



DOI: 10.54919/physics/56.2024.100pr3

Coloronyms in the phraseological picture of the world in languages of different structure: linguocultural and pragmatic aspect

Saya Sarsembay*

L.N. Gumilyov Eurasian National University
010008, 2 Satpayev Str., Astana, Republic of Kazakhstan

Gulnar Sarsikeyeva

L.N. Gumilyov Eurasian National University
010008, 2 Satpayev Str., Astana, Republic of Kazakhstan

Abstract

Relevance. The relevance of this work is determined by the need for a comprehensive study of the national phraseological picture of the world through cultural, social, pragmatic, geographical factors influencing the transmission of extralingual reality through language nominations, including the expression of an ambivalent idea of the world through understanding the specifics of the lexico-semantic and communicative nature of idioms.

Purpose. The purpose of this study is to analyze the parameters and characteristics of phraseological units in the Kazakh and English cultural traditions, to study the lexical-semantic field of coloronyms in the declared languages from the point of view of the communicative nature of these units.

Methodology. The method of work is based on a comparative study of phraseological units using linguocultural, communicative-pragmatic, and semantic methods.

Results. In this article, a comparative analysis of Kazakh and English phraseological units based on coloronymic vocabulary was made. Linguocultural and pragmatic aspects of the study of idiomatic expressions were considered. An idea was formed about the phraseological picture of the world of Kazakhs and Englishmen. Stylistic parameters, including positive and negative connotations, were evaluated. The ambivalence of stable phrases with a core coloronym was examined. Examples of frequently occurring phrases in Kazakh and English were given. Comparisons were made between different idioms. Additionally, the results of the work were compared with the findings of modern linguists.

Conclusions. The study reveals profound cultural, social, and pragmatic influences shaping the phraseological landscape in Kazakh and English, with a specific focus on coloronyms. Through comparative analysis, it elucidates the nuanced ambivalence and stylistic connotations inherent in these idioms. This research enhances our understanding of how color-based phraseological units reflect and convey intricate aspects of lexical semantics and communication in both linguistic traditions.

Keywords: idiom; color; semantics; connotation; communicative nature.

Introduction

Since color is one of the categories of knowledge of the world, and phraseological combinations are an integral part of the folklore heritage of the people, the study of idiomatic expressions based on coloronyms is relevant today.

Different linguocultural traditions represent the world in different ways, including through color identification, therefore, the phraseological picture of the language characterizes the national self-consciousness, peculiarities of thinking and stereotypes that are displayed in linguistic

Suggested Citation:

Sarsembay S, Sarsikeyeva G. Coloronyms in the phraseological picture of the world in languages of different structure: linguocultural and pragmatic aspect. *Sci Herald Uzhhorod Univ Ser Phys.* 2024;(56):1003-1010. DOI: 10.54919/physics/56.2024.100pr3

*Corresponding author



Copyright © The Author(s). This is an open access article distributed under the terms of the Creative Commons Attribution License 4.0 (<https://creativecommons.org/licenses/by/4.0/>)

terms. The study of the linguocultural and pragmatic conditionality of the use of coloronyms is relevant, since it allows conducting in-depth studies in the diachronic aspect of language development, determining the semantics of coloronymic phrasemes, the method of formation and rethinking, the time of their appearance, the contexts of use.

E. Autelli [1] believes that due to the centuries-old phraseological tradition, idiomatic expressions originated with a metaphorical rethinking of old phrases, therefore the linguocultural aspect of the study of phraseology is one of the most important in terms of understanding the semantic load of linguistic units. Linguist S. Zhou [2] presents a brief description of the conceptual metaphors in English and Chinese, which are then compared and analyzed in terms of semantic equivalence, and comes to the conclusion: since the origin, national customs, and geographical location differ in different cultures, the linguistic expression coloronyms in each national language will be different.

The article by N. Kemertelidze and M. Giorgadze [3] focuses on phraseological units of speech denoting color, their symbolic and semantic load. The study showed that color symbolism strongly influences the formation of phraseological idioms in the English language, mainly determining the meaning of the idiomatic phrase completely. About 200 color idioms in English were studied, and an attempt was made to find their Georgian equivalents. It turned out that 94 English idioms are lacunae (did not have a match) in the Georgian language, which is due to differences in cultural identification and perception of the world in the minds of these peoples. Research by W.J. Alotaibii [4] aims to explore different cross-cultural variations when comparing idiomatic expressions based on color nomination, using the example of English and Arabic. The author defines universal connotations with colors and focuses on certain contrasts: for example, gray is perceived in both cultures in approximately the same way, and yellow is perceived differently (in English it characterizes cowardice, and in Arabic it is false).

Research by M.K. Samambet and T.K. Imanmagzumova [5] showed that in English there are fewer nominations related to appearance and character traits, scandals and insults, natural phenomena than in Kazakh. At the same time, phraseological units that evoke associations with finance and social problems prevail in English. Such data form an idea of the mentality of the two peoples. It should be noted that in the Kazakh language there are more emotionally colored and stylistically marked phraseological units, since the Kazakhs express their feelings and states more vividly than the English. This statement can be illustrated by phraseological units denoting curses and blessings. Also, Kazakh phraseological units are closely connected with the customs and traditions of the people, which once again proves the spiritual wealth of the Kazakhs.

The purpose of this study is a comparative study of the phraseological picture of the world in the Kazakh and English languages, the formation of an idea of the pragmatic aspect of the introduction of idiomatic units, the allocation of positive and negative connotations, stylistic marking in phrasemes with different coloronymic

components. The subject of the work is phraseological phrases, in which the core word is a coloronym, in the Kazakh and English languages.

Materials and Methods

The theoretical basis of this study is formed from the works of modern linguists who study the linguocultural and pragmatic aspects of the use of phraseological units. In order to analyze linguistic units, the following methods were used: linguocultural, communicative-pragmatic, comparative, semantic. Only a comprehensive study of idiomatic units contributed to the study of various kinds of coloronymic nominations with positive and negative connotations, stylistic marking and ambivalence of semantics. The method of linguocultural analysis was used when drawing analogies between the perception of different colors in the Kazakh and English cultural traditions, considering the features of the implementation of the worldview and moral characteristics of the people in the language discourse on the example of phraseological units.

Communicative-pragmatic analysis was used in determining the breadth of the speaker's communicative goal with the help of coloronymic phraseological units, assessing the use of idiomatic expressions in contexts (economic, social and everyday). Elements of semantic analysis were used in establishing lexical links between the components of phraseological units, forming the lexico-semantic field of different coloronymic nominations, highlighting synonymic (similar meanings of the same nomination) and antonymic (opposite meanings of the same nomination) links in the phraseological units of the Kazakh and of English language. The comparative method was used to identify characteristics, determine the features of the phraseological picture of the world on the example of the Kazakh and English languages.

At the first stage of this study, an analysis was made of linguistic works related to the phraseological representation of coloronyms in different cultural and linguistic traditions, in particular, with the linguoculturological presentation of the national worldview, the degree and speed of language changes in speech communication, the perception of color nominations in the culture of different peoples, coloronymic phraseological units, metaphorical and symbolic use of coloronyms, the problem of motivation, semantic and pragmatic aspects of the use of idiomatic expressions, analysis of phraseological units in journalistic and economic texts, machine learning. Previously, scientific papers on the above topic were selected, the necessary fragments from the articles were translated from English into Russian.

At the second stage of this study, a comparative study of phraseological units with coloronyms, appearing in the Kazakh and English languages, was carried out. An idea was formed about the main coloronymic idioms in the Kazakh and English languages, examples of various phraseological units with core lexemes were given "white", "black", "red", "blue", "green", "brown", "yellow", "pink", "purple", "golden", "silver". The phraseological picture of the world was analyzed from the point of view of linguoculturological (correlation with cultural signs, conditionality of the symbolic nature of idioms) and

pragmatic (communicative purpose of using phraseological units, semantic load, stylistic dominant) aspects. The features, similarities and differences in the perception of different coloronyms in the Kazakh and English language traditions were indicated. Positive and negative connotations associated with the semantics of a particular coloronym were considered. The results of this study were compared with the results of modern linguistic works.

At the final stage of the study, the main conclusions were formulated based on the results of the work, summed up in relation to the phraseological picture of the world of the Kazakh and English languages. Key problems in terms of studying idiomatic units, phrasemes in different linguistic paradigms were considered, attention was focused on unexplored aspects that contribute to research in the near future.

Results

The linguoculturological aspect of the study of the linguistic picture of the world of English and Kazakh speakers provides for the identification of key value characteristics of the people, which form the basis of stable speech units, due to geographical, cultural, socio-political conditions of language formation. The pragmatic aspect of studying the phraseological picture of the world includes the communicative focus of idiomatic expressions, which is determined by the context of their use, the intention of the speaker and other factors. Phraseological units with positive and negative semantics are selected depending on the situation of communication.

The opposition of white and black colors forms a deep consciousness and linguistic culture of both the English and Kazakh people: white is a symbol of an exalted character, and black is interpreted as a symbol of negativity, associated with suffering, negative events. The semantics of the word "white" in Kazakh and English set phrases is an illustration of the advantage of common features over specific ones.

The white color in the Kazakh language appears as a symbol of goodness, purity and innocence: "ақ келін" – purity, "ақ жүрек" – kindness, "ақ ниет" – the wish of all the good, "ақ жан" – purity of thoughts, joy and prosperity: "ақ түйенің қарны жарылды" – rejoice, "ақ киізге көтерді" – high social status.

In English, idioms associated with purity, innocence, and honesty also prevail: "great white hope" is an event, a phenomenon that should be successful, "white lie" is a false saviour, "white-handed" is decent, pious, "white as the driven snow" – purity, innocence, "white knight" – the one who lends a helping hand.

The pragmatic plan for expressing white color in phraseological units is determined by the communicative purpose of the speaker: an indication of the positive aspects of character, compliments ("ақ сүтін ақтады" – piety, "ақ үй" – purity, "ақ сақалды" – wisdom, "ақ жаулықты ана" – a symbol of recognition), identification of social status ("ақ сүйек" – belonging to a khan or aristocratic family) [6].

It should be noted that in the Kazakh language there are no negative connotations associated with the white color, in contrast to English, in which they often appear in colloquial speech: "whitewash" – to hide any facts,

information; "white elephant" – something that is not of particular value, "white knuckle" – increased nervousness.

The study of the semantics of black in the Turkic languages shows that this coloronym has about twenty figurative meanings, and in the Kazakh language – nine direct and figurative definitions. The most widely used meanings are negative, introduced into contexts from a pragmatic point of view to personify troubles ("қара қағаз" – mourning events, "қара жұмыс" – strong physical exertion), negative character traits ("қара жерге отырғызу" – an awkward situation, "қара бет" – damage reputation, "қара жермен тең болды" – disrespectful attitude).

The black color symbolizes various manifestations of evil: "қара жай" – an opponent, an unfriendly person, "қара бауыр" – cruelty, "қара бастың қамын жеді" – to improve one's position dishonestly. It is used to realize the communicative goal – the imposition of a curse: "қара басыңа көріңгір", "қара аспан аналып түскір", "басыңа қара күн тусын" – a wish for misfortune.

In the Kazakh language, it is also possible to distinguish the positive semantics of black in some idiomatic expressions: the meaning of justice ("қара қылды қажару" – to resolve the dispute), holiness ("қара шаңырақ" – a big family, "қара қазан" – home symbol, "қара сөз" – wise sayings), prosperity ("қара қанат болды" – well-being), beauty ("сүмбіл қара шаш" – thick black hair, "қара қасы қыйылып" – black frown eyebrows, "ботадай қара көздері" – black eyes).

The English language is characterized by the traditional perception of the color term "black" in an associative connection with bad events, phenomena, character traits. The phraseological picture of the world demonstrates the predominance of the following meanings: pessimistic perception ("paint a black" – unpleasant events in life, "a black day" – the day when something unpleasant happens), the negative attitude of others towards some person ("pot calling the kettle black" – transferring responsibility from the guilty to the innocent, "black-listed-excluded" – not allowed to some event, "paint the devil blacker than he is" – exaggeration, portraying someone in a disadvantageous light, "black ingratitude" – a manifestation of ingratitude, "a black mark" – means that society remembers only bad events associated with a person, "a black sheep" – one who does bad things).

The qualities of nature or sense organs can act as negative connotations: "as black as ink" – joylessness, "black as thunder" – rage and hostility. Criminal acts are also reflected in the linguocultural picture of the world of the English: "give a black eye" – to lose respect, "black money" – illegal income [5].

The blue color in Kazakh culture is usually used with a positive semantic load, associated with free flight, heavenly power, and hope. The word "көк" (sky) is also a homonym for the lexeme "blue". Love for the heavenly color is reflected in the idea of Tengrianism – worship of the heavenly deity Tengri: "көк тәңірге табынған" – to worship the naked god, "көк бөріпіні" – the blue sky.

Also, blue in the Kazakh linguoculturological tradition is associated with the following positive connotations: "көкте тұрған жұлдыз" – hopes for something unlikely in reality, "көк тұман" – strength and power. Negative connotations with this coloronym also exist: for example,

phraseological units "көк келсін!", "көк ала келгір", "көк сойғыр", denote curses according to the antonymic principle. Phraseological units can also be used to denote character traits: "көк есек" – stubbornness, "көк өсекші" – gossip [6].

The English language demonstrates semantic ambiguity: there are both positive and negative connotations. Ancient legends tell about the symbolism of blue clothes for various mythical characters (for example, ghosts, witches, devils), and the meeting of a woman in a blue apron was a bad sign, blue objects could not be placed on the marital bed.

The phraseological picture of the world reflects concerns about the blue color, this color name is used in communication to convey sadness, longing: "blue Monday" is the worst day, "the sky is not blue" is problems, "blue stocking" is facelessness, unremarkable, "till you are blue in the face" is a symbol of illness, feeling unwell, "feel blue" is a depressed state, a sad mood, "between the devil and the deep blue sea" is life's difficulties.

Phraseologisms with a positive connotation in the pragmatic aspect are used to denote a luxurious and rich life: "blue blood" is a symbol of aristocrats, "blue-eyed boy/girl" is someone who is loved by power, "something borrowed and something blue" is a successful marriage [5].

Green color, first of all, evokes associations with the natural environment according to the English linguocultural tradition: "to have green fingers and to have a green thumb" – to be a talented gardener, "to be a talented gardener" – a policy aimed at protecting the environment, "green collars" – professions related to the environment. This coloronym can also mean immaturity or naivety: "in the green" – full of energy, "greenhorn" – beginner, "be (a bit) green" – inexperience. There are a small number of negative connotations in English: "to be green about the gills" – to turn pale, "green with envy", "the green-eyed monster" – jealousy.

The green color in the linguocultural tradition evokes associations with stubbornness in relation to achieving freedom, denotes purposefulness, and is often associated with a high social status in society. It should be noted that in the Kazakh language the nominations denoting "green" and "blue" colors can be interchanged, therefore there are no original idioms with the stem word "green" in the Kazakh language.

Red color represents the sun and fire, is sacred for many nations. According to Kazakh customs, this coloronym is ambivalent: it denotes danger, immaturity, as well as beauty in its various manifestations [6]. As a core word, it is used in many phrases to denote positive ("қызыл тіл", "қызыл ескертпе" – witty, "қызыл шырайлы" – a beautiful girl, "қызыл сөзден бал жағу" – to praise) and negative ("қызыл бұрыш" – to show causticity, "қызыл кеңірдек болу" – to shout in an argument, "қызыл көз" – a harmful person) character traits, events, phenomena [7].

The coloronym "red" in English is used in idiomatic expressions with the following pragmatic purposes: manifestation of the highest degree of rage ("(as) red as a beetroot", "(to) see red" – get angry, "(like) a red rag to the bull" – something that can make you angry), an indication of financial instability ("in the red" – in debt, "(not to have) a red cent" – without sufficient income), a danger warning

("(on) red alert" – readiness for danger), nomination of solemn events ("(to) paint the town red" – have a good time, "red carpet" – reception of an important guest), bureaucratic processes ("red tape" – complex official rules that do not allow to implement something), the importance of what is happening for the speaker ("a red herring" is a distraction from the main thing) [8].

The brown color in English is characterized by ambivalence, denoting, on the one hand, safety, silence ("қоңыр күз"), and on the other hand, indifference ("қоңыр салқын қабақпен қарады"). Negative connotations prevail: "brownnose" – the one who tried to gain power, please someone, "in a brown study" – the mood when a person is absorbed in his thoughts, "to be browned off" – irritation. Neutral semantics is implemented in such stable units: "konyr salkyn" – windy, "konyr kolenke", "konyr kesh" – cool [5].

Yellow in the worldview of the ancient Turkic peoples is associated with fire and the sun, personifying wisdom and intelligence. In the Kazakh language, it symbolizes sadness and melancholy, feeling unwell ("сары жамбас (или төсек) болу" – to be sick for a long time, "сары уайым" – oppressive sadness), and is also used in phraseological units denoting spatial relationships ("сары жұрт" – a place, where the village is located, "сары жол" – a wheeled road, "сары табан болу" – to travel around many places) [7]. In English, nominations with yellow color are rare and are associated with cowardice and inconstancy, since in the Middle Ages the yellow star was used as a sign of the betrayers of Jesus: "to have a yellow streak" – to be afraid, "to be yellow" – to be afraid, "yellow look" – to envy, "the yellow press" – low quality, "yellow dog" – an undesirable person.

Positive connotative semantics, as opposed to yellow in English culture, has a golden color: "a gold mine" is a job that brings great income, "(as) good as gold" is very good behavior, "a heart of gold" is kindness, responsiveness, "(to be) worth one's weight in gold", – to be valuable and useful, "like gold dust" – something rare of its kind, "the streets are paved with gold" – a place associated with high incomes, "a golden boy/girl" – popularity and success, "a golden handshake" – a large amount of money, "the golden rule" – the basic principle by which you need to act.

The English language demonstrates both positive phraseological nominations associated with pink: "(to be) in the pink" – to be in a good mood and good physical shape, and negative ones: "(to have) a pink/blue fit" – strong get angry with someone [8]. The color term "purple" is used in phraseological units related to the meaning of luxury: "to be born in the purple" – a noble family, "to marry into the purple" – to become part of the aristocracy, "also be in/have a purple patch" – good luck, luck. There are no idiomatic expressions in Kazakh with the core words "pink" and "purple" [7].

Gray color appears in English in such phraseological phrases: "a gray area/shades of gray" – a problem or situation that does not have a clear definition, "grey matter" – high intellectual abilities, "(men in) gray suits" – influential people. The frequency of use in the phraseological picture of the world is distinguished by the coloronym "silver": "on a silver platter" – to help someone without expecting anything in return, "the silver screen" – the film industry, "(to be) born with a silver spoon in one's

mouth" – coming from a wealthy family, "a silver tongue" – to force someone to do something [8].

In the Kazakh language there is a nomination "ала", denoting multicolor: for example, "ала жип" – an interweaving of good and evil, a characteristic of the ambivalence of the world. The use of this coloronym is stylistically colored, there are both positive: "ала-бөтен" – exclusive, standing out from the crowd, and negative connotations: "ала құйын адам" – imbalance, "құла да туады" – about a person who stands out from the family the most on the negative side [7].

Thus, the Kazakh and English languages demonstrate a high degree of ambivalence when using phraseological nominations, which is due to the cultural, social, political, economic conditions for the formation of these idioms. The stable phrases with the core word "white", "black", "red" are distinguished by a high frequency of use, the meanings of the coloronyms "green", "yellow", "blue" in English and Kazakh are semantically distant.

Discussion

Phraseology is of exceptional value for every nation, as it reflects the moral priorities and centuries-old experience of the spiritual life of the people. The linguoculturological presentation of the national worldview is revealed in the culture of speech production associated with the nomination of feelings, images, assessments of people, events and phenomena. The semantic structure of a phraseological unit is associated with the literal meaning of the lexemes that are in its composition (with prototype words) [9-12].

Researcher A. Buerki [13] points out that the degree and speed of language changes can be estimated from the data corpus of the formulaic language, that is, based on typical phrasemes, phraseological units of speech. The author notes that idioms are most subject to variability in terms of content and structure, and a quantitative assessment of this process will help to identify how linguistic changes occur within the language. The speed of language modifications also depends on the speed of cultural, socio-political, economic development of different countries. For example, there will be more phraseological terminology in those languages that actively served different branches of knowledge.

The features of phraseological units, according to the article by M. Teresa Espinal and E. Mateu [14], are inflexibility and compositionality (the impossibility of free reproduction of the structure, a clear sequence of components), conventionality (the value of a stable unit is not a combination of the meanings of each lexeme separately), figuration (various kinds of rethinking: metaphorical, hyperbolic) idioms. Both English and Kazakh phraseological units are characterized by a high degree of metaphor, symbolism, figurativeness and ambivalence (the use of one color name with a different pragmatic purpose). For example, "red" can express beauty, give a positive and negative assessment of events, and also be a symbol of danger, a warning of bad consequences.

Color designation accumulates socio-historical, emotional, intellectual information and presents it in a national context. Coloronymic phraseological units are one of the means of expressing imagery and help to perceive

information by influencing the human imagination [15-19]. The study of the linguoculturological and pragmatic aspects of the phraseological picture of the world in the Kazakh language has significant differences from English idiomatic expressions: for example, negative connotations associated with blue prevail in English, and positive ones in Kazakh, yellow in English is associated with cowardice, and in Kazakh – with the sun, life energy.

According to the linguist S. Ulbossyn and R. Mandal [6], cultural traditions show a significant difference in the semantics of the same coloronyms: in North America, blue means trust, and in Latin America it is a symbol of mourning, in Indian and Chinese culture, white is a symbol of death, and in Western European countries – chastity. The gold-colored ornament on the white dress of the bride in Kazakhstani culture is a symbol of happiness. Green in American culture is associated with money, although its main meaning is the personification of nature, youth and health.

In a study by Z.A. Kaskatayeva et al. [20] special attention is paid to the metaphorical and symbolic use of color designations on the example of Kazakh, Russian and English languages. The material for the study was samples from bilingual dictionaries and fiction. Based on coloronymic nominations, the most significant components used in different cultures were identified.

According to A.V. Oleksienko et al. [21], the core of the color picture of the world in English and German consists of vocabulary denoting the black color scheme. Frequency in English are units with the stem word "green", and in German – "green" and "red". On the example of Kazakh and English phraseological pictures of the world, it was shown how images are rethought in a metaphorical sense: for example, the "green" color in English is associated with youth, the prime of life (a metaphorical rethinking of the meaning of "revitalization of the natural environment, vegetation" – transfer to human characteristics).

The article by linguist I. Negro [22] deals with the problem of idiom motivation by analyzing a group of phrases with core coloronyms in French. The choice of this characteristic for comparison is due to the fact that color is the basic domain, as well as the fact that this category has the largest number of metaphorically rethought meanings. I.N. Alousque [23] explores the semantic and pragmatic aspects of the use of idiomatic expressions in contexts by analyzing a corpus of color idioms used in the English language. The paper considers the semantic motivation of phraseological units, figurative meanings arising from linguistic and cultural material, as well as the communicative goals of using idioms in the English-language press. According to cognitive linguistics, idioms are characterized by conceptual motivation, but at the same time, there are many phraseological units, the meaning of which cannot be established only by the semantics of the components.

According to the scientist M.L. Beshaj [24], the method of compositional analysis makes it possible to detect the semantic meaning of phraseological units in English and Albanian phraseological units, the main component of which is color nomination. The motivation of phraseological units in the Kazakh and English languages is associated with certain events, traditions, attitudes of

each nation: the stable phrase "blue Monday" carries a negative connotation associated with the mystical meaning of the blue color in English linguoculture, and the phraseological unit "sary zhel" indicates an associative connection with the Kazakh steppe [25-28].

An analysis of English and German texts of a journalistic nature showed that coloronyms most often appear in regular phrases denoting a type of human activity. There are also discrepancies between the fixed meaning in lexicographic dictionaries and the semantics of a phraseological unit in a journalistic context, since in the second case there are different connotations. For example, coloronyms with positive semantics can change their stylistic coloring in journalistic texts to a negative one. During the study, such subgroups of phraseological units were considered: politics, finance, environment, epidemic.

O. Malytska et al. [29] note that many phraseological units are introduced into economic contexts: "black economy" is an activity not registered at the official level, "black spot" is making a profit, "catch someone redhanded" – detention, "red letter day" – a significant day or event, "white-collar worker" – an employee who does not perform manual labor, "raise a white flag" – surrender, defeat, "golden parachute" – a large severance pay, "green marketing" is the development of product advertising based on environmental sustainability, "blue sky thinking" is thinking that is not limited by dogmas, "pink slip" is dismissal due to lack of work. In the study of English and Kazakh phraseological units, nominations related to speech activity in the domestic sphere are mainly used, but idiomatic expressions from the social, economic, political, and cultural spheres are also often encountered.

R. Chaabouni et al. [30] looks at how deep learning artificial neural networks can create color naming systems. Expanded statistics have shown that effective color categorization is only possible through the use of the discrete nature of communication, and the existence of terms for blue depends on ultraviolet exposure and cultural complexity [31-33]. The alignment of algorithmic sequences allows you to search for phraseological units in contexts and determine the pragmatic focus of the speaker, and therefore, influence the quality of communication and increase the degree of understanding of phraseological units in different languages (determine gaps and invariants, "transparent" and "opaque" meanings of phrases). So, modern research is focused on the comparative study of phraseological nominations in different languages, the formation of ideas about the basic semantics of stable speech units (positive or negative). It should be noted that corpus data are actively used for this kind of research, contexts from the press, economic, socio-political spheres also become material for study. A separate part of the work is focused on machine learning and the impact of different

algorithms to improve the categorization of the meanings of phraseological units.

Conclusions

The phraseological picture of the world gives an idea not only of the people's worldview and features of national perception, but also allows you to find cultural identifiers in the form of symbols, images, metaphorical rethinking of reality, to assess the attitude of the people to the sources of national traditions and customs. A comparative analysis of phraseological units showed that the Kazakh culture is more traditional, focused on emotionally marked semantics, therefore it manifests itself most often in social aspects, and English is more restrained in stylistic terms, there is a wide layer of socio-economic idiomatic vocabulary. Both languages demonstrate the ambivalent nature of phrases, which is associated with the dual perception of the world by a person.

In this article, a comparative study of the Kazakh and English phraseological pictures of the world was carried out using the example of coloronymic nominations, an idea was formed about the pragmatic and linguoculturological aspect of the use of phraseological units in which the key word is a coloronym, the main characteristics and features of the functioning of units in the communicative aspect were analyzed from the point of view of semantic load, stylistic nature (positive and negative connotations). Also, the main aspects that modern linguists pay attention to in the context of studying idiomatic expressions were briefly outlined, examples of phraseological units with coloronyms were given, with special attention to their ambivalent lexical-semantic nature, due to the pragmatics of use and the culture of speech production.

Promising areas in relation to the phraseological picture of the world are the development of modern methods of machine learning for searching for phrases from data corpora, contextual analysis of various kinds of texts (economic, socio-political, journalistic), oral speech, studying gaps (specific idioms that cannot be replaced by equivalents), existing in the phraseology of different peoples of the world, the formation of ideas about the socio-cultural and linguistic development of representatives of different nationalities. In order to implement these directions, it is necessary to study not only modern trends in phraseology in different cultural traditions in a diachronic aspect, but also quickly respond to linguistic innovations.

Acknowledgements

None.

Conflict of Interest

None.

References

- [1] Autelli E. The origins of the term "phraseology". *Yearb Phras.* 2021;1:7-32.
- [2] Zhou S. A Cognitive Analysis of Conceptual Metaphors of Color Idioms in English and Chinese Based on Data Mining. *Appl Intell Syst Multi-Mod Info Analyt.* 2020;1234:349-355.
- [3] Kemertelidze N, Giorgadze M. Impact of colour symbolism on English colour idioms and their Georgian equivalents. *Int J Innov Tech Soc Sci.* 2021;1(29):1-6.

- [4] Alotaibii WJ. Colour idioms in English and Arabic: Their meaning and colour associations. *Eur J Eng Lang Teach*. 2020;5(2):97-109.
- [5] Samambet MK, Imanmagzumova TK. Phraseological units with colour components in the Kazakh and English languages. *Ulagat J*. 2020;1(4):15-25.
- [6] Ulbossyn S, Mandal R. Symbolism and Semantics Colors in Kazakh Culture. *North Amer Acad Res*. 2019;2(4):101-115.
- [7] Bekalaeva AO, Duisenbaeva S, Tleugabilova ZA. Comparative analysis of English and Kazakh phraseological units denoting colours. *Bull KazNPU*. 2020;4(32):97-104.
- [8] Duvnjak IJ. Colour idioms frequently used in English language. *Zb Rad Vel Šib*. 2018;1-2:127-136.
- [9] Kalybayeva K, Odanova S, Tymbolova A, Erchozhina Sh, Gulbagiza M. Cognitive linguistic analyses of the phraseological units in modern linguistics. *XLinguae*. 2020;2:216-224.
- [10] Kozyar MM, Pasichnyk SM, Kopchak MM, Burmakina NS, Suran T. Simulation-Based Learning as an Effective Method of Practical Training of Future Translators. *J Curr Teach*. 2022;11(1):298-308.
- [11] Kozlovskaya TI, Kolisnik PF, Zlepko SM, Titova NV, Pavlov VS, Wójcik W, Omiotek Z, Kozhambardiyeva M, Zhanpeisova A. Physical-mathematical model of optical radiation interaction with biological tissues. *Proceed SPIE Int Soc Optic Eng*. 2017;10445:104453G.
- [12] Korzhik VN. Theoretical analysis of the conditions required for rendering metallic alloys amorphous during gas-thermal spraying - I. Determining the cooling rate of a spray-dispersed material. *Sov Pow Metall Met Ceram*. 1992;31(9):772-777.
- [13] Buerki A. Furiously fast: On the speed of change in formulaic language. *Yearb Phras*. 2019;1:5-38.
- [14] Teresa Espinal M, Mateu E. Idioms and Phraseology. *Oxf Res Enc Ling*. 2019;5(1):51-65.
- [15] Alsultan M. Colour idioms: phraseological units with the colour designation component. *Qal Zan J*. 2020;5(4):820-836.
- [16] Chornyi RS, Chorna NP. The impact of modern globalization processes on innovative development of labor potential. *Ikon Izsled*. 2017;26(6):17-29.
- [17] Dankevych A, Dankevych V, Levchenko Y. EU integration and the business efficiency of the quality control system of dairy products: The dilemma of ukrainian enterprises. In: *Recent Trends in Business and Entrepreneurial Ventures (pp. 61-83)*. Hauppauge, New York: Nova Science Publishers; 2023.
- [18] Kvyetnyy RN, Romanyuk ON, Titarchuk EO, Gromaszek K, Mussabekov N. Usage of the hybrid encryption in a cloud instant messages exchange system. *Proceed SPIE Int Soc Optic Eng*. 2016;10031:100314S.
- [19] Kerimkhulle S, Obrosova N, Shananin A, Tokhmetov A. Young Duality for Variational Inequalities and Nonparametric Method of Demand Analysis in Input–Output Models with Inputs Substitution: Application for Kazakhstan Economy. *Mathem*. 2023;11(19):4216.
- [20] Kaskatayeva ZA, Mazhitayeva S, Omasheva ZM, Nygmetova N, Kadyrov Z. Colour Categories in Different Linguistic Cultures. *Rupkatha J Interdisc Stud Hum*. 2020;12(6):1-13.
- [21] Oleksiienko AV, Bepala LV, Vovk IL, Vysotska YS. Typology of English and German Coloronyms in Journalistic Discourse: Semantic Aspect. *Apuntes Univ*. 2022;12(2):36-51.
- [22] Negro I. The motivation of French colour idioms. *Epos J Philol*. 2010;26:351-356.
- [23] Alousque IN. A semantic and pragmatic analysis of English colour idioms. *Babel-Afial*. 2011;20:149-162.
- [24] Beshaj ML. Manifestation of the phraseological units with colors in English and Albanian. *Acad J Interdisc Stud*. 2013;2(2):217-222.
- [25] Zilgarayeva A, Smailov N, Pavlov S, Mirzakulova S, Alimova M, Kulambayev B, Nurpeissova D. Optical sensor to improve the accuracy of non-invasive blood sugar monitoring. *Indon J Elect Eng Comp Sci*. 2024;34(3):1489-1498.
- [26] Momynkulov Z, Dosbayev Z, Suliman A, Abduraimova B, Smailov N, Zhekambayeva M, Zhamangarin D. Fast Detection and Classification of Dangerous Urban Sounds Using Deep Learning. *Comp Mater Cont*. 2023;75(1):2191-2208.
- [27] Spytska L. The difference in the world perception between a hysteric and a neurotic. *Environ Soc Psych*. 2024;9(6):2229.
- [28] Fialko NM, Prokopov VG, Meranova NO, Borisov YuS, Korzhik VN, Sherenkovskaya GP. Temperature conditions of particle-substrate systems in a gas-thermal deposition process. *Fiz Khim Obrabot Mater*. 1994;(2):59-67.
- [29] Malyska O, Pobihai A, Ishchuk N. Colour idioms used in English business discourse. *Top Iss Hum Tech Nat Sci*. 2021;2021(3):234-239.
- [30] Chaabouni R, Kharitonov E, Dupoux E, Baroni M. Communicating artificial neural networks develop efficient color-naming systems. *Proc Nat Acad Sci*. 2021;118(12):e2016569118.
- [31] Josserand M, Meeussen E, Majid A, Dediu D. Environment and culture shape both the colour lexicon and the genetics of colour perception. *Sci Rep*. 2021;11(12):19095.
- [32] Novykova I, Chornyi R, Chorna N, Malik M, Rybak A. Ensuring of Financial Stability of the Enterprise by Financial Management Tools. *Lect Not Network Syst*. 2023;487:783-792.
- [33] Korzhyk V, Illiashenko E, Khaskin V, Peleshenko S, Perepychay A. Forecasting the results of hybrid laser-plasma cutting of carbon steel. *East-Eur J Enter Tech*. 2020;2(1-104):6-15.

Колороніми у фразеологічній картині світу мов різної структури: лінгвокультурний та прагматичний аспект

Сая Сарсембай

Євразійський національний університет ім. Л. Н. Гумільова
010008, вул. Сатпаєва, 2, Астана, Республіка Казахстан

Гульнар Сарсікєєва

Євразійський національний університет ім. Л. Н. Гумільова
010008, вул. Сатпаєва, 2, Астана, Республіка Казахстан

Анотація

Актуальність. Актуальність цієї роботи визначається необхідністю всебічного вивчення національної фразеологічної картини світу через культурні, соціальні, прагматичні та географічні фактори, які впливають на передачу екстралінгвістичної реальності через мовні номінації, включаючи вираження амбівалентної ідеї світу через розуміння специфіки лексико-семантичної та комунікативної природи ідіом.

Мета. Метою цього дослідження є аналіз параметрів та характеристик фразеологічних одиниць у казахській та англійській культурних традиціях, вивчення лексико-семантичного поля колоронімів у зазначених мовах з точки зору комунікативної природи цих одиниць.

Методологія. Метод роботи базується на порівняльному дослідженні фразеологічних одиниць із використанням лінгвокультурних, комунікативно-прагматичних та семантичних методів.

Результати. У цій статті проведено порівняльний аналіз казахських та англійських фразеологічних одиниць, заснованих на колоронімічній лексиці. Розглянуто лінгвокультурні та прагматичні аспекти вивчення ідіоматичних виразів. Сформовано уявлення про фразеологічну картину світу казахів та англійців. Оцінено стилістичні параметри, включаючи позитивні та негативні конотації. Досліджено амбівалентність стійких виразів із центральним колоронімом. Наведено приклади часто вживаних фраз у казахській та англійській мовах. Проведено порівняння різних ідіом. Крім того, результати роботи були співставлені з висновками сучасних лінгвістів.

Висновки. Дослідження виявляє глибокі культурні, соціальні та прагматичні впливи, що формують фразеологічний ландшафт у казахській та англійській мовах, з особливим акцентом на колороніми. Порівняльний аналіз прояснює тонку амбівалентність і стилістичні конотації, притаманні цим ідіомам. Це дослідження підвищує наше розуміння того, як фразеологічні одиниці на основі кольорів відображають і передають складні аспекти лексичної семантики та комунікації в обох мовних традиціях.

Ключові слова: ідіома; колір; семантика; конотація; комунікативна природа.