

LINGUO-CULTURAL ANALYSIS OF THE COLOR BLACK IN THE KARAKALPAK LANGUAGE

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Summary: This article discusses the issue of color in Karakalpak linguistics, the appearance of black in phraseologisms, and the organization of colors to represent different meanings. We have also mentioned the use of phraseologisms with a black component in works of art.

Keywords: Linguo-cultural analysis, linguistics, color, coloristics, phraseologism, scientific knowledge, black, semantics, language, term.

Резюме: В статье рассматривается проблема цвета в каракалпакском языкознании, появление чёрного цвета во фразеологизмах и организация цветов для передачи различных значений. Также упоминается использование фразеологизмов с чёрным компонентом в художественных произведениях.

Ключевые слова: лингвокультурный анализ, лингвистика, цвет, колористика, фразеологизм, научное знание, черный, семантика, язык, термин.

Rezyume: Ushbu maqolada qoraqalpoq tilshunosligida rang masalasi, frazeologizmlarda qora rangning paydo bo'lishi, ranglarning turli ma'nolarni ifodalash uchun tashkil etilishi haqida so'z boradi. Badiiy asarlarda qora komponentli frazeologizmlarning qo'llanilishini ham aytib o'tdik.

Kalit so'zlar: lingvo-kulturologik analiz, tilshunoslik, rangshunoslik, koloristika, frazeologizm, ilmiy bilish, qora, semantika, til, termin.

Color is a subject of study not only for visual arts but also for linguistics. Scientific works dedicated to this issue have been created in world and Turkic linguistics, revealing the relationship to colors and their unique aspects.

Among colors, the most commonly used adjective "black" is polysemantic. In the study of the Karakalpak language, black is widely used and accepted culturologically, as its semantics are very broad.

A.X. Merzlyakova provides information about black as "the darkest color resulting from the absorption of all color waves" [1] and cites the lines "Лицо у него черные, закопченное".

In Turkology, there are numerous works dedicated to the semantics of the word "qara" [A.N. Kononov, S. Sydykov, T.Sh. Ryskulova and others]. Among them, the most important are the works of A.N. Kononov, in which several meanings of the word are given: 1) black, dark, dim, sparse; 2) livestock, herd, people, soldiers, slaves; 3) land, drought; 4) hill, height, high fortress; 5) large, large, many; 6) main, great; 7) strong; 8) pure; 9) dark side of the open sky. [Kononov 1978: 162]

The etymology of the word "black" was studied in "Ancient Turkic Dictionary" [DTS 1969:422] and "Etymological Dictionary of Turkic Languages" [Sevortyan 1952:286]. A comprehensive analysis of the semantics of the word "qara" was conducted in the work "Comparative-Historical Grammar of Turkic Languages," in which M.V. Kormushin identified more than thirty meanings. [Kormushin 1971:592]

In the work "Devonu lug'atit turk" (Compendium of Turkic Dialects), it is written: "I wished the dark night would pass, I wished to ward off heavy sleep. [4] Furthermore, in this

work, the word "qara" (black) denotes the color of black (black), "hár bir qara nárse" (every black thing) denotes black, "adolatli podshohlar" (Buğra qora xoqon) denotes just kings, "qirg'iy" (hawk), "Sayyora" (Plane), "túye ayağınıń astı átirapları" (eagle), "gór, qábir" (black place), "qullarğa berilgen atama" (slave name), "záhárli ot, maysa" (poisonous fire, grass) denotes black, "qaramay" (black face), "joy oti" (house name), "bir qıylı, bir túrdegi" (black-black).

The word "qara" (black) is used not only to denote color but also to intensify its meaning and is found in various terms related to geographical features, nations, tribes, celestial bodies, plants, birds, and especially people. Examples include: Qarateren', Qaraqala, Qara oy, Qarataw, Qara bas, Qara darya, Qara uy, Qara jorga (a melody), Qaraqalpaq, qaramoyin (a tribe), qarabaraq, qara suyrik, and others.

In the Karakalpak language, the word "qara" (black) has multiple meanings and uses. It can refer to a person, livestock (such as cows, horses, camels, and oxen), describe a person's physical appearance, indicate the color of clothing, characterize personality traits, denote units of measurement, represent a season, signify mourning, express a curse, and convey figurative meanings.

The explanatory dictionary of the Karakalpak language lists 48 meanings of black, each explained and illustrated with examples.

In the Karakalpak language, the word "qara" is directly related to the customs, traditions, beliefs, psychology, living conditions, and formation of the Karakalpak people. This color occupied a certain place in the consciousness of the people and represented unique concepts. The word "qara" (black) has been used in Karakalpak proverbs, rituals, and idioms, conveying various meanings. Especially among these, the word "qara" (black), used within phraseological units, is used productively, distinguishing itself from other linguistic units by its sharpness of meaning, figurative diversity, and emotional-expressive aspects. Therefore, it is widely used not only in folk oral literature but also in contemporary written literature.

Renowned scholars have expressed their opinions on the meanings of the word "black." For example, its meanings were studied by A. Bekbergenov. [6] Academic J. Bazarbayev notes that..."the origin of the name of the numerous Turkic-speaking peoples is linked to the word 'qora' (black), with the words "kúshli", "quwatlı", "ğayratlı" (strong, powerful, energetic) (black cattle, black fog, black buvra, black depth, black power, black labor, black sweat, black neck, black ravine, black rain, black wind, etc.), and that the word 'qora' has historically been the names and nicknames of the strong and powerful." [7]

The direct nominative meaning of the lexeme "black" is "black" - the color of soot and coal.

The lexeme "black" means "sad, oppressive, tyrannical," and its origin is linked to the word "darkness." The adjective "qara" (black) has not only a semantic connotation of "grief, sorrow" but also a connotation of "evil, oppression." When studying the semantics of the word "qara," it became clear that it is more commonly found within phraseological units.

Black represents foolishness, blindness, grief, and death, contrasting with light. Night is also a symbol of sorrow. In the context of the word "black," phraseologisms with negative and unpleasant meanings have mainly emerged, because this color is considered a symbol of evil: dark-hearted, dark-hearted, dark-hearted, dark-chested, with dark intentions, dark-hearted, dark-faced, dark winter, black rain, etc.

In Karakalpak phraseologisms, the color black is associated with night, sunset, and night darkness: black night, dark evening, dark night, very dark night, black night, black curtain covering, wrapping in a black curtain, darkening eyebrows. The dark night, the thick rain, crushed my heart. The vast world seemed like a string (J. Aymurzayev).

The meanings of "to be angry, to not warm up, to be upset" are conveyed in the Karakalpak language through the phraseologism "to be a black lump of ice": Jamila touched a piece of fried meat to her lips and pulled it out. Even though his heart was a black lump of ice, he laughed with the light of his eyes.

- What did you say? - he said (K.Sultanov. Aqdarya).

"To be deeply saddened" is expressed by the phraseologism "qara matam bayrağın jamılıw" (to cover with a black mourning flag): Leykin sum a'jeldin suwıq xabarın jürgen jerime surğılt bultın erte barğanda kóz jasım kól bolıp etegime sorğaladı. I suffered as if my father had died. My heart was as if wrapped in a black mourning banner (J. Aymurzayev).

In the worldview of the Karakalpak people, the color black is associated with the underworld and other otherworldly forces. Both the underworld and the surface of the earth are referred to as "black earth" in the Karakalpak language. For example: "Oh, cursed, merciless death! Who are you not taking beneath the black earth? Having endured so much hardship, now you've even swallowed into your embrace the mother who was living with great hope and strong faith, thinking she had finally made it. Did you begrudge her even that joy of the bright world?" (Z. Ishmanova. Woman's Heart)

The phraseologism "black apocalypse" refers to the final stage, time, and era. The Karakalpak people (Muslim peoples) have the oldest understanding of the end of time, the final destiny and life of humankind and the entire universe. The disaster of humankind when oppression, evil, faithlessness, and malice prevail on earth, and goodness and justice reign supreme. With each passing day, people feel as if the dark end of time is approaching (S.Bahadirova). What will the storm do? Will it sweep your hair away, or will it fly you to the sky? "The dark end of the world will befall you," he said (K. Sultanov. Aqdarya). The concept of the end times is one of the oldest among people. The concept of the apocalypse in the Kyrgyz people means "the time of the flood." When the sins committed by humankind increase excessively, and when people cease to recognize God, the earth will be engulfed in floods and torrential rain, and human life will cease. The concept of the apocalypse was known among the Kyrgyz people before Islam. The fact that the prophet Noah and his ark saved several animals during the Great Flood among the Khakas people serves as evidence of this.[12] The addition of the "black" component to the concept of the apocalypse has come to mean intensification or exaggeration. Currently, the meaning of the phrase "black end times" seems to have shifted to a slightly milder form. This is because among our people, expressions like "don't bring about the black end times" and "don't cause the black end times" are frequently used. These are often employed in colloquial speech to mean "don't be hasty" or "don't rush things." As synonyms for the phraseological unit "black end times," expressions such as "bringing the black sky down to earth," "the black sky falling on one's head," "having the black sky fall on one's head," "causing the black sky to suddenly appear," "the black sky suddenly appearing," and "bringing the black sky two hands close" are also used to convey the meaning of "to worry, to be anxious, to grieve." Their meanings are synonymous; even when used interchangeably, the meaning remains unchanged. Whether hiring a new teacher for the school, distributing classes at the beginning of the new academic year, overseeing poorly functioning extracurricular activities, or assigning the lessons of female teachers who went on leave to care for their newborns to another teacher, we realized that our boss, who had grown accustomed to being "flattered" by everyone, was now in a dire situation (P. Khozhamuratova). After hearing these words, I became extremely anxious, feeling as if the dark sky had descended upon me, and I became completely distraught (Alp Sultan).

In modern Karakalpak, the phraseological unit "qara basi" (literally "black head") is frequently used to express the meanings "by oneself" or "alone." Regarding this, B. Yusupova states, "This phraseologism conveys the meanings of 'only by oneself' or 'solely by oneself.'" [8] While we were saying, "Let's go there, let's go there," Sarsenbay's black head hadn't looked at us (T.Qayıpbergenov).

The phraseologism "as if speaking to the black earth" conveys meanings of disregard, inattention, and indifference.

Phraseologisms such as "to sweat profusely," "to be drenched in sweat," "to be bathed in sweat," "to be soaked in sweat," and "to be immersed in sweat" are used to describe someone

who works with all their might or is extremely tired. For example: The glasses they brought to their mouths retreated, and Sherniyoz, drenched in sweat, appeared in the doorway (K. Rakhmanov).

In the Karakalpak language, the phraseologisms "qara tütini shıǵıw" (black smoke coming out) and "qara tütün bolıw" (becoming black smoke) express the meanings of "anger" and "rage": Qudaynazar's black smoke came out (he became enraged). From the corner of his eye, he glanced at Porxan maqsım, and understood a hint that meant "be patient" (M. Nizanov. Enemy).

The color black is associated with darkness in the cultures of almost all peoples of the world and represents death, grief, and oppression. In the Karakalpak cultural context, black is understood in two ways. The color black, on the one hand, correlates negatively with underground and secular forces, while on the other hand, it assesses a person's bravery and strength: "No one will let anyone graze their sheep even with brute force" (M. Dáribayev. One in a thousand).

The fact that the issue of color has become the object of research in many fields of science indicates the complexity of its nature. In Karakalpak linguistics, white, black, red, blue, and yellow are frequently used in phraseological units.

For a long time, many peoples "corrected black with night and darkness, which created terrifying associations in people's souls" (Panchenko 1968: 11). For this reason, black began to be contrasted with white.

Words denoting "black" have the greatest emotional and expressive impact on Karakalpak consciousness. The color designations "black" and "black" have great combinatorial ability and constitute almost the majority of phraseologisms with color-denoting components.

Another distinguishing feature of the category of phraseologisms under study is the predominance of negative meanings in the semantics of "black."

Black often represents negative aspects of reality. White is the color of the sun and light, symbolizing joy, happiness, and prosperity. Thus, black and white colors are semantically opposite, creating the greatest contrast in language, thereby creating a bright background for each other, where their symbolic and other evaluative meanings are clearly visible.

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