

DOI: <https://doi.org/10.18454/RULB.2020.21.1.11>
**СРАВНЕНИЕ ЛЕКСИЧЕСКИХ ЕДИНИЦ ЦВЕТА И ЯЗЫКОВЫХ КАРТИН МИРА В ЯЗЫКАХ
 НАУКАНСКИХ И ЦЕНТРАЛЬНО-ЮПИКСКИХ ЭСКИМОСОВ**

Научная статья

Мирзаханян Н.В. *

Дальневосточный федеральный университет, Владивосток, Россия

* Корреспондирующий автор (nelly0287[at]gmail.com)

Аннотация

Значимость исследования данной темы обусловливается необходимостью изучения и восстановления языков и культур этнических групп Чукотки и Аляски. Такими являются науканский и центрально-юпикский языки. В данной статье сделана попытка выявить сходства и различия языковых единиц цвета, а также проанализировать деривацию и восприятие этих единиц в языковой картине мира. Для полного анализа использовали междисциплинарный подход и такие методы как этнолингвистический, когнитивный, также сравнительно-сопоставительный. В результате данного анализа было обнаружено значительное сходство лексических единиц и различие в ассоциативном мышлении людей разных языковых картин мира.

Ключевые слова: языковая картина мира, эскимосы, науканский, центрально-юпикский, концепт цвета.

**COMPARISON OF LINGUISTIC UNITS OF COLOR AND LINGUISTIC PICTURES OF THE WORLD IN THE
 LANGUAGES OF NAUKAN AND CENTRAL-YUPIK ESKIMOS**

Research article

Mirzakhanyan N.V. *

Far Eastern Federal University, Vladivostok, Russia

* Corresponding author (nelly0287[at]gmail.com)

Abstract

The significance of the theme is conditioned by the importance in the preservation of languages and cultures of minor ethnic groups. Because of lack of material and research in this area, there is particular need and prerequisite of further observation through interdisciplinary analyses. The aim of the paper is to elicit recent database and research on the cultural and language pictures of the world in two related Eskimos languages which are Naukan and Central Yup'ik. For the complete study of conceptual patterns of such language units as colours, interdisciplinary methods, as ethnolinguistic and cognitive analyses as well as comparative and contrastive, have been applied.

As a result of above mentioned methods the language units of colours were compared, initially having attempted to find out significant similarities and differences between them. The outcome of this study shows remarkable linguistic resemblance between two groups of language units. However, the cognitive processes within the comprehension and perception of "color" identification vary in those relative languages, demonstrating completely diverse cultural images of the world.

Keywords: linguistic pictures of the world, Eskimos, Naukan, Central-Yupi'k, concept of color.

Introduction

The study of color perception is widely researched by such scientific disciplines as anthropology, psychology, cognitive linguistics, etc. Particularly, in cognitive studies of linguistics the term "color" is a concept having definite cultural and language background, reflecting ideas and cognition of the environment. Based on these concepts a human or an ethnic group forms linguistic conceptual world/space through which they perceive and comprehend the surrounding world. In the present paper there has been made an attempt to elicit the connection between the world and color perception as well as generation of conceptual space of color in Naukan and Central Yupi'k languages. In theoretical part the general terms and concepts and previous studies of color perception have been defined which is followed by the experimental part where the linguistic units of both languages have been compared and analysed.

Primary studies of cognitive linguistics on the concept of "color" have been done by such pioneers as Shemiakin F. N. in his work "To the issue of relations between a word and clearness of an image" (1960), Korsunksaya T. G., Fridman H.H., Cheremisina M. P. "About the system of color symbols in Russian, English and German languages (1963). Later studies on the issue were implemented by B. Berlin (1969), P. Kay, Hayian Gao (1999), T. U. Svetlichnaya (2003), V. G. Kul'pina, F. A. Tugusheva (2003), A. Timofeeva (2005) and etc.

As defined in the dictionary of cognitive terms by E.S. Kubryakova "concept" is a term explaining the units of mental and psychic resources of the conscience as well as informative structures which convey knowledge and experience of the human. In other words, it is an informatory operative unit of the memory, mental lexicon, conceptual systems and the whole world image reflected in the person's psyche [2]. U. S. Stepanov approaches this issue of analysis of "concept" from the perspective of cultural phenomenon pointing out that "concept" is a basic core of the culture in the mental world of people. Concepts aid and allow people to reserve knowledge about the world being as a constructive element in the conceptual system and assisting the processing of individual experience through the concluded information of determined categories and classifications drawn by the society [5: P. 58].

Therefore if the concept is a unit, including a group of specific features, thus conceptual system is the totality of several concepts whose boundaries can be precisely determined. Regarding the studies of conceptual system of color it could be summed up that, as any concept from the conceptual system, it can be observed through the semantic studies but not only from the perspective of studies of linguistic units: studying the semantics of phraseological or linguistic units bring out those conceptual contrastive measurements of conceptual system of color which cannot be defined through the consideration of linguistic units [4: P. 104]. The concept of color is a complex mental unit existing in a person's conscience and consolidating all previous experiences by means of comparison and match as well as association of the color with the surrounding world.

J. Locke stated that there should be two overlooks on color: firstly, color given to us in our senses and color as a trait of objects. Nowadays we could assert that color does not exist without the observer [11: P. 146].

J. Lackoff and M. Johnson in their coauthored work "Philosophy in the Flesh: The Embodied Mind and its Challenge to Western Thought" write, "given our bodies and brains have evolved to create color". They assume that our experience in color cognition is based on four factors: the length of waves of the reflected light, lighting conditions and two aspects of our organism: firstly, three types of color retorts of eye retina which absorb light waves with various length and secondly, complex nerve chain connected with those retorts [10].

The objective physical features of color have respective linguistic embodiment; color shade is delivered through semantic amalgamation of adjective-colour -concept names meaning basic chromatic colours which reflect in their word definitions [9].

The further study of color perception was conducted by B. Berlin and in the future by P. Kay, emeritus professors of anthropology and linguistics respectively. According to B. Berlin's work "Basic color terms" he came up with the universal system

Table 1 – Linguistic units/terms of colours (Naukan and Central Yup'ik)

Central Yup'ik	Translation into English	Naukan
Cungag(liq)	Green	кыйухкак
Kavir(liq)	Red	Кавилге (кавик — красный камень)
Qater(tuq)	White	Қыхсулге
Qiug(liq)	Blue	Қыйоқыхтак
Tungu	Black	тангык
Nunapingalnguq	Brown	—
—	Ginger	Кавигрулнук
—	Pink	Камсигнилнук

of color cognition [8]. Initially, having put forward the primary colors which are perceived by one: those are black, white, red, green, yellow and blue (fundamental neural responses (FNR)), he categorised two types of non-primary color categories: composite and derived. The main distinction between these two categories is that composite categories are the fuzzy union of two fundamental neural responses, whereas derived categories are fuzzy intersection of two FNRs [6]. Nevertheless P. Kay later claimed that some languages can have only two, three or more lexical terms for determining colour units. The idea of having limited lexical terms for colours was preconditioned with small populations without technological advancement [10]. The second feasible factor through lexical color term or color perception which can be formed is the physiological dependant upon optimum conditions for color naming existing at peak chromaticity and are increasingly disguised as monochromaticity of the light reflected from the sample decreases [7: P. 58]. Along with physiological feature of vision and technological precondition there is the third factor forming this kind of color variety which is cultural or environmental.

A. Vezhbitskaya states that color perception cannot be expressed by words and that we could speak about it as we are capable to link our optic categories with definite universal available models. As an example, A. Vezhbitskaya suggests including such objects as fire, sun, flora and sky as available models. Thus, these elements contain basic points of references connected with the experience of the person [1].

Studying the color perception of Eskimos languages, particularly, Naukan (Chukotka) and Central Yupi'k (Alaska) dialects which are in the process of their development, we can elicit the connection between above-mentioned universal elements and linguistic terms of colours where these associations are united and interconnected. The linguistic analysis of those terms can be divided into two parts: the first one is comparison of the terms of colours in these languages with each other, and the second one is revelation of their derivations and comparison of the associations with the objective world.

As a result it is apparent that there are similarities of some linguistic terms [Table 1]. For instance, in Central Yupi'k language the term of the color red is **Kavirliq**, and in Naukan language it is **Кавилге (Kavilgae)**. The term for black color is **Tungu** and **тангык (tangyk)** respectively. In Naukan language the term for the color brown does not exist, probably replaced with the term ginger — Кавигрулнук (**Kavigrulnuk**) which is missing in Central Yupi'k language. However, in the latter there is no term for the color pink which exists in Naukan language — Камсигнилнук (**Kamsignilnuk**).

Carrying on analysing the linguistic terms of colours in both languages, it is crucial to do study on derivations in which vital elements of language mind are concealed.

Thus, in Central Yupi'k language color initially has verb (action) or noun (object) origin. In the dictionary of Central Yupi'k language by St. Jacobson the following colours have noun origins: **Cungagliq** — green, **Kavirliq** — red, **Qiugliq** — blue, but black and white colours have verb (action) origins; (**tungu** — to be black, water — to be white) [9: P. 253]. The origins of these terms are associated with the objects (which have the suffix -liq), i.e. using these colours, the native speakers of Central Yupi'k language signify some specific object. The linguistic terms are formed with these colours. For instance, the linguistic terms of the objects **kavirun** (ochre, red soft rock), **kavlak** — bearberry, **kavlakuaraq** — crowberry, **kavirliyagaq**

— willow with red bark [13: P. 336] stem from the linguistic term of red color (at least stems of the terms are the same). Furthermore, all mentioned objects have red color.

The terms, associated with the color **cungagliq** — green, are **cungagpaguaq** wild green grass, **cungak** — gall; bile [13: P. 228]; with **qater(tuq)** — white color are **qaterli, qaterliq** — white thing; arctic fox; **qaternin** — white parka used for hunting in snow and ice; **qaterqurpagtaq** — sclera; white of the eye [13: P. 541]; **Qiugliq** — blue color is assimilated with the following linguistic terms — **qiurqe** — to make bluish; to bruise; **qiuryaq, qiuryak** — northern lights; aurora [14: P. 574]. Nunapingalnguq — brown color which originates from the word nunapik is defined as authentic soil/ground [13: P. 462]. Regarding white and black colours as they are described and originated as verbs describing day and night it can be assumed that as lightening and darkening are actions and movements of day and night, that is the reason why they are of verb (action) origins. With respect to Naukan language concurrence of adjectives of colours and lexical terms of surrounding objects occur rarely due to lack of material and vocabulary [3] which are following: in Naukan language the lexical terms for stone **Кавик (kavik)** (probably red color) and red color **Кавилге (kavilge)** are similar, as well as the lexical term for the fox derives from the same stem of red color: **Кавилнук (kavilnuk)**. The lexical terms for the colour green and grass are identical as well: **Кыйухкакук** — the ground is becoming green, the man is getting blue, **кыйук (kiyuk)** — grass and кыйухкак (**kiyukhkak**) — green [3: P. 438, 439].

Conclusion

Thus, having analysed the linguistic units of color terms we could reach the following outcomes of the study:

— Through comparison there has been found apparent resemblance of linguistic units of colour in Naukan and Central Yupik dialects.

— The derivation of those units is linked to the objects existing in the particular environment. Moreover, these objects have the same lexical stems with the lexical units of colours.

— However, language units, describing colours are significantly limited, having formants of verbs and nouns (action and object) which proves the hypothesis that these dialects, having environmental restrictions and boundaries, are in the process of their lexicographical expansion.

Конфликт интересов

Не указан.

Conflict of Interest

None declared.

Список литературы / References

1. Вежбицкая А. Обозначения цвета и универсале зрительного восприятия [Электронный ресурс] / А. Вежбицкая // Язык. Культура. Познание. - 1996. - С. 231-291. - URL: <http://philology.ru/linguistics1/wierzbicka-96b.htm> (дата обращения: 27.01.2020).
2. Краткий словарь когнитивных терминов / общ. ред. и сост. Е. С. Кубрякова, В. З. Демьянков, Ю. Г. Панкрац, Л. Г. Лузина. М.: филол. факультет МГУ. - 1997. - 245 с.
3. Меновщиков, Г.А. Язык науканских эскимосов / Г.А. Меновщиков. - Ленинград: 1-е Изд., Наука, 1975. - 512 с.
4. Сафина З. М. Концептосфера цвета во фразеологических единицах (на материале русского и английского языков) / Сафина З. М. // Композиционная семантика. Материалы третьей Международной школы - семинара по когнитивной лингвистике 18-20 сентября 2002 года в 2 частях. - Тамбов. Часть 1, 2002. - С. 104-105.
5. Степанов Ю. С. Концепты. Тонкая плёнка цивилизации. - М.: Языки славянских культур, 2007. - 248 с.
6. Al-rasheed A. S. Berlin and Kay's Theory of Color Universals and Linguistic Relativity: The Case of Arabic. (1978) / Al-rasheed A. S., Al-Mohimeed N. S., Davies Ian R. L. // Journal of Modern Education Review. - 2013. - Vol. 3(5). - P. 366-386.
7. André von Wattenwyl and Heinrich Zollinger // International Journal of American Linguistics, Vol. 44, No. 1 (Jan., 1978), pp. 56- 68. The University of Chicago Press Stable, - URL: <https://www.jstor.org/stable/1264765> (accessed: 27.01.2020).
8. Berlin B. Basic Color Terms: Their Universality and Evolution / Berlin B. // Berkeley: University of California Press, 1969. - 210 p.
9. Jacobson S. A. Practical grammar of Central Yupik Eskimo language / S. A. Jacobson - Alaska Native language center. University of Alaska, 1995. - 574 p.
10. Kay P. Philosophy in the flesh: the embodied mind and its challenge to Western thought / Kay P., McDaniel C. Lakoff G., Johnson M. - New York: Basic books, 1999. - 640 p.
11. Locke J. An essay concerning human understanding / J. Locke - Jonathan Bennett, 2017. - 190 p.
12. Newcomer P. Basic Color Terms [Electronic resource] / Newcomer P., Faris J. // International Journal of American Linguistics. - 1971. - Vol. 37(4). - P. 270- 275. - URL: <https://www.jstor.org/stable/1264519> (accessed - 10.08.2019).
13. Yup'ik Eskimo dictionary. 1st, 2nd ed. by St. Jacobson. Alaska Native language Center: University of Alaska Fairbanks, 2012. - 714 p.
14. Yup'ik Eskimo dictionary. 2st, 2nd ed. by St. Jacobson. Alaska Native language Center: University of Alaska Fairbanks, 2012. - 530 p.

Список литературы на английском / References in English

1. Bezbitskaja A. Oboznachenie tsveta i universale zritel'nogo vospriyatia [Designation of color and universals of vision perception] [e-resource] / A. Bezbitskaja // Jazik. kultura. Poznanie. - 1996. - P. 231-291. - URL: <http://philology.ru/linguistics1/wierzbicka-96b.htm> (accessed: 27.01.2020).
2. Kratkij slovar' kognitivnykh terminov [Brief dictionary of cognitive terms] / edit. by Kubryakova E. S., Demyankov V.Z., Pankrats U.G. M. Phil. dep. MGU. - 1997 - 245 p.

3. Menovschikov G. A. Jazik Naukanskih eskimosov [Naukan eskimos language] / G.A. Menovschikov. - Leningrad: 1-st edit., Nauka, 1975. - 512 p.
4. Safina Z.M. Kontseptosfera tsveta vo fraziologicheskikh jedinitсах (na materiale ruskogo i angliskogo yazikov) [Concept of colour in phraseological units] / Z. M. Safina // Kompozitsionnaja semantika. matrialy tret'ej mezunarodnoj shkoly - seminara na kognitivnoj lingvistike 18-20 nojabrja 2020 goda v 2 chastjakh [Compositional semantics. Materials of the third International School - Seminar on Cognitive Linguistics September 18-20, 2002 in 2 parts]. - Tambov. Part 1, 2002. - p. 104-105.
5. Stepanov U. S. Kontsepty. Tonkaja pljonka tsivilizatsij [Concepts. Thin film of civilisation] / U. S. Stepanov. - M.: Jaziki slavjanskikh kul'tur, 2007. - 248 p.
6. Al-rasheed A. S. Berlin and Kay's Theory of Color Universals and Linguistic Relativity: The Case of Arabic. (1978) / Al-rasheed A. S. , Al-Mohimeed N. S., Davies Ian R. L. // Journal of Modern Education Review. - 2013. - Vol. 3(5). - P. 366-386.
7. André von Wattenwyl and Heinrich Zollinger // International Journal of American Linguistics, Vol. 44, No. 1 (Jan., 1978), pp. 56- 68. The University of Chicago Press Stable, – URL: <https://www.jstor.org/stable/1264765> (accessed: 27.01.2020).
8. Berlin B. Basic Color Terms: Their Universality and Evolution / Berlin B. // Berkeley: University of California Press, 1969. - 210 p.
9. Jacobson S. A. Practical grammar of Central Yupik Eskimo language / S. A. Jacobson - Alaska Native language center. University of Alaska, 1995. - 574 p.
10. Kay P. Philosophy in the flesh: the embodied mind and its challenge to Western thought / Kay P., McDaniel C. Lakoff G., Johnson M. - New York: Basic books, 1999. - 640 p.
11. Locke J. An essay concerning human understanding / J. Locke - Jonathan Bennett, 2017. - 190 p.
12. Newcomer P. Basic Color Terms [Electronic resource] / Newcomer P., Faris J. // International Journal of American Linguistics. - 1971. - Vol. 37(4). - P. 270- 275. - URL: <https://www.jstor.org/stable/1264519> (accessed - 10.08.2019).
13. Yup'ik Eskimo dictionary. 1st, 2nd ed. by St. Jacobson. Alaska Native language Center: University of Alaska Fairbanks, 2012. - 714 p.
14. Yup'ik Eskimo dictionary. 2st, 2nd ed. by St. Jacobson. Alaska Native language Center: University of Alaska Fairbanks, 2012. - 530 p.