Colour Terms in Bahdini Kurdish Proverbs

Hilbeen Bahjat Anwar, Dalia Dian Najeeb

English Department, College of Languages, University of Dohuk, Kurdistan Region, Iraq.

Received: 09. 2021 / Accepted: 11. 2021 / Published: 12. 2021 https://doi.org/10.26436/hjouz.2020.9.4.768

ABSTRACT:

Colour is a strong communication method which, despite their denotative meanings, conveys different positive and negative messages since their meanings and connotations are language and culture based. The present study aims at investigating the meanings and the frequency of colour terms used in Bahdini Kurdish proverbs. To conduct the present study, data have been collected from different Kurdish proverb books. The results arrived at in the present study showed that the shades and hues of the basic colour terms are used a little in Kurdish proverbs compared with the basic colour terms. The colours are not occurred equally in Kurdish proverbs. Each colour term gives a different meaning, and sometimes the same connotation is interpreted by more than one colour term. Moreover, they have both positive and negative connotations.

KEYWORD: Basic colour terms, Connotation, Proverbs, Kurdish.

1. Introduction

Colours are found a lot in nature. They are associated with life in all its aspects such as clothes, furniture, food and tools. Colours affect people's physical and mental health and emotions. They give something unique to life. In this matter, colourogenics experts believe that people choose colours to wear subconsciously to communicate desires, emotions and needs. Colours are used by psychologists and physisicians for healing their patients with emotional and psychological problems (Broukal, 2010: 3-4). As colours are used symbolically, each culture has attached different symbolic values and meanings to colours. Although, universally colours share their associations, but interpreting and understanding colours differ from one culture to another. For example, green colour in English symbolizes jealousy (McCarthy and O'Dell, 2002: 76) while in Kurdish its main connotative meaning is life. In Kurdish, colours have been inhabited our minds long ago through the culture and folklore including all their types especially proverbs (Hasan, 2018).

Proverbs are necessary and enduring parts of daily speech of all societies. They are brief and well-known sayings stating the essential principles of folk’s wisdom and conduct. Each language has its own proverbs. Despite the differences within the languages, many proverbs convey an identical message in numerous forms since the different cultures share common experiences (Collis, 1992). For example, the English proverb no pain; no gain has its equivalent in Kurdish Heta berê desê rêq nebît, tama devî xôr nabit /heta bêre dëstê: rêq nebît tama dêvi: xol nâtî:/. Otherwise stated as a proverb (from the Latin proverbium) is a popularly known and repeated saying which usually expressing simply and concretely a truth. Besides, it is characterized as "a brief commonly known folk statement containing wisdom, moral and conventional beliefs in metaphorical fixed memorable form which is passed down from generation to generation”. Proverbs are invented by people either intentionally or unintentionally (Mieder 2004: 3).

The study aims at exploring the use of colour terms in Kurdish proverbs in addition to their connotative meanings with regard to each colour term being used in the proverbs collected for carrying out this study since the study is limited to proverbs spoken in Bahdini Kurdish dialect used in Kurdistan Region of Iraq. Regarding the aims of the current study, it tries to answer the following research questions:

1. What type of colours is used in Bahdini Kurdish proverbs?
2. To what extent is the use of Bahdini Kurdish proverbs balanced?
3. What are the most frequently colours used in Bahdini Kurdish proverbs?
4. What are the interpretations related to colours in Bahdini Kurdish proverbs?
5. To what extent do the colour terms used in Bahdini Kurdish proverbs express positive or negative connotations?

In order to fulfill the aims of the study, the following hypotheses are formulated:
1. Different color terms are used in Bahdini Kurdish proverbs.
2. There is no balance in the frequency of colour terms in Bahdini Kurdish proverbs.
3. The most frequent colour terms are black and white in Bahdini Kurdish proverbs.
4. Each colour term represents a number of interpretations in Bahdini Kurdish proverbs.
5. There are positive and negative meanings related to colour terms in Bahdini Kurdish proverbs.

2. Methodology

Data on the proverbs have been collected from different books written on proverbs, namely, Kani [Fountain] by Qeren consisting of two parts (1982, 1984), Ferhenga Gotinê Pêşîhan [A Dictionary of First Sayings] by Mazî (2006), and Ferhenga Gotinê Mezina [ A Dictionary of Old Sayings] by Amedi consisting of four parts (2019). These proverb books have been selected due to their availability and they are the foremost commonly used proverb books containing an enormous number of proverbs. Investigating proverbs among the entire proverbs within the pertinent books, only 134 proverbs of them containing colour terms are selected for the corpus of the study. The researchers, being the native speakers of Kurdish, relied on themselves concerning some points. With reference to the accuracy of the meaning of colour terms in proverbs, the researchers have conducted some experienced Kurdish informants. The organization of the data done by giving the frequency, the percentage, the meanings and the connotations of every colour terms used in proverb with the number of proverbs. With respect to their meanings, the frequencies and the percentages of colour terms are classified into two types: their occurrence as a single colour term and as binomial expressions. All Kurdish proverbs are transliterated and literally translated into English.
3. Theoretical Background

Colour is defined as "a universal language that crosses cultural boundaries on our electronically, technologically, satellite linked global village" (Kleyhans, 2007:46). Languages differ in the number and range of colour terms. All languages use basic colour terms, and there are some characteristics of them. Basic colour term must be a single word (monolexemic), e.g. blue or pale yellow. It must not be combined with other words e.g., light blue or pale yellow. It also must not be the clear subordinates or hyponym of some higher term like crimson and scarlet are of red or olive as the shade of green. It must have a general use which means it must not be used to refer to a narrow range of objects as the word blonde in English is used to refer to the colour of hair and wood. The term must not be restricted to be used by a specific sub set of speakers like interior decorators. (Wardhagh, 1986:226; Saeed, 2009:74-75). Colour terms which are derived from objects having that colour are excluded since they do not meet the basic colour terms criteria such as gold, silver and olive (Lobner, 2002: 164). Following such criterion, the basic colour terms are considered as red, (black), spl /spi:/ (white), sor /sot/ (red), kesik /kesik/ (green), six /sin/ (blue), zer /zer/ (yellow), and mor /mor/ (purple).

Following the study by Berlin and key (1969), all languages have taken basic colour terms from eleven colours. The number of basic colour terms varies between different languages from two to eleven. An interesting pattern of colour terms is discovered by analysing colour terms in different languages. If two terms only exist in a language, they must be black and white (or dark and light). If a language has three terms, they are black, white and red. If fourth and fifth are added, they are yellow and green with the possibility of the reversing order. Adding the sixth and seventh terms will be blue and brown. Without following any specific order, the terms like grey, pink, orange and purple come (Wardhagh, 1986:226).



| Systems | Number of terms | Basic colour terms |
|---------|-----------------|--------------------|
| 1       | two             | WHITE, BLACK       |
| 2       | three           | WHITE, BLACK, RED  |
| 3       | four            | WHITE, BLACK, RED, GREEN |
| 4       | four            | WHITE, BLACK, RED, YELLOW |
| 5       | five            | WHITE, BLACK, RED, GREEN, YELLOW |
| 6       | six             | WHITE, BLACK, RED, GREEN, YELLOW, BLUE |
| 7       | seven           | WHITE, BLACK, RED, GREEN, YELLOW, BLUE, BROWN |
| 8       | eight, nine     | WHITE, BLACK, RED, GREEN, YELLOW, BLUE, |
|         | ten or eleven   | BROWN, PURPLE, PINK, ORANGE AND GREY |

Figure 1: Basic colour term hierarchy (Berlin and Key, 1969)

The above hierarchy shows that in a relation A, B if a language has relation B, it must have A but not vice versa. In this case, it shows that the elements on the left are more basic than those on the right (Palmer, 1981:73). Such terms form eight basic colour term systems as follows (Saeed, 2009: 76)

Table 1: Basic System of Colour Terms

Colour term is related to the level of cultural and technical complexity of societies of a specific language. Fewest colour terms can be found in communities with little technological development, for example, the Jale of New Guinea has words related only to dark and light colours. It will be difficult to identify a colour if the specific language does not have a name for it (Holmes, 2008:337). On the other hand, the technologically advanced societies have words related to all eleven colour terms. According to the societies with intermediate level, they have intermediate number of colour terms by having three as Tiv of Nigeria and four as Garo of Assam and so on.

The cognition of human is the same in any place. Everyone approaches spectrum in the same way. This leads to the difficulty of drawing lines between the neighboring colours: red shades into orange, pink, purple and brown; orange into yellow and red. If some parts of the spectrum needed; they must be indicated as typically yellow, typically orange. (Wardhagh, 1986:226; Lobner, 2002:163).

According to De Bortoli and Maroto (2001: 3, cited in Kareem, 2019) Colours which are based on their relation to each other, are categorized into primary colours, secondary colours and tertiary colours. Primary colours are red, blue and yellow. They are basis of all other shades, and they cannot be created by mixing the other colours. The colour black is created by combing the three colours equally. The secondary colours are green, orange and violet. They are created by mixing two primary colours together. Green is made up of yellow and blue, orange is made up of red and yellow and violet is made up of red and blue. The tertiary colours are saffron, lime, lavender, purple, amber and turquoise. Such colours are created by the combination of one primary and one secondary colour; this makes the hue a two-word name such as red-orange. Suffern is made up of red and orange, lime is made up of yellow and green, lavender is made up of blue and violet, purple is made up of purple and violet, amber is made up of yellow and orange and turquoise is made up of blue and green. Tints are produced by mixing black or white with the above mentioned colours. Tone is known as the depth of colours. Neutrals are without colours, such as beige and cream. Cold colours are those that the proportion of blue in its form is high such as violet blue and some greens and they are characterized by its calming effect while concerning the warm colours they have more red and yellow in their form, and they are characterized with energy.
The Results

The Kurdish proverbs have been collected from a number of books mentioned in methodology and analyzed qualitatively and quantitatively for the number of colour terms used in the investigated proverbs and in an attempt to discover their common meanings included in the proverb in addition to the positive and negative connotations associated with the special colours. Kurdish proverbs are rich in using colour terms. Sometimes, more than one colour term has been used. In some proverbs, colour terms are used as binomials; two colour terms are connected by and to give a single unit of meaning. Tables (2-11) present the frequency and the percentage of colour terms used in the proverbs, the frequent meanings, and the number of proverbs. While Table (12) shows the frequency and the percentage of binomial colour terms used in the proverbs, their frequent meanings and the number of proverbs.

| Colour       | Frequency | Percentage | Meaning                      | Proverb Number |
|--------------|-----------|------------|------------------------------|----------------|
| Black: Reş /reʃ/ | 51        | 35.4       | Guilty                       | 4, 27, 37, 95, 100 |
|              |           |            | misfortune                   | 8              |
|              |           |            | benefit                      | 10             |
|              |           |            | anguish                      | 19, 59, 61     |
|              |           |            | calamity                     | 20             |
|              |           |            | powerlessness                | 21             |
|              |           |            | greediness                   | 28, 35, 82, 134|
|              |           |            | necessity                    | 32             |
|              |           |            | opportunity                  | 34             |
|              |           |            | pleasance                    | 39, 40         |
|              |           |            | sign                         | 46             |
|              |           |            | harmfulness                  | 48             |
|              |           |            | end                          | 57             |
|              |           |            | badness                      | 62, 79, 103, 110|
|              |           |            | tastelessness                | 63             |
|              |           |            | annoyance                    | 68, 77         |
|              |           |            | preciousness                 | 69, 87         |
|              |           |            | laziness                     | 72             |
|              |           |            | harmlessness                 | 73             |
|              |           |            | excuse                       | 80             |
|              |           |            | time                         | 83             |
|              |           |            | absurdity                    | 84             |
|              |           |            | instability                  | 88             |
|              |           |            | beauty                       | 90             |
|              |           |            | revenge                      | 105            |
|              |           |            | happiness                    | 106            |
|              |           |            | fear                         | 108            |
|              |           |            | origin                       | 121            |
|              |           |            | ripe                         | 122            |
|              |           |            | trust                        | 123            |
|              |           |            | disgrace                     | 125            |
|              |           |            | shamelessness                | 130            |
|              |           |            | explicitness                 | 131            |
|              |           |            | oil                          | 132            |

| Colour       | Frequency | Percentage | Meaning                      | Proverb Number |
|--------------|-----------|------------|------------------------------|----------------|
| Red: Sor /sɔɾ/ | 29        | 20.1       | badness                      | 1, 124         |
|              |           |            | Mistake                      | 12             |
|              |           |            | Profit                       | 15             |
|              |           |            | deception                    | 26             |
|              |           |            | strange                      | 41             |
|              |           |            | emergency                    | 43             |
|              |           |            | temporariness                | 44, 45         |
|              |           |            | strength                     | 49             |
|              |           |            | appearance                   | 55, 92         |
|              |           |            | handsome                     | 58             |
|              |           |            | praise                       | 66             |
|              |           |            | preparedness                 | 60             |
|              |           |            | severity                     | 71             |
|              |           |            | youth                        | 89             |
|              |           |            | beauty                       | 109, 112       |
| Colour            | Frequency | Percentage | Meaning     | Proverb Number |
|-------------------|-----------|------------|-------------|----------------|
| White: Spî /spî:/ | 26        | 18.1       | purity      | 5, 65          |
|                   |           |            | beauty      | 6, 14          |
|                   |           |            | reputability| 9, 78, 101     |
|                   |           |            | goodness    | 11, 79         |
|                   |           |            | powerfulness| 21             |
|                   |           |            | impossibility| 23            |
|                   |           |            | revealing   | 24, 93         |
|                   |           |            | experience  | 25, 42         |
|                   |           |            | foolishness | 31             |
|                   |           |            | money       | 32             |
|                   |           |            | non-preciousness| 74, 116  |
|                   |           |            | colour      | 85             |
|                   |           |            | appearance  | 92, 96         |
|                   |           |            | nature      | 94             |
|                   |           |            | oldness     | 99, 120        |
|                   |           |            | sorrow      | 106            |

Table 5: The Frequent Meanings of Yellow Colour Term

| Colour            | Frequency | Percentage | Meaning     | Proverb Number |
|-------------------|-----------|------------|-------------|----------------|
| Yellow: zer /zer/ | 15        | 10.4       | preciousness| 7, 81, 133     |
|                   |           |            | profit      | 15             |
|                   |           |            | sickness    | 17, 30         |
|                   |           |            | destiny     | 18             |
|                   |           |            | luckiness   | 51             |
|                   |           |            | prominence  | 52             |
|                   |           |            | ripe        | 53             |
|                   |           |            | beauty      | 58             |
|                   |           |            | colour      | 85             |
|                   |           |            | elegance    | 104            |
|                   |           |            | unimportance| 115            |
|                   |           |            | gold        | 132            |

Table 6: The Frequent Meanings of Blue Colour Term

| Colour            | Frequency | Percentage | Meaning     | Proverb Number |
|-------------------|-----------|------------|-------------|----------------|
| Blue: šîn /šîn/   | 11        | 7.6        | productiveness| 22             |
|                   |           |            | bravery     | 36             |
|                   |           |            | appearance  | 55             |
|                   |           |            | attraction  | 64, 67         |
|                   |           |            | praise      | 66             |
|                   |           |            | specialty   | 70             |
|                   |           |            | preciousness| 74, 75         |
|                   |           |            | handsome    | 102            |
|                   |           |            | annoyance   | 118            |
4. Discussion of the Results
1. Concerning the first research question, What type of colours is used in Kurdish proverbs? Basic colour terms such as black, red, white, yellow, blue, green, grey are used in proverbs rather than the different shades and hues of these colours as gold, pink, tan and mottle. The basic colour terms and their shades and hues are connected together as binomials in Kurdish proverbs. According to the classification of colours by De Bortoli and Maroto (2001: 3, cited in Kareem, 2019), the primary colour terms red, blue and yellow are used in Kurdish proverbs as they are the basis of all other shades and hues.

2. With regard to the second question, To what extent is the use of Bahdini Kurdish proverbs balanced? The occurrences of each colour term used in the target proverbs are presented in the following figure:
Regarding the third question, What are the most frequently colours used in Kurdish proverbs? And the fourth question What are the interpretations related to colours in Kurdish proverbs? Black is richer in proverbs compared with other basic colour terms. Black occurs 51 times in 48 proverbs. In some proverbs the colour has been repeated to give the same meaning as in proverb 108, 130. Black gives many interpretations as guilty in 4, 27, 37, 95, and 100. Greediness and badness are two other interpretations shown in 28, 35, 82, 134 and 62, 79, 103, 110. Anguish is the meaning that is shown in 19, 59, and 61. Pleasance, annoyance, and preciousness are other implied meanings connected with this colour as found in the following examples respectively 39, 40; 68, 77 and 69, 87. Other connotations of this colour with the proverb number are misfortune, 8; benefit 10; calamity 20; powerlessness 21; necessity 32; opportunity 34; sign 46; harmfulness 48; end 57; tastelessness 63; laziness 72; harmlessness 73; excuse 80; time 83; absurdity 84; instability 88; beauty 90; revenge 105; happiness 106; fear 108; origin 121; ripe 122; trust 123; disgrace 125; shamelessness 130; explicitness 131 and oil 132.

As the second frequent colour occurs 29 times in 28 proverbs. In proverb no 49 the term is repeated to give the same meaning. The implied meanings regarding this colour with the numbers of the proverbs are badness 1, 124; temporariness 44, 45; appearance 55, 92; beauty 109, 112; mistake 12; profit 15; deception 26; strange 41; emergency 43; strength 49; handsome 58; praise 66; preparedness 60; severity 71; youth 89; luckiness 127; ripe 107; unimportance 115; jealousy 116; shame 117; annoyance 118; revealing 119; comfort 126; and experience 129. Pink as the shade and hue of the red occurs twice in proverbs 16 and 115 to refer to beauty and unimportance. White occurs 26 times in 26 proverbs. This colour gives a number of connotations; reputation is one of them in the examples 9, 78, 101. Purity, beauty, goodness, revealing, experience, non-preciousness, appearance and oldness are other interpretations of white that are obvious in proverbs 5, 65; 6; 14; 11; 79; 24; 93; 25; 42; 74; 116; 92; 96; 99; 120. Moreover, powerfulness, impossibility, foolishness, money, nature and sorrow are associated with it in examples 21, 23, 31, 32, 94, and 106. In example 85, the term white refers to colour itself. The colour which follows white in its frequency is yellow. It occurs 15 times in 15 proverbs. It relates to preciousness in examples 7, 81 and 133. It gives other meanings such as sickness which is seen in 17 and 30, profit 15, destiny 18, luckiness 51, prominence 52, ripe 53, beauty 58, elegance 104, unimportance 115 and gold 132. It gives its denotative meaning in example 85. Its hue gold which is the most frequent hue of the basic colour term occurs 7 times in 7 proverbs. It is mostly related to the preciousness in examples 3, 33, 50 and 111. It gives other interpretations such as wealth in 29, luckiness in 86 and uniqueness in 128.

Blue occurs 11 times in 11 proverbs. The corresponding interpretations with regard to this colour are attraction in 64 and
6. preciousness in 74 and 75, productiveness in 22, bravery in 36, appearance in 55, praise in 66, specialty in 70, handsome in 102 and annoyance in 118. Since the colour blue is used to refer to greenery which can be used interchangeably with green. Thus, the basic colour term green is the least frequent colour used in proverbs occurs once in proverb no 35 which refers to appearance.

The colours which can be seen once are grey occurs in proverb 47 and interprets luckiness, and mottle occurs in 90 to refer to beauty. Some basic colour terms are connected together as binomials like red and yellow; it is the most frequent binomial colour occurs 5 times in the examples 54 and 114 to refer to decoration and utility in 38, youth in 91 and fear in 56. Green and red are seen in 76 to refer to preciousness and 97 to refer to distinction. Black and white occurs twice in proverbs 2, 98 and interprets as age and fluency. Those used once are the colours tan which is associated with it to mean privilege in 116, black and mottle implies the meaning beauty in 13. Finally, the colour term red is repeated as binomial in proverb 113 to show revealing. Furthermore, different colour terms can be used interchangeably in the same proverb to convey the same meaning as in 15 and 115. This is illustrated by Hassan (2018) that different words can be used in the same place in the proverb due to the uses of the proverb by people of different areas without changing the meaning. Two colours are used in the same proverb as antonyms which give opposite meanings as in 21, 74, 79, and 106. For example, the colors black and white refers to the antonyms good and bad in 79. Different colours can be seen in one proverb to give the same meaning as in 85, 90, and 92. More than one colour can be seen in the same proverb and they give different interpretations as in 116. The same connotation is expressed by different colours such as beauty is interpreted by black, white, red, yellow, mottle, and pink. As different cultures use different colours to express different things, Perhaps, their uses sometimes vary from one person to another. Colour terms are used literally to check with or metaphorically to convey their associative meanings. As stated by Kareem (2019) that each culture has its own traditions and customs that distinguishes it from other cultures and this is clearly seen in their perception of colours and their uses in proverbs and idiomatic expressions.

5. Concerning the last question, To what extent the colour terms used in Kurdish proverbs express positive or negative connotations? Colours can be expressed by positive and negative connotations; some colours have more positive meanings as white in 5, 6, 9, 14, 65, 78, 101, 11, 21, 25; yellow in 7, 15, 51, 52, 58 81, 132, 133; blue in 22, 36, 64, 67, 74, 75, and some more negative meanings such as black in 4, 8, 27, 57, 62 and some are in between like red. In all examples gold gives only positive connotations. With respect to the binomial colour terms examined, they mostly express positive connotations.

6. Conclusion

The present study has arrived at the following concluding remarks:

1. Not only basic colour terms are used in proverbs, but also a number of basic colour terms together with their shades and hues are used among Bahdini Kurdish proverbs. The basic colour terms used are black, red, white, yellow, blue, green and grey while gold, pink, tan and mottle are the only shades and hues of basic colour terms that are used in Bahdini Kurdish proverbs.

2. In Bahdini Kurdish proverbs, colours can be used as a single unit and as binomials as well.

3. The distribution of colour terms in Bahdini Kurdish proverbs is varied. The most frequent colour terms used in Bahdini Kurdish proverbs are black, red and white followed by yellow and blue. The least frequent colour terms used in Bahdini Kurdish proverbs are tan and grey.

4. In Bahdini Kurdish proverbs, each colour term has a number of connotations such as black, red, white, yellow and blue as they are used more frequently in the target proverbs.

5. Colours usually combine with a body part to express the quality, appearance, behavior, feelings or attitudes of a person in Bahdini Kurdish proverbs.

6. More than one colour term can be used in Bahdini Kurdish proverbs.

7. More than one colour term can be used interchangeably in one proverb and gives the same meaning in Bahdini Kurdish proverb.

8. Two colours can be used in the same proverb to contrast each other in Bahdini Kurdish proverbs.

9. In Bahdini Kurdish proverbs, two or more colours are used to give different meanings.

10. In Bahdini Kurdish proverbs, two or more colours are used to give the same meaning.

11. The colours green and blue can be used instead of each other when referring to planting in Bahdini Kurdish proverbs.

12. Different colours can give the same meanings in different contexts in Bahdini Kurdish proverbs.

13. The people’s thoughts, opinions and values are reflected within the proverbs so that they can give positive and negative connotations with some colours being more positive and some more negative, while some are in between.

14. The more positive colour in Bahdini Kurdish proverbs is yellow while black is more negative, and red is in between.

15. Gold and binomials in Bahdini Kurdish proverbs give only positive interpretations.

Acknowledgements

The researchers would like to thank Dr. Ara Ahmed, Mr. Rékës Amedî, Mr. Ahmad Hassan and Mr. Reving Ibrahim for their valuable comments.

References

Amedî, R. (2019). Ferhenga gotnêt mezina. [A dictionary of old sayings]. Duhok: Parêzgeha Duhoke press.

Holmes, J. (2008). An introduction to sociolinguistics (3rd ed.). England: Pearson.

Kareem, N. O. (2019) “Colour-related idiomatic expressions in English and Kurdish”, Koya University Journal of Humanities and Social Sciences, 2(1), pp. 131-149. doi: 10.14500/kujhss.v2n1y2019.pp131-149.

Kleynhans, J. H. (2007). ‘The use of colour as a tool for Propaganda’. In Interim: Interdisciplinary journal, 6 (1) 46-53. Retrieved from heprints.ox.ac.uk/11462/399/Kleynhans.pdf?sequence=1.

Retrieved from http://sites.google.com/site/gotnetkurdi/goten/goten-wr-
ng?tmpl=%2Fsystem%2Fapp%2Ftemplates%2Fprint%2F&sho
PrintDialog=1.

Accessed on 28/4/2021.
Lobner, S. (2002). Understanding semantics. Arnold: Oxford University Press.
Mazi, C. (2006). Fehrnga gotnêk peshînan. [A dictionary of first sayings]. Hewler:
Spirez press.
McCarthy, M. & O'Dell, F. (2002). English idioms in use. Cambridge: Cambridge University Press.
Mieder, W. (2004). Proverbs: a handbook. Greenwood Publishing Group
Palmer, F. R. (1981). Semantics, (2nd ed). Cambridge: Cambridge University Press.
Qeren, E. (1982). Kanê: komele tekêstên filoloklorine. [Fountain: a compilation of folkloric texts] Baghdad: Es'ed.
Qeren, E. (1984). Kanê: komele tekêstên filoloklorine. [Fountain: a compilation of folkloric texts] Baghdad: Es'ed.
Saeed, J. I. (2009). Semantics, (3rd ed). Wiley- Blackwell.
Wardhaugh,R. (1986). An introduction to sociolinguistics. Oxford: Basil Blackwell.

Appendix: The Kurdish proverbs containing colour terms and their literal translation as the corpus of the study.

1. Agirê sor cê bestê xo nîne. (The red fire does not have luck.)
2. Agîl bi sere reş u spi nîne. (Intelligence does not depend on white and black horses.)
3. Aqîl tanca zérîne, belî dî sere hemi kesa da nîne.(Intelligence is a golden crown, it is not in everyone’s head)
4. Bargirê rejîye here rîw reçe. (Coal holder cheeks are always black.)
5. Befir gelêka spîye, belê ker u golik dî dene ser. (The snow is so white, but the donkeys and the calf’s(step) on it.)
6. Befra spi ye tê tam tê nîne. (The snow is white but does not have a taste.)
7. Beştê mîrên zêrê zere. (men’s luck, is yellow gold)
8. Beştê reş yê xodê ye.(the black luck is from god.)
9. Bi rûyêkê spi ji xilas bo. (a one saved from it with a white cheek.)
10. Bi xo beryeka reş, bike xeweka xweş. (eat a black chestnut, and sleep well.)
11. Birincî cend bi qoto dî spî bit. (No matter how much you grind the rice, it will turn white.)
12. Çav sorî bo gayê cotî na mînit.(the red eyes won’t last for the plowing bull)
13. Çavên reş u belek bote kîldane. (The black and the mottled are kohled for you.)
14. Çavên şermûn singên spî na bînîn.(The shy eyes won’t see the white chest.)
15. Çêla zer sor têr şir da u pênek lê da.(The red/yellow cow will fill the milk bucket and then kick it.)
16. Çênda rîw gololgi ye. (how her cheeks are pink)
17. Çêndê zer petixê ye. (how yellow coloured is he)
18. Çî belêg zer bit dê ji dare kevît.(When a leaf turns yellow it falls of from the tree.)
19. Çî ronahê ninîn reçati li pişt ne.(There is no light without blackness behind it.)
20. Çiwêndiya li ser çiwêndiya ya bexit reçê. (Beauty over beauty is black luck.)
21. Çox reş diken, çox spî dixon. (The black jackets work, the white jackets eat)
22. Dara zînê ya bi xêmî.îne.(The tree is blue and it’s decorated.)
23. Dê hingî bi aqîl kevît ta qer spî dibît. (he will behave well till the Asphalt becomes white.)
24. Dê silka te spî kem.(I’ll make your beet white.)

25. Deh malîn, dowazde rîw spî yên heyn. (they are 10 families, they have 12 mentors (white cheek)
26. Derpê jînê sorê, mere kore. (Wife’s underwear are red, her husband is jinxed.)
27. Destê bi tine rûyê mirovî reş dîket. (the single hand makes our cheek black.)
28. Dev xoş u zik reçê. (She has a good mouth and a black belly)
29. Dewlît mîh u mahîne, serdar cotê zérîne.(the state is sheep and mare, on the tree is a golden pair)
30. Dî Kîrêra zer bo dî kîrêra derbo. (Where it turned yellow and where it healed)
31. Dî setla dewî da, li mîyê spî dî gerît. (Inside the yogurt bucket, he’s looking for a white hair.)
32. Diravê spî bo roja rese. (The whitemoney is for the black day.)
33. Dîskê göte mofskê ezâ zérînîm. mofskê got: ezâ li nav te geryaym.(the ladle told the sieve that I am golden, the sieve replied back that I am walking inside you.)
34. Diz hebin şewe reş di mişêne. (When there are thieves there are many black nights.)
35. Dîzkîrê mal kirî, zik reş mal ne kirî. (The thieve bought the house, but the black belly did not.)
36. Doşava bi mişk min da bî qedîdê hîsk, qedîdê kerê şîn min dan bi doşava şîrîn. (I gave the molasses mice with the dried meat. I gave the meat of the blue donkey with the sweet molasses)
37. Eger te bivît rîw reş ne bi, direwa neke. (If you don’t want your checks become black, don’t lie.)
38. Eger to bendêkêxorsor u zer bay da bi bendergê xo vebi. (If you were a yellow and red string you would’ve been hanged in front of your door.)
39. ‘erd bin befrê da yê reçê.(The ground under the snow is black.)
40. ‘erdi reçê , dilê xoandî xweşke.(blacken the ground, and make the owner heart happy.)
41. ‘Îmê hêka sor ne dîtî.(The orphan who has not seen the red egg.)
42. Ev sere min li ber hetavê spî ne kirye. (I did not make this head white in the sun.)
43. Ev şewe şeya gayê sorê. (Tonight is the red bull’s night.)
44. ‘ewrê sorê çêvan, gazî di kete cotyvan, dirosen biken hoyr u baran. (The evenings red cloud, is calling the peasants, make the tiny and cargos.)
45. ‘ewrê sorê spêdêhan, gazî di kete mokryan, çêken bero befryan.(The mornings red cloud, is calling the gypsies, make the stone and snow.)
46. ‘ewrên reş nişanêlê banarê ne. (The black clouds are the symbols of rain.)
47. Ekbala mamê gewre, bi şevê saheye bi rojê ेwêre.(The luck of uncle is grey. At the night is clear and the morning is cloudy.)
48. Ez eger bi agire klê şevê nimim, boçê dê bi dwêkdêrê reş bim. (If I did not become shiny by a fire, why would I become black by a smoke.)
49. Gayê sor soratya xo bernadet.(The red bull won’t get rid of its redness.)
50. Gorg di mirît, golê zérîn dibît.(The wolf dies, Gule becomes gold.)
51. Hate ser kaska zer. (He came on a yellow bowl)
52. Heçyê li berê gola zerê. (anyone who is the first is a yellow flower.)
53. Hekegondor zer bo dîvêt jê vekey, heke dê rîzît.(if the melon turns yellow, you have to cut (harvest) it otherwise it will be rotted.)
54. Heke kere, kordan sor u zer.(if it’s a donkey, the saddle is red and yellow.)
55. Hêkên sor u şîn u kesîk hemi tamekin. (the red, yellow and green eggs have the same taste.)
56. Hëkkên sor u zer jiber diket. (he/she lays the red and yellow eggs because of him/her)

57. Hemî reng me yên kirin reş yê may.(we did every colour except black.)

58. Her kezi zerekê, simbêl sorek yêbo hey.(every yellow braid has a red mustache.)

59. Heta berê destî reş nebit, tama devî xos nabît. (until the palm of the hand does not become black, the mouth won’t taste good.)

60. Heta me tenîr sor kir, te nanê xo pêve da. (Till we made the oven red, you baked your bread on it.)

61. Heyfa heyva ron ûsha reş li pişte. (The month of the bright moon, has the black night behind.)

62. Heyva ron û ûsha reş jêk cudane. (The bright moon and black night are different.)

63. Jina bê kes, nanê reş, dewê tirsa, mül xinrab kir. (The lonely woman, the black bread, the sour Ayran.ruined my life.)

64. Kaj hera xine.(The pine is always blue.)

65. Kaêzea spî nahiête xandin. (The white paper is not readable.)

66. Keçel di merit por sor di bit, kor di merit çin di bit. (The bald dies the hair becomes red, the son dies the eyes become blue.)

67. Kirasê xine çi di mal da nîne. (The dress is blue and there is nothing at home.)

68. Kiçe kiçe mirîsa reş mëvan carekê do cara di xoşn. (go! go! the black chicken, the guests once and twice are sweet.)

69. Liva reşa livâ divêt.(the black wool want wool)

70. Ma her ciyê xine çûrûne.(not everything blue is a rosemary.)

71. Malê nexori di cite ser devê ciûme sorî. (the money of the not eater went to above the red drawer.)

72. Mam reşê, hêcet xweşe. (uncle is black, the excuses are sweet.)

73. Mare reş ne arûne. (don’t make the black snake mad.)

74. Mazi xinekê lengê, mazi spîyê çelengê.(the blue tannin, disabled. The white tannin is active.)

75. Mazi xinekê mazë jê xilas na bin.(the blue tannin is not out of tannins.)

76. Me bik îna me got dê me kesik u sorêt.(We brought the bride; we thought she will make us green and red.)

77. Mejiyê me reşkîr.(they make our brain black.)

78. Mêrê li bin ûkêmî jînê, rî spî na bit li dîne. (The husband under the order of the wife. Will not be white cheek in the life.)

79. Mirîsa reş hêkêt spî di ket.(The black chicken lays white eggs.)

80. Mirîsa reşê hero ya nexweşê. (The chicken is black. It is sick every day.)

81. Mirovê tirximok, neşet garden zera maçket.(The coward won’t be able to kiss the yellow necks.)

82. Mirovê zîk reş neyare sere xoyê.(The black belly is the enemy of his head.)

83. Mixabinî ciwaniyê piêli li dîv dîhêt, mixabinî nîvô reş li dîv di hêt.(unfortunately aging comes after beauty, unfortunately the black night comes after the noon.)

84. Ne reşê li ber tavê, ne kerê li ber avê, ne şivanê li hindav gera avê. (nor the black in the son, nor the donkey in the water, nor the shepherd above the lake of water.)

85. Nexirê ciyê, kofî çerîne.(the firstborn is girl. The scarf is golden.)

88. Pêkoçekê xo li çi’erda reş naket.(he/she does not blacken their stand of the stove anywhere.)

89. Pêijena qormiqê, patê sor yê li ser singî, ya ji xelkîve to kîçî. (The wrinkled old lady, has a piece of red clothes on her chest, people thought you are a girl.)

90. Piştî çav reş çav belekê mevan xoşnên çevêkê, piştî çav xezalê mevan xoşnê heta sere salê.(After the black-and-the mottle eyed the guests are tasty for a night. After the dear-eyed guests are tasty till the end of the year.)

91. Piştî piyra sera, šiñê rabor ber sor u zera.(After the aging of the heads, now she stands up for red and yellow.)

92. Pîvaz her piçave giya sor bit çi ya spî. (The onion is onion whether it’s red or white.)

93. Pîvaza wî hate spî kirin. (His onion has been whitened.)

94. Qel spî na bit u kevir na bite asin.(The crow won’t become white and stone won’t be iron.)

95. Qêlê di gote qelê twi reş.(The crow told the crow black-checked.)

96. Qupên spî hemo ne ziyaretin.(Not all the tombstones white are the cemeteries.)

97. Reng hemî rengin, kesik u sor di navê di şingân.(In all the colours are colours, but green and red are shiny between them.)

98. Reş u spî ya di xoînit.(Reads black and white.)

99. Rih spî di bit, dil pir na bit.(The beard becomes white, but the heart does not become old.)

100. Rwyê reş ne hwecy tenyê yê. (The blackcheck does not need the charcoal.)

101. Rwyên me spî kirin. (Made our cheeks white.)

102. Şelwal šino çi li mal nîno.(blue trousers (shelwal) does not have anything at home.)

103. Şerê çoyan sera dara bi reşê. (The Jewish fight was about the black tree.)

104. Serê keçelan di kîvele pałxa garden zaran.(bald heads drop to the yellow necks.)

105. Serê reş çi renga na girît. (The black head can’t take any colour.)

106. Serêt spî xenêît dilane, serêt reşê bîharan dilane.(The white heads stand for heart sadness; the black heads stand for the heart spring.)

107. Sêv eger sor ne bit na kevit. (If the apple did not become red it won’t fall down.)

108. Şev li mirovan reş bo, gelnê mirov li şeve reşûrin.(The night became black for people, and many people are blacker than the night itself.)

109. Sêvâ sor ji kîrmî di bit. (even the red apple becomes rot.)

110. Şîna simêt kêt reş, ber çeqên golên çeq.(the head of the donkey-shoe of the black donkeys, in front of the branches(stem) of the shiny flowers.)

111. Sin’ê destêkî çerîne, belê bi hemî kesa ve nîne. (handcraft is a golden hand, but not everyone has it.)

112. Sorgol di bê širîn nabîn.(there are no red roses without a thorn.)

113. Sor u sorît.(Made it red and redder.)

114. Sor u zerîk her da bi feqûwê.(They made it red and yellow but still sell it for the same price.)

115. Sor/zer/golgoî yê ji mafirê kêmê.(Red/yellow/pink is missing from the carpet.)

116. Sora xo soûnî, spîya xo firotûn, reşemsera dilê lawîka sotîn.(The red has burnt themselves, the white people sold themselves, the tan people burnt the manthandsome heart.)

117. Sorbinâ ûrêmî ji mirovatî ye.( the redness of the shame is from the kinship.)

118. Sorê çav şin.(The red blue-eyed.)

119. Sorîk u ser berkê.(made it red and pour it on the carpet)

120. Spî bona piçêrî şeri, pêş xeme u şaç deme.( the whitening of the hair is a foremost grief, and aftermost.)

121. Teyîr bi čî’erşê dê her danîte ser aya reş.(If the eagle goes, it will even put the throne on the black sand.)
122. Tirî reş bo rêka rezi xoş bo. (The grape became black and the farm road became walkable.)
123. To bêjî mast ye reşe ez bawer dikem.(If you tell me the yogurt is black I’m going to believe you.)
124. To di bêjî agirê sore. (The fire is red.)
125. Warê drewinî ye reşe.(The liars’ homeland is black.)
126. Xodan ê mamira terî sor bon ber agira, xodan ê mî ha te gi li ser rîha. (the owner of the chicken, your cheeks become red in the fire. The owner of sheep you have shit on the beard.)
127. Xod ê kiç u kora di dete kitka sor jî.(God gives daughters and sons to red cats as well.)
128. Ya pîş zérîne.(she is golden back.)

129. Yê di bèjît kere, yê di ye di bèjît nikîî wî ye sore. (He said that it is a donkey, and the other one said that its bill is red.)
130. Yê di xazît riyeke reşe yê ne det herdo di reșîn.(The one who asks, one of the cheeks is black, and the one who does not give his both cheeks are black.)
131. Yê mêviya reş bi xot de li berêk diyar bit. (the person that eats the black raisin, it will appear in the neck.)
132. Zêrê reş girantire jî ye zer. (The black gold is more expensive than the yellow gold.)
133. Zêrê zer xirab nabît, mazya sin herêç nabit.( the yellow gold is not ruined. The black tannin is not discountable.)
134. Zîk reşe weko masyê.(It is black belly like a fish)

List of Transliterations

| Kurdish symbol | Kurdish Examples | English meaning | IPA |
|----------------|------------------|-----------------|-----|
| ‘              | ‘erd             | Floor           | /q/ |
| A a            | Sar              | Cold            | /a:/|
| B b            | Bira             | Brother         | /b/ |
| C c            | Ciwan            | Beautiful       | /dʒ/|
| Çç             | Çak              | Good            | /k/ |
| D d            | Dar              | Tree            | /d/ |
| E e            | Ser              | Head            | /æ/ |
| Ê ê            | Nêr              | Male            | /e/ |
| F f            | Fer              | Important       | /i/ |
| G g            | Gerim            | Hot             | /g/ |
| H h            | Havîn            | Summer          | /h/ |
| Hh             | Hîîfî            | Smooth          | /h/ |
| I i            | Mir              | Died            | /i/ |
| Ë lî           | Şîr              | sword, milk     | /l/ |
| J j            | Jan              | Pain            | /g/ |
| K k            | Kar              | Job             | /k/ |
| L l            | Lêv              | Lip             | /l/ |
| M m            | Mam              | Uncle           | /m/ |
| N n            | Nerim            | Soft            | /n/ |
| O o            | Roj              | Sun             | /o/ |
| P p            | Perde            | Curtain         | /p/ |
| Q q            | Qed              | Piece           | /q/ |
| R r            | Pir              | Full            | /i/ |
| R r            | Pir              | Bridge          | /l/ |
الملخص:

يعتبر اللون وسيلة لتشكيل قوة، وهي على الرغم من معانيها الدلالية، ينقل رسائل إيجابية وسلبية مختلطة لأن معانيها ودلالاتها تعتمد على اللغة وتقاليد. تهدف هذه الدراسة إلى دراسة المعاني والتكرار لمصطلحات الألوان المستخدمة في الآمتلاك الكردية اللجوية. تلقى هذه الدراسة، تم جمع البيانات من كتب تقابل مع كتب مقالات ودلالات في الأسئلة. تم تحليل الأسئلة مقارنة مع مصطلحات الألوان الأساسية. لا يتم تفسير الألوان على قدم المساواة في الأسئلة الكردية، حيث يشمل مصطلح لون بعض معاني مختلفة، وأحيانا يتم تفسير نفس الدلالة باستخدام أكثر من مصطلح اللون الواحد. وعلاوة على ذلك، فإن لها دلالات إيجابية وسلبية على حد سواء.

الكلمات الدالة: مصطلحات الألوان الأساسية، الآمتلاك، الكردية

بيشكوكي

رومنگ ويزاره که مهره دا به رگه‌نیمی، صبره را و نمکان، و نمکان، و نمکان، داده، رازه و نمکان، و نمکان، و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و نمکان، داده، رازه و