

THE USAGE DIFFERENCES OF COLOR TERMS IN THE MODERN KAZAKH LANGUAGE

Adilova Gulshat Agitaevna

Doctor of Philology (PhD), Associate Professor

The Karakalpak State University named after Berdakh.

Uzbekistan. Nukus

Abstract

This article examines the features of the use of the lexemes "white" and "black" in the modern Kazakh language in the literal and figurative meanings. The use of the typical colors "white" and "black" in the meanings of adjectives, nouns, as well as figurative meanings and as part of phraseological units is analyzed, examples from dictionaries are carried out. In the article, the colors "white" and "black" are studied not only in the linguistic aspect, but also in the ethnolinguistic and linguoculturological aspects.

Keywords: Color designations, lexemes «white» and "black», color designations, lexemes «white» and "black», literal and figurative meanings, phraseological unit, ethnolinguistics, cultural linguistics, concepts of "white» and "black», beauty and ugliness, concepts youth and old age.

Introduction

All of the color-related terms in each language have passed through long historical paths, formed, developed, and reached their current level. Since most of the terms of color are common lexemes of the Turkic languages from ancient times, we can see that there is a certain commonality between them in the history of research in linguistics. According to this, color terms are a category that has been studied from the lexical-grammatical and etymological aspects in the majority of Turkic languages, and to a certain extent entered into the system.

According to the academician A. Kaydar, "color terms have distant roots, are connected with the long life of the people, and are among the important social, philological, and ethnolinguistic issues which are connected aesthetic taste, national psychology, traditions, and customs," [1:34].

Of course, it is impossible to delve deeply into the nature of all the terms in the language related to color types and the free and stable word combinations derived from them, and study them in the amount of one article. Therefore, we devoted our object of study only to "white" and "black" colors, which are actively used among color types, and aimed to learn the linguo-cultural nature of terms fully and thoroughly.

Among the color terms in the present Kazakh language, the terms "white" and "black" stand out especially in terms of formal changes and complexity of meanings. We see that each of the terms "white" and "black" means several additional meanings. It is good to consider this

characteristic of lexemes not only as a multi-meaning difference, but also as a wider phenomenon. Therefore, their continuous development is related, on the one hand, to the breadth and frequency of their scope of application, and on the other hand, to their widespread use in various situations of life, both in the direct meaning and in a variable sense.

A large number of scholars who studied the appearance of color terms in language, for example, A.N. Kononov, N.A. Baskakov, E. Koishybaev, A. Kaidarov, Z. Akhtamberdieva, B. Omirbekov, R. Sizdikova, A. K. Akhmetov, O. Aitbaev, J. Mankeeva, K. Sh. Khusainov, R. N. Shoibekov, S. Satenova, and others pointed out that the terms "white" and "black" etc. have many meanings. For example, academician A.N. Kononov shows that only the adjective "black" has about 20 additional, symbolic, variable, etc. meanings in Turkic languages. [2:81-86].

Depending on the peculiarities of each language, this number changes, and the types of meaning do not always correspond to each other. In the works of the academician A. T. Kaidarov, and other authors, the color "white" in the Kazakh language has more than 30 meanings, and the color "black" has more than 40 meanings [1:49].

It is relevant problems to study the color terms in the Kazakh language fully not only from the linguistic aspect, but also from the ethnolinguistic, linguocultural aspect.

The term "white" meaning white is common to all Turkic languages. However, its meaning circle is not the same for all Turkic languages. For example, one of its peculiarities related to the Kazakh language is that it can express the meanings related to "milk" and "dairy foods" both individually and in a certain text structure, and in most cases it can also express its variable meanings in a word combinations' structure. For example: ақ сүт, ақ кеуіл, ақ алтын, ақ дәстурхан, ақ сақал, ақ пәтия, ақ қуйыұ, ақ неке, ақ отау, ақ патша, ақ май, ақ шаш (white milk, honest, white gold, white tablecloth, white beard, white blessing, white pouring, white marriage, white family, white king, cotton oil, white hair), etc.

The second difference of the term "white" color: many variable meanings did not appear suddenly, they are the meanings that are formed, developed in the result of the methods such as likeness, comparison, simile, etc from the nature of the concept "white". It can be clearly seen that such a development has a thinking limit and a wide logical scope, for example, from the expression of corresponding and relevant concepts of the term "white" like "pure, virgin, fair, beautiful, clear, original, honorable" etc. Clear types of the meaning "white" can be clearly seen only in certain texts. For example:

1. "White" is used in the opposite sense of "black", i.e. in its own nominative meaning: white shirt, white flower, etc.
2. "White" is the most sacred color of milk for the Kazakh people: Гедейдің аузы аққа тийсе, мурны қанайды. (If the fakir's mouth touches white, his nose will bleed.)
3. "White" – is "honest, clean, innocent, and pure". God's love is for white. The term white in the phrase whiter than milk, purer than water is only one of the many variable meanings characteristic of it - it means "a person free from sin, blameless, pure".

4. "White" is an adjective related to "good wishes, successful intentions": white table, white family, white tablecloth, white threshold, etc.

5. "White" is the color of the snow that has just fallen on the black earth.

6. "White" is the color of a swan that flew from afar to the lake.

7. "White" is the color of the hair of our holy mothers and the beard of our elders, old men.

8. "White" is the color of a cloud that reflects sunlight in the sky.

9. "White" – is the type of "white gold" cotton, which is considered the country's wealth, etc.

The scope of meaning of the term "white" in the Kazakh language is not limited to these. In addition to these, in political, social, ritual, and traditional meanings, they are often met in all kinds of phraseological word combinations (ақлар, ақ жайлау, ақ байрақ, ақ ауыл, ақ күн, ақ көз батыр, etc.).

One of the most widely used terms in terms of meaning is the term "black". The reason for this is, first of all, related to its broad acceptance, visibility, and serial use with other color terms, i.e., the expression of mixed colors, and secondly, it is related to the color, form, sadness, sad, dark condition, and other such sides of many phenomena in everyday life. In the basis of these in the Kazakh language, we can see that many derivative meanings are formed such as қара қазан, қара суу, қара нийет, қара шал, қара қобыз, қара шаңырақ (black pot, black water, black aim, black old man, black kobyz, black house), etc. Let's look at some of the meanings of the term "black":

1. "Black" - means the opposite meaning of the color "white", its main nominative meaning: қаракөмір, қаракүйе, қарашаш (black coal, carbon black, black hair, etc.)

2. "Black" is a term for large animals such as cows, horses, and camels among four legged animals: black cattle.

3. "Black" – is "person, animal, inanimate object that can be seen from a distance". For example: Алыстан бір қаракөринди. (Black one is seen from distance).

4. "Black" – is for "simple people who do not belong to the aristocratic classes such as "khan, tore, khoja, etc." For example: Ханнан әдиллик кетсе, қарадан уят кетеди. (If honesty leaves the khan, the shame leaves the people). Proverb.

5. "Black" – is "companion, friend, helper". For example, Қасымда қара болып ерип жүр. (Kasim is also following as friend).

6. "Black" - "food prepared without fat, without taste, without kefir, without milk, water". For example: Қарагөш, қарасорпа, қарасуу, қарагөже, etc.

7. "Black" - "accused, criminal, criminal (person)". For example: Хәммә оны қара деп айыплады. (Everyone accused him of being guilty).

8. "Black" - "a demon, an evil spirit, a devil that does harm and enmity to a person." For example: Қарабасқыр! Қара албаслы, etc.;

9. "Black" - "death, orphan, sorrow, dark event". For example: қара тутыу, қара жамылыу, қара көтериу, қара қағаз;

10. "Black" - "plain, simple". For example: қара сөз, қара өлең, etc.

11. "Black" - "writing, drawing, letter, letters". For example: Қара таныу, оқып үйрениу, etc.

12. "Black" - "strong (related to nature phenomenon)". For example: қара боран, қара жел, қара сууық (black storm, black wind, black cold), etc.

13. "Black" is a meaning characteristic of a young animal, a bird, related to its time to grow, fly, and walk: қарақанат, қаратырнақ, қара құлақ (black wings, black claws, black ears), etc.

14. "Black" - "curse, negative blessing". For example: Ақ–дегени -алғыс, қара –дегени–ғарғыс. (White means thanks, black means curse). Proverb.

15. "Black" is the color of oil, which is one of the riches extracted from underground; in some places it is also called "karamai"(black oil);

16. "Black" is the color of a leech sucking the blood of a person;

17. "Black" is the color of a black crow that flies shouting;

18. "Black" - the appearance of black raced people that live in Africa, and other mainlands.

One of the differences related to the formation and usage of the terms "white" and "black" in the modern Kazakh language is that they are used in the opposite sense. If we take the word combinations of "white intention" and "black intention" that are used in opposite meanings in our language, the object described by both of them is one of the human qualities - intention. However, one of them is "white", the other is "black", and when one is talked, the second one is remembered associatively and maintains a logical connection - two manifestations, two different forms of the same phenomenon.

The phraseological word combinations which derived from the specific terms of color types, are stabilized in the use of the language and are ready for use, and are replenished with new forms, are the most productive branch of our language, and build the imaginative and impressive wealth of the literary source. From that wealth, we can see many combinations made and formed from the relation of the terms "white" and "black" color.

For example, the description given in the 15-volume EDKL is sufficient to show the wide development scope of the terms "white" and "black". 18 pages of the book (volume I, pp. 212-230) are devoted to describing the term "white" and 33 pages (volume 9, pp. 271-303) are devoted to describing the term "black" [3:212-230; 271-303]. These terms themselves, as well as the derived forms and various phraseological word combinations formed around them, are not the result of one era, but of all eras that have continuously developed due to various reasons. If we determine the richness of the language not only by the number of words, but also by the meaning of the word, we can say that one of the basic data is the meaningful units that are enclosed in the terms "white" and "black".

The other meanings of the term "black" are similar, other basis isn't emerged suddenly, and this basic is formed related to the various situations of meaning of the nominative color "black", and are figurative meanings developed according to the logical, motivational, cognitive system.

A large part of the phraseological word combinations in the Kazakh language is made by the relation of the terms of color, especially, the terms "white", "black" and constitutes various phraseologisms. In the phraseological dictionary of the Kazakh language, many phraseological units based on the lexeme "ak" are used. For example, ақ бата (good wish),

ақ пейил (pure, good person), ақ боран (strong storm that you can't open your eyes, falling snow), ақ өлим (death according to the destiny), ақ билек (beauty), ақ жаулық (woman), ақ жол (safe way), ақ жуып, арыулап көмиу (taking out the dead person with respect), ақпа құлақ (one who does not listen to words), ақ сүтин ақлады (fulfilling the wishes of parents) etc. [4:23- 26]. In this dictionary, there are the following phraseological units formed by the relation of the lexeme black: қара басы (only himself), қара болды (was head of them), қара жаяу (without car, on foot), қара жер (surface of earth), қара жер болды (was ashamed), қара жұмыс (heavy hand work), қара жүрек (with bad intentions), қара тикти (a sign of sadness in a house where someone died), қара жамылды (death of a loved one), қара күн (day of trouble), қара шаңарақ (big house, the house of the parents where brought up), қара қылды қақ жарған (fair), аўзынан ақ ийт кирип, қара ийт шығыу, etc. [4:321-329].

In the quoted phraseological units, white and black colors are used not in their literal meaning, but in variable, figurative meanings. For example, if we take the phraseology of "white" – gratitude, "black" – curse, then white and black are not used here in the sense of color. White means "not guilty, innocent", black means "guilty, causer". "Ақ, қарасын ажыратыу" (Separate white from black)" is a similar phraseology. And in the phraseology "көздің ағы менен қарасындай (as the white and black of my eyes)", it is not about the color of the eyes, it is about two people who are closest, that can't be separated from each other.

All of the colors in nature are not limited to defining the type, meaning, color, and appearance of an object or phenomenon. At the same time, we can see that they have characteristics that are completely unrelated to color types, but they represent concepts and meanings that are far from expected in the present time.

In the aesthetic concepts related to the external form and color of a person in the Kazakh language, the opposition concepts of "сулыулық–шырайсызлық (beauty-ugliness)" are used. The lexical unit "white", which is the object of our study, by depicting the concept of "beauty" is opposed to the term "black" that depicts the concept of "ugliness".

The Kazakh people like other nations, highly value beauty and delicacy. He wanted not only the physical beauty of the girls, but also the beauty of the soul and the mutual harmony of the both. Related to this, the beauty characteristic of girls has been formed and stabilized in our language thanks to various linguistic units. In the worldview of the people, the beauty of the woman has been based with the objects and phenomena thoroughly tested, recognized. As a result, beauty is equated to the most beautiful things in the understanding of Kazakhs, and compared to the most beloved things. Color white is one of the most important indicators of beauty in the opinion of the people, which is framed in terms of such associative perceptions. The reason is that white is one of the most sacred, the most beautiful, the most beloved, and the most pleasant words in Kazakh culture. Since ancient times, Turkic peoples have accepted the whiteness of a girl's face as a sign of beauty. From this, the word combinations ақ дийдар, ақша жүз, ақ құба, ақ тамақ, ақ маңлай, ақ билек were formed.

That is, the language unit "white" used to express the concept of beauty was basis for the description of the faces and forms of woman.

The lexical term "black" is used as a standard of beauty in conjunction with the somatic terms of eyes, eyebrows, and hair. However, the concept of "black" is not always used in a positive sense, but also it is used in the creation of a concept in a negative sense. In particular, it creates the concept of ugliness, which is the opposite of the concept of beauty. According to the semantic framework of the concept of "ugliness", the related ones to our topic are the word combinations қара айыұдай, қатпа қара, қара өгиздей, қара қотыр бет, қара ғужыр, қара түндей, көмирдей қара, қап-қара (like black-bear, fold-black, like black-ox, black ugly faced, black-faced, like black-night, black like coal, black-black). These combinations form the concept of ugliness in the Kazakh language. The lexical unit "black" is basis for the creation of this concept. The combinations қара айыұдай ғорбыйған, қара өгиздей (large like black bear, like black ox), which used in creation of the semantic framework of the concept of "ugliness", figuratively depict the unattractiveness of the external appearance of a person, giving it an emotional and expressive meaning. And the linguistic units қара қотыр бет, қара ғужыр refer to the impurity of the human face, the linguistic units қара түндей, қатпа қара, көмир қара form the concept of "ugliness" referring to the shape of a person's appearance.

In our language, the concepts of «жаслық» – «ғаррылық» ("youth" and "adulthood") related to human age are also reflected in the language units "white" and "black". The lexical unit "white" means the concept of old (old age). E.V.Sevortyan says that the relative terms «аға» and «әке» ("brother" and "father") are derived from the verb ak-ok (becoming old)[5:116-117]. If the root "white" has a syncretistic meaning "kartayiw (becoming old)" in the old Turkic language, then the word "аға" in the compositions «қосағың менен қоса аға» in the meaning of wish may also be related to the above root "aq (white)". The linguistic units "white" - "black" form the concepts of "youth" and "old" by following the word "saqal (beard)". For example, «Ауылдың ақ сақал-қара сақаллары түел келди» ("White beards and black beards of the village all have arrived)." The linguistic units "ақ сақал – қара сақал" (the white beard and black beard) in the example mean that both the young and the elderly of the village have arrived. The objectification of old based on the linguistic unit "white" is related to the graying of hair and beard in old age. For example: ақ шаш, шашына ақ түсіу, самайы ағару (white hair, gray hair, gray beard). And the linguistic unit black hair describes youth and enthusiasm. In addition, in the Kazakh language the childhood of a person is expressed by the linguistic units "қара борбай, қара сыйрақ".

The linguistic unit "aqsaqal (elder)" in our language, on the one hand, describes the concept of "old age", on the other hand, it means the concepts of "preciousness", "intelligence", "respect". The fact that the language unit "aqsaqal (elder)" has the concepts of "preciousness", "intelligence", "respect" is an idio-ethnic peculiarity unique to the Turkic peoples. The possession of these concepts by the language unit "Aksakal" is closely connected with the history and traditions of the people. In the past, the village and the country were ruled by elders. The fact that the language unit "Aksakal" has the concept of

"preciousness", "intelligence", "respect" is probably related to such a historical situation. The use of white color in the meaning of grace, as a symbol of purity, beauty, greatness, holiness, joy shows the national identity of the Kazakh people.

In short, we found out that the terms of type and color in the Kazakh language have meaningful quality and feature. We see that the color terms "white" and "black" are actively used in the traditions and daily life of the Kazakh people, and they go together.

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