

Anthropocentric Phraseological Units With Color Component in English, Russian and Tatar Languages

Rasilya R. Nurmieva*

Kazan Federal University, Russia

Nailya G. Mingazova

Kazan Federal University, Russia

Rafis R. Zakirov

Russian Islamic Institute, Russia

Abstract

This article analyzes anthropocentric phraseological units with color components describing human's qualities and appearance in three structurally different languages: English, Russian and Tatar. The article is aimed at revealing common and specific features of the phraseological units under consideration. It is well known that people manifest themselves by means of colors to the sense of sight. Colors have been exercising the major emotional expressive impact on the human's mind from ancient times on, possess a great degree of compatibility and are used in a huge amount of phraseological units, which constitute the absolute majority of phraseology with the color component in English as well as in Russian and Tatar. As a result, such positive (innocence, sincerity, high morality, etc.) and negative (stupidity, cowardice, meanness, lightheadedness, etc.) human qualities are disclosed. Phraseological units with color components are also widely used while describing human's appearance (paleness, gloominess, bleakness, beauty, human races, etc.). The purpose of the article is to determine the lexical-semantic features of the concept actions, behavior as well as identify the universal and national characteristics in representation of the analyzed concept through phraseological means of the Tatar and English languages. Color components within the phraseological units are mainly used in figurative sense. As a rule, certain characteristics and features of people are transferred through colors. We have revealed universal and national features in the analyzed phraseological units of the English, Russian and Tatar languages. About 60 color components have been involved in the English, Russian and Tatar phraseological units. The materials of this article can be useful for students, master program undergraduates, post-graduate students while learning Tatar and English. Information on language pictures of the world of various linguocultural communities can be applied in the methods and practice of teaching above-mentioned languages.

Keywords: Linguistics; Anthropocentrism; Phraseological units; Color component.



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1. Introduction

As an integral component of a material world, color stands for the person as one of elementary and significant visual feelings at the same time. The ability of sight to distinguish colors allows the person to fully know the world around, it is better to be guided in it, to distinguish changes more fully in objects and the phenomena. To have color vision – in essence it means to have an opportunity to receive and process a large number of information about the external environment. Color perception of objects of a material world – one of the main aspects of cognitive activity of mankind (Fakhrutdinova and Kondratieva, 2015). Due to it, the color naming system is one of the most ancient terminological systems. The impact of color on consciousness of the person and his feeling were noticed a long time ago. Still Aristotle noticed that "*to be seeing means to be involved somehow with color*" (Aristotle, 1978). Goethe (1840) in his Theory of colors stated: We observed that all nature manifests itself by means of colors to the sense of sight. We now assert, extraordinary as it may in some degree appear, that the eye sees no form, in as much as light, shade, and color together constitute that which to our vision distinguishes object from object, and the parts of an object from each other. The color perception and its assessment is the phenomenon subjective connected not only with optical characteristics of shades of color, but also with the psychophysiological processes happening at the same time. But along with the subjective perception of color by individual there is the intersubjectivity in the attitude towards various colors. In this case we deal with color symbolism. The ability of certain colors to serve as a symbol of something is connected with the features of interaction with coconscious and feelings of a person.

Role of a color in symbolism of various peoples is great. Color has an influence on mentality of the person. Therefore, certain colors have symbolical value in languages and the cultures of many people. Phraseology primarily explores communicative processes and links of language expressions used in them with synchronously existing mentality of the nation. World reflected through the lens of the secondary sensations mechanism imprinted in metaphors, similes, symbols - is the main factor determining the versatility and peculiarity of any particular national language picture of the world. Herewith, it is important to distinguish between the human factor and the national

identity in different language pictures of the world. Human activity is both universal and specific. This interaction results in creation of the world language pictures having both typologically common and individual characteristics (Gimadeeva and Nurmieva, 2015). The revealing of parallels in the phraseological connotations in English, Russian and Tatar makes for the better acquisition of the foreign language as well as it develops deeper understanding of the native languages (Subich *et al.*, 2016).

2. Methodology

Color components within the phraseological units are mainly used in figurative sense. As a rule, certain characteristics and features of people are transferred through colors. We have revealed universal and national features in the analyzed phraseological units of the English, Russian and Tatar languages. About 60 color components have been involved in the English, Russian and Tatar phraseological units. The card catalogue data compiled by the authors using the method of continuous sampling from Tatar and English dictionaries served the empirical basis of the research. We used such scientific methods of research as descriptive-analytical and comparative. The authors also used the methods of component, contextual and statistical analysis in the process of study. The method of phraseological modeling is partially used in the article as well. The method of culture study analysis has been applied for study of the national consciousness content.

3. Results and Discussion

The analysis of anthropocentric phraseological units of with color components of the English, Russian and Tatar languages revealed the presence of two main semantic groups:

3.1 Phraseological Units Describing Quality

In the English, Russian and Tatar languages white color is used for designation of high sincere qualities, sincerity and purity of thoughts that is connected with its traditional symbolical filling:

to have white hands	иметь чистую совесть, незапятнанную репутацию
белая душа	чистая, безгрешная душа
ак күнел	честный, искренний, открытый и добродушный человек

In phraseology of the English and Russian languages white color is associated with virginity, innocence and purity:

The white rose of virginity или (of innocence)	белая роза – признак непорочности (чистоты или невинности)
белый лебедь	невинная девушка

In phraseological units of the English and Tatar languages in semantics of white color the innocent value is revealed:

To make somebody white акка калдыру	доказать чью-либо невинность
сөтгән ак (судан (или кардан) пакь)	невиновный человек

Black color is associated with negative qualities of the person. It can be explained with its emotional and expressional impact on consciousness of people leaving a gloomy impression and also physical perception of color which is peculiar interacting with mental feeling:

A black soul черная душа кара канн	коварный человек, способный на низкие, предсудительные дела, поступки
кара бай	богатый, но бескультурный, неопрятный человек, не умеющий разумно пользоваться своим богатством
кара йөрәк	(букв. «черное сердце») – несправедливый, злой и жестокий человек, желающий вреда окружающим
кара эчле (кеше)	злой, злопамятный человек

It should be mentioned that white and black have been exercising the major emotional expressive impact on the human's mind from ancient times on, possess a great degree of compatibility and are used in a huge amount of phraseological units, which constitute the absolute majority of phraseology with the color component in English as well as in Russian and Tatar languages (Zakirov, 2009). The adjectives black and white are the means of antonymic opposition of the notions, the separation of the phenomena by placing them into the poles of the positive and negative characteristics, which expresses the general differentiation of the phenomena surrounding human beings, the specific dichotomy (white – black, plus – minus), which is inherent in the human's conscience in the process of cognition of the world around us (Kaibiyainen, 1996). In English negative qualities can be expressed by yellow and white colors. For example, yellow color is associated with meanness and cowardice:

yellow dog	подлый, трусливый человек, презренное существо
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Negative attitude to this color were developed still in the ancient time. According to a color canon of liturgics in Christianity yellow color was tabooed (in the Middle Ages Judas was represented by yellow). In France there was a custom to smear a door of traitors with yellow paint, and Francis I Charles de Bourbon punished in this way for commission of criminal offense. On the other hand, the similar attitude towards yellow color is caused by its purely physiological impact on a human body. White color also contacts in consciousness of native speakers with cowardice and cowardice:

To show (fly or mount) the white feather	струсить, смалодушничать
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This phraseological unit came from a belief that the white feather of a fighting rooster was considered as the sign of a bad breed. In England and Australia receiving a white feather meant charge of cowardice. It could be sent to people avoiding the military service (Kunin, 1967).

white horse	Трус
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This expression is obliged by the emergence to a certain historic fact: according to the legend, the English king James III ran on a white horse after the Bonn battle.

Green color is a color of immature vegetables and fruit which means youth, immaturity of intelligence, naivety, inexperience and levity:

a green horn	молодой наивный и неопытный человек
to be green	быть наивным, доверчивым
зеленый юнец яшел авыз (борын или кыяр)	легкомысленный по молодости лет человек

Yellow color can be used in the Russian and Tatar languages at the same value. It is interesting to note that adjectives yellow and green came from the same source as during the Indo-European period there was one general name to designate yellow and green colors:

желторотый птенец авызыннан сабий (или бала) сарысы кипмэгән	о молодом, наивном и неопытном человеке
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In Tatar the red color also can be used to designate naivety and lack of experience

кызыл авыз	наивный, не видавший жизни человек
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In Tatar phraseology the green color is associated with human narrow-mindedness, not fitness to life:

зеленая голова	устар. несообразительный, недалекий человек
яшел кыяр	неумелый, не приспособленный к жизни человек

В английском и русском языках синий цвет в сочетании с лексемой «чулок» ассоциируется с женщинами-педаантками:

a blue stocking синий чулок	женщина, лишенная женственности, обаяния и всецело поглощенная книжными, учеными интересами
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This unit came from English to Russian by means of tracing process. In English it was appeared in 80s of 18th century for designation of members of society who gathered for conversations for literary, scientific and other sublime subjects at Lady Montaigne. The Dutch general Boskaven called this club society of a blue stocking as the scientist Benjamin Stellingflit – the soul of this society wore blue stockings. On other sources, the certain Stillingflit wearing blue stockings was distinguished from female club. Later the French began to call women who being interested in science and literature, neglected their house and family (Birikh *et al.*, 1999; Villalobos, 2013).

3.2. Phraseological Units Describing Appearance:

White color designates pallor in three compared languages:

white as a sheet (or paper)	бледный как полотно, смертельно бледный
белый как полотно кэгазьдэй (ог кэгазь) кебек ап-ак	о побледневшем человеке

The disease state of a person can be transferred with green color in the English and Russian languages:

be (или look) green about the gills	иметь больной вид, выглядеть больным
зелено в глазах	помутилось, стало дурно от усталости, слабости, волнения

Pink color is associated with health and good appearance:

In the pink	в добром здравии
Be (or look) rosy about the gills	иметь здоровый вид, выглядеть здоровым
pink and white complexion алсу янаклы (ог йөзле)	здоровый и румяный

The healthy appearance, flush on cheeks also can be transferred with red color in phraseological units of English:

Red as cherries (or a rose)	румяный, с румянцем во всю щеку, кровь с молоком
be (or look) red about the gills	иметь здоровый вид, выглядеть здоровым

The image of the white crow serves in phraseology of the compared languages for designation of the strange people differing from the others markedly:

white crow белая ворона ак карга	человек, резко выделяющийся среди окружающих его людей, отличающийся чем-либо, не похожий на них (a person who brings embarrassment or shame to his or her family and people around himself or herself)
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In these phraseological units the metaphor is based that natural, usual color of crows is black therefore the people are not similar to each other. Differing from them markedly are called black sheep who are very rare in the nature. In these set phrases the metaphor is based that natural, usual color of crows – black therefore the people not similar to others differing from them markedly are called black sheep who are very rare in the nature. This expression came from the antiquity and it was used by the Roman poet Yuvnal in the seventh satire where it is said that Kingdoms will be given to slaves, and a triumph to captives, only such person meets rarely than the black sheep (Melerovich and Mokienko, 1997). The specific feature of the English and Tatar languages is that phraseological units have synonyms: white crow and «ак карга - ak karga, white raven – (белый ворон) and ак чәүкә – ak chauka – (a white daw). Black color in phraseological units of the English and Tatar languages has values: gloomy, gloomy, disapproving:

Black looks	karangy kuz karashy
кара көю (ор коелу)	black as ink

In the phraseological fund of the compared languages the white color symbolizes Caucasian race:

the white man белый человек ак тәнле	представитель европеоидной расы Caucasian
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In phraseological units of the compared languages the black color is contacted with the negroid race:

Black man	представитель негроидной расы -
черный континент кара континент	– Африка

In phraseological units of the English and Russian languages the red color serves to describe aboriginals of North America – Indians:

a red Indian (or man) кызыл тәнле	Индеец
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In the Russian and Tatar languages the white color mens a gray-haired, or fair hair:

белый как ковыль	о седом человеке (grizzle)
аксакал (ор ак сакаллы)	старик, старец, старейшина
ап-ак чәчле	Седовласый (grey-haired)
белая голова ак баш (ор башлы)	светловолосый человек (fair-haired)

In the English and Tatar languages the black color serves for the description of bruises, grazes and bruises:

a black eye	күгәргән урын – kugargan uryn
black and blue	кара янган – kara yangan
кара яну	синяки на теле
кара канга батыру	избить до крови

In the phraseology of the Russian and Tatar languages the red color serves for the description of beautiful appearance:

красный молодец	Handsome
красна девица (ор девушка)	a beautiful girl
Кызыллыгы жиргә төшөп тора	about a very beautiful girl

Thus, color being the integral component of a material world serves as one of elementary and at the same time significant visual feelings for the person. As a result of the comparative analysis of phraseological units of anthropocentric orientation with color components, two groups were revealed in the English, Russian and Tatar languages: describing human's qualities and appearance. And such positive (innocence, sincerity, high morality, etc.) and negative (stupidity, cowardice, meanness, lightheadedness, etc.) human qualities are disclosed. Phraseological units with color components are also widely used while describing human's appearance (paleness, gloominess, bleakness, beauty, human races, etc.). The interest of linguistics to studying phraseological units has not reduced.

Moreover, there has been much research of the problems of their ethnic and cultural originality, which is caused by the increased aspiration to observing the questions of language interrelation and culture (Akhpanov et al., 2018).

In all three languages positive human qualities such as innocence, sincerity, high morality, etc. are mostly represented by white color, while negative human qualities such as stupidity, cowardice, meanness, lightheadedness, etc. by black and yellow. Phraseological units describing human's appearance such as paleness, gloominess, bleakness, beauty, human races, etc. depicted by white, black, red, and pink colors. Color components in the analyzed phraseological units showed mostly universal qualities in the languages compared. It should be noted, that the linguistic and culture study analysis of phraseological units with the color components in Tatar, Russian languages compared to the phraseological units of the English language allowing to identify the specific features of the national-cultural component content in the phraseological units in these languages has not yet been the object of a separate study (Mohammadi et al., 2018).

4. Summary

The color naming words expressing vital concepts are a rod component of many anthropocentric phraseological units. They differ in the wide use, polysemy and high selectional facilities. Due to the semantic nature, they introduce emotional and expressional quality and figurativeness. The ability of a color naming to be combined at the creation of phraseological units with a large number of words demonstrates the special semantic efficiency of this group of lexemes.

5. Conclusions

Simple identifying of different characteristics of the language system cannot be considered currently the aim of the linguistic analysis. Anthropocentric paradigm is the key one in modern linguistics. Cultural linguistic studies and cognitive linguistics provide a new look at the phraseological material and expose it more thorough analysis in the light of new linguistic trends. The material confirms that in symbolics of the peoples color plays extremely important role and has indisputable influence on the mental sphere of a person expressing vital concepts, words with color components are a rod component of many phraseological units of anthropocentric orientation. At the same time the prevalence of universal lines in functioning of the studied phraseological units in the English, Russian and Tatar languages over specific features is revealed.

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