

COMPARATIVE ANALYSIS OF COLOR IDIOMS IN ENGLISH AND KARAKALPAK LANGUAGES

Sh.Aymanova – assistant teacher

Nukus state pedagogical institute named after Ajiniyaz

Tayanch so‘zlar: ingliz tili chet tili sifatida (EFL), qoraqalpoq tili, idiomatik iboralar, rang, qiyosiy tahlil, madaniyat, frazeologik birliklar.

Ключевые слова: английский язык как иностранный (EFL), каракалпакский язык, идиоматические выражения, цвет, сравнительный анализ, культура, фразеологизмы.

Key words: English as a foreign language (EFL), Karakalpak language, idiomatic expressions, color, comparative analysis, culture, phraseological units.

Introduction. It is undeniable that color is present in every language, as evidenced by the fact that words describing colors are used not just to refer to the literal color but also in idiomatic expressions where they take on a figurative meaning. Idioms are a type of figurative language where a group of words together have a unique meaning that cannot be understood by analyzing each word separately, as defined in the Oxford Advanced Learner's Dictionary [6].

Thus, the attempt to shed a light on the similarities and differences of color idiomatic expressions across English and Karakalpak languages had been made. Therefore, the research question is: What is the interdependence between color idioms and phenomenon they denote in English and Karakalpak languages. The aim of the present research is to investigate color idioms in English and Karakalpak languages. In order to achieve the aim, the following objectives were set:

To collect corpus of 300 idioms (100 of idioms per language);

To determine the meanings of color idioms across two languages;

To categorize color idioms according to the phenomenon they denote;

To identify similarities and differences of color idiom meanings in English.

Idioms are used a lot in English language by native speakers, sometimes as a simpler way to express a complicated idea, sometimes to be more creative in using language. They form an essential part of English vocabulary, since the language has a tendency to grow and develop as a “living organism «by expanding and changing the vocabulary over the years. One can frequently come across many commonly used idioms in conversations, books, lectures, and various public media. Unfortunately, idioms are unfairly neglected in English teaching process. When learning English language, at certain point one cannot avoid stumbling upon some “strange” or unusual phrases, like it was raining cats and dogs. They tend to confuse those unfamiliar with these phrases or idioms. Idioms cannot be translated into any languages for that matter, literally, because the literal translation simply would not be logical. The phrase it was raining cats and dogs in English means it was raining heavily.

Literature review. A lot of idiomatic expressions that are commonly used today actually had literal meanings when they were first used. These expressions were initially used to convey a particular event or fact. However, over time, the original context and meaning of these expressions have been lost, and they have become a part of figurative language. As a result, idiomatic expressions are often referred to as “dead” or “fixed” metaphors. This means that they were once innovative, but they have now become conventionalized and are no longer flexible in language.

For instance: How many times we heard someone shout *Break a leg!* to someone going onstage? Certainly, you do not want someone to actually break their leg onstage. It is suggested that it is a reverse psychology of sorts. It was thought superstitiously, that by wishing somebody good luck means to tempt evil spirits or demons to do somebody harm. So, it was believed, through the ages, that wishing bad fortune will bring them good luck. We have all heard

Spill the beans, meaning to tell a secret [6]. It derives from the election practice in Ancient Greece. Each voter would cast a vote putting a white bean (for yes) or a brown bean (for no) in a jar. It would be done secretly, so no one knew on which way somebody else has voted. However, if the jar was knocked over causing the beans to spill out, the proportion of yes and no votes could be seen. In time, such practice has been disconnected, but the idiom remained.

Idioms are frequently influenced by cultural heritage. Vocabulary and culture are often intertwined, so to understand the language it is recommended to be a certain degree acquainted to the target culture. The same idiom would have different meaning to different nationalities. For example, to English the *Black cat* usually means “good luck”, but to the American and Karakalpak people it would mean quite opposite “bad luck”. Furthermore, idioms sometimes bear rather strong meaning [7, 9, 10], so one must be careful when using them not to be misunderstood or, even worse, offensive.

Although previous scholars did not extensively explore the subject of idiomatic expressions, there were notable studies that contributed to the field of idiom research. It's possible that the lack of attention given to this topic was due to the disinterest in analyzing meaning, which could be attributed to the early ideas of Chomsky [5]. He argued that sentences could be recognized without the need for meaning analysis, and linguistic investigations mainly focused on structure rather than meaning. Nonetheless, Chomsky [5] did challenge the view of structuralism and established a clear distinction between syntax and semantics.

Differently from the linguists assuming that there must be many features to define an idiom Hongyong (n.d.) tend to characterize idioms according to three criteria [1]. He states that idioms must represent semantic unity –as the whole unit possesses only one meaning; structural stability as the lexis within idioms is not interchangeable (only in rare cases when the author wants to sound novel he may employ new words instead of familiar ones to the society); ungrammaticality of some idioms the author dwells on the idea that some idioms may reject all grammar rules but still be recognizable and usable.

Discussion. Furthermore, M. Kudaibergenov asserts that a unique aspect of Karakalpak culture is the use of idioms with contrasting meanings [4]. He emphasizes that the meaning of idioms can be compared by defining the components of antonymic idioms, which are characterized by their specific components and semantic peculiarities. These idioms are considered stable grammatical units that are learned once and for all and used without modification. In terms of their semantic properties, idioms can be paraphrased using a single word. However, idioms must be used in a specific lexical context to function as intended, and cannot function as idioms outside of this context. For example:

Be in black - *qara jamiliw, qayg'iriw*. For instance: Why don't you have a party at Christmas, and come out of yourself? As long as you still wear black you're still in the grave with him. Let the dead bury the dead, as the saying goes. (Catherine Cookson. *Tilly Trotter widowed Part One*).

The creation of new idioms, much like the creation of new words, is a sign that language is still evolving. According to Gvozdarov [2], newly coined idioms are known as phraseological neologisms. They are typically created by one person, and are only considered as a phraseological unit when they are widely adopted by others. However, a disadvantage of this phenomenon is that the original creators of the idioms are often unknown. Nonetheless, based on the work of M.S.Kudaybergenov and Sh.B.Xojanov [4], this may not be true for famous authors who actively contribute to the creation of phraseology. In the Karakalpak language, for example: Berdakh, I.Uysupov, T.Kaipbergenov, and J.Aimurzaev are recognized as significant sources for phraseological neologisms.

In Karakalpak culture, black color is closely associated with hardships and difficulties in life or work. This is expressed through a number of idiomatic expressions. Additionally, black is used to express worries and sadness about danger. These black color idioms can be used to describe negative aspects of a person's character, starting with their social status, and physical appearance, such as being poorly-looking in idioms. Personal characteristics like being cruel, unfair, or unsociable can also be expressed using Karakalpak black color idioms. However, treating someone politely can also be expressed using black color idioms. Interestingly, black color can also have a positive connotation as it can warn against associating with bad people who may spoil the good, as in example.

Conclusion. To sum up, the Karakalpak culture views black as a color mostly associated with negative concepts,

reflecting the hardworking yet difficult nature of their society. The use of black color idioms allows for the creation of a character who is considered to be of the lowest social class, unattractive, and possessing many negative personal qualities [7, 8]. The black color idioms also express the contrasting concepts of darkness and clarity, as well as concepts of everything, nothing, and anything. However, these are not the only contradictions found within black color idioms.

To find out the use of color in idiomatic expressions, 100 such expressions were analyzed in each language. The colors selected for analysis were black, white, red, green, yellow, blue, brown, orange, pink, purple, and grey. The analysis showed that not all languages have color idioms with the same color element. For example, Karakalpak language does not have idioms related to grey, purple, yellow, brown, and orange colors. However, some colors like black, white, and red were present in all three languages, indicating that these colors are acquired in the early stages of color acquisition as per Berlin and Kay's (1969) theory [3]. The analysis also revealed cultural aspects of the linguistic communities, such as the different meanings associated with the color red. In English, red is associated with the threat of communism, while in Russian, there is no such association. In Karakalpak culture, red signifies danger but also denotes high quality or beauty. Idioms related to communism were not found in the Karakalpak language. Additionally, the study could contribute to translation studies by identifying similarities and differences in color idioms across the English and Karakalpak languages.

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REZYUME. Ushbu maqola hozirda o'rganilayotgan Berlin va Kay (1969) tomonidan taklif qilingan ranglar va universal rang (*qora*) atamalarining tipologiyasiga va qog'ozda ranglar tahliliga qaratilgan. Tadqiqot ma'lumotlari idiomatik iboralar lug'atlaridan, Collins COBUILD Idiomalar lug'atidan, Ingliz tilini o'rganuvchilar uchun Oksford Idioms lug'atidan va qoraqalpoq rangli idiomalar uchun qoraqalpoq tilidagi frazeologik birliklarning dolzarbligidan olingan. Maqolada ingliz va qoraqalpoq tillari frazeologiyasini yaratishga faol hissa qo'shayotgan mualliflarning fikr-mulohazalari tahlil qilindi.

РЕЗЮМЕ. Эта статья посвящена типологии цветов и универсальным цветовым (черным) терминам, предложенным Берлином и Кеем (1969), которая в настоящее время изучается, и в статье анализируются цвета. Данные исследования были получены из словарей идиоматических выражений, словаря идиом Collins COBUILD, Оксфордского словаря идиом для изучающих английский язык, а также актуальности фразеологизмов каракалпакского языка для каракалпакских цветовых идиом. В статье проанализированы взгляды авторов, активно содействующих созданию фразеологии английского и каракалпакского языков.

SUMMARY. This article is focused on the typology of colors and universal color (black) terms proposed by Berlin and Kay (1969), which is currently being studied, and the paper analyzed colors. The research data was sourced from dictionaries of idiomatic expressions, the Collins COBUILD Dictionary of Idioms, Oxford Idioms Dictionary for Learners of English, and actuality of phraseological units in Karakalpak language for Karakalpak color idioms. In the article, the views of the authors who actively contribute to the creation of phraseology of the English and Karakalpak languages were analyzed.