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SEMANTIC ANALYSIS OF KAZAKH IDIOMS WITH COMPONENTS OF BODY PARTS AND COLORS

In the Kazakh language, there are idioms that combine components of body parts and color denominations in their structure. Moreover, there are variations of them, in the way that one and the same body part component can be accompanied by various color denominations, or one and the same color term can be a component to different body parts. The meaning of such idioms varies depending on the color or body part components that form their structure.The study examines the semantic structure of idioms with components of body parts and color denominations in the Kazakh language. It aims to find out if there are transformations in the semantic structure of body part components under the influence of their color components, or vice versa, and, if there are any, which kind of changes occur. The frame referential analysis has been applied, and it revealed that semantic changes mostly take place under the impact of color terms on body part components. The study also showed that color denominations evoke a bigger diversity of frames in comparison to body parts.

Key words: semantic analysis, frame, idioms, body parts, colors.

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Дене бөліктері компоненттері мен түр түстерін білдіретін қазақ идиомаларын семантикалық талдау

Қазақ тілінде дене бөліктері мен түр-түстерін білдіретін компоненттерді қамтитын фразеологиялық тіркестер бар. Сонымен қатар, олардың арасында вариациялар бар, яғни бір түр-түстің құрамдас бөлігі дененің әртүрлі бөліктерімен идиомалардың бір бөлігі болуы мүмкін және керісінше. Бұл идиомалардың мағынасы олардың түр-түсі мен дене бөлігінің құрамдас бөліктеріне байланысты өзгереді. Бұл мақалада дене бөліктері және түр-түсті құрамдастұрақты тіркестердің семантикалық құрылымын, сондай-ақ олардың бір-біріне берген әсерінен болатын өзгерістерді зерттейді. Сәйкестіктің фрейм талдауы семантикалық өзгерістердің, негізінен, дене бөліктерінің түр-түс әсерінен болатынын көрсетті.

Түйін сөздер: семантикалық талдау, фрейм, тұрақты тіркес, дене бөліктері, түр-түстер.

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Семантический анализ казахских идиом с компонентами частей тела и цветообозначений

В казахском языке есть фразеологические единицы, в состав которых входят компоненты, обозначающие части тела и цвета. Кроме того, среди них существуют и вариации, то есть один и тот же компонент цвета может являться частью идиомы с различными частями тела, и наоборот. Значение таких идиом варьируется в зависимости от составляющих их компонентов цвета и части

тела. Данная статья исследует семантическую структуру фразеологических единиц, в составе которых есть компоненты части тела и цвета, а также трансформации, которые они претерпевают под влиянием друг друга. Фреймовый анализ соответствия показал, что изменения в семантике имеют место в основном под влиянием цветовых обозначений на части тела.

Ключевые слова: семантический анализ, фрейм, идиомы, части тела, цвета.

Introduction

Kazakh idioms are early creations of language, which accumulated the nation's knowledge based on perception of the world, of the social structure of the society, and personal relationship within this society by ancestors of contemporary Kazakh people. Idioms containing body part components are mostly based on cognitive metaphors, which reflect feelings of human beings in their early interaction with the environment. Color denominations themselves have connotational meanings, which lay impact on neighboring words, i.e. body part components in idioms under investigation.

Idioms are considered to be non-compositional, i.e. their meanings are not derived from the meanings of the components they are comprised of. But semantically opaque idioms, such as 'to kick the bucket' and 'to pull one's leg', constitute a small number of the idiomatic database. There are idioms that can be comprehended appropriately if a relationship between forms and meanings of their components can be traced there. Those idioms are recognized as normally decomposable idioms (e.g., 'to give a helping hand') and abnormally decomposable ones (e.g., 'to push the panic button') (Gibbs, 1989). Thus, «the relation between an idiom's form and meaning is not completely arbitrary, and inconsistent with the standard belief that idioms are long words with the internal semantics of their constituents playing no role during processing» (Vega-Moreno, 2003: 307). Processing of idioms' meaning appears to be much easier if idioms are formed on the basis of metaphors; in this case, they become «fully analyzable syntactically and fully compositional semantically, and their meaning is transparent, that is, if one knows the literal referent, then one can derive the idiomatic meaning» (Glucksberg, 2001: 73). For example, 'to break the ice' – cold ice stands for frozen, unfriendly relations; in case it is broken, the relations are restored. There is also a claim (Whorf, 1956; Wierzbicka, 1996) that there are universal concepts, which can simplify the processing of L2 idioms by L1 speakers, i.e., bilinguals.

The aim of the study is to analyze frames behind denominations of body parts and colors in the Kazakh language and to compare them with the meaning of idioms comprising combinations of above mentioned components to find out if there are any semantic transformations in body parts components under the influence of color terms, and vice versa, i.e.

– to investigate frames behind body parts & colors in the Kazakh language,

– to analyze the meaning of idioms comprising those components,

– to find out how body part components and color terms contribute to the idioms' semantic structure.

Theoretical base

There exist various ways of analyzing the meaning of linguistic units. Leech (1981) recognizes seven types of their meaning: conceptual meaning (the word's core meaning), connotative (a meaning extra to a conceptual meaning), social (referred to communication norms in the society), affective (revealing people' feelings and attitudes), reflected (a meaning is born in response to another meaning of a linguistic polysemantic unit), collocative (a meaning is formed through associations depending on the context and linguistic combinations), and thematic meaning (depending on the ordering and emphasis of a message). Based on Leech's classification of meaning, Wang (2012) conducted a semantic analysis and comparison of Chinese and English idioms containing color terms. Goddard (2011) names different methods of semantic analysis of words and collocations, including fixed ones; they are – componential analysis, the Natural Semantic Metalanguage approach, conceptual semantics, frame semantics, and semantics in cognitive linguistics. In communication, Jacobson (1960) classifies the meaning as (1) emotive; (2) referential, poetic, phatic, metalingual, and (3) conative. Out of those mentioned above, the referential meaning, «which treats the meanings of what one talks about» (Nida, 1975: 202), is of special interest to the present study. The distinctive feature of this meaning is that it always has a choice out of a range of concepts existing in the relevant language.

In cognitive linguistics, the Conceptual Metaphor Theory, elaborated by Lakoff and

Johnson (1980), is widely exercised. It is based on thenotion that «people try to comprehend intangible domains of experience by seeking correspondences with concrete domains of experience» (Boers, 2014: 186). Thus, conceptual metaphors link two domains – source and target, and they result from mental processes of people. In their well-known example LOVE IS JOURNEY, love (target domain) has been associated with the concrete concept of journey (source domain), and it is reasoned to emphasize the issue of process in the abstract notion of LOVE. The recognition of conceptual metaphors and understanding a link between domains within concepts make the processing of idioms easier and faster (Gibbs, 1992).

Cognitive linguistics operates with different terms, such as 'conceptual metaphors, semantic frames, scenarios, schemas', etc. Semantic frames appear to be the most relevant to the present study due to the vagueness, indefiniteness of a meaning of an idiom's components and the non-compositionality of opaque idioms on the whole. According to the encyclopedia (The encyclopedia, 1999-2014), «the concept of 'frame' is a useful tool to explicate how people interpret and at the same time construct their interactions coherently in specific interactional situations». The frame semantics elaborated by Fillmore (1992) analyzes the word meaning on the basis of people's beliefs, practice, and experience (e.g., understanding of 'commercial transaction frame' assists to application of such words as 'to buy, to sell, to pay, etc.'). A frame itself has a procedural nature, i.e. a choice of it in the everyday communication depends on the context. And, I believe, in the case of idioms, a link between a frame and an idiom component should be defined through its accompanying component because it influences a choice of a frame of the neighboring component. Sullivan (2013) applies linguistic theory to describe the relationship between words/ concepts and frames /domains. Following Langacker (2008), she distinguishes conceptual autonomy and conceptual dependence in constructs: an autonomous element fills in the needed structure of a dependent element, the content of which is metaphorically defined. Sullivan also distinguishes between direct and indirect evocation of domains and frames. The difference between them is that direct evocation refers to a definite frame with further connection to a domain to where this frame belongs to, and indirect evocation connects to a domain without reference to any frame. For example, 'mental exercise' directly evokes EXERCISE (a frame) and BODY (a domain), and indirectly it evokes a domain MIND. The idea

tobe underlined here is that the evocation of frames occurs when indirect evocation takes place, and, as a result, a link between a source and target domains, a metaphoric mapping, is formed.

There are two views on the relationship between semantic and conceptual structures: the first one equals both structures, i.e., the semantic and the conceptual structures are applied interchangeably, without recognition of any difference between them (Jackendorf, 1983: 1990); the second view claims that those structures refer to different notions. According to the latter, the main function of the semantic structure is naming, it «focuses on the referent», it is «learned from associations» (Nida, 1975: 195), and it is built upon parametric concepts. The conceptual structure, in its turn, is based on substitution and classification, and it is intrinsically grounded on embodiment and closely related to culture and experience of people. The proposition made by Evans (2009)is worth mentioning here: in relation to words he distinguishes between semantic and conceptual structures; according to him, they are parts of a bigger constituent – a semantic representation. There is also a mediating argument that,though semantic and conceptual approaches overlap, there are still mismatches between them (Frawley, 1992). As Francis (2005) notes, the relationship between semantic and conceptual representation is rather vague; scholars do not clearly distinguish between them: they use them separately or interchangeably. She studies lexical units and comes to the conclusion that semantic and conceptual meanings are closely integrated with each other because concepts are conveyed through language, and the semantic representation of words and sentences is actually the conceptual system itself, and, conversely, words and sentences make up a certain type of conceptual system. Löbner(2002:192) admits the similarity of cognitive semantics «to any semantic approach that adopts this perspective on meaning and reference»; at the same time, he suggests distinguishing between «semantic concepts, i.e. meanings, and semantic categories, i.e. denotations». In other words, as well as Evans (2009),he identifies semantic concepts and categories of cognitive science and those of cognitive semantics which are just parts of a wider notion. Thus, there is no clarity in the waythe meaning is recognized and in the type of approach to the linguistic analysis.

It should be noted that the conceptual organization could be similar at people with different national and cultural background based on similarity of perception of the physical body and people's

exposure to more or less the same activities and to natural conditions of living on the same planet. These similarities form a database of universal concepts. Kudrina and Meshcheriakov (2011) conducted an experiment among native speakers of three different languages: Russian, English, and German. Its aim was to find out semantic meanings of five basic color terms (black, blue, green, red, and white) in the perception of participants. They were asked to name verbal associations (not less than three ones) related to the colors under the experiment. As a result, the scholars developed semantic fields of those color denominations in three languages which comprised core circles, near-core formations, and peripheral spheres. The elaborated fields resemble the structure of semantic frames proposed by Fillmore (1992); the difference lies in the terms assigned. The analysis of experiment results showed that respondents revealed prototypical color referents – universal to all cultures (with few exceptions stipulated by differences in the geographical position and climate of the countries whose representatives were involved in the research; near-prototypical meanings (similar, but not identical), and, finally, culturally-specific color meanings.Thus, the research results revealed that there are differences in the way people conceptualize the world, and the conceptual representation varies both from one culture to another and from one individual to another due to peculiarities of their living practices and experiences. The present study provides the evidence of existence of those similarities and differences, and attempts to explain the nature of semantic and conceptual organization in Kazakh idioms.

Methodology

The present research is not based on a certain method of semantic analysis mentioned above. The method applied in the present paper was elaborated by the author, and it has accumulated the ideas behind the methods in cognitive linguistics. It is assumed that there is a network of frames in the background of any idiom component, and in order to analyze the idioms' meaning, a link to the most appropriate frames should be established. The method can be conventionally named a 'frame referential analysis',and it is applied to analyze the meaning of idioms. It comprises the issues of the frame semanticsby Fillmore (1992) and conceptual semantics named by Goddard (2011); also, as Jacobson's (1960) referential meaning of a linguistic unit, it implies the presence of choice -in the present study a frame of idioms'components has

been selected out of the net of frames relevant to idioms undertheinvestigation.

To demonstrate how the method works, let us take an example of idioms formed on the basis of body part component *Табан* [taban] 'the sole'. The word *табан* 'the sole' forms different idioms in combination with colordenominations such as *ақ* [aḳ] 'white', *қара* [ḳara] 'black', *қызыл* [ḳïzïl] 'red', and *сары* [sarï] 'yellow':

Ақ табан [aḳtaban] 'a white sole' – poor, miserable

Ақ табан болды [aḳtabanboldï] 'became a white sole' – to become a refugee (as a consequence of war or disaster)

Қара табан [ḳarataban] 'a black sole' – the poor, a hired worker

Қара табан болды [ḳaratabanboldï] 'became a black sole' – to mature, to age

Қызыл табан [ḳïzïltaban] 'a red sole' – to walk a lot without rest

Сары табан [sarïtaban] 'a yellow sole' – to be of great endurance as steel, to be labor-hardened

The frame referential analysis has been applied in four stages:

(1) The definitions of idioms' components were taken from a dictionary of the Kazakh language (Kazak ädebitilininsözdigi, 2011) and analyzed;

(2) On the basis of those definitions conceptual frames have been developedby the author;

(3) By utilizing the frame background of idioms' components a relevant frame of the idioms' component has been traced and selected.

(4) Lastly, the frames of both components were compared to figure out which component's frame contributes more to the idiom's comprehensive meaning.

After completing this procedure a relationship between components' frames has been examined and analyzed.

The Dictionary of the Kazakh language (2011) gives the following definitions of the word*табан* 'the sole': the sole of the foot, the sole of the shoes, earth under the sole, the bottom of any thing that touches the earth, the lower part of the figure in geometry, and the bottom of the stream in the riverbed. As it is seen from the list above, the Kazakhdictionary authors provide onlydefinitions that name referents, but they do not give any conceptually based denomination of the word. Basically, the word *табан* [taban] means 'sole' as the denotational meaning (a primary frame), and 'the foundation, base' as the connotational one (a secondary frame). Connotations are defined as «shifting and idiosyncratic associations which a word may have for some speakers but not for others

(as opposed to the shared meaning of a word)» Goddard, 2011: 25]. The conceptof an idiom component *табан* has mostly a link to its source domain'the foundation, a base'. As it is seen from the examples above, color componentslay a certain connotation on the neighboring word *табан* [taban], framing the meaning of an idiom. This meaning is based on the perception of the surrounding world:*Табан* 'the sole' is closely associated with the humans' function of walking, and it is a part of the body that is in direct contact with the earth. 'Staying firmly on the earth' is typically understood as 'having a solid ground, being in a stable position, and being confident of oneself'.

Quite notably, scholars who investigated color terms in Kazakh exercised both semantic and conceptual approaches to the issue (Kaidar, 2013; Kaidar, Akhtamberdiyeva, Omirbekov, 1992). According to their denominations, *Ақ* [aķ] 'white' has mostly a positive connotation of being PURE, NOBLE, FAIR, and OPEN, KIND. At the same time, it has the meaning of ORDINARY, PLAIN, and this meaning of *ақ*was found the most relevant to form the idiom's semantic structure. In combination with *табан*,it forms BEING POOR in the idiom *Ақ табан*. *Ақ табан болды* [aķtabanboldï] 'became a white sole' means 'to lose everything'; this idiom is usually referred to the situation that a whole nation finds itself bereaved of all its possessions by enemies. The history of Kazakhs comprises events when nomads lost their cattle and had to leave their places due to invasionsby Jungars; people had to move to other locations in order to survive. The same semantic transformations can be observed with other idioms with *табан* [taban] and color denominations *қара* [ķara] 'black', *қызыл* [ķïzïl] 'red', and *сары*[sarï] 'yellow' (Table 1). These variations of meaning of *табан* [taban] in the related idioms are the result of impact of color terms, and the formation of idioms' common meaning is predetermined by the cultural interpretation of colors in the Kazakh language.

Table 1 – Semantic structure of idioms with Табан

Idioms	Color	Body part *Табан* 'the Sole'	Definition
Ақ табан A white sole	ORDINARY/ PLAIN	BASE/ FOUNDATION	Poor/ miserable without wealth and cattle
Қара табан A black sole	COMMON/ COMMON PEOPLE	BASE/ FOUNDATION	The poor/ a hired worker
Қара табан болды Became a black sole	EXPERIENCED	BASE/ FOUNDATION	Matured/ aged
Қызыл табан A red sole	THE FLESH/ RED MEAT/ BLOOD	THE BOTTOM SURFACE OF THE FOOT/ THE FOOT	To walk a lot without rest
Сары табан A yellow sole	EXPERIENCED	BASE/ FOUNDATION	A person of great endurance as steel/ labor-hardened

Table 1 gives a frame background of the idiom's components that contributed to the formation of idioms with the body part *Табан* and were selected fromarange of frames related to color denominations, such as white *ақ*, black *қара*, red*қызыл*,and yellow *сары*. The same analysis has been applied to all idioms under the investigation.

Results

The study provides an analysis of cognitive background of body parts and colors in the Kazakh language and compares them with the meaning of idioms comprising combinations of above mentioned components to find out if there are any semantic transformations in body parts components under the influence of color terms, and vice versa. On the whole, 28 idioms have been investigated, e.g., *Ақжүрек* [aķjürek] 'a white heart' – a noble/ just person; *Қаражүрек* [ķarajürek] 'a black heart' – a merciless/ unkind person. They are formed on the basis of eight body parts and seven color denominations (Table 2):

the mouth, the eyes, the sole – 5 idioms each

the stomach/ abdomen – 4 idioms

the shoulder –3 idioms

the heart, the lungs, the hip/ hip-bone – 2 idioms each

and with colors

white, red – 5 idioms each

black, blue, yellow – 4 idioms each

multi-colored – 3 idioms

light grey –2 idioms

From Table 2, it is clearly seen that most number of idioms with color terms are formed with such body parts as the mouth, the eye(s), and the sole – five idioms, with the stomach/ abdomen (4 idioms); the shoulder (3 idioms), and the least number of idioms include the heart, the lungs, and the hip/ hip-bone (2 idioms). It should be noted that there are much

more idioms with components of color and body part in the Kazakh language, for example, *қара бет* [қara bet] 'the black face' – a person who stained his good name with a bad action, *ақ саусақ* [aқsausaқ] 'the white finger' – a person shirking rough or dirty (physical) work, etc. For the purpose of this paper, only those idioms have been selected and analyzed that have two or more variations in their structure, i.e. one and the same body part makes up idioms with different colors, and vice versa.

Table 2 – Idioms having color terms and body parts in the structure

	АҚ [aқ] **White**	ҚАРА [қara] **Black**	ҚЫЗЫЛ [қïzïl] **Red**	КӨК [kök] **Blue**	САРЫ [sarï] **Yellow**	АЛА [ala] **Multicolorful**	БОЗ [boz] **Light grey**
АУЫЗ [auïz] **Mouth**	*Ақ ауыз қылды/ болды*		*Қызыл ауыз [езу]*	*Көк ауыз езу*	*Сары ауыз [езу]*	*Ала ауыз [болу]*	
КӨЗ [köz] **Eye(s)**	*Ақ көз*	*Қара көз*	*Қызыл көз [пәле]*			*Ала көз болу Ала көзімен ату*	
ҚАРЫН [қarïn] **Stomach/ abdomen**		*Қара қарын*	*Қызыл қарын [жас бала]*	*Көк қарын*	*Сары қарын [бала, әйел]*		
ТАБАН [taban] **Sole**	*Ақ табан*	*Қара табан Қара табан болды*	*Қызыл табан болды*		*Сары табан*		
ЖҮРЕК [jürek] **Heart**	*Ақ жүрек*	*Қара жүрек*					
ИЫҚ [iïқ] **Shoulder**	*Ақ иық* *Ақ иық болды*			*Көк иық*			
ӨКПЕ [ökpe] **Lung(s)**						*Ала өкпе*	*Боз өкпе*
ЖАМБАС [jambas] **Hip/ hip bone**				*Көк жамбас*	*Сары жамбас болды*		

There are some parallels in the way color terms impact the formation of idioms' whole meaning. For example, the color denomination of 'yellow' *сары*[sarï] has a connotational meaning of 'aging, maturing', and it contributes to the general meaning of idioms: *сарықарынәйел* [sarïқarïnәiel] 'a woman with yellow stomach' – middle-aged (woman); *сары қарын бала* [sarïқarïnbala] 'a boy with yellow stomach' – little (child), very young; *сары ауыз* [sarïauïz] 'yellow mouth' – little, very

young; *сары тіс* [sarïtis] 'yellow tooth' – a middle-aged man who has seen/ experienced a lot in his life; *сары жілік* [sarïjilik]'yellow shin/ shank – a middle-aged person. The color denomination of 'blue' *көк* [kök] has a connotation of 'getting thin': *көкқарын* [kökқarïn] 'blue stomach' – thin; *көк жамбас* [kökjambas] 'blue hip/ hip-bone – to get thin, to lose weight (about an old person). There are also cases where a component of idioms denoting a body part defines the general idiom's meaning

morethanitscolorcomponent, but they are not numerous: *ауыз* [auïz] means 'the mouth','a hole', 'the neck of a bottle, the mouth of a container'. In combination with colorterms it contributes to the whole meaning in the following way: *ақ ауыз қылды/ болды* [aķauïzķïldï/ boldï]'made/ became a white mouth' – to deceive, to cheat somebody/ to be deceived;*қызыл ауыз* [ķïzïlauïz]'a red mouth' – an idle talker, a chatterer.

Findings and Discussion

It was mentioned above that frames are procedural in nature; a selection of them depends on the context (Fillmore, 1992), i.e. an idiom component influences a choice of a frame of an accompanying component and defines the idiom's meaning. Colors reveal a bigger diversity of frames in comparison to body parts; withdifferent body parts theyrelate to different frames. For example, *Ақ* 'white' is
 – FAIR/ NOBLE with 'the heart' *Жүрек* (*ақ жүрек* [aķ jürek] 'a white heart') and'the shoulder' *Иық* (*ақ иық* [aķ iïķ]'a white shoulder');
 – PURE/ INNOCENTwith'the mouth'*Ауыз* (*ақ ауыз* [aķ auïz] 'a white mouth';
 – ORDINARY/ PLAIN with 'the eyes' *Көз* (*ақ көз* [aķ köz] 'white eyes'and'the sole' *Табан* (*ақ табан*[aķtaban] 'a white sole');
 – WORN-OUT with'the shoulder'+ a verb*Иық* (*ақ иықболды* [aķ iïķ boldï] 'became a white shoulder').

As for the body parts, they also present a variety of semantic frames though their representation is constrained by certain conditions. If the semantic frames of external and internal body parts and organs are compared, then there will be observed no discrimination in relation to the place of their presence in organisms. For example, 'the heart' (an internal organ) is conceptualized as SOUL/ SPIRIT and HUMAN BEING, and 'the shoulder' (an external body part) has the semantic frames of PILLAR/ MAINSTAY and HUMAN BEING. A comparison of internal and external body parts within their groups did not reveal any regular pattern: in both groups some body parts display a range of concepts and others are restricted to the same one. For example, 'the abdomen' and 'the lungs' are both internal parts of the body, but their conceptual representation differs from each other: 'the abdomen' has the only meaning of A MOUTH TO FEED, while 'the lungs' are conceptualized as EFFORT/ ASPIRATION andSTRIVING FOR/ YEARNING FOR/ URGING TOWARDS. Then, theonly explanation to the difference in the

conceptual representation among the body parts could be the role peopleassign to them and divide them into the most vital organs and less important ones. Traditionally, people perceive 'the eyes' and 'the heart' as the important ones for maintaining the basic living, while 'the abdomen' or 'the sole' as less important ones.

Body parts can be classified into salient and non-salient ones in relation to their contribution to the semantic structureof idioms. Salience of body parts is revealed through a variety and amount of frames evoked while analysis, e.g., *Көз*'eye(s)' refers to the frames of
 – A HUMAN BEING ('black eyes' *қара көз* [ķara köz], 'red eyes' *қызыл көз* [ķïzïl köz]);
 – MIND/ CONSCIOUSNESS ('white eyes' *ақ көз* [aķ köz], 'to be multicolored eyes' *ала көз болу*[alaköz bolu], 'courage with multicolored eyes' *ала көз ерлік*[ala köz erlik]);
 – A POINT OF VIEW/ OPINION ('to shoot with multicolored eyes' *ала көзімен атты* [ala közimen attï]).

Consequently, direct and indirect evocation of domains and frames can be also distinguished [16]; in the examples above, *Көз* 'eye(s)' as A HUMAN BEING and MIND/ CONSCIOUSNESS are direct evocation, and A POINT OF VIEW/ OPINION is indirect one. The analysis of idioms revealedthe following distribution – body parts *Ауыз* 'the mouth' and *Көз* 'the eyes' as salientones, and *Жамбас* 'the hip/ hip-bone', *Жүрек* 'the heart', *Қарын* 'the stomach/ abdomen', *Табан* 'the sole' as non-salient ones.

In Kazakh, some parts of the body are personified, e.g., 'the mouth' *Ауыз* [auïz], 'the head' *Бас* [bas], 'the eye(s)' *Көз* [köz], 'the shoulder' *Иық* [iïk]. In idioms these components refer to a frame of A HUMAN BEING: 'a yellow mouth' *сары ауыз* [sarï auïz]– a very young man/ a very little child; 'a white shoulder' *ақ иық* [aķ iïķ]– a noble/ special/ prominent person. In the idioms where body components refer to a human being, color components play a dominant role in the semantic structure of an idiom meaning: e.g., 'red eyes' *қызыл көз* [ķïzïl köz]– a bad person; 'black eyes' *қара көз* [ķara köz] – a beautiful young woman. The explanation lies in the way Kazakh people interacted with the environment and build up relations with each other in the past. Till the 1930s when they were forced to turn to a settled life, in rural areas theylived in yurts and roamed the steppe, nomadized from one pasture to another, raised the cattle, hunted and fished. Nomads were closely connected with nature, which wasa sense and a source of their life. Definite skills were in demand to

survive in harsh everyday life – sharp eyes to shoot a bird and sensitive ears to hear sounds signaling an approach of a beast or an enemy.

Aggravated perception of the environment and huge reliance on parts of the body enhanced their role and contributed to the codifying compatibility of human organs and human beings. Besides, the functioning of the human body developed the conceptual system of people (Lakoff, Johnson, 1980), and the embodiment of cognitive abilities found its reflection in languages people speak, including the Kazakh language. Some body parts clearly define the idioms' meaning, e.g., *Көк* 'blue' with *Ауыз* 'the mouth' refers to EXCESSIVENESS ('a blue mouth' *көк ауыз* [kökauïz]), but with *Қарын* 'the stomach/ abdomen', *Жамбас* 'the hip/ hip-bone', and *Иық* 'the shoulder' – to LACK/ SHORTAGE/ DEFICIENCY ('a blue stomach' *көк қарын* [kökḳarïn], 'a bluehip' *көк жамбас* [kökjambas], 'a blue shoulder' *көк иық* [kök iïḳ]).Non-salient body parts relate to one and the same frame, e.g., *Қарын* refers to A MOUTH TO FEED in all four idioms it is presented in ('a black stomach' *қара қарын* [ḳaraḳarïn], 'a red stomach ' *қызыл қарын* [ḳïzïlḳarïn],'a blue stomach' *көк қарын* [kökḳarïn], and 'a yellow stomach' *сары қарын* [sarïḳarïn]).

Most colors clearly define the idioms' meaning, e.g., two idioms *қызыл ауыз* [ḳïzïlauïz]'a red mouth' and *көк ауыз*[kök auïz] 'a blue mouth' have a meaning of 'a talkative person, an idle talker'; in both idioms the body component *Ауыз* 'the mouth' refers to AN ORGAN FOR SPEAKING. At the same time, it should be noted that there is a slight difference between idioms due to color denominations: *Қызыл* 'red' has a meaning of AN ELOQUENT SPEAKER/ A PHRASE-MONGER, while *Көк* 'blue' holds a negative connotation of EXCESSIVENESS. This could be explained, first of all, by the influence of a semantic structure of the body part with which a color term combines, for example: *Қызыл* 'red' is conceptualized as RED/ MEAT/ BLOOD/ FLESH with *табан* [taban] 'the sole'; SIMPLE/ COMMON/ POOR with *қарын* [ḳarïn] 'the abdomen/ the stomach'; VAIN/ IDLE with *көз*'the eyes' (presumably, with *ауыз*'the mouth'), and, finally, ELOQUENT/ ORATORY/ PHRASEMONGER with *ауыз*'the mouth'. Also, there is a difference in the meaning of color denominationsthat imposes either positive, or negative connotation on them,for example, Kazakh color terms 'yellow', 'multicolored', and 'light grey'have a more negative connotation rather than a positiveone; *сары*'yellow' relates to the notions of SICKNESS/ DISEASE/ A LONG-LASTING BORING EVENT OR PHENOMENON/

ELDERLY (Abdramanova, 2017); *боз*'light gray' refers to EMPTY/ INSUFFICIENT, and *ала*'multicolored'means BEING IN QUARREL/ BEING IN HOSTILITY/ MUCH AND LITTLE/ UNSTABLE/ MANY AND FEW/ CHANGEABLE and UNSTABLE.

In case verbs accompany idioms withcolor and body part components, their frame changes. It is clear that the transformation of a nominal phrase to a verbal one leads to a change of the nature of their profile. These verbs bring dynamics to the static semantic structure of idioms: *ақ иық* [aḳ iïḳ] 'a white shoulder' – a noble/ special/ outstanding person, but *ақ иық болды* [aḳ iïḳ boldï] 'became a white shoulder'– to experience sufferings, torments; *ақ ауыз* [aḳ auïz] 'the white mouth'– a daydreamer/ gaper; *ақ ауыз болды/ қылды* [aḳ auïz boldï/ ḳïldï] 'became/ made the white mouth' – to be deceived by somebody/ to deceive somebody. This fact of mode change is not surprising as far as «a verb profiles a process» (Langacker, 2008: 123). What is notable in these examples is that the meaning of an idiom fully or partially changes along with the structure, and it could be explained by a shift of the frames behind the body parts and color denominations components that are triggered by accompanying verbs. In *ақ иық* [aḳ iïḳ] 'a white shoulder', a shift of a frame occurs in the color component: FAIR/ NOBLE changes to WORN-OUT, whereas the frame behind 'the shoulder' remains the same – SUPPORT/ PILLAR/ MAINSTAY. In *ақ ауыз болды/ қылды* [aḳ auïz boldï/ ḳïldï] 'became/ made the white mouth', the frame PURE/ INNOCENT behind 'white' is the same in both idioms, but a shift occurs in the body part component: from AN ORGAN FOR SPEAKING to A HOLE/ AN EMPTY SPACE. The verbs assign both a processual relationship to the idioms' components and a semantic change due to an emergence of a different frame stimulated by them. A two-component structure of Kazakh idioms Adj (color) + N (body part) has a static structure; any extension of idioms via adding a verb changes not only their compositional but their semantic structure as well.

The present study did not aim to consider the relationship between semantic and cognitive approches to the lexical meaning. Still, it could be admitted that in relation to linguistic units, such as words or non-fixed expressions, there is an overlap between the semantic and cognitive meanings, and thus they can be applied interchangebly (Francis, 2005; Frawley, 1992; Nida, 1975). As foridioms' components, thepresent study showed that frames of such body parts as 'the mouth' and 'the stomach/ abdomen' referred to their referents – AN OR-

GAN FOR SPEAKING and A MOUTH TO FEED, correspondingly. As for color denominations, the mostrelevant approach to a search and selection of frames behind them was a cognitive one. Its application allowed to exercise dynamicity in the analysis of idioms' meanings and flexibility in the choice of frames. It required an excursus to history and culture of the Kazakh people, and an intrusion into their mentality.

Conclusion

The object of research was 28 Kazakh idioms with components of color and body part. The aim of the study was to find out if there are any semantic changes in body part components under the impact of color denominations, and vice versa. For this purpose, the frame referential analysis was applied, and the analysis revealed the following:

– Color terms mostly contribute to the formation of idioms' meaning, and most of them play a dominant role in relation to body part components.

– Color terms refer to a wider diversity of frames in comparison to body part components.

– One and the same component (either color, or body part) can evoke different frames in combination with other components.

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