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SEMANTICS OF COLORS IN ANTHROPOLOGY BASED ON KAZAKH AND ENGLISH LANGUAGES

The life of every nation has always been associated with certain ideas about the nature of things. Since people formed their cultural traditions within a particular territory, accordingly the attitude to different objects and concepts in various traditions turned out to be extremely diverse. However, as cultural relations and interlingual interference, some idio-ethnic features could change over time. A noticeable diversity is observed when referring to the vocabulary of color terms, which varies from language to language even concerning primary colors, even though the human eye everywhere perceives the colorful diversity of the world in the same way. The article discusses Kazakh-English anthroponyms with color components. The common models of the considered type of personal names are revealed, the denotative meanings of the lexical bases of onyms are characterized, as well as the connotative meanings introduced by colors in anthroponyms. The ethnocultural component of the onomastic semantics of a proper name is described, based on the worldview of the people through the prism of the linguistic picture of the world.

Keywords: anthroponym, the ethnocultural component of semantics, culture codes, color-coding

INTRODUCTION

Personal names are the products of various periods of the development of society and representation of history and culture and part of the lexical fund of the language of every nation and contribute to the analysis and disclosure of various problems of etymology, word formation, phonetics, grammar, historical and descriptive dialectology and other sections of the private and general linguistics. Anthroponyms reflect the characteristics of the life of the nation in different historical periods, thereby fixing some changes in the political, social, and cultural life of the people. Each historical period has its world of naming, in the formation of which historical connections with reality, origin, development, methods of explanation, degree of distribution and scope of use, factors of naming and choosing a name, official and unofficial names, etc. were especially significant.

Colors are one of the most significant concepts in our lives. Colors are found in many areas, and in each area, they have their meaning. Initially, it is known from history that colors have had a special meaning. Nowadays, great attention is given to studying the semantics of colors in linguistics. This article discusses the semantics of colors in anthroponymy based on the Kazakh and English languages.

Anthroponymy (Anthroponomastics) is one of the main directions of onomastics and it is the science that investigates proper names and surnames. In general, the term “onomastics” came from Greek and means the art of giving names. Anthroponymy as a main direction of onomastics studies proper names and surnames of people, their origin, geographical distribution, development, and process of use. The subdivisions of anthroponymy include proper names, surnames, nicknames, and pseudonyms. According to Zerkina, the proper names take a great part in the life of every person, since they can be a storage of information about origin, history, nationality, occupation, family values, and traditions [1]. Anthroponyms are one of the most widely considered terms since

anthroponyms are accepted as the main source of the history of a language and the culture of a nation. Through anthroponyms, human life can be investigated from spiritual, cultural, social, and material aspects.

The object of the article is the color coding in anthroponyms in Kazakh and English languages.

The subject of this study is the aspect of the formation and functioning of the anthroponymy of the Kazakh and English languages

The main purpose of the article is to investigate anthroponyms in Kazakh and English languages.

The main aims are:

-to study the process of formation of the anthroponymic system of Kazakh and English languages

-to determine the theoretical and methodological foundations for the study of the anthroponymic system of two nations

-to analyze the semantics of the main colors in anthroponyms of Kazakh and English languages

MATERIALS AND RESULTS

In linguistics, especially cognitive linguistics, it became popular to consider color coding as the source of worldview, spiritual, and life experience of native speakers of a specific language. Researchers such as L. Whorf and E. Sapir take color coding as the main object of their investigations and made a great contribution to the study of other peculiarities of color coding.

Scholars such as V. N. Telya, R. M. Frumkina, A. Faizullina, G. F. Sattarov, and G. S. Hazieva-Demirbash investigated the semantics of colors in anthroponyms.

Kazakh anthroponyms were studied by T. Zhanuzakov, Zh. A. Agabekova, K. I. Esenberlin, A. Kaidarov.

English anthroponyms were investigated by scholars such as O.A. Kudrya, O.V. Kisel, and Zh. N. Zarutskaya

Kazakh anthroponyms

Based on the ideas of researchers the most color terms in anthroponyms of the Kazakh language are defined as white (ak), black (kara), and yellow (sary).

In the Kazakh language, the color “white” (ak) is associated with the words like honest, pure, innocent, milk, and dairy products. Anthroponyms with the white color are presented as a combination of nouns and adjectives. Anthroponyms such as Aknur, Aksamal, Akniyet can be demonstrated as examples of this form. As it was mentioned before, anthroponyms with the color term white are made from nouns and adjectives, and the function of the adjectives was describing some features of a person. Subsequently, the majority of these names are given because of the appearance of a person. For instance, Akkoz(ak+koz, a girl with light-colored eyes), Akshagul(aksha+gul, snow-white beauty), etc. Furthermore, other names are given to describe their ethical qualities or they wanted their children to have these kinds of qualities. Specifically, if they want their child to be honest and diligent, they gave names such as Akzhan, Akzhigit, Aktilek, Akbala. Another illustration for it can be the names like Akzhan(ak+zhan, beautiful soul), Aksaya(ak+saya, protection), and Aksamal(ak+samal, soft wind), in this case these names mean the person who is kind and good-hearted. Historically, as in every nation, Kazakhs were at war and used different kinds of guns. By adding the color term “white” to these guns they created the names such as Akmardan (ak+mardan, brave man), Akalmas (ak+almas, blade), Akberen (ak+beren, dagger of steel) which are connected with military actions and that is why these names mean “courage, fearlessness”. Another essential point is the semantics of female names with this component; the color term “white” was added to the female names to highlight their “beauty” and “grace”. For example, Akkal(ak+kal, a girl with a birthmark; in Kazakh culture girls with birthmarks are regarded as beautiful girls), Akzharkyn (ak+zharkyn, glowing, glittering), Akmarzhan(ak+marzhan, white pearl), Akzhuldyz(ak+zhuldyz, a star) [2].

Complementary to the anthroponyms with “white” color, anthroponyms with “black” color also have valuable information about culture. In Kazakh culture, the color term “black” has both positive and negative meanings and there are a lot of varieties of phrases and idioms with this color. As an example, “kara kush” (kara=black, kush=power)-strong,

“kara kazak”- plebeian, “kara kagaz”(black paper)-funeral paper, “kara orman”(black forest)-wealth.

Similarly to the “white” color, the color term “black” in anthroponyms is used to describe the appearance of a person. The anthroponyms such as Karakoz(kara+koz, a dark-eyed girl), Karashash(kara+shash, a girl with dark hair), Karakas(kara+kas, a girl who has black eyebrows) can be examples for describing appearance. The other group of anthroponyms with the color term “black” has connotational meaning: Karabek (kara+bek, a strong and honorable man), Karakozha (kara+kozha, the word “kozha” cannot be translated directly because it deals only with Kazakh culture and the word “kozha” can be the analog of the “mister” or “lord” in English), names which are above given the meaning “strong”. Whereas anthroponyms such as Karatay(kara+tay), Karasay(kara+say), Karakus(kara+kus) mean “huge, powerful”. As was written before, anthroponyms with the color term “black” have two meanings: positive and negative. Another meaning of this color term is negative and anthroponyms such as Karabai (kara+bai(a rich man), and greedy person, this name is used in many Kazakh fairy tales, and stories) are observed to illustrate this meaning [2].

More importantly, the color term “yellow (sary)” is also found in Kazakh names: Sarygul(sary+gul(flower) means “beauty”), Sarybai (sary+bai, a rich man, the color term “yellow” is associated with gold)

In brief, in the Kazakh language anthroponyms with color terms are explored in two ways.

Firstly, names with color terms are given to describe the appearance of a person.

Secondly, color coding in anthroponyms has connotational meaning. Furthermore, it should be highlighted that by adding color terms to the anthroponyms, they preserve their previous meaning, and then connotational meaning that is associated with a national worldview is stratified to them [2].

Table 1. Kazakh anthroponyms

Anthroponym	Meaning
Akedil	Ak(white)+Edil(name of the river(Volga) This name is given because of the geographical position of birth. Mostly, people who were born in this area have this name.
Akziya	Ak(white)+Ziya(sunlight, glow) The name is given to girls The Kazakhs give this name because they want their daughters to shine bright.
Akkal	Ak(white)+kal(birthmark) Akkal is given to girls because of their birthmark
Akkozy	Ak(white)+kozy(lamb)(male name) The origin of this name is closely connected with the lifestyle of Kazakhs. It is known from history that Kazakhs dealt with animal husbandry.
Akzhan	Ak(white)+zhan(soul) The innocent, honest person
Aknur	Ak(white)+nur(sunlight) The name is given to girls so that they illuminate their surroundings
Aksamal	Ak(white)+samal(breeze) Parents give this name so that their daughters have a bright and easy life
Akniyet	Ak(white)+niyet(intention) The name is given to both man and woman, with the purpose to have

	pure intentions
Aktan	Ak(white)+tan(morning), The effulgent person This name was given to a child who was born early in the morning.
Akzhigit	Ak(white)+zhigit(youth) The strong man
Karaman	Kara(black(strong, big))+man(from Persian man), ancient name Strong man
Karakoz, Karakas, Karashash	Kara(black)+koz(eye), black-eyed girl Kara(black)+shash(hair), black-haired girl Kara(black)+kas(eyebrow), the name is given to girls with black eyebrows
Sarygul	Sary(yellow)+gul(flower) A beautiful girl
Sarybai	Sary(yellow)+bai(a rich man) A rich man [3]

English anthroponyms

In general, as in other languages, In English, proper names are closely connected with society, historical background, and culture. The majority of anthroponyms with color terms in English are surnames. Based on the findings, most of the surnames are based on color terms and the basic color terms that are investigated are black, red, white, brown, and grey. Some of the colors are represented by more than one surname; for instance, the color term “white” is represented in surnames such as “White” and “Whyte”, the color term “red” is represented in surnames like “Reid” and “Russel”.

According to Bowie and Jackson, surnames with the color term “brown” is the second most common surnames in English. Similar to the Kazakh language, in English, the origin of surnames with brown color is derived to describe the appearance of a person with a brown complexion, brown hair, or brown clothing. Likewise, the color term “grey” also represented a person with grey hair. Then again, the color term “black” in surnames is used to describe the color of the hair of a person. Complementary to this, the color “black” is used in surnames because of some historical events. To be more precise, the surname “Black” is related to the story of Wilfricus Niger. This surname was given to him because of blackening his face with coal to be rescued from enemies. Whereas in the Western Isles, the origin of the surname “Black” is defined as a surname given to a person because of amassing of dirt. Another essential point was added by Kaufman (2018), according to him this surname has some historical background and it was given to Spanish mercenary Sir Pedro Negro for having dark skin in the sixteenth century. Considering all information it can be concluded that the color “black” is added to proper names to describe the appearance and because of the accumulation of dirt. [4] An equally important color in surnames is “white”. The color “white” is also used in surnames to characterize the color of hair and it can mean “blonde” and “fair” hair. Additionally, according to the findings, the surname “White”, and “Whyte” came from the Gaelic and means “son of the fair lad or servant” [5].

The next color term is “red” and when it is used as a surname, it had different spellings such as Read, Reade, Reed, Red, and Redd. This surname came from Scottish and was given to people with red hair or a ruddy complexion. In addition, based on some sources, this surname was given to people who lived in a clearing. The other representation of “red” is the surname “Russel”. Historically, the surname “Russel” came from French and was given to a red-haired person since in Old French “rous” means “red”, or “little red” [6].

In the same way, rare and unusual anthroponyms with the color terms “pink” and “blue” are also found in the English language. The origin of the surname “Blue” can have two possible variants. Firstly, this surname may come from Scottish and the interpretation is “son of the blue lad”. The second possible variant is that it came from French (“bleu”-blue) and it was used as a

nickname for people who wore blue clothes and for people with blue eyes [7]. While the surname “Pink” was given to a cheerful and happy person as a chaffinch. Originally, the surname “Pink” was derived from a nickname and it was of early medieval origin [8].

Taking into consideration all information, it can be concluded that English anthroponyms with color terms were representatives of an appearance of a person.

Table 2. Differences and similarities of Kazakh and English anthroponyms.

Color	Kazakh	English
White	Aknur,Aksamal,Akniiyet,Akzhan, Akzhigit,Aktilek,Akbala,Akmarzhan	White,Whyte
Black	Karatay,Karasay, Karakus, Karabai	Black
Yellow	Sarygul ,Sarybai	—
Red	—	Read,Reade, Reed,Red,Russel
Blue	—	Blue
Pink	—	Pink

DISCUSSION

Based on the findings, it has been shown that anthroponyms in Kazakh and English languages have both similarities and differences. However, according to research, anthroponyms in two languages have more differences than similarities. In general, these two languages are different in several aspects such as historical, geographical, linguistic, and political. Historically, these two nations faced different historical events that influenced their ways of development. Their geographical position also made a great contribution to the difference in language. Consequently, the culture of Kazakhs and English is not the same; people think differently and perceive the world differently from each other. The worldview and perception of a person, customs, and traditions are closely connected with language and its development; therefore anthroponyms in these languages have dissimilarities. Furthermore, from the genealogical and typological points of view, The Kazakh language and the English language are completely different. These two languages belong to different language systems and families. The Kazakh language belongs to the Altai family, Kipchak group and it is the Turkic language. Also, the Kazakh language structurally and typologically belongs to agglutinative languages. Whereas the English language is originally an Indo-European language and it belongs to the West Germanic language group. From a structural aspect, it belongs to inflectional languages.

CONCLUSION

The main color terms in personal names in the Kazakh language are black, white, and yellow. Whereas in English the basic color terms in anthroponyms are black, white, yellow, grey, and red. The next difference is that in English color terms are mainly occurred in surnames, while in the Kazakh language in names and surnames. Talking about similarities, in both languages color terms are used to describe the appearance of a person. Nevertheless, it should be highlighted that in the Kazakh language in contrast to English color terms are used to give some connotational meaning that is closely related to cultural and historical events.

Considering all information, it can be concluded that Kazakh anthroponyms and English anthroponyms mainly different. The cultural and historical background influenced the way of giving names in Kazakh culture. Unlike the Kazakh language, anthroponyms in English mainly connected with the appearance of a person. All historical, geographical, linguistic and cultural factors influenced the process of giving name and formation of anthroponyms.

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Қазақ және ағылшын тілдеріндегі антропонимиядағы түр мен түс семантикасы

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Әрбір халықтың өмірі әрқашан заттардың табиғаты туралы белгілі бір идеялармен байланысты болды және адамдар белгілі бір аумақта өздерінің мәдени дәстүрлерін қалыптастырғандықтан, мәдени байланыстар мен тіларалық интерференция ретінде кейбір идиоэтникалық ерекшеліктер уақыт өте келе өзгеруі мүмкін болғандығына қарамастан, әртүрлі дәстүрлердегі әртүрлі заттар мен түсініктерге қарым-қатынасы алуан түрлі болды. Адамның көзі барлық жерде әлемнің түрлі-түсті әртүрлілігін бірдей қабылдайтынына қарамастан, тілден тілге тіпті негізгі түстерге қатысты да өзгертін түс терминдерінің сөздік қорына сілтеме жасағанда айтарлықтай әртүрлілік байқалады. Мақалада қазақ-ағылшын антропонимдердегі түр мен түс компоненттері қарастырылады. Қарастырылып отырған кісі есімдерінің қазақ-ағылшын тілдеріндегі ұқсастықтары және айырмашылықтары, онимдердің лексикалық негіздерінің денотативті мағыналары, сондай-ақ антропонимдерге колоративтер енгізген коннотативтік мағыналары сипатталады. Жалқы есімнің ономастикалық семантикасының этномәдени компоненті халықтың дүниетанымына сүйене отырып тілдік призма арқылы сипатталады.

Кілт сөздер: антропоним, семантиканың этномәдени компоненті, мәдениет кодтар, түс белгілеулер

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Семантика цветообозначения в антропонимии казахского и английского языков

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Жизнь каждого народа всегда была связана с определенными представлениями о природе вещей, а так как люди объединялись и формировали свои культурные традиции в пределах конкретной территории, то и отношение к разным предметам и понятиям в различных традициях оказалось крайне разнообразным, хотя по мере культурных контактов и межъязыковой интерференции некоторые идиоэтнические особенности со временем могли видоизменяться. Заметное разнообразие наблюдается, когда обращаются к лексике цветообозначения, которая варьирует от языка к языку даже применительно к основным цветам, несмотря на то, что нормальный человеческий глаз повсюду воспринимает красочное разнообразие мира одинаковым образом. Статья посвящена изучению и анализу казахски английских антропонимов с компонентами цветообозначения. Выявлены распространенные модели рассматриваемого типа личных имен, охарактеризованы денотативные значения лексических основ онимов, а также коннотативные смыслы, привнесенные колоративами в антропонимы. Описан этнокультурный компонент ономастической семантики собственного имени, основанный на миропонимании народа через призму языковой картины мира.

Ключевые слова: антропоним, этнокультурный компонент семантики, коды культуры, цветообозначения

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ӘДЕБИЕТТАНУ ЖӘНЕ ФОЛЬКЛОРТАНУ

ЛИТЕРАТУРОВЕДЕНИЕ И ФОЛЬКЛОРИСТИКА