

THE SEMANTICS OF 'WHITE/BLACK' IN PHRASEOLOGY: ENGLISH, GERMAN, FRENCH, SPANISH AND RUSSIAN LANGUAGES

S. Yakovleva¹, T. Soldatkina², M. Pershina³, E. Fliginskikh⁴, K. Badyina⁵

¹ Assoc. Prof., Candidate of Pedagogy, Mari State University, Russia, zavkaf1@gmail.com

² Assoc. Prof., Candidate of Philology, Mari State University, Russia, stata@rambler.ru

³ Assoc. Prof., Candidate of Philology, Mari State University, Russia, marja8362@mail.ru

⁴ Senior Lecturer, Mari State University, Russia, katenasmile@mail.ru

⁵ Assoc. Prof., Candidate of Philology, Mari State University, Russia, vuk_2004@mail.ru

Abstract

The objective of the article is to present a comparative analysis of English, German, French, Spanish and Russian idiomatic expressions containing the component of colour in their structure. Colour meaning important for focal colours and their synonyms is converted to a figurative meaning that goes beyond colour by means of metaphoric or metonymic transfer. Colour and its shades expressed by different models and constructions are used in comparisons and metaphors. Colourless vocabulary used in figurative meaning in the context obtains the colour meaning. Colour symbolism is expressed in the context, in different ways of colour denoting, in the colour term itself. Colour oppositions (for example, black-and-white opposition) that contain their figurative meaning are based on the colour differences. There are several ways to convey colour tones. Thus, unsaturated tones can be expressed by joining the colour name of the element general to focal adjectives to the stem. It has been revealed that black dominates in the English linguistic idiomatic view of the world. The core centre of the focal colours in the German culture is also schwarz / black. Semantic content of colour units, their national and cultural peculiarities, derivational models and colour-naming patterns, as well as expression of focal colours saturation are covered in the article. Colour names are widely used to define colours of clothing, fabrics, housewares, food, to describe the environment, human appearance, emotional and physical state, colours of animal hair, etc. Colour adjectives denote animal's colour type in French. In Spanish the majority of phraseological units with white and black colour component depict a person, his features and actions. The meaning of some idioms can change due to national and cultural differences of the Spanish-speaking countries.

Keywords: idiom, focal colours, linguistic idiomatic view of the world, contrastive pair 'white/black', negative connotation, positive connotation, semantics.

1 INTRODUCTION

Idioms containing a colour component in their structure are represented in phraseological funds of all five languages: English, German, French, Spanish and Russian. Colour has a unique meaning for different

languages and cultures, as in the process of the reality categorization peoples often perceived colours differently.

2 OBJECTIVE OF THE RESEARCH

Our earlier research results show the predominance of *black* in the idiomatic view of the world of the English language [Yakovleva, 2014, 2015], the same is true for the German one [Yakovleva, 2014, 2015]. For the analysis of Russian idioms with colour naming we have selected 67 examples with component *черный/black* and 47 examples with component *белый/white*. Besides, 4 examples contain both components [Nikitina, Fliginskikh, 2015]. In the French language 189 idioms were found: 104 containing the component *white* and 85 – *black*. As far as Spanish is concerned, we have found 48 examples with component *blanco/white* and 53 examples with component *negro/black* as well as a rather numerous group of idioms (22 examples) that express the difference between some objects with the help of opposing both colours.

Due to this fact the objective of the present paper is to find out a degree of similarity in meaning “invariants”, forms of the idioms and connotations in five phraseological funds.

3 MATERIAL AND RESEARCH METHODS

For the present research, idioms were chosen with the help of continuous sampling method from monolingual dictionaries in five languages. On the whole, 865 units were found: 250 in English, 185 in German, 123 in Spanish, 189 in French, 118 in the Russian language.

Black/Schwarz/Negro/White/Weis/Blanco belongs to focal colours [Berlin, Kay, 1969; Wierzbicka, 1996]. It is of great significance for all the cultures reflecting real as well as cultural views of the world [Ter-Minasova, 2000].

4 RESULTS AND DISCUSSION

The semantic range of colour names contains both positive and negative components. Thus, the semantics of the white colour has traditionally positive connotations and *black* has negative one.

For the analysis of **Russian idioms** with colour naming we have selected 67 examples with component *черный/black* and 47 examples with component *белый/white*. Besides, 4 examples contain both components. *Black* and *white* colours in idioms of the Russian language are the most popular ones.

As in other languages, black colour in the Russian language has mostly negative connotation and is more often connected with such things, as illnesses: *черная смерть/Black Death*, evil spirit: *черная книга/Black book*, lower class: *черная кухарка (black cook)*, negative emotions: *стать чернее тучи/to become more black than a cloud*; negative treatment: *видеть все в черном цвете (see everything in black colour)/have a morbid outlook on life*, shame: *черная доска/ blacklist*, illegality: *черный рынок/black market*, not the best quality: *черная изба (black house)*; difficult life: *черные страницы (black pages)*.

As for the white colour, it is presented by such topical notions as liberation: *белый билет/white card*, world in the whole, life: *белый свет (white world)*, social eminence: *белая кость (white bone)/blue blood*, as well as emptiness: *белое безмолвие (white silence)*, alcohol addiction: *белая горячка (white fever)/delirium tremens*, deception: *сказка про белого бычка (tale about white bull)/the same old story*, old age: *годы убеляют (years snow white)*, otherness: *белая ворона/white crow*.

As for the 4 examples containing both components, they have the following different meanings: *принимать черное за белое (take black as white)/call even a snowflake a spade* – take bad as good; *отличать черное от белого (know the difference between black and white/ know the difference between right and wrong* – to draw the correct conclusion; *черным по белому (написано, напечатано)/Черным по белому/in black and white* – clearly; *черного кобеля не отмоешь до бела (it's not possible to wash a black dog to make it white)* – about the impossibility to disguise or correct inherent defects, habits.

From semantic point of view all Russian idioms with black and white components were divided into 9 groups: 1) Characteristics of a person (appearance, character, origin, treatment of people around, emotional state): *черная душа (black soul)* – an ungrateful person; *белая раса (white race)* – European. 2) Specification of person's activity or his group affiliation: *черное духовенство (black clergy)/regular clergy* – monks, *белые воротнички/white collars* – office people. 3) Signs-symbols denoting some phenomena: *черный шар/black ball* – electoral ball meaning “against elections”, *белый флаг/white flag* – sign of cease-fire. 4) Idioms connected with nature (time of the day, natural phenomena, inorganic nature, flora, fauna): *черная буря/black dust* – high dry wind blowing away the surface layer of black soil or any other kinds of soil, *белые ночи (white nights)/nightless nights* – Northern summer nights, the time when evening twilight is blending

with morning twilight without nightfall. 5) Food stuff (meal, drinks, including alcohol beverages): *черный хлеб (black bread)/brown bread* – whole rye bread, *белый хлеб (white bread)/wheat bread* – wheat flour bread. 6) Idioms connected with industries (sources of energy, natural resources, materials): *черное золото/black gold* – a) oil; b) hard coal, *белый уголь/white coal* – a moving energy of water which is used by hydroelectric power stations. 7) Idioms connected with a special period of Russian history characterizing this period (tsarist reign, revolution, the Soviet Union): *черные списки/black lists* – in Tsarist Russia and other countries with the retrogressive regime: a) lists of revolutionally-minded employees who were not hired for a job according to a common agreement of the owners; b) lists of political undesirables which were made in secret for the reprisal against them, *Белая гвардия/the White Guard* – martial formations fighting against the Soviet regime during the Civil War and the military intervention of 1918-1920. 8) Terms: *белые кровяные тельца/white blood corpuscles* – leucocytes. 9) Negative, unpleasant or dangerous phenomena, events (illnesses, deception, evil spirit, disgrace, mostly expressive and figural euphemistic names of negative phenomena and life itself): *черный пиар/black PR, smear campaigns* – negative opinion about smth., *черная доска (black board)/blacklist* – in the old school, in the company: the board with the names of people deserving censure; *черная книга (black book)/spellbook* – wizard, magic book, *черная немочь (black sickness)/falling sickness* – epilepsy, *белыми нитками шито (sewn with white threads)/it doesn't hold water* – about smth that is unskillfully disguised

Idioms describing person's appearance

A) depending on the age: *Годы убеляют; старость, горе и т.д. убеляет, убелило кого-л., чью-л. голову, чьи-л. волосы; убеленный годами, старостью, гор (years snow white)/grief make smb. grey/smb.'s head grey.* B) caused by diseases, fatigue: *Чернота под глазами/black eye-rim; в глазах черно/blackout.*

Idioms connected with the psycho-emotional state of a person: *Белый свет не мил (don't like white light)/offence at the whole world; Белый от злобы, волнения, боли, страха (white because of with anger, fluster, pain, fear)/turn pale with anger, fluster, pain, fear; Довести/доходить до белого каления (lead to/come up to the white heat)drive into a frenzy/hit the roof; Черен лицом (black-faced); быть, стать чернее ночи, тучи (to become more black than a cloud)/to get face like thunder; черные мысли, думы/black thoughts; видеть все в черном цвете (see everything in black colour)/have a morbid outlook on life.*

Idioms connected with social status of a person: *Белый негр (white negro)* – someone doing donkey (hard) work.

Idioms connected with the descent of a person: *Черный (black)* – about people with black skin/Afro-Americans; *Черный (black)* – Caucasus natives; *Черная кость (black bone)/commoner* – about people of non-nobiliary origin; *Белая раса (white race)/Europeans.*

Idioms naming illnesses: *Черная оспа/black smallpox; Черная немочь (black sickness)/falling sickness* – epilepsy; *Черная смерть/The Black Death* – plague.

Idioms connected with profession, person's position: *Черное духовенство (black clergy)/regular clergy* – monks; *Черный поп (black monk)/regular monk* – monk with the rank of the priest; *Черная служанка (black maid)/between-girl, черный посудник (black dishwasher)/between-dishwasher* – about servants who jackal; *Черная кухарка (black cook)* – cook preparing food for other servants; *Белое духовенство (white clergy)/secular clergy* – the lowest priest rank, when they don't vow to abstain strictly and to celibate as distinct from regular clergy; *Белая кухарка (white cook)/head cook* – cook preparing food for masters; *Белые воротнички/white collars* – office people.

Idioms connected with the negative traits of character: *Чернота души (blackness of the soul, черная душа (black soul), черная совесть (black conscience), черное сердце (black heart). Черная неблагодарность, несправедливость/blackingratitude, injustice; Держать кого-нибудь в черноте (keep in a black body)* – the same as to treat like a toad under the harrow or give smb. a hard life; *Рисовать черными красками кого-, что-нибудь; наводить черную краску на кого-либо, что-нибудь, выставлять и т.д. кого-либо, что-нибудь в (самом) черном виде (paint or depict something or somebody in black colours)/to demonize, make smb. look bad).*

The analysis of Russian idioms with *black/white* components has shown that a great quantity of idioms with component *черный/black* points out at a negative, tragic view and understanding of life. It was also noted that component *белый/white* is also mostly negative.

In the **English and German** languages *black/schwarz* is a macrocolour. 23 % of all idioms with colour components from 250 English belong to *black* and 21 % from 185 German units belong to the same colour. Thus, *black* and *schwarz* are situated in the core of the idiomatic view of the world of both English and German languages.

First of all, idioms having similar meaning invariant and the same inner form in both languages were discovered: *black* is associated with something illegal – *black market*, *der schwarze Markt* (German) – the illegal buying and selling, at high prices, of goods which are scarce, strictly regulated or in great demand. *Black box*, *der Blackbox* (German) – a flight recorder in an aircraft. Actually, this device is usually of the orange or the red colour, as it allows finding it in the wreckage easier. *Black hole*, *Schwarzes Loch* (German) – in the direct meaning it is a region in space, believed to be formed when a large star has collapsed at the end of its life, with such a strong gravitational pull that not even light waves can escape from it. But metaphorically, it is used to denote any place, region or thing in which something (items, people, etc) are irretrievably lost. *Black widow*, *die Schwarze Witwe* (German) – any of various venomous spiders, the female of which commonly eats the male after mating.

The Black Death and *der Schwarze Tod* (German) were used to denote plague. *Black* is a token of mourning: *black-robbed*, *eine Frau in Schwarz* (German) – a woman in a black dress. The colour is also associated with sorrow, sadness, something negative or unpleasant: *to paint smth. in black colours*, *etw. schwarz malen* (German).

Black is used to denote something secret which can be used against other people: a list of suspects or the excluded from the list – *black list* and *die schwarze Liste* (German). One more identical idiom of biblical origin means a member of a family or a group disapproved by the others: *black sheep* and *das schwarze Schaf* (German).

In both cultures *black* is connected with dark forces, sorcery and witchcraft: *black magic* in English and *die schwarze Kunst* in German. It supposedly invokes the power of the devil to perform evil. In the German language another meaning of this unit is *typography*.

Idioms with the component *black* are reflected in the idiomatic names of natural resources: *black gold* for oil and *schwarze Diamanten* (German) – *black diamonds* for coal in German.

Black money, *das Schwarzgeld* (German) – ‘dirty’ money – is any money on which tax is not paid to the government. The process of transferring this money is called *laundering*. *Black coffee or tea*, *Schwarzer Kaffee* (German) – means coffee or tea without added milk. *To blackball*, *die schwarze Kugel ziehen* (German) means: 1) to vote against (a candidate for membership of something), originally by pulling a black ball in the ballot box; 2) in English, it has an additional meaning – to refuse to see or speak to someone. *Black PR*, *schwarze PR* (German) – a *smear campaign*. *Black humour*, *schwarzer Humor* (German) is a humorous way of looking at or treating something that is serious or sad.

To the second group belong idioms having similar meaning invariants but different inner form. *Black and blue* (colloq) of a person or of a person’s skin: covered in bruises; *ein blaues Auge* (German) – a bruise, (literally, a blue eye); *mit einem blauen Augen davonkommen* – to get off with a bruise only. *Black economy* – shadow economy, in German – *Parallelwirtschaft* (parallel economy). *Black ice*, *Blitzeis* (German), (literally, sparkling ice) – a thin transparent layer of ice that forms on road surfaces, making driving hazardous. *Currency black market*, *Winkelbank* (German) – literally, a bank on the corner. *A black soul*, *eine dunkle Seele* (German) – literally, a dark soul.

In the English language *black* is connected with blackmailing: *to put the black on smb.* (colloq) – to use threats to make someone do something. The colour is also associated with evil forces: *black mess* – a blasphemous ceremony parodying the Christian mess, in which Satan is worshipped rather than God. In the German language it is connected with the Catholic church and the Party of Christian Democrats: *schwarz sein* (literally, be black). *The Holy Week* in German is called *die Schwarze Woche* (literally, the Black Week). In English, *black comedy* is wicked or sinister, grim or macabre.

Phraseological units not similar in meaning along with specific expressive means used to form the meaning metaphorically belong to the third group. In the English language we can find the following ones: *Black Maria* (colloq) – a police van for transporting prisoners; *the Black Country* – the industrialized West Midlands region of England; *blackleg* – a person who refuses to take part in a strike, or who works in a striker’s place during a strike; *black spot* – an area where an adverse social condition is prevalent: *an unemployment black spot*. *Black and white* – either good or bad, right or wrong, etc, with no compromise. The verb *to blacken* has the meaning of damaging or ruining someone’s reputation or good name. *A blackshirt* was a member of the

Italian Fascist Party before and during World War II. *Black Friday* is the Friday after Thanksgiving, when shops reduce the price of goods in order to attract customers who want to start their Christmas shopping. *Black knight* is a company or person that tries to buy a company whose owners do not want to sell to them. A day when something sad, unpleasant or disastrous happens to somebody is a *black day*. An angry or a disapproving expression on somebody's face is a *black look*. When something shows no signs of hope or improvement it *looks black*.

In the German language these idioms include: *der Schwarze Mann* (literally, *the black man*) – a scarecrow; *der schwarze Peter* (*black Peter*) – a scapegoat; *ins Schwarze treffen* – to score the bull's-eye. *Schwarze Ware* (*a black product*) – a commodity from the black market; *schwarz arbeiten* – to work illegally; *die schwarze Reaktion* (*black reaction*) – forces of reaction.

In some cases *black* loses its negative connotation and has a positive one: *to be in the black* is the credit side of an account, the state of not being in debt, eg to a bank; to be profitable; *in den schwarzen Zahlen sein* (German) – to work gaining profit (literally, *to be in black figures*); *schwarze Zahlen schreiben* (German) – to gain profit (literally, *to write black figures*). It is connected with the fact that debts in financial documents were given in red and profit – in black.

In **French**, the positive part of 'white' has a connotation of goodness, beauty, joy, happiness: *blanche main* – gentle, caring hand; *filis de la poule blanche* – sb. lucky; *marquer de blanc* – to mark a joyous occasion. The white colour is compared with the subject containing something sublime, pure in the same semantic range: *comme un cygne blanc* – white as a swan (the swan is a symbol of beauty and purity). Thus the expression *être blanc comme un cygne* – to be spotless and unblemished, *blanc comme neige* – white as snow ('snow' symbolizes purity). Thus *être blanc comme neige* – to be completely innocent, *sortir blanc (comme neige)* – to maintain a spotless reputation.

The negative connotation of 'white' is defined by the semantics of the subject the word is usually combined with: *blanc comme un mort* – pale as death, *comme un linceul blanc* – pale as a shroud, *blanc comme un mur* – pale like a wall, *comme linges blancs* – ghastly pale. These expressions contain denotative component 'too white face' contrary to the stereotype of 'to be ruddy' and a connotative component which focuses on the comparison evaluating the referent 'white' (a person whose face is similar in the pallor with death, the wall, with the shroud). Other phraseological units with the component *blanc* contain negative semantics: *chou blanc* symbolizes a complete failure, *faire chou blanc* – to suffer a complete failure, *colère blanc* symbolizes the rage.

Black as well as *white* is one of the most important components of the colour palette in traditional cultures. The symbolic binary opposition 'white/black' is correlated with the opposition 'light/darkness', 'good/bad', 'good/evil': *cabinet noir* – the dark room, *heure noir* – witching hour, *il fait noir* – deep night. Light and dark parts of the day represent mythologically 'kind and evil spirit'. So, to postpone something for a rainy day means a bad period, which can last much longer than a day: *pour les mauvais jours*. An adjective meaning 'black' has semantic dominant 'dark, gloomy, heavy' in the collocations with nouns denoting certain time intervals: *des jours noirs* – the black days, *le temps noir* – hard times.

Many expressions are built on the contrasting colours. *White* and *black* represent positive and negative, good and bad features, truth and lies,: *si l'un dit noir, blanc, l'autre dit* – if one says 'yes', another says 'no'; *blanc dire tantôt, tantôt noir* – to be inconsistent, to say either white or black, *ne connaître le ni le blanc ni le noir* – not to distinguish black from white, *aller (changer, passer) du blanc au noir* – to go from one extreme to another. *Black* opposed to *white* can stand out on the semantic component 'filthy, dirty': *le vêtement s'est devenu noir* – the clothing became black (dirty).

The negative connotation of 'black' in idioms is revealed in the figurative meaning of 'dirty, dishonest, cunning': *liste noir* – the black list; *magie noir* – black magic (cf. *magie blanche* – white magic); *marché noir* – black market; *faire du marché noir* – to speculate; *messe noir* – witchcraft, *trait noir* – bad faith; *travail noir* – side work; *rendre (bien) noir* – to blacken; *vendre du noir à qn* – to deceive.

Traditional symbolism of the black colour is connected with wearing black clothing in mourning for many nations: *être en noir* – to be in black, *porter le noir* – wear black, *habillé de noir* – dressed in black, *prendre le noir* is 'in mourning', *quitter le noir* – to remove mourning, *le noir trajet* (poet.) – death, *onde noir* (poet.) – 'the river of death, Styx'.

Colour terms formed in an analytical way express high degree of colour saturation in French, i.e. a complex type adjectives: *blanc neige* – snow-white, *vif blanc* – bitter white, etc. The weakened degree of colour

quality is formed by affixal forms of colour-naming adjectives. Colour insufficiency is indicated by the suffixes –*âtre*: *blanchâtre* – whitish.

Focal colours have their micro-field including a number of shades denoting different colours. Due to their specific functions (expressive, figurative, etc.) the units of these micro-fields are constrained semantically and stylistically. Each of these names has its own sphere of compatibility. For example, colour names *noir/black* and *sombre/dark* are the most widely used. Adjective *moreau/black* is related to horses. The word *bistre/olive skin, dark hair* characterizes the colour of human skin. Adjective *obscur/dark* stands for 'devoid of light'.

As for the **Spanish** phraseology, idioms with *negro (black)* and *blanco (white)* colour components can be divided into two major groups. The first one consists of the phraseological units where the colour component preserves its original meaning – the colour characterization of a person, a thing or an action – and at the same time creates some image, e.g. *blanco y en botella (white and in a bottle)* – something clear, obvious; *escopeta negra (a black gun)* – a hunter. The second group is represented by such phraseological units, where the colour is redefined and is considered as an association, which has been formed in the language in the process of cultural and historical development under the influence of extra-linguistic factors. These idioms can be further subdivided into those, where the colour is a specific feature of a person, a thing or an action, e.g. *dejar en blanco (leave in white)* – twist round one's little finger; *volverse negro (become black)* – try to solve a difficult problem, to find a way out in a difficult situation.

Moreover, E. Rogulina says that the meaning of some phraseological units can change and have different connotations due to the national specific features of Spanish-speaking countries. For instance, the phraseological unit *ser blanco (be white)* generally means "to be European" (a person with "white skin") in Spanish, although in the modern slang of Spain this expression is used to describe a coward, while in Venezuela and Ecuador it is not used at all and the Dominican Republic it means "a polite, well-educated person". Another phraseological unit *caballo blanco (a white horse)* that is used in Spain to describe a man who invests money into any shady business is likely to be misunderstood in Latin America, where it is used in the idiom *ha salido en caballo blanco (he went away on a white horse)* that means a person who had success in any business. The phraseological unit *elefante blanco* is widely used in Spain and Latin America in the meaning of "an expensive trifle" while in Venezuela it is the symbol of corruption [Rogulina, 2006].

In the majority of phraseological units colour is a cultural component and preserves the national and cultural semantics. For example, in the Pyrenean variant of the Spanish language the typical meaning of the white colour is "money": *no tener blanca (not to have white)* – to be broke or *estar sin blanca (be without white)*, where *blanca (white)* originally means a silver coin that was used in Spain from the middle of the 14 century to the end of the 16 century. The black colour is usually used to describe "failure" (*tener la negra (have black)* – to be a loser) or "drunkenness" (*ponerse negro (become black)* – to get drunk).

The sources of the idioms are different spheres of people's life. The main are customs and traditions (*de punta en blanco (with a white tip)* – spick-and-span, pure), colour worldview (*leyenda negra (black legend)* – prejudice, negative attitude), and internationalisms (*bandera negra (black flag)* – black (pirate) flag).

According to the thematic classification, all phraseological units can be divided into two groups: those that describe objects and phenomena (e.g. *en negro (in black)* – a black-and-white film or photo) and those depicting a man, his character, physical and emotional conditions, and different kinds of actions. The research shows that the most expressional are phraseological units of the second group. Most of them contain the colour component *negro (black)*. These are the phraseological units denoting moral qualities of a person (*más negro que el no tener (more black than if he is absent)* – very cruel, evil; *bestia negra (black beast)* – an instigator), actions and activities (*verse uno negro para hacer una cosa (feel black to do something)* – find something very hard to do; *ponerle negro a uno (blacken someone)* – tell somebody off).

Many expressions are built on the contrasting colours. However, *white* and *black* do not represent positive and negative, good and bad. They just symbolize opposite, completely different things, e.g. *no distinguir lo blanco de lo negro (not to distinguish black and white)* – to be bad at something, to know nothing about something; *como de lo blanco a lo negro (like from black to white)* – to be as different as night and day; *o blanco, o negro (or white or black)* – neither fish nor fowl, to have nothing in common).

The analysis shows that Spanish phraseological units with colour components are usually marked with negative connotation. It is caused by specific characterization of people's behavior in society, where positive features and actions are considered as normal and useless to highlight, while negative traits and activities are considered as deviations and are accordingly condemned.

5 CONCLUSION

Colour meaning important for focal colours and their synonyms is converted to a figurative meaning that goes beyond colour by means of metaphoric or metonymic transfer. Colour and its shades expressed by different models and constructions are used in comparisons and metaphors. Colourless vocabulary used in figurative meaning in the context obtains the colour meaning.

Colour symbolism is expressed in the context, in different ways of colour denoting, in the colour term itself. Colour oppositions (for example, black-and-white opposition) that contain their figurative meaning are based on the colour differences.

There are several ways to convey colour tones. Thus, unsaturated tones can be expressed by joining the colour name of the element general to focal adjectives to the stem.

There is parallelism in associative use of colour terms ('white' and its synonyms maintains positive associations, 'black' is its opposite in French, while in Spanish these colours are used to denote any opposite things).

Colour names are widely used to define colours of clothing, fabrics, housewares, food, to describe the environment, human appearance, emotional and physical state, colours of animal hair, etc. Colour adjectives denote animal's colour type in French. In Spanish the majority of phraseological units with white and black colour components depict a person, his features and actions. The meaning of some idioms can change due to national and cultural differences of the Spanish-speaking countries.

According to the degree of similarity in meaning "invariants" and forms of the idioms three groups of units with the component *black / schwarz* in their structure were found: 1) idioms having similar meaning invariant and the same inner form; 2) idioms having similar meaning invariants but different inner form; 3) idioms not similar in meaning along with specific expressive means used to form the meaning metaphorically. A significant part of idioms do not have analogues in other languages.

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