

## Colour Terms in Bahdini Kurdish Proverbs

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### 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, colourgenics experts believe that people choose colours to wear subconsciously to communicate desires, emotions and needs. Colours are used by psychologists and physicians 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 destî reş nebît, tama devî xoş nabît /hæta bære dæsti: ræf næbi:t tama dævi: xoʃ nabi:t/. 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.

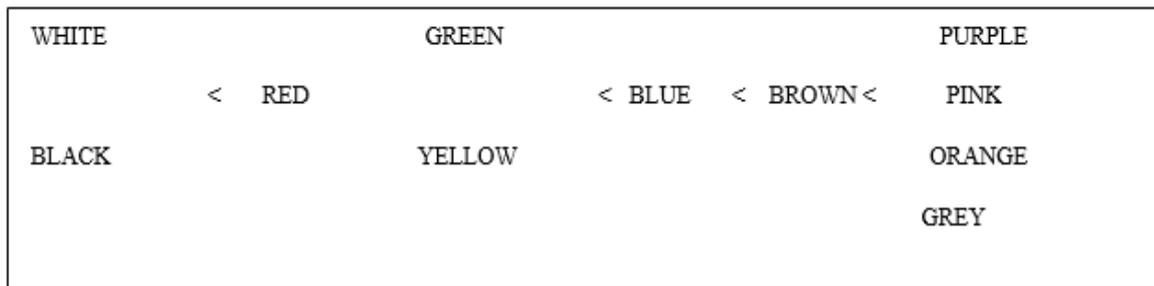
### 2. Methodology

Data on the proverbs have been collected from different books written on proverbs, namely, Kanî [Fountain] by Qerenî consisting of two parts (1982, 1984), Ferhenga Gotinê Pêshînan [A Dictionary of First Sayings] by Mazî (2006), and Ferhenga Gotinê Mezina [A Dictionary of Old Sayings] by Amedî 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" (Kleynhans, 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 (monolexic), e.g. blue or 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 *reʃ* /ræʃ/ (black), *spi* /spi:/ (white), *sor* /sor/ (red), *kesik* /kæsik/ (green), *ʃin* /ʃi:n/ (blue), *zer* /zær/ (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 analyzing 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).



**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**

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 ten or eleven	WHITE, BLACK, RED, GREEN, YELLOW, BLUE, BROWN, PURPLE, PINK, ORANGE AND GREY

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. Saffron 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.

**Table 2: The Frequent Meanings of Black Colour Term**

Colour	Frequency	Percentage	Meaning	Proverb Number
<b>Black: Reş /ræ/</b>	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
			• harmless	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			

**Table 3: The Frequent Meanings of Red Colour Term**

Colour	Frequency	Percentage	Meaning	Proverb Number
<b>Red: Sor /sor/</b>	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			

			• luckiness	127
			• ripe	107
			• unimportance	115
			• jealousy	116
			• shame	117
			• annoyance	118
			• revealing	119
			• comfort	126
			• experience	129

**Table 4: The Frequent Meanings of White Colour Term**

Colour	Frequency	Percentage	Meaning	Proverb Number
White: Spî /spi:/	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 /zær/	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: şîn /îin/	11	7.6	• productiveness	22
			• bravery	36
			• appearance	55
			• attraction	64, 67
			• praise	66
			• specialty	70
			• preciousness	74, 75
			• handsome	102
			• annoyance	118

**Table 7: The Frequent Meanings of Gold Colour Term**

Colour	Frequency	Percentage	Meaning	Proverb Number
Gold: Zêrîn /zeri:n/	7	4.9	• preciousness	3, 33, 50, 111
			• wealth	29
			• luckiness	86
			• uniqueness	128

**Table 8: the Frequent Meanings of Pink Colour Term**

Colour	Frequency	Percentage	Meaning	Proverb Number
Pink: Golgolî /golgoli:/	2	1.4	• Beauty	16
			• Unimportance	115

**Table 9: The Frequent Meanings of Green Colour Term**

Colour	Frequency	Percentage	Meaning	Proverb Number
Green: Kesik /kæsik/	1	0.7	Appearance	• 55

**Table 10: The Frequent Meanings of Mottle Colour Term**

Colour	Frequency	Percentage	Meaning	Proverb Number
Mottle: Belek /bælæk/	1	0.7	Beauty	90

**Table 11: The Frequent Meanings of Grey Colour Term**

Colour	Frequency	Percentage	Meaning	Proverb Number
Grey: Gewr /gæwr/	1	0.7	Luckiness	47

**Table 12: The Frequent Meanings of Binomial Colour Terms**

Binomial colours	Frequency	Percentage	Meaning	Proverb no.
Red and yellow :sor u zer /sor u zær/	5	• 41.7	• Utility	38
			• Decoration	54, 114
			• Youth	91
			• Fear	56
Green and red: Kesik u sor /kæsik u sor/	2	• 16.7	• Preciousness	76
			• Distinction	97
Black and white: reş u spî /ræ  u spi:/	2	• 16.7	• Age	2
			• Fluency	98
Tan: Reş esmer /ræ  æsmær/	1	• 8.3	• privilege	116
Red and red: sor u sor /sor u sor/	1	• 8.3	• Revealing	113
Black and Mottle: Reş u belek /ræ  u bælæk/	1	• 8.3	• Beauty	13

**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

3.

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:

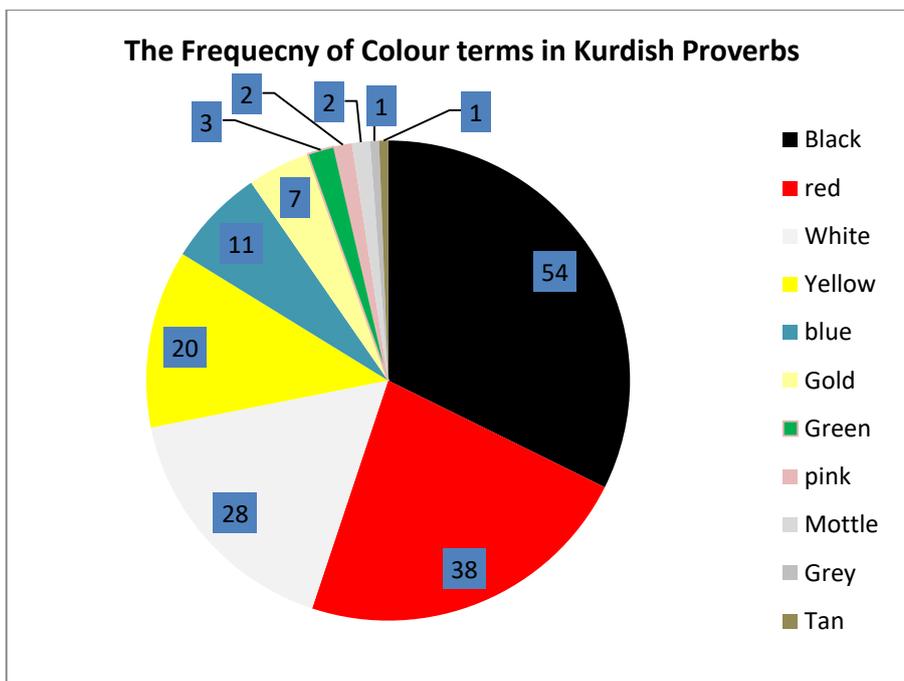


Figure 2: The Frequency of Colour Terms in Kurdish Proverbs

Investigating the data, eleven colour terms are used in Kurdish proverbs. The colour terms black, red, white, yellow, blue, gold, pink, green, mottle, grey and tan are used in Kurdish proverbs 167 times. Basic colour terms black, red, white, yellow, blue, green, and grey occur 155 times; such colours are

shown in many proverbs as binomials 12 times whereas their shades and hues as gold, pink, mottle and tan occur 12 times. While Table (13) shows the percentage of each colour term as a single unit, and the percentage of binomial colours are presented in Table (14).

Table 13: The Percentage of Colour Terms

Colour	black	Red	White	Yellow	Blue	Gold	Pink	Green	Mottle	Grey
Frequency	51	29	26	15	11	7	2	1	1	1
Percent	35.4	20.1	18.1	10.4	7.6	4.9	1.4	0.7	0.7	0.7

Table 14: the Percentage of Binomial Colour Terms

Colour	Red and yellow	Green and red	Black and white	Tan	Red and red	Black and mottle
Frequency	5	2	2	1	1	1
Percent	41.7	16.7	16.7	8.3	8.3	8.3

4. 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. Red 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; reputability 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 55 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 color 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.

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

1. Agirê **sor** çî bextê xo nîne. (The **red** fire does not have luck.)
2. Aqil bi sere **reş** u **spî** nîne. (Intelligence does not depend on **white** and **black** hair.)
3. Aqil tanca **zêrîne**, belê di sere hemi kesa da nîne. (Intelligence is a **golden** crown, it is not in everyone's head)
4. Bargirê reyjê here rwî **reşe**. (Coal holder cheeks are always **black**.)
5. Befir geleka **spî**ye, belê ker u golik di dene ser. (The snow is so **white**, but the donkeys and the calf's (steer) step on it. )
6. Befra **spî** ye lê tam tê nîne. (The snow is **white** but does not have a taste.)
7. Bextê mêran zêrê **zere**. (men's luck, is **yellow** gold)
8. Bextê **reş** yê xodê ye. (the **black** luck is from god.)
9. Bi rwiyeke **spî** jê 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 çend bi qotî dê **spî** bît. (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 kildane. (The **black** and the **mottle** are kohled for you.)
14. Çavên şermîn singên **spî** na bînin. (The shy eyes won't see the **white** chest.)
15. Çêla **zer/ sor** têr şîr da u pênek lê da. (The **red/ yellow** cow will fill the milk bucket and then kick it.)
16. Çenda rwî **golgolî** ye. ( how her cheeks are **pink**)
17. Çendê **zer** petixî ye. (how **yellow** coloured is he)
18. Çi belgê **zer** bît dê ji dare kevî. (When a leaf turns **yellow** it falls off from the tree.)
19. Çi ronahî nînin **reşatî** li pişt ne. (There is no light without **blackness** behind it.)
20. Ciwanîya li ser ciwanîyê ya bexit **reşe**. (Beauty over beauty is **black** luck.)
21. Çox **reş** diken, çox **spî** dixon. (The **black** jackets work, the **white** jackets eat)
22. Dara **şîne** ya bi xemlîne. (The tree is **blue** and it's decorated.)
23. Dê hingî bi aqil kevî ta qêr **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 malin, dowazde rwî **spî** yên heyn. (they are 10 families, they have 12 mentors (**white** cheek)
26. Derpê jinê **sore**, mere kore. (Wife's underwear are **red**, her husband is jinxed.)
27. Destê bi tine rwîyê mirovî **reş** diket. (the single hand makes our cheek **black**.)
28. Dev xoş u zik **reşe**. (She has a good mouth and a **black** belly.)
29. Dewlet mih u mahîne, serdar cotê **zêrîne**. (the state is sheep and mare, on the tree is a **golden** pair)
30. Di Kîrêra **zer** bo di kîrêra derbo. (Where it turned **yellow** and where it healed )
31. Di setla dewî da, li mîyê **spî** di gerît. (Inside the yogurt bucket, he's looking for a **white** hair.)
32. Diravê **spî** bo roja **reşe**. (The **whitemoney** is for the **black** day.)
33. Diskê gote mofskê eza **zêrînim**, mofskê got: eza 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 şeve **reş** di mişene. (When there are thieves there are many **black** nights.)
35. Dizikerî mal kirî, zik **reşî** mal ne kirî. (The thief bought the house, but the **black** belly did not.)
36. Doşava bi mişk min da bi qedîdê hişk, qedîdê kerê **şîn** min da 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 bivêt rwî **reş** ne bî, direwa neke. (If you don't want your cheeks become **black**, don't lie.)
38. Eger to bendkekê **sor** u **zer** bay da bi berdergê xo vebî. (If you were a **yellow** and **red** string you would've been hanged in front of your door.)
39. 'erd bin befrê da yê **reşe**. (The ground under the snow is **black**.)
40. 'erdî **reşke**, dilê xodanî xweşke. (**blacken** the ground, and make the owner heart happy. )
41. Êtîmê 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 şeve şeva gayê **sore**. (Tonight is the **red** bull's night.) everyone's head.)
44. 'ewrê **sore** êvaran, gazî di kete cotyaran, dirost biken hoyr u baran. (The evenings **red** cloud, is calling the peasants, make the tiny and cargos.)
45. 'ewrê **sore** spêdehyan, gazî di kete mokryan, çêken bero befryan. (The mornings **red** cloud, is calling the gypsies, make the stone and snow.)
46. 'ewrên **reş** nîşanên baranê ne. (The **black** clouds are the symbols of rain.)
47. Exbala mamê **gewre**, bi şevê sahye bi rojê 'ewre. (The luck of uncle is **grey**. At the night is clear and the morning is cloudy.)
48. Ez eger bi agire kî geş nebim, boçî dê bi dwîkêlê **reş** bim. (If I did not become shiny by a fire, why would I became **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 **zêrîn** 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 divêt jê vekey, heke dê rizît. (if the melon turns **yellow**, you have to cut (harvest) it otherwise it will be rotted.)
54. Heke kere, kortan **sor** u **zere**. (if it's a donkey, the saddle is **red** and **yellow**.)
55. Hêkên **sor** u **şîn** u **kesik** hemi tamedin. (the **red**, **yellow** and **green** eggs have the same taste.)

56. Hêkên **sor** u **zer** jiber diket. (he/she lays the **red** and **yellow** eggs because of him/her)
57. Hemî reng me yên kirîn **reş** yê may.(we did every colour except **black**.)
58. Her kezî **zerekê**, simbêl **sorek** yêbo hey.(every **yellow** braid has a red mustache.)
59. Heta berê destî **reş** nebît, tama devî xoş 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. Hêyfa heyva ron şeva **reş** li pişte. (The month of the bright moon, has the **black** night behind.)
62. Heyva ron u şeva **reş** jêk cudane. (The bright moon and **black** night are different.)
63. Jina bê kes, nanê **reş**, dewê tîrş, mala min xirab kir.(The lonely woman, the **black** bread, the sour Ayran,ruined my life.)
64. Kaj hera **şîne**.(The pine is always **blue**.)
65. Kaşeza **spî** nahête xandin. (The **white** paper is not readable.)
66. Keçel di merit por **sor** di bît, kor di merit çav **şîn** di bît. (The bald dies the hair becomes **red**, the son dies the eyes become **blue**.)
67. Kirasê **şîne** çî di mal da nîne.(The dress is **blue** and there is nothing at home.)
68. Kişe kişe mirîşka **reş** mêvan carekê do cara di xoşn. (go! go! the **black** chicken, the guests once and twice are sweet. )
69. Liva **reşa** liva divêt.(the **black** wool want wool)
70. Ma her çiyê **şîne** çurîne.(not everything **blue** is a rosemary.)
71. Malê nexorî di cite ser devê çikime **sorî**. (the money of the not eater went to above the **red** drawer.)
72. Mam **reşe**, hêcet xweşe. (uncle is **black**, the excuses are sweet. )
73. Marê **reş** ne arîne. (don't make the **black** snake mad.)
74. Mazî **şînkê** lengê, mazî **spîyê** çelengê.(the **blue** tannin, disabled. The **white** tannin is active.)
75. Mazî **şînkê** mazî jê xilas na bin.(the blue **tannin** is not out of tannins.)
76. Me bîk îna me got dê me **kesik** u **sorket**. (We brought the bride; we thought she will make us **green** and **red**.)
77. Mejyê me **reşkir**.(they make our brain **black**.)
78. Mêrê li bin hîkmê jinê, rwi **spî** na bît li dine. (The husband under the order of the wife. Will not be **white** cheek in the life.)
79. Mirîşka **reş** hêkêt **spî** di ket.(The **black** chicken lays **white** eggs.)
80. Mirîşka **reşe** hero ya nexweşe. (The chicken is **black**. It is sick every day.)
81. Mirovê tirsinok, neşêt garden **zera** maçiket.(The coward won't be able to kiss the **yellow** necks.)
82. Mirovê zik **reş** neyarê sere xoye.(The **black** belly is the enemy of his head.)?
83. Mixabinî ciwanîyê pîrî li dîv dihêt, mixabinî nîvro şeva **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. Nexîşkerê nezanê, **zerî** li ser **spî** danê. (The ignorant engraver, they put the **yellow** on the **white**)
86. Nexrî kiçîne, kofî **zêrîne**.(the firstborn is girl. The scarf is **golden**.)
87. Paryekê (Pişkeka) xoş bedelî gayekê **reşe**. (a tasty bit is replaceable of a **black** bull.)
88. Pêkoçkêt xo li çî 'erda **reş** naket.(he/she does not **blacken** their stand of the stove anywhere.)
89. Pîrejina qormiçî, patê **sor** yê li ser singî, ya ji xelkîve to kiçî. (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 xoşin şevêkê, piştî çav xezalê mevan xoşin 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 pîrya sera, şînî rabo ber **sor** u **zera**.(After the aging of the heads, now she stands up for **red** and **yellow**.)
92. Pîvaz her pîvaze çiya **sor** bît çî 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 bît u kevir na bite asin.(The crow won't become **white** and stone won't be iron.)
95. Qelê di gote qelê rwî **reş**.(The crow told the crow **black**-cheeked.)
96. Qupên **spî** hemo ne ziyaretin.(Not all the tombstones **white** are the cemeteries.)
97. Reng hemi rengin, **kesik** u **sor** di navêk da di şengin.(All colours are colours, but **green** and **red** are shiny between them.)
98. **Reş** u **spî** ya di xoînit.(Reads **black** and **white**.)
99. Riñ **spî** di bît, dil pîr na bît.(The beard becomes **white**, but the heart does not become old.)
100. Rwîyê **reş** ne hewcey tenyê ye. (The **black**cheek does not need the charcoal.)
101. Rwîyên me **spî** kirin. (Made our cheeks **white**.)
102. Şelwal **şîno** çî li mal nîno.(**blue** trousers (shelwal) does not have anything at home.)
103. Şerê coyan sera dara bi **reşe**. (The Jewish fight was about the **black** tree. )
104. Serê keçelan di kevîte paxla garden **zeran**.(bald heads drop to the **yellow** necks.)
105. Serê **reş** çî renga na girît. (The **black** head can't take any colour.)
106. Serê **spî** xemêt dilane, serê **reş** bihara dilane.(The **white** heads stand for heart sadness; the **black**heads stand for the heart spring.)
107. Sêv eger **sor** ne bît na kevît. (If the apple did not become **red** it won't fall down.)
108. şev li mirovan **reş** bo, gelek mirov li şeve **reştirin**. (The night became **black** for people, and many people are **black**er than the night itself.)
109. Sêva **sor** jî kirmî di bît. (even the **red** apple becomes rot.)
110. Şîna simêt kêrt **reş**, ber çeçên golên geş. (the head of the donkey-shoe of the **black** donkeys, in front of the branches(stem) of the shiny flowers. )
111. Sin'et destekê **zêrîne**, belê bi hemi kesa ve nîne. (handicraft is a **golden** hand, but not everyone has it.
112. **Sorgol** di bê stirî nabin.(there are no **red** roses without a thorn.)
113. **Sor** u **sorkir**.(Made it **red** and **redder**.)
114. **Sor** u **zerkir** her da bi hêqêwê. (They made it **red** and **yellow** but still sell it for the same price.)
115. **Sor/ zer /golgolî** yê ji mafîrê kême. (**Red/yellow/pink** is missing from the carpet.)
116. **Sora** xo sotin, **spîya** xo firotin, **reşesmera** dilê lawika sotin. (The **red** has burnt themselves, the **white** people sold themselves, the **tan** people burnt the man(handsome) heart.)
117. **Sorbîna** şermê ji mirovatyê ye.( the **redness** of the shame is from the kinship.)
118. **Sorê** çav **şîn**. (the **red** blue-eyed ).
119. **Sorkir** u kire ser berkê. (made it **red** and pour it on the carpet)
120. **Spî** bona pirça serî, pês xeme u paş deme.( the **whitening** of the hair is a foremost grief, and aftermost.)
121. Teyîr bi çît 'erşî dê her danîte ser axa **reş**.(If the eagle goes, it will even put the throne on the **black** sand.)

122. Tirî **reş** bo rêka rezî xoş bo. (The grape became **black** and the farm road became walkable.)  
 123. To bêjî mast yê **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 direwînî yê **reşe**.(The liars' homeland is **black**.)  
 126. Xodanê mamira terî **sor** bon ber agira, xodanê mîha te gî 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. Xodê kiç u kora di dete kitka **sor** jî.(God gives daughters and sons to **red** cats as well.)  
 128. Ya pişt **zêrîne**.(she is **golden** back.)  
 129. Yê di bêjî kere, yê di yê di bêjî niklê wî yê **sore**. (He said that it is a donkey, and the other one said that its bill is **red**.)  
 130. Yê di xazî rîyekê **reşe** yê ne det herdo di **reşin**.(The one who asks, one of the cheeks is **black**, and the one who does not give his both cheeks are **black**.)  
 131. Yê mêtîja **reş** bi xot dê li hefê dîyar bît. (the person that eats the **black**raisin, it will appear in the neck. )  
 132. Zêrê **reş** girantire ji yê **zer**. (The **black** gold is more expensive than the **yellow** gold.)  
 133. Zêrê **zer** xirab nabît, mazya **sin** hêraç nabît.( the **yellow** gold is not ruined. The **black** tannin is not discountable. )  
 134. Zik **reşe** weko masyê.(It is **black** belly like a fish)

**List of Transliterations**

Kurdish symbol	Kurdish Examples	English meaning	IPA
'	'erd	Floor	/ç/
A a	Sar	Cold	/ a : /
B b	Bira	Brother	/b/
C c	Ciwan	Beautiful	/dʒ /
Ç ç	Çak	Good	/t/
D d	Dar	Tree	/d/
E e	Ser	Head	/ æ /
Ê ê	Nêr	Male	/e/
F f	Fer	Important	/f/
G g	Gerim	Hot	/g/
H h	Havîn	Summer	/h/
Ĥ ĥ	Ĥolî	Smooth	/h/
I i	Mir	Died	/t/
Î î	Şîr	sword, milk	/i:/
J j	Jan	Pain	/ʒ/
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	/r/
R r	Pir	Bridge	/r/

S s	Sor	Red	/s/
Ş ş	Şirîn	Sweet	/ʃ/
T t	Ter	Wet	/t/
U u	Tu	You	/ʊ/
Û û	Pertûk	Copybook	/u: /
V v	Heval	Friend	/v/
W w	War	Homeland	/w/
X x	Xalet	Aunt	/χ/
Û ù	aħa	Agha	/ʁ/
Y y	Heyv	Moon	/j/
Z z	Zava	bridegroom	/z/

#### المخلص:

يعتبر اللون وسيلة اتصال قوية والتي على الرغم من معانيها الدلالية، ينقل رسائل إيجابية وسلبية مختلفة لأن معانيها ودلالاتها تعتمد على اللغة و الثقافة. تهدف هذه الدراسة إلى دراسة المعاني و التكرار لمصطلحات الألوان المستخدمة في الأمثال الكردية اللهجة البهيدنية. للقيام بهذه الدراسة، تم جمع البيانات من كتب مختلفة. وقد بينت النتائج التي تم الحصول عليها من التحليل أن ظلال والأشكال من مصطلحات الألوان الأساسية تستخدم قليلا في الأمثال الكردية مقارنة مع مصطلحات الألوان الأساسية. لا يتم تفسير الألوان على قدم المساواة في الأمثال الكردية. حيث يحمل كل مصطلح لون 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 الداله: مصطلحات الألوان الأساسية، الدلالة، الأمثال، الكردية

#### پێشهکی

رەنگ رێبازەکا خورت یا راگەهاندنێ یە. سەرەرای واتایا وێ پە یامێن جودا بێن ئە رێنێ و نە رێنێ رادگەهینیت. ژبەرکو وانا و رامانێن وان گریڤای زمان و کەلتوری نە. ئە فەخاندنە فەکولینێ ل سەر وانا و بکارئینانا زارافێن رەنگان د گوتنیت مە زمان بێن کوردی دیالیکتا بادینێ دا دکەت. ژبەر فێ ئەگەری داتا ژ ژمارەکا پەرتوکێن کوردی بێن گوتنیت مە زمان بێن هاتینە کومکرن. ئە و ئەجامین بدەست کە تین ئەو کە سببەر و پلە بێن رەنگێن بنەرەت ب کیمی هاتینە ب کارئینان بەراورد دگەل زارافێن رەنگێن بنەرەت. رەنگ ب یە کسانێ د گوتنن دا نە هاتینە بکارئینان. هەر وەسا هەر رەنگە کە واتایین جودا دگەهینیت و هەدە ک جاران پتر ژ رەنگە کێ یە ک رامان د دەت ژ د بەباری کو واتایین ئە رێنێ و نە رێنێ دگەهینیت.

پە یقین سەرەکی: زارافێن رەنگێن بنەرەت، وانا، گوتنیت مە زمان، کوردی