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Connotation of Color Namings in Kazakh Language

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Abstract. The article deals with the concept of color which is given a special place as a part of phraseological units of the Kazakh language. The symbolism and conceptual domain are studied in connection with the peculiarities of the Kazakh people's mentality, their traditions, way of life and beliefs.

Keywords: conceptual domain; the notion of concept; worldview; linguistic view of the world; national psychology; mental peculiarity; meanings and symbols; symbolism of phraseological units in Kazakh language.

Introduction. Worldview and the linguistic view of the world, associated with the notion of the concept are considered to be one of the topical issues of the modern linguistics. Every nation, each person, each member of society perceives the world view differently, due to their world outlook, culture, mental peculiarities, national psychology, personal mind, etc.

Materials and Methods. The role and function of the color in our modern cultural life is a separate issue to be considered. According to science-based material the abundance of color nominations in the language speaks about the level of cultural development of the nation. There are loads of phraseological units associated with the color in Kazakh language which are widely used as well. They possess different meanings and symbols. The color nominations occur in numerous phraseological units, proper nouns and toponyms, and are constituent parts of various historical and ethnographic words, proverbs and sayings, and riddles. Among phraseological units associated with the concept of color set phrases serving as a headword for '*kara*' (black) color come first. The reason for this is that, firstly, this is due to the wide perception of the nature, ostensiveness and the usage in combination with nominations of other colors, that is, because of the inclination to mean mixed color. Secondly, this is due to the relation to the dark sides of different phenomena of life in nature and society, image, outline, sorrow, mournful moment, sad things etc. Black color means "sorrow", "heavy burdens of life," "cruelty," "severity," "poverty, misery", "humbleness", "mass", 'being racially low' etc.

Black opposed to white color, along with giving the basic nominative meaning 'piceous, coal-black', is used in the meaning of a person, silhouette etc. [1, 424]. The word black is also used to mean "big, a lot, real". For example, *kara shamırak* - *ancestral home*, *kara zhanbır* - *heavy and cold rain*, *kara dauyl* - *tornado, heavy storm* [1, 418].

The next meaning or the symbol of phraseological units serving as headwords of the word '*қара*' is used in a bad, that is in a negative sense. We can refer the following to such phraseological units *kara baubır* - *cruel*, *kara kun* - *the moment one suffers or faces the trouble*, *kara kun tudı* - *bad time has come* [1, 426].

Phraseological units in combination with the word «kara» (black) means an impending darkness, the dark time of the day. For example, *kara kolengke* - *evenfall*, *kara cupak* - *a poor*

body, kara tunek/ kara tun – dark night, kara opман – all the property, instruments, wealth etc. [1, 421].

One more meaning of phraseological units coming with the word *қаpa* is growth, rise. For instance, *kara kulak* - wolf; scout, flap-eared (*kara kulak bolu – to grow up, kara taban bolu – to grow up, old, kara tuman - sorrowful life, life without joy [1, 422].*

Some words together with the word «қаpa», possess nominative meaning. For instance, *kara zharis* - races without awards, *kara zhumis – spade work, kara zhurt - қаpa жұртм – society, people, kara soz- salt or eloquent speech, kara tobel - a horse with a black blaze [1, 419].*

The next meaning of phraseological units with the word «қаpa» is a sign of humbleness. For example, *kara halyk – people, humble people, kara kazak – plain Kazakh etc. [1, 420]*

The word *қаpa* (black) denotes the symbol of death, grief as well. Due to this they are used in ethnographic sense. For example, *kara tigu - қаpa мізү or kara kagaz - mourning paper. We can not say that phraseological units having the black color as headword are limited to the above-mentioned meanings. It is known that black color has a lot of meanings as a separate word. Mainly it is the sign of evil-doing, villainy. For example, kara niyet – malicious, evil intention, kara kongil – a malicious person etc. But from the above-mentioned examples we noticed that in combination with the phraseological units black color does not always have that meaning.*

«Ақ» (white) is the color of innocence and purity, the sign of joy and welfare, the symbol of such virtuous feelings as love, hope and charity for Kazakh people. Kazakh people, worship milk so they didn't spill it under foot. That's why

«*Ak ursin, haktyn kiyesi ursin – curse: ананын ак сүті ұрсын// let God curse (smb or smth)*» is one of the most oppressive curses. But there are some superstitious beliefs when it is allowed to spill the white to the ground. For example, when the fire emerges people spill milk (white) to it. Kazakh people call a mother, who is the world's backbone, the cradle of all the existence, cornerstone of human life «*ak ana*» – *fair, kind-hearted mother [2, 43].*

White color is the symbol of faithfulness, chastity, innocence, purity. This serves the basis for phraseological units, and they are different due to denoting the awareness and perception of the people and the assigned meaning.

Phraseological units having the white color as the core first of all convey the notion of being sacred, esteemed. For example, *ananin ak suti ~ white milk of mother'; ak bata ~ blessing given as an approval, wishing the best (literally: white blessing); ak sakaldы karttar men ak shashты analar (white-bearded elders and grey-headed (literally: white-headed) mothers); ak bosaga (white door~ sacred home) [1, 52].*

Earlier when honorable men died his relatives showing black-and-white fringed flag from shanirak (wooden circle on the cop of yurt), mourned over it, and gave his horse funebrial look-out for a year, covering his saddle with black veil and used to lead his horse while resettling. Also they used to wrap and shroud a dead person in winding sheet, wrapping up in white matting, took out of white curtain with all solemnities. The close relatives used to tie belts with white cloth to their backs, with white sticks in their hands paying last respects and serve out zhirtis from white fabric over the grave. And phrases connected with it appeared, for example, *ak arulap zhonettti – to bury a dead person respectfully, with all rituals, ak zhauip arulap koidi/ak kebinge oradi ~ wrapped up in white matting and buried, paid last respects etc. [3, 39].*

Phraseological units connected with white color mean faithfulness, purity, chastity. For instance, *ak adal mal ~ honestly earned or gained livestock, ak kongil/ ak zhurek ~ kind-hearted person, ak zharkin – merry, cheerful, gay, ak zhol ~ just and fair path, ak zhumirtka, sari uiz ~ newborn baby, sinless, innocent, ak neke ~ holy marriage, ak soileu ~ to tell the truth and just, ak tileu ~ sincere wish [1, 35].*

Phraseological units associated with white color come in the meaning of wading through, exhaustion. For example, *ak kobik bolu – to get tired, ak kaptal, ak kuika bolu/ak sabin bolu – horse's sweat after long races, ak sirak bolu/ ak suyek bolu - to suffer a loss of livestock [1, 34].*

Phraseological units associated with white color used to convey gratitude, wish. For instance, *aitkanin kelsin – may all what you have said come true, aitkanin ak bolsin – may all what your words be just [1, 37].*

Symbolism of phraseological units with white color as the headword means the notion of something esteemed, sacred, faithful, pure, innocent. Combinations denoting over abundance in

the outlook of the people, for example, *ak tuyenin karni jarilu – get something to the full, be joyful*. Camel was considered to be sacred animal, and was given a special place in the life of ancient Turkic people. In order to give sincerity and solemnity to the celebrations and rejoicing there was a custom of reaving camel's belly. The combination emerged in connection with the event when white emasculated camel was sacrificed because of certain joy in aul and festivity among people. And this in its turn is a proof that the white camel is rare and esteemed.

Numbers of significant phraseological units which are given special place in the outlook of Kazakh people are phraseological units having the blue color (kok) as the basis. Nowadays «kok» (blue) color is considered to be the purest, sacred and esteemed color for Kazakh people. Our national flag that is our blue banner is the proof of this. It is not accidental that our state flag is blue as the sky. Blue color denotes the idea of unity and friendship, and depicts the open sky which is considered to be the sign of peace, stability and abundance. National mentality, outlook, culture and special benevolence towards this color lead to such thought. Nature is not only an environment of existence, but an integral part of all the existence as well. Fair sky, high mountain, clean water, glaze ridge striving to skyline, all of these attracts us just because of the blue color. Moreover sometimes even green color seems like blue. Instead of saying green grass we say blue grass.

Sign-oriented meaning of the colors associated with the peculiarity of Kazakh mentality, that is with the way of life and traditions, beliefs are formed in relation to the word «kok» (blue) as well. This word links with combination words in adjective meaning, complex nominative meaning, phrasal or in figurative sense.

Phraseological units with the headword «kok» (blue) firstly mean the sky, that is height: *kokke atildi – rush to the sky; kokke zhetti – feel happy and joyful; kokke samgau – become famous; kokten tusu – drop from the clouds; kokke asti/kokke koterildi – lightened in mood; kok kumbez -sky* [1, 344].

Based on the primary meaning of the blue color there appears the secondary meaning implying a god, lord. This is connected with the people's belief that God, Lord is in the heaven. This concept contributed to the formation of phraseological unit *kok taniri – heavenly Powers*. Phraseological units with the headword blue in this meaning mean curse. For example, *kok sokkir – curse. Let the sky curse you! kok sokkan – cursed by sky* [1, 346].

Phraseological units associated with blue color mean herb, also used to mean green grass and form phraseological units. For instance, *kok maisa – green grass, kogorai shalgin/ kok shalgin - deep green grass, auzi kokke tiju – the time of the year when spring comes and everything becomes green* [1, 345]. Phraseological units associated with the blue color symbolize youth. For instance, *kok orim/ kogen koz - young, koktei ketegin – let me die young (curse), kok ordi – allusion, kill a young, koktei solu – die being a young* [1, 345].

One more meaning of blue color in combination with phraseological units is fatless, meager. For example, *kok baka – a thin person, kok ауыз - chatterbox, kok mi - fool, kok tuynek – underripe (about vegetables), kok tiyin – not a penny to my name* [1, 347].

Phraseological units associated with the word “kok – blue” are composed by means of the verb “*koku*” that means wagging one's tongue. For example, within the structure of the phrases as *kok ajil /doli - fretful, quarrelsome, kok auiz - chatterbox, kok milzhin – babbler, kok bet - quarrelsome* [1, 343] provide intensifying meanings like *nagiz - real, ote – very, tipti - quite, abden - very much*.

Red color within the structure of the Kazakh phraseological units have several meanings as well. “Red” (*kizil*) color was perceived in association with the color of sun, fire and up to now it is considered to be the sacred color for many nations as the symbol of the latter. As the red is the color of the blood, first of all phraseological units made with the help of this color are used in the sense of blood or meat. For example, *kizil ala kilu – kick the crap out of somebody, kizil korgen kuzgindai – like a vulture seeing a meat, kizil kormeu – starve* [1, 487].

Red color within the structure of the Kazakh phraseological units mostly come together with units of the lexical-phraseological field having the meaning of «the parts of the body» and mean quarrel, fight. For example, *kizil kengirdek bolu – duke it out, kizil koz – slanderer, kizil onesh bolu – argue oneself hoarse, kizil tanau bolu – hurry, agitate; kizil ter bolu/kizil sheke bolu – broach claret; kizil zhon etu – beat one's back till it gets bloody* [1, 488].

Also “red - *kizil*” color within the structure of phraseological unit means *fallals, meaningless*. This notion reveals the meaning of this phraseological unit only.

Discussion. If we say that we usually can obviously notice the peculiarity and value of life phenomena through comparing and contrasting them, then it is possible to define their mystery in connection with «ak» (white) and «kara» (black) color nominations too.

Phraseological units made by means of color nominations form various concepts within our language, in other words they function as the tool representing an individual's personal perception of the world based on his own life experience and knowledge about it.

In conclusion, we can say that phraseological units having colors as the basis in Kazakh language not only mean the color aspect, but mostly used in figurative sense losing their nominative meaning. In addition, it has been proved that phraseological units formed from color nominations are considered as separate linguistic units which take part in formation of the concepts within a cognitive system. Namely we can say that color nominations are the means of world perception, the sign which collects this perception, and the key of the already existing knowledge that systemizes the collected information and transmit it from generation to generation.

As analyzed in the given work the overall analysis of the conceptual domain of the other colors, attempts at revealing their meanings, and defining usage frequency and changes in their meaning will be the issues in prospect of our further studies.

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Коннотация цветообозначений в казахском языке

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Аннотация. В статье рассматривается концепт цвета, который занимает особое место во фразеологии единиц казахского языка. Символы и концептуальная область изучаются в связи с особенностями менталитета казахского народа, его традиций, образа жизни и верований.

Ключевые слова: концепт; мировоззрение; языковая картина мира; национальная психология; менталитет; фразеологические единицы.