

The Semantics of ‘black’ and ‘white’ Idiomatic Expressions in English and Central Kurdish

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Abstract:

Colours are loaded with idiomatic and metaphorical associations in different languages and cultures. They do not only express colours themselves but they express feelings, emotions, and different notions of cultures and languages through idiomatic expressions. Moreover, investigation into colours and idiomaticity has been of interest to many scholars. The purpose of this paper is to investigate the semantics of ‘black’ and ‘white’ colour idiomatic expressions in English and Central Kurdish. The meaning of the colour expressions varies according to their degree of transparency and opacity.

Hence, this paper aims at discovering the degree of transparency and opacity of ‘black’ and ‘white’ idiomatic expressions in English and Central Kurdish. Many examples of colour idiomatic expressions have been collected from dictionaries, other researchers’ previous works and everyday speech in both languages. Then, the collected data is categorized and then analyzed based on ‘black’ and ‘white’ degrees of transparency and opacity. The results show that both languages contain several idiomatic colour expressions under the three types of idioms (transparent, semi-transparent, and opaque). However, the number of expressions varies from one type to another. Moreover, certain colour expressions in Central Kurdish are combined with body parts that are not found in the English samples. Besides, the ‘black’ and ‘white’ expressions can express feelings, attitudes and personal moods in addition to their literal meanings.

Keywords: Semantic Analysis, Black Idioms, White Idioms.

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1. Introduction:

The world is colourful and human beings need a way to express things around them; colour words are one way to describe things and express the feelings and emotions of people. Each language and culture has its own colour words and idiomatic expressions related to them.

The study of the idiomaticity of colour words is of interest to many scholars. This interest and attention are increasing because of the role of both concepts in human life.

Colour words are loaded with several associations which can be referred to through idiomatic use of expressions. Each language has its own colour words that might differ from other languages. The most significant sets of colours are those suggested by Berlin and Kay (1969); they refer to those sets of colours as basic colour terms. The number of the basic colour terms varies from one language to another. According to Berlin and Kay (1969), English has eleven basic colour terms; as for Central Kurdish language, the number is not yet verified by any academic research, since our study investigates only ‘black’ and ‘white’, we will keep this topic outside the scope of this work.

This paper focuses on the semantics of ‘black’ and ‘white’ idiomatic expressions in English and Central Kurdish as they are the most productive among the colour words.

2. Background:

When one hears the word semantics, she/he directly thinks of the meaning of words, as Fromkin, Rodman and Hyams (2009:140) state that semantics is the study of “linguistic meaning of morphemes, words, phrases and sentences”. It further accounts for the interfaces of expression meaning with utterance meaning and communicative meaning (Lobner, 2013:16). Meaning, however, could be approached from different perspectives. This work focuses on the non-literal, in other words, idiomatic meaning of ‘black’ and ‘white’ colour terms.

2.1 Idioms

Colours have different connotations and associations. Their relation with other words in different contexts helps to better understand their connotative meanings. In this respect, Philip (2011: 26) states that “colours are imbued with a bewildering range of connotative and associative meanings, and these are reflected in language in two principal ways: in fixed and semi-fixed phrases such as idioms and metaphorical collocations, and language play”. Idioms are one way to express different connotations of colours. Through idiomatic use of colours, we can have a clear picture of what colours mean and refer to in different languages.

Crystal defines idioms as follows:

Idioms refer to a sequence of words which is semantically and often syntactically restricted, so that they function as a single unit. From a semantic viewpoint, the meanings of the individual words cannot be summed to produce the meaning of the idiomatic expression as a whole. From a syntactic viewpoint, the words often do not permit the usual variability they display in other contexts.

(2008:236)

According to Saeed (2016:444), idioms are multi-word expressions; they need to be learned as a semantic unit because they are non-compositional. The meaning of the whole idiom is different from the meaning of the component parts that make-up the idiom. Moreover, idiomatic expressions are "expressions that are natural to the native speakers of a language" (ibid); understanding the meaning of idiomatic expressions, requires knowledge of the language and culture. There are different categories of idioms such as: age, animals, art, colours, clothes, etc.

Fernando (1996) (as cited in Chielens, 2007) states that idioms are hardly marginal in English. Idioms are often non-literal, but not always. She mentions the features of idioms and sums them up in three basic points:

1. Compositeness: idioms are commonly accepted as a type of multi-word expression (*red herring, make-up, smell a rat, the coast is clear, etc.*)
2. Institutionalization: idioms are conventionalized expressions, conventionalization being the end result of initially *ad hoc*, and in this sense, novel expressions.
3. Semantic opacity: the meaning of an idiom is not the sum of its constituents.

In short, it can be stated that the component parts of an idiom do not always assist us in determining the overall meaning of the idiom; this claim is not necessarily valid for all idioms. In some cases, the overall meaning of certain idioms can be inferred from their component parts, e.g. *black belt* it literally relates to a belt which is black in colour, the component parts (black & belt); both participated in determining the meaning. Thus, we have different sub-types of idiomatic expressions in terms of opacity and transparency of their meanings.

2.2 Colours and Idioms

Generally speaking, colours play a significant role in human life and communication. Colour terms do not merely express the colours themselves; they express various feelings, attitudes and personal mood as well.

Colour terms play a vital role in describing things, expressing words' meanings and strengthening languages' influence, and they are also rich in cultural associations. In addition, colour terms can be referred to in two ways, either literally or figuratively (idiomatically) to express their associations that appear in different situations and contexts. Moreover, according

to Rasekh and Ghafel, (2011:213), colour terms in different languages and cultures (as in English and Central Kurdish in this study), can express different associative meanings.

2.3 Colours and Culture

Colours express different cultural notions and characteristics of each culture and nation. Each colour term has its own national or universal associations. Despite these associations, colour terms have different interpretations and associations to other people and cultures. As stated by He (2009:160), the various national and cultural backgrounds, including traditions, habits, life experiences, aesthetics, etc. produce different colour connotations. Moreover, Pathak (2012) (as cited in Kareem, 2019) states that “colour significance in different cultures is so deep-rooted that it defines that object or idea. Hence, a colour can be a solid indicator of that idea, concept, object or occasion in various cultures and religions”. Moreover, the meaning of idioms is generally determined by cultural values and parameters.

3. Previous studies:

There have been various studies on the idiomatic use of colour terms in different languages across the world. Below are some previous studies that have been done in this field.

Mehawesh and Salim (2013), conducted a study and the study tries to investigate the translation of colour idiomatic expressions from Arabic into English in Naguib Mahfouz’s novel “The Thief and the Dogs”. It tries to figure out to what extent idiomatic expressions retained, wasted and distorted. It also tries to explore different translation strategies used in this novel to translate colour idiomatic expressions and finding out their similarities and differences between their meanings in both languages. The study focuses on the most common colours which are: black, white, red, green and blue. The data of the study were collected from Naguib Mahfouz’s novel “The thief and the Dogs” with its English translation by Adel Ata Elyas. The data consisted of 13 idiomatic expressions with their English translation. The major findings of the study are first, colour idioms are specific to a language. Second, colours have different emotive and associative meanings based on different cultures. Lastly, there are four translation strategies that have been used by the translator of the novel (Adel Ata Elyas) to translate colour idiomatic expressions which they are: 1.translation of Arabic colour idiomatic expressions by using an idiom with similar meaning and form to English language idiom 2.translation by cultural substitution 3.translation by paraphrasing 4.translation by omission.

Based on a study conducted by Yang (2018), colour words have different cultural connotations, which increases difficulty for cross-cultural communication. The study focuses on basic colour words red, yellow, green, black, white and blue to make comparison between English and Chinese. The major findings of the study are, first, there are more different cultural connotations of colour terms in English and Chinese than their similarities. Second, people see

the same colour but because of different connotations which is caused by different national and cultural differences, people with different cultures will have different opinions of the same colour they see. Lastly, the cultural connotations of the English and Chinese colour words reveal the cultural traditions and characteristics of their countries.

Gabballo (2019), conducted a study and the study aims at analyzing the evolution of colour naming approaches across time and assessing the impact of colour terms in their context of use, namely in the language of tourism while bringing to the forefront the methodological difficulties behind a linguistic study of colour terms based on corpus studies. The focus of the study is on describing language in use, in a contextual perspective and utilizing a corpus-based analysis of such parameters as collection, colligation, semantic preference and semantic prosody. The paper focused on the pragmatic relevance of colours in tourist context, and investigated it from both a synchronic and a diachronic perspective.

Kareem (2019), conducted a study and the data of the study were obtained from different English dictionaries and from English idiom dictionaries. While for the Kurdish idiomatic expressions data were collected from Kurdish idiom books. The major findings of the study are, despite similarities in the number of the basic colour terms and their general meanings and connotations in the two languages, the symbolic use of the colour terms in idiomatic expressions is culture and language specific.

Li (2020), conducted a study and the major findings of the study are having similarities and dissimilarities of colour metaphors between English and Chinese language. The similarities of colour metaphors in English and Chinese demonstrate the cognitive meanings of metaphors from the perspective of colour terms while the dissimilarities provide vital evidence for the influence of cultural variation on metaphors and contribute to overcoming barriers in language teaching and learning, cross-culture communication as well as translation practice.

The current study is different from the above-mentioned studies as no study on the transparency and opacity of colour idiomatic expressions has been conducted. This study will give new perspectives on the semantics of colour idiomatic expressions in English and Central Kurdish in terms of the degrees of transparency and opacity.

4. Analysis and Discussion

The data of this study was collected from certain reliable dictionaries of both English and Central Kurdish languages along with everyday speech for some Central Kurdish samples. The sources that have been used for data collection are listed under the references. One hundred and eighty-one black and white idiomatic expressions were collected in both languages (see Table1) and grouped based on their meaning transparency and opacity into

three groups (transparent, semi-transparent, and opaque). Out of this number, twenty four colour-related expressions were selected randomly for analysis which is more than 13% of the total samples.

Based on the collected data, this study deals with ‘black’ and ‘white’ colour expressions and which of the Moon’s (1998, 22-23) classification, they will fall under:

1. Transparent: when an idiom’s meaning is obvious from the component parts, it is said to be transparent. Through a glance at the words of the idiom, we will arrive at the meaning.
2. Semi-Transparent: it can be regarded as idioms having a counterpart with literal meaning. Not all the speakers of a language can get the meaning; it requires special knowledge.
3. Opaque: in this type of idioms the words obscure the meaning; we cannot grasp the meaning through the component parts of the idiom; we need knowledge of the historical origins of the expression.

The below table shows the number of the expressions in both languages that are categorized based on the above three types:

Table1: a comparison between the number of ‘black’ and ‘white’ idiomatic expressions in English and Kurdish based on the three types

Types	English samples		Kurdish samples		Total NO. of the types
Transparent	Black:9	White:13	Black:10	White:14	46
Semi-transparent	Black:29	White:3	Black:28	White:6	66
Opaque	Black:12	White:17	Black:25	White:15	69
Total NO. of both languages	83		98		Total NO. of all the samples= 181

Off all the expressions, 24 samples have been selected randomly in both languages for the purpose of the analysis. Certain samples for ‘black’ and ‘white’ in English and Central Kurdish based on the above categorization are presented below:

1) *Transparent colour expressions:*

The meaning of the samples that fall under this type is apparent and can be easily inferred. Consider the following examples:

Black:

1. *Black belt*- an actual black belt that is used in karate. Hornby (2003).
2. *Black magic*- a harmful type of magic which might hurt people. Hornby (2003).
3. *Roji reş*- a bad day. Kareem (2019).
4. *Çaw reş*- black eyes. Kareem (2019).

The meaning of 1 is a belt that is actually black in colour, and the meaning of 4 relates to someone who has black eyes, one point of similarity is found between 1 and 4 in that they both attribute black to something ‘belt/eye’ that could be black in reality. In 2 and 3, however, black is attributed to something ‘magic/roj’ which cannot have colours but the color is used metaphorically to denote ‘evil or bad’. The literal meaning and the figurative meaning of all four idioms are similar, easy to understand and they are not vague that is why they are categorized under the transparent type.

White:

1. *White flag*- surrender. Hornby (2003).
2. *White lie*- harmless lie. Hornby (2003).
3. *Sipy wek befir*- white as snow. Kareem (2019).
4. *Bexit sipy*- having good luck. Kareem (2019).

The meaning of 1 means surrender in almost all languages, hence its meaning is apparent. Lie as in 2 is not preferable by society and people; but by adding white to it, its meaning will be different, the colour makes it harmless. In 3 there is a comparison between something white and snow, so its meaning is quite clear, this is labelled as simile. The idiom in 4 is said when someone is having a good luck but because luck cannot have any colour unless it is used metaphorically.

The meaning of all the above idioms are apparent and easy to understand, that is why they are categorized under transparent type. However, one can observe that there are two sub-categories here, one is using colour terms with things that can take colours in reality and second things that cannot.

2) *Semi-Transparent colour expressions:*

The meaning of the samples that fall under this category can be inferred partially through one of the component parts of the expressions. Consider the following examples:

Black:

1. *Two blacks do not make a white*- two wrongs do not make a right. Simpson and Speake (2003).
2. *The pot calling the kettle black*- someone making criticisms about someone else which could equally well apply to themselves. Siefring (2004).
3. *Qel be qeli delê rut reş bê*- someone making criticisms about someone else which could equally well apply to themselves. Kareem (2019).
4. *Reşe xêzan*- big-sized family. Mahdi, Mahyaddin, Yadwlla, and Kamran (2020).

In the above expressions, based on the component parts, we can get their meaning partially. In *two blacks do not make a white*, as black generally has a negative meaning; on the other hand,

-white generally has a positive meaning. Hence, black here refers to something bad or negative and white to something good and positive; these are what we infer from the component parts of the expression. In *the pot calling the kettle black* and *qel be qeli detê rut reş bê*, which are equivalent to each other, we can infer that (the pot and the kettle) in the English one and (first qel and second qel) in the Kurdish one, both share the same feature or characteristic and both are used when two people criticize each other. In *Reşe xêzan* we can get part of the meaning which is (family) but which kind of family? Here *Reşe* relates to big-sized.

White:

1. *White hope*- a person who is expected to bring success to a team, an organization, etc. Hornby (2003).
2. *Whitecaps*- waves that are white at the top. Rundel (2007).
3. *Maî sipî bo rojî reş*- a penny saved is a penny gained. Kareem (2019).
4. *Helîdanewey laperey sipî*- to leave all the previous problems behind and have a new start. Kareem (2019).

In *white hope*, the second part (hope) relates to having faith in life which is something good and the idiomatic meaning of the white colour extends and assists us to have a better understanding of the overall meaning of the idiom.

In *whitecaps*, the second part (caps) helps us to determine the meaning of the idiom. in that way, it can be inferred that the overall meaning of this idiom relates to something which has a white top because ‘cap’ goes to the top part of the body (head).

The meaning of *Maî sipî bo rojî reş* means saving money for emergencies. The whole meaning cannot be inferred exactly as it is from the component parts, that is why it is categorized under semi-transparent. In this example (*mal*) means ‘money’ which is an Arabic loanword which assists us in understanding the idiomatic meaning of the whole expression through its literal meaning. However, the colour parts of the expression are idiomatic as they give a different and extended meaning.

Helîdanewey laperey sipî literally means “turning a new page”. This idiom mostly used when two people want to start again; when we turn into a white (new) page we can write anything on it including good and bad and when we start over with someone we can rebuilt a good or a bad relationship with them depending on what we want; the literal meaning assists us in understanding the idiomatic meaning of the expression.

3) Opaque colour expressions:

The meaning of the samples that fall under this type cannot be inferred through the component parts of the expressions. Consider the following examples:

Black:

1. *Black widow*- a very poisonous spider. Rundel (2007).
2. *Black sheep*- a person who has done something bad that brings embarrassment to his/her family. Baalbaki and Baalbaki (2005).
3. *Pê reş*- having black feet, i.e. a person who is considered to bring bad omen to the place he/she goes to. Baez, Abdulla and Raqib (2020).
4. *çawî reşî kat biwewe*- someone who did not get what he/she wanted in life. Muhammadamin (2011).

The meaning of all the above black colour idioms is not apparent and is far from their literal meanings; in other words, the component parts do not assist us in understanding the idiomatic meaning of the whole expression. Moreover, if we depend on the meaning of the component parts, we will get the wrong meaning. For example, in analyzing *black widow*, one might say it refers to a black-skinned woman whose husband died; that is what the component parts tell us, but the exact meaning refers to some kind of poisonous spider. Similarly, in analyzing *black sheep*, what we get based on the meaning of the component parts is an actual black sheep, but the idiomatic meaning based on Baalbaki and Baalbaki (2005) is “someone who brings embarrassment to his/her family”.

Based on the component parts *Pê reş* could mean someone’s leg turned black due to something, but its figurative meaning says something quite different which is a person who is considered to bring bad omen to the place he/she goes to.

Based on the component parts of this expression *çawî reşî kat biwewe*, it can be inferred that one’s black eyes became less black, but the actual figurative meaning says something else which is someone who did not get what he/she wanted in life.

White:

1. *White elephant*- a useless thing. Spears (2000).
2. *White trash*- is the poor white people, especially those who live in southern US. Kareem (2019).
3. *Dest u pê sipî* - lacking experience and ability to do any work. Kareem (2019).
4. *Dem sipî bunewe*- when people always argue together and eventually there will be no more respect between them.

White elephant does not relate to elephants which are white in colour, instead it refers to a useless thing which no one needs. *White trash* does not relate to some kind of garbage that are white in colour, it means the poor white people who live in southern US. The component parts of these examples do not assist us in understanding the idiomatic meaning of the expressions.

Dest u pê sipî does not relate to someone who has white arms and legs, it actually relates to someone who lacks experience and they mess anything they do. *dem sipî bunewe* does not relate to the colour of lips and mouth; it actually relates to arguing more often between people as a result, there will be no more respect between them. In Central Kurdish when something (a piece of clothes) has been used more often or it has been washed several times, its colour becomes lighter and in Central Kurdish we call that (*sipî bunewe*), as a reference to its use more often, so the same expression (*sipî bunewe*) has been used for a situation when people argue more often and there will be no more taste in their conversations and no more respect.

5. Conclusions:

Throughout this study, the following conclusions have been drawn:

- Both languages (English & Central Kurdish) contain several idiomatic colour expressions that fall under the three types of idioms (transparent, semi-transparent, and opaque). However, the number of expressions varies from one type to another in both languages.
- Colour expressions vary from one culture to another and from one language to another in respect of their nature and idiomatic associations. Based on the samples of this study, in English as well as Central Kurdish, ‘black’ expressions are greater in number compared to ‘white’ expressions. In general, semi-transparent idiomatic expressions are more widespread than transparent and opaque ones. Anyway, both of the colours are rich and productive in their idiomatic associations: having good luck as in *bexit sipî* or surrender as in *white flag* and etc.
- The colour expressions contain two sub-categories in the transparent type: one is using color terms with things that can take colours in reality and the second category is things that cannot take colours in reality.
- Certain expressions in Central Kurdish are combined with body parts to express the quality, feelings, appearance or attitudes of a person, for example (*Dem sipî bunewe*, *Pê reş*, etc.); this feature of combining colour expressions with body parts is not found in the English colour expressions that have been taken for the purpose of analysis in this study.

سیمانتیکی دهربرینه ئیدیه ماتیکه کانی رهنگی 'رهش' و 'سپی' له ئینگیزی و کوردیدا

لانه نامانج محمودا - هیمداد عبدالقهار محمدا

بهشی ئینگیزی، کۆلیژی پهروهردی بنه رته، زانکۆی صلاح الدین، ههولیر، ههریمی کوردستان، عیراق.

پوخته:

له زمان و کهلتوره جیاوازهکاندا، رهنگهکان چهندین واتای میتافۆری و ئیدیه ماتیکه لهخۆدهگرن. رهنگهکان ته نیا واتای رهنگ بوون ناگهیهنن، به لکو ئامرازی گرنگن بۆ دهربرینی ههستهکان، ئارهزوهکان، ههروهها نه ریتی کهلتور و زمانه جیاوازهکان له پێگهی دهربرینه ئیدیه ماتیکهکان. بهدریژی میژوو، لیکۆلینهوه له بواری ئیدیه ماتیکه جیگای سه رنج و خولیا ی توێژهران بووه. ههر بهم هۆیهوه، ئهم توێژینهوهیه له واتا سیمانتیکه کانی رهنگی 'رهش' و 'سپی' دهکۆلێتهوه له زمانی ئینگیزی و کوردی. دهربرینه رهنگهکان دهگۆرین به پێی رێژهی 'پوونی و لیلی' و اتاکانیان. لهم پوهوه، ئهم توێژینهوهیه ئامانجی دۆزینهوهی رێژهی 'پوونی و لیلی' دهربرینه ئیدیه ماتیکه رهش و سپیهکانه له ئینگیزی و کوردی. نموونهکانی ئهم توێژینهوهیه وهرگیراون له فرههنگ، کاری توێژهرانی پیشوو، وه گفتووگۆی پوژانه له ههردوو زمانهکه. دواتر، داتا کۆکراوهکه پۆلین کراوه ههروهها دواتر شیکراوهتهوه به پێی رێژهی 'پوونی و لیلی' دهربرینه ئیدیه ماتیکه رهش و سپیهکان. ئه نجامهکانی ئهم توێژینهوهیه ئهوه نیشان دهدن که ههردوو زمانی ئینگیزی و کوردی چهندان دهربرین لهخۆ دهگرن که به پێی واتاکانیان بۆ سێ جۆری ئیدیه ماتیکه دابهش دهن ئهوانیش (پوون 'ئاشکرا'، نیمچه پوون 'ئاشکرا'، وه لیلی). ههروهها ژمارهی دهربرینهکان دهگۆریت له جۆریکهوه بۆ جۆریکی تر. له گهڵ ئهوهشدا، له کوردیدا بهشیک له دهربرینهکان په یوهست کراون به ئه ندامهکانی جهسته، که ئهمه له نمونه ئینگیزیهکاندا بهرچاو ناکه ویت. سه ره پای ئه مانه، دهربرینه رهش و سپیهکان سه ره پای واتا په سه نهکانیان هۆکاریکی باشن بۆ دهربرینی ههسته و ئارهزوو و چهندان حالهت و بارودۆخی کهسی.

کلێله وشهکان: شیکردنهوهی سیمانتیکی، ئیدیه می سپی، ئیدیه می رهش.

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Appendices:

Table1/ English Transparent colour expressions:

Number	colour expressions	Colour	Meaning
1.	Black belt	Black	A belt that you can earn in a sport such as JUDO or KARATE which shows that you have reached a very high standard
2.	Black magic	Black	A type of magic which is believed to use the power of the devil to do evil.
3.	Black hearted	Black	Cruel
4.	Pitch black	Black	Very dark
5.	Black as coal	Black	Very dark
6.	Black as night	Black	Very dark
7.	Black as ace of spades	Black	Very black
8.	Black as a skillet	Black	Very black
9.	Black as a stack of black cats	Black	Very black
10.	White flag	White	Symbol of surrender
11.	The white house	White	The official home of the president of the US in Washington, DC
12.	White lie	White	Harmless lie
13.	White light	White	Ordinary light that is colourless
14.	Whiter than white	White	Someone that is totally fair and honest
15.	As white as a ghost	White	Very white
16.	As white as a sheet	White	Very pale
17.	As white as the driven snow	White	Very white
18.	White wedding	White	A traditional wedding especially in a church, at which the bride wears a white dress
19.	White magic	White	Harmless magic
20.	White water	White	A part of a river where the water flows so fast that it looks white
21.	White witch	White	A person who does magic that does not hurt other people
22.	White Christmas	White	A Christmas day when there is snow on the ground

Table2/ Kurdish Transparent colour expressions:

Number	colour expressions	Colour	Meaning
1.	Roji reş	Black	Black day
2.	Çaw reş	Black	Black eye
3.	Reş esmer	Black	A person having a lovely dark colour
4.	Bexti reş	Black	Bad luck
5.	Reşbin	Black	Pessimist
6.	Şewi reş	Black	Dark night
7.	Reşati (reşayi)	Black	Blackness
8.	Reşe rêhane	Black	A type of black flower with a pleasant smell
9.	Reşmar	Black	Black snake
10.	Reşpoş	Black	wearing black because of being sad or mourning
11.	Spi wek befr	White	Indication of beauty
12.	Ser spi/bisik spi/riş spi	White	An experienced old man/woman
13.	Bext spi	White	Having a good luck
14.	Naw dl spi	White	Honest and kind hearted
15.	Spi helgeran	White	to turn pale because of a shock, or because of being frightened or because of illness
16.	Alai spi	White	White flag- a sign of surrender
17.	Droi spi	White	White lie
18.	Spiwaş	White	Something that is somehow white
19.	Blêt mast spie baweri pê meke	White	Do not trust him/her
20.	Spiatiy	White	Whiteness
21.	Spi u sol	White	Beauty
22.	Spikele	White	Beauty
23.	Spitale	White	Beauty
24.	Ser u rişm spi bu letaw mndalekanm	White	A person whom hair and beard got white because all the hardships and heartaches that he/she faced to raise his/her children.

Table3/ English Semi-Transparent colour expressions:

Number	colour expressions	Colour	Meaning
1.	Black Friday	Black	Used in reference to a variety of calamitous events through history occurring on a Friday and perhaps originating from the time Good Friday was referred to in Britain as 'Black Friday' because the clergy wore black
2.	Two blacks do not make a white	Black	Two wrongs do not make a right
3.	A black mark	Black	A note either in writing on an official record, or in somebody's mind, of

			something that you have done or said that makes people think badly of you
4.	Black and blue	Black	Covered in bruises
5.	Black list	Black	
6.	The black economy	Black	Business activity or work that is done without the knowledge of the government.
7.	Black guard	Black	A man who is dishonest and has no sense of what is right or what is wrong.
8.	Black death	Black	A disease that killed many people in Europe and Asia
9.	Black market	Black	Illegal trading of goods that are not allowed to be bought and sold, or that there are not enough of for everyone who wants them
10.	Black mail	Black	The act of putting pressure on a person or a group to do something they do not want to do, for example by making threats or by making them feel guilty.
11.	Black-tie event	Black	An event for which people have to dress very formally
12.	A black eye	Black	A bruise around the eye
13.	The pot calling the kettle black	Black	someone making criticisms about someone else which could equally well apply to themselves
14.	Black spot	Black	A dangerous road
15.	Black-eyed bean	Black	A small bean with a black spot
16.	Black gold	Black	Oil
17.	Black ice	Black	A dangerous layer of ice that is difficult to see on a road or path
18.	Black cab	Black	A type of taxi in the UK whose drivers are officially tested and organized so that they all provide the same quality of service
19.	Blacksmith	Black	Someone whose job is to make things out of metal
20.	Black comedy	Black	A play, film or story that deals in a humorous way with unpleasant aspects of life such as illness and death
21.	Black English	Black	A type of English spoken by some black people, especially in the US
22.	Black mass	Black	A ceremony in which people worship the Devil
23.	Black power	Black	A political movement, especially in the 1960s in the US, that aimed to achieve greater political and social power for black people
24.	Black top	Black	A thick black substance used for covering road surfaces
25.	Black look	Black	A look showing anger and hatred
26.	To be in a black mood	Black	To be angry or in low spirits

27.	To blacken somebody's name or reputation	Black	to say unpleasant things about a person in order to give people a bad opinion of that person
28.	Black information	Black	information kept by banks or other financial institutions about people who are not trusted to pay back the money which is lent to them
29.	The devil is not so black as he is painted	Black	No one is wholly bad
30.	White hope	White	A person who is expected to bring success to a team, an organization, etc.
31.	Whitecaps	White	Waves that are white at the top
32.	White tie	White	A white-tie social occasion is very formal and men must wear white bow ties and Tails

Table4/ Kurdish Semi-Transparent colour expressions:

Number	colour expressions	Colour	Meaning
1.	Bali reşi beser şwenek da kêşa	Black	to spread black wings over a place i.e. something causing a gloomy atmosphere or situation in a place
2.	Qel be qeli delê rut reş bê	Black	The pot calling the kettle black
3.	Bazary reş	Black	Black market
4.	Listi reş	Black	Black list
5.	Zêri reş	Black	Black gold
6.	Reşeba	Black	Strong wind
7.	Zar xosi henaw(zg) reş	Black	Someone who appears to be good but he/she is not in reality
8.	Qele reşke lexo be şke	Black	Someone who is insecure about himself
9.	Laperey reşi mêju	Black	Black page of history
10.	Reşe wlx	Black	Used to insult someone
11.	Dize reşey xlte lebn xltekey xot mesu lemn	Black	someone who has so many flaws but blaming others for a simple fault
12.	Reş her reşe	Black	You cannot expect good from someone bad
13.	Gia reşe be demi mer xoşe	Black	Beauty lies in the eyes of the beholder
14.	Areqei reş u şini krd	Black	A person who become tired in doing something hard
15.	Mrişki reş hêlkey spi dekat	Black	An ugly person having beautiful children
16.	çare reş	Black	Bad luck
17.	Reş helgeran/reş dageran	Black	Become black in the face

18.	Reşemê	Black	The second month of Kurdish year-February
19.	Reşe xêzan	Black	Unorganized family with so many members
20.	Reşe zelam	Black	Big-sized person
21.	Leber çaw reş bun	Black	When you start disliking someone because of what they did
22.	Reş u brş/reş u beş	Black	Someone with a lovely dark colour
23.	Reş kuj	Black	Terrorist
24.	Reş kuji	Black	Terror
25.	Reşdar	Black	Black pine tree
26.	Reşmal	Black	Big tent
27.	Reştal	Black	a person having a lovely dark colour
28.	Reşbunewe	Black	Sunburn
29.	Mali spi bo roji reş	White	A penny saved is a penny gained
30.	Rut spi bê	White	May you be reputable
31.	Kotri spi	White	Peace
32.	Seri leber hetaw spi nekrdwe	White	His hair turned gray because of life
33.	Kaxezi spi dexwênêtewe	White	It is told to someone who is smart
34.	Spiroj	White	Lucky

Table5/ English Opaque colour expressions:

Number	colour expressions	Colour	Meaning
1.	Be in the black	Black	To have money, for example in a bank.
2.	Black and white	Black	when you have a simplistic opinion about situations while they are in fact more complicated
3.	Black leg	Black	A person who continues to work when the people they work with are on strike
4.	Black mail	Black	The act of putting pressure on a person or a group to do something they do not want to do, for example by making threats or by making them feel guilty.
5.	Black sheep	Black	A person who has done something bad that brings embarrassment to his/her family
6.	Black out	Black	To lose consciousness for a short time or to prevent something
7.	The black arts	Black	A skill or method for achieving things in a clever but dishonest way.
8.	Blackhead	Black	A small black spot on your skin
9.	Black stump (beyond the black stump)	Black	A long way from towns, shops etc.
10.	Black ball	Black	To prevent somebody from joining a club by or a group by voting against them.

11.	Black box	Black	A piece of equipment in a plane used to record details about a flight
12.	Black widow	Black	A very poisonous spider that lives in parts of North America and Asia
13.	White bread	White	Ordinary and traditional
14.	White collar	White	Working in an office, rather than in a factory
15.	White dwarf	White	A small star that is near the end of its life and is very dense (solid and heavy)
16.	White heat	White	The very high temperature at which metal looks white
17.	White-hot	White	So hot that it looks white or very strong and intense
18.	White goods	White	Large pieces of electrical equipment in the house, such as washing machine
19.	White horses	White	Waves in the sea or ocean with white tops on them
20.	White knight	White	A person or an organization that rescues a company from being bought by another company at too low a price
21.	White paper	White	A government report that gives information about something and explains government plans before a new law is introduced
22.	White-knuckle ride	White	A ride at a fair ground that makes you feel very excited and frightened at the same time
23.	White noise	White	Unpleasant noise
24.	White-out	White	Weather conditions in which there is so much snow or cloud that it is impossible to see anything
25.	White spirit	White	A colorless liquid made from petrol/gas, used as a cleaning substance or to make paint thinner
26.	White wash	White	An attempt to hide unpleasant facts about somebody or something
27.	White elephant	White	Something that is useless and which is either a nuisance or is expensive to keep up.
28.	White trash	White	the poor white people especially those who live in southern US
29.	White feather	White	A timid or a coward person

Table6/ Kurdish Opaque colour expressions:

Number	colour expressions	Colour	Meaning
1.	Leber çaw reş bun	Black	to become black in somebody's eyes i.e. to be no more liked by somebody because of doing wrong things
2.	Rut reş bê	Black	black-faced i.e. a person who has been found guilty of doing something wrong or telling a lie
3.	Pê reş	Black	Very poor
4.	Reş u rut	Black	having black feet i.e. a person who is considered to bring bad omen to the place he/she goes to
5.	Reşe kuji	Black	Genocide
6.	çerçi reş bu	Black	someone who suffers from ups and downs of life
7.	Geyandye mrişke reşe	Black	For ending something or revealing a secret
8.	Reşmari Leser befri nabini	Black	Someone who was very rich but lost his money
9.	Dest reş	Black	Someone who destroys/ ruins things or someone who cannot do a thing in a right way
10.	Pê u qedem reş	Black	it tells to a person when they bring bad luck with them to a place or they cause something bad to happen
11.	çawi reşi kal bwewe	Black	Someone who did not get what he/she wants
12.	Rui zemanê reş bê	Black	Someone will say that when he/she expected better for his/her life
13.	Rui nebuni reş bê	Black	If they had money things would have been different
14.	Reş rahatn	Black	Lost
15.	Reş qelin	Black	When you become black from embarrassment
16.	Reş bgir	Black	Arresting people by force without knowing who is innocent and who is guilty
17.	Reş belek	Black	Kurdish folk dance in which men and women dance together
18.	Reşne	Black	Luck
19.	Reşi	Black	Brave
20.	Reşaw	Black	Internal pain
21.	Reşkêne(reşene)	Black	Pupil of the eye
22.	Reşkew pêşke	Black	When someone sits for a while and he/she suddenly stands up, his/her eyes will be blurry for a few seconds
23.	Reşxwên	Black	Reading without understanding
24.	Reşgrani	Black	Typhoid fever
25.	Lareşe	Black	used to criticize someone

26.	Lêwi le zari spi nabnewe	White	Someone who has grief and it is obvious in their appearance
27.	çawm spi bu	White	Getting very tired trying to achieve something
28.	Dest u pê spi	White	lacking experience and ability to do any work
29.	Dem spi	White	a person who has very good speaking and communication skills and is the mouthpiece of people
30.	Dro spikirdnewe	White	Refute a lie
31.	Prçi spi honyewe	White	Someone who is unmarried as an old age
32.	Laperei spit bo wajo dekem	White	When you trust somebody you are willing to sign a white paper
33.	Dem spibunewe	White	When people always arguing and in the result there will be no more respect between them
34.	Spikirdnewe	White	Killing
35.	Spian	White	Lamb meat
36.	Spikirdin	White	Peeling
37.	Spîçk	White	Egg white
38.	çeki spi	White	Cold weapon
39.	Pare spikirdnewe	White	To transport money illegally
40.	Spide	White	Dawn