons are also framed through celestial metaphors. The proverb “If one spits at the sky, it falls back on one’s own face” serves as a warning against committing injustice or disrespecting elders, illustrating immediate cosmic retribution. Tribal honor is emphasized in the saying “A true man’s word is one; a hero’s sky is three,” while the divine order of life is captured in the paremia “Blue grass does not burn, a herald does not die”. Finally, psychological resilience is conveyed via the proverb “A mouse born in a mill fears not the thunder of the sky,” representing a person accustomed to hardships.

In modern Turkish lexicography, the historical root *kok* is strictly defined as “the color of a cloudless sky; blue; a color between green and violet” [2]. However, in modern Turkish phraseology, the semantic space of the color blue has extensively evolved through the lexical marker *mavi*, which coexists with the ancient root. These phraseological units are structured as follows:

Table 1. Semantic and Cultural Characteristics of “Mavi” (Blue) Idioms in the Turkish Language

Turkish Idiom / Expression	Literal Translation	Cultural and Semantic Meaning
<i>Mavi bayrak</i>	Blue flag	A state flag awarded under an international certification indicating that the sea, beach, and surrounding area meet required environmental quality standards [10].
<i>Mavi boncuk</i>	Blue bead	A blue bead with an eye charm at its center, worn to protect against the evil eye (<i>közmonşaq</i> in Kazakh) [10].
<i>Mavi boncuk dağıtmak</i>	To hand out blue beads	To demonstrate affection to several people at once; to try to appear pleasing to many people simultaneously [10].
<i>Mavi boncuk kimde? (Benim gönnüm onda)</i>	Who has the blue bead? (My heart is with that person)	An expression indicating special affection, romantic preference, or selective attention [2].
<i>Mavi çocuk</i>	Blue child	A young child suffering from a form of cyanotic illness (“blue baby syndrome”) [2].
<i>Mavi hastalık</i>	Blue disease	A disease caused by the mixing of oxygenated and deoxygenated blood due to a heart septum defect [10].
<i>Mavi kan</i>	Blue blood	A metaphor indicating an individual of aristocratic or noble origin [3].
<i>Mavi asa</i>	Blue staff	A ceremonial staff used by distinguished individuals at shipyards during formal occasions, symbolizing prestige and superiority [10].
<i>Mavi yolculuk</i>	Blue voyage	A term referring to recreational sea journeys exploring Turkey’s pristine coastlines, introduced into literature by C. Şakir, A. Erhat, and S. Eyüboğlu [10].

In Ö. Aksoy's *Dictionary of Turkish Phraseological Units*, the idiom “*Mavi boncuk kimde? (Benim gönlüm onda)*” is highlighted as a primary example of romantic preference or distributed affection [3]. In contrast, M. Yurtbaşı's work draws attention to “*Mavi asa*”, referencing the ceremonial staff used at shipyards to symbolize socio-professional prestige [10]. A precise semantic parallel exists in the Kazakh language within I. Kenesbayev's lexicographical frameworks via the expression “*kök etik*” (“blue boots”), which conveys social superiority and wealth, as seen in the phrase “*Köng etiktinge barmay, kök etiktinge zholyqpay...*” [9], [13]. In both traditions, holding a blue staff or wearing blue boots reflects an identical cognitive model of self-perceived social elevation.

The word *kok* also conveys intense negative connotations. Derivations such as *kök doly* (“furiously angry”) and *kökbet* (“ill-tempered, rude”) demonstrate this pragmatic shift. Conversely, in Kazakh oral literature, trusting zoomorphic expressions like *köksil* (a swift bird of prey) symbolize fearless, heroic warriors [13]. During seasonal celebrations like Nauryz, both nations utilize specialized paremias: “On this day, a person's mouth is tied to white, and livestock's mouth is tied to blue,” showcasing the dual semantic nature of the color. Similarly, the noble simile “like the eye of a blue-marked calf” refers to an offspring of distinguished lineage.

As noted by Ä. Margulan, color code symbolism is highly structured: blue represents the heavens, red represents fire/the sun, white denotes truth, yellow reflects intellect, black represents the earth, and green symbolizes spring and youth [13]. Detailed semantic analyses of these fields are further expanded in the works *Syrğa Toly TÜR men Tüs* and *Tür-tüstiñ Tildegi Körinisi* by Ä. Qaidar, Z. Akhtamberdieva, and B. Omirbekov [4].

In both languages, green is intrinsically bound to blue due to historical linguistic syncretism. As Ä. Qaidar and A. N. Kononov observe, Turkic peoples historically did not clearly isolate blue from green, using the polysemous term *kok* to encompass shades ranging from “*sinii*” and “*goluboi*” to “*svetlo-zelenyi*” (young grass) and “*sizyi*” [5]. In the *Dictionary of the Kazakh Literary Language*, green (*jasył*) is defined through this lens as: 1) the color of leaves or young grass; 2) fresh, verdant vegetation; and 3) colloquially, lightning or a thunderbolt [4].

While traditional phraseological dictionaries like I. Kenesbayev's record limited direct entries for *jasył*, modern multi-volume dictionaries attest to nineteen units, highlighting its evolving pragmatic nature. In Turkish, *yeşil* (“green”) displays identical lexicographical boundaries, defined as the color of plant leaves, fresh/unripe fruit, or utilized idiomatically in “*Yeşil ışık yakmak*” (“to give hope” or “to permit an action”) [2]. A functional equivalent is observed in the Kazakh idiom “*jasył köşe*” (“green corridor”), meaning an open, uninterrupted route in transport networks.

Table 2. Phraseological Units Related to the Color Green in Turkish and Kazakh

In Turkish	In Kazakh	Translation and Meaning
<i>Yeşil alan</i>	Jasyl alań	An urban park, protected eco-zone, or wide open area where vegetation grows abundantly [10].
<i>Yeşil kuşak</i>	Jasyl beldeu	A green belt; a protective ring of flourishing greenery or lush vegetation surrounding a city [10].

Intriguingly, the Turkish phrase *yeşil çay* (“green tea”) directly corresponds to the Kazakh term *kök shai* (“blue tea”). Concerning this naming divergence, Ä. Qaidar notes that among plant-related terms, black, white, and blue historically dominate, whereas *jasyl* (green) emerged much later as a distinct colorative category once the primary syncretic fields of *kok* began to differentiate [4].

Conclusion

The semantic and cultural role of color codes is of exceptional significance within the linguistic worldview of every nation, acting as a structural repository for ethnic experience and mythological heritage. Among Turkic-speaking peoples, the concept of blue (*kok*) and its historical intersection with green (*jasyl*) are intrinsically linked to the celestial sphere, seasonal regeneration, and spiritual authority. To deeply understand these ethnocultural nuances from a comparative perspective, this study systematically examined a targeted corpus of Kazakh and Turkish paremiology utilizing definitional, component, contextual, and comparative analytical methods. The empirical results reveal distinct linguistic and cognitive patterns that highlight both a shared common heritage and unique national developments within the Turkic world.

The comparative analysis yields several key conclusions regarding the functional and pragmatic distribution of these color concepts:

In the Turkish paremiological tradition, the concept demonstrates a highly stable, historically uniform metaphorical direction. Within this corpus, *kok* predominantly functions as a sacred cultural code inextricably tied to the celestial sphere, representing divine benevolence, eternity, and deep spiritual composure. The modern Turkish phraseological system has further expanded this field through the widespread adoption of the lexical marker *mavi*, which encodes socio-professional prestige, protection against malevolent forces, and ecological purity.

Conversely, the Kazakh proverb corpus demonstrates a broader, more diversified polysemantic and pragmatic range rooted in nomadic socio-environmental realities. Due to historical linguistic syncretism, the semantic space of *kok* in the Kazakh worldview is balanced across three distinct conceptual dimensions: material wealth and natural abundance associated with spring vegetation (where blue and green function interchangeably); negative behavioral and psycho-emotional traits such as unyielding stubbornness or anger (*kokbet*, *kok doly*); and zoomorphic totemic symbolism, particularly associated with sacred wildlife (*Kokbori*, *Koksil*).

In conclusion, while notable cognitive and semantic similarities are observed between Kazakh and Turkish proverbs due to their deep-rooted Turkic origins, their functional applications and idiomatic expansions vary in modern linguistic practice. This structured color concept plays an essential role in preserving the national mentality, spiritual identity, and core cultural values of both nations. Within the ethnocultural heritage of the Turkic world, these conceptual frameworks, transmitted across generations, perform a vital stabilizing and unifying function, displaying high cognitive vitality in the modern era

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**ТҮРКІ ДҮНИЕТАНЫМЫНДАҒЫ «КӨК» ПЕН «ЖАСЫЛ»
ТҮСТЕРІНІҢ ТІЛДІК РЕПРЕЗЕНТАЦИЯСЫ (ҚАЗАҚ ЖӘНЕ
ТҮРІК ТІЛДЕРІ НЕГІЗІНДЕ)**

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Аңдатпа. Мақалада қазақ және түрік тілдеріндегі «көк» (kok) және «жасыл» (jasyly) түс концептілерінің лингвомәдени бейнеленуіне кешенді салыстырмалы талдау жасалған. Зерттеудің өзектілігі түркі халықтарының тарихи жадын, мифологиялық санасы мен рухани құндылықтарын бейнелейтін ұлттық мәдени кодтың базалық компоненті ретіндегі түс символикасын жүйелі түрде ашу қажеттілігімен айқындалады. Зерттеудің мақсаты – қазақ және түрік тілдеріндегі колоративті тілдік бірліктердің семантикалық, концептуалдық және этномәдени ерекшеліктерін салыстырмалы тұрғысынан, негізінен фразеологизмдер, мақал-мәтелдер мен тұрақты тіркестер материалдары негізінде анықтау. Зерттеудің әдіснамалық негізі ретінде қазақ және түрік лексикографиясы мен паремиологиясының мәліметтерін талдауға арналған салыстырмалы-аналитикалық, семантикалық, лингвомәдениеттанымдық, контекстік және этимологиялық әдістерді қамтитын жүйелі тәсіл қолданылды. Зерттеу нәтижелері көрсеткендей, ортақ көне түркілік негізде – kok сөзі аспан мен өсімдіктердің реңктерін қатар қамтитын синкретті термин қызметін атқарғанымен – екі тілдің қазіргі функционалды-прагматикалық бағыттары айтарлықтай ажырап кеткен. Түрік дәстүрінде бұл концепт аспан әлемінің қасиеттілігімен байланысты жоғары метафоралық біртектілікті көрсетеді; бұл өріс қазіргі түрік тілінде бедел мен экологиялық сапаны білдіретін *tavi* лексикалық маркері арқылы белсенді түрде дамып келеді. Керісінше, қазақ паремиологиясы кеңірек полисемантикалық диапазонды байқатады, түс символикасы үш концептуалды өлшемге тең бөлінген: табиғи жаңару, жағымсыз психоэмоционалды белгілер (қырсықтық пен ашу-ыза) және тотемдік зооморфтық кодтар (Көк Бөрі). Қорытындылай келе, түс концептілері тілдік әлем бейнесін қалыптастыруда маңызды когнитивтік құрал ретінде қызмет ететіні дәлелденді. Зерттеудің ғылыми жаңалығы түркі колоративтерінің ерекше ұлттық прагматикалық модельдерін айқындай отырып, тереңдетілген салыстырмалы сипаттама берілуінде, ал практикалық маңыздылығы нәтижелерді этнолингвистика, когнитивті лингвистика және мәдениетаралық коммуникация салаларында қолдану мүмкіндігімен анықталады.

Тірек сөздер: көк, жасыл, түс атаулары, лингвомәдениеттану, этнолингвистика, салыстырмалы семантика, паремиология, тілдік әлем бейнесі, қазақ тілі, түрік тілі

ЯЗЫКОВАЯ РЕПРЕЗЕНТАЦИЯ ЦВЕТОВ «КӨК» И «ЖАСЫЛ» В ТЮРКСКОМ МИРОВОЗЗРЕНИИ (НА МАТЕРИАЛЕ КАЗАХСКОГО И ТУРЕЦКОГО ЯЗЫКОВ)

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Аннотация. В статье представлен комплексный сравнительный анализ лингвокультурной репрезентации цветовых концептов «синий» (kok) и «зеленый» (jasy) в казахском и турецком языках. Актуальность исследования обусловлена необходимостью системного декодирования цветовой символики как базового компонента национального культурного кода, отражающего историческую память, мифологическое сознание и духовные ценности тюркских народов. Цель работы – выявить семантические, концептуальные и этнокультурные особенности колоративных языковых единиц в сопоставительной перспективе, главным образом на материале их реализации во фразеологизмах, пословицах и устойчивых выражениях. В качестве методологической базы использован интегрированный подход, включающий сравнительно-аналитический, семантический, лингвокультурологический, контекстуальный и этимологический методы анализа данных казахской и турецкой лексикографии и паремиологии. Результаты исследования показывают, что при общем древнетюркском фундаменте – где слово kok выступало синкретичным термином, охватывающим оттенки как неба, так и растительности, – современные функционально-прагматические пути двух языков существенно разошлись. В турецкой традиции концепт демонстрирует высокую метафорическую однородность, связанную с небесной сакральностью; это поле активно развивается в современном турецком языке через лексический маркер *tavi* для обозначения престижа и экологического качества. Напротив, казахский корпус демонстрирует более широкий полисемантический диапазон, где цветовая символика равномерно распределена по трем концептуальным измерениям: природное изобилие/возрождение, негативные психоэмоциональные черты (упрямство и злость) и тотемные зооморфные коды (Небесный Волк – *Kökböri*). В заключении подтверждается, что концепты цвета служат важными когнитивными инструментами конструирования языковой картины мира. Научная новизна исследования заключается в детальном сопоставительном описании тюркских колоративов с выведением специфических национальных прагматических моделей, а его практическая значимость определяется возможностью применения результатов в этнолингвистике, когнитивной лингвистике и межкультурной коммуникации.

Ключевые слова: синий, зеленый, цветообозначения, лингвокультурология, этнолингвистика, сравнительная семантика, паремиология, языковая картина мира, казахский язык, турецкий язык

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