



PHRASEOLOGICAL UNITS WITH THE COLOUR DESIGNATION COMPONENT IN ENGLISH AND KARAKALPAK LANGUAGES

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***Abstract:** Colour has always been of great importance in the life of a person. We cannot imagine the life without colour. This article aims at comparing phraseological units which contain elements of colour designation in English and Karakalpak languages. Emphasis is done on the analysis of theoretical data on the subject; determining the role and meaning of phraseological units in the English language. The author has considered colour as a component of the cultural connotation of phraseological units, has classified and disclosed the meaning of phraseological units with a colour designation component. This article includes some examples of English phraseological units which have equivalents in Karakalpak language.*

***Key words:** phraseology, idiom, English, Karakalpak, equivalent, colour designation.*

Introduction.

In each language and each nation there are some expressions that are reproduced in speech like a word, and cannot be created in the process of communication or writing a text. Such stable phrases are called phraseological units, phraseological phrases or phrases, which together form the phraseological unit of the language or phrases.

It is difficult to overestimate the role of colour perception of the world by a person. Through colour (clothing, national symbols, customs), we can identify the mood, emotions and even important events that are happening at that moment in a person's life. The phenomenon of colour has become the subject of study for many linguists, psychologists, which can be explained by the importance of this phenomenon in people's lives. On the basis of colour customs, for example, one can trace the historical formation of the people.

Literature review

A lot of attention is paid to the study of the linguistic aspect of the problem of colour designation in the works of scientists from different countries and languages. Highlighting colour designation as a special linguistic-conceptual category, in them colour designation is considered on the material of different languages in cognitive and sociocultural aspects (E. Sapir and B. Wharf, Berlin V. and Kay R. (1949), Kay R., Berlin B., Maffi L., Merrifield W. (2003), Saunders B., Van Brakel (1997), Bernstein (1973), Brown (1976), Collier (1976), Hickerson (1971), Durbin (1972), Conklin (1973), Bakhilina N. B., Kulpina V. G., Matveev B. I., Pemyakin F.N., Chumak-Zhun I. I.). The problem of colour designation was widely considered in the comparative typological aspect. Based on the material of various comparable



languages, it was developed by such researchers as V. A. Yurik, A. S. Pankratiev, G. E. Astramskayte, M. N. Ganikhodzhaev, A. P. Vasilevich, Y. N. Skokan, R. Alimpieva V., Basharina A.K., Bedoidze L.G., Belyaeva N.D., Bonderman D.A., Bragina A.A., Burlak A.I., Granovskaya L.M., Matveev B. I Chumak-Zhun I.I., Shemyakin F.N. Comparative typological research also allows one to most fully identify the features of linguistic conceptualization of colour by representatives of different linguistic cultures.

The usage of the colours in English and Karakalpak languages

Phraseology- is one of the most important branches of linguistics. Phraseology – (from the Greek “phrasis” and “logos”) is a science that studies stable combinations of words – phraseological units. As Belinskiy mentioned “ Ásirler dawamında xalıq tárepinen dóretilgen idiomalar yamasa rusizmler tildiń xalıqlıq kelbetin, ózgeshe quralın ájayıp sap baylıgın quraydı.” “Idioms, phraseological units which have been created for ages show not only nation’s language expression but also they involve the nation’s culture” [E.Berdimuratov, A.Dawletov (1979)]

In ancient times, the Karakalpaks identified the age of the person by their clothes especially with the colours. For instance, the youth wore bright coloured clothes, the elderly people who are at the age of 50-60 wore yellow and after 70, they wore white coloured clothes. When somebody’s relatives died or something bad happened, those people wore blue or black. According to culture, colour means a lot.

White. White tea or white coffee means the coffee/tea with milk.

A white lie- means a lie to save, the lie which is told for goodness.

In most countries, white means good and always symbolizes purity, light, holiness [Chernysheva I.I. (1974)].

In Karakalpak language, it also symbolizes goodness. For example, “aq kewil, aq kókirek”– if we translate these directly, it means white soul. The meaning of these phrases symbolizes the people who never think bad for other [J.Eshbaev (1985):37].

Awzınan appaq may ağıw-the direct translation is to flow whiter oil from mouth. If we translate it into English word by word it cannot make any sense but the meaning is not be necessary to anything or to be rich.

Black: Black look - a gloomy, menacing look. Just like white in most countries is associated with good, black means evil. In this idiom, the neutral word “look” takes on a negative connotation, as it is determined by black colour. For example: She has black look.

Black sheep – strange. The “black sheep” in English is a well-established expression denoting a person who is very different from others, often



uncommunicative, who has some serious flaw. In this case, the word “black” is used as a qualifier for the word “sheep” to emphasize that this phenomenon is abnormal. For example: I feel myself as a black sheep.

In Karakalpak language, it also symbolizes evil. For instance,
“Qara jol”- black way. It means the people who are unhappy.

“Qara basin jutiw”- to swallow black head. It means to die because of the person’s own fault. [J.Eshbaev (1985):85,90]

Izine qara ermew-the translation is not to be followed black. If we translate it directly, it cannot make sense, but the meaning is to be lonely or not to have any children.

To see red – get angry. It is believed, however, erroneously that when a bull sees a red colour, it becomes very angry, aggressive. People quickly adopted this “feature” of the behaviour of a bull into the arsenal in order to describe the degree of anger of other people. For example: It really makes me see red when I see many trees are thoughtlessly cut down by people.

To put out the red carpet. This expression is used in a figurative sense. For example, if a student won the Olympics, the teacher can jokingly suggest “To put out the red carpet” (spread the red carpet). A student traveling to his parents on vacation can also use this phrase. In such situations, the idiom means welcome. The meaning of red for Europeans is twofold - it is a danger, a threat, and at the same time a holiday.

“Qızara bórtiw”- growing red if it is translated word by word. The meaning is to enjoy.

“Qolı qızılğa tiyiw”- to touch red if we translate the phrase directly but the meaning is to find a fortune. [J.Eshbaev (1985):107,112]

There are a lot of phrasal verbs according to the colour especially involving the colours white, black, red and we can rarely face the colours yellow and blue. As in every nation, the white symbolizes goodness, purity, brightness, holiness, the black symbolizes evil.

Conclusion

Colour used in phraseological units is very important in every language because it is deeply connected with the culture. Colour naming system is widely developed as every colour has unique meaning. According to this research, there are some similarities between colours used in phraseological units. There are a lot of phrasal verbs according to the colour especially involving the colours white, black, red and



we can rarely face the colours yellow and blue. As in every nation, the white symbolizes goodness, purity, brightness, holiness, the black symbolizes evil.

As for the phraseological units, it is thought as a combination of language units, the meaning of which does not coincide with the value of its elements. Phraseological units are products of the secondary nomination. They are formed on the basis of an image enclosed in an internal form. Firstly, the internal form (just its image) motivates semantics, and secondly, it is the source of the cultural connotation.

A semantic analysis of English phraseological units confirmed that in most cases such expressions are based on associative connections and concepts of human thinking.

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